



THE CULTURAL BACKGROUND BETWEEN TRADITIONAL VALUE PERCEPTIONS OF WORKING WOMEN AND THE CONCEPT OF GENDER IN ALGERIAN INSTITUTIONS

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Abstract: Women have taken the initiative to enter the field of leadership, which comes with its own difficulties and risks, as a strategy to change their reality and the reality of those close to them. By doing so, they have taken a step towards risk and challenge, using various theoretical and technical knowledge they possess on one hand, and their personal reservoir composed of their characteristics, hobbies, inclinations, aspirations, and values acquired since childhood on the other, all to achieve social advancement.

Keywords: value dimension, cultural background, concept of gender, working woman, leadership.

LE CONTEXTE CULTUREL ENTRE LES PERCEPTIONS TRADITIONNELLES DES VALEURS DES FEMMES TRAVAILLEUSES ET LE CONCEPT DE GENRE DANS LES INSTITUTIONS ALGÉRIENNES

Résumé : Les femmes ont pris l'initiative d'entrer dans le domaine du leadership, ce qui implique ses propres difficultés et risques, comme stratégie pour changer leur réalité et celle de leur entourage. Ce faisant, elles ont fait un pas vers le risque et le défi, en mobilisant d'une part leurs connaissances théoriques et techniques variées, et d'autre part leur réservoir personnel composé de leurs caractéristiques, hobbies, inclinations, aspirations et valeurs acquises depuis l'enfance, le tout dans le but d'atteindre un avancement social.

Mots-clés : Dimension des valeurs, Contexte culturel, Concept de genre, femme travailleuse, Leadership.

Introduction

The cultural background of women, far from being limited to a set of acquired experiences, can also be seen as a dynamic and evolving factor that shapes their approach to leadership. This cultural dimension includes not only the values passed down within the family and community but also the social norms and expectations related to the role of women in society. These elements profoundly influence their approach to professional challenges, decision-making, and team management. For example, in many cultures, women are socialized to exhibit more empathy and collaboration, qualities that, when integrated into leadership roles, can lead to more inclusive and participatory management.

However, this same cultural context can also prove to be a source of constraints, as female leaders often have to navigate an environment where contradictory expectations are placed on them: they must embody qualities associated with authority and decision-making while remaining true to traditional feminine values such as gentleness or passivity. This creates a dilemma for many women in their journey toward leadership positions, as they are sometimes judged differently from their male counterparts, both in terms of performance and behavior.

Moreover, the gender dynamics in Algerian institutions, like in many other cultural contexts, are often marked by asymmetric power relations. Women, due to deeply ingrained social stereotypes and gender roles, often face additional obstacles, such as prejudice, demeaning expectations, or a lack of recognition for their skills. This can affect their self-perception and motivation to climb the professional ladder. As a result, managing these challenges becomes a central aspect of their career path and leadership approach.

The concept of gender, which encompasses not only biological differences but also the social and cultural roles assigned to men and women, plays a key role in how female leaders are perceived and how they interact with their colleagues, superiors, and subordinates. For example, the management of a conflict or crisis may be experienced differently depending on whether the person in power is a woman or a man, as the expectations regarding their respective behaviors are often different. This has a direct impact on how they are perceived as leaders and on the legitimacy of their authority.

When analyzing the relationship between women's organizational behavior and their management in an institutional context, it becomes clear that their journey is influenced by complex internal and external factors. Their ability to navigate between cultural and professional expectations can be a major asset, but it also requires institutional support to ensure that women have the necessary resources to excel in their leadership roles. This support involves gender equality

awareness policies, the establishment of inclusive organizational structures, and the encouragement of women to occupy positions of responsibility, which would help reduce the systemic obstacles they face.

the following question arises: How do cultural background and the concept of gender contribute to the management practices of working women in institutions?

The following hypotheses have been formulated: First, traditional value perceptions towards female leaders are factors that facilitate management within institutions. Second, the concept of gender and its impact on the management process of women in institutions.

1. Study Concepts

- Value Dimension: the importance of a female leader to employees, the presence or absence of differences in leadership and management, whether there is a conflict between the traditional role of women as homemakers and their leadership role, whether proving her competence detracts from her femininity, whether women are capable of handling responsibility within an institution, their self-confidence, how well they treat others, their ability to persuade others during discussions (negotiations), their firmness and seriousness in work and management, and their endurance in long working hours.
- Gender Concept Dimension: Indicators: differences between women's and men's roles in coordination, leadership, management, and supervision; current roles of women in institutions compared to past roles, such as staying late outside the home and traveling outside their home province; ideas that reinforce specific roles for each gender and view women solely in domestic roles; and whether a woman's constant request for protection from men diminishes her role as a female leader.
- Working Woman: Ziad Abdullah Al-Drees defines a working woman as one of three types: a woman who works within her home, a woman who works outside her home, and a woman who does not work either at home or outside. A woman who works within her home serves her community through comprehensive care for her family and children. A woman who works outside her home serves her family by contributing to society in a way that yields both material and moral benefits. A woman who is not working does not serve her family, society, or herself, as she has not fulfilled her identity and being. The employed woman sacrifices her family or a significant part of her family's time for the sake of serving society, while the homemaker sacrifices money and status for the sake of serving her family. The former resists the unemployment of professional work, while the latter resists the unemployment of motherhood. (Al-Drees, 200, p.2)

Ahmed Zaki Badawi also defines a working woman as: any individual who performs manual or non-manual work, thus encompassing workers at all levels.

- **Cultural Background:** Before defining the meaning of cultural background, it is important to first define the meaning of culture, which was previously defined by Tylor in his famous and old definition. He viewed culture as "that complex whole which includes knowledge, beliefs, art, morals, law, and other capabilities acquired by man as a member of society." In modern definitions, culture refers to the various means of life that humanity has developed throughout history, both overt and implicit, which exist at a particular point in time and serve as tools for guiding and educating individuals within society (Ashawi, 1992, p. 272).

The word "background," which is closely associated with culture, refers to all the traits, values, and meanings that an individual carries within their personality, passed down from predecessors and transmitted through education and socialization. Therefore, the operational definition of "cultural background" carried by a leader, which reflects on her behavior within the institution, includes all the values, beliefs, and ideologies that both the woman and her subordinates have acquired from their social and familial upbringing throughout their lives. This is manifested in the value dimension, the social dimension, and the concept of gender, which influence the management process in one way or another.

- **The social type-gender:** The concept of gender refers, linguistically and conceptually, to the attributes related to masculinity and femininity in the first place.

The word "background" that accompanies culture refers to all the traits, values, and meanings that an individual carries within their personality, passed down from ancestors and transmitted through education and socialization. Therefore, the operational definition of "cultural background," which the leader carries and which reflects on her behavior within the institution, includes all the values, beliefs, and ideologies that both the woman and her subordinates have acquired from their social and familial upbringing throughout their lives. This is manifested in the value dimension, the social dimension, and the concept of gender, which influences the management process in one way or another.

- **The social type – gender:** The concept of gender means, linguistically and conceptually, the sex related to the components of masculinity and femininity primarily (Abdu, 1999, p.6).
- This term is borrowed from biology, and gender refers to the social and cultural aspect of sexual identity.

Terminologically, the World Bank defines gender as the behaviors and expectations associated with females and males that are created by society and learned by individuals. It suggests that all cultures transform the biological differences between females and males into a set of social expectations regarding behaviors and activities considered appropriate, as well as the rights, resources, and areas of power that males and females should possess. Gender, like race, color, and class, is a social category that largely determines an individual's life opportunities and defines their participation in society and the economy (Boudon et al., 1999, p. 107).

From here, the term "gender" was chosen to replace "sex" because "gender" is a neutral term that does not evoke any implications regarding two human beings with differences. For instance, when someone asks, "What is the sex of the newborn?" the person immediately envisions a male or female, with all the differences these images carry in terms of physical appearance, organ functions, psychological characteristics, and the future roles each will assume. This is what the gender movement sought to avoid, using the term "gender" to provide a neutral depiction of the human being.

It is easy to differentiate between males and females based on the biological (natural) characteristics that form each of them, while "gender" refers to the social differences and relationships between women and men, as well as the acquired roles that develop over time and vary from culture to culture. This relationship is socially constructed, learned in the process of societal development, and is specific in content and subject to change (Bakr & Shoukry, 2002, p.103).

From this, the fundamental difference between sex and gender can be defined as follows: sex is a state we are born with, and it is fixed, while gender is a state we acquire, and it is therefore changeable. The term "gender" was first used thirty years ago to explain the socially defined traits of men and women in contrast to those biologically defined. Gender refers to the characteristics and roles socially assigned to men and women according to factors shaped historically, economically, religiously, culturally, and ethnically. What women do in one society may be done by men in another. People are born female or male but learn to become girls and boys, and grow up to be women and men. They learn what behaviors, feelings, roles, and activities are appropriate for them and how they should interact with others. This learned behavior forms gender identity and defines its roles.

This philosophy sees the divisions and roles assigned to men and women, as well as the differences between them, and even the perceptions and ideas about how men view themselves and women, and how women view themselves and men... all of this is created by society, its culture, and its prevailing ideas. In other words, all of this is artificial and can be changed or completely eliminated.

Thus, women can take on men's roles, and men can take on women's roles. It is also possible to change a man's view of himself and of women, and to change a woman's view of herself and of men; these ideas are formed by society from childhood, and this can be addressed with appropriate methods and policies. Organizations supporting this philosophy work to generalize and enforce these methods and policies, regardless of the community's beliefs, culture, customs, and traditions.

The gender philosophy aims for complete equality between men and women, rejecting the recognition of differences, and rejecting any divisions, even those based on the origin of creation and nature. This philosophy does not accept equality that respects gender differences but calls for complete similarity between the sexes in all aspects. Gender, or the social type, refers to the determination of the social roles of the two sexes, according to the cultural, social, and political system of society in a specific historical period. That is, the differences between men and women are divided into biological differences, and many are of social and cultural origin, and therefore can vary from one society to another or change in each historical period (Aburash et al., 2006, p.310).

It is also defined as: the cultural and social characteristics associated with either sex of the human species. These characteristics represent the result of a complex historical process, and therefore, they are not fixed; they are subject to change depending on time and place, unlike biological characteristics, which are immutable.

It can be said, in conclusion, that men are different from women, and they are only equal in their shared membership in the human species. Claims that they are identical in abilities, skills, or behavior imply that we are building a society based on a biological and scientific falsehood.

2. Feminine Characteristics and the Status of Women in the Institution

A person's personality in general depends on natural and biological factors, perhaps the most prominent of which are their age, gender, physique, and appearance. Factors such as height or shortness, the strength or weakness of muscles, and the harmony or disharmony of body parts, which are considered beautiful or harmonious in a certain society, all play a significant role in an individual's self-perception and in how they treat others and are treated in return (Shentouf, 1977, p. 229).

There are many factors that can make a woman successful as a leader or cause her failure, some of which are related to her personality and decisions, and others are beyond her control. What is directly related to her is often linked to her personality because she will lead the team based on her own abilities, not on anything else. In general, there are many qualities that, if a female leader or any

woman in a position of responsibility possesses, and finds herself responsible for a team, she will undoubtedly be a successful leader.

- **Physical Characteristics of Women:** One of the important aspects that distinguish women from men begins with biological factors, starting with cells, which are the basic building blocks of the human body. In terms of body structure, women are more delicate and equipped with features that support pregnancy, breastfeeding, and reproduction. Additionally, women are endowed with female hormones, such as prolactin, which encourages the mother to accept, nurture, and care for the fetus. This is something that is not as pronounced in men.

The differences between males and females become more apparent when they reach puberty, where the physical characteristics of each gender become more pronounced. We find that women or girls show these signs a year earlier than men. She differs from the man in that she is faster than him in losing fertility. Despite the widespread belief that women are physically weaker than men, recent studies have shown that there are aspects of women where they are stronger than men, such as during pregnancy and childbirth.

Psychological characteristics of women: Researchers have disagreed on these differences. Schopenhauer believes that, by nature, women cannot undertake great physical or mental tasks equally to men. He asserts that their purpose in life is confined to bearing children and being obedient to men. Nature has designed them to lead a calm and peaceful life, without experiencing the extreme pleasures and pains that men encounter. While life entrusted women with the great task of raising children during early childhood, it has prepared them mentally for this purpose, rendering them weak-minded and short-sighted, as though they were large children, to ensure harmony between them and their offspring. One might say that women have a mental stage between childhood and adulthood. Nature acknowledged women's weakness, so it granted them beauty to capture men's hearts. Life has used women as a means to express its will for survival, and women inherently know they were created for the preservation of the species before their personal existence (Hassan, 2000, pp. 616-617)

Through this, it can be said that the physical aspect of both males and females directly affects their psychology. For example, menstruation and postpartum periods in women cause mood changes. Scientists and researchers in both the East and West have confirmed that these differences indeed exist. Women, in terms of emotional reactions, differ from men, as they are characterized by emotional instability and are generally less aggressive. Their feelings are often marked by excitement, and they tend to be fearful, delicate, and

quick to resort to crying and manipulation at times. They are also very concerned with their appearance.

• **Mental Characteristics:** Scientific observations and studies have highlighted that although men may be more intelligent than women, there are cognitive differences that do not manifest in complex tasks. It has been observed that females start speaking earlier than males, whether they are ordinary or gifted. The incidence of speech disorders or delays is also lower in females across various age groups. On the other hand, in terms of simple cognitive processes, females often recognize individuals before they grasp the ideas expressed by them. In general, women tend to focus more on direct, visible forms

The differences between women in terms of physical, mental, and psychological aspects are obvious, as the distinct roles for which each gender was created have had an impact on their nature and composition. It can be said that the leader's attitudes are the ones that shape the path for the employees. Employees, in general, including both men and women, reflect the image of their leaders. When a leader's attitudes are positive and effective, this will be reflected on those around her, and the opposite is also true. There is a direct relationship between the leader's attitudes and the productivity of their teams. The first task of a woman as a leader is to have positive relationships and perspectives, as this will be reflected on her subordinates.

Thus, a leader must maintain a high degree of personal discipline in all dealings, and personal discipline comes in many forms, such as commitment to ethical standards in all dealings and self-control in all situations. Communication skills are also considered the most important skill. Through it, one can engage in intellectual, literary, scientific, and artistic communication, as well as exchange feelings and emotions. Without effective and good communication skills, a leader cannot convey her goals and plans to the employees, nor can she prepare good plans without exchanging opinions and dialogue. Furthermore, she cannot direct employees to perform their tasks effectively without being able to communicate with them adequately.

If subordinates know that their leader, for example, has good relationships with senior management or those who influence the organization's decisions, they will likely follow her directives. The best female leaders are those who are aware of cultural trends and can talk about the latest cultural trends, while also having a broad vision of the internal and external environment of the organization.

3. Organizational Culture and Behavioral Effectiveness of Women in the Organization

When we talk about organizational culture, we generally refer to the system of values, beliefs, customs, traditions, rituals, and symbols prevalent among the members of an organization. This is specific to each organization and differs from the systems in place in other organizations. It therefore creates a distinctive pattern and shape that is continuously repeated, influencing the behavior of individuals and their conflicts within the organization.

Organizational culture is considered an important factor in influencing organizational behavior. Perspectives on organizational culture vary, with some seeing it as an independent factor. From this perspective, values are transmitted by employees to organizations as one of the results of the organization, reflected through shared values, language, symbols, and rituals that evolve over time. This view emphasizes the importance of consensus and agreement on the concept of organizational culture and its various components among managers and employees. Organizational culture is a fundamental element present alongside other components of the organization such as individuals, goals, technology, and organizational structures. According to this view, it is necessary to manage organizational culture in a way that achieves the goals that organizations strive for.

The organization itself is also considered a social system supported by a set of values, beliefs, and basic assumptions that work to ensure the cohesion of the system. Human resources are considered the most important resources of the organization, as they are responsible for managing all of its operations and achieving its goals. These resources express their orientations, values, and ideas through certain behavioral practices. Organizational culture works to define and regulate these practices according to the requirements of the organization. Organizational values encourage certain behaviors and limit the spread of others (Bakr & Shoukry, 2002, p.65).

Culture is the environment created by humans, including both material and immaterial products that are passed down from generation to generation. It encompasses both visible and hidden patterns of learned behavior through symbols, which are composed of knowledge, beliefs, arts, values, laws, customs, and more in a specific society. The view is held that human behavior and leadership personality are fundamentally shaped by cultural factors. Some elements of culture are not widespread among the general population in society, such as the culture of liberation, but are found only in certain sectors of adults. In every society, there are specific things that are known or can be done by a limited number of people. These are referred to as the peculiarities of culture, typically related to specialized professions that require technical knowledge and specialized skills in the context of the division of labor, which prevails to some extent in all societies today. For τ rearing that others, especially men, may not

know. A doctor has extensive knowledge and experience in the human body, diseases, and factors that affect it. This applies to every professional who has specialized cultural knowledge gained through their work.

The prevailing culture in a society often imposes certain restrictions on the actions of individuals, particularly leaders, as well as on their thinking and freedom of self-expression. This can lead to feelings of frustration and may drive individuals to aggression against the objects or people who caused their frustration. Thus, the culture prevailing in a given society sets limits on an individual's education, behavior, and actions, affecting their personality in various ways.

4. Gender Perceptions and Leadership: Evaluating Female Leaders in Algerian Institutions

Based on the hypotheses of the research, we will address the results we have reached to verify the validity of our hypotheses and the extent to which they align with the findings, as we will explain below:

First: Traditional value perceptions of the female leader are among the factors that assist in management within the organization.

The analysis of field data revealed that most respondents (employees under the leadership of a female manager) emphasized the importance of the responsibility assumed by women leaders in institutions today. Women in Algeria have entered all fields of work and at all levels, reaching positions of responsibility in departments, directorates, and companies. They have even attained roles at the highest levels of authority (as ministers, ambassadors, heads of institutions, directors, etc.). Assuming such responsibilities requires women to excel in performance and focus on the element of competence.

On the other hand, our analysis revealed differences in leadership between women and men in institutional management, as expressed by the respondents, who highlighted the reasons for these differences. The majority believe that women tend to approach situations more emotionally than men. Additionally, some respondents view women as occasionally lacking the ability to lead due to the burdens placed upon them, stemming from societal perceptions that often regard a woman's work outside the home as less significant than her role within the family.

The respondents attributed these differences to the fact that women interact with others more emotionally than men, a natural trait associated with females. Moreover, the leadership character of a woman derives its strength from the goals she aims to achieve. A woman's managerial behavior is also influenced by social and cultural factors, such as customs and attitudes. Many workers noted efficiency and speed in decision-making processes by female managers, which

demonstrates that a woman leader's behavior within an organization is a conscious reaction informed by a smart analysis of her professional and social circumstances. She compares the benefits of her job with its burdens and challenges and strives to balance them, often at a personal cost. This, in turn, has impacted the rational management practices within institutions.

It can be concluded that women in leadership positions tend not to involve employees effectively. The majority of employees reported that female leaders do not take their suggestions and initiatives seriously. Even when a small group's proposals are accepted, they are not given genuine consideration, indicating a lack of complete trust in subordinates. Furthermore, the relationship between the female leader and the employees appears to be strictly formal, based on official regulations. Subordinates confirmed the precise application of laws and organizational rules within the institution.

When conducting interviews with female leaders and subordinate leaders, the following key points emerged based on the questions posed in the interview guide:

The topic of predefined roles for men and women has raised considerable ambiguity, especially within Algerian society. This prompted us to address the issue with female leaders and administrators to provide clarity for readers and arrive at conclusions that bring us closer to understanding this philosophy in Algerian society.

As discussed in the theoretical section on gender, while the natural meaning of the term "gender" refers to differences between the sexes – masculinity and femininity – highlighting the unique characteristics of each sex, the new philosophical context of "gender" seeks the opposite. It now advocates for the elimination of all distinctions between men and women, whether biological or role-based. This perspective dismisses any acknowledgment of inherent differences and rejects any division of life roles based on natural or biological origins. In essence, contemporary gender philosophy aims for complete uniformity between the sexes, opposing any acknowledgment of differences and rejecting equality that accounts for such differences. Instead, it calls for total sameness in all aspects.

From the interviews with female leaders regarding this idea, it was evident that they acknowledge the existence of biological differences between men and women but deny the presence of predefined roles for the sexes. This means that women in the Ministry of Higher Education support the notion that women can perform any role without predefined limitations. They can hold positions such as director, president, or even minister on equal footing with men.

However, from my analysis, distinct from the leaders' statements, it can be said that men and women are inherently different and are equal only in their

shared membership in the human race. Claiming that they are identical in abilities, skills, or behavior implies constructing a society based on a biological and scientific falsehood.

From this, we observe that the first hypothesis, which states that eliminating traditional value perceptions of female leaders is one of the factors facilitating rational management within an organization, has been largely confirmed. This means that the more employees cling to traditional value perceptions about female leaders, the more it hinders their rational management.

Secondly: The concept of gender and its impact on women's managerial processes in institutions.

From what we observed in the field, starting from the initial research and based on the observations and interviews conducted to deduce the results related to the second hypothesis—namely, the impact of the concept of gender on women's communication processes in institutions—we will present the key findings related to the data of the third hypothesis:

- It can be said that women's leadership differs from men's due to feminine traits that distinguish it, both biologically and socially. These include characteristics such as empathy, creativity, delegation, granting authority to subordinates, and the ability to communicate and engage in dialogue. A female leader's relationship with her subordinates is often deeper than that of a male leader.

If we assume that women are unsuitable for leadership roles and responsibilities, this contradicts their achievements in the family sphere. It appears that working women in Arab societies and especially in Algerian society today perform a dual role that takes up most of their daily time, more than men. While men usually work in a single institution for limited hours, women often work in two institutions: the formal workplace outside the home and the "home institution," if the term applies.

It was concluded that female leaders in the Ministry of Higher Education and Scientific Research explain tasks to their subordinates. These women demonstrate several qualities, such as effective time and effort management, better utilization of resources, and a deeper understanding of workers and tasks. This enhances their expertise and strengthens their relationships with others, particularly their subordinates. Furthermore, their detailed explanations of the tasks assigned to workers enhance their flexibility, stemming from increased knowledge, diverse experiences, and varied goals, which, in turn, grant them greater endurance and rationality in addressing challenges.

Additionally, it was found that female leaders are more inclined toward consultation and collaboration with subordinates in management processes.

Naturally, women's leadership differs from men's, as evidenced by the data, highlighting that women engage more in human relationships compared to men. This distinction is attributed to the inherent nature of women. The two genders differ in their approach to management, leadership, and interpersonal relationships, which are fundamental dimensions of the management process. Women leaders in the Ministry of Higher Education demonstrate the ability to communicate effectively, understand employee problems, study their motivations and ambitions, and examine various aspects of their relationships.

The differences in handling subordinates between men and women are evident and are tied to the cultural, social, and educational backgrounds of each leader. Women's leadership tends to favor teamwork, interpersonal connections, and consultation, which strengthen bonds among team members, enhance self-monitoring among employees as they view themselves as integral to the institution, and foster greater loyalty to the female leader.

It was also found that upward communication exists, which aims to give subordinates the opportunity to convey information to their superiors, particularly concerning work and the results achieved in the organization. Upward communication enhances the role of subordinates in participating in the administrative process. It also contributes to advising and guiding subordinates, helping them solve problems, and setting goals and work programs. According to the statements of subordinates, the organization is largely characterized by hierarchical communication, with little flexibility. This is due to several factors, including the sensitivity of the organization and its need for a disciplined system compared to other institutions.

Based on this, it can be observed that society's perception of women is fundamentally influenced by values and traditions that govern the community. Since the region housing the Ministry of Higher Education and Scientific Research is developed and supports the idea of gender equality, it is seen as inappropriate to confine women to specific roles. Such limitations are considered uncivilized and ignorant. Women, like men, hold various positions of responsibility. This is reflected in the communication process, where female leaders engage in communication, consultation, and regular meetings with all workers, regardless of their biological gender. Most subordinates now view women's work as normal, compared to the past, as society has evolved, shedding the traditional mindset that confined women to household duties. Women have managed to break free from the traditional view of their roles and have gained acceptance in the workforce.

The empirical analysis of the cultural background as a guide to behavior in the Algerian institution, specifically the Ministry of Higher Education and Scientific Research, shows that every culture consists of a set of social patterns

through which individuals live and think. These patterns are closely interconnected, forming a cultural integration that can lead to disturbances, chaos, and psychological and social problems. Such issues may create forms of conflict that could hinder the group's development and progress together.

It is clear, then, that every cultural pattern, whether it involves a specific technique, a way of behavior with relatives, a certain way of speaking, or a form of religious worship, has its own characteristics. Each of these patterns, along with every product of those patterns, contributes to shaping behaviors.

One of the most prominent factors for the success of a female manager is the ability to learn behavioral skills that involve understanding the characteristics and qualities of people and the features of the prevailing organizational culture within the organization. Therefore, it is essential for leaders, particularly female workers, to possess the technical, managerial, and behavioral skills required to deal with various types of people with different needs and expectations. Not everyone who becomes a manager or leader succeeds in performing their duties.

Cultures play a role in determining leadership styles within organizations. Some cultures encourage autocratic leadership, while others foster collective participation. Some cultures also promote authority and the use of dictatorship in leadership. It is important for a female leader to have sufficient knowledge of leadership styles and how to apply them according to the situation's needs. The leader's behavioral style in their leadership is usually categorized as democratic, dictatorial, or chaotic.

Based on this, the success or failure of the organization under study, the Ministry of Higher Education and Scientific Research, in achieving its common objectives relies heavily on the personality style of the female leader. Organizational behavior has long been seen as an indicator of success or failure, especially when it relates to leadership behavior, strategic actions, and rational decisions made by the authorities in the organization, all of which are directly connected to effective management in any formal organization and its ability to achieve its goals.

Conclusion

From this idea, based on the study field and exploratory interviews with some officials from the Ministry of Higher Education and Scientific Research, we can conclude that the personality of a female leader is shaped by the goals individuals strive to achieve. In addition, the behavior of a female manager is influenced by social and cultural factors, such as the theory of habits and attitudes, which is emphasized by behaviorist schools. They criticize the trait theory, which claims that certain traits define behavior. Behaviorists believe that an individual's actions are learned, and that behavior is determined by social

circumstances. Repeated similar circumstances lead to the formation of behavioral habits among individuals.

Looking at the social reality under study, we find that management for women is not a difficult task. However, differences remain in the culture and values that these leaders carry. Some female leaders are liberated from the constraints of traditional customs, consider themselves equal to men, and believe that they are capable of performing duties more efficiently than men because they are raised in families and institutions that do not distinguish between genders.

On the other hand, we find other women who base their beliefs about the roles of men and women on values derived from Islamic teachings, such as the concept of male guardianship, and believe that a woman should not hold leadership positions or travel alone without a male guardian. They believe that no matter how high a woman reaches in leadership positions, she will always remain subordinate to men. This belief may also stem from their educational and ideological upbringing, shaped by the environment in which they were raised.

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