

The Rise of Female Leadership in Refugee Communities in Beqaa-Lebanon—A Case
Study

by

Yassar Ziad Alzhouri

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Graduate Supervisory Committee:

Patience Akpan-Obong, Chair
Jay Klagge
Mai P. Trinh

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ABSTRACT

There has been a significant increase in the number of female leaders in the Syrian refugee camps in Lebanon in recent years. This seems to contradict traditional notions of the place of women in Arab societies. Traditionally, women in these societies are considered to be not as capable as men. And yet, considerable number of the leaders in the Syrian refugee camps in Lebanon tend to be women. This qualitative research is therefore aimed at examining the circumstances that have produced these female leaders. To achieve the purpose of the research, interviews and open-ended questions were administered to residents of various refugee camps in Lebanon. The results of this qualitative study indicate that while attitudes and perceptions of the role of women in Arab societies have not changed radically, certain factors have created the space for women to rise to leadership positions. Some of these include specific gendered restrictions on refugees by the Lebanese government that reduces men's mobility and public presence. For instance, the immigration and refugee requirements are stricter for men than for women. As women step up to fill the administrative gaps in their refugee camps, they have demonstrated a type of leadership that overtly builds on their traits as mothers and thus generate trust in refugee camps. The research contributes to knowledge by directing attention to the patterns and strategies of effective leadership for women in societies that traditionally marginalize women or other minority groups.

Keywords: refugee camps, communities, women, female leadership, Arab women

DEDICATION

To those who are voiceless

To those whose freedom has been revoked

To the souls whose we left behind on the road to dignity

To my extraordinary inspiration... my father

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Introduction

Historically, leadership was the key solution during crises. Over the generations, Arab nations have had significant problems with the leadership concept. A set of rigid social norms and religious principles shaped the perception of the leadership phenomena (Yaseen, 2010), and the "Arab Spring" movements in 2011 were obvious examples of that. The same authoritarian leaders have dominated the Arab world for more than 50 years, which led Arab communities to overthrow those authoritarian regimes via popular revolutions that emphasized freedom, democracy, human dignity, and social justice. The protests started in Tunisia and moved on to Egypt, Libya, Bahrain, Yemen, and lastly Syria.

These revolutions resulted in millions of deaths, injuries, and arrest. That was because of the dictators in those countries and their dependence on military power in dealing with protests, which leads to chaos and wars widespread. A huge misunderstanding of the leadership concept made them manipulate it for their own purposes to be in charge (Robinson & Merrow, 2020). On the other hand, the revolutions' powers were divided and did not have a unified leader in each country. People did not know the real meaning of leadership because they have lived 50 years under dictatorial regimes, but they misunderstood the leadership concept (Attali, 2011).

The protests nearly resulted in a civil war, and the protesters fight each other when they differ, and there was no genuine unifying leader. Revolutionaries established an army to resist the dictatorial regime, and the regime did the same! (Attali, 2011). Many citizens were forced to abandon the country because of that mess, they seek asylum in countries such as Lebanon, Turkey, and Jordan. Moreover, an extremely important

issue was noticed in Lebanon: UNHCR and governmental organizations encouraged every campus to have a leader, a person who represents all refugees on his/her campus in front of any official organization or agency, a person who organizes all operations inside the camp, evaluates the needs and solve the problems of camp's residents. This is a possible advancement in how the Syrians view leadership; it differs from how the leadership process was in Syria and the chaos that followed the revolution. A complex situation genuinely makes the question: if their improvements come from what they have learned from their failures in Syria? Or, from what they have learned from NGOs such as the UNHCR?

The most notable phenomenon over the previous year was the rise of female leadership in camps. It appears that the traditional Arab perspective of leadership has undergone a significant change, by leaving the constraints of traditional norms and religious principles and abandoning using them to further personal agendas such as patriarchy. This was the first thing I wanted to investigate and discover whether there had been any meaningful changes in Arabs' understanding of leadership.

Deficiencies in the Literature

Two main themes noticed in the literature, which are the concept of leadership as a solution for communities' problems, and the concept of women and leadership. Most of the research was done in western communities and just a few of them were done in the Middle East and Arab region.

The research's sample has never been addressed before, and this is what makes it unique. The research treats a niche sample in the Arab community, Arab female leaders

who are also refugees in an Arab country. This portion of the Arab community will receive attention in this research, even though it is considered taboo in the Arab communities, because of their relations to some significant concepts such as traditions, norms, and religion.

Significance of the Study

The research is significant because it treats a rare sample from the Arab world, and it makes an important contribution to the knowledge in that the results represent an extension to the past theories, which introduced tailored leadership models as key solutions for communities' problems at every stage.

Academically, this research will provide an explanation and analysis of the patterns of women's leadership and their characteristics in marginalized societies, such as the Syrian refugees' camps in Lebanon. Moreover, it will also analyze the Arab society's view of female leadership objectively, and discover the positive and negative effects on the society itself and on the female leaders, which is a major element that can be built upon in the experiences of similar societies in the future, to avoid the negatives and enhance the positives.

Purpose Statement

The purpose of this study is to investigate the increasing number of female leaders in the Syrian refugees' camps in the Beqaa region-Lebanon, identify its causes and consequences, and understand if it is a new positive model of leadership has been formed to answer the refugees' communities' problems or not, and that will be done by exploring

its characteristics. Whereas every campus used to have a male leader called “Shaweesh”, during the last two years, the number of female leaders on those campuses increased.

To address the above objectives, the questions below were created:

- What are the effects of selection female leaders in the refugee camps?
- What are the consequences of selection female leaders in the refugee camps?
- What are the characteristics of leadership model that female leaders use in leading their communities?

Background Literature

The Truth of Leadership

There is no particular definition of the leadership concept. Leadership as a social concept is one of the most difficult phenomena to define. “There are almost as many different definitions of leadership as there are persons who have attempted to define the concept” (Stogdill, 1974, P. 7). Bennis estimated, at the end of the last century, at least 650 definitions of leadership in literature (Bennis and Townsend, 1995 as cited in Silva, 2016). Suze Wilson in her book “Thinking differently about leadership” argued that leadership is a “social invention”, she mentioned that “this thing we call leadership, so commonly assumed a timeless, universal ‘fact’ of ‘human nature’, has rather been invented and reinvented in many different forms over a long period of time.” (Wilson, 2016, P. 2).

Leadership as a “phenomenon” was always the answer to social problems throughout history. Bernard Bass “leadership scholar” explained the importance of the

leadership concept when he mentioned that ‘there is no question’ about just how vital leadership is (Bass, 2008). Every historical stage “period of time” produced a version of leadership to face its problems, “We have come to live in an age where leadership is the solution, Regardless of the problem.” (Wilson, 2016, P. 1). From that, we discover the importance of leadership in communities’ progress and “well-being of humanity” (Wilson, 2016, p. 45). Leadership is considered the key solution in all historical stages, and Bass explained this concept by saying: “The evidence is all around us. It is in our daily lives – in our schools, businesses, social groups, religious organizations, and public agencies. It is in our local community, in our more distant state government and national governments, and on the international scene. Leadership makes the difference” (Bass, 2008, p. 3).

Leadership as a Response for Every Historical Stage Problems

Classical Greek Stage

In the Classical Greek stage, we can clearly notice the main problems of the community, which were chaos, wars, and conflicts. “Classical era Greece, despite its many great achievements, was a society marked by disorder, class conflict, and frequent wars” (Grant, 1991; Morris and Powell, 2006; Russell, 1984 as cited in Wilson, 2016, P. 46). This made the most powerful persons at that stage “philosophers” strive towards mortality, “Aristotle said that having virtue just means doing the right thing, at the right time, in the right way, in the right amount, toward the right people.” (CrashCourse, 2016).

This situation in Greek society formed a special concept of leadership as a response or solution for chaos, conflict, and later on democracy which was considered the greatest disease for the community, in their opinion, at that time. The leader in that concept is a superior person 'second only to the Gods' (Wilson, 2016, P. 48). Therefore, not anyone can be a leader "leaders are rare" (Wilson, 2016, P. 54), and to be a leader he needs to be virtuous. "Leaders are perfect, divine, knowledgeable and moral and this is part of the natural order" (Wilson, 2016, P. 54).

The 16th-century European Stage

In the sixteenth century, Europe was a challenging and dangerous environment, especially for those in positions of authority and those who were exposed to the consequences of those decisions (Allen, 1951; Cameron, 2001; Skinner, 2002). Lipsius illustrated this situation when he said: "Such as light or darkness from the sun are to the world below, so too are most good or bad things from the Prince to his subjects." (Lipsius, 2004 [1589], p. 229). Life was hazardous for the great majority of people in Europe during this period since society was still very subject to diseases and crop failure. Meanwhile, literacy rates were increasing and science and technology were starting to rise (Cameron, 2001; Skinner, 2001). This was because the hard tensions between the Church and the State became worse (Allen, 1951; Cameron, 2001; Skinner, 2002). All these problems contributed to the formation process of the leadership concept at this stage.

The leadership concept at that time was based on the reality that monarchical power was passed down through the generations and was perceived as both natural and

desirable at the time. It was also the most prevalent type of governance. Thus, discussions about the leadership at this period are limited to the prince and his actions. (Bodin, 2009 [1576]; Erasmus, 2010 [1516]; Lipsius, 2004 [1589] as cited in Wilson, 2016). Leaders are obligated to preserve God's rules and follow God's commands in their roles as God's representatives on earth (Erasmus, 2010 [1516]).

Trait theory Stage (Ca. 1890s–late 1940s)

For the researchers in this stage, the problem was that the wrong persons were in the wrong positions! And the community could be harmed if those wrong, incapable, and disqualified individuals take the lead. “Social Darwinian thought had influentially positioned social ills as arising from a mismatch between a person's natural abilities and their social position” (Bannister, 1979; Gillham, 2001 as cited in Wilson, 2016). Researchers focused in this stage on leader characteristics, and “There was a widespread consensus that leadership was a personal trait.”(Shartle, 1979; Smith, 1933; Stogdill, 1948 as Cited in Wilson).

The task of leadership studies was thus to determine how best to identify those naturally fit to lead, thereby avoiding the harm to society, which could arise if those not properly suited to leadership were wrongly selected (Wilson, 2016). On the other hand, the followers were not in a position of importance! Followers considered deficient individuals “the opposite of leaders” who were born with the traits of leadership. “Follower existed here merely as the deficient, the non-leader, the counter-point, the great mediocrity from which the leader stands out as exceptional and superior. (Wilson, 2016).

Behavioral Theory

The attention turned to the workplace after World War II. Communities aimed to recover after the war and produce a substantial amount of work. Leadership in the workplace quickly evolved into a crucial area of focus for leadership studies because of the necessity to keep improving productivity and technological progress as a part of the war effort (Fleishman, 1973; Schriesheim and Bird, 1979; Shartle, 1979). The researchers shed light on the "behavior," not the "traits," that a leader should convey. By the late 1940s, the discourse of leadership emphasized supervisory behavior patterns. They focused on the use of certain behavior to make followers more productive (Avery, 2004; Bass, 2008; Huczynski and Buchanan, 2006). Moreover, behavior can be learned. Therefore, leadership is something you can acquire. It was not something a person was born with. If people learn the appropriate behavior, they can all be leaders at some point in time (Blake and Mouton, 1964; Fleishman, 1953a, 1953b; Katz et al., 1950; Likert, 1961 as cited in Wilson, 2016).

In this leadership model, leaders and followers developed mutual respect, consideration, and a sense of fairness in their connection. Here, followers are crucial to the process completion; they are not simply incapable individuals who must obey the leader! However, they follow the advice of the leaders. Subordinates were now automatically classified as followers and, drawing on human relations conceptions of the worker, presumed to depend on supervisors/leaders for both guidance and support (Bruce, 2006; Bruce and Nyland, 2011 as cited in Wilson, 2016).

New Leadership Theories (Ca. 1978–present)

New leadership theories' phase is the phase that has continued nowadays. America was in the lead, and the world followed it like an ideal example. However, America experienced a leadership crisis, a Vietnam War failure, and industrial problems, the troubles generated by Watergate and OPEC oil crisis (Ackerman, 1975; Hodgson, 2005; Magaziner and Reich, 1982 as cited in Wilson, 2016). People were motivated to think in terms of "change" by this unfavorable position, and leadership was always the solution. At this time, when people like Martin Luther King, John F. Kennedy, Malcolm X, and Gloria Steinem had garnered so much attention, affection, and respect for their efforts to create change (Gitlin, 1993; Hall, 2005). People were aware of their capabilities, but in order to use them, they needed a new formula of leadership. "Followers' inability to realize their full potential, in the absence of 'new leadership', has been continuously problematized over this discourse. 'New leadership' was invented to address these concerns" (Wilson, 2016). The concept of "new leadership" combines theories that claim that certain people are naturally born leaders, and other theories that claim that leadership can be learned. The focus on charismatic, visionary, and transformative leaders is the signature of the new leadership model (Hunt, 1999; Wilson, 2016). Theories such as trait theory are stimulated by the charismatic element, whereas theories like behavioral theory—which holds that behaviors can be learned—are stimulated by visionary and transformative elements.

In the "new leadership" discourses, "Leaders are understood as persons driven to express themselves through leadership, while followers are understood as persons whose

potential can only be released through the leader's influence" (Wilson, 2016, P. 134), whereas followers are represented as having unfulfilled needs and untapped potential. To fill these gaps in their life, the leader should thus step in. It appears as though followers are stuck in limbo all the time while the leader is not there, waiting for the leader to inspire, guide, discipline, or reward them before making a decision. (Wilson, 2016).

Women and Leadership

After the starting of the behavioral theory of leadership, many developments entered this discourse, and societies became more open-minded with the idea of a woman as a leader. However, women still suffer from difficulties such as stereotyping, bias, discrimination, social norms, and religious obstacles (Johnson, 2020). Arab women face the same difficulties with leadership that western women face with greater troubles related to religion and social traditions. "Noteworthy is that Middle Eastern women probably face similar constraints experienced worldwide by women but these are compounded in an Arab Middle Eastern context by religiously and culturally defined attitudes and practices" (Jamali, 2005, P. 583). According to a study on the Moroccan elections, women are not represented as leaders or managers of public affairs very often in Morocco. Out of 1,738 news pieces, women were mentioned, quoted, and featured in no more than 84 of them (Skalli, 2011). Recent statistics suggest that the representation of women in formal, small and medium-sized enterprises (SMEs) in the Middle East is the lowest in the world. (Tlaiss, 2014). Another study shows the low presence of women, in the Arab Gulf states, in government and government-owned companies compared with men present. This presence reduces more in the managerial positions and turns to zero in

some industries. (Kemp et al., 2019). Women in the Gulf states, particularly in the UAE, Kuwait, and Bahrain, fight to take part in the democratic and individual freedom movements as they work to overcome the traditional social constraints placed on them (Khabash, 2003 as cited in Yaseen, 2010).

Women in marginalized communities like refugees' communities have a great chance to shine and take the lead due to the exceptional circumstances that communities go through. In Rwanda, "Women leaders emerged from a divided society. They confronted the individual and collective challenges that divided Rwandans." (Mwambari, 2018, P. 93). This situation is very similar to the situation of Arab women in Syrian refugees' camps.

"Although there is progress in Rwanda, this does not mean that women's rights or societal norms have completely altered. Rwandan women still face many challenges in their daily lives, such as domestic violence and in rural areas lack of access to micro-loans. There are also men who hold on to traditional beliefs and resist change by undermining female leaders in their public realms or by undermining them in their homes." (Mwambari, 2018, P. 101).

"In refugee contexts, changes to women's social and economic norms may be prompted by circumstances" (Ritchie, 2017, P. 42). "with the combined pressures of a major reduction in WFP aid vouchers and increasing surveillance by the government of working Syrian men from 2014, significant numbers of Syrian women, single and married, were propelled into work, driven in particular by lower levels of monitoring of refugee women" (Ritchie, 2017, P. 48).

However, even in those exceptional circumstances such as being refugees, women still face huge barriers in their way to lead or depend on themselves in their communities.

“new emerging economic needs (or demands) may precipitate social change for migrant women, and arguably this can present greater challenges for family men, as they strive to adjust to women’s empowerment and to negotiate their own ‘respectable masculinity’.” (Kleist, 2010 as cited in Ritchie, 2017, P. 43). “Women refugees may be slowly becoming economically empowered in their new life as migrants, but their involvement in work, inside and outside of the house, remains highly precarious, socially, with uncertain acceptance by and protection from their own families and across the community” (Ritchie, 2017, P. 52).

Stereotyping, Bias, and Discrimination

“Humans are biased” (Harris, 2014), and people have different expectations for women and men or for boys and girls (Swim & Sanna, 1996). “Traditional gender relations clearly fit this mode. Women, who are societally subordinate to men, are stereotyped as being nicer” (Eagly & Mladinic, 1989, P. 744, as cited in Rudman & Glick, 2001), Carla Harris also focused on that bias in her famous speech on TedTalks when she said: “women stereotyped as “Kind, helpful, supportive and deferential” (Harris, 2014). This stereotyped view of women portrayed them as less competent individuals and affected their opportunities to get leadership positions in society, the workplace, and political life. Women are perceived to be less powerful than men, which is part of the stereotyping that they face; women smile more than men, so they are perceived to be powerless (LaFrance et al., 2003). Williams mentioned a very important point about bias that women face in her video “Prove it Again”: “Women have to provide more evidence of competence than men in order to be seen as equally competent.

Women's successes can be attributed to luck, men's to skills Objective requirements tend to be applied rigorously to women but leniently to men. For example, men apply for positions if they meet just 60% of the requirements, while women only apply if they meet 100% of them." (Williams, 2014). Another example, from the Arab world this time, is that women were viewed as less competent in the political election in Morocco compared with men in the media, which led to disappointing results. (Skalli, 2011).

Women are regarded as being too weak for leadership if they are too feminine; similarly, if they are too masculine, they are discarded as being too aggressive (Williams, Dempsey & Slaughter, 2014). When a woman is in a leadership position, her actions are seen as "tough," but if a guy were in that position, the same acts would be seen as "normal" (Harris, 2014). In Arab society, men and women are assigned various traits, Arab males are domineering and self-centered, but Arab women really have mental and emotional support. According to this perspective, it only makes sense for women and men to undertake the positions that best complement their idealized features. (Yaseen, 2010).

Finally, one of the biggest obstacles that make women's path to leadership positions difficult is discrimination. As mentioned in the movie "On the Basis of Sex", Gender discrimination becomes a normal act if it is supported by laws (Leder et al., 2018). For example, all Arab Gulf countries prevent women from being the president of the government "Leader of society". This discrimination still exists in the Arab region and it is protected by the law also, despite having many of the same rights as males in Lebanon, women still face societal and legal discrimination (Melki and Mallat, 2014).

Laws governing marriage, divorce, inheritance, and child custody in Arab countries are a clear example of gender discrimination. For example, Lebanese women married to non-citizens cannot transfer citizenship to their children and do not receive equal social-security provisions (Shehadeh, 1998 and Farhood, 2009 as cited in Melki and Mallat, 2014).

Traditions “Social Norms”

“Most Arab researchers and social scientists agree that traditional values and beliefs are the main roadblocks behind the development of equal rights for Arab women” (Ablah, 2004 as cited in Yassen, 2010, P. 64). Arab traditions are the foundation of the arguments used by those who want to prohibit women from working at all. The home is where women belong in their eyes. As more women express their emotions of discrimination and inequality, Arab norms are under pressure. However, it goes beyond that. Women want to control their own lives (Abdulhadi, 2003). Alya, an Arab participant in Barbara Harold’s research on Arab Women Emerging Leadership Patterns and Identities, said: “Because of the traditions of the society and families toward girls’ education, I was not able to continue my education immediately after grade five. . . . Many people did not allow their daughters to go to school because of their beliefs toward girl’s education.” (Harold, 2011). This shows the situation that some Arab women live in which makes it harder for them to reach leadership positions in society. Social institutions like family, tribe, and religion are the place where traditional authority is rooted (Asad, 1970; Weber, 1978, P. 215–16). Because motherhood and domesticity are highly valued in Arab society, Arab women are seen in fairly conventional ways, with a focus on their

reproductive capacities. Most people view Arab women as the keepers of cultural norms and customs. As a result, many Arab women are hesitant to quit their caretaking jobs in order to pursue leadership positions (Jamali et al., 2005).

A recent study done in Qatar “Arab Middle Eastern women in Qatar and their perspectives on the barriers to leadership”, showed that the first barrier to leadership for Arab Middle Eastern women as described by 59% (24 respondents) of the participants in the Arab traditions and culture (Romanowski & Saeed Al-Hassan, 2013). Another statement in this study brilliantly described the relations in Arab societies with regard to women: “Yes there are barriers like culture, religion, the thinking of Arab men. Arab men do not encourage women to be leaders and manage people, particularly managing men. This is taught when they are young, e.g., the brother is always responsible for sisters, and the father is responsible for his daughters, sisters, and wives. In Islam, when a woman wants to go to Hajj in Saudi Arabia, she must have Mahram and this man must be her father, brother, or uncle. So how can she be a leader?” (Romanowski & Saeed Al-Hassan, 2013, P. 5).

Religious Obstacles

Many arguments were made between the past researchers about this point; some researchers went to consider the religion “Islam” in Arab countries as the main cause of the lack of Arab women’s contribution to leadership positions. Combinations of patriarchy, conservative religious interpretations, and cultural stereotyping have built a very strong psychological barrier among Arab populations regarding women’s participation in the public sphere (Sabbagh, 2005). Islamic beliefs and patriarchy are

firmly incorporated into the idea of gender, which places the male in charge of the home and society. This has a significant effect on the status of Arab women's labor and leadership patterns (Jamali et al., 2005). "Islam advises women to do their job at home and work outside the home under specific circumstances' (Ansari, 1990 as cited in Yaseen, 2010).

On the other hand, most researchers believe that "Islam" gave women exceptional rights that did not exist in any other religion, but some people who benefit from creating gender differences in rights between Arab men and women manipulated these facts. Islam has given women rights and privileges, which she has never enjoyed under other religious or constitutional systems. For example, Khadija (Prophet Mohammed's first wife) before she married, was a businesswoman with her own business, and after her marriage, she continued her business until her death (Ameen, 2001 as cited in Yassen, 2010). Muslim women have the right to attend any academic institution and have the freedom to work outside the home to earn money. Islam recognizes the rights of women to education, learning, life, security, and financial support throughout all life cycles, including those of a child, mother, wife, and or sister. In addition, she is free from being forced into marriage (Ansari, 1990). This means that Islam is irresponsible about gender discrimination. Instead, it is a consequence of the patriarchal Arabian culture, which tries to restrict the social advancement of women by imposing unfair standards, such as what is proper to wear (Chatty and Rabo, 2001). A patriarchal culture has used Islam as a tool to justify discrimination against women, but the true obstacle to women's growth in Arab society is the patriarchal framework that permeates all spheres of an Arab society (Karmi, 1996). Due to gender differences and Islam as the dominant religion, women in this

community frequently struggle to overcome societal barriers in order to find a worthwhile job outside the house (Ameen, 2001; Abdurrahman, 2004). An example of this was a saying for a participant in the Arab Women Emerging Leadership Patterns and Identities study, which was done by Barbara Harold, Majid said: “Women face unique challenges. The Quran stresses that men and women are equal [but] I feel that [until recently] there were no training programs or study programs to engage and prepare women for leadership” (Harold, 2011).

Ray of Hope

Despite the previous difficulties that Arab women faced on their way to leadership positions, there are promising and successful models for Arab women in this field. With the beginning of the Arab countries opening to the Western world, the way became easier for Arab women to overcome all those obstacles. “In spite of the family, cultural, religious, and societal barriers, it can be argued that women have made important progress in the last few decades in terms of securing leadership positions in various public and private institutions” (Knidri, 2009). “It is clear that women leaders in the Arab world are becoming more visible and their influence is felt across many sectors of business, although they continue to represent a small minority in Arab society. Yet, this minority increasingly punches above its weight and these women leaders act as role models and agents for change in Arab society.” (DWE, 2009, p. 17).

Raja “An Arab business woman” said: “I have a vision. [I want people to know that] the UAE has businesswomen, but to also change the misconception in the West about Middle Eastern women, [that they are] neglected, on the shelf, in tents, on camels .

. . make it very clear that a woman plays her role.” (Harold, 2011). In some Arab states, more women than men now attend university (Roudi-Fahimi and Moghadam, 2003). Moreover, Arab women are becoming more widespread and influential in the economic, political, and educational fields (HertzLazarowitz and Shapira, 2005; Roudi-Fahimi and Moghadam, 2003). The last example is from Lebanon, where women have no problem expressing their thoughts in public. They engage in open interactions with males, and they frequently have jobs (Jamali et al., 2005).

Approach, Design, and Procedures

The research adopts a qualitative approach since it addresses a social phenomenon. Social phenomena are complex and ambiguous, that is due to their relation to human objects, and the qualitative approach is such a perfect tool to explore and understand. Additionally, this research endorses the constructivist as a worldwide view. This is suitable to make participants speak up and explain their experiences with the central phenomenon that the research addresses. The research heavily relies on participants’ views and their lived experiences. All that will collaborate in creating a particular conclusion, if this is a new positive module of leadership has been formed to answer the refugees communities’ problems in campuses or not.

In the research design, a case study design was maintained to investigate the phenomenon of increasing female leaders’ numbers in the Syrian refugees’ campuses in the Beqaa-Lebanon, and to identify its causes, consequences, and the characteristics of that leadership form. Data is mainly collected from interviews with five female leaders at five different campuses and 19 participants “males and females” who live in that camps,

which produced a total of 24 individual interviews. These interviews were with 5 female leaders, 13 females and 6 males from the campuses' communities. The ways of conducting those interviews were "face to face" and online, and each participant chose the preferred kind of interview for her/him. Open-ended questions were adopted to leave space for participants to explain their own experience with the phenomenon under study. The data was recorded by WhatsApp records (online interviews) or manual records (face-to-face interviews) after taking the consent from participants. Then, the data was translated into English since it was in Arabic.

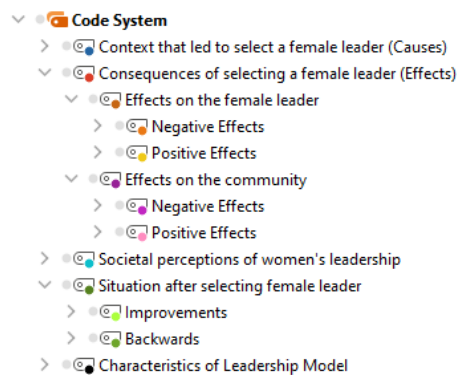
The next step was preparing all data for analysis later, which was done by translating all the interviews to English since they were in Arabic, then transcript all interviews' records and converting them into texts. After that, all data was inserted in the analyzing program, which is MAXQDA (A professional program that analyzes qualitative data like texts and visual elements). The researcher determined the main five themes to answer the research questions. (See Figure 1)

1. Context that led to select a female leader (Causes)
2. Consequences of selecting a female leader (Effects)
 - a. Effects on the female leader
 - i. Positive effects
 - ii. Negative effects
 - b. Effects on the community of the camp
 - i. Positive effects
 - ii. Negative effects

3. Societal perceptions of women's leadership
4. Situation after selecting female leader “Comparing the situation before (when the leader was a male) and after (when the leader became a female)”
5. Characteristics of Leadership Model

Figure 1

The Main Five Themes of the Research



After Reading the data line by line, the researcher came up with indicators “codes” inductively from the texts. This was by noticing the similar patterns in the texts and linking them to particular codes logically. Each group of similar indicators “sub-codes” categorized under one code represents them all “Parent codes”, which form the main five themes “categories” mentioned in the figure above. That process generated the code system for this research.

Anticipated Ethical Issues

Before starting this research, the researcher did IRB training and obtained an accredited certificate, which authorizes him to deal ethically with human objects when conducting academic research. The researcher is keen to apply ethical standards strictly

during this research, such as, contacting participants, and informing them of the general purpose of the study. Respect norms and cultural traditions. Respect the privacy of participants, and do not pressure participants into signing consent forms, if they do not want it. Avoid leading questions, avoid disclosing sensitive information and involve participants as collaborators. Report multiple perspectives, report honestly, keep the raw data, and avoid plagiarism. All these concepts were mentioned in the IRB training, and in “Research design_ Qualitative, quantitative, and mixed methods approaches” book by Creswell John W., Creswell J. David.

Strategies for Validating Findings

The researcher adapted different sources of information, not only women’s perspective but both women’s and men’s. Also, the researcher used the strategy of member checking by taking the result to participants and ensuring that they feel the final results are accurate and reflect their real opinion. In addition, a specialist checked the translation process from Arabic to English to ensure reflecting the same meanings that the participants said exactly. For the coding process, the researcher used many techniques to ensure the reliability of the results. Codes are linked logically to the appropriate text in data; other coders than the researcher will see coding process.

Role and Reflexivity

Since the researcher is working in the field of women empowerment, he has strong experience with the problems that Arab women face with leadership phenomena. Another factor that will support the situation is that he is also a Syrian refugee in Lebanon, so he lives in this community and interacts with its members on daily basis, and

knows the traditions very well. These will be the main factors that support the researcher in this research and make the process easier. For example, choosing and finding the required participants who are suitable for this study.

The main role of the researcher is to conduct the required interviews with participants, face-to-face or online, and maintain all the right conditions that make the participants able to speak freely. For example, communicate with the participants and choose the place and time of the interview. Provide the right conditions to make the participants comfortable to give their exact independent opinion, and not be affected by the researcher's opinion. Also, being unbiased, write the participants' opinions as they said without any deference. Then, the researcher will be responsible for the process of analyzing and obtaining the results finally.

Results and Discussion

The results will be segmented into five parts, which are the main five themes mentioned in Figure 1. This is to view the results clearly, discuss them effectively to achieve maximum benefit, make them easy to understand, and answer the research main questions.

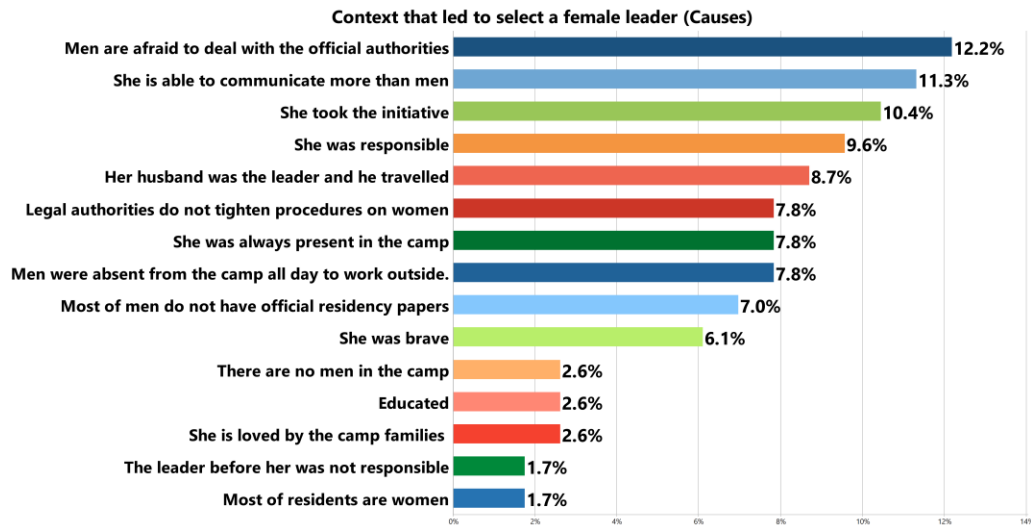
Context that led to selection of a female leader (Causes)

As we see after analyzing data (See Figure 2), the main reasons for selecting a female leader in the five camps are not related to the female leader's capabilities or to particular improvements in the Arab community's view of female. However, they are

related to extraordinary circumstances that faced the refugees communities in the last three years.

Figure 2

Context That Led to Selecting a Female Leader (Causes)



The main reason with the greater percentage (12.2%) and frequency (14) was “Men are afraid to deal with the official authorities”. There are similar reasons like “Legal authorities do not tighten procedures on women”, “Most of men do not have official residency papers”, “and she is able to communicate more than men”. All these indicators are related to the strict regulations that governmental agencies like “General Security Agency” impose on the male refugees. Iman “participant from camp 032” said that, “she took the leadership position because of the restrictions on the men by government institutions and the stress on whether they have official residency papers or not”. Those restrictions are not applied on females due to the traditions and customs in the Arab world. (See Table 1)

Table 1*Reasons to Select a Female Leader*

Code	Frequency	Percentage
Men are afraid to deal with the official authorities	14	12.17
She is able to communicate more than men	13	11.3
Her husband was the leader and he travelled	10	8.7
Legal authorities do not tighten procedures on women	9	7.83
She was always present in the camp	9	7.83
Men were absent from the camp all day to work outside	9	7.83
Most of men do not have official residency papers	8	6.96
There are no men in the camp	3	2.61
The leader before her was not responsible	2	1.74
Most of residents are women	2	1.74
<hr/>		
Total reasons that unrelated to the female leader capabilities or improvements in the Arab community view of female leadership	79	68.71
<hr/>		
She took the initiative	12	10.43
She was responsible	11	9.57
She was brave	7	6.09
Educated	3	2.61
She is loved by the camp families	3	2.61
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Total reasons that related to the female leader capabilities or improvements in the Arab community view of female leadership	36	31.31
<hr/>		
TOTAL reasons	115	100

Suha “participant from camp 033” said, “Due to Arab traditions and customs, government institutions do not impose strict procedures on women, and this gives them greater freedom”. Moreover, there are other indicators related to traditions like, “Her husband was the leader and he traveled”, “She was always present in the camp”, “Men were absent from the camp all day to work outside”, “There are no men in the camp”, “Most of residents are women”. This set of indicators forms 68.71% and 79 frequency of the total reasons, which are the majority. (See Table 1)

On the other hand, Total indicators that related to the female leader capabilities or improvements in the Arab community’s view of female leadership formed 31.31% and 36 frequency of the total reasons. These indicators were, “She took the initiative”, “She was responsible”, “She was responsible”, “Educated”, “She is loved by the camp families”. The female leaders themselves mentioned most of them during the interviews with them. These positive indicators were also mentioned during the interviews with participants from each camp, but in fewer percentages and frequencies. (See Table 1)

Consequences of selecting a female leader (Effects)

Effects on the female leader

Positive Effects

The data shows that the most positive effect on the female leaders was “stronger personality”; this was clear throw dealing with them during conducting the research. Mariam “the leader of camp 062” said, “I am now stronger than before and I learned a lot from being a leader”. There are also improvements in their ability to communicate with others and with organizations and become more responsible and empathetic. However,

the most important indicator was “Became trusted leader after proved herself”, participants mentions this indicator 16 times throw interviews with 23.19%. This was an initial indication of that society not taking women as leaders seriously and underestimating their capabilities. Even the women did not trust the female leaders at first until they proved themselves as leaders. Suhaib “participant from camp 061” said, “People look at her positively as a woman who has proven herself”. (See Table 2)

Table 2

Positive Effects on Female Leaders after Taking the Responsibility

Code	Frequency	Percentage
Stronger personality	17	24.64
Became trusted leader after proved herself	16	23.19
Problems solver	12	17.39
Improvements in communication skills	10	14.49
Became more responsible	10	14.49
More empathetic	4	5.80
TOTAL	69	100.00

Negative Effects:

There were many negative effects on the female leaders, some of them affected their self-confidence like “Underestimate her” by others and “Doubt in her ability” by others or even some female leaders started to doubt in their own abilities. Those two indicators formed 42.50% and 17 frequency of the total indicators. Sumaia “the leader of camp 032” said, “I feel that I have a great responsibility, and I am afraid of harming any of the camp residents with my decisions”. (See Table 3)

Kawthar “the leader of camp 061” said, “Sometimes I feel tremendous pressure and blame myself for not being able to provide the needs of the camp”. Farida “participant from camp 033” said, “Our society views a woman as an individual who does not have leadership qualifications like a man. Sometimes they underestimate her, and this affects her greatly”. Other indicators related to the huge number of tasks that the leader should do, and to the community becoming more dependent on the leader just because she is a female. This caused other two indicators, which are “tired” and “overloads”. Hasnaa “the leader of camp 023” said, “I am now getting more tired, the camp community has become more dependent on me, even with the things they can do without my help, my family has become more dependent on me, even on the financial level, and I am now tired of the burdens on my shoulders”. However, all the female leaders under the study suffered from other negative effects in dealing with men especially like being hated, men deals them like men, and conflicts with others. This is a result of the traditional patriarchal community that was built over years in the Arab communities.

Table 3

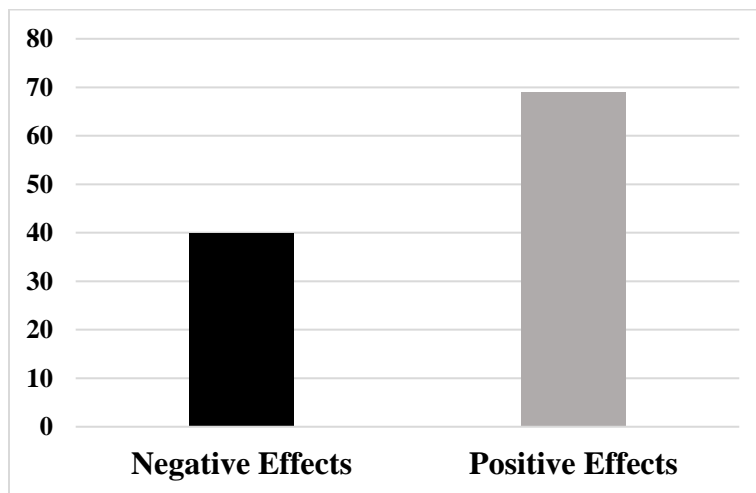
Negative Effects on Female Leaders after Taking the Responsibility

Code	Frequency	Percentage
Underestimate her	11	27.50
Overloads	8	20.00
Conflicts with others	8	20.00
Doubt her abilities	6	15.00
Tired	4	10.00
Men deals with her like a man	2	5.00
Hated	1	2.50
TOTAL	40	100.00

In general, Data shows that all female leaders under the study got more positive than negative effects after taking the leadership position, and this is an important indication that the leadership position is beneficial to them on the personal level and greatly develops their capabilities (see figure 3).

Figure 3

Comparison between Negative and Positive Effects On the Female Leaders



Effects on the Community

Positive Effects

Female leaders under the study heavily affected the community of the camps positively. Codes and patterns generated from the interviews were segmented into categories. The first set of them is related to the courage that women in the camps' communities earned from seeing another woman lead the camp. The indicators for this were "Women believe in their abilities", "Effective communication with women",

“Encourage women to work”, “Building collaborative culture” and “Breaking traditional stereotypes about women”. Those indicators formed 46.3% and 69 frequency of the total positive effects on the community. From that, we discover the huge influence of the female leaders on women in their communities, women in those communities started to work which is considered breaking for the traditional view of women in camps. They became more confident and aware of their rights and abilities. (See Table 4)

Table 4

Positive Effects on the Community after Selecting a Female Leader

Code	Frequency	Percentage
Women believe in their abilities	25	16.78
Raising awareness of good morals	15	10.07
Depending on discussion to solve problems	15	10.07
Hygiene Awareness	14	9.40
Effective communication with women	13	8.72
Excluding violence and force from the way of dealing	13	8.72
Building collaborative culture	13	8.72
Breaking traditional stereotypes about women	13	8.72
Psychological support	8	5.37
Register children in schools	7	4.70
Improve the families' financial situation	5	3.36
Encourage women to work	5	3.36
Official authorities restrictions decreased	3	2.01
TOTAL	149	100.00

Hasnaa “the leader of camp 032” said, “The most important thing for me is that women in the camp became braver, they believe in themselves now”. She also mentioned, “Some women were very shy and never dealt with others in the camp. I encouraged them to go outside the camp and search for a job since they have university degrees”. Moreover, they started to build networks and communicate, between themselves and with other people, effectively to advocate for each other. Tabarak from camp 032 said, “She is raising people’s awareness about women’s abilities to lead, and that they are an active members of society like men”.

The second set of indicators is related to the positive effects of traditional female leadership on the community’s cultural development. Female leaders were brave to take this position and break the traditional view about women in camps. But they still lead like mothers, their leadership style is still traditional. In other words, they lead the community as a mother cares about her family. Tabarak said, “She began to invite organizations specialized in psychological support for girls and boys”. This leads to the second set of indicators, which were “Raising awareness of good morals”, “Hygiene Awareness”, “Excluding violence and force from the way of dealing”, “Depending on discussion to solve problems”, “Psychological support”, and “Register children in schools”. Those indicators formed 48.33% and 57 frequency of the total effects. Unlike the previous traditional male leaders, female leaders paid attention to improving the community intellectually before financially, which did not exist in the past, and this is what made their leadership style fantastic! Nahawand said, “We are doing awareness sessions for children and women, as well as some training in a room in the camp that I donated for

educational training for children and awareness sessions for raising cultural awareness for women”.

Negative Effects

The negative effects were clear and mentioned obviously during interviews. The higher code with percentage and frequency was “Underestimation of women”. Women in the five camps were negatively affected when a woman took over the leadership position. Selecting a female as the camp’s leader provoked men and women who had traditional thinking to underestimate women in their communities more than before.

Kifah said, “There was an underestimation of her and us for choosing a female for the position of leader”. Rahaf said, “As for men, they underestimate the position of leadership in the camp because a woman holds it”. Moreover, sensitivity was the second higher negative effect on the community, especially with men. Hasnaa mentioned, “I see some men feel sensitive to some of these situations and meetings; they consider them negative factors that aim to change customs and traditions and make women stronger in confronting them as men”. This sensitivity caused some conflicts between the female leader and men in the camps. One of the female leaders said that, “This led me to deal with those men in tough way sometimes which caused troubles for the women in the camp and for me in particular situations”. This motivated them to mention another negative effect, which was “The camp is not controlled enough” by the female leader. Males mentioned the previous three codes heavily during the interview. However, they were mentioned by females but in much less amount. Khaled said, “Maybe because she

does not have leadership qualities, in our view, she is unable to control her children, so how will she be able to control the entire camp?”

Table 5

Negative Effects on the Community after Selecting a Female Leader

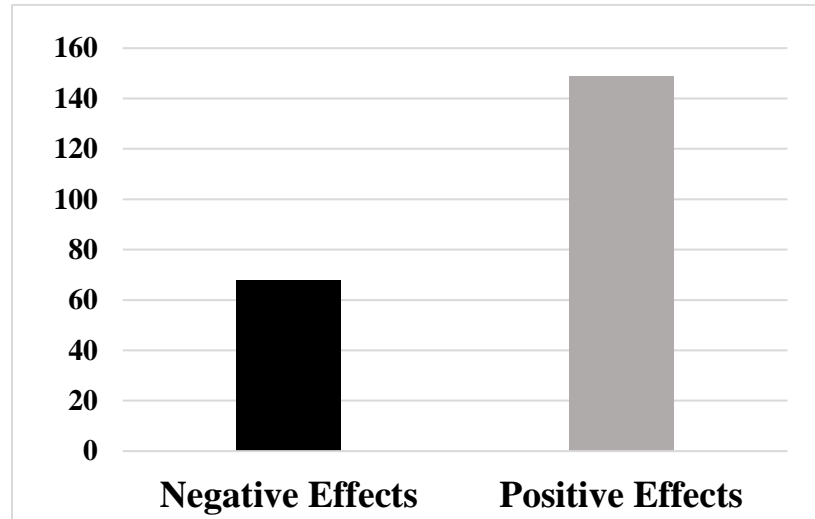
Code	Frequency	Percentage
Underestimation of women	24	35.29
Sensitivity	19	27.94
Jealousy and envy	13	19.12
Conflicts	6	8.82
The camp is not controlled	6	8.82
TOTAL	68	100.00

The last negative effect on the community was “Jealousy and envy”, the third higher code with 19.12% and 13 frequency of the total codes. The female leaders mentioned jealousy heavily during their interviews. They felt that other women in the camps feel jealous of them. Rahaf said, “The negative results were jealousy. Some people considered that they had the right to be the leader of the camp, especially the women”.

There were many positive and negative effects of selecting female leaders for the camps communities. But the positive effects outweighed the negative ones and were mentioned during the interviews more times due to its massive impact on members and communities. (See Figure 4)

Figure 4

Comparison between Negative and Positive Effects On the Female Leaders' Communities



Societal Perceptions of Women's Leadership

After collecting data and analyzing it, the researcher found 12 codes that indicate the societal perception of females' leadership, some of these codes were negative and others were positive. (See Table 6)

The codes that reflect a negative perception were 8 codes. They form 80.56% and 170 frequency of the total codes. Codes like “masculine leadership”, “traditional leadership”, “not taking her seriously” and “she should prove it again” achieved the greatest percentages and frequencies. Assad mentioned, “Society is masculine, women represent honor for us, as Arabs”. Hasnaa said, “You know, this is the traditional Arab perspective for the leader to be a man”. This is a clear indication that camps' communities still view female leadership in a traditional way; they do not deal with her

as a real leader. They consider her a mother more than a leader and treat women with disdain for their abilities.

Table 6

Societal perceptions of women's leadership

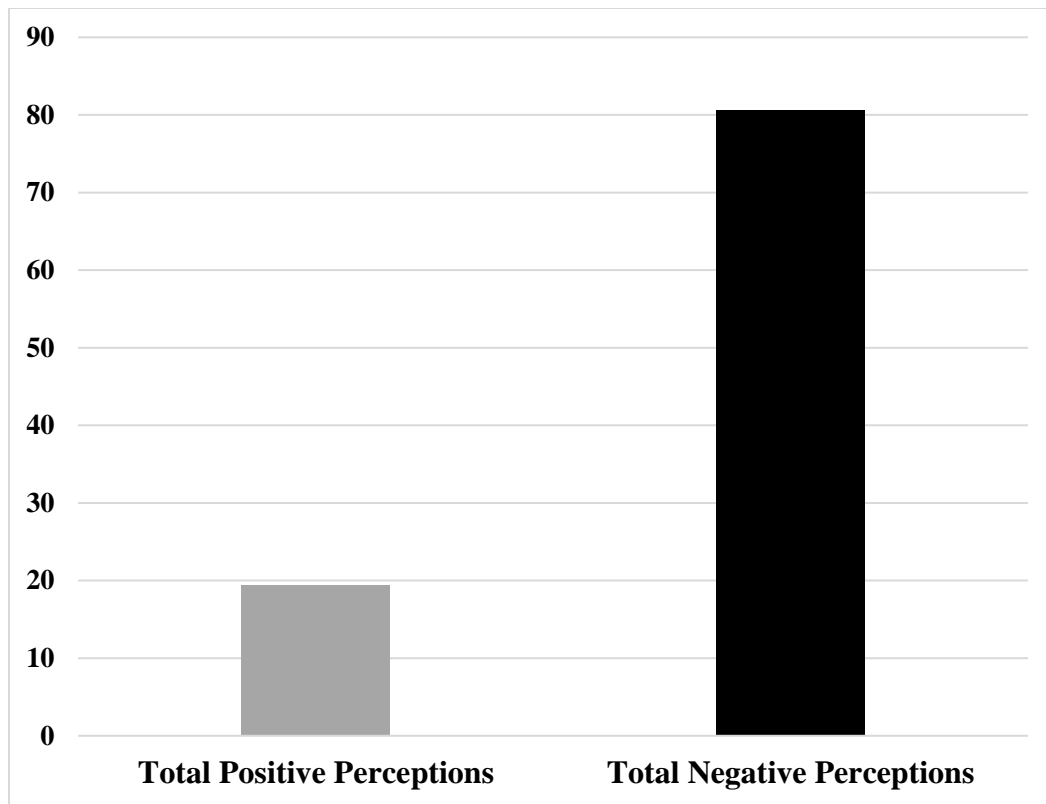
Code	Frequency	Percentage
Masculine leadership	43	20.38
Traditional view of leadership	41	19.43
Not taking her seriously	31	14.69
She should prove it again	22	10.43
Positive role model	17	8.06
Women have special privacy	16	7.58
Respect	15	7.11
Mother	10	4.74
Work is for men	6	2.84
Loved	5	2.37
Responsible	4	1.90
Women represent honor	1	0.47
TOTAL	211	100.00

On the other hand, participants mentioned some positive indicators that reflect the good perception of female leadership. These codes formed 19.44% and 41 frequency of the total codes. Those indicators were, “consider female leaders a positive role model for them”, “respect them”, “love them” and “consider them responsible leaders.” Sumaia “camp leader” said, “They consider me a role model for them and want to be like me”. Samiha said, “We respect her very much”.

These results reflect that there are improvements in how camp's communities view female leaders, and that is considered a good start on the road. However, the negative perception still has the greatest percentage. (See figure 5)

Figure 5

Comparing Positive and Negative Societal perceptions of women's leadership



Situation after Selecting Female Leader

This part is a comparison between the situation in the camps before (when the leader was a male) and after (when the leader became a female). During the interviews, participants mentioned improvements and backwards that happened after the change in the leadership position from male to female.

Table 7*Improvements and Setbacks on the Community after Selecting Female Leader*

Code	Frequency	Percentage
Improvements		
Camp cleanliness	21	25.61
Recognizing the camp by organizations	16	19.51
Receiving aids and services	15	18.29
Controlling the camp	8	9.76
Total Improvements	60	73.17
Backwards		
Lack of trust with men	9	10.98
The camp situation is getting worse	7	8.54
Lack of services	5	6.1
Division of the camp between supporters and rejecters	1	1.22
Total Backwards	22	26.84
TOTAL	82	100

The codes that indicate improvements in the camp situation were four, “Camp Cleanliness”, “Recognizing the camp by organizations”, “Receiving aids and services” and “Controlling the camp”. They form 73.17% and 60 frequency from the entire indicators. This reflects that the improvements after a female became the leader exceeded the backwards, which is a positive indicator of the ability of Arab women to lead in their communities and achieve success. Imaan said, “The camp has improved a lot with cleanliness and water than before when her husband was the leader, he didn't care about these things”. And Bushra said, “She also guides the people of the camp on the right ways to communicate with the Organizations”.

On the other hand, the setbacks were also four, “Lack of trust with men”, “The camp situation is getting worse”, “Lack of services” and “Division of the camp between supporters and rejecters”. These setbacks formed 26.84% and 22 frequency from all indicators. However, most of these backwards were mentioned in interviews with males, which confirms the existence of sensitivity between men and female leaders in the camps.

Abdulhameed said:

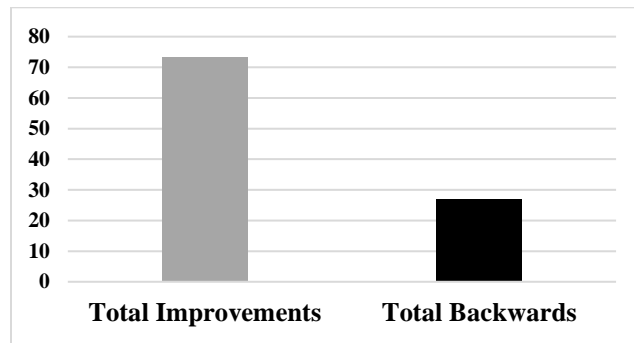
“There is absolutely no development. All the associations that Sumaya (the camp’s female leader) communicates with come to benefit themselves and to ensure the continuation of their work, as they did not benefit us with anything. What will we benefit from conducting some games and activities with children? What will we benefit from the psychological support sessions for the camp members? As long as there is no financial aid, I see that the rest of the activities are a failure and the camp does not develop”.

Khaled said describing the situation in his camp after the transition of leadership position from male to female leader, “On the contrary, services have declined slightly from the past, such as water, electricity and sanitation. Financial aids have decreased a lot, and

cleaners no longer come to collect garbage in the camp”. Sarah Said, “I did not notice any developments. We are forgotten here, and our camp is very oppressed, and aid does not reach it”. (See Figure 6)

Figure 6

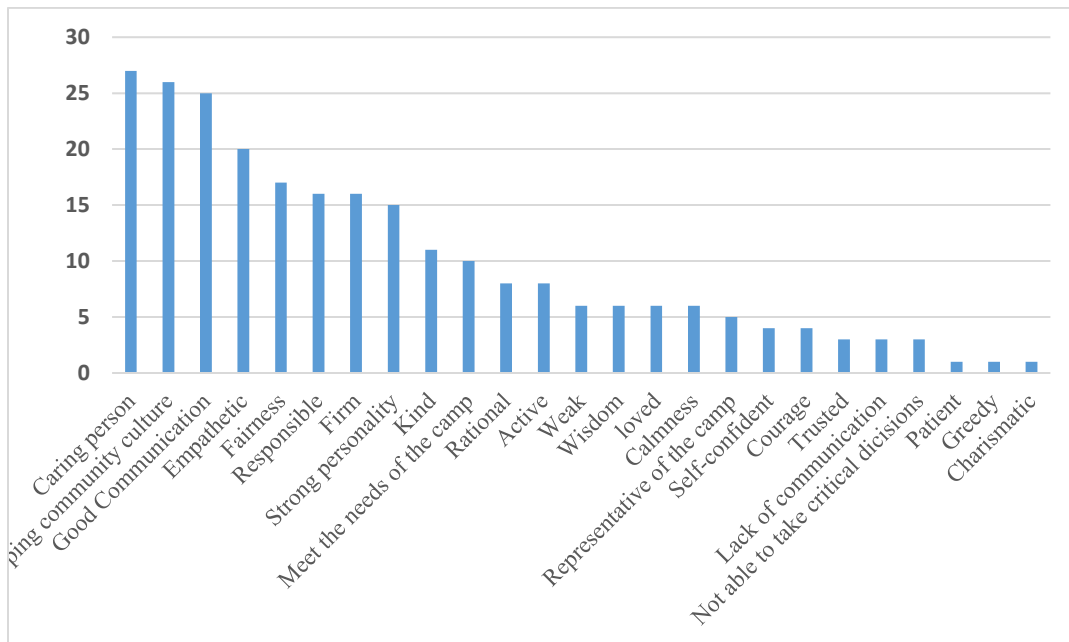
Comparing Improvements and Setbacks after Selecting Female Leader



Characteristics of This Female Leadership Model

Figure 7

Characteristics of Female Leadership Model in the Camps



This part of the research witnessed a great diversity of answers, which led to the identification of a large number of codes; each code denotes a specific characteristic of the female leadership model in camps under the study. After analyzing all the codes, codes with similar patterns were categorized together, and three main categories were produced, each category containing indications denoting a specific characteristic.

Table 8

Leadership Qualities Related To the Female Leader as the Mother of the Community

Code	Frequency	Percentage
Caring person	27	10.89
Developing community culture	26	10.48
Good Communication	25	10.08
Empathetic	20	8.06
Fairness	17	6.85
Responsible	16	6.45
Kind	11	4.44
Wisdom	6	2.42
loved	6	2.42
Calmness	6	2.42
Patient	1	0.4
Total	161	64.91

The first set of codes is an indication of the leadership qualities related to the female leader as the mother of the community, a person who cares about the individuals under her leadership and sympathizes with them, a person who gives much more than he takes and sacrifices for the happiness of others. This is something traditional for women

in Arab society, as they derive these characteristics from their traditional roles in their houses with their husbands and children. These indicators formed 64.91% and 161 frequency of the total indicators, which is clear evidence of the dominance and influence of customs and traditions on the way that Arab women lead society. Characteristics like caring person, empathetic, responsible, kind, wisdom and patient were mentioned a lot during the interviews. Hasnaa “the leader of camp 023” said about the reason that pushed her to take the responsibility of camp leading, “I did that to protect the men in my camp and prevent them from dealing with the general security agency”. Nawal “one of the participants” said about her camp female leader, “Sometimes I do not pay the fees for cleaning services. She pays them on my behalf and takes them back when I save money”. Nahawand “the leader of camp 033” said, “I feel they are my children and I sympathize with them”. (See Table 8)

The second set of codes reflects the attempts of female leaders in the camps under the study to break the stereotypes about Arab female leader. Most of these codes indicate strength, firmness, and control, which are completely opposite qualities to the first group of codes (See Table 10). Those codes like firmness, self-confident, charismatic, and courage represent 29.84% and 74 frequency from the total codes. Bilal said describing the female leader in his camp, “she is firm sometimes”. Hasnaa “camp leader” said, “I am trying to look as a strong person with strong personality and not show any weak points in my personality”. This indicates a little shift in the way that females lead their communities towards merging stereotypical qualities such as kindness, care, sympathy, and giving with different qualities such as strength and firmness. This combination of different and opposite qualities led to the emergence of a new female leadership model in

camps under the study, which is adaptable according to the requirements of the situation or problem. Contrary to what was prevalent in the camps when the leader was a man, the leader's behavior was firm and dominant; participants described male leaders in the near camps as being dictatorial and somewhat aggressive.

Table 9

Leadership Qualities Related to Breaking the Stereotypes about the Arab Female Leader

Code	Frequency	Percentage
Firm	16	6.45
Strong personality	15	6.05
Rational	8	3.23
Active	8	3.23
Representative of the camp	5	2.02
Self-confident	4	1.61
Courage	4	1.61
Trusted	3	1.21
Charismatic	1	0.4
Meet the needs of the camp	10	4.03
Total	74	29.84

Mariam “camp 062 leader” said, “I impose respect on everyone and solve problems using negotiation and discussion, not force, violence, and threats. Some camp leaders abuse the people of their camps and threaten them with the local security authorities”. Assad described the female leader in his camp and said, “She tries to solve problems with calmness and discussion, without the need to contact the official security

authorities or use force. While the camps nearby are dealt with more harshly by the male leader of their camp. Hasnaa has another way of solving problems; she does not use force or threats and solves problems by satisfying all parties”.

The third set of codes included negative characteristics like weak, lack of communication, not able to take critical decisions and greedy. Those codes formed 5.24% and 13 frequency of the total codes. It is a small percentage and personal conflicts with some participants are the most possible cause for them. (See Table 10)

Table 10

Negative characteristics

Code	Frequency	Percentage
Weak	6	2.42
Lack of communication	3	1.21
Not able to take critical decisions	3	1.21
Greedy	1	0.4
Total	13	5.24

Contributions, Implications and Limitations

The study makes an important contribution to the knowledge in that the results represent an extension to the past theories, which introduced tailored leadership models as key solutions for communities' problems at every stage. The study contributes to our understanding of a leadership model that has not been explored in the past literature. The research directs attention to the patterns and strategies of effective leadership for women in societies that traditionally marginalize women or other minority groups.

This leadership model is characterized by starting to act in accordance with the customs and traditions of the community to gain the trust, and then making appropriate adjustments to break the stereotyped view of female leaders and introducing new elements such as firmness. Moreover, it also analyzes the Arab society's view of female leadership objectively and discovers the positive and negative effects on the society itself and on the female leaders, which is a major element that can be built upon in the experiences of similar marginalized communities in the future, to avoid the negatives and enhance the positives.

In the limitation part, Time was not enough to search, find and communicate with the targeted sample. Moreover, financial obstacles prevented the researcher from travelling and interviewing more participants in other camps. In addition to the strict procedures that imposed on the researcher as a refugee, which prevent him from moving between some areas. The residents of some camps were illiterate, which made their participation in the research a difficult task. This required additional explanation and simplification of the research idea and its objectives. Also, The sensitivity of the research topic to some men in the camps led them to refuse to participate in the research. This required a great effort to persuade some of them to participate. Finally, Some participants were afraid to talk because of the strict procedures imposed on them by the governmental authorities.

Conclusion

The society in the studied camps is part of the Arab society and is very similar to it in terms of adherence to customs, traditions, and the stereotypical view of Arab

women. This was clear during the interviews and from the way that the participants responded to the research questions. Very clear indications emerged stating that all female leaders in the studied camps reached the position of leadership because of special circumstances related to traditions and problems that the communities of those camps suffer from. Such as the tightening of government institutions' procedures on men and the lack of application of the same strict measures on women, because women have special privacy in the Arab world. In addition, the men go out to work outside the camps all day and the women stay in the camps, or the leader was the husband of one of the women, so she inherited the leadership position from him after he traveled. This does not negate some of the courage and initiative that all the female leaders in the camps had to accept this position and hold leadership responsibilities. There is no clear evidence of any improvements in the traditional way that communities think, treat, and value female leadership. However, some improvements have happened after those female leaders proved themselves as effective leaders; this is the start of changing the stereotypical view of female leaders in the camps and community.

When male leaders were in charge, the focus was on the physical aid for the community. On the other hand, female leaders focused on cultural developments more than physical aids when they took responsibility. Female leaders, in the camps under the study, affected the intellectual level of the communities positively. They became more collaborative, women believed in their abilities and they break the traditional stereotypes about Arab women. The situation of the camps improved a lot after female leaders took responsibility, principles like hygiene awareness, raising good morals, and depending on

discussions to solve problems were adopted. However, there were some drawbacks like sensitivity and jealousy.

Female leaders, in the five camps, built a flexible model of leadership to be accepted by the community. They kept behaving as mothers for all people in the community; they led people with kindness, caring, and sympathizing. This was a vital factor for them to earn trust after achieving some successes and prove themselves as real leaders, and that is because these leadership characteristics go with traditions and customs. But the unique part of this leadership model is the flexibility and the shifting towards firm characteristics when it is required. We can say that female leaders in refugees' communities earned the trust at the beginning by behaving with traditions and customs. After that, they started to enter new characteristics into this model and break the stereotypes about female leadership in the Arab communities. They are now building their own model of leadership since the community started to trust them. It is the first step on a long road, but the more important thing is that they started already.

As a summary for the above, Arab women in refugee communities are able to lead and adapt to the obstacles of customs, traditions, and religion. Any unusual circumstances led to choosing a woman as a leader in her society is an opportunity to break stereotypes and gain the community's trust as an effective leader. This is the first step on a long road to change customs, traditions, and the stereotypical view of Arab female leaders.

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APPENDIX A

IRB – SOCIAL & BEHAVIORAL RESEARCH TRANSCRIPT



Completion Date 20-Oct-2022
Expiration Date 19-Oct-2026
Record ID 51029051

This is to certify that:

Yassar Alzhouri

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

Human Research
(Curriculum Group)
IRB – Social & Behavioral Research (Group 2)
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Arizona State University



Collaborative Institutional Training Initiative

101 NE 3rd Avenue, Suite 320
Fort Lauderdale, FL 33301 US
www.citiprogram.org

Verify at www.citiprogram.org/verify/?w85f2eb60-fafb-4964-b852-88f8b7cee737-51029051

**COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)
COMPLETION REPORT - PART 1 OF 2
COURSEWORK REQUIREMENTS***

* NOTE: Scores on this [Requirements Report](#) reflect quiz completions at the time all requirements for the course were met. See list below for details. See separate Transcript Report for more recent quiz scores, including those on optional (supplemental) course elements.

- **Name:** Yassar Alzhouri (ID: 11458517)
- **Institution Affiliation:** Arizona State University (ID: 662)
- **Institution Email:** yalzhour@asu.edu

- **Curriculum Group:** Human Research
- **Course Learner Group:** IRB – Social & Behavioral Research (Group 2)
- **Stage:** Stage 1 - Basic Course

- **Record ID:** 51029051
- **Completion Date:** 20-Oct-2022
- **Expiration Date:** 19-Oct-2026
- **Minimum Passing:** 80
- **Reported Score*:** 81

REQUIRED AND ELECTIVE MODULES ONLY	DATE COMPLETED	SCORE
Belmont Report and Its Principles (ID: 1127)	10-Sep-2022	3/3 (100%)
History and Ethical Principles - SBE (ID: 490)	17-Oct-2022	4/5 (80%)
Defining Research with Human Subjects - SBE (ID: 491)	17-Oct-2022	5/5 (100%)
The Federal Regulations - SBE (ID: 502)	20-Oct-2022	4/5 (80%)
Assessing Risk - SBE (ID: 503)	17-Oct-2022	3/5 (60%)
Informed Consent - SBE (ID: 504)	19-Oct-2022	4/5 (80%)
Privacy and Confidentiality - SBE (ID: 505)	19-Oct-2022	4/5 (80%)
Research in Public Elementary and Secondary Schools - SBE (ID: 508)	19-Oct-2022	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	20-Oct-2022	4/5 (80%)
Vulnerable Subjects - Research Involving Workers/Employees (ID: 483)	20-Oct-2022	3/4 (75%)
Conflicts of Interest in Human Subjects Research (ID: 17464)	20-Oct-2022	3/5 (60%)
Arizona State University (ID: 1001)	20-Oct-2022	No Quiz

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

Verify at: www.citiprogram.org/verify/?kb8b88019-bfee-44c6-a813-35142e07c3d8-51029051

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Email: support@citiprogram.org
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Web: <https://www.citiprogram.org>

COLLABORATIVE INSTITUTIONAL TRAINING INITIATIVE (CITI PROGRAM)
COMPLETION REPORT - PART 2 OF 2
COURSEWORK TRANSCRIPT**

** NOTE: Scores on this [Transcript Report](#) reflect the most current quiz completions, including quizzes on optional (supplemental) elements of the course. See list below for details. See separate Requirements Report for the reported scores at the time all requirements for the course were met.

- **Name:** Yassar Alzhouri (ID: 11458517)
- **Institution Affiliation:** Arizona State University (ID: 662)
- **Institution Email:** yaizhour@asu.edu

- **Curriculum Group:** Human Research
- **Course Learner Group:** IRB – Social & Behavioral Research (Group 2)
- **Stage:** Stage 1 - Basic Course

- **Record ID:** 51029051
- **Report Date:** 19-Apr-2023
- **Current Score**:** 81

REQUIRED, ELECTIVE, AND SUPPLEMENTAL MODULES	MOST RECENT	SCORE
Arizona State University (ID: 1001)	20-Oct-2022	No Quiz
Defining Research with Human Subjects - SBE (ID: 491)	17-Oct-2022	5/5 (100%)
The Federal Regulations - SBE (ID: 502)	20-Oct-2022	4/5 (80%)
Belmont Report and Its Principles (ID: 1127)	10-Sep-2022	3/3 (100%)
Assessing Risk - SBE (ID: 503)	17-Oct-2022	3/5 (80%)
Informed Consent - SBE (ID: 504)	19-Oct-2022	4/5 (80%)
Privacy and Confidentiality - SBE (ID: 505)	19-Oct-2022	4/5 (80%)
Research in Public Elementary and Secondary Schools - SBE (ID: 508)	19-Oct-2022	5/5 (100%)
Internet-Based Research - SBE (ID: 510)	20-Oct-2022	4/5 (80%)
History and Ethical Principles - SBE (ID: 490)	17-Oct-2022	4/5 (80%)
Vulnerable Subjects - Research Involving Workers/Employees (ID: 483)	20-Oct-2022	3/4 (75%)
Conflicts of Interest in Human Subjects Research (ID: 17464)	20-Oct-2022	3/5 (80%)

For this Report to be valid, the learner identified above must have had a valid affiliation with the CITI Program subscribing institution identified above or have been a paid Independent Learner.

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APPENDIX B

CODE CLOUD



APPENDIX C
CODE SYSTEM

Code System	Memo	Frequency
Code System		981
Context that led to select a female leader (Causes)		114
The leader before her was not responsible		2
Educated		3
Most of residents are women		2
There are no men in the camp		3
Her husband was the leader and he travelled		10
She is loved by the camp families		3
She took the initiative		12
She was responsible		10
She was brave		7
Men are afraid to deal with the official authorities		14
Legal authorities do not tighten procedures on women		9
Most of men do not have official residency papers		8
She is able to communicate more than men	With legal authorities, organizations and camp residents	13
She was always present in the camp		9
Men were absent from the camp all day to work outside.		9
Consequences of selecting a female leader (Effects)		0
Effects on the female leader		0
Negative Effects		40
Doubt her abilities	She doubts in her abilities	6
Underestimate her	She feels that in her daily dealing with others	11
Men deals with her like a man		2
Overloads		8
Tired		4
Hated		1
Conflicts with others		8
Positive Effects		69
Problems solver		12

Improvements in communication skills		10
More empathetic		4
Stronger personality		17
Became trusted leader after proved herself		16
Became more responsible		10
Effects on the community	Cultural effects	0
Negative Effects		0
The camp is not controlled		6
Underestimation of women		24
Sensitivity		19
Conflicts		6
Jealousy and envy		13
Positive Effects		0
Psychological support		8
Effective communication with women		13
Raising awareness of good morals		15
Building collaborative culture		13
Improve the families' financial situation		5
Encourage women to work		5
Breaking traditional stereotypes about women		13
Register children in schools		7
Women believe in their abilities		25
Official authorities restrictions decreased		3
Excluding violence and force from the way of dealing		13
Depending on discussion to solve problems		15
Hygiene Awareness		14
Societal perceptions of women's leadership	How the community views female leadership How the community deals with female leaders	0
Responsible		4
Loved		5
Positive role model		17
Respect		15

Traditional view of leadership	Women should take care of the family. Leader should be strong and firm and women are emotional ...etc	41
Mother		10
Patriarchal society		0
She should prove it again	Female leader should achieve successes in order to be trusted and considered real leader.	22
Not taking her seriously		31
Work is for men		6
Women have special privacy	Arabic traditions and customs apply special treatment on women like separate them from males community and do not consider them equal to men.	16
Women represent honor	Arabic customs	1
Masculine leadership	Men are the leader of the community. Men have the qualities of leadership	43
Situation after selecting female leader	Comparing the situation before (when the leader was a male) and after (when the leader became a female)	0
Improvements		0
Controlling the camp		8
Camp cleanliness		21
Receiving aids and services		15
Recognizing the camp by organizations		16
Backwards		0
Lack of services		5
Lack of trust with men		9
Division of the camp between supporters and rejecters		1
The camp situation is getting worse		7
Characteristics of Leadership Model	How that female leads the camp community	0

Charismatic		1
Greedy		1
Weak		6
Trusted		3
Lack of communication		3
Not able to take critical decisions		3
Wisdom		6
Patient		1
Empathetic		20
Firm		16
loved		6
Caring person		27
Strong personality		15
Active		8
Responsible		16
Rational	Use logic in hard situations	8
Kind		11
Courage		4
Calmness		6
Developing community culture	Seeking to develop the way of people thinking and raise their cultural level.	26
Fairness	Apply justice	17
Self-confident		4
Good Communication		25
Representative of the camp		5
Meet the needs of the camp		10

APPENDIX D
PARTICIPANTS' TABLE

CAMP	Participant's Name	Gender	Age	Female Leader
CAMP - 023	Participant 1	Male	41	No
CAMP - 023	Participant 2	Male	34	No
CAMP - 023	Participant 3	Female	35	No
CAMP - 023	Participant 4	Female	35	No
CAMP - 023	Participant 5	Female	27	No
CAMP - 032	Participant 6	Female	22	No
CAMP - 032	Participant 7	Female	53	No
CAMP - 032	Participant 8	Female	35	No
CAMP - 032	Participant 9	Male	39	No
CAMP - 032	Participant 10	Male	73	No
CAMP - 032	Participant 11	Female	21	No
CAMP - 033	Participant 12	Female	22	No
CAMP - 033	Participant 13	Female	33	No
CAMP - 033	Participant 14	Female	32	No
CAMP - 033	Participant 15	Female	23	No
CAMP - 033	Participant 16	Female	60	No
CAMP - 061	Participant 17	Female	29	No
CAMP - 061	Participant 18	Male	40	No
CAMP - 062	Participant 19	Male	36	No
CAMP - 023	Participant 20	Female	43	YES
CAMP - 032	Participant 21	Female	42	YES
CAMP - 033	Participant 22	Female	62	YES
CAMP - 061	Participant 23	Female	32	YES
CAMP - 062	Participant 24	Female	43	YES

APPENDIX E
INTERVIEWS' FORM

Interview Form

❖ Information about the interview 1:

Interviewee:

Interviewer:

Date:

Time:

Place:

• Consent and introduction

My name is Yassar Alzhouri. I am a master student at Arizona State University.

This interview is part of a research on Women and Leadership in the Arab World, Case study: female leadership in refugees' communities in bekaa-lebanon: causes and consequences. The purpose of this study is to investigate the phenomenon of increasing female leaders' numbers in the Syrian refugees' campuses at Beqaa region-Lebanon, identify its causes and consequences, and understand if it is a new positive module of leadership has been formed to answer the refugees' communities' problems or not, and that will be done by exploring its characteristics. Whereas every campus used to have a male leader called "Shaweesh", but during the last two years, the number of female leaders "Shaweesh" in those campuses was increased.

This interview will last approximately 20 minutes. While your participation is voluntary, I appreciate your time and cooperation.

This interview will be recorded. Your identity will be part of the research data and analysis. However, if this is a concern, your identity will remain anonymous. Do I have your permission to use your name?

Yes:

No:

Icebreaker question

What are your preparations for RAMADAN “The month of fasting for Muslims” since it will starts soon?

Interview questions

- **What were the main factors that led to the selection of female leader for this campus?**
- **What are the consequences of selecting female leader on the campus’ community?**
 - **Describe the positive consequences if they are exist?**
 - **Describe the negative consequences if they are exist?**
- **How do you portray Hasnaa as a leader?**
- **What are the characteristics of this form leadership?**

What else would you like to tell me about?

Wrap up and thank participant