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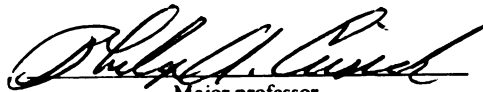
**CULTURE'S CONSEQUENCES: THE RELATIONSHIP BETWEEN
SAUDI NATIONAL CULTURE AND THE ROLES OF SCHOOL LEADERS
IN SAUDI PUBLIC SCHOOLS**

presented by

Saleh S. Alshaya

has been accepted towards fulfillment
of the requirements for

Ph.D degree in **Educational Administration**



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THE RELATIONSHIP BETWEEN SAUDI NATIONAL
CULTURE AND THE ROLES OF SCHOOL LEADERS
IN SAUDI PUBLIC SCHOOLS**

**By
Saleh Sulaiman Alshaya**

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ABSTRACT

CULTURE'S CONSEQUENCES: THE RELATIONSHIP BETWEEN SAUDI NATIONAL CULTURE AND THE ROLES OF SCHOOL LEADERS IN SAUDI PUBLIC SCHOOLS

By

Saleh S. Alshaya

The purpose of this study was to describe and explain the Saudi national culture and its effects on organizational and administrative roles in the Saudi public schools. National culture has been shown to be a key factor in the direction of administrative practices. Hofstede's (1980, 1991) theory specifies that organizational behavior is not independent of national culture. The current study was conducted to explore the extent to which organizational and administrative role is dependent on national culture.

Empirical data were collected, conducted, and analyzed through two methods: the questionnaire completed by 180 participants and interviews with 16 Saudi administrators. A framework of reference was established by using Hofstede's (1980, 1991) theory as a foundation for analysis for the purpose of this study.

Findings from the survey (Hofstede's VSM 94) represent the first part of this study. They described the Saudi national culture and indicated that Saudi national culture creates a unique performance and a restricted practice of the organizational responsibilities. The present study revealed that Saudi schools are significantly high on both power distance and uncertainty

avoidance, considerably low on individualism, relatively low on masculinity, and short on term orientation.

The second part consisted of interviews which relied on the first part and explained the direction of organizational responsibilities flow within Saudi public schools. The cultural setting shaping the mentality and behavior of the Saudis and these behaviors were analyzed from a unique blend of two things: first, national culture affects people thinking about their *Organization*, second, national culture affects people thinking about *People* in organizations.

In the light of what school administrators described as Saudi Culture the findings explained to what extent that Saudi administrators implement the modern bureaucracy on their organizational responsibilities, and explored the applicability of Western style in a Saudi context. The findings suggest that most Western management theories are not appropriate for the Saudi culture. Consequently, Saudi school leaders should adapt them to the Saudi culture rather than vice versa.

In sum, the findings show that elements of cultural background were a strong precursor of administrators' responsibilities in organizations. As such, national culture was an important consideration in understanding administrators' role and follower behaviors and in developing appropriate leader training activities.

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DEDICATION

This dissertation is dedicated to my parents for their years of patience, supporting, and encouragement me for years to achieve my goal and complete my study. Special recognition is paid to my loving wife Haya who manages to survive my passion for learning. To my children, the hundreds of days spent completing a Ph.D. was taken primarily from time I should have spent with them.

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CHAPTER ONE

INTRODUCTION

Purpose of the Study

The purpose of this study was to describe and explain the Saudi national culture and its effects on organizational and administrative roles in Saudi public schools. Specifically, the study described national culture in Saudi schools using Hofstede's model, and to the description of Saudi national culture, it was explained how school administrators carry out their organizational roles.

Background

Attitudes, emotions, orientations, and expressions differ strongly among people from one nation or another. These differences are fundamentally cultural. There are numerous examples of difficulties and conflicts between people, whether they are policy decision-makers, managers of corporations, or school leaders trying to communicate or even cooperate with people from other cultures. Hofstede (1991, 2001) stated that understanding and overcoming differences requires a cultural analysis, an analysis with a high receptiveness for the cultural issue. The issue of culture is summarizing the influence of deeply-rooted values or shared normative, moral, or principles that guide action and serve as standards to evaluate behavior.

Cultural distinctions are based in these deeply-rooted values which, according to Hofstede's theory, can be described along five fundamental dimensions. National cultures, Hofstede points out, represent a nation's unique solution on how to deal with social inequality (Power Distance), the degree of integration of individuals within groups (Individualism-Collectivism), the division of social roles between women and men (Femininity-Masculinity), the tolerance for the unknown (Uncertainty Avoidance), and the trade-off between long-term and short-term gratification of needs (Long-Term Orientation).

Despite the fact that Saudi schools have a professional full-time government organized into offices and departments, participants' reports of administration practices should reflect the traditional authority of their society rather than the legal-rational principles that are relatively more characteristic of American organizations (Ali, 1990). School leaders, who share the same traditional expectations, would be expected to operate according to these traditional organizing principles. Within Saudi Arabia, the educational institutions as governmental organizations are relatively influenced by Western bureaucratic principles. This is because their concern for development and innovation will guide the leaders of schools to be more concerned with quality and efficiency (Ali, 1986).

Statement of the Problem

Western methods of administration and philosophies of education have generally been adopted as part of these foreign systems of public

education. The globalization of the past two decades has (often unwittingly) fostered homogenization of educational values, programs, and practices across the world. Private elementary and secondary schools and universities are now setting up offshore branches in other parts of the world on a new scale. Education is becoming internationalized to an extent that would have been quite unimaginable just two or three decades ago.

In fast-growing Saudi economies, however, local scholars and national leaders are beginning to ask questions that strike to the heart of the educational organizations (Bajunid, 1996). Their questions include, for example:

- Is the general acceptance of Western educational practices appropriate to Saudi national goals?
- Are the educational practices they have adopted from the West consistent with and sustaining of Saudi cultural heritage?
- What are Saudi intellectual traditions and indigenous approaches to education and cultural transmission?
- How does the native knowledge embedded in Saudi culture fit with the theories, assumptions, and practices embedded in Western-derived educational programs?

These questions are being raised not only in academia, but also in schools and in the communities they serve. The recent furor over the foreign and western experts in Saudi Arabia is a suitable example of cultural conflict

over educational values. Similarly, controversy over the understanding of tracking experts and reformers reflect clashes between main national culture and the educational practices of different nations.

Cultural values play a major role in shaping the people and practices that occur within organizations. They influence how members react to organizational phenomena (Cummings & Worley, 1997). Like most organizational problems, it has both structural and human aspects. The people involved react according to their mental software. Part of this mental software consists of people's ideas about what an organization should be like (Hofstede, 1991).

The national culture embedded within the organization can have a powerful influence on members' reactions to the role of administrators toward schools. Thus, researchers in educational administration field the need to account for the cultural values and assumptions held by schools' members. They need to be modified to fit the local culture, particularly when school practices developed in one culture are applied to educational organizations in another culture.

Refusing to recognize differences between societies makes it critical to understand how cultural factors influence the role of school administrators and the nature of organization. The researcher is beginning to ask questions, about how Saudi school administrators behave inside the Saudi culture compared to how school administrators in different cultures behave,

and how and why specific cultural attributes affect the role of Saudi school administrators.

Unfortunately, our current understanding of how specific cultural attributes affect the role of Saudi school administrators is very limited. Saudi reformers and administrators who struggle to make decisions that can be implemented successfully must know how cultural values function and interact within institutions.

Hofstede's model of culture provides an effective framework for the description of national culture.(see Hofstede's theory in chapter two) From the researcher point of view, the study of Hofstede's dimensions has one weakness. No Arab nation is included in it, and the researcher saw an opportunity to fill the gap. This study also creates an opportunity to advance our theoretical knowledge by considering the cultural dimensions which lead to a comprehensive set of propositions about the role of school administrators in Saudi schools.

The recent reforms efforts rise of Saudi Arabia makes this an appropriate time to open our thinking about theories and methods of structuring, organizing, and administering education throughout the world. Western cultural and intellectual frameworks have dominated internationally disseminated theories of educational leadership and have ignored a range of other frameworks (Bajunid, 1996; Cheng, 1995; Hallinger, 1995; Wong, 1996). There are potential benefits to theory as well as to practice in widening the cultural and intellectual lenses being used in the field.

Conceptual Framework

The culture concept was the framework of reference for this study, and it was established as a foundation for analysis for the purpose of this study. Culture is reflected in the way that managers in an organization identify tasks, prioritize them, set objectives and administer resources to achieve them (Schein, 1986), and the way in which staff respond. It is reflected in the loyalty and commitment of staff involved in the strategic decision-making process to the organization (O'Reilly, 1989).

Culture affects the ways in which people consciously and subconsciously think, make decisions and, ultimately, the way in which they perceive, feel and act towards opportunities and threats presented by the internal and external environments (Hansen & Wernerfelt, 1989). These patterns of behavioral assumptions continue to influence behaviors because they persistently lead people to make decisions that have traditionally worked for the organization. It is argued that, with time, such behavioral assumptions drop out of people's consciousness; they become so powerful, underlying, and unquestioned that they continue to influence organizational behavior and decision making even when the organization's environment changes (Dennison, 1990).

This study is, to a large extent, based on the vague concept of "culture." A presentation of the way this concept is defined and used in this study is deemed necessary to avoid confusion. Culture is, in Hofstede's words, the "collective mental programming" that makes members of one

group differ from those of others (Hofstede, 1980). It shapes behavior and perceptions and is passed on by the older members of the group to its younger members (Carrol, 1982).

The 1990s, Hofstede published a more accessible version of his research publication in "*Cultures and Organizations: Software of the Mind*" (Hofstede, 1991). His focus was not on defining culture as refinement of the mind (or "highly civilized" attitudes and behavior) but rather on highlighting essential patterns of thinking, feeling, and acting. These cultural differences manifest themselves in a culture's choices of symbols, heroes/heroines, rituals, and values. Hofstede identified five dimensions, which the researcher explains further in chapter two.

This work of Hofstede (1980, 1984, 1991, 1997) and his five cultural dimensions have been well documented in the cultural values literature. As the level of influence on world education reforms by traditional society increases, it will be advantageous for Saudi education reformers to obtain a better concept of how Saudi administrators' values relate to their own traditional value-systems.

The Exploratory Questions

The purpose of this study was to describe and explain the Saudi national culture and its effects on organizational and administrative role in Saudi public schools. Exploring and exploiting the dimensions of culture as it effects the working of the organization may become a necessity and not an option for successful theory and practice.

The Research Questions

Q.1. How does a select set of Saudi administrators describe their culture?

And how does their description of Saudi culture compare to other cultures studied by Hofstede's Model?

Q. 2. Relative to the elements illustrated in their description of their culture, how do they carry out their organizational and educational roles?

Q. 3. In constructing their roles and in light of what they described as Saudi culture, to what extent do Saudi administrators implement the modern bureaucratic (Western style) on their organizational responsibilities?

Methodology

To derive appropriate data to address the research questions, the researcher used two instruments: *The first* is a survey which uses Hofstede's Values Survey Module to determine and describe the national culture of Saudi school administrators. The survey was forward via email to a representative sample of 180 male and female school administrators of varying ranks in 42 districts in Saudi Arabia.

The second instrument is qualitative interviewing in which the researcher posed questions to Saudi administrators in a way designed (in the light of their national culture which described by Hofstede' Model) to ascertain and explore their views on the role of school administrator in their own terms and framework of understanding.

Once the researcher decided on the characteristics of his informants (length of tenure, male and female administrators, in Saudi public schools,

lengths of experience representing different positions in the public school), he then decided the best way to use the school administrators' perspectives to describe and explain to what extent that school administrators' roles have related to national culture. In particular, he studied how school administrators carry out their organizational responsibilities in light of their national culture. The researcher believes the experienced school administrator who has the information s/he is interested in national culture.

The empirical data was collected from conducted and analyzed interviews with 20 school administrators who participated in the questionnaire. The interview frame consisted of female and male school principals, and of school superintendents and supervisors at school districts in Saudi Arabia.

Definition of Terms

- **Cultural values:** values held by members of a particular country or region. These values inform people about what behavior is important and acceptable in their culture. Cultural values play a major role in shaping the people and practices that occur within organizations. They influence how members react to organizational phenomena having to do with power, conflict, uncertainty, time, and change (Cummings & Worley, 1997).
- **National culture:** the values, beliefs, and assumptions learned in early childhood that differentiates one group of people from another (Hofstede, 1991). It has been shown to be a relatively stable

component of countries (Sparrow, 1997; Hofstede, 1993; Adler, 1997).

National culture is the software of the mind (Hofstede, 1991), and it is deeply embedded in everyday life and fairly resistant to change (Newman and Nollen, 1996).

- **Role:** The concept of role is grounded in social role theory. Getzels; Lipham, and Campbell (1968) explained: "A role exists only within a particular social system, represents a particular position within that system, and implies a pattern of more or less obligatory behavior on the part of the role incumbent in relation to other role incumbents in the system." (p.61). Furthermore, "a role represents the dynamic aspect of a status" (Getzels et al., 1968, p.61). When the person occupying this position "puts the rights and duties which constitute the status into effect, he is performing a role" (Getzels, 1968).
- **Bureaucracy:** A bureaucracy has been described as an organization possessing a mechanistic management system (Burns & Stalker, 1961). Weber (1947) used the term bureaucracy to describe an organization ordered by rules, laws, and regulations, and indicated that bureaucracies possess hierarchies with systems of super- and subordination. The management of the modern bureaucracy is based on written documents, such as standard operating procedures, which are more or less stable, exhaustive, and which can be learned (Weber, 1947).

Contributions of the Study

This study adds to the literature in the following ways:

1. It adds to the understanding of the organizational implications of cultural values.
2. To the best of the researcher's knowledge, it was the first attempted replication of Hofstede's research regarding national values in the context of Saudi Schools. Saudi Arabia was not including in Hofstede's study, and this study fills that gap.
3. It adds to a small but growing body of empirical research concerning unique cultural values in Saudi education.
4. It adds new knowledge to school administrators who will be better able to understand the culture within which they operate.
5. This study also assists the leadership of the subject school with future research and evaluation efforts by providing baseline information from which to design these studies. Schein (1984) stated "what one brings culture to the level of the organization and even down to groups within the organization, one can see more clearly how it is created, embedded, developed, and ultimately manipulated, managed, and changed" (p.1).

Organization of the Study

This study was organized into the following chapters. *Chapter one* introduces the topic of the study, the statement of the problem, research questions, definition of terms, contributions of the study, and a brief description of the organization of the study. *Chapter two* presents the review

of the literature to establish the basis for the research questions. It covers major theory and concept of culture, the dimensions of national culture, Hofstede's dimensional model, and available research on applications of the model. *Chapter three* discusses the methods which were used in the present study. It also presents a brief description of the research site and sample; this includes a description of the participants, the school administrators in the Saudi schools and districts, the setting of the study, and more detailed information on data collection guides, procedures, and analysis. *Chapter four* presents the analysis of the findings and data presentation which answered the research questions. The patterns and trends become evident through analysis of the interviews. *Chapter five* includes a summary of the study, the conclusion, and recommendations. The list of references includes books, articles, and researches which completed the study.

CHAPTER TWO

REVIEW OF LITERATURE

Previous scholarship on culture relevance will help to frame the proposed research. This chapter includes both a theoretical framework and empirical studies. The discussion of this chapter has been divided into six areas. First, an overview of the traditional societies is provided. Second, a general description of the school as a bureaucratic organization is presented. Third, the theoretical basis of culture is discussed. After that, a more detailed look at the terminology of culture illustrates how different cultures shape behavior and structure one's perception of the world. Then, a demonstration of interaction between culture and the practices of leaders in schools is presented, followed by an explanation of Hofstede's Dimensional Model. Afterward, applications of this model are presented. And finally, the national culture and the role of school administrators are reviewed.

An Overview of the Traditional Societies

In order to describe the Saudi national culture, a brief introduction of traditional societies is presented in this section.

Weber argued that society is no thing-in-itself, but the product of a huge number of individual actions. (Actions are behavior governed by motives) (Spickard, 1996). On a logical basis, the number of pure types of action is restricted. Weber identifies four chief types: goal-rational, value-rational, emotional, and traditional.

1. Each pure type has certain logical consequences, which the social analyst may spell out to get an abstract picture of social action.
2. Empirical actions are a combination of these types. A particular empirical analysis will assess which types of action are involved in a given setting.
3. By combining the abstract analysis of the logic of pure types with the concrete analysis of a given situation, the analyst can make predictions as to the future course of events in that setting.

In the traditional societies of Saudi Arabia, and in many other such societies, construction activities were carried out by the members of the community who owned the work. These members shared the same ways of thinking, feeling, and acting, and there was general harmony in construction activities because the actions of each member of the construction team could be predicted fairly accurately.

Weber sought to understand the differences between traditional societies and those of the modern West. However, he saw the difference as a matter of individual motivation. That is, the West's development was the result of unique, culturally normative, motivational structures, which lead individuals to act differently than in traditional societies.

Middle Eastern societies, as well as their Western counterparts, are based on universal notions of solidarity. According to Durkheim (1984), in

traditional and in modern societies it is a form of organic solidarity. In both societies, solidarity depends not on the institution of the state but on collective consciousness (Durkheim 1984). In Habermas' (1968) terms, the civil/ non-state realm is where democratic action of "will formation" based on "communicative interaction" takes place.

Western authority structures are also different from those of traditional societies.

- Individuals in traditional societies followed leaders because of their personal qualities (charisma) or because of tradition.
- Individuals in modern societies have these motives, but also follow leaders because they are duly constituted: they are legal. The dominance of rational-legal authority is new to the modern West.

The social result of this dominance of rationality as a motive in the West is two-faced: on the one hand it has improved people's material lives; on the other hand it has undercut their individuality and their emotional ties to one another. Weber sees the increasing rationalization of life as inevitable, only broken occasionally by charismatic leaders who restore a sense of personal qualities to the world (Spickard, 1996).

In traditional societies, people form an organic community and, therefore, consider fellow members as sacred, fully human, and not simply matter to be manipulated or subjected to contractual relationships and

rational objective calculations. Moreover, people in traditional societies live in close proximity, which makes objective rational relationships impossible. Because the community is closely knit, its tolerance of envy and competition is very low, and secrets cannot be kept.

The ruling elite usually fears the concentration of power and state secrets in the hands of a single group. A native, as a member of the community, can always use the power he has mustered or the secrets he has gathered to bargain for a bigger share in power (Diallo, 1996). For all these reasons, traditional societies allow, and even welcome, the existence of functional groups to perform the jobs that the structure of society, and its view of itself.

In a society, people set up rules with which society was organized and the ways of living. These sets of rules and ways of living are called values. To put these values in clear and specific context, people who lived according to these past values are called traditionalists. These traditional values were well considered and they played fundamental roles within traditional societies (Diallo, 1996).

In the last few decades, knowledge in bureaucracies has greatly increased. Since they came with their own methods of discovering and accepting work and structure, modern bureaucracies, compared to traditional values and culture, are new knowledge or modern bureaucracies. As a result, two blocs were born within the societies: a bloc favoring traditional values, and a bloc favoring modern bureaucracies (Diallo, 1996).

Furthermore, questions are raised. Is there any reason for the two blocs to be so opposite? Is it not possible to find room for improvement in order to make these two so-called opposite sides get along by bringing them into complementing each other?

Wherever a society is established, there are a number of ideas that govern it. Historically, people live according to values which are inherent to them. As there is need to qualify these values, the word *values* goes along with tradition - related to the past customs. Traditional values played fundamental roles in the traditional societies.

Moreover, both traditional and modern bureaucracies can be in the same room. They aim to raise the standard of living of the society and to develop it. Used constructively and relatively, they won't have any reason to be opposite. An official of Saudi government, Dr. Al-Awaad, said that there is need for people to benefit from modern knowledge in order "to learn how to bind words together," which means to cultivate oneself with the mix of the two cultures. Today, with globalization, there is no reason for cultures and values to keep away from each other. Everything will be globalized, and no one can prevent things from becoming globalized.

In short, traditional values and culture played fundamental roles in the societies. Modern bureaucracies, which gave birth to modern concepts, created the conflict between traditional values and modern bureaucracies. But they have also widened our vision and understanding of the world. Both traditional and modern bureaucracies were seen as opposite because of

misunderstanding and misconception. Nowadays, used constructively, positively, and selectively, both traditional values and modern will cease to become enemies and will also become people's cure (Diallo, 1996).

The School Bureaucracy

In order to describe the process and the practices of Saudi public school, the structural element should be defined. This section presents bureaucracies and their origin and intents

The structural element of the school as social system is found in its formal organization. Max Weber's (1947) analysis of bureaucracy is a good beginning point for the present study of organizational structure in schools because it is the theoretical basis of most research in this field. Max Weber studied the new forms of organization being developed for managing large numbers of people in complex activities. Weber's form was rapidly adopting the organizational methods developed in the United States and others countries. From this scene, Weber attempted to isolate the elements common to all of these new organizations.

Weber concluded that all these new organizations were similar, each was a bureaucracy. Weber's purpose, however, was to define the essential features of new organizations and to indicate why these organizations worked so much better than traditional ones. Consider the features that Weber found in bureaucracies:

Primarily, Weber emphasized that bureaucratic organizations were an attempt to control human affairs to the rule of reason to make it possible to

conduct the business of the organization “according to calculable rules. For people who developed modern organizations, the purpose was to find rational solutions to the new problems.

Weber saw bureaucracy as the rational product of social engineering, he wrote:

The decisive reason for the advance of bureaucratic organization has always been its purely technical superiority over any former organization. The fully developed bureaucratic mechanism compares with other organizations exactly as does the machine with non-mechanical modes of production (Weber, 1947).

For Weber, the term *bureaucracy* was always together with the term *rationality*: “Rational bureaucracy.” But what were the features developed to make bureaucracies rational? Researchers have already met them: (1) functional specialization (2) clear lines of hierarchical authority, (3) expert training of managers, and (4) decision making based on rules and tactics developed to guarantee consistent and effective pursuit of organizational goals. To ensure order in decision making, business is conducted primarily through written rules records, and communications.

Weber's idea of functional specialization applies both to persons within an organization and to relations between larger units or divisions of the organization. Work is broken down into many special tasks, and employees are assigned to one or a few such tasks, including the tasks involved in coordinating the work of others. Such coordination is called administration or management.

Furthermore, organization is separated into a number of divisions, each specializing in one of the tasks in the elaborate process. Weber argued that such specialization is essential to a rational bureaucracy and that the specific boundaries separating one functional division from another must be fixed by explicit rules, regulations, and procedures.

For Weber, coordinating the divisions of large organizations requires clear lines of authority organized in a hierarchy. That means there are clear "levels of graded authority." All employees in the organization must know who their boss is, and each person should always respect the chain of command; that is, people should give orders only to their own subordinates and receive orders only through their own immediate superior. In this way, the people at the top can be sure that orders arrive where they are meant to go and know where responsibilities lie. Furthermore, hierarchical authority is required in bureaucracies so that highly trained experts can be properly used as managers. Rational bureaucracies can be operated, Weber argued, only by organizing managers at all levels that have been selected and trained for their specific jobs.

Finally, Weber stressed that rational bureaucracies must be managed in accordance with carefully developed rules and principles that can be learned and applied, and that transactions and decisions must be recorded so that rules can be reviewed. Only with such rules and principles can the activities of hundreds of managers at different levels in the organization be predicted and coordinated. If we cannot predict what others will do, then we

cannot count on them. In sum, Weber's (1947) classic analysis of bureaucracy is a good example of the organizational structure in schools.

The Theoretical Basis of "Culture"

The major theory in this study is the culture concept as a theoretical framework of reference. This framework is established as a foundation for analysis for the purpose of this study.

Definition of Culture

Culture is reflected in the way that managers in an organization identify tasks, prioritize them, set objectives and administer resources to achieve them (Schein, 1986) and the way in which the staff responds. It is reflected in the loyalty and commitment of staff involved in the strategic decision-making process to the organization (O'Reilly, 1989).

One definition of a culture was given by anthropologist Geertz (1993, p89): "It denotes an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life."

Kluckhorn and Kroeberg (1952) referred to culture as:

Patterns of behaviors that are acquired and transmitted by symbols over time, which become generally shared within a group and are communicated to new members of the group in order to serve as a cognitive guide or blueprint for future actions (cited in Black & Mendenhall, 1990, p.120)

This conception is distinct from, though related to, the institutional context and organizational culture in which the school administrator operates.

Recent definitions of culture have been associated with studies of organizational cultures. Schein (1996), locating the first academic inclinations to employ organizational culture in the 1960s, noted that until then:

We did not grasp that norms held tacitly across large social units were much more likely to change leaders than to be changed by them. We failed to note that "culture" viewed as such taken-for-granted, shared, tacit ways of perceiving, thinking and reacting, was one of the most powerful and stable forces operating in organization.(p. 231).

Subsequently, scholars have accepted that human interaction within social systems reflects the values and behavioral norms that underlie the surrounding culture (Getzels et al., 1968; Hofstede, 1980). But empirical research on culture and administration remains relatively sparse. As Schein (1996) argued:

We need to understand better what the forces are that cause organizations of all kinds to create similar cultural milieux, incentive and control systems that operate in the same way, even though the goals of the organizations are different. (p. 234)

Another definition of culture was given by Scollon (1995, p126). He classify two norms of culture: "high culture" and "anthropological culture.". "High culture" focuses on intellectual and artistic achievements.". "Anthropological culture means" are any of the customs, worldview, language, kinship system, social organization, and other taken-for-granted, day-to-day practices a people which set that group apart as a distinctive group."

Allwood (1997) describes culture by presenting its four main aspects: thought norms, behavior norms, artifact norms, and evidence in nature. Culture is some kind of acquired thing that can pass from one generation to another generation. Culture can be interpreted in different patterns: religion, ideology, philosophy, aesthetics and science (Geertz, 1993). Culture can be decoded in a level of society, group, or individual. In a context of Human Resource Management, culture can be classified into two categories: national culture and organizational or corporate culture.

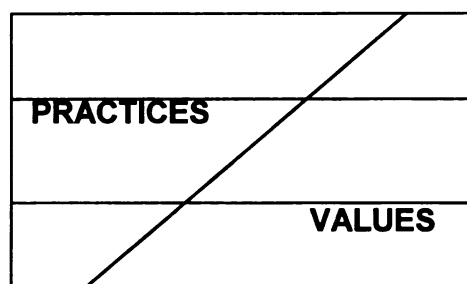
A Focus on National Culture

This study is, to a large extent, based on the quite vague concept of “culture.” A presentation of the way this concept is defined and used in this study is deemed necessary to avoid confusion. Culture is, in Hofstede’s words, the “collective mental programming” that makes members of one group differ from those of others (Hofstede, 1980). It shapes behavior and perceptions and is passed on by the older members of the group to its younger members (Carrol, 1982). In the following model, Hofstede (1991) presents three layers of culture. The first layer is national culture, the most deeply rooted layer and the most difficult one to change.

Figure 1: Hofstede’s Cultural Layers

Cultural Layers:

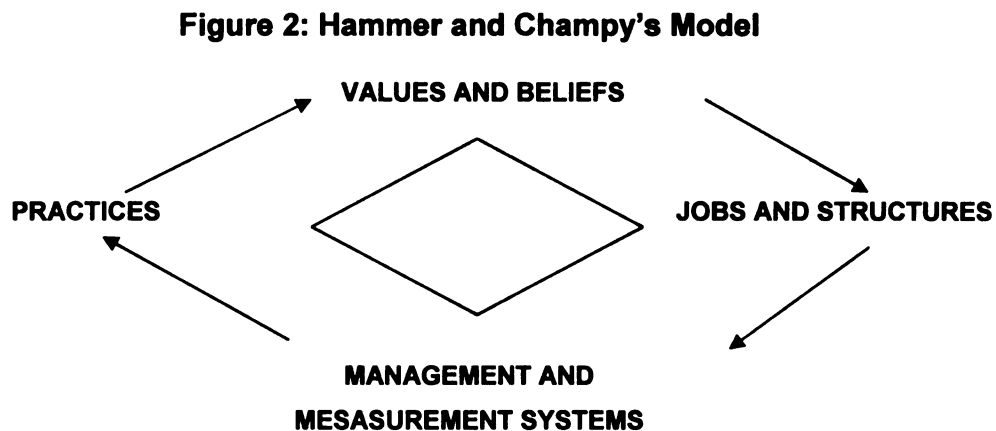
Corporate culture
Professional culture
National culture



Main Expressions:

Corporate practices
Professional ethics
Religious values
Basic assumptions

According to Hofstede (1991), national culture is mainly expressed through values and, to a lesser extent, through practices, whereas corporate culture is mainly expressed through practices rather than deep values. Values and beliefs actually appear as the starting point in Hammer and Champy's system form (Hammer and Champy, 1993) below. This model shows how values and beliefs ultimately affect the business practices.



Hammer and Champy's model implies that corporate culture can be traced back to national culture. Another implication could be that national culture can be affected by corporate culture. However, Lewis (1997) suggests that even in countries going through change, deeply rooted attitudes, and values are not affected by reforms. Thus, it seems that for the leadership's role, national culture must be managed as given.

Hammer and Champy's and Hofstede's models, together with Lewis' statement about national culture, create a point of departure for this study, namely that awareness of national culture should be of great value in the role

of school leadership. National culture cannot be expected to change during the leadership role, and the essence of national culture, values, and beliefs ultimately affect leaders' practices. The cultural layer chosen as the focus for this study is, therefore, national culture. National culture is unifying view of culture that is going to anchor this study, the most deeply rooted layer, and the most difficult one to change and it is mainly expressed through values.

The role of national culture seems to be crucial in explaining national educational administration differences because national culture affects organization policies and practices (Hofstede, 1993). As demonstrated by Wright and Mischel (1987), national cultural values that reinforce human resources in an organization are more likely to yield predictable behavior and better performance. This is because similar organization practices are consistent with existing behavioral expectations and routines that transcend the workplace. Employees are not distracted from work if organization practices are consistent with national cultural values (Newman and Nollen, 1996).

Not surprisingly, there is ample evidence that national cultures vary and management practices vary depending on the national culture in question (Luthans, Welsh, and Rosenkrantz, 1993; Newman and Nollen, 1996). However, culture can be defined not only at the national level, but also at the group, organizational, and even international levels, (e.g., "North American" culture, "European" culture, "Arab" culture, etc.). All these

cultures have certain effects on the choice and efficiency of organization policies and practices.

Therefore, the distinction between national and other types of culture is important, and has been widely explored in the literature. Nevertheless, national culture makes a unique contribution to understanding management policies and practices (Adler, 1997; Evans, 1992). National culture is the software of the mind (Hofstede, 1991), and it is deeply embedded in everyday life and fairly resistant to change (Newman and Nollen, 1996).

National culture can have a powerful influence on peoples' reactions to administrators' role toward school effectiveness. Thus, educational administration researchers need to account for the cultural values held by school members. Researchers need to be modified to fit the local culture, particularly when school practices developed in one culture are applied to educational organizations in another culture. For example, a policy or practice designed for American school leaders may need to be modified when applied in other countries.

In sum, culture has been traditionally conceived of at the societal level of analysis, yet it was recently determined to exist, and found to be measurable, at the individual level (Dorfman & Howell 1988). In an organizational context, Hofstede (1984) treats culture as "the collective programming of the mind which distinguishes the members of one human group from another" (p.21) therefore:

- Culture is a collective phenomenon. It is shared by all or almost all members of some social group
- Culture is learned, not inherited. It derives from one's social environment, not from one's genes. Moreover, it is something the older members of the group intentionally try to pass on to the younger members
- Culture shapes behavior and structures one's perception of the world (Alder, 1997, p.15; Hofstede, 1997, p.5) of values, beliefs, and traditions.

Dimensions of National Culture

A national culture is usually characterized by the values of the people who belong to that culture. A substantial number of studies have found that cultural differences in values exist (Luthans, Welsh, and Rosenkrantz, 1993). Hofstede (1980, 1984, 1993), however, has presented perhaps the most comprehensive, straightforward means to dimensionalize national culture (Shackleton and Ali, 1990). His IBM studies revealed four largely independent dimensions of differences among national values systems. These were labeled "Power Distance" (large vs. small), "Uncertainty Avoidance," "Individualism vs. Collectivism," and "Masculinity vs. Femininity."

Hofstede's Dimensional Model

From 1978-83, the cultural anthropologist Geert Hofstede conducted detailed interviews with hundreds of IBM employees in 53 countries. Through standard statistical analysis of fairly large data sets, he was able to

determine patterns of similarities and differences among the replies. From this data analysis, he formulated his theory that world cultures vary along consistent, fundamental dimensions. Since his subjects were constrained to one multinational corporation's worldwide employees, and thus to one company culture, he ascribed their differences to the effects of their national cultures. The dimensions developed and empirically examined by Hofstede (1980, 1991, 1997) represent a lifetime of work surrounding the often-complex phenomenon of culture.

In 1962, anthropologist Clyde Kluckhohn posited the existence of universal categories of culture. He felt that all cultures must answer "essentially the same questions posed by human biology and by the generalities of the human situation" (Kluckhohn, 1962, p. 317). Hofstede maintains that his four-dimensional model responds to Kluckhohn's "universal categories of culture" and that his four dimensions relate to basic issues that all cultures must face. The basic issues involve: (1) human inequality, (2) uncertainty about the future, (3) the relationship between the individual and the collective, and (4) the duality of the sexes. Hofstede (1984) argues that cross-cultural studies lack a theory of culture itself, but he suggests that his research provides just such a theory by specifying the elements that compose culture and by identifying four main dimensions along which dominant value systems of cultures can be ordered. According to Hofstede, the theory provides a valuable framework for investigating all cultures and also for comparing one culture to another.

Hofstede (1980, 1984) developed his 4-D Model of Cultural Differences based on a 32-item, work-related value questionnaire administered to 116,000 workers (managers and non-managers) in 40 countries. In his most recent book, *Cultures and Organizations: Software of the Mind* (1991), he argues that our cultural learning or “mental programming or software of the mind” begins in the family, develops in schools, and continues in the workplace. The culture of the workplace, therefore, reflects the larger culture of which it is a part.

In the 1990s, Hofstede published a more accessible version of his research publication in *Cultures and Organizations: Software of the Mind* (Hofstede). His focus was not on defining culture as refinement of the mind (or “highly civilized” attitudes and behavior) but rather on highlighting essential patterns of thinking, feeling, and acting. These cultural differences manifest themselves in a culture’s choices of symbols, heroes/heroines, rituals, and values. Hofstede identified five dimensions. His five dimensions of culture are the following:

1) Power-distance. 2) Collectivism vs. individualism. 3) Femininity vs. masculinity. 4) Uncertainty avoidance. 5) Long-short-term orientation.

- **Collectivism vs. Individualism**

The first of Hofstede’s dimensions is called individualism, with its polar opposite collectivism. According to Hofstede (1980, p. 213): “individualism describes the relationship between the individual and the collectivity which prevails in a given society. It is reflected in the way people live together, for

example, in nuclear families, or tribes; and it has all kinds of value implications.” Essentially people with individualist traits tend to take care of themselves and their immediate families only (they are placing personal goals ahead of collective goals), while collectivists emphasize a tight social framework in which people distinguish between in-groups and out-groups (they are characterized by individuals subordinating personal goals for the good of the collective). In collectivist cultures, people “from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 1991, p. 51).

- **Uncertainty Avoidance**

Hofstede's second dimension, uncertainty avoidance, indicates the extent to which people feel threatened by uncertain and ambiguous situations. Within the workplace, uncertainty avoidance relates to issues involving security (e.g., feeling secure in one's position and knowing what to do and how to behave). People who score high along this dimension try to avoid uncertain situations by attaining greater career stability and establishing more rules and policies. Strong uncertainty avoidance people are also more tolerant of unfairness and more believing in absolute truths. Members of societies that are weak in uncertainty avoidance tend to be less affected adversely by ambiguity and also less accepting of inequality and rules (Hofstede, 1991).

- **Masculinity**

The third dimension developed by Hofstede (1980) is called masculinity, with its inverse femininity. Typical masculine values, according to Hofstede's research, are assertiveness, the acquisition of material things, and a lack of concern for others. The term "masculinity" was derived from the fact that men scored higher than women within nearly all societies on the set of questions in this dimension.

Nevertheless, Hofstede (1980) contends that there are clearly "feminine" men in masculine societies and "masculine" women in feminine societies. Masculine cultures tend to emphasize traditionally "masculine" traits such as assertiveness, advancement, success, and money. In contrast, cultures on the low end of the masculinity scale (i.e., high on the feminine end) stress nurturance, human relations, and the quality of life.

- **Power-Distance**

The fourth dimension from Hofstede's (1980) original study is power distance, which is concerned with human inequality. This inequality, as exhibited in the boss-subordinate relationship, can relate to areas such as wealth, power, and prestige. The dimension of power distance reflects the extent to which members of a society express a perception of the unequal distribution of power in organizations and institutions. People that possess large power distance values may be accepting of individual differences in power, and may believe that there is reasonable order of inequality in the world in which every person has a programmed place. Also, in large power

distance cultures, supervisors have much more power than subordinates.

Low power distance people are unperceptive and perhaps unaccepting of inequality, believing that power should be distributed evenly.

- **Long-Short-Term Orientation**

Hofstede and Bond (1988) identified a fifth dimension, which is called Long-Short Term Orientation. Long-Short Term Orientation identifies a core set of cultural values, which include time orientation. High scores in this dimension reflect a tendency toward a future-minded mentality and tend to associate more with the following values: persistence, ordering relationships by status, thrift, and having a sense of shame. Low scores along this dimension reveal a culture's orientation toward the present and past.

Members of short-term orientation cultures tend to value the relative importance of personal steadiness and stability, saving face, respect for tradition, and reciprocation of greetings, favors, and gifts (Hofstede & Bond 1988). In this culture, change can occur more rapidly, as long-term traditions and commitments do not become impediments to change.

This work of Hofstede (1980, 1984, 1991, 1997) and his four cultural dimensions have been well documented in the literature. Hofstede and Bond (1988) developed a fifth dimension that purportedly assesses a culture's tendency toward certain traits such as hard work ethic, thrift, and concept of time. As the level of influence on world education reforms by traditional society increases, it will be advantageous for education reformers to obtain a

better conceptualization of how their values relate to their own traditional value-systems.

Applications of Model

In Hofstede's original study (1980), subjects were employees of a corporation, and the four dimensions were based on corporate employee data. Later Hofstede extended his model to other societal institutions. He correlated the IBM employee scores with the results of quantitative studies on families and schools (Hofstede, 1991). Based on these correlations, he predicted ways in which each dimension could be operationalized in family and educational settings. For example, he suggests that in large power distance countries, children are expected to obey their parents in much the same way as employees are expected to obey their superiors.

In schools, the parent-child relationship is replaced by the teacher-student relationship. In large power distance countries, Hofstede's (1991) correlational data suggest that teachers are treated with respect. The educational process is teacher-centered; teachers outline the intellectual paths to be followed. In the classroom there is supposed to be a strict order with the teacher initiating all communication. Teachers are never publicly contradicted or criticized and are treated with deference even outside school (p. 34). In small power distance countries, the situation is reversed. Teachers treat students as equals and students prefer young teachers over older ones.

In schools, uncertainty avoidance often relates to the amount of structure in the classroom. Hofstede (1991) suggests that students from strong uncertainty avoidance countries (i.e., those comfortable with certainty) favor structured learning situations with precise objectives and assignments and that they prefer teachers who are professional, know all the answers, and use academic language. Students from weak uncertainty avoidance countries (i.e., those comfortable with uncertainty) like open-ended learning situations are comfortable with teachers who say "I don't know," and respect teachers who use plain language.

Students from collectivist cultures define themselves according to membership in groups and give the maintenance of groups a high priority. Students from individualist cultures define themselves by individual achievement. In writing of collectivism in the classroom, Hofstede (1991) states, "In the collectivist classroom the virtues of harmony and the maintenance of "face" reign supreme. Confrontations and conflicts should be avoided, or at least formulated so as not to hurt anyone; even students should not lose face if this can be avoided." (p. 62). In contrast, students in individualist cultures frequently state points of view that are in conflict with the teacher's or with those of other students. They are also not particularly concerned with losing face.

Students in masculine cultures value competition and the academic reputation of teachers, and they make job decisions based on perceived career opportunities (Hofstede, 1991). Students in feminine cultures value

mutual solidarity, and are more likely to make job decisions based on an intrinsic interest in the subject. Additional research (e.g., *Chinese Culture Connection*, 1987; Hofstede & Bond, 1984) provides support for Hofstede's model and his work is widely recognized within the field of intercultural communication (Adler, 1997).

Hofstede's (1986, 1991) predictions about how his four dimensions can be operationalized in educational settings are based on correlation analyses comparing his corporate data with data from educational studies. These predictions have not been empirically tested in actual educational environments. The present study directly examines the responses of Saudi school leaders to items developed from his predictions.

The Effects of National Culture

A school can be thought of as a set of elements: individual, structural, and cultural. However, behavior in organization is not simply a function of its elements and environment forces; it is a function of the interaction of the elements. To understand the behavior in our schools, it is useful to examine the interactions among the elements in terms of their harmony, especially in the context of Saudi schools that face potential challenges with power, conflict, ambiguity, time, and change.

Cultural values play a major role in shaping the people and practices that occur within organizations. They influence how members react to organizational phenomena having to do with power, conflict, uncertainty, time, and change (Cummings & Worley, 1997).

Therefore, this study explores the relationship between national culture and the role of school administrator. It argues that people carry “mental programs” which are developed in the family in early childhood and reinforced in schools and organizations, and that these mental programs contain a component of national culture. They are most clearly expressed in the different values that predominate among people from Saudi public schools.

The interaction between the national culture element and the structure element generates a unique picture of Saudi school context which is described by the Hofstede Model. The story describes a quite banal problem of a kind which occurs regularly in all kinds of organizations. Like most organizational problems, it has both structural and human aspects. The people involved react according to their mental software. Part of this mental software consists of people’s ideas about what an organization should be like (Hofstede, 1991).

From the five dimensions of national culture described in the previous section, power distance and uncertainty avoidance in particular affect our thinking about organizations. Organizing always demands the answering of two questions: (1) who has the power to make decisions, and (2) what rules or procedures will be followed to attain the desired ends? The answer to the first question is influenced by cultural norms of power distance; the answer to the second question, by cultural norms about uncertainty avoidance. The remaining three dimensions -individualism, masculinity, and term orientation-

affect our thinking about people in organizations, rather than about organizations themselves (Hofstede's, 1991).

The Effects of National Culture on the School Leader

Cultural values are important to leadership behavior because, as Hofstede (1984) pointed out, “leadership is a compliment to subordinateship” (p. 257). Unless leaders are able to fulfill subordinates' expectations of what leadership behavior ought to be within the particular cultural context, leaders will not be effective. The tendency of treating leadership (and other practices and theories) as a culture-independent characteristic has been labeled by Lawrence (1994) as managerial universalism. These labels erroneously assume that theories developed in one culture—for instance, the United States—would have global validity.

Much of the writing on cultural differences in leadership, however, is subjective or conceptual (Gerstner and Day, 1994), and relatively few empirical studies have investigated the relationship between culture and leadership. Gerstner and Day (1994) compared leadership examples across eight countries and found reliable differences of leadership behavior along cultural dimensions similar to Hofstede's Power Distance, Uncertainty Avoidance, and Individualism. Tayeb (1996) reviewed the record of successes and failures of quality circles in several countries. He concluded that the large degree of Power Distance in Hong Kong resulted in a greater centralization of decision making and a more autocratic management style. Because quality circles rely heavily on active involvement by all members,

reluctance to disagree with superior-made quality circles and other participative styles of managing less effective in that country.

A theoretical article by Jung, Bass, and Sosik (1995) addressed the relationship between Individualism and transformational leadership. They suggested that transformational leadership processes are likely to be enhanced in countries that are low on Individualism because most subordinates in these cultures have high respect and are obedient toward their leaders.

Individualism/Collectivism and the School Leader

Individualism-collectivism differentiates between cultures in which individual identity and personal choice are revered and cultures in which a strong collective identity exists, linking individuals to consistent in-groups over a lifetime. Individualistic cultures emphasize values promoting individual goals, whereas collectivistic cultures emphasize the welfare of the in-group (Triandis, McCusker, & Hui, 1990).

In highly individualistic cultures, organizational policies and practices may allow for and expect greater individual initiative, whereas in highly collectivistic cultures, there may be a greater emphasis on team building. A work by Bochner and Hesketh (1994) in a large, culturally diverse Australian bank, found that persons from individualistic cultures reported significantly less chance of working in a team rather than alone compared to persons from collectivistic cultures. On this basis, researcher predicts that administrators from collectivistic cultures would be perceived by their

subordinates as promoting team building more than administrators from individualistic cultures.

Masculinity and the School Leader

Hofstede's masculinity-femininity dimension distinguishes between cultures in which assertiveness, challenge, and ambition are highly valued (so-called masculine cultures) and cultures in which greater emphasis is placed on cooperation and good working relationships (so-called feminine cultures). In his work, Hofstede (1991) found that across cultures, managerial jobs required elements of both assertiveness and nurturance for effectiveness and thus were ranked in the midrange of jobs in terms of masculinity. Thus, even though all subjects in the present study will be administrators, researcher will try to make explicit predictions about the cultural values of masculinity-femininity and leadership roles, and relationships will also be tested.

Long-Short Term Orientation and the School Leader

On the long-term side one finds values oriented towards the future, like thrift (saving) and persistence. On the short-term side one finds values oriented towards the past and present, like respect for tradition and fulfilling social obligations. School leader of short-term orientation cultures tend to value the relative importance of: personal steadiness and stability, saving face, respect for tradition, and reciprocation of greetings, favors, and gifts (Hofstede & Bond 1988). In this culture, change can occur more rapidly as long-term traditions and commitments do not become impediments to

change. The researcher will try to make predictions about long-short term orientation and leadership role.

The Effects of National Culture on the School Organization

Some research explaining the difference between cultures in administration policies and practices using Hofstede's dimensions has already been undertaken. Schuler, Jackson, and Jackofsky (1996) suggested that the obvious differences in management practices that exist between U.S. and Mexican companies are rooted in the differences that exist between these two countries along Hofstede's dimensions. Sparrow and Budhwar (1997) used these dimensions to explain why certain employment practices are used by companies in India. Brown (1996) found support for hypothesized relationships between Hofstede's cultural dimensions and different performance-appraisal practices.

Connected work has also been done using national culture as an explanatory variable for the acceptance and effectiveness of specific management approaches. Although not using Hofstede's dimensions, Brewster (1994) suggested that U.S. originated human resource policies and practices are unacceptable to European countries due partly to cultural differences between the United States and Europe.

A number of studies have been done on the Chinese culture (Zhu and Dowling, 1994). These studies explain the stability of certain management practices and policies used by companies in China that have survived all social and political changes and revolutions by the nature of Chinese culture,

specifically, neo-Confucianism. Using Hofstede's dimensions, Newman and Nollen (1996) found that merit based rewards were consistent with not only a high level of masculine culture, but that they were also associated with a high level of financial performance.

All these studies provide support for the proposition that national culture is a significant explanatory factor for country differences in management practices and organizations. They also support the importance of matching administration practices to a country's culture because it conveys cultural awareness and sensitivity; and it conveys expectations of, and rewards for, employee behavior consistent with ingrained patterns of acceptable behavior.

Power Distance and the Organization

Hofstede's concept of power distance is clearly relevant to the study of organization and leadership because it deals directly with expectations of, and relationships to, authority. Power distance is defined as the extent to which there is an acceptance of unequal distribution of power within a culture. In low-power distance cultures, superior subordinate relations are theoretically close and less formal in nature; in high-power distance cultures these relationships are expected to be more distant, hierarchically ordered, and reserved. High-power distance will indicate a preference for autocratic administration, whereas low-power distance should be more compatible with administration consultation.

Thus the researcher predicts that administrators from low-power distance cultures would be perceived by subordinates as exhibiting more communication behaviors and being more open-minded than administrators from high-power distance cultures, whereas administrators from high-power distance cultures would be expected to be perceived as exhibiting more controlling behaviors than administrators from low-power distance cultures.

Uncertainty Avoidance and Organization

Uncertainty avoidance is the extent to which members of a culture prefer certainty and predictability and find ambiguity stressful. Members of high-uncertainty avoidance cultures prefer rules and stable jobs with long-term employers; members of low-uncertainty avoidance cultures may be more willing to take risks, change employers, and tolerate organizational ambiguity and change. High-uncertainty avoidance cultures have been called “tight” because norms are clear, and people are expected to behave exactly as specified by those norms; “loose” cultures allow more latitude in behavior (Triandis, 1994). Given the strong theoretical relationship of perceptions of uncertainty and ambiguity with aspects of decision making and policy formation (Jackson & Schuler 1995), relationships between uncertainty avoidance and leadership role in organizations is likely. Leaders from high-uncertainty avoidance cultures should be more likely to find ways to exert and keep control (certainty) in their work units. Therefore, the researcher predicts that administrators from high-uncertainty avoidance cultures would be perceived by their subordinates as more controlling than

administrators from low-uncertainty avoidance cultures. In addition, the researcher expects administrators from high-uncertainty avoidance cultures to be perceived as less delegating and less approachable than administrators from low-uncertainty avoidance cultures.

The Present Study

In the present study, the researcher extends earlier work, and focuses specifically on explaining how school administrators carry out their responsibilities. The researcher examines the relationships between school administration roles and dimensions of national culture. Having insight into the cultural dynamics used by those who run of Saudi school can be very helpful in understanding why people act the way they do, and the appropriate way to respond to those actions.

The researcher began by examining a number of relationships between Hofstede's cultural dimensions and administration practices presented in the literature, and based upon theories of Hofstede (1991), Triandis (1994), Newman and Novell (1996). Although the relationships between the dimensions of national culture and specific administration practices examined here are relatively unexplored, Hofstede (1980, 1984, 1993), Brewster (1994), and Sparrow (1997) have suggested relationships between dimensions of national culture and broader statements of how organizations regard and intend to manage their organizations. Here, the researcher will move the discussion to another level of specificity by

addressing the relationships between dimensions of culture and specific administration practices.

The study is based upon-and extends-the excellent work of Newman and Novell (1996), Hofstede (1991), and Triandis (1994). Whereas their work investigated in general management practices, this investigation focuses more narrowly on Saudi school leader roles and practices within Saudi public schools. As with previous studies, this study uses Hofstede's dimensions of national culture.

From all above descriptions, three sets of critical questions have emerged:

- The first descriptive research question considers whether Hofstede's studies regarding cultural dimensions can be replicated in the context of the school in Saudi Arabia and ask: what is the nature of national culture which shape Saudi public schools? And how does the description of Saudi Culture compare to other cultures studies by Hofstede's Model?
- The second is an exploratory question (incorporated in the descriptive research question): How do the Saudi school leaders carry out their organizational and educational responsibilities in their public schools?
- The third question: as a consequence of Saudi national culture, to what extent may or may not Saudi administrators implement modern bureaucratic and Western style in their organization setting?

The purpose of the study then, was to present the results from exploratory questions of the relationship between Saudi cultural dimensions and the role of Saudi administrators in the Saudi public schools. No prior studies have analyzed this phenomenon from Saudi School leaders' perspectives.

A study of this nature is important to school leaders for a number of reasons. First, administrators and school leaders who are involved in education with people may want to obtain a deeper understanding of how their own value-sets differ from others. Second, knowledge of the different values, such as perceptions of time, power, and decision making also has many implications for motivation, and communication. And, third, as organizations consider expansion into traditional states, their expatriate administrators may find the results of this study useful for strategic and negotiation planning. This study seeks to advance our theoretical knowledge by considering the cultural dimensions, which leads to a comprehensive set of propositions about School leaders' roles in Saudi schools.

Summary

In this study the researcher explores a number of relationships between the cultural dimensions suggested by Hofstede (Power Distance, Uncertainty Avoidance, Individualism-Collectivism, Masculinity, and Long-Short Term Orientation) and specific administration roles in a Saudi context. Previous researchers had suggested a number of relationships between these cultural dimensions and general administration approaches used by

organization. Here, the researcher will add another level of specificity by analyzing the relationships between Saudi culture dimensions and specific administration roles like, decision-making, communication, and motivation. These relationships will be examined in Saudi schools. The results suggest that national culture would provide as important explanation for the variance in the utilization of different administration practices in different country.

CHAPTER THREE

METHODOLOGY

The purpose of this study was to describe and explain the relationship between Saudi national culture and the role of school leaders in public schools. Specifically, the study will describe national culture in Saudi schools using Hofstede's model. Then it was explained how school administrators carry out their roles in Saudi public schools.

This chapter describes the methods that were used in the present study. In addition, it presents a brief description of the research site and sample, and more detailed information on data collection guides, procedures, and analysis. According to statistical sampling theory, inference about a population will be valid to the extent that the sample is representative of that population.

Both the participants and the research setting in this study were considered in those terms (Brunswick, 1955). The four operational requirements for data collecting as described by Brewer and Hunter (1989) include: selecting research sites that are accessible, selecting a sample of accessible subjects at the site(s), devising and applying measurement techniques, and lastly, establishing how particular variables are to be measured.

The Participants and Setting

This study was designed to provide a description and explanation of the relationship between Saudi national culture and the role of school leaders in public schools as they occur in actual practice. The participants and setting are described in this section to give a clear picture of site and participants of the present study. Readers also can determine their own meanings of the findings and discussion which will be presented in the final two chapters.

The Sampling Techniques

The researcher used two instruments for gathering the data (a questionnaire and an in-depth interview), in order to answer the research questions. Therefore, two sampling techniques were employed, random sampling for the questionnaire and theoretical sampling for the interview.

- **Random Sampling**

For the purposes of this study, the population is identified: Saudi school administrators in public schools in Saudi Arabia. For the questionnaire the Saudi administrators sample was selected randomly with cooperation between an investigator and the computer center in the Ministry of Education. The investigator published the questionnaire (VSM 94) through the center website. The computer center that has all e-mail addresses of Saudi schools randomly sent an invitation letter via e-mail to school administrators to participate on the study and complete the questionnaire on the website.

The sample target was from 150-200 participants. In order to reach this target, the computer center sent the invitation letter for 300 schools randomly (150 for girls' schools and 150 for boys' schools) by choosing the odd numbers of the boys' schools list and also from the girls' schools list which is available in the computer center. For example from the boys' schools list, the staff member in the computer center chose from number 1 to 300 (1-3-5-7-9-11-13-15-17-19-21-23-25-27-29-31-.....) and he did the same for the girls' school list. All respondents were instructed to rank values from 1 to 20 in order of their preference. All subjects participated voluntarily and responses are anonymous. It is assumed that administrators would be familiar with both administration practices and the questionnaire methodology.

- **Theoretical sampling**

For interviewing, the researcher decided on the characteristics of his informants (length of tenure, male and female principals, in Saudi public schools, lengths of experience representing different positions in the public school and districts). The researcher assumed that the experienced informants have the information, they are interested in national culture effects, they are totally interested in describing the event and explaining how Saudi school administrator carry out their roles, and they use their perspectives to explain the implication of leadership and management theories in their schools. This required a sampling technique that allow for the explanation to

emerge as evidence was gathered. Theoretical sampling was used for this purpose.

“Theoretical sampling is a method researchers use to discover categories and their properties and to suggest the interrelationships into a theory” (Denzin, 1970, p. 106). The researcher used theoretical sampling because it allowed him to develop the concept of school leader role as a category, with the various functions of the school leader. He believed that the process of data collection would generate a theory of school leaders in Saudi school.

Theoretical sampling is the process of data collection for generating theory whereby the analyst jointly collects, codes and analyzes his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges. This process of data collection is controlled by the emerging theory, whether substantive or formal. The initial decisions for theoretical collection of data are based only on a general sociological perspective and on a general subject or problem. The initial decisions are not based on a preconceived theoretical framework (Glaser and Strauss, 1970, p. 105)

Selection Considerations

For the interview, the context and participants were chosen for the study based on the more pragmatic criteria of access. Hammersicy & Atkinson (1983) identify three main access issues for qualitative research: 1) negotiating entry to the site with gatekeepers, 2) maintaining an unobtrusive presence at the site through appropriate activity, and 3) being trusted by the subjects. The researcher has ready access to the proposed site and subjects as he is employed by the Ministry of Education in the role of

administrator. The researcher is a Riyadh local school district administrator, with 16 years' experience (1982-1998). Site gatekeepers indicated that he would be allowed to interview participants with their permission and use information generated by participants for this study. And, finally, the researcher has reason to suppose that his relationship with participants is based upon trust and would facilitate a collection of accurate data.

The researcher's role as interviewer presented a major threat to the validity of the study. However, this threat is common in qualitative studies which employ interview methods. As Blumer's theory (1962) of symbolic interaction asserts, the potential benefits from working with and among the participants are well worth the risks to validity.

In most instances, the researcher's paid role as a helper blended well with his desire as a researcher to non-judgmentally understand what is going on from the participants' perspectives.

The Setting

The setting of the study was with school leaders (superintendent, principals, and administrators) employed in Ministry of Education in Saudi Arabia. The setting is described by primary characteristics of Saudi school administration within the structure of public schools. Saudi Arabia is divided, for the purpose of education, into forty-two educational districts for Male Education and thirty eight educational districts for Female Education distributed among 13 regions.

Table 1: Educational Districts in Saudi Arabia – 2000

Educational Districts	Schools	Teachers & Staff	Students
42 Male	12,229	161,712	2,228,397
38 Female	11,913	173,438	2,313,104
Total 80	24,142	335,150	4,541,501

(Ministry of Education, 2000)

Historically, formal primary education began in Saudi Arabia in the 1930s. By 1945, the government had initiated an extensive program to establish schools in the Kingdom. Six years later, in 1951, the country had 226 schools with 29,887 students. In 1954, the Ministry of Education was established. Today in boys' education, 12,229 schools and 161,712 teachers and staff serve 2,228,397 students. In girls' education; 11,913 schools and 173,438 teachers and staff serve 2,313,104 students. (Ministry of Education, 2000). Riyadh district is the biggest district in Saudi Arabia and has 1170 schools and 23,694 teachers who serve 354,751 students.

The Research Questions

The researcher believed it was necessary and desirable to know and determine the national culture of the Saudi public school as a way to understand how school administrators carry out their roles. It was necessary also to experience the implication of modern styles on their public schools.

The researcher used three basic exploratory questions to guide his study and for his investigation. These were:

- How does a select set of Saudi administrators describe their culture? And how does their description of Saudi national culture compare to other cultures studied by Hofstede's Model?
- Relative to the elements illustrated in their description of their culture, how do they carry out their organizational and educational roles?
- In constructing their roles and in light of what they described as Saudi culture, to what extent do Saudi administrators implement the modern bureaucratic (Western style), on their organizational responsibilities?

The first area of questioning guided the questionnaire. The second and third areas guided the interviews. More details are presented in the next sections.

Data Collection Guides and Procedures

In this study, data collection is intertwined with analysis. Two methods were used for gathering the data in which the researcher poses questions to people in a way designed to ascertain and explore their views on a given subject in their own terms and framework of understanding.

In order to respond appropriately to the insights that emerged from the data, adjustments were made to data collection and analysis tools, and the research questions and conceptual framework were revised over the course

of the study to establish the trustworthiness of this study. The data collection processes include the creation of an audit trail documenting these changes.

Instruments

“Descriptive research studies are designed to obtain information concerning the current status of phenomena” (Ary, Jacobs, & Razavieh, 1985, p. 322). These researchers are directed toward determining the nature of a situation, as it exists at the time of the study. Therefore, in this study the best methods for gathering the data and to answer the research questions were questionnaire and in-person interviewing to describe Saudi national culture and explore the school administrators’ views on their roles in schools in a framework of understanding.

- **A Questionnaire**

The first instrument was the Value Survey Module (VSM 94). The VSM-94 consisted of 20 content and 5 socio-demographic questions. All 20 content questions had a 5-point structure, e.g. range from 1= “of the utmost importance” to 5= “of very little to no importance.” The Power Distance Index (PDI) was tapped with only 4 questions, all evaluating working relationships between subordinates and superiors: having good relationships with superiors, being consulted by superiors, being afraid to express disagreement with superiors, and working in a place where subordinates have more than one superior. For the Individualism Index (IDV) another 4 questions were used: time for personal and family life, good working conditions, security of employment, and adventure in the job. The

Masculinity Index (MAS) was also based on 4 questions that drew on cooperation at work, advancement opportunities, interpersonal trust, and personal accountability for failure in life. The Uncertainty Avoidance Index (UAI) made use of 4 other questions addressing anxiety at work, the evaluation of indeterminate management, the harmfulness of competition between workers, and compliance to work rules. Finally, Long Term Orientation (LTO) consisted of 4 questions on the importance of personal stability, thrift, persistence or perseverance, and respect for tradition.

The VSM94 evolved from the VSM80 and VSM82 that were both developed using over 100,000 cases (Hofstede, 1994). The identification of the LTO dimension (Bond, 1987), required the development of an additional subscale. This dimension was included for the first time in the VSM 94.

Permission from the Institute for Research on Intercultural Cooperation, at Tilborg University in The Netherlands, was obtained to use the VSM94 within the domain of this study. The English-language questionnaire was professionally translated to Arabic. The translated questionnaire was reviewed by a professional translator with significant experience working for the Saudi government to ensure that the terminology corresponded to that used by the target population. Data was collected in Spring 2002 and all subjects participated voluntarily.

(See VSM 94 questionnaire in appendix A)

- **An in-Depth Interview**

The second instrument was an in-depth interview which serves the study to obtain in-depth views regarding school leaders' potential function. Interviews are probably the most widely used technique for collecting data. They permit the interviewer to ask the respondent direct questions. Further probing and clarification is, therefore, possible as the interview proceeds. This flexibility is inevitable for gaining private views and feelings about the district and for exploring new issues that emerge during the interview.

Interviews as an instrument measure attitudes that have been used to understand human behavior. Predetermined answers are written in the researcher's terms. It is assumed that these answers encompass the range of respondents' answers. As qualitative research, the researcher is the instrument. The data are recorded through field notes from interviews and the transcripts from those interviews. As opposed to being numeric, the data are descriptive. The instrument can be flexible to accommodate a diverse group of respondents as well as a broader range of responses. No participant's experience would fall outside a preordained behavioral continuum. Subtleties in individual experience can be recorded and understood.

The school leader's responses were analyzed for the emergence of common themes or findings. The researcher tried to capture the mood and perspective of school leaders as they worked in the schools and districts.

The interview data produced the thick description advocated by Geertz (1973).

According to Hammersley and Atkinson (1983), interviews are intended to gather descriptive data in the participant's own words for two purposes: first, to obtain information on particular phenomena, which can be gathered as participants describe the situation and their own actions; and second, for indications of the participant's perspective on the phenomena being studied. For the purpose of this study, it is important that interviews are conducted not only to gather information on the school leader role, but also to better understand the participants' viewpoints on how the roles of school leaders operate in Saudi public schools.

In addition, Bogdan and Biklen (1998) define an interview as "a purposeful conversation, usually between two people but sometimes involving more that is directed by one in order to get information" (p.135). This definition is purposefully broad to allow for data collection across a wide selection of interviewing situations. Interviews can be conducted with one or many participants, be scheduled or occur spontaneously, continue over a short or long period of time, in informal or formal situations depending upon what is available within the context and suits the purposes of the study.

Development of the Interview Questions

The interview guide was composed of questions that have been adapted and evolved from Hofstede's Model. The interview questions were developing in three steps. First, it was developed in English: questions were

adopted from Hofstede's theory to explain and explore the organizational roles. It also included questions about the respondents' perception of time, current job status, education, and job experience etc. Second, the interview protocol was back-translated to Arabic. Third, the administrators and participants in the Saudi schools and districts were interviewed.

The researcher followed some rules which have been compiled from several sources for developing and conducting the interview questions (Goetz and LeCompte, 1980 & Measor, 1985). First, the researcher framed the same question in different time dimensions and posed questions in language that is clear and meaningful to the subject. Second, during the exploratory phase of this study, the researcher sometimes used deliberately ambiguous questions to increase response variability and determine respondent meanings and interpretations without cueing the subject. Third, the researcher avoided leading questions. However, in some cases a leading question was asked that contained a deliberate assumption designed to provoke a subject reaction. Fourth, the researcher asked questions that contained only a single idea. (*See the INTERVIEW GUIDE in Appendix B*) Fifth, the researcher used open-ended questions, as these elicit richer qualitative responses. Sixth, effective probing and curiosity was necessary to produce more complete information. Probes can be used for getting further elaboration, explanation, clarification, and completion of detail. Seventh, the interviewer tried to talk less than the respondent. The researcher saved complex or controversial questions for the latter part of the

interview. Eighth, the researcher pilot-tested the interview in order to improved questions, and develops a sequence that made sense and maintained interest. Ninth, the researcher used a conversational mode in the interview, that is, a mode similar to everyday conversation. This mode communicates empathy, encouragement, and understanding and obtains trust and a relaxed atmosphere.

(See the INTERVIEW GUIDE in Appendix B)

Conducting the Interviews

In order to study the in-depth perceptions of school leaders concerning their role it was necessary to get them to talk at length and in detail about their performance in school districts and what are they doing. The researcher sought to learn how they feel about their job, their responsibilities, and their role.

After developing interview questions, selecting the schools, and participating administrators in each school and district, administrators were asked by phone and by e-mail letters supported by the Ministry of Education to participate in the study. After sending and showing them the permeation of the study, and explaining to them the goal of the study, the researcher asked them to participate in the present study and asked them for their consent to record phone to phone in-depth interviews. Finally, the researcher sent them the consent form to sign. Twenty informants were chosen to participate in the present study because the researcher believes

that these numbers were necessary to explore the situation and explain the event within Saudi school culture.

(See the CONSENT FORM in Appendix C).

After administrator agreed, the researcher set up an appointment for a phone conversation. Administrators who refused to participate in the study were omitted from the list, and the researcher select another administrator from the same school category (elementary and high school) and from the same district. Data were collected in Summer 2002, and all subjects participated voluntarily.

After this stage, the researcher sent a letter to each informant to thank him/her for participating and to confirm confidentiality. This letter included the questions that the interviewee could think about and jot answers to in preparation for our phone conversation. *(See the Letter in Appendix F).*

The interviews were conducted in an atmosphere where they would feel most comfortable to start the phone conversation. The researcher was looking for some degree of privacy and a relaxed atmosphere, which is very important to accomplish the phone interview. The interviews were started with a brief explanation of the purpose of the interviews. Thereafter, the interviewee was invited to talk about national culture and describe what a Saudi school leader is like, what elements of cultural values influence the administrator's role, and how these values matter.

The researcher began the interviews with several "icebreaker" questions concerning the respondents' administrative background and a

description of their schools and district in terms of size, geography, and demographics. The next set of questions asked how and why they became a school administrator, their previous expectations of the role, their following experiences, the influences, and stress on them and the source of those stresses.

The next series of questions focused on how they carry out their responsibilities in school in the light of their national culture and how this affected school and people practices. The questions were to explain how they deal with social inequality (Power Distance), the degree of integration of individuals within groups (Individualism-Collectivism), the division of social roles between women and men (Femininity-Masculinity), the tolerance for the unknown (Uncertainty Avoidance), and the trade-off between long-term and short-term gratification of needs (Long-Term Orientation).

(See the Interview Questions Guide in Appendix B).

During the interview the researcher asked follow-up questions, mixing up the order of questions, or differing from the list of questions to pursue responses that might enrich the study. Interviews took approximately one hour to complete. The interviews were recorded on audio tape with a code not the interviewee's name. Their responses were transcribed in an accurate and confidential manner. After that occurred, the tapes were destroyed directly.

The taped interviews were transcribed and translated by the researcher, and all participants received a copy of their interview by fax and

e-mail. Some corrections noted by the participants were made. The transcribed interviews were analyzed to extract the data used for findings, conclusions, and recommendations of this study.

Technique of Interviewing

Through the first two interviews, different subject matter questions were asked to school leaders as a first step to evaluate the interview questions. This was not including follow-up questions which are often necessary to explore a particular subject. Several of those early questions were discontinued in the following interviews, either because they showed to be too general or vague, too complex, or because they were incorporated into questions that produced more productive responses. The researcher was developing new questions to cover the core concepts of national culture and the school leader's role. These questions were supplemented previous questions for the last 18 interviews.

An individual voice recording was used for recording the interviews with the school administrators. Each interview was recorded on a tape and labeled with the name or number of the school administrator and date of the interview. Thus, if the researcher found that he needed further information or some missing data, he could easily contact the person for re-recording of the missing data.

The researcher emphasizes that the interview was not seeking for the true attitude or sentiment, he recognizes that informants can and do hold conflicting sentiments at one time and they hold varying sentiments

according to the situations in which they find themselves. As Roethlisberger and Dickson long ago pointed out, the interview itself is a social situation, thus, the researcher considered how this situation could influence the expression of sentiments and the reporting of events (Dean & Whyte, 1958).

The researcher will not ask himself, "How do I know if the informant is telling the truth?" Instead, the researcher will ask, "What do the informant's statements reveal about his or her feelings and perceptions, and what inferences can be made from them about the actual environment or events he or she has experienced?"

The Approach to Analysis

Two approaches of analysis are presented to analyze the results of these research instruments. Basically, the goal of quantitative research is to discover the facts of human behavior by testing theories in controlled environments, in order to predict future behavior or to "test accuracy of beliefs on which laws and design principles have been based" (Parsons, et al, 1994). Prediction, control, and hypothesis-testing are all goals of quantitative investigations (Bogdan and Biklen 1998).

Quantitative analysis is guided by a priori questions. Often the data were analyzed using some form of statistical test. Conclusions are reached deductively. Although there are many techniques used in qualitative analysis, they have one process in common. Unlike quantitative methods, where the analysis occurs at the end of the study after all the data have been collected, in qualitative research the analysis occurs simultaneously with the

data collection. In this manner, each new set of data informs the collection of the next set. This constant comparative method consists of a cyclical process gathering of data, noticing trends or recurring themes that may become categories (analysis), collecting more data with these categories in mind, more analysis, etc. Eventually, once all the data are collected set categories have emerged so that a final analysis can begin.

- **The Analysis of the Questionnaire**

This study recalculated the indices for Saudi administrators using the VSM94 formulae as given by Hofstede. These formulae are listed in Table 2. The results calculated from the survey data were then compared with Hofstede's results. The twenty content questions allow calculating index scores on five dimensions of national value systems, as components of national cultures: Power Distance, Individualism, Masculinity, Uncertainty Avoidance, and Long-Short Term Orientation.

All content questions are scored on five-point scales (1-2-3-4-5). Index scores are derived from the mean scores on the questions for national or regional samples of respondents. This scale includes twenty content questions and six demographic questions. Hofstede (1980, 1994) determined the content question groupings based on covariance measures. The questions belonging to the same dimension usually vary together.

All of the content questions are scored on a 5-point Likert scale (Hofstede, 1994). Index scores are derived from the mean scores on the

questions for national or regional samples of respondents. (See the actual index formulae which summarized in table 2).

Using the SPSS for Windows 10 software package, the researcher compared descriptive statistics of the data collected. The program also provided and calculated mean scores on five-point scales, the mean scores for each question help to implement the formula. The formula for index calculation is as follows:

Table 2: The Formula for Index Calculation

PDI	=	-	35[m3]	+	35[m6]	+	25[m14]	-	20[m17]	-	20
LTO	=		45[m9]	-	30[m10]	-	35[m11]	+	15[m12]	+	67
UAI	=		25[m13]	+	20[m16]	-	50[m18]	-	15[m19]	+	120
MAS	=		60[m5]	-	20[m7]	+	20[m15]	-	70[m20]	+	100
IDV	=	-	50[m1]	+	30[m2]	+	20[m4]	-	25[m8]	+	130

Where -35[m3] is defined as -35 times the mean value of survey question 3.

- **The Analysis of the Interview**

Qualitative research is flexible in its design and methods so that data collection and analysis procedures do not limit what can be understood from the participants and the context. However, this flexibility can create a great deal of concern for the qualitative researcher because there is no prescriptive model to be followed for analyzing the data. Instead, data intend to be analyzed in a way that results in an accurate picture of the phenomena of interest. The data analysis procedure in this study was drawn from Lincoln and Guba (1985), Miles and Huberman (1994), and Tesch (1990).

Marshall and Rossman (1999) identify major characteristics of data analysis:

Data analysis is the process of bringing order, structure, and meaning to the mass of collected data. It is a messy, ambiguous, time-consuming, creative, and fascinating process. It does not proceed in a linear fashion; it is not neat. Qualitative data analysis is a search for general statements about relationships among categories of data; it builds grounded theory (p.112).

Tesch (1990) performed a comprehensive review of analysis descriptions of a wide variety of types of qualitative research and identified ten principles and practices of qualitative analysis:

- 1. Analysis is not the last phase in the research process; it is concurrent with data collection or cyclic.*
- 2. The analysis process is systematic and comprehensive, but not rigid.*
- 3. Attending to data includes a reflective activity that results in a set of analytical notes that guide the process.*
- 4. Data are "segmented," i.e., divided into relevant and meaningful "units."*
- 5. The data segments are categorized according to an organizing system that is predominantly derived from the data themselves.*
- 6. The main intellectual tool is comparison.*
- 7. Categories for sorting segments are tentative and preliminary in the beginning; they remain flexible.*
- 8. Manipulating qualitative data is an eclectic activity; there is no one "right" way.*
- 9. The procedures are neither "scientific" nor "mechanistic."*

10. The result of the analysis is some higher-level synthesis (pp.95-97)

These principles and practices were applied in the analysis of this study. As described in the data collection section, great care was taken in how data were collected. This helped establish the honesty of the study and to facilitate analysis.

The data collection and analysis processes were documented, which consists of all original forms of data, the word processed data, index cards created for the sorting process, and the final case report as represented by this dissertation. Throughout the study, notes from interviews were processed into the computer. Reflective journal entries and theory memos were composed on the computer. As the data base grew, a system of files was developed. First, each source of data was kept in its own file. There were files for each of the interview sessions, and notes on developing theory. Second, data sources were also combined to form files for individual participants. These individual files contained copies of documents by and about the participant, transcriptions of all interviews conducted with the participant, and reflective notes generated by the investigator relating to the individual. This dual filing system facilitated the analysis process as information was easily retrieved and reviewed.

When the empirical data were collected, a complementing literature study was realized and reviewed in order to broaden the list of factors that could have incidence on the findings, then, the thesis structure was revised, and some changes were made. Data were grouped into clusters by topic,

according to the new outline structure. In this process, data which are irrelevant were put in a “trash category.” The next step was to enter the raw data into the thesis. When this was done, further screening was undertaken.

As a qualitative technique, the findings were not tabulated. Instead, representative quotes and summarizing descriptions of the findings were prepared. The analysis was naturally relying on the complete empirical base. Next, national cultural dimensions were linked to the findings, and relationships among factors and concepts were established. The last step was to make the logic as clear-cut as possible. This work was concerned with making the thesis accessible, to make it focused and easy to read.

Reliability and Validity

The questionnaire (cultural values) was composed of questions drawn from Hofstede’s cultural survey. The Hofstede measures are generally accepted as the best test of cultural dimensions; the reliability and validity of this tool are usually not questioned. What is clear is that the model of Hofstede has been validated against more data banks than other models in existence. In other words, the validity and therefore the reliability of the model is the strongest. Few practitioners may not always perceive this as a positive aspect. However, at the same time no other model has been validated against as many outside measures as the 5-D model. No other model allows the researchers to categorize all kinds of human phenomena as much as the 5-D model.

In the interview, as a qualitative method to collect the data and analysis, processes were guided by methods for establishing trustworthiness. First, credibility refers to the degree to which the reader can trust the study as a “truthful” representation of the phenomena of interest. In this study, the techniques of triangulation and member checks were used to establish credibility. Triangulation was accomplished by comparing data collected from different method (questionnaire finding). Member checks in which participants responded to what was being discovered occurred throughout the study.

Second, transferability helps the reader determine how applicable the findings of a particular study may be to another context or group of subjects. In the interview part of this study, this was accomplished by providing “thick description,” and synopses to describe both the phenomena of interest and the context and subjects.

Third, dependability refers to the likelihood that the study is consistent, in other words, similar findings would be generated from similar respondents in similar context. Establishing dependability for qualitative method differs from establishing reliability in quantitative method because the qualitative approach assumes that respondents and context are constantly changing, therefore, no study can be repeated exactly. Dependability was addressed in this study by leaving a data trail which could be used to conduct an inquiry audit of both the processes and products of the study.

Fourth, confirmability which refers to the degree to which a study's findings are the results of the participants and the context and not influenced by the researcher's biases. Confirmability was established in this study through confirmability audits and triangulation. The researcher maintained a data trail which could be closely examined to determine where and how biases were introduced. Portions of the data were reviewed by persons not involved in the study to see if they concurred with the researcher's insights.

Triangulation, mentioned above as the collection of data from multiple sources through multiple methods to establish credibility, also operated as a control on bias. The example is the comparison of the researcher's perceptions of the participants and the results of the survey. The design and implementation of the interview in the present study are presented in the basis of this chapter.

Summary

An overview of the research design and methodology was presented in this chapter. A description of approaches as well as a discussion of its suitability to the purpose of the study was presented. A number of techniques employed in methodology to establish the honesty of the study were discussed. The participants, context, data collection, and analysis procedures were also described. The methods described in this part intended to accomplish this study's purpose of describing and explaining the relationship between Saudi national culture and school leaders' roles in Saudi public schools.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF THE DATA

The purpose of this study was to describe and explain the Saudi national culture and its effects on organizational and administrative roles in the Saudi public schools. Specifically, the study describes national culture in Saudi schools using Hofstede's model, and relative to the description of Saudi national culture, it explains how school administrators carry out their organizational and educational roles.

This chapter presents the results of data collected of both quantitative and qualitative analyses in a survey and the interviews among Saudi school administrators. Section one summarizes the responses to the Hofstede's survey and the descriptive statistics regarding Saudi national culture. Section two summarizes the results of the interviews with school administrators regarding how they carry out their organizational and educational roles in the light of their national culture.

Quantitative Data Analysis and Results

To verify the presence or absence of cultural difference, a quantitative analysis for national culture (Value Survey Module-94; Hofstede, 1994) was used to measure and describe the cultural dimensions of Power Distance, Masculinity, Uncertainty Avoidance, Collectivism, and Long Term Orientation. Representatives of the administration groups within Saudi schools were assessed in this way.

Findings of the Questionnaire

The questionnaire responses were codified. The dependent variables were the scores on the five dimensions, the independent variable was the Saudi school administrators, and the covariates were sex, age, education, and job occupation. Sex and job occupation were chosen as covariates because previous research has found scores on the dimensions to be related to sex and occupation (Hofstede, 1991). A total of three hundred invitations were e-mailed to school administrators in Saudi public schools to participate in Hofstede's Values Survey Module (VSM 94), which was published on the website of the computer center in the Ministry of Education for three weeks. (See VSM 94 questionnaire in Appendix A).

One hundred eighty-nine (189) school administrators visited the site and responded to the survey. Returned surveys were examined for completeness, and incomplete questionnaires were discarded. Among the 189 completed questionnaires, 180 were usable responses.

Table 3: Survey Response and Rates

Number of participates invited	Response Returned		Responses completed	
	N	%	N	%
300	189	63%	180	95.2%

Descriptive Statistics

Using the SPSS for Windows 10 software package, the researcher compared descriptive statistics of the data collected. In the data editing portion, prior to statistical analysis, all of the variables were examined for accuracy of data entry using frequency analysis. There were no out-of-range values within the data set. Most procedures in SPSS allow the user to exclude missing cases either pairwise or listwise, listwise deletion is shown on Table 5. Pairwise deletion was used whenever possible to maximize the number of values available for analysis. Negatively worded scale items were re-coded within SPSS.

Univariate outliers are cases with an extreme value on one variable. On examination of the box plots for each dependent variable, no extreme cases were noted. This suggests the absence of univariate outliers (Tabachnick and Fidell, 1996). Multivariate outliers are cases with an unusual combination of scores on two or more variables (Tabachnick and Fidell, 1996). The discriminate function analysis was computed to identify multivariate outliers. Using this data set, Table C.4 in Tabachnick and Fidell (1989) indicated a value of $p = 0.001$, $\chi^2(9)$ equals 27.877. None of the cases in this study had values exceeding 27.877. This inferred the absence of any multivariate outliers within the survey.

Results

The results of the VSM 94 are presented in this section started with 4 socio-demographic questions (characteristics of respondents) and the five dimensions of Hofstede Model which consists of 20 questions.

Characteristics of Individual Respondents

The individual characteristics were reviewed for potential distribution anomalies, which would necessitate transformation of survey data.

The same individual characteristics were reviewed using survey data in this section. The characteristics under review are listed below: 1) Gender, 2) Education, 3) Age, and 4) Job occupation.

Gender

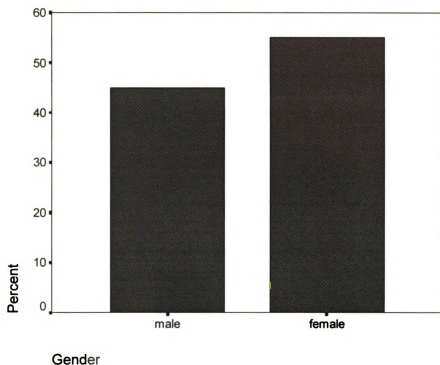
Survey reported 81 of respondents were male and 99 were female. There is no apparent contextual reason for the increase in female respondents and once again it was a random sample of employees.

Table 4: Descriptive Statistics of Respondents to VSM 94

Variable		Frequency	Percent
GENDER	Male	81	45%
	Female	99	55%

Figure 3 illustrates the gender percentage which is 45% of respondents were male and 55% were female. This represented a 10% increase in female respondents.

Figure 3: Gender Demographics from VSM 94



Education

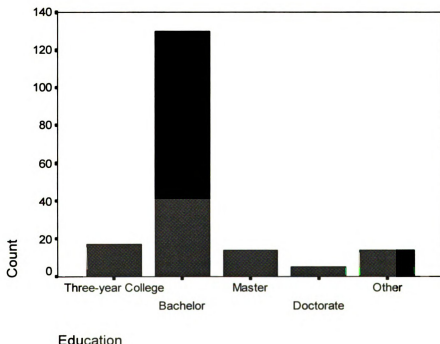
Considering the level of education attained by all the participants, 130 of them hold Bachelor degrees while 24 hold Master degrees and 9 were Ph.D.s. Three-year College graduates were 17 of all participants.

Table 5: Education of Respondents to VSM 94

Variable		Frequency	Percent
EDUCATION	Three-year college	17	9.4%
	Bachelor	130	72.2%
	Master	24	13.3%
	Doctorate	9	5%

Considering the percentage of level of education reached by all the participants, 72.2 % of them hold bachelor's degrees while 18.3 % hold post graduate degrees (Master or Ph.D.). Three-year college graduates make up 9.4% of all participants. Figure 4 illustrates the level of education among the participants. The overall survey weighted mean, for *education* in the survey, was bachelor.

Figure 4: Level of Education VSM 94



Age

The average age of all the respondents is about 35-39 years, as shown on Table 6. In addition, the data from Saudis in the survey did not display unusually young participants. The influence of age on respondent

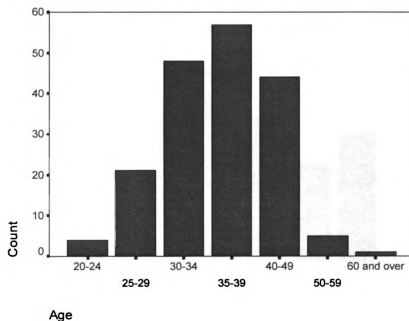
participation may be worthy of exploration, but falls outside the scope of this study.

Table 6: Age of Respondents To VSM 94

Variable		Frequency	Percent
AGE	20-24	4	2.2%
	25-29	21	11.7%
	30-34	48	26.7%
	35-39	57	31.7%
	40-49	44	24.4%
	50-59	5	2.8%

The numbers of ages for all participants are given in Figure 5.

Figure 5: Age Findings VSM 94



Job Occupation

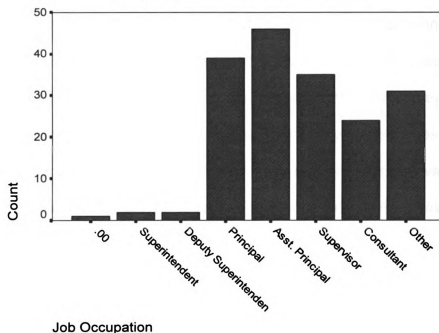
Among the participants, 24% are school principals, 30% are assistant principals, 25% are supervisors, and 11.7% are either superintendents or deputy superintendents.

Table 7: Job occupation of Respondents to VSM 94

Variable		Frequency	Percent
JOB OCCUPATION	Superintendent	9	5%
	Deputy Superintendent	12	6.7%
	Principal	44	24.4%
	Asst. Principal	54	30%
	Supervisor	45	25%
	Consultant	7	3.8%
	Other	9	5%

Figure 6 also illustrates the numbers of job occupation. Supervisors, school principal, and assistant principal were the most participants in this study.

Figure 6: Job Occupation VSM 94



As found in the Survey, the age distributions among participants approximated a normal distribution. Normality was assessed using both graphical and statistical tests (Hair et al., 1998, Tabachnick and Fidell, 1996).

More descriptive statistics of respondents to the questionnaire are presented in Appendix F, such as the cross-tabulation between age and sex, age and education, sex and education, and between sex and job title.

The Description of Saudi National Culture

In the following section, the findings of the first descriptive question in the present study are presented and analyzed. The question was:

How do a select set of Saudi Administrators describe their culture? And how does their description of Saudi Culture compare to other cultures studies by Hofstede's Model?

The question is answered from the data gained from the survey. The result for each dimension of five dimensions was calculated using the (VSM 94) formulae as given by Hofstede. These formulae and the results are presented in next section. The results calculated from the survey data were then compared with Hofstede's results. The twenty content questions allow calculating index scores within the five dimensions of national value systems as components of national cultures: *Power Distance, Individualism, Masculinity, Uncertainty Avoidance, and Long-term Orientation*.

The VSM-94 consists of 20 content and 4 socio-demographic questions. All 20 content questions have a 5-point structure, e.g. range from

1='of the utmost importance' to 5='of very little to no importance'. Index scores are derived from the mean scores on the questions for national or regional samples of respondents. This scale includes twenty content questions and six demographic questions. Hofstede (1980, 1994) determined the content question groupings based on covariance measures. The questions belonging to the same dimension usually vary together.

Using the SPSS for Windows 10 software package, the researcher compared descriptive statistics of the data collected. The program also provided and calculated mean scores on five-point scales, the mean scores for each question help to implement the formulas. The formulas for index calculation are as follows:

Power Distance Index (PDI)

Power Distance is defined as the extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally.

The Power Distance Index (PDI) is tapped with only 4 questions, all evaluating working relationships between subordinates and superiors:

- Having good relationships with superiors
- Being consulted by superiors
- Being afraid to express disagreement with superiors
- Working in a place where subordinates have more than one superior.

Table 8 illustrates the results of 4 questions which represent Power Distance Index (PDI).

Table 8: Mean of PDI

	Questions	N	Minimum	Maximum	Mean
3	Work relationships	180	1.00	4.00	1.6500
6	Consulted	180	1.00	5.00	2.7333
14	Disagreement	180	1.00	5.00	3.2333
17	Two bosses	180	1.00	5.00	1.7000

The first question of PDI (Q. 3 in the survey) was: *“having a good working relationship with the direct superior”* the responses indicate that 83% of the participants felt that it is very important. The second question of PDI (Q. 6 in the survey) was: *“being consulted by your direct superior in his/her decisions”* 71% saw that it is very important. The third question of PDI (Q.14 in the survey) was: *“how frequently, in your experience, are subordinates afraid to express disagreement with their superiors?”* the results were: 49% of participants answered: some times, 32% answered: frequently. The fourth question in PDI (Q.17 in the survey) was: *“An organization structure in which certain subordinates have two bosses should be avoided at all cost”* 61% of participants agreed and 12% disagreed.

The index formula of Power Distance is:

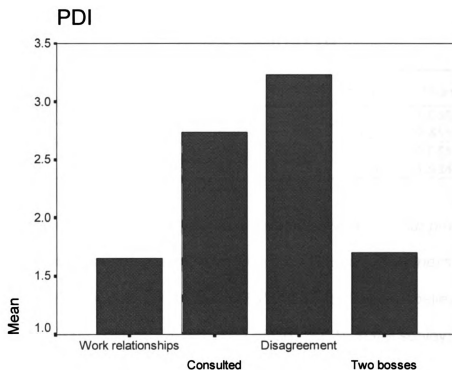
$$\text{PDI} = -35m(03) + 35m(06) + 25m(14) - 20m(17) - 20$$

(In which $m(03)$ is the mean score for question 03, etc.)

The index normally have a value between 0 (small Power Distance) and 100 (large Power Distance), but values below 0 and above 100 are technically possible. In the present study, the result for Saudi administrators

in school was (64), this places Saudis relatively at the high of the power distance. The PDI results were highly significant, with Saudis. Hofstede (1981) identified a highly significant relationship between PDI and the balance of power in government. Countries where a balance of power exists, achieved lower PDI values.

Figure 7: Findings of PDI



Long-term Orientation Index (LTO)

Long-term Orientation is the opposite of Short-term Orientation. Long-term Orientation stands for a society fostering virtues oriented towards future rewards, in particular perseverance and thrift. Short-term orientation stands for a society fostering virtues related to the past and present, in particular respect for tradition, preservation of "face", and fulfilling social obligations.

Long Term Orientation (LTO) consists of 4 questions on:

- The importance of personal stability
- Thrift
- Persistence or perseverance, and
- Respect for tradition.

Table 9 illustrates the results of 4 questions which represent Long-term Orientation Index (LTO).

Table 9: Mean of LTO

Questions		N	Minimum	Maximum	Mean
9	Stability	180	1.00	5.00	1.6667
10	Thrift	180	1.00	5.00	2.4111
11	Persistence	180	1.00	5.00	2.0556
12	Tradition	180	1.00	5.00	1.9944

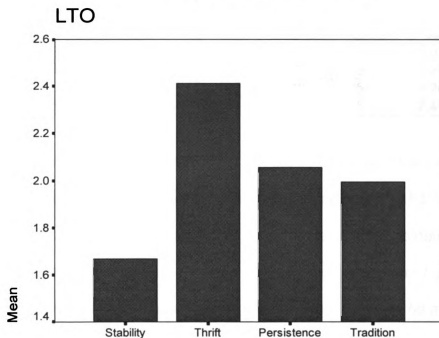
The first question of LTO (Q. 9 in the survey) was: *“In your private life, how important is each of the following to you: Personal steadiness and stability”* the responses indicate that 84% of the participants believed that it is very important. The second question of LTO (Q. 10 in the survey) was: *“Thrift”*, 55% of the participants believed that it is very important. The third question of LTO (Q.11 in the survey) was: *“Persistence (perseverance)”*, the results were: 71% said it is very important. The fourth question in LTO (Q.12 in the survey) was: *“Respect for tradition”*, 71% said it is very important.

The index formula of Long-term Orientation is:

$$\text{LTO} = +45\text{m}(09) - 30\text{m}(10) - 35\text{m}(11) + 15\text{m}(12) + 67$$

The index will normally have a value between 0 (very short-term oriented) and 100 (very long-term oriented), but values below 0 and above 100 are technically possible. In this study the score for Saudi Arabia was (27), which places it on relatively the short-term orientation.

Figure 8: Findings of LTO



Uncertainty Avoidance Index (UAI)

Uncertainty Avoidance is defined as the extent to which the members of institutions and organizations within a society feel threatened by uncertain, unknown, ambiguous, or unstructured situations.

The Uncertainty Avoidance Index (UAI) makes use of 4 other questions addressing:

- Anxiety at work
- The evaluation of indeterminate management

- The harmfulness of competition between workers, and
- Compliance to work rules.

Table 10 illustrates the results of 4 questions which represent Uncertainty Avoidance Index (UAI).

Table 10: Mean of UAI

Questions		N	Minimum	Maximum	Mean
13	Tense at work	180	1.00	5.00	3.0333
16	Good manager	180	1.00	5.00	3.2944
18	Competition	180	1.00	5.00	3.2611
19	Rules	180	1.00	5.00	2.4500

The first question of UAI (Q. 13 in the survey) was: *“How often do you feel nervous or tense at work?”* The responses indicate that 63% of the participants felt tense at work some times, while 17% felt seldom that. The second question of UAI (Q. 16 in the survey) was: *“what extent do you agree or disagree with each of the following statements: One can be a good manager without having precise answers to most questions that subordinates may raise about their work”* 35% agreed while 55% disagreed. The third question of UAI (Q.18 in the survey) was: *“Competition between employees usually does more harm than good”* 60% disagreed while 26% agreed. The fourth question in UAI (Q.19 in the survey) was: *“A school's or organization's rules should not be broken -not even when the employee thinks it is in the school's best interest”* 56% agreed while 40% disagreed.

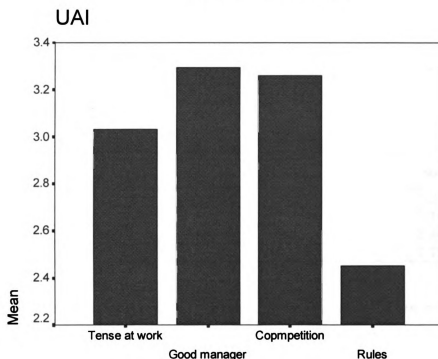
The index formula of Uncertainty Avoidance is:

$$\text{UAI} = +25m(13) + 20m(16) - 50m(18) - 15m(19) + 120$$

The index will normally have a value between 0 (weak Uncertainty Avoidance) and 100 (strong Uncertainty Avoidance), but values below 0 and above 100 are technically possible.

UAI achieved significance in the survey, indicating that the research result for Saudi Arabia was (61), which places Saudis firmly among high uncertainty avoiders.

Figure 9: Findings of UAI



Masculinity Index (MAS)

Masculinity is the opposite of Femininity. Masculinity stands for a society in which social gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Femininity

stands for a society in which social gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life.

The Masculinity Index (MAS) is also based on 4 questions that draw on:

- Cooperation at work
- Advancement opportunities
- Interpersonal trust and
- Personal accountability for failure in life.

Table 11 illustrates the results of 4 questions which represent Masculinity Index (MAS).

Table 11: Mean of MAS

Questions		N	Minimum	Maximum	Mean
5	Cooperation	180	1.00	5.00	1.9000
7	Opportunity	180	1.00	5.00	2.1056
15	Trust	180	1.00	5.00	3.4056
20	Failing	180	1.00	5.00	2.8944

The first question of MAS (Q. 5 in the survey) was: *“Work with people who cooperate well with one another”* 69% of the participants felt that it is very important. The second question of MAS (Q. 7 in the survey) was: *“Have an opportunity for advancement to higher level jobs”* 66% said that it is very important while 15% said it is very little importance or no important. The third question of MAS (Q.15 in the survey) was: *“Most people can be trusted”* 56% disagreed while 24% agreed. The fourth question in MAS (Q.20 in the

survey) was: *“When people have failed in life it is often their own fault”* 43% agreed while 36% disagreed.

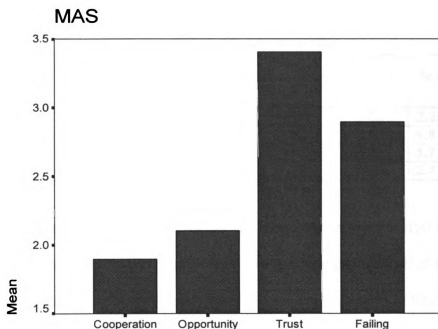
The index formula of Masculinity is:

$$\text{MAS} = +60m(05) - 20m(07) + 20m(15) - 70m(20) + 100$$

The index will normally have a value between 0 (strongly feminine) and 100 (strongly masculine), but values below 0 and above 100 are technically possible.

The score for Saudi Arabia as a result from this formula was (37), which places it relatively on the “feminine” side

Figure 10: Findings of MAS



Individualism Index (IDV)

Individualism is the opposite of Collectivism. Individualism stands for a society in which the ties between individuals are loose: everyone is expected

to look after himself or herself and his or her immediate family only.

Collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.

For the Individualism Index (IDV) another 4 questions are used:

- Time for personal and family life
- Good working conditions
- Security of employment
- And adventure in the job.

Table 12 illustrates the results of 4 questions which represent Individualism Index (IDV).

Table 12: Mean of IDV

Questions		N	Minimum	Maximum	Mean
1	Time for family	180	1.00	5.00	2.2500
2	Working conditions	180	1.00	4.00	1.8111
4	Security	180	1.00	5.00	1.7167
8	Adventure	180	1.00	5.00	2.4778

The first question of IDV (Q. 1 in the survey) was: *"Have sufficient time for your personal or family life"* 68% of participants felt that time for their personal or family is very important. The second question of IDV (Q. 2 in the survey) was: *"Have good physical working conditions (good ventilation and lighting, adequate work space, etc.)"* 75% said that is very important while 10% said that is very little importance or not important. The third question of IDV (Q.4 in the survey) was: *"Have security of employment"* 78% said that

having security of employment is very important. The fourth question in IDV (Q.8 in the survey) was: *Have an element of variety and adventure in the job*, 53% said that is very important.

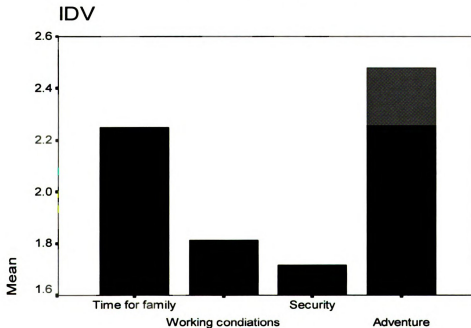
The index formula of the Individualism is:

$$IDV = -50m(01) + 30m(02) + 20m(04) - 25m(08) + 130$$

(In which $m(01)$ is the mean score for question 01, etc.). The index will normally have a value between 0 (strongly collectivist) and 100 (strongly individualist), but values below 0 and above 100 are technically possible.

The IDV index results were statistically significant. The result for Saudi Arabia was relatively towards the collectivistic side (44).

Figure 11: Findings of IDV



The mean and standard deviation of all survey questions is illustrated and in Table 13.

Table 13: A Summary of Descriptive Statistics

Q NO.	Questions	N	Minimum	Maximum	Mean	Standard Deviation
1	Time for family	180	1.00	5.00	2.2500	1.0825
2	Working conditions	180	1.00	4.00	1.8111	1.0182
3	Work relationships	180	1.00	4.00	1.6500	.9482
4	Security	180	1.00	5.00	1.7167	1.0846
5	Cooperation	180	1.00	5.00	1.9000	1.1192
6	Consulted	180	1.00	5.00	2.7333	1.0496
7	Opportunity	180	1.00	5.00	2.1056	1.2395
8	Adventure	180	1.00	5.00	2.4778	1.2211
9	Stability	180	1.00	5.00	1.6667	1.1723
10	Thrift	180	1.00	5.00	2.4111	1.0345
11	Persistence	180	1.00	5.00	2.0556	1.1371
12	Tradition	180	1.00	5.00	1.9944	1.2529
13	Tense at work	180	1.00	5.00	3.0333	.7832
14	Disagreement	180	1.00	5.00	3.2333	.9160
15	Trust	180	1.00	5.00	3.4056	1.0867
16	Good manager	180	1.00	5.00	3.2944	1.1468
17	Two bosses	180	1.00	5.00	1.7000	1.0618
18	Competition	180	1.00	5.00	3.2611	1.1693
19	Rules	180	1.00	5.00	2.4500	1.2564
20	Failing	180	1.00	5.00	2.8944	1.0908
20	Valid N (listwise)	180				

General Discussion

This next part discusses and compares the findings of the present study with Hofstede's findings. The dissection and analysis in this part is essential to get a clear picture of national culture differences among other cultures.

Saudi National Culture among Other Cultures

The comparison between Hofstede's VSM94 country rankings and the Saudis ranking established using the VMS94 data were calculated. These rankings are presented in Table 14.

Table 14: VSM 94 for some Country Rankings

Values	PDI	LTO	UAI	MAS	IDV
Highest 100%	VEN	FRA	FRA	CAN	USA
90%	PNG	VEN	WAF	VEN	AUL
80%	WAF	IDO	VEN	AUL	FRA
70%	SA	SIN	SA	USA	IDO
60%	IDO	PNG	AUL	PNG	CAN
50%	SIN	AUL	USA	IDO	SIN
40%	FRA	CAN	PNG	SIN	SA
30%	USA	USA	CAN	SA	WAF
20%	CAN	SA	IDO	WAF	PNG
Lowest 0% - 10%	AUL	WAF	SIN	FRA	VEN

In Table 14 the following acronyms represent the following countries:

SA (Saudi Arabia), AUL (Australia), CAN (Canada), FRA (France), IDO (Indonesia), PNG (Papua New Guinea), SIN (Singapore), USA (United States of America), VEN (Venezuela), WAF (West Africa).

The rankings were then compared with the Hofstede rankings for each of the five indices. These comparisons are presented in Table 15 through Table 20.

Power Distance

This value concerns the way people view authority, status differences, and influence patterns. Hofstede (1991) states that the power distance and stratification systems which operate in a society are extremely culturally dependent. Power distance is derived from questions addressing perceptions of a supervisor's style of decision making, coworkers' fear to disagree with superiors, and the type of decision making that subordinates prefer in their supervisor.

Hofstede standardizes his measurement of power distance in an index, having a range among his 50 countries from the highest, 94 (Philippines), to the lowest, 11 (Austria). In the present study, the result for Saudi administrators in school was (64), this places Saudis high range among Moslem countries in the Hofstede study (Turkey, 66; Iran, 58; Pakistan, 55), slightly behind Turkey. At the other end of the range in Hofstede's study were the Scandinavian countries and the Anglo Saxon nations, including the USA. Some of the findings of Hofstede's study are shown in Table 16. (Part of this Table has been adapted from Hofstede, 1991, p. 26).

Table 15: Power Distance Index (PDI) Values

Country	PDI score	Country	PDI score
Malaysia	104	Argentina	49
Guatemala	95	Jamaica	45
Philippines	94	USA	40
Mexico	81	Canada	39
Indonesia	78	Australia	36
India	77	Germany FR	35
Brazil	69	Great Britain	35
Turkey	66	Switzerland	34
Saudi Arabia	64	Finland	33
Iran	58	Sweden	31
Spain	57	New Zealand	22
Pakistan	55	Denmark	18
Japan	54	Israel	13
Italy	50	Austria	11

Power distance relates to the fact that in every society, people have unequal power. In high power distance cultures, people readily accept hierarchical organizational structures as well as great disparities in the amount of power available to different individuals. In these countries, power is usually centralized in the hands of a few individuals at the top of the hierarchy. The ideal boss is “a benevolent autocrat” or “good father” (Hofstede, 1991, p. 35). In contrast, nations which have low power distance scores in Hofstede’s study prefer a more equal distribution of power in organizations. In these societies, people tend to minimize inequalities and prefer decentralized organizations. The ideal boss is a democratic one who has few special privileges and does not display status symbols (Hofstede, 1991).

People in Saudi schools, a high power-distance region (64 PDI score), tend to favor unequal distributions of power and influence, and, consequently, autocratic and paternalistic decision-making practices are accepted by 91% of participants. As a result, Saudi schools, as a high power-distance culture, tend to be highly centralized with several hierarchical levels and a large proportion of supervisory personnel. Subordinates expect to be supervised closely and believe that power holders are entitled to special privileges. Such practices would be inappropriate in low power-distance regions, such as Scandinavia, where participative decision making and egalitarian methods are prevalent.

Arab tradition recognizes status hierarchy. It may be argued that Saudi administrators typically would make “decisions autocratically and paternalistically” (Ali, 1990, p.23) instead of making them “after consulting with subordinates” (p. 25) as is expected under Islamic teachings. This should be clarified. It is true that it is an Islamic/Arabic custom and tradition to consult partners, friends and relatives on an organizational or daily basis, that Saudi administrators strongly dislike the formal and impersonal notion of “business is business,” and that they prefer informality and the personal approach. On the other hand, the open-door policy among Saudis is very conditional, only a few “selected” people are generally consulted, and the administrators experience little opposition from their subordinates. In fact, shared decision making is unlikely to be widely adopted by Saudi administrators. Therefore, a high PDI score is understandable.

Uncertainty Avoidance

A second cultural variable is “uncertainty avoidance.” Hofstede (1991) explains uncertainty avoidance as, “The extent to which the members of a culture feel threatened by uncertain or unknown situations” (p.113).

Countries with high uncertainty avoidance tend to have citizens with high levels of general anxiety. In such cultures, organizational leaders are likely to emphasize rules, procedures, planning, and short-term feedback; employees want and expect structured environments. Where the need to avoid uncertainty is low, people strongly dislike formal rules and prefer small organizations which operate within broad guidelines, rather than a rigid structure of rules and procedures.

Human society has developed ways to deal with the inherent uncertainty of life, and different societies have adapted to uncertainty in different ways (Hofstede, 1991). At the national cultural level, tendencies towards rigidity and dogmatism, intolerance of different opinions, traditionalism, etc., all relate to a norm for intolerance of ambiguity.

Hofstede’s results vary among his 50 countries from the highest uncertainty avoidance of 112 (Greece) and the lowest of 8 (Singapore). High uncertainty avoiders include Japan (92), Turkey (85), and Pakistan (70). Lower uncertainty avoiders include Sweden (29), Great Britain (35), India (40), and the USA (46). The research result for Saudi Arabia was (61), which places Saudis firmly among high uncertainty avoiders similar to other middle east countries. Some of the findings of Hofstede’s study along with the

present study are shown in Table 16. (Parts of this table have been adapted from Hofstede, 1991, p. 113).

Table 16: Uncertainty Avoidance Index (UAI) Values

Country	UAI score	Country	UAI score
Greece	112	New Zealand	49
Guatemala	101	South Africa	49
Japan	92	Indonesia	48
Turkey	85	Canada	48
Israel	81	USA	46
Brazil	76	Philippines	44
Italy	75	India	40
Pakistan	70	Malaysia	36
Saudi Arabia	61	Great Britain	35
Iran	59	Hong Kong	29
Switzerland	58	Sweden	29
West Africa	54	Denmark	23
Australia	51	Jamaica	13
Norway	50	Singapore	8

Uncertainty is a key concept in modern organizational theories (Hofstede, 1991, pp. 112-3). Societies use technology, law, and religion to cope with uncertainty, and organizations use technology, rules, and rituals. Uncertainty avoiding rituals include: memos and reports, accounting systems, planning systems, control systems, and expert consultants. Some of Hofstede's results fit well with Saudi Arabia as a high uncertainty avoidance country. For example, most Saudi administrators show more emotional resistance to change, and they are very loyal to their organizations. American administration value change relatively highly, Japanese administrators (like Saudi administrators) are more cautious.

Also, Saudi administrators do not like conflict. However, if they are forced, they solve situations by authoritarian behavior. One interesting point associated with uncertainty avoidance is that the rules in Saudi organizations are rigid and formal.

Individualism

Hofstede's third cultural dimension is individualism; countries range from those which are highly individualistic to those which have a collectivist outlook. Individualism correlates with national wealth. In individualistic cultures, people like variety and autonomy, they value individual initiative, and want freedom on the job. They expect challenging work and are motivated to work primarily in order to advance their own self-interest. In less individualistic cultures, orderliness, security, and moral obligations to the group are stressed.

Societies show cohesion to different degrees. The norm prevalent in a given society, as to the degree of individualism or collectivism expected from its members will, affect the relationship between a person and the organization to which he/she belongs. It will also affect the organization's members' reasons for complying with organizational requirements and which persons will be admitted into influential positions (Hofstede, 1991, pp.152-3).

In the present study the researcher found that Saudi Arabia was towards the collectivistic side with (44 score) Hofstede found the most individualistic society among his 50 to be the USA (individualism index 91) and the most collectivistic to be Guatemala (6). The result of this study for

Saudis was towards the collectivistic side (44), and would be placed alongside India (48), Japan (46), and Iran (41). Some of the findings of Hofstede's study along with this study are shown in Table: 17. (Parts of the table adapted from Hofstede, 1991, p. 53).

Table 17: Individualism Index (IDV) Values

Country	IDV score	Country	IDV score
USA	91	India	48
Australia	90	Japan	46
Great Britain	89	Saudi Arabia	44
Canada	80	Iran	41
Italy	76	Brazil	38
Sweden	71	Turkey	37
France	71	Philippines	32
Norway	69	Malaysia	26
Germany	67	Singapore	20
South Africa	65	South Korea	18
Finland	63	Pakistan	14
Austria	55	Venezuela	12
Israel	54	Ecuador	8
Spain	51	Guatemala	6

Saudi Arabia would be considered as a low individualism country. This is shown in these examples of answers from participants:

- Most school administrators (68%) prefer a large school and district.
- They attach more importance to training and use of skills in jobs.
- Most school administrators (91%) aspire to conformity and orderliness.
- School administrators believe security in their position to be the most important (78%).

Saudi administrators live in a society where family and friendship remain important and influential factors in the functioning of institutions and groups. It is not surprising that the Saudi administrator relies on family and friendship ties for getting things done within his or her organization.

Masculinity

Hofstede's (1994) fourth cultural dimension is called masculinity. He asserts that "masculine" cultures tend to place a high value on recognition, challenge, and advancement. Workers in such cultures want to earn high salaries and do not mind competing with others for them. In contrast in less "masculine" (or "feminine") countries, workers place a high value on good relationships, a pleasant environment, cooperation, and service. There, "the maintenance of good interpersonal relations is a strong motivator" (Hofstede, 1996).

In the present study revealed and placed Saudi Arabia on the "feminine" side with score of (37). The most "masculine" country among the 50 included in Hofstede's study was Japan (95) and the most "feminine" was Sweden (5). Some of the findings of Hofstede's study along with the present study are shown in Table 18. In this study, the score for Saudi Arabia was (37), which places it on the "feminine" side, close to Iran (43) and Turkey (45). This picture of a "caring" and "nurturing" Saudi with less ambition for achievement and financial reward may surprise some. Saudi Arabia is a country where there is emphasis on concern for others and a friendly

relationship among people. Therefore, a score of 37 makes sense. (See Table 18, some of this table was adapted from Hofstede, 1991, p. 84).)

Table 18: Masculinity Index (MAS) Values

Country	MAS Score	Country	MAS score
Japan	95	Brazil	49
Austria	79	Singapore	48
Venezuela	73	Israel	47
Italy	70	Turkey	45
Jamaica	68	Iran	43
Great Britain	66	France	43
Philippines	64	Spain	42
South Africa	63	Saudi Arabia	37
USA	62	Guatemala	37
Australia	61	Portugal	31
Greece	57	Yugoslavia	21
India	56	Denmark	16
Canada	52	Norway	8
Pakistan	50	Sweden	5

Short-Long Term Orientation

Hofstede's fifth cultural dimension is long-term orientation. This dimension is related to persistence and perseverance, status and order in positions, thrift, and sense of shame. Its opposite (short-term orientation) is characterized by personal steadiness and stability, protecting "face", respect for tradition, and reciprocity of greetings, favors and gifts. This dimension also describes how information is conveyed and time is valued in a culture.

In this study, the score for Saudi Arabia was (27), which places it on the short-term orientation (static, past-present orientation) side close to Sweden (33) and the USA (29). This orientation includes: respect for

traditions, social, and status obligations regardless of cost, social pressure to keep up with the Joneses' (even if overspending), small savings, few investments, quick results expected, concern with face, and concern with possessing truth.

The top 10 countries on long-term orientation (LTO) (dynamic, future oriented) were: China, Hong Kong, Taiwan, Japan, South Korea, Brazil, India, Thailand, Singapore, and Netherlands. These include characteristics such as: adaptation of traditions to modern context, respect for tradition and obligation within limits, thrift (sparing resources), large savings, investments, perseverance toward slow results, willing to subordinate oneself for a purpose, and concern with virtue. Some of the findings of Hofstede's study along with the present study are shown in Table 19 (some of this Table was adapted from Hofstede, 1991, p. 166).)

Table 19: Long-term orientation (LTO) Index values

Country	LTO Score	Country	LTO score
China	118	Singapore	48
Hong Kong	96	Bangladesh	40
Taiwan	87	Germany	31
Japan	80	USA	29
South Korea	75	Saudi Arabia	27
Brazil	65	Great Britain	25
India	61	Canada	23
Thailand	56	Nigeria	16

In sum, after identifying these dimensions by Hofstede's Model, this study rated and placed Saudis among other countries within Hofstede sample accordingly. For instance, Saudi's culture was high in Power

Distance (score of 64), low in Individualism (score of 44), high in Uncertainty Avoidance (score of 61), low in Masculinity (score 37), and low in Long-Term Orientation (score of 27). Japan's culture was also high in Power Distance (score of 54), low in Individualism (score of 46), and very high in Uncertainty Avoidance (score of 92). The United States, on the other hand, was low in Power Distance (40), high in Individualism (91), low in Uncertainty Avoidance (46), high in Masculinity (score 62), and low in Long-Term Orientation (score of 29).

Canadian scores were comparable to American results, with 39, 80, and 48 for Power Distance, Individualism, and Uncertainty Avoidance, respectively. According to Hofstede's dimensions, Saudi Arabia and the United States are culturally very different, and Canada and the United States are very similar. Table 20 illustrates and summaries the differences.

Table 20: Comparison between the United State and Saudi Arabia

COUNTRY	PDI	IDV	MAS	UAI	LOT
USA	40	91	62	46	29
SA	64	44	37	61	27

Combinations of Cultural Dimensions

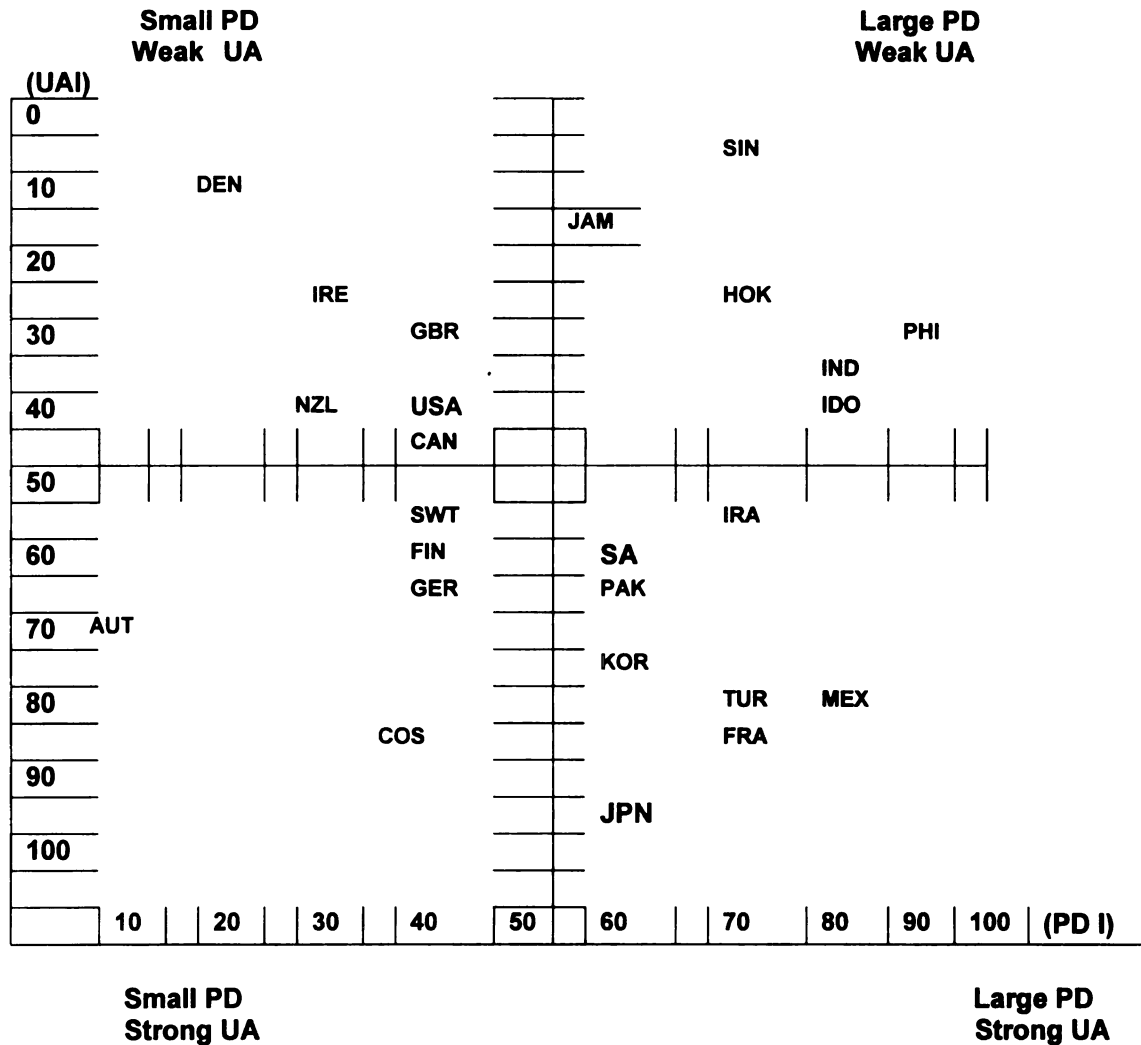
The dimensions can be combined in various ways to illuminate various organizational and individual consequences of culture. The researcher will look briefly at two such combinations, supported by this study. The first combination is between power distance and uncertainty avoidance. The second combination is between uncertainty avoidance and masculinity/femininity. Both combinations are discussed along with Hofstede's findings (1991).

Power Distance Combined with Uncertainty Avoidance

The combination of power distance and uncertainty avoidance typical for a country's culture will have a bearing on the structure of organizations that will work best in that country. For example, large power distance and strong uncertainty avoidance countries (like Saudi public schools in the present study) are a full bureaucracy and pyramid structure (See Fig. 12, some of this Figure was adapted from Hofstede, 1991, p. 141).)

The figure illustrates the position of Saudi organization among some countries on the PD and UA dimensions. The Figure also distinguishes between countries with large power distance and strong uncertainty avoidance (Saudi Arabia, Pakistan, Iran, Korea, and Japan) and others countries with small power distance and weak uncertainty avoidance (USA, Canada, Great Britain, and New Zealand).

Figure 12: The position of some countries on the Power Distance and Uncertainty Avoidance dimensions.

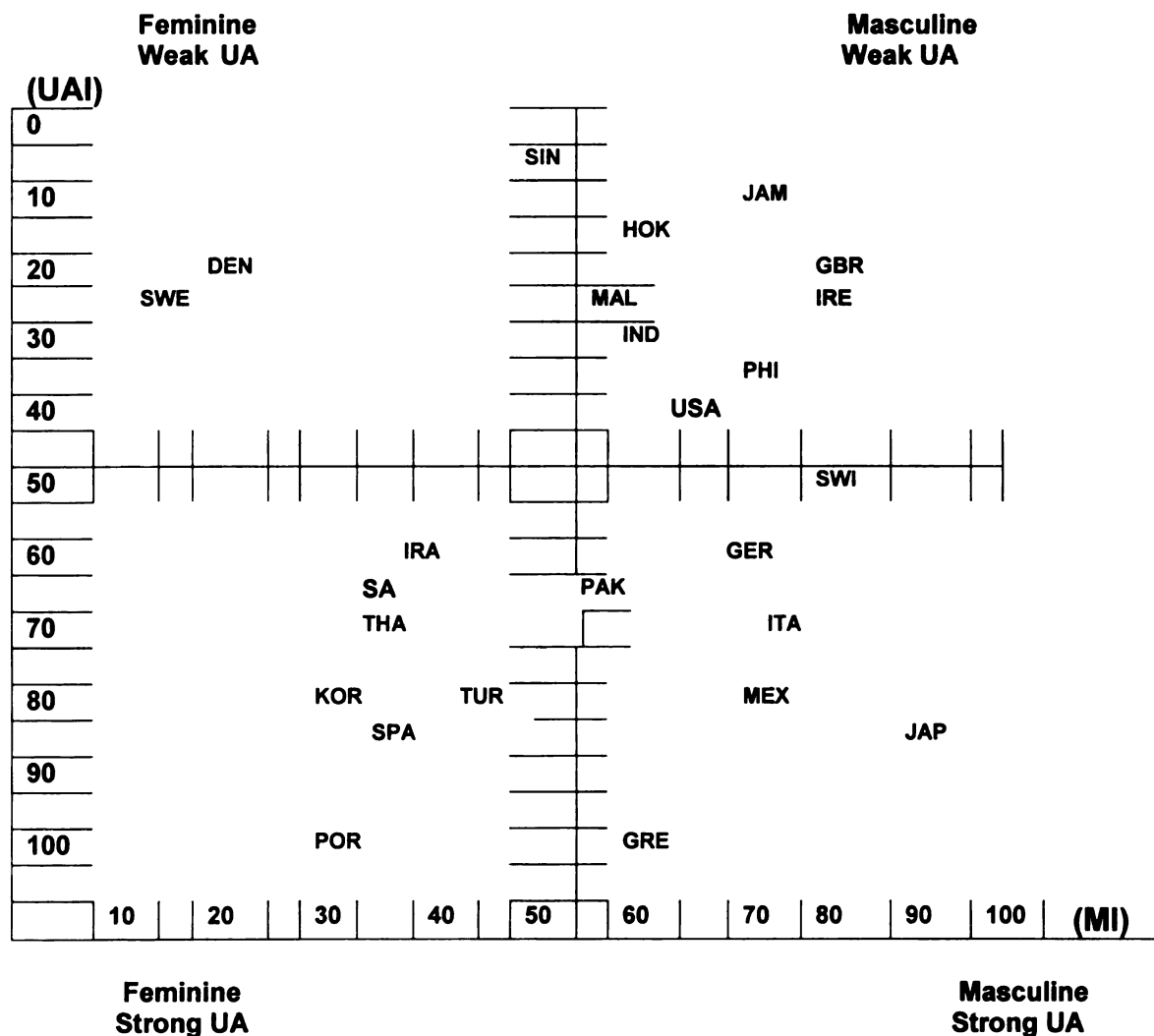


Uncertainty Avoidance combined with Masculinity/Femininity

The combination of uncertainty avoidance and masculinity/femininity can be used to indicate what will motivate people in various cultures. For example, strong uncertainty avoidance countries and femininity (like Saudi public schools in the present study) are motivated by security and belonging. Individual wealth is less important than group solidarity. (See Fig. 13, which

illustrate the position of some countries on the Masculinity/Femininity and Uncertainty Avoidance dimensions, some of this Figure was adapted from Hofstede, 1991). In this Figure, Saudi Arabia position is among countries with feminine and strong uncertainty avoidance such as Iraq, Thailand, Turkey, and Korea. In the other hand, USA, Philippines, Great Britain, and India are located on masculine and weak uncertainty avoidance.

Figure 13: The position of some countries on the Masculinity/Femininity and Uncertainty Avoidance dimensions.



These indicate the significance of cultural variety and raise serious questions concerning how Saudi administrators carry out their organizational and educational roles. These also question the validity of using modern bureaucratic and management theories rooted in one culture, in another. These questions will be responded in the interview portion.

Qualitative Data Analysis and Results

The second phase of the present study consists of in-depth person-to-person interviews. The interviews were one hour each with 16 informants who consented among 25 candidates. These interviews served both to acquire a qualitative feel for Saudi schools' culture and to ensuring both the survey and the issues which would result from the questionnaire. On the basis is that these informants would have something interesting and informative to say about the culture and how they carry out their organizational role. The group of informants included superintendents, supervisors, principals, women, and men.

Findings of the In-depth Interviews

The 16 interviews produced insightful descriptions of Saudi national culture and its effects on organizational and administrative roles of school administrators. The interviews also explained the survey results and clarified Saudi administrators' responses on the survey.

In the following section the researcher answered the exploratory questions of the study:

Q. Relative to the elements illustrated in Saudi administrators' description of their culture, how do they carry out their organizational and educational roles?

Q. And in constructing their roles, to what extent do Saudi administrators implement modern bureaucratic (Western style) on their organizational responsibilities?

During the interviews, administrators identified several factors or conditions that appear to influence the linkage between national culture and their professional role. All sources agreed that the way they carry out their responsibilities in schools results from culture impacts.

The interview section relied on the five dimensions of national culture, which was described in the previous survey section. The interview explained two things: first, national culture affects people thinking about their ORGANIZATION; second, national culture affects people thinking about PEOPLE in organizations.

The Effects of Saudi National Culture on Organization

Organizing always demands the answering of two questions: (1) who has the power to decide what? And (2) what rules or procedures will be followed to attain the desired ends? The answer to the first question is influenced by cultural norms of power distance; the second question is answered by cultural norms about uncertainty avoidance (Hofstede, 1991, p.140). Organization structure is related to power distance and uncertainty avoidance.

The interviews with Saudi administrators revealed that their schools fall within high power distance, which deals with inequalities among people. In Saudi culture, inequalities are expected and desired; less powerful people are polarized between dependence and counter dependence, parents and children related in terms of unilateral obedience and respect, and teachers transfer personal wisdom. Saudi schools accept and recognize the unequal distribution of power (e.g. principal and teachers). People are predicted to experience more evaluation apprehension, conformance pressure, and domination during face to-face exchanges across hierarchical levels than members of low power distance cultures.

Some interviewees (principals and supervisors) were afraid to express disagreement to their top administrators, described their administrators as having an autocratic/paternalistic decision making style, and believed subordinates prefer an autocratic style. For example, one of the administrator stated, "In most cases, we do not question our superiors' orders; we expect to be told what to do." One interviewee described that teachers are treated with respect, older teachers even more than younger ones; students must stand up when they enter. The educational process is teacher-centered; teachers outline the intellectual paths to be followed. In the classroom there is supposed to be a strict order with the teacher initiating all communication. Students in class speak up only when invited to; teachers are never publicly contradicted or criticized and are treated with deference even outside school.

In the Saudi system, the quality of one's learning is almost exclusively dependent on the excellence of one's teachers.

The interviews revealed also that in Saudi culture there is considerable dependence on subordination to administrators. Where subordinates respond by either preferring such dependence, or rejecting it entirely, the emotional distance between subordinates and their administrators is large. One principal respond that subordinates are unlikely to approach and contradict their administrators directly.

In addition, Saudi schools and districts are a high power distance organization, as this study revealed. In school, high value is placed on teacher's obedience. Administrators are seen as making decisions autocratically and paternalistically not after consulting with subordinates. The interviews showed that Saudi administrators are more satisfied with a directive and persuasive superior, one principal said "they like seeing themselves as benevolent decision makers." another one added "therefore, employees in schools fear to disagree with their boss." Saudi leaders perceive the role of leaders as a controller rather than a colleague.

Administration is more related to individualism and power distance dimensions. Administrators are succeeding due to their ability to lead a group toward the goal achievement. The role of administration is embodied in decision making processes of the organization. One supervisor responded with regard to decision making, "Fast decision-making because the boss is always right, is more autocratic" another one stated "Less favoritism- boss

should make decisions more on merit.” School principal described that “In our schools employees expect their school leader to make a decision, and they have a tendency to be interdependent.” Autocratic administration is popular.

The present study reveals that behavior of Saudi administrators in public bureaucracies, including school superintendents have a moderate commitment to synchronization. They do not feel that their work time is scarce and valuable. Fearing responsibility, Saudi administrators prefer to plan their workday in cooperation with their superiors as described by two supervisors. Because of the centralization of authority, the managers expend a major portion of their workday on routine work. Thus managers at higher levels are overburdened while administrators in lower levels are underutilized. Some interviewees explained that the work overload at higher levels leaves little time for developmental activities.

Content analyses of interview transcripts in the present study provide partial support for the questionnaire results in confirmation of the Saudi national culture. Because Saudi culture supports constructions of hierarchy in social and organizational settings, the normal structures and power relations in school and district are “tall”. School structure for most Saudi schools reflects a superior/inferior power relationship where the power and/or authoritative distance between principal and sub ordinate is large.

This study views employees and administrators in Saudi schools as inherently different kinds of people in some ways. Employees cannot

become administrators, nor can administrators become teachers.

Supervisors are often autocratic, and employees are generally not express disagreements with their supervisor as reported from three administrators.

Therefore, social inequalities are accepted, and those with power expect privileges not accorded to others. Generally there is high respect for authority. One's status and rank are considered to be very important.

One example to illustrate a typical process of decision-making: Saudi subordinates usually do not feel comfortable with making decisions. As we mentioned earlier, decision-making is their superiors' duty. Therefore, making a decision about approving new methods of teaching or evaluation should pass to upper administrative levels. This situation can exist even though the committee agrees with the new methods. However, the members of the reference committee do not feel comfortable with approving the new methods because being involved in the decision making process may bring them unwanted responsibility. This is illustrated by one interviewee, "When I worked with one school that was a medium size, there was only one principal, and the rest were teachers. The principal wanted the teachers to take responsibility in developing the new methods. It was not right. It had to be the principal who took responsibility in developing the methods, understand the whole process, and confirming with us. So no one wanted to sign any documents. They were afraid that if the method did not work then it would be his fault."

The social construction of authority and acceptance of responsibility in Saudi school reflects the hierarchical nature of society, and more specifically the construction of responsibility at the top. Since responsibility was always upwards, requirements approval was always delayed and sometime inhibited. For example, in the communication level, the researcher asked the principals about the general meeting in the district with the superintendent. One principal respond "Yes, and we did not ask top administrators for clarification." The researcher asked why they were not asked them? "Because I believe that they have the same ideas as I do. I just do not want to disturb them that would be one of the reasons. Because they are older than me and work in a higher position." Another principal responded, "Like when I go for a meeting with them. At the meeting, there are many people in there, and they are at a high administration level or directors. Anyway we are just teachers. I really would not talk to them one by one or talk with a specific person. So I felt quite uncomfortable in the meeting and only observed." The principal added "During observation we have to write down what they talked about, and sometimes I might skip or lose or ignore some important bits. If I want to ask them again by phoning them, I am afraid that they might be busy." one final person responded, "When I go to the meeting like that, which has a lot of senior administrator and leaders, I am not confident because I am afraid of giving them the wrong advice. Seniors ask a lot of questions, because they are very experienced. For me, I feel nervous but they don't." The construction of differential levels of responsibility, and fear of making

mistakes, influences the level of confidence of Saudi participants. The researcher noted that in some cases the superintendent allowed a few people to talk freely, but in the end, he decides what he wants to decide. One school administrator described his own behavior: "Well, you know, I'm not really one for hierarchy. We all work together here, we talk to each other, we pool our knowledge and we have meetings where some can say what they like, but the final decision is up to me." Some people may express their opinions, but they know that the final step is for their superior.

Communication is concerned with expectations and perspectives. If personal cooperation is needed in a task, differences in perspectives and expectations can easily lead to conflict (Blomberg 1998). In the present study findings with regard to communication, the administrators in the Saudi schools stressed the importance of hierarchy in the selection of task administrators. "A principal has authority, period!" one of the supervisors exclaimed. A administrator within a school district confirmed that people are accustomed to receiving orders, such as "The general administrator has decided this, so just get on with it." "Nevertheless," he added, "they prefer getting involved."

With regard to meetings, the supervisor explained that in an experience he had "If a boss is there, he or she is the one talking the most. The subordinates talk little." Communication was within a department, and people usually had quite a close relationship or loyalty to their boss. Almost no formal channels of communication were used, only a distributed memo. A

reason for the lack of formal communication was, according to the Saudi supervisor, that formal channels are too slow. Instead, informal communication was considered swifter and, thus, more useful.

When asked about the choice of training programs, one of the Saudi administrators exclaimed, "I have not been shown the time and information given to the programs. People here are very restrictive with information. Sometimes, the name of a change program isn't even known to the schools. Only a limited number of people are let into the training program." Lack of communication between the teachers and the supervisors was a major source of conflict in one district where the supervisor and the administrators held different views with regard to the distribution of responsibilities and concerning expectations. Last semester, a group-learning activity was overseen by another external consultancy to supervise the work. Up to that point, the conflict had affected the implementation work quite deeply. Information was mostly one-way, from principal or superintendents to supervisors and teachers, according to the principal, because of negative previous experiences involving teachers in idea generation.

The above mentioned reluctance among the school staff to criticize an administrator could be due to the fact that they belong to a high power distance culture. Power distance could also play a role in the validation process described by the Saudi school leaders. Perhaps the groundwork with regard to decisions takes place in advance to avoid conflicts that could result in a loss of face for the defeated party, especially if the defeated party is a

superior. The “official” meeting is thus not a place for discussion, but rather the place for confirming consensus. Relationship-focused communication was indeed valued higher in the Saudi school practices.

Informants of administration in Saudi schools can be expected to experience apprehension during face-to-face encounters in an open formal environment between people of different hierarchical levels. In other words, the legitimacy of ideas is as much attached to a hierarchical position as to the content of the ideas themselves. Therefore, the formal meeting is less easily a place for open discussions and confrontations.

The findings from the interviews indicated a relatively greater use of relationship-oriented communication, such as informal chats with people, believed necessary to convince. The differences may be partly explained by using the “active vs. neutral mode” dimension; according to which members of Saudi school affective culture can be expected to resort to informal and face-to-face communication.

In the present study, an important obstacle, according to some Saudi informants, was that “important information might not get to the green due to fear.” In addition, resentment and resistance builds from the group, the supervisor loses respect, motivation is difficult, and change harder to implement.

The social construction of power has historical roots where privilege and status are gained from position and title. In the school, this social construction is translated to parallel the broader construction. Some

interviewees were proud of the school district; their identity seemed to a large extent derived from it.

One can understand that different levels of administration in any school, Western or Saudis, have different perceptions about roles. However, in Saudi schools, roles like decisions and general communication, for instance are controlled from the top administration. Directors or Heads of the Departments always take precedence over roles identified by lower level management. Where there is difference, lower level administrators prefer not to create conflict with their superiors.

The interviews also confirmed that Saudi staff in their schools is placed in high uncertainty avoidance. Saudi school decisions are made under conditions of certainty, or risk as described by four principals and two supervisors. Decision making process becomes increasingly risky or uncertain the more ambiguous the outcome. Risk implies a chance of loss, or damage, and it can include loss of image, esteem, position, or information.

The findings of uncertainty avoidance showed three factors which demonstrate the feelings of some interviewees, such as job stress, "nervous and tense at work," strong rule orientation, and intended long life at the job. In Saudi schools, administrators and staff feel threatened by unknown or uncertain situations and use written or unwritten rules to maintain predictability. One interviewee stated, "We are different, you saw that we have more - and more precise - laws than in those on other modern organization. You know, our people stick to the rulebook and the paperwork."

Interviewees in this study revealed that most Saudi administrators are more emotionally resistant to change, and they are very loyal to their schools and districts. Saudis generally do not like change, although they frequently talk about it. One participant remarked that "We often substitute words for action, that is, we talk about changes, but will not take actions required for change to take place." Consequently, Saudis may say that they support innovation while their actions may reject the use of it. In addition, Saudi administrators and their teachers do not like conflict as described by several administrators. However, if they are forced, they solve it by authoritarian behavior.

The interviews revealed that in Saudi schools, teachers and students favor structured learning situations with specific objectives and assignments, and students prefer teachers who are experts, know all the answers, and use academic language. In fact, most of them do not like open-ended learning situations and are uncomfortable with teachers who say "I don't know."

Saudi administrators and teachers seem to choose strategies that offer lower rewards but have a higher probability of success. Furthermore, in Saudi school culture they are more likely to avoid ambiguity than they are to avoid risk; they have a need for structure. Some administrators (three assistant principals and two supervisors) feel that life is a continuous fight against threat, high anxiety, and stress. They accept of familiar risk but not ambiguous situations. "What is different is dangerous," said one person. One should seek the "right" answers, and authorities have the right answers. One

of the best descriptions came from one interviewee, "We need rules and precision and punctuality. These are important for us, we feel uncomfortable with new policies and rules." They do in fact resist innovation and deviancy, but they are motivated by security, esteem, and belonging.

From the present study, most school administrators prefer a reduction of conflict, administration having precise answers to questions, precise instructions, detailed job descriptions to deal with job complexity, and avoidance of multiple bosses. Socio-politically this includes: many specific laws and rules, repressed protest a negative view of institutions, conservatism, law and order, and nationalism.

The conversation with Saudi school administrators, they seek certainty in their relationships. Uncertainty is not just for individuals. Rather, it can be shared within the community or society. In Saudi schools, decision-making is commonly not a team approach as in western countries. From this study, subordinates in Saudi school accept that their superiors make decision in an "authoritarian" way as explained by school principals. The authoritarian administration style used in Saudi schools is not oppressive. Rather, this administration style allows the administrator to make decisions for what he/she thinks is correct. It is his/her job to decide and guide subordinates. Therefore, decision-making in Saudi schools is usually confined to high level administration. Saudi culture does not encourage subordinates to dare to make mistakes, or to take initiative.

Supporting Research Finds

All of the above were the findings from the informants concerning the effects of Saudi national culture on organization. These empirical findings are supported by some studies. The following are some examples of these studies.

The findings from the present study confirmed that the high power distance in Saudi context creates tall organizational structures as most Saudi organizations. The power-oriented culture in Saudi schools usually tends to create respect for the school leader as the father figure of the organization. Rohitratana (1998; p.190) suggested that “due to paternalism and dependence, the concept of a flat structure in an organization, which entails speedy decisions, cannot effectively take place.” The reason is that only those at the top can possibly make decisions; that is their obligation, to operate as “fathers.”

This study which considers Saudi schools as having a higher power distance, along with other studies like Ali's study (1990), shows that role and attitude of Saudi administration are traditionally autocratic, rigid, and bureaucratic. The organization of a school is in a pyramid hierarchy form.

In addition, these findings from this study are supported by Al-jeaid's (1991) study that Saudi administrators are occupied with deskwork, telephone calls, meetings, (scheduled and unscheduled) and tour activities. This also is supported by Al-Awaji (1980) when he discovered the impact of the social values environment upon bureaucratic behavior, and the influence

of the role of authoritarian personalities formalist aspects (subjective influence on laws, regulations and standards).

Therefore, without a superior's directions and guidance, effectiveness may be reduced within an organization. McKenna (1995 in Rohitratana 1998: 190) suggests that the superior's roles "are almost like those in family. There is respect and obligation. This is how things get done." This statement is supported by Komin (1990) that "in Saudi society [and schools] a person's power normally comes with his/her title, rank, and status in the organization or in the society."

One interesting point associated with uncertainty avoidance is to what extent the rules in Saudi organizations are rigid and formal. Bjerke and Al-Meer's (1993) experience from Saudi organizations is that the official formal systems are very fluid and elastic, but one must be an "insider" to understand how these systems work. Another very interesting point related to avoiding uncertainty is the extent to which Saudis (and Arabs in general) are fatalistic. This is a very widespread view. Fatalism is in direct contrast with the spirit of initiative said to be characteristic of Europeans and Americans.

Furthermore, many attribute fatalistic indifference to the teaching of Islam. Muna (1980, pp.94-6) has two objections to this view: first, the opinion of the relation between Islam and fatalism probably originates from a study of the prolonged stagnation of the Arab empire and Islamic civilization. Second, past and present Islamic achievements (which are in harmony with Islamic teachings) demonstrate the use of long-range planning and a desire to

understand and control the environment. From this study, and from Almeer's study, the Saudi context indicates, in line with Muna's results, that Arab administrators are far from fatalistic: they are future-oriented, rational in their planning, and they attempt to prevent adverse results.

Frankly, the school administrators expressed that "New rules in school are sometimes supposed as a threat towards our job. Innovative rules or ways in school are sometimes perceived by employees as a threat towards their job security." Therefore, employees in Saudi schools, in most cases, create resistance toward new changes. This confirms research by Ball (1990) who showed that threats to the security of persons affected by policy often reconstructed the policy and offered resistance to detailed implementation. Principals and teachers in Saudi schools are also concerned about their colleagues' job security. In the worst scenarios, the teachers take leave or are absent from meetings.

In sum, the above was a brief reflection of Saudi social behavior characteristics which supports the present study interpretation of description about the school leaders' role in Saudi public schools. In addition, the above were explanations and responses of the first part in the second research question which focuses on how national culture affects people's thinking about their *organization* and school. The interviews were focused on who has the power to decide what? And what rules or procedures will be followed to attain the desired ends? The answer is influenced by cultural norms of power distance; and by cultural norms about uncertainty avoidance.

Throughout the interviews, administrators acknowledged several factors or conditions that appear to influence the linkage between national culture and their professional role. All sources agreed that the way they carry out their responsibilities in schools is a result of national culture impacts and how these culture values affect their thinking about organization structure. The findings from these interviews were very consistent and coherent with the findings of the survey.

The Effects of Saudi National Culture on People in Organization

The interviews also explained national culture affects people thinking about PEOPLE in organizations, rather than about organizations themselves. This relied on three dimensions: individualism, masculinity, and short-long term orientation, (Hofstede, 1991, p.140).

Saudi schools are ranked low in masculinity, which is distinguished from the feminine/modesty characteristics that include good working relationships, cooperation, desirable living area for family, and employment security. In Saudi schools, dominant values are caring for others and preservation. Some Saudi administrators believe that “people and relationships are important, everyone should be modest.” They also said “Men and women can be gentle, both can express weakness, and fighting can be minimized”. Men and women show “sympathy for weakness.” They consider failure as an accident and assume one must work to live. Compared to the USA, failure is considered as a fault, Cusick state “We in the USA

always think failure is someone's fault, and usually due to some deep personal deficiency"

One official described the strong kindness and concern among Saudi school members. "Our staff is often seen embracing and holding hands, expressing a friendly relationship with others." The general impartation of Saudi people is a society where there is emphasis on concern for others and a friendly relationship among people.

Saudi administrators use intuition and strive for consensus, stress quality of work life, and resolve conflict by compromise and negotiation. In the socio-political realm, this refers to the welfare society ideal: helping the needy and permissiveness. As one of the interviewees described the situation, within school society there is a "priority of preservation of the environment, and large assistance to poor communities. Conflict is resolved by negotiation and compromise." Another interviewee explained, "We prize the social aspects of work, including working conditions and supervision." People in Saudi schools, in fact, typically favor opportunities to learn and grow at work. As one of interviewees said "Students also in Saudi schools (as a feminine culture) value mutual unity, admire friendliness and social skills in teachers and they are more likely to make job decisions based on a major interest in the subject."

Saudi schools lean towards the collectivistic side. Collectivist/Group Orientation refers to the family, extended family, clan, labor union, organization, or culture. In Saudi context, the "we" group is the source of

identity, protection, loyalty, and dependent relationships. People are integrated into strong, cohesive groups who protect them and demand loyalty throughout their lifetime. The index for this end of the dimension is whether workers have training opportunities (for the benefit of the organization), good physical working conditions, and full use of skills and abilities on the job.

The Saudi administrator relies on family and friendship ties for getting things done within the organization. The reverse of this is that formal planning systems and policies may become only “shells” or “facades” within which smaller groups and families operate to the detriment of the efficiency and the effectiveness of the corporation as a whole. When Arabs meet their countrymen for the first time, they usually attempt to establish each other's family identity. By contrast, in Western countries, people start by revealing their occupation and in Japan by giving the name of their employer (Muna, 1980, p.36).

Islam is considered an important source for high collectivism orientation. Saudi school administrators, as Moslems, are required to co-operate with others and to share one another's sadness and happiness. They are also required to offer non-Moslem groups the maximum social and cultural right that can be accorded them on the basis of the common bonds of humanity (Maududi, 1967).

As in all traditional societies, positions are obtained through a mix of both individual merit and family position. Thus, as Bell (1987) suggested, the system recognizes merit and is dynamic, but at any point in time the society

is, to a certain extent, organized on the basis of social relations among families that are rooted in the historical contributions of lineage groups. The Saudi national interest is not viewed as the result of the clash of competing interests. Rather, the well-being of each family is viewed as dependent on the well-being of the country as a whole. As individuals and individuals' interests are emphasized in the United States, the family is emphasized in Saudi Arabia.

Generally, as a collectivist people, Saudi schools tend to have close working relationships, confined spaces with other people require regard for others and harmony, and minimized conflict. People who deviate from the norm are considered having bad or weak character. Special leave and other breaks for special family ceremonies are common. In one district, in spite of their being discipline, relationships between colleagues seemed to be good natured, and there was a lot of mutual help. Some interviewees confirmed that "colleagues who met with a crisis in their private lives were supported by others and by the school and community."

Collectivist Saudi culture regulates behavior through shame or loss of "face." Hiring persons from one's family reduces business risk. Poor performance may not result in loss of a job, but may include reassignment of tasks. As teachers and administrators stated "We prefer and group/team work." In-group and out-group can be important in business relations, with friends getting better treatment. The findings also revealed some characters such as the high-context communication situations, diplomas provide entry

into high status groups, employee-employer relationship is defined in moral terms, relationship prevails over task, and management is management of groups. In addition, private life is subject to the group, opinions are predetermined by group membership, and laws and rights differ by group. Harmony and consensus are the ultimate goals.

Saudi school administrators and their teachers as a society constructs its reality as a group or by social interests rather than individual interests. Saudi culture is a collective society where members of the society exhibit behaviors which express concern for each other. Saudi culture impacts the processes within schools of constructing groups and working collectively. One superintendent stated that "Saudis have to belong to a group," This tendency for group behavior and responsibility has emerged as influencing the role of principals."

A consciousness from interviews is that Saudi teachers and students as a Saudi collectivist culture define themselves according to membership in groups and give the maintenance of groups a high priority. Trust and relationships with others are the basis of the Saudi culture. Relationship-oriented behavior happens more commonly than work-oriented behavior in Saudi society and its schools. Views and opinions have a greater impact on school administration when expressed by members of a family or in-group members.

A general impression from interviews is that Saudi culture pays more attention to emotional issues and to the development of relationships. Saudi

culture constructs relationships affected by the domination of administrators and a lack of willingness for subordinates to accept responsibility. To ensure these relationships, Saudi School leaders seek to avoid conflict, even if work is repeated and slowed. Saudi school leaders base their relationships on trust and emotion. They prefer to have stable social relationships and maintain surface harmony. One female school principal described surface harmony, "A person is preferred to be smooth, kind, pleasant, conflict-free, non-assertive, polite and humble." Another principal said, "We usually believe that being nice helps people and builds the kind of long-term obligation to provide service, which just does not follow from blasting an unseen ear over the telephone."

In Saudi schools the role of a superior is perceived as a "father figure" of the school. Face saving and criticism avoidance values play a very important role during school meetings. Since Saudis give great emphasis on "face" and "ego," preserving one another's "ego" is the basic rule of all Saudi interactions, both on the continuum of familiarity/unfamiliarity, and the continuum of superior-inferior, with difference only in degree." Therefore, conflicting with superiors may translate as not saving or respecting their superior's face. This type of behavior is not uncommon in Saudi Arabia. An administrator commented "A person who presents ideas and gets criticism for those ideas will take it as the criticisms toward himself/herself not the ideas themselves." Thus criticism is constructed as an insulting situation. We then can understand that, even though the requirements from their principals

may not be the right requirements, the teachers will not usually criticize or create conflict with their principal's requirements. " Teachers need to act with respect, believe in, and obey their principal. In our school, younger people must respect older people or those who are in a higher social rank.

Therefore, a young employee will follow the ways that senior undertake their work." This culture of respect and conflict avoidance discourages subordinates from independent thinking and discourages junior employee from trying other skills. The social construction of staff agreement in Saudi school contexts affects the quality and completeness of operations in school. Challenging those constructions disables schools and inevitably impacts them on obtaining the right behavior for school development.

Motivation is integrated into cultural values. Performance evaluations and payment systems must be geared to such values. Motivation is also related to uncertainty avoidance and masculinity dimensions. In the Saudi school culture, with strong uncertainty avoidance and low masculinity, the salary range is wide. The Saudi wage system is based on seniority status. Saudis promote the contribution of employees and encourage life employment in a school. The empirical findings below refer exclusively to Saudi schools.

The most important source of motivation mentioned by the Saudi school staff and many of the administrators involved was, as predicted by Maslow and Herzberg, recognition and "feeling important." A number of quotes will serve to exemplify the responses. What motivates is to tell

employee, "We have chosen you for this work. You have an important role" and when they recognize that their inputs have been taken into account. When we saw how the result looked and we got enthusiastic. As it is now, what I do, affects everyone, since everything is control and supervised." "People prefer being given attention by the boss than just receiving a raise in the pay check as compensation for extra work, or simply just complying with orders." They consider that sending people to conferences or meetings, or trips, and giving public recognition, and publications with photos of them are appreciated more than just a raise in the pay-check due to increased work load.

Group incentives, such as an excursion, a tour, or a big party seemed to be preferred in Saudi schools. Compensation given for the extra workload should be universal - all should get the benefit. Group pressure seemed to be an important source of motivation. "You can tell a group to learn the new skill, and they will help each other," an administrator commented. And a Saudi supervisor explained that "a group member who performs badly will feel obliged to improve, and the others help out." Performance appraisal is here defined as the "systematic written review of the performance of staff at regular intervals and holding one-to-one interviews to discuss performance issues with immediate line managers" (Anderson 1996).

A general impression from the Saudi administrators and interviews with the Saudi advisors are that change along the way is accepted and taken for granted. The following quotes serve to exemplify this. "It is common that

the supervisor tells you 'Have this ready by next month.' However, there are so many factors we cannot control". "You can't control everything. There are so many things out of reach. If you put up dates here and there, they have to be changed any way later on" (Administrator). "This always happens. The systems grow" (Advisor at District). At the same time, some of the persons interviewed in Saudi schools were upset by a number of changes encountered in the administrative roles, and the administrator for high school said, "We should have planned more before starting. This is an important lesson to convey to our staff and teachers in school." The district supervisor stressed the importance of obtaining correct information from the start to minimize changes. "All this new methods in administrative methods and changing along the way is a real problem.

In a relatively rule-based society, and in particularistic Saudi schools, the focus is instead on the exceptional nature of every situation. Thus, legal agreement could be expected to be readily modified if conditions change, and a trustworthy person is one who honors changing conditions. Saudi administrators see an agreement as an expression of what is viewed as ideal but hardly reachable, which can explain their acceptance (even though not without complaints) of deviations from an established time plan. In the present study, Saudi administrators generally seemed quite prepared for and found it relatively easy to accept deviations from a time plan. The Saudi participants took changes along the way for granted, and acted accordingly by letting delays push deadlines forward.

Saudi administrators are found to be highly particularistic. Even though rules, or in this case deadlines, are also set up in the Saudi school implementations, they are more seen as a guide to what can be expected in the absence of unforeseen events. This could explain the lax attitude toward deviations from plans among the Saudi administrators interviewed.

Most participants in the present study stressed that understanding leads to acceptance, that education plays an important role for staff involvement. Lack of knowledge and skills in a new technology like computing was mentioned in Saudi public schools as a source for resistance to change. When people began receiving training, their uncertainty began to diminish.

The Ministry of Education, like other organizations, sees instructor-led training as the only way to teach employees how to use new skills. According to Auyeung and Sands (1996), one widely used way to distinguish learners is through Kolb's (1976) model of learning styles. In this model, learners are grouped along two dimensions, concrete to abstract and active to reflective. A concrete learning orientation focuses on being involved in experiences and understanding unique areas. Instead, abstract learners focus on building general theories, using logic and concepts. An active learning orientation implies a focus on practical applications, on doing as opposed to observing. Reflective learners, on the other hand, focus on understanding the meaning of ideas by carefully observing them.

The Saudi administrators assumed change is possible and gave people the opportunity to learn on the job, as expressed by one of the administrators, "It's a way to strengthen their capabilities." Attitude was seen as the most important factor influencing whether a person will learn or not. Previous experience with computers was not an issue "anyone with the right attitude can learn....some of the teachers had never worked with a computer before, and even less with a mouse."

Power distance is a dimension that can be used to analyze the findings above. In a culture high in power distance, like the Saudi schools, part of the legitimacy of a "super" may lie in his/her condition as a superior. The findings show that the use of "super" as trainers seems to work relatively well in the Saudi schools high power distance context, where the teacher is mainly seen as a mixture of an authority figure and facilitator. The Saudi schools findings showed that variations in learning preferences exist within national cultures, and that other factors seem to play an equally important role in shaping the learning preferences of adult learners. National culture can, nevertheless, be seen as yet another factor, among others.

The findings also showed that Saudi administrators value the relative importance of personal steadiness and stability. An impression from the interviews is that Saudi culture pays more attention to respect for tradition, reciprocation of greetings, and favors. In Saudi school culture, change can occur more rapidly as long-term traditions and commitments do not become obstacles to change.

Supporting Research Finds

All of the above were the findings from the interviewees concerning the effects of Saudi national culture on people in organization. These findings are supported by some studies. The following are some of these studies.

The general impartation of Saudi people in their schools is emphasis on concern for others and a friendly relationship among each other. This result is supported by the study made by Muna. Arab employees' expectations, as seen by the managers, include "kind and human treatment," "care," "respect," "control," and "guidance" (Muna, 1980, p.41).

Ali (1990) suggested that management practices in Arabic societies are influenced by Islam, tribal traditions, Western influences, and government intervention. Particularly relevant to the present study is his discussion of the importance of personal and family loyalties operating within systems of bureaucratic rules which are developed to appear "more Western" but are not seriously implemented.

Despite the fact that Saudi Arabia has a professional, full-time governmental and business work force organized into offices and departments, participants' reports of management practices should reflect the traditional authority of their society rather than the legal-rational principles that are relatively more characteristic of American organizations (Ali, 1990). Saudi government and managers, since they share the same traditional expectations, would both be expected to operate according to these traditional organizing principles.

In Saudi Arabia, school as society constructs its reality as a group or by social interests rather than individual interests. Hofstede (1991) argues that collective societies usually support structures where people are born and live in extended families. Relationships between subordinates and superiors are perceived in moral terms, like family links (Hofstede 1991). Saudi culture is a collective society where members of the society exhibit behaviors which express concern for each other. In writing of collectivism in Saudi schools, Hofstede (1991) writes "In the collectivist classroom the virtues of harmony and the maintenance of 'face' reign supreme. Confrontations and conflicts should be avoided, or at least formulated so as not to hurt anyone; even students should not lose face if this can be avoided" (p. 62).

Relationship-oriented behavior happens more commonly than work-oriented behavior in Saudi schools. Alameer (1993) confirmed that personal and family connections play an integral part in operations of Saudi schools. Alameer (1993) stated that "Saudis work hard to build and maintain relationships among a wide and complex network of people, and ... Saudi's interactions are more or less controlled within the context of a strong hierarchical system".

Harmony and consensus are the ultimate goals. This result is supported by Al-Awaji, an early researcher on the Saudi managerial environment. He wrote:

Saudi Arabian society is composed of collective groups rather than of individuals and, therefore, the basic loyalty and concern of its individuals is not to the nation as a whole but to their particular collective

social units which mainly center around the family ... which provides the society with a set of basic values and conceptions which define and stimulate social interactions (Al-Awaji, 1971, p.249).

With regard to cultural variations in the learning styles, a study by Auyeung and Sands (1996), shows that there probably is no single universal learning style for students of a particular field. In a society where the teacher tends to have the role of a facilitator, the self-directed learning approach can be expected to dominate. Auyeung and Sands (1996) found that this can be expected in individualist cultures, where the learners are “free from their overpowering elders” and “the responsibility of learning lies with the student.” In an individualist culture, personal relevance is an important aspect in the learning experience, and learning is thus relatively self initiated and personally involving.

In sum, the above were the descriptions and explanation of the second part of the second research question which focuses on national culture affects people thinking about *people* in organizations and schools. The interviews were focused on and relied on three dimensions, individualism, masculinity, and long-term orientation and the answer is influenced by these cultural norms.

Throughout the interviews, administrators recognized several factors or conditions that appear to influence the linkage between national culture and their professional role. All informants agreed that the way they carry out their roles in schools is a result from national culture impacts and how these

culture values affect their thinking about people in organization and school. The findings from these interviews were very consistent and reliable with the findings of the survey.

In the following section the researcher answered the third exploratory question of the study:

Q. In constructing Saudi administrators roles, to what extent do Saudi administrators implement modern bureaucratic (Western style) on their organizational responsibilities?

Modern Bureaucracy and Organizational Responsibilities

The purpose of this portion was to ascertain participants' general ideas about modern bureaucracy toward their responsibilities. Much discussion of the role of values in organizations has assumed that governmental organizations always represent "positive" or widely admired values. The researcher suggests, rather, that they are institutions reflective of their societies. As the values of members of society shift, the researcher would expect pressures on organizations, and especially on governmental organizations, to adopt different practices. This work suggests that governmental organizations will tend to bear the burden of representing their members' values and, as such, should be the arenas of greatest conflict when values do shift.

Ali (1990) suggested that administration practices in Arabic societies are influenced by values, tribal traditions, Western influences, and government intervention. Particularly relevant to the present study is his

discussion of the importance of personal and family loyalties operating within systems of bureaucratic rules which are developed to appear “more Western” and are not seriously implemented.

Analysis of the transcripts of the interviewees revealed that most participants felt that there is a difference between Arab culture, in general, and the Western world. They believed that these differences certainly impact the transfer of Western styles to their country. Overall, they felt that only upper level employees, who have been influenced by Western studies, support management theories into Saudis institutions. Moreover, they reported that much of this support was stronger in principle than in action. Some participants noted that changes in their styles of administration are mostly brought into organizations by people who have studied in the Western world. They exhibit a different attitude towards modern implications, often perceiving these new methods as beneficial to the organization. Some felt that employees consider themselves first and only think about how innovations will benefit themselves or their families. Indeed, all the participants in the interviews agreed that the most outstanding cultural factor that distinguishes Arab society is the importance placed on the family.

Of course, as in all traditional societies, positions in Saudi culture are obtained through a mix of both individual value and family position. Thus, the system recognizes value and is dynamic, but at any point in time the society is, to a certain extent, organized on the basis of social relations among

families that are rooted in the historical contributions of family groups (Bell, 1987).

The Saudi national interest is not viewed as the result of the clash of competing interests. Rather, the well-being of each family is viewed as dependent on the well-being of the country as a whole. As individuals and individuals' interests are emphasized in the United States, the family is emphasized in Saudi Arabia. Therefore, despite the fact that Saudi Arabia has a professional full-time governmental and business work force organized into offices and departments, participants' reports of administration practices should reflect the traditional authority of their society rather than the legal-rational principles that are relatively more characteristic of American organizations (Ali, 1990). Saudi government and administrators, since they share the same traditional expectations, would both be expected to operate according to these traditional organizing principles. One of the interviewees described the situation in school: "Centralization of authority at the very top and societal values prevented the leadership group from shared decision making with other groups or individuals, which led to a weakness in the final decision".

From the finding of the first part of this study, the comparison between the Saudi culture and the United States culture on Hofstede's five dimensions can tell us something about the validity of using American management theories in Saudi training activities. The results of Hofstede's study and the present study suggest that there are major cultural differences

between the two nations and schools as follows: Saudi Arabia schools are considerably higher on power distance and uncertainty avoidance; considerably lower on individualism and relatively lower on masculinity.

Power distance is very much related to the question of leadership and follower-ship. Most curriculums used in leadership training centers in Saudi institutions are western theories. Theories of leadership presented in those training centers are usually based on writers such as McGregor, Likert, and Blake and Mouton. There are reasons to question whether these theories apply in high power distance countries like Saudi Arabia. When the researcher asked the school administrators about their perspectives in this matter, most of them demonstrated the difficulties of implementation. "I and my colleagues took these courses and training session, but most of these theories have no practical implementation." One informant said, "I think there is a gap between western methods and eastern methods.... this related to the nature of the system and the way to do the work." Another perspective was that "these western styles need more freedom within our system to practice some of them." Some believed that "since we have centralization system, we can't employ some of modern theories."

Throughout the interviews numbers of Saudi administrators refer these obstacles of implementing Western methods to culture matter. These perceptions of Saudi administrators are supported by Hofstede (1991, p.259) who claims that subordinates have stronger dependence needs in larger power distance countries. Subordinates expect superiors to act

autocratically. Everyone expects superiors to enjoy privileges, and status symbols are very important.

Another study (Harris and Moran, 1987, p.37) presents some interesting results on how performance appraisals are done in three different cultures, i.e. the USA, Saudi Arabia, and Japan. Some of the results are that the American manager is more of a rational decision maker, while the Japanese manager is more of a facilitator. The researcher would like to add that the Saudi administrator is more of a father figure.

Objective performance appraisal in America is for fairness and employee development while in Saudi Arabia it is for placement. And in Japan, it is for the direction of organization/employee development. In America, appraisal is done by a supervisor, while a manager in Saudi Arabia may be several layers up; the appraiser has to know the employees well. In Japan, a mentor and supervisor appraiser has to know employee well also.

Therefore, satisfactory management theories developed in the USA may not be practical for the Saudi culture. Kiggundu (1983) reviewed 94 articles on organizations in developing countries and concluded that:

History, both ancient and recent, has fundamentally altered the values of developing and industrialized countries shaping, in each, largely different attitudes toward the managerial implications of industrialization. This explains why theory developed in a modern Western setting may be irrelevant or inadequate in the setting of a developing country.

Moreover, this result is similar to Brewster' study (1994). He concluded that U.S. originated human resource policies and practices are

unacceptable to European countries, due partly to cultural differences between the United States and Europe. This also explains the failure of some projects and programs in Saudi education. One administrator accounted, "We were copied the practices of the American system rather than adapted to Saudi practices." The researcher may add another reason which is the lack of understanding Saudi national culture among many school administrators.

As an illustration of this, American leadership theories such as Likert's "System 4 Management" and Blake and Mouton's managerial grid are suitable for the US cultural context because they all advocate the subordinate's participation in the manager's decision. This can be explained by the fact that the USA is low on power distance. By contrast, Saudi Arabia is high on power distance. Hence, Saudi school leaders do not advocate participative administration. By the same token, other management theories in the areas of motivation and organization which were developed in the USA may not fit the Saudi culture. The results of the combinations of power distance with uncertainty avoidance and uncertainty avoidance with masculinity/femininity which were presented in this study show other differences between the U.S. and Saudi cultures and also suggest that American management theories are not appropriate for the Saudi culture. So, Saudi school leaders should adapt them to the Saudi culture rather than vice versa.

Most motivation theories in use today were developed in America by Americans and about Americans. Of those that were not, many have been strongly influenced by Americans theories. Each theory attempts to explain why human beings behave in the ways they do and what managers can do to encourage certain types of behavior while discouraging others. Those theories are based on the cultural settings and on the behavior and goals of individuals in America. Consequently managers trained in concepts such as McGegor's Theory X and Y, and Maslow's hierarchy of needs, may not be able to apply them with similar results with a foreign workforce or in a foreign country.

People in Saudi schools demonstrate the need for job security because they are in a high uncertainty avoidance society. Whereas people with low uncertainty avoidance would probably be motivated by more risky opportunities for variety and fast track advancement. This study also discloses that people in Saudi schools demonstrate that motivators in the relationships between subordinates and their boss would be successful because of a high power distance. In addition, Saudi schools are collectivist (low individualism), suggesting that motivation will more likely work through appeals to group goals and support. In Saudi schools as a feminine culture, the boundaries could be looser, motivating people through more flexible roles and work networks.

Most contemporary theories of leadership have originated in the United States. From visionary leadership theories to team leadership

theories, once again most have been developed in the context of the USA culture. The question is: Will a person's favorite leadership style in her or his own culture be equally appropriate in another culture? According to Adler (1997, p.157), some researchers suggest that American approaches to leadership and management apply abroad; most managers, however, believe that they must adapt their style of leadership to the cultures of their employees. That is, they believe that leadership is culturally dependent. Likewise, Hofstede concluded that participative management approaches which were strongly promoted by American theorists and managers were not suitable in all cultures.

This finding also supported as precisely what Schellenberg (1998) did in his "Modern archives." In his preface he calls the book "a study of contrasts." He explained that he did not believe the American methods of handling modern public records to be necessarily better than those of other countries: they are merely different. Differences in method, according to Schellenberg, should be understood for purely professional reasons: to promote a general understanding of archival principles and techniques. The researcher in this study agrees: do not postpone the differences, but search for the differences in the quest for common elements in theory and practice.

Education was defined as another factor that motivates behaviour in organization, particularly the acceptance of new and modern styles in administration. Participants agreed that education is the most important avenue to improve traditional organization in Saudi context. They especially

mentioned the broadening of one's perspective due to studying abroad and learning foreign languages. Honestly, they felt that once Saudi students returned to their respective countries, the knowledge and skills they learned in western countries may not be accepted as viable alternative policies and procedures in organizations, including accepting new theories and styles. Indeed, the consensus of some interviewees was that some Saudis educated in the west, upon their return to their homeland, may find it difficult to use the knowledge they learned in foreign universities to create changes. National culture which relates to family, values, and national traditions often outweighs accepting change from the outside. In addition, they felt that these modern and strange methods threaten jobs and create instability, which affects the outcomes of the organization and is often seen as a threat to their entire way of life.

Using the Hofstede Model, the most relevant dimensions for leadership are individualism and power distance. What does the power dimension imply in terms of participative leadership? The USA is implying that subordinates are allowed to participate in the leader's decision, but these remain the leader's decision; it is the leader who keeps the initiative. In high power distances, like Saudi organizations, subordinates do not want to participate. In fact, a leader who is not autocratic may be viewed with skepticism; employees become uncomfortable with leaders delegating discretionary decisions. The bottom line is that leadership needs to be matched to the prevailing cultural climate.

One interviewee said, "Western styles of decision-making are fast and have to be direct. They believe that their methodology is correct by applying their knowledge and their experiences to use in a Saudi context. It also depends on each individual style of working as well." Therefore, each country needs its own distinct methodologies for work and job. Understanding local culture will assist school leaders to adapt current methodologies for practices to suit each country.

Since the fundamental difference between each country and each society lies in its local culture, beliefs, and values, leaders need to understand that local culture is able to be successfully communicated, and they need to develop role and practices. This problem may also be caused by excruciatingly applying western ways of thinking and analyses of situations.

The researcher does not believe that the "amount of Western contact" is the major factor leading to relatively more bureaucratic practices in Saudi organizations. That is, Saudi administrators do not run their organizations according to relatively more traditional principles because they do not know how to run their organizations bureaucratically; rather, they have made a choice intended to express their cultural preferences. Differences in organizational practices are the result of a balancing of personal preferences (or what Hofstede [1991] called "collective mental programming") and environmental pressures, not the effects of a lack of knowledge or "level of development." Note that these choices are not necessarily explicitly

articulated, (although in Saudi Arabia many of them have been); rather, they reflect the differences in values that have been extensively documented by comparative-management researchers. The argument is that the use of more traditional organizing practices was an informed choice, rather than the result of ignorance of bureaucratic principles. Thus, Saudi governmental organizations more closely reflected the organizing ideals of their society than did the businesses, which must mediate between their personal ideals and the meritocratic pressures of members of their task environments.

The researcher found that Saudis reported greater goal clarity. It may be that this is not a good substitute for degree of bureaucratization. Saudi Arabia has a comparatively smaller and more homogeneous population ethnically and religiously. It is possible that goal clarity is more a function of organizational size and homogeneity rather than of the extent to which organizations are bureaucratically organized.

This attempt to assess traditional organizational practices has shown some promise, and future research in this area may help to clarify these issues. Alternatively, it could be that there are genuinely no differences in how Saudi governmental administrators view themselves as individuals who may use the resources provided to them to pursue their personal interests.

Weber suggested that this was a characteristic of traditional societies, but it may well be that the practice has only been forced underground in societies adopting legal-rational values. Certainly, the pattern of results found in the present study seems to suggest that the organizational practices in

Saudi schools may be more complex than the simple bureaucratic/traditional dichotomy originally proposed.

This recognition of the role of values in administration should make it easier for administrators in non-Western society to make more finely measure judgments about which management theories from the West to apply. This work is also intended to allay the understood assumption held by many observers and advisors that managing according to other than legal-rational principles reflects a “lower level of development” rather than choice. In fact, because non-Westerners are forced to contrast their values with those of Westerners, they could be seen as making more informed choices than are Westerners who are not exposed as frequently to alternative forms of management in practice, particularly in the public sector.

The data show that elements of cultural background may be a strong precursor of administrators’ responsibilities in organizations. As such, national culture may be an important consideration in understanding administrators’ role and follower behaviors and in developing appropriate leader training activities. Uncertainty avoidance may be particularly important to administrators’ behavior, given current and projected organizational environments of increasing change and uncertainty in much of the educational organizations. As organizations become more global, it is critical that leadership theory and practice be increasingly reexamined through the lens of culture.

The present study also revealed the efforts of Saudi education system to maintain their identity. Saudi reformers and educational leaders shaping school culture provide an “action plan” for school administrators committed to transforming their schools for success, as one of the official in the Ministry of Education mentioned. He described that “the officials in the Ministry somewhat help define and inculcate certain shared values and beliefs among districts and school members, and they make room for new methods and modern bureaucracy and they assert harmony with traditional system and culture.” He added, “We to maintain a modern system, as school leaders, we deal with the most important, and fundamental issues faced by people in our schools.”

Again officials and reformers of the Ministry of Education strive to accommodate two systems and construct both cultures. They go about defining and instilling values and beliefs. The Ministry follows specific ways and approaches, but three approaches are most focused on by school leaders through the interviews. First, some informants emphasized that “our system develops a clear, simple, value-based philosophy, a statement of organizational purpose and mission that everyone understands.” This task is anything but simple. For example, one official said “The Saudi Supreme Commission on Educational Policies sets basic policy, goals, and major structural elements for the national educational system.” The interviewees meant the document of “Educational Policy in Saudi Arabia” which is written by the Higher Committee of Educational Policy. It contains a total of 236

articles covering the principles and objectives for all levels of general education. This comprehensive document gives the main references in the formulation of ideas and provides the main principles that direct education, its policies, plans, objectives, aims, systems, curricula, teacher training, and evaluation systems. In fact, it is the major key to accommodating between two systems and facilitating adoption of a modern bureaucracy. Furthermore, official groups use their cognitive power to assess the organization's context, its environment, and the key factors in that environment; they ask input from others; and they convince top level executives that all this is possible.

One of the school administrators talked about the issue of goal achievement, the nature of Saudi school goals, how they are defined, and their importance. He said, "We are all here to serve our students by identifying and meeting their needs, whatever they may be. That value says a lot about how goals are defined and what goal achievement is all about." For example, he explained the actions of the principal which are noticed and interpreted by others as "what is important." One interviewee asserted, "We encourage our administrators because we believe that the principal who acts with care and concern for others is more likely to develop a school culture with similar values."

The issue of goals, of course, relates to leaders' need for power and how that need can be played out to benefit the schools and organizations by empowering others or to benefit only the individuals. One official explained, "Leaders' empowerment of others is so important because it models the

value of achievement in a larger, Ministry and district sense, not just for their own benefit or the benefit of their department.” Saudi officials in Ministry empower others to define organizational policies, and, they develop programs that are explicitly based on the values and beliefs contained in the philosophy that in fact put those values and beliefs into organizational action. For example, one official pointed out that “hiring and promotion policies are take into account values consistent with those in organization’s philosophy as well as applicants’ knowledge and skill.” He added “For instance, reward systems are based on the values of cooperation and innovative action instead of on competition over limited resources.”

The issue of adaptation is another way for Saudi leaders to accommodate two systems and construct both traditional culture and modern culture. Adaptation concerns how people deal with external forces, and the need to change considers two specific beliefs about change and adaptation. The first goes like this: we really just have to go along with outside forces, what we do can’t really make much difference. Such a belief has some clear implications for action or inaction. Contrast this outlook with the belief that we can control our own destiny. The former belief may be more accurate in an objective sense. However, it also ensures that nothing will be done, and that what is done will not make a difference, because no one expects it to. Even if the second belief is not as accurate, it certainly helps make it more likely that action will be taken. And perhaps that action will have a positive effect, especially because people expect it to.

These beliefs dealing with change and adaptation are actually the organizational analog of self-efficacy, the belief that one's destiny is a matter of self-control. Therefore, Saudi reformers and experts are trying to teach followers self-efficacy through school leaders. Only then is it likely that the school system will develop the sort of culture that makes successful adaptation to change more likely. One participant said that "Some articles on our education policy demonstrate the full harmony between science and values, and our Islamic values are a combination of religion and secularism." Another added, "Education policy is encouraging and promoting the spirit of scientific thinking and research and looking for the wise ways to meet all the human needs." Most participants indicated that new ways of administration should not conflict with Saudi culture and values. One participant remarked, "Some western styles are unacceptable if they conflict with our values and principles." In general interviewees confirmed that the door is conditionally open for new methods and ways in which to facilitate the role of administrators, but new ways must be compatible with cultural values.

Coordination is another way for Saudi school leaders to maintain their cultural values and open the door for modern methods and innovation.

Coordination refers to how people work together to get the job done; Saudi school leaders spoke of vision and cognitive power as the means by which school leaders think through complicated cause and effect chains and decide how to create modern method and desirable outcomes. This process involves looking at the organization as a system and thinking about how it fits

together which happens, of course, through, the coordinated efforts of organization members. Saudi official in the Ministry stated "We urge followers to develop their cognitive power, their own vision, so that followers are able to coordinate their efforts effectively." Another one added "School principals work on team-building; they should put their agenda second and know that they do not have all the answers. Everyone has limitations." This means that they should learn from students and staff; and they should put people before paper to get the best outcomes.

The most important issue in the education system in Saudi institutions is that the strength of shared values and beliefs - that is the degree to which people in district and schools generally agree that these values and beliefs are important - should guide their actions. Everyone is expected to stick to a common core of values and beliefs. This itself is a value that strengthens a positive functional approach toward adapting, achieving goals, and coordinating efforts.

Despite these efforts and ways which are working in many parts in the educational system, reformers with researchers need more studies and research to add a new knowledge to school administrators who should be better able to understand the culture within which they operate. Schein (1984) stated that "what one brings culture to the level of the organization, and even down to groups within the organization, one can see more clearly how it is created, embedded, developed, and ultimately manipulated, managed, and changed". Finally, the norms of Saudi Arabia's cultural values

have survived despite the rapid pace of modernization over the last 50 years. As one educational expert in the Ministry of Education stated, "The miracle is not how much Saudi society has changed, . . . [i]t is how resilient the society has been in the face of change." The family system is still intact and indeed is probably the most stabilizing force in the country. Whatever is Saudi Arabia's political, economic, or education future, it is difficult to visualize without the paramount importance of family ties.

In conclusion, the implementation of western theories into Saudi education requires an understanding of national culture which generates unique behaviors within the framework of national structure. Culture gives people the sense of order they have in their everyday lives. This study presented the finding of interviews to discover linkage between Saudi national culture, the organizational responsibilities of school administrators, and the extension of implement modern western methods in Saudi schools. Theses data indicate that most respondents believe specific components of their culture have influence on how they carry out their organizational roles, which are different from the western setting. In addition, most western theories and methods are incompatible with Saudi national culture, specifically at the administration level. Therefore, Saudis efforts vary to both maintain national culture and to implement new ways of carrying out their school responsibilities. They are trying to adapt and adopt some western theories to be utilized in Saudi school culture.

Summary

This chapter presented the findings of data collected of both quantitative and qualitative analyses in a survey and in the interviews among Saudi school administrators. Section one summarized the responses to the Hofstede's survey and the descriptive statistics regarding Saudi national culture. The findings of 180 participants were as follows: Saudi's culture was high in Power Distance (score of 64), low in Individualism (score of 44), high in Uncertainty Avoidance (score of 61), low in Masculinity (score 37), and low in Long-Term Orientation (score of 27).

Section two summarizes the results of the interviews with school administrators regarding how they carry out their organizational and educational roles in light of their national culture. The findings of 16 interviewees produced insightful descriptions of Saudi national culture and its effects on organizational and administrative roles of school administrators. On the organizational level, Saudi administrators reflect both high power distance and high uncertainty avoidance. Saudi school culture has more structuring of organizational activities. They prefer rigid rules and view uncertainty as a threat. Conflict is perceived as a threat and individuals seek to avoid failure. On the people's level, Saudi administrators reflect short-term orientation and feminine. They also reflect collectivity as a framework for the functioning of school. They have close working relationships with each other, and created a cooperative climate with other people require regard for others and harmony. The findings demonstrated friendly and open attitudes with

people in schools. Finally, the findings of this study indicates that theories developed in a modern Western setting may be irrelevant or inadequate in the setting of a developing country like Saudi Arabia. Saudi school administrations must adapt modern western theories to the Saudi culture. The questionnaire and interviews produced insightful descriptions and explanations of Saudi national culture and its effects on administrators in carrying out their roles in public schools. The findings clarified the consequence of seeing Saudi school beginning to operate with values which differ from the vast majority of organizations around the world.

In conclusion, the Saudi government is attempting to come to terms with the restructuring of the education, and extensive reforms in public education-the former to comply with the globalization trend. The next decade will bring social and education changes that will eventually rise to potential level of modern and western style.

Saudi Arabia is indeed entering a period of turbulence which will, nevertheless, see the Saudi dynasty come through intact. The dual problems of reform and development in education sphere should not be underestimated. It is reasonable to predict that these challenges will be met with varying degrees of success, and that the Saudi education and society will be different, and in some areas quite different.

The Saudi version of the bureaucratic vision is reversible and changeable toward a bureaucratic ideal. Modernization has been an ongoing reality in Saudi education for well over half a century, but its progress has

been delayed by some resistance from within a highly traditional society. Most people support educational reform and Saudi Arabia's opening to the outside world. Saudi administrators showed enthusiasm having an association a source of professional growth, they also stressed their willingness to have a greater voice as a key element in the educational process. Saudi Administrators interpreted their responsibility as stemming from their culture and from the framework of their educational system and its instructions and regulations.

Finally, the researcher has attempted to summarize an explanation of the common organizational structure of the Saudi schools. The conclusion drawn from the data was that the important elements of Saudi national culture and its effects on their schools were the structure of bureaucratic which is high in terms of power distance and uncertainty avoidance, and the strong ties and relationship among their people within school to create and implement modern bureaucratic as they wished. Such behavior, while scattered and appearing random, did have a common thread, consistency which combined that set of events. The consistency hinged on the obligation of school administration to take, keep, and manage as many teachers and students as possible. The way to keep them in a state of moderate order was to maintain a system that allows and encourages administrators to do as they wish as long as they get along with their people in school that what they are doing is the best for their education.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to describe and explain the Saudi national culture and its effects on organizational and administrative role in the Saudi public schools. Specifically, the study described national culture in Saudi schools using Hofstede's Model, and relative to the description of Saudi national culture, it explained how school administrators carry out their organizational and educational roles.

Previous chapters began with a comprehensive review of the literature on culture. The research focused on the diversity of national cultures and how cultural factors influence the behavior and the organization. The research also discussed the way to understand the situation through a conceptual framework. Previous chapters also explained the methodology of the study, the analysis, and the findings which emerged from the data; the questionnaire of Hofstede's (VSM 94) and interviews of Saudi administrators in Saudi public schools. Then finally, the study reported the findings from an empirical investigation into the relationship between the national culture and the role of school leader. Primarily, the relative strengths of five dimensions of culture in the Saudi setting were described and measured using Hofstede's model. Secondly, the researcher explained how school administrators carry out their roles in large Saudi public schools, through in-depth interviews.

This chapter briefly provides the practical framework which can be used to understand the differences between nations and societies. It provides a summary of the findings and a brief explanation of Saudi national culture and its effects on the practice of school leaders.

A Conceptual Framework for Understanding National Culture

Weber said, "There is nothing in things themselves to give them significance." (Weber, 1947) The conceptual framework adds the significance and creates meaning for the study. In the present study, a theory was added and the potential issue was focused. Hofstede's theory was implemented on the event and generated key questions. Hofstede's theory was used to describe and explain the Saudi national culture.

The theory of Hofstede provides a valuable framework for investigating all cultures and also for comparing one culture to another. National culture makes a unique contribution to understanding Saudi administration policies and practices. National culture is the software of the mind (Hofstede, 1991), and it is deeply embedded in everyday life and fairly resistant to change (Newman and Nollen, 1996). The cultural learning or "mental programming or software of the mind" begins in the family, develops in schools, and continues in the workplace. The culture of the workplace, therefore, reflects the larger culture of which it is a part.

A clear understanding of what Hofstede calls "the software of the mind" is a prerequisite for any attempt to construct and test all cultures, not just those which are internationally relevant. Hofstede's research gives a

better understanding of organisational cultural differences both cross-national and within one national culture.

The national culture framework also allows for a level of reconciliation between the concepts of “culture” and “nation,” as the components of national culture serve to bind societies together within national boundaries. Such an approach can provide a deeper understanding of the culture under study and avoid the misinterpretations which are often the result of misinformed stereotypes. In this regard, this study's attempt to develop reasonably generalizable norms within Saudi schools should provide a basis for education officials, reformers, and researchers to better conduct research and develop new roles and appropriate practices.

The purpose of the study was to describe and explain the Saudi national culture and its effects on organizational and administrative roles in the Saudi public schools. The conclusion is constructed in terms of the literature reviewed in chapter two, which represents what we knew before the conducted the study, plus chapter four which is what the researcher discovered in his research. It is, in fact, the substance of this chapter which demonstrates the efforts that have contributed to the sum of what was known about the subject. This study has added some insights about the significance of the present study, how it enlarged what was known and opened up new questions.

A Summary of the Findings

The purpose of this study was to analyze the Saudi culture along the five cultural dimensions developed by Hofstede (1991), and its consequences in the school workplace. A related objective was to explain how Saudi administrators carry out their organizational and educational roles.

The questionnaire and interviews produced insightful descriptions and explanations of Saudi national culture and its effects on administrators in carrying out their roles in public schools. In fact, the results from both the questionnaire and interviews completed and checked each other in terms of interpretations and explanations of Saudi national culture. The findings clarified the consequence of seeing Saudi school beginning to operate with values which differ from the vast majority of organizations around the world.

In particular, there is a big accord between the participants' description in the survey and the interviewees' explanation. This confirmed that they articulated the real situation and spoke the truth. In addition, the two methods used in the present study are the triangulation method which estimated the internal consistency and enhanced reliability. This method helps to demonstrate validity and open up new perspectives about the present topic. The use of quantitative and qualitative methodologies together in one study can be very useful in studies where the detection of trends is important (Bogdan and Biklen, 1998). While a systematic content analysis was conducted on the transcripts of these sessions, a qualitative summary was also developed from the data. Together with the quantitative data, the

qualitative data maintained a clear picture of the very functional role play during school life.

Research Question 1

How do a select set of Saudi Administrators describe their culture? And how does their description of Saudi national culture compare to other cultures studied by Hofstede's Model?

The five cultural dimensions of Hofstede model have been well implemented in the present study and generated the following findings:

1.1 Power Distance

Power distance refers to the degree of inequality between a supervisor and his/her subordinate, and it was derived from questions addressing perceptions of (a) a supervisor's style of decision making, (b) coworkers' fear to disagree with superiors, and (c) the type of decision making that subordinates prefer in their supervisor. This study revealed that people in Saudi schools are high in "power distance" with a score of 64, which suggests a social distance between superiors and subordinates. This orientation could be attributed to the Arab traditions which recognize status hierarchy.

1.2 Individual-Collective

Individualism refers to the type of relationship between the individual and the collectivity which prevails in a given society and was derived from questions addressing work goals (e.g., have a job which leaves sufficient time for personal or family life, have considerable freedom to adapt personal

approaches to the job). The result of this study for people in Saudi schools was towards the collectivistic side with a score of 44. They tend to prefer a tight social framework in organizational as well as institutional life (high collectivism).

1.3 Masculinity

Masculinity-femininity refers to the degree of endorsement of “masculine” (i.e., advancement and earnings as more important) as opposed to “feminine” (i.e., interpersonal aspects, rendering service, and the physical environment as more important) goals. The results place Saudi schools on the “feminine” side of Hofstede’s dimensions and with a score of 37. People in Saudi school place greater emphasis on the importance of cooperation, employment security, and a friendly work place environment. The school system is more geared to teach social adaptation and a greater degree of importance is placed on conservation.

1.4 Uncertainty Avoidance

Uncertainty avoidance refers to the degree of tolerance for uncertainty and it was derived from questions addressing (a) rule orientation, (b) employment stability, and (c) stress. The score of Saudi schools was 61. Saudis tend to have a high uncertainty avoidance orientation. For example, people in Saudi schools, as Arabs, do not tolerate persons who deviate from Arab traditions. They are very loyal to their organizations. Also, they do not like conflict. However, if they are forced, they resolve disagreements by authoritarian behavior.

1.5 Short-Long Term Orientation

Saudi school administrators placed on the short-term orientation with a score of 27. Thus, their orientation includes: respect for traditions, social, and status obligations, small savings, little investment, quick results expected concern with face, and concern with possessing truth.

Research Question 2

Relative to the elements illustrated in Saudi administrators' description of their culture, how do they carry out their organizational and educational roles?

2.1 In Organizational Level

The findings revealed that national culture affects people thinking about their school and organization. In Saudi schools organizational hierarchy reflects cultural inequalities. There are wide salary ranges, subordinates expect to be directed, the ideal boss is a benevolent autocrat, and privileges and status symbols are expected and popular. Social inequalities are accepted and those with power expect privileges not accorded to others. Generally there is high respect for authority. One's status and rank are considered to be very important. In addition, politics includes these aspects: might makes right, powerful have privilege, power based on family and friends, use of force, change occurs by revolution at the top, and large income differentiates in society.

In Saudi school contexts, the effects of national culture create tall organizational structures for most Saudi organizations. The reason is that

only those at the top can possibly make decisions; that is their obligation, to operate as “fathers”. Saudi leaders perceive the role of leaders as a controller rather than a colleague in term of organization level and structure.

In organizational structure levels, Saudi administrators demonstrate restriction because they have been affected by national culture. They reflect both high power distance and high uncertainty avoidance. As a result, Saudi school culture has more structuring of organizational activities; in school there are many written rules, and less risk taking. They prefer rigid rules and view uncertainty as a threat. Conflict is perceived as a threat and individuals seek to avoid failure. Saudi school culture is resistant to change in some ways. This shapes their roles in terms of decision making as a universal aspect of organizational life, communication as the way of interaction with organization people, planning as an action process to achieve an organization goals, and motivation as the direction of ongoing behavior.

2.2 In People Level within School

The findings revealed that national culture affects people's thinking about people in schools and in their organizations. Saudi schools tend to have close working relationships, and confined spaces with other people require regard for others and harmony. Therefore, conflict is minimized. In addition, the findings demonstrated friendly and open attitudes with people in schools. They reflect collectivity as a framework for the functioning of school. Social standing is often determined by the person's group membership. They find tight social frameworks and emotional dependence

on belonging to “the organization.” As a result, this shapes their roles in terms of cooperation at work, employment security, team work, a friendly work place environment, exchanging respect among people (good human relations), and a high collectivism atmosphere. The social construction of staff agreement in Saudi school contexts affects the quality and completeness of operations in school. Challenging those constructions disables schools and inevitably impacts obtaining the right behavior for school development.

Research Question 3

In constructing school administrators’ roles and in the light of what their described as Saudi national culture, to what extent do Saudi administrators implement the modern bureaucratic (Western style) on their organizational responsibilities?

3.1 Adopting and implementing new educational policies, development plans, and modern management theories in Saudi schools is strongly influenced by the prevailing administrative environment and national culture. The findings of this study indicated that theories developed in a modern Western setting may be irrelevant or inadequate in the setting of a developing country like Saudi Arabia. These U.S. originated human resource practices are unacceptable to Saudi school administration, due partly to cultural differences between the United States and Saudi Arabia. Saudi school administration must adapt them to the Saudi culture. This finding is

supported by other research and studies (Schellenberg, 1998, Hofstede, 1991, Adler, 1997, Brewster, 1994, and Kiggundu, 1983).

3.2 Saudi officials and educational leaders follow practical ways to accommodate two systems and construct both traditional culture and modern culture. First of all, they define and instill values and beliefs through a clear vision and mission to all people in the education system. They also provide a document which serves as the main reference in the formulation of ideas and the main principles that direct education, its policies, plans, objectives, aims, curricula guidelines, and evaluation system. Change and adaptation is another way to achieve followers' self-efficacy.

The Key Contributions

This study makes some separate contributions to auditing literature. First, it provides an insight into cultural differences and the description of Saudi national culture by applying Hofstede's model. It will advance our theoretical knowledge by considering the cultural dimensions which lead to a comprehensive set of propositions about people within Saudi schools. This study is the first attempted replication of Hofstede's research regarding national values in the context of Saudi schools. Saudi Arabia was not including in Hofstede's study, and this study filled that gap.

Second, the present study assists reformers and leaders in understanding their employees work practices and understanding certain behaviors which are shared between people in a particular society. Understanding Saudi school culture, and its implication toward

administrators' role, influences successful acceptance of new skills and changes. As the level of influence on world education reforms by traditional society increases, it will be advantageous for education reformers to obtain a better conceptualization of how their values relate to their own traditional value-systems. Saudi culture is still persisting and practiced in everyday life.

Third, it adds new knowledge to school administrators who will be better able to understand the culture within which they operate. It is extent our understanding of how and why specific cultural attributes affect the role and implementation of school leaders in specific culture. Indeed, it adds to a small but growing body of empirical research concerning unique cultural values in Saudi education and how they compromise between traditional bureaucratic and modern bureaucratic education systems.

Limitations

There are a number of inherent limitations involved with a study of this nature. First, in organizational or cultural studies, the use of self-reported data is often confounded with a number of biases such as social-desirability bias (Alreck and Settle 1995). A second limitation might be the sampling plan employed in this study. On the one hand, gathering data of a reasonable quality from a Saudi context represented a substantial challenge. On the other hand, it can easily be argued that the representative nature of the respondents for each nation relative to the entire population could be increased. Finally, additional factors regarding the sample, such as race,

educational levels, economic status, and regions, may have played a role in each individual's response.

Recommendations

Five directions for future research are apparent as a result of this study. First, additional research on Hofstede's five cultural dimensions and consequences in the school is needed to gain a better understanding of the Arab cultural milieu. Second, more cultural research is needed to look at similarities and differences in the application of leadership and organization theories and managerial concepts in different cultures. Third, national culture research is needed to explore the role of transnational leadership to increase efficacy in Arab/Saudi institutions. Fourth, compatibility studies are needed between bureaucratic culture and democratic culture. Finally, the effect of Saudi national culture on the performance of teacher in classrooms is needed.

APPENDICES

VALUES SURVEY MODULE 1994 QUESTIONNAIRE

Please think of an ideal job - disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to ... (please circle one answer in each line across):

- 1 = of utmost importance
2 = very important
3 = of moderate importance
4 = of little importance
5 = of very little or no importance

1. Have sufficient time for your personal or family life
1 2 3 4 5
2. Have good physical working conditions (good ventilation and lighting, adequate work space, etc.)
1 2 3 4 5
3. Have a good working relationship with your direct superior
1 2 3 4 5
4. Have security of employment
1 2 3 4 5
5. Work with people who cooperate well with one another
1 2 3 4 5
6. Be consulted by your direct superior in his/her decisions
1 2 3 4 5
7. Have an opportunity for advancement to higher level jobs
1 2 3 4 5
8. Have an element of variety and adventure in the job
1 2 3 4 5

In your private life, how important is each of the following to you? (please circle one answer in each line across):

- | | | | | | |
|--------------------------------------|---|---|---|---|---|
| 9. Personal steadiness and stability | 1 | 2 | 3 | 4 | 5 |
| 10. Thrift | 1 | 2 | 3 | 4 | 5 |
| 11. Persistence (perseverance) | 1 | 2 | 3 | 4 | 5 |

12. Respect for tradition 1 2 3 4 5

13. How often do you fee nervous or tense at work?

1. never
2. seldom
3. sometimes
4. usually
5. always

14. How frequently, in your experience, are subordinates afraid to express disagreement with their superiors?

1. very seldom
2. seldom
3. sometimes
4. frequently
5. very frequently

To what extent do you agree or disagree with each of the following statements? (please circle one answer in each line across):

- 1 = strongly agree
- 2 = agree
- 3 = undecided
- 4 = disagree
- 5 = strongly disagree

15. Most people can be trusted 1 2 3 4 5

16. One can be a good manager without having precise answers to most questions that subordinates may raise about their work
1 2 3 4 5

17. An organization structure in which certain subordinates have two bosses should be avoided at all cost

1 2 3 4 5

18. Competition between employees usually does more harm than good
1 2 3 4 5

19. A school's or organization's rules should not be broken -not even when the employee thinks it is in the school's best interest

1 2 3 4 5

20. When people have failed in life it is often their own fault
1 2 3 4 5

Some information about yourself (for statistical purposes):

21. Are you:

1. male
2. female

22. How old are you:

1. 20-24
2. 25-29
3. 30-34
4. 35-39
5. 40-49
6. 50-59
7. 60 or over

23. What is the highest level of education you have?

1. Graduated from 1-3 years college
2. Bachelor
3. Master
4. Doctorate
5. other (please specify:.....)

24. What is your current job title or position?

1. Superintendent
2. Deputy Superintendent
3. Principal
4. Asst. Principal
5. Supervisor
6. Other (please specify)
(.....)

APPENDIX B: INTERVIEW GUIDE

CULTURE'S CONSEQUENCES: THE RELATIONSHIP BETWEEN SAUDI NATIONAL CULTURE AND THE ROLE OF SCHOOL ADMINISTRATOR IN SAUDI PUBLIC SCHOOLS

In this study, two methods are conducted to achieve the purpose of this study which describe and explain the relationship between Saudi national culture and the role of school administrator in Saudi public schools. Specifically, the first method is a survey in which the researcher uses Hofstede's Values Survey Module to determine and describe the national culture of Saudi school administrators. The second method is in-person qualitative interviewing in which the researcher poses questions to people in a way designed to ascertain and explore their views on the role of school administrators in their own terms and framework of understanding.

The interview section will be relied on the five dimensions of national culture which described in the previous section (survey). The interview section will explain two things; **first**, national culture affects people thinking about their ORGANIZATION. Organizing always demands the answering of two questions: (1) who has the power to decide what? And (2) what rules or procedures will be followed to attain the desired ends? The answer to the first question is influenced by cultural norms of power distance; the answer to the second question, by cultural norms about uncertainty avoidance.

Second, national culture affects people thinking about PEOPLE in organizations, rather than about organizations themselves. This is relied on three dimensions, individualism, masculinity, and term orientation.

CULTURE'S CONSEQUENCES

Current job title or position: (.....).

Education level: (.....)

Sex: (.....). Age: (.....).

1. ORGANIZATION:

Q. When you make a new decision what you expect from your subordinates?
And what they expect from you?

Q. How you would handle a positive or a negative criticism by your supervisor.

Q. To what extent you are consulted by your direct superior in his/her decisions?

Q. How important is the working relationship between you and your superiors, and with your direct superior? Why?

Q. What ideas would you suggest for maintaining good relationships with your superiors?

Q. How can you describe the current working relationship between subordinates and superiors?

Q. Do you think that administrators, who communicate more, whatever the means, tend to be more successful than those that communicate less?

Q. Would you prefer to use face-to-face and informal communication with you subordinates? Or you rely exclusively on written communication to develop relationships?

Q. Do you feel there is anxiety and tension at work? What is the reason behind that?

Q. How to you handles pressure on the job?

Q. How do you deal with management in the situation where you disagree with them?

Q. Do you see competition between workers as healthy or harmful in the workplace, and why?

Q. Do you think you have much potential to motivate your staff? Describe how do you motivate your staff within your districts?

Q. What is your general perspective toward training, and what its effects on staff and work?

Q. In your school, do you think you having work in a well-defined job situation where the requirements are clear?

Q. Do you believe in bending the rules at work? Why?

2. PEOPLE IN ORGANIZATION:

Q. What do you consider are acceptable working conditions according to your standards?

Q. What are the things you need to ease the school-work and make it more enjoyable?

- Q. In your case how would you describe human and physical working conditions?
- Q. Have you ever been in a situation where the security of your employment was an issue, and how did you handle that. If you have not been in that situation, how would you handle it if it arises?
- Q. What kind of working atmosphere do you most like to be involved in?
- Q. Do you think you have an element of variety and adventure in the job?
- Q. Do you feel that you have challenging tasks to do, from which you can get a personal sense of accomplishment?
- Q. In a real situation where you had to coordinate with other fellow employees to complete a project, to what extent you are involved in such situation?
- Q. In your school, do you have an opportunity for helping other people?
- Q. As a school administrator, do you have an opportunity for advancement of higher level jobs?
- Q. To what extent you have an opportunity for high earnings?
- Q. Do you think you can have considerable to adopt your own approach to the job? Why?
- Q. Do you feel you work with people who cooperate well with one another?
- Q. To what extent you make a real contribution to the success of your school? And how do you deal with failures?
- Q. To what extent you think you will continue working for your school/district? Why?
- Q. In your school, to what extent you think that relationships among employee are characterized by openness and mutual trust?
- Q. Do you consider yourself to be prudent, and why?
- Q. Do you live in an area desirable to you and your family?
- Q. How do you see yourself achieving your goals you mentioned earlier? To what extent you insist to accomplish your goals?

ENDING: *Thank you for your participation in this study.*

APPENDIX C:
CONSENT FORM
MICHIGAN STATE UNIVERSITY

Description of the project:

Differences between nations and societies make it critical to understand how cultural factors influence the role of school leaders and the public school. Adopting and implementing new educational policies, development plans, and modern management theories in Saudi school are strongly influenced by the prevailing administrative environment and culture

Unfortunately, our current understanding of how and why specific cultural attributes affect the role and implementation of school leaders is very limited. This study seeks to advance our theoretical knowledge by considering the cultural dimensions which lead to a comprehensive set of propositions about School leader's role in Saudi schools. There is a very narrow research base concerning the cultural values in Saudi Educational system and an even narrower one focused upon the specific national culture and its relationship to the role of Saudi school leader in public schools.

Therefore, the purpose of this study is to describe and explain the relationship between Saudi national culture and the role of school leader in Saudi public school. Specifically, the researcher will describe national culture using Hofstede's dimensions model. Then he will explain the concept of role and how it operates in public schools in terms of communication, decision-making, and motivation.

Time required:

The amount of time may vary, but the onetime interview should take between 45-60 minutes.

Voluntary participation:

The subject knows that he/she is voluntarily participating in this interview. The subject may choose not to participate at all, may refuse to answer certain questions, or may discontinue the interview at any time.

Confidentiality and anonymity:

All results will be treated with strict confidence and the subjects will remain anonymous in any report of research findings. Per request and within these restrictions, results may be made available to subject.

Your signature signifies you understand the purpose of the interview and your rights as a participant You are being asked to voluntarily participate in an interview with the researcher who is attempting to answer the question, "What is the effects of cultural values on the role of the school leader".

Consent statement and signature:

I, _____, give my consent to be interviewed by Saleh Alshaya on _____(date) regarding my perspective on the effects of cultural values on the role of the school leader in Saudi public schools.

Participant's Signature:

LETTER OF INTRODUCTION AND CONSENT

STUDY TITLE: CULTURE'S CONSEQUENCES: THE RELATIONSHIP BETWEEN SAUDI NATIONAL CULTURE AND THE ROLE OF SCHOOL LEADER IN SAUDI PUBLIC SCHOOLS

Dear School Leader,

I would be most appreciative if you would take a few moments to complete the website survey on the address below. Because your response is crucial to the value of this survey, your responses will affect decisions made for the next generations of school leaders in Saudi Arabia.

The basic purpose of this study is to gather objective data about the relationship between Saudi national culture and the role of school leader in Saudi public school. Specifically, the researcher will describe national culture using Hofstede's dimensions model (VALUES SURVEY MODULE 94). Then he will explain how school administrators carry out their roles in the light of Saudi national culture in public schools.

These data are important in improving public education both at district and beyond. Often, decisions made by governmental and ministry of education departments to develop new programs, or to support present ones, are based in part on the data developed from this study.

I want to assure you that the law requires us to keep your answers private and confidential, and prohibits us from releasing information that would identify any individual's responses. In other words, your privacy will be protected to the extent possible by law.

If you would like to participate in this study, please visit the website of computer center on (www.) and complete the questionnaire entitled VSM 94. You indicate your voluntary participation in this research by completing and returning this website survey.

If you have any questions about the research, please call me at (517)349-5809 or email me at alshayas@msu.edu . You may also call: The Chair of UCRIHS: Ashir Kumar, M.D., Chair's Telephone: (517) 355-2180 e-mail: ucrihs@msu.edu
Thank you in advance for your consideration of this request and I appreciate your participation in this study.

Best wishes,

Saleh Alshaya
MSU Doctoral Student

**APPENDIX D:
(UCRIHS)
APPLICATION FOR INITIAL REVIEW
(and 5 yr. renewal)**

**APPROVAL OF A PROJECT
INVOLVING HUMAN SUBJECTS**

University Committee on Research Involving Human Subjects (UCRIHS)

David E. Wright, Ph.D., Chair, Ashir Kumar, MD, Interim Chair

246 Administration Building, Michigan State University

East Lansing, MI 48824-1046

PHONE (517) 355-2180 FAX (517) 353-2976

E-Mail - UCRIHS@msu.edu

WEB SITE - <http://www.msu.edu/user/ucrihs/>

Office Hours: Mon.-Fri. (8:00 A.M.-Noon & 1:00-5:00 P.M.)

DIRECTIONS: Please complete the questions on this application using the instructions and definitions found on the attached sheets. If not attached, these materials are available at http://www.msu.edu/user/ucrihs/ucrihs_instruction_form.htm.

REQUIRED

1. Responsible Project Investigator:
(MSU Faculty or staff supervisor)

Name: Dr. Philip A. Cusick

Social Security #: _____

Department: Educational
Administration

College: College of Education

Mailing Address: 418 Erickson Hall
East Lansing, MI 48824

Phone: 355-4539

Fax: 353-6393

Email: cusickpa@pilot.msu.edu

I accept responsibility for conducting the proposed Research in accordance with the protections of human

subjects as specified by UCRIHS, including the supervision of faculty and student co-investigators.

SIGN HERE:

Note: Without signature, application can not be processed

IF APPLICABLE

2. Secondary Investigator:
(**Students Must Provide Student ID#**)

Name: Saleh S. Alshaya

Student ID#: or SS# A2234816
6

Department: Educational
Administration

College: College of Education

Mailing Address: 1690 Fifth Ave. Apt. A3
Okemos, MI 48864

Phone: 349-5809

Fax: 349-5809

Email: alshayas@pilot.msu.edu

Additional Investigator Information

3. Name: _____

Student ID#: or SS# _____

4. Name: _____

5. Name: _____

6. Title
of
Project
:

**CULTURE'S CONSEQUENCES:
THE RELATIONSHIP BETWEEN SAUDI NATIONAL CULTURE
AND THE ROLE OF SCHOOL LEADERS IN SAUDI PUBLIC
SCHOOLS**

APPENDIX E:

Letter of Phone Interview Conformation

TO: NAME HERE

FROM: SALEH ALSHAYA

RE : PHONE INTERVIEW

Dare Name,

Thanks once again for helping me out with my study of the effects of Saudi national culture on the school administrators and on their organizational roles.

One the next page you will find the questions you can think about and jot answers to in preparation for our phone conversation at (TIME AND DATE).

Pleas keep in mind that:

- Your responses will remain confidential,
- Your honest and candid answers will greatly enhance the quality of the study's results,
- The interview should take no more than 40 minutes of your time.

Feel free to contact me if you would like further information or question.
After all, I owe you one! I can be reached at my e-male: alshayas@msu.edu

I'll be talking to you soon,

Saleh Alshaya

APPENDIX F:

Descriptive Statistics

Age * Sex Cross-tabulation

		Sex		Total
		Male	Female	
Age	20-24	1	3	4
	25-29	10	11	21
	30-34	26	22	48
	35-39	22	35	57
	40-49	18	26	44
	50-59	3	2	5
	60 and over	1		1
Total		81	99	180

Age * Education Cross-tabulation

		Education					Total
		1-3 years college	Bachelor	Master	Doctorate	Other	
Age	20-24	1	2		1		4
	25-29	3	16		1	1	21
	30-34	5	39	2		2	48
	35-39	3	40	7		7	57
	40-49	2	32	4	3	3	44
	50-59	3	1	1			5
	60 and over					1	1
Total		17	130	14	5	14	180

Sex * Education Cross-tabulation

		Education					Total
		1-3 years college	Bachelor	Master	Doctorate	Other	
Sex	Male	8	59	9	3	2	81
	Female	9	71	5	2	12	99
Total		17	130	14	5	14	180

Sex * Job title Cross-tabulation

		Job title								Total
			Super- intende nt	Deputy Superint endent	Principal	Asst. principle	Super -visor	Other	7.00	
Sex	Male	1	2	2	23	21	13	9	10	81
	Female				16	25	22	15	21	99
Total		1	2	2	39	46	35	24	31	180

Sex * Age Cross-tabulation

		Age							Total
		20-24	25-29	30-34	35-39	40-49	50-59	60 and over	
Sex	Male	1	10	26	22	18	3	1	81
	Female	3	11	22	35	26	2		99
Total		4	21	48	57	44	5	1	180

General Descriptive Statistics of Respondents
To VSM 94 Questionnaire

Variable		Frequency	Percent
GENDER	Male	81	45%
	Female	99	55%
AGE	20-24	4	2.2%
	25-29	21	11.7%
	30-34	48	26.7%
	35-39	57	31.7%
	40-49	44	24.4%
	50-59	5	2.8%
EDUCATION	Three-year college	17	9.4%
	Bachelor	130	72.2%
	Master	24	13.3%
	Doctorate	9	5%
JOB OCCUPATION	Superintendent	9	5%
	Deputy Superintendent	12	6.7%
	Principal	44	24.4%
	Asst. Principal	54	30%
	Supervisor	45	25%
	Consultant	7	3.8%
	Other	9	5%

A SUMMARY OF SAUDI NATIONAL CULTURE

Power Distance	Large
Organizational Structure	Hierarchical Pyramid
Status Symbols	Very Important
Importance of "Face"	Face Saving Important
Participative Management	Not Possible
Role of Manager	Expert
Uncertainty Avoidance	Strong
Corporate Plans	Seen as important to follow
Competition	Seen as Damaging
Budgeting Systems	Inflexible
Control Systems	Tight
Risk	Avoid
Individualism	Collectivist
Reward Systems	Group Based
Ethics/Values	Particularism
Organizational Concern	Look after employees
Masculinity/Femininity	Feminine
Valued Rewards	Quality of Life
Networking	Important for Relationships
Interpersonal Focus	Maintaining Relationship
Basis for Motivation	Service to Others

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