Research on Women in International Business and Management: Then, Now, and Next

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Purpose: To address the paradox that represents a shortage of women in management and senior leadership positions around the world, while research has consistently shown that having women in positions of influence leads to noteworthy organizational benefits, as guest editors for this special issue, we provide an overview of four key streams of cross cultural research on gender—women in international management, anthropology and gender, women's leadership, and women's entrepreneurship—which have been fairly well-developed but remain underexplored.

Design/methodology/approach: Each author led the review of the scholarly literature stream that aligned most with personal research areas of expertise, while particularly focusing each literature review on the status of each body of work in relation to the topic of women and gender in international business and management.

Findings: We encourage future work on the role of women and gender (including gay, lesbian, and transgender) in cross cultural management, and the influence of cross cultural matters on gender. In addition to new research on obstacles and biases faced by women in management, we hope to see more scholarship on the benefits that women bring to their organizations.

Practical implications: New research could aim to provide specific evidence-based recommendations for: how organizations and individuals can work to develop more gender diversity in management and senior positions around the world, and encourage more women to start and grow bigger businesses.

Social implications: Scholars can lead progress on important gender issues and contribute to quality information that guides politicians, organizational leaders, new entrants to the workforce.

Originality/value: This is the first article to cover these topics and review the body of work on cross cultural research on women in international business and management. We hope it serves as a useful launch pad for scholars conducting new research in this domain.

When *Cross Cultural and Strategic Management* last published a special issue on gender in 2001, the first article (Adler, Brody, and Osland, 2001) argued that CEOs did not recognize that their firms' global competitiveness depended on building executive teams with the most talented people, women as well as men. At that time in the United States, only two CEOs (0.4%) of Fortune 500 companies were women (Catalyst, 2000). The story was very similar in Europe (Adler et al., 2001). Despite significant improvement, the numbers are still extremely low: women represented 4.4% of S&P 500 CEO positions in 2016 (Catalyst, 2017), and although boardroom diversity is increasing, women still only held 14.7% of board seats in global companies in 2015 (Catalyst, 2017).

The numbers are consistently weak worldwide as well. In India, women hold 2.5% of executive directorship positions in the Bombay Stock Exchange 100 (Catalyst, 2015). In Australia, women make up 15.4% of CEO positions; in Canada, there is one woman CEO on the Canadian TSX 60 (1.7%) (Catalyst, 2016). According to the latest World Economic Forum's Global Gender Gap Report covering 144 countries, at the rate we are going, it will take 170 years to reach global gender equality (in health, education, economics, and politics) (Schwab et al., 2016).

This lack of representation of women in positions of influence around the world exists even though research has consistently shown that having women in senior positions leads to higher levels of organizational performance and better work environments (Herring, 2009; Welbourne et al., 2007; Klenke, 2003; Zhang and Hou, 2012). This is also despite the finding that women have been equal to or outperforming their male counterparts at all educational levels and in every subject, the male-dominated math and science disciplines included (Voyer and Voyer, 2014). Women also represent the majority recipients of both undergraduate and graduate degrees—a nearly 3-to-2 ratio—and earn more doctoral degrees (de Vise, 2010; Gonzales et al., 2013).

The dearth of women in leadership and cross cultural management represents fertile ground for new theory and new research, a sentiment that is echoed by Madsen (2017). Yet, despite more than 50 years of research into gender and the working world, the topic is still a relatively neglected area in management studies, especially in cross cultural management. In this special issue of *Cross Cultural and*

Strategic Management, we develop a body of literature on the role of gender in managing across cultures, as well as the role of cross cultural issues on women's business decisions and leadership styles.

In this review article leading our special issue, we explain the importance of new cross cultural scholarship on gender, and then provide an overview of four streams of cross cultural research on gender that while substantially developed, still leave a lot of work to be done. The four streams are: scholarship on women in international management functions; anthropological work on gender and cross cultural management; cross cultural scholarship on women's leadership; and arguably the most developed stream on gender and cross cultural management—women's entrepreneurship. We then highlight areas we believe are ripe opportunities for future scholarship.

The Importance of Cross Cultural Scholarship

The concept of gender is under-represented in mainstream management literature. When it does appear, it is frequently compartmentalized, such that it becomes difficult to see the connections between gender and the wider issues in research and practice in cross cultural management. Furthermore, the implicit gendering of concepts of management, and of management research, with the concept of the "manager" being implicitly male unless stated otherwise, frequently goes unaddressed.

Gender is also often presented as a "problem issue" in both the academic and popular literature, such that the difficulties of women in management are highlighted, obscuring the more nuanced role which gender can play (Madsen, 2017). As Adler and Izraeli (1994) argued, gender is a flexible tool, and the idea that women "inherently" face obstacles in cross cultural management while men "inherently" do not, does not necessarily fit the evidence (see also Taylor, Napier, and Blair, 2004). Tung (2004) suggested that women may even be better suited to certain cross cultural management roles than men because women appear to be more adept at dealing with boundary-spanning and conflict mediating stress. These strengths must be acknowledged while not denying the very real challenges female international managers can encounter (Mayrhofer and Scullion 2002). Even the problematization of gender is rendered

more difficult by the fact that prejudice is frequently unconscious and thus difficult to address easily (e.g. Davison and Punnett 1995, Santacreu-Vasut et al. 2014).

In the cross cultural management context, the issues are further complicated by the fact that constructions of gender vary across national, regional and local contexts (Parboteeah et al. 2008). Expatriates may find their personal conceptions of gender challenged and reshaped by their experiences. HR managers may find difficulties in harmonizing practices across multinational enterprises in the face of legal systems which address gender-related discrimination, define families, and assess the legal status of female, gay and lesbian, and transgendered employees, in different ways (McPhail et al. 2014).

Beyond purely managerial and leadership roles, and because in many parts of the world it is exceedingly difficult for women to advance through existing corporate structures, women then become entrepreneurs. In fact, the World Bank Enterprise Surveys show larger percentages of firms with female participation in ownership—35% of firms worldwide—and smaller percentages of firms with women in top managerial positions—18% of firms worldwide (World Bank 2015). While new research on culture has shown how women form entrepreneurial perceptions and intentions (e.g. Shinnar, Giacomin & Janssen 2012) and how culture affects their business decisions (e.g. Bullough, Renko, & Abdelzaher Forthcoming), limited work has been done on cross cultural and managerial-level entrepreneurial activities.

Conducting studies on topics related to gender and women in business in multiple societies is understandably more difficult and often more expensive, which leaves scholars dependent on often sparse secondary data, and therefore partly explains the dearth of cross cultural work being done. Also, access to subjects who are willing and able to provide straightforward data and answers to culturally sensitive questions can be hard to come by. Accessing real businesswomen, and especially aspiring businesswomen, can be exceptionally challenging in some countries with low gender equality, for example: in Yemen where women represent just 2.6% of permanent full-time employees, or Mauritania with 12.9%, according the World Bank Enterprise Survey data (World Bank 2015). Conducting research in conflict zones or in areas of extreme poverty is also difficult because infrastructural and security issues

restrict safe mobility around the country. Conducting primary research in wealthy, developed nations is not necessarily easy either because travel and work can be quite expensive for scholars with limited research budgets. And, conducting cross cultural research is at least twice as expensive as single country work when you factor in data collection in at least one additional location.

Cross cultural and international research remains critical to the advancement of knowledge, however. Leung, Bhagat, Buchan, Erez, and Gibson (2005) explain that culture has many layers, from global to individual. Culture begins with the most external layer and penetrates a group until it becomes a shared value that characterizes an aggregated unit, in a continuous and reciprocal process. In this special issue, we argue that in order to truly understand a phenomenon, we need to be able to appreciate the cultural nuances, subtleties, and differences that operate around and within that phenomenon—in this case, cross cultural management research on women and gender.

With international studies across multiple societies, we are able to compare, contrast, and generalize. This is more difficult with single country studies, which are limited in their ability to extrapolate findings beyond the culture being analyzed. Single culture studies are also are often subject to unconscious bias when scholars and findings project normative assumptions from the location in an ethnocentric way (e.g., projecting American values onto other cultures). It may be possible, however, to generalize findings from single culture countries as long as scholars provide examples and theoretical justification for why their findings are relevant and applicable for similar cultural settings elsewhere. For example, Bullough and Renko (Forthcoming) collected primary data from women entrepreneurs in Afghanistan to learn about the relationship between gender and one's perception of danger. They found that women perceive danger and the sources of danger quite differently than men do, and these perceptions have powerful effects on women's entrepreneurial decisions. They argue that the implications of properly understanding complex cultural nuance may be relevant for policy makers and designers of initiatives to boost entrepreneurship among women in areas of conflict and adversity in other parts of world.

Generalizability is not always possible and can be difficult to do with single country studies. Cross cultural and multicultural studies offer this benefit. By exploring a phenomenon in multiple cultures, or proposing new theoretical explanations to a phenomenon with samples from multiple cultures, the findings of such studies can be applied beyond the subjects in the study. Cross cultural findings often have the ability to answer complex research questions, allow for the validation of findings from a single culture, be successfully extrapolated to other parts of the world, and provide solid groundwork for future research questions.

For example, in this special issue, the article by Lee, Chua, Miska, and Stahl (2017) studied the gender differences in expatriate turnover intentions by surveying German, French, American, Singaporean and Japanese expatriates who were on an international assignment. The findings shared in this article have implications for organizations with expatriates in countries all of the world. Another article by Saeed, Yousaf, and Alharbi (2017) examines panel data from India and China to understand how board-gender diversity in the emerging economies is impacted by family and state ownership of firms.

Beyond generalizability, the comparative method can provide an alternative measure of validity, including methods such as participant-observation, discourse analysis, narrative studies, in qualitative or even mixed-method formats (Moore and Brannen, Forthcoming; Piekkari et al., 2009). A good example of this is the Kuschel, Lepeley, Espinosa, and Gutiérrez (2017) article in this issue where they conducted 20 in-depth interviews with women entrepreneurs around Latin America in an inductive, qualitative approach to understanding the barriers faced by women startup founders when attempting to secure funding in the technology industry.

Research Stream 1: Women Managing Internationally

Rules and rituals not only create but also continuously recreate gender roles in organizations, and ambiguity characterizes social expectations toward women entering traditionally male territories (Gherardi and Poggio, 2001). In many settings around the world, the prevalence of patriarchal work

contracts, and cultural and ethical values, within public and private institutions helps to create strongly

defined gender roles (Metcalfe, 2008).

A five-country study of the relationship of work experiences and women's career satisfaction and

psychological well-being in Bulgaria, Canada, Norway, the Philippines and Singapore found similarities

in barriers that many women face in career advancement, such as prejudice, negative stereotypes, greater

responsibility for home and family duties, and a less supportive and accepting workplace (Burke, 2001).

Moreover, because female managers do not always fit the dominant male career model, they are often

forced to choose between an international career and family (Linehan, 2001). However, a study of the

obstacles that American female expatriates experience in their careers in Germany and Mexico found that

American managers held less favorable views of their work than the non-American managers did,

indicating that the biggest obstacles are coming from the home-country supervisors and not local

managers (Vance and Paik, 2001).

Diving deeper into culture as it relates to women managing internationally, Parboteeah, Hoegl,

and Cullen (2008) show that productive and successful educational systems and legislation that regulates

gender equality both contribute to egalitarian gender attitudes. Also, mangers in societies with high power

distance and low gender egalitarianism tend to have traditional gender roles expectations. In these

contexts, women are more likely to be assigned to the lower ends of the societal hierarchy, and people

tend to willingly condone these inequalities.

Santacreu-Vasut, Shenkar and Shoham (2014) take culture research on gender equality to a fine-

grained micro level of analysis. Analyzing the grammatical structures of language for its impact on

language-based gender distinctions, the authors find that countries where the dominant language used in

society marks gender more intensely, have significantly fewer women on corporate boards and in senior

management, and female-led corporate teams are smaller. The impact of this extends all the way from a

headquarters' home country to subsidiary boards, irrespective of gender marking in the language of the

host country. Also looking at the home-host country cultural relationship as it pertains to women, Wu,

Lawler, and Yi (2008) found that the MNC home-country cultural and institutional forces can have a

strong impact on the use of employment gender and age discriminatory criteria in host countries, especially where anti-discrimination legislation was absent.

While some of the literature on women in cross cultural settings shows that culture has a larger effect than gender on various outcomes (career advancement, expatriate assignments, career satisfaction) (Omar and Davidson, 2001; Burke, 2001), some gender differences have been found in cross cultural management. For example, a study including Norway, Sweden, Australia and the United States found that males emphasize goal setting, while females emphasize the interaction facilitation across all four countries (Gibson, 1995). In a study of gender differences in global mindset ability, compared to men, women report higher scores on building global relationships; they generally have more intercultural empathy, are better at diplomacy, and have more passion for diversity. Compared to women, men report higher scores on contextual knowledge and exposure; in general, men have more global business savvy, a more cosmopolitan outlook of world business, and are better at negotiating and building global networks (Javindan et al., 2016).

Results from a study on ethics and culture by Chen (2014) showed that men are more likely than women to justify ethically suspect behaviors and deviance, but this gender gap in ethical behavior is reduced in highly collectivistic cultures at the in-group level. Such findings indicate that ethics training is especially vital for men, and recruiting more women might be ethically beneficial, particularly in cultures that are highly individualistic at the in-group level. In addition, Myers and Pringle (2005) also examined gender differences in the expatriate adjustment context. Looking at the contribution of self-initiated foreign experiences to one's international career development, women gleaned a deeper and more integrated career development experience compared to men. Foreign experiences provides a positive means of accumulating career capital. Women view this process as a series of experiences intertwined with relationships, while men tend to separate relationships from work experiences. For men, their personal development is attributed to their external experiences, which indicated an already confident and instrumental orientation to travel and work. For women, self-initiated foreign experiences appeared to

facilitate a more inward orientation. They reported an incremental growth in confidence, risk-taking, and relationship development.

In light of this brief review of the existing literature, there remains a lot of work that needs to be done from a cross-cultural perspective on women's international management careers and related areas. Very little multi-cultural work has been done on gender and global strategic management, the strategy and structure of multinational enterprises, institutional strategies and the political environment, innovation in the international context, conflict resolution, or intra-national diversity issues. This presents an opportunity for scholars to make a significant impact for years to come.

Research Stream 2: Anthropology and Gender in Business

Much of our understanding of gender and how it operates in society derives, ultimately, from social anthropology. This section will consider how key works of literature from feminist and structuralist anthropology have shaped our understanding of gender in the workplace, and discuss how cross cultural management studies can gain from the anthropological perspective.

Anthropology has had a tacit interest in gender since the founding of the discipline in the 19th century, due to its initial focus on kinship systems: as this involves questions of who marries whom, who inherits through whom, how parenthood is defined, and so on, it contains an implicit exploration of gender norms across societies (see Levi-Strauss 1969). It was not, however, until the latter half of the 20th century, and more specifically the 1970s, that anthropologists began to look critically at gender, and to become involved in explicitly gender-related studies.

A crucial early study in what would later be termed feminist anthropology was conducted by Sanday (1973), who was also influential in the development of the anthropology of organizations (Sanday 1979). In "Toward a Theory on the Status of Women" (1973), Sanday argues that, while women may lack power in Western societies, this is not universal, contrasting them with a number of African societies where women wield much more power relative to men. This was significant for feminist movements in Europe and North America as her views challenged received wisdom that women are "naturally" more

domestic than men, weaker, more emotional and so forth, which had implications for the question of how women, and men, are treated in the workplace. Sanday herself also went on to engage with the status of women in organizations through her later work on rape and culture in universities (Gordon 1995: 373-4). Other feminist anthropologists also went on to consider the role of power and gender in institutions and organizations (e.g. Okeley 2007).

Sanday's work was, however, critiqued by Strathern (1981, 1987) who challenged the implicit assumption by feminist anthropologists that in some non-European cultures (for instance, in New Guinea), female power is equal to (or greater than) male, arguing that to do so is to ignore the realities of female oppression (1987). She questioned whether the apparent power of women in non-Western societies was illusory; that supposed loci of "female power" were either considered unimportant within the society itself, or else that women simply had power in men's names (1981). It might also be argued that to possess power in one sphere does not necessarily preclude oppression in another. Strathern's critique thus illustrates the limits of a postmodern approach to gender: the researcher cannot simply apply arbitrary meanings to concepts, but must instead give priority to indigenous (emic) perspectives. The question of whether anthropologists should engage with feminist issues in the political sphere might also be debated, particularly the issue of whether researchers from one culture have the right to intervene in—or, alternatively, make excuses for—the traits of another.

The issue of gender has also been approached by structuralist anthropologists, who tend to take a less overtly political stance than feminist and postmodernist anthropologists, but which may be useful for analyzing cross cultural concepts of gender. Structuralists have been looking critically at gender relations since the 1950s, for instance Audrey Richards' 1956 monograph *Chisungu*, an examination of a girls' initiation ritual in what is now Zambia, argued that gender norms, while they may be based upon biological fact, are socially constructed and learned rather than inherent. In the 1970s, with the development of feminist anthropology, critical views of gender became more prominent among the structuralists. In Ortner's "Is Female to Nature as Male is to Culture?" (1974), the author argues that in most if not all societies, femininity is associated with nature, emotion, rawness, childhood, and so forth,

while masculinity is associated with culture, reason, crookedness, adulthood, and forming a set of oppositional social categories. Although Ortner's study has been criticized for applying American norms to cultures where they do not apply and ignoring the complexity of human classification systems (see Yanagisako and Collier 1987: 16-20, 26-28), her article does engage with the subordination of women, as well as emphasizing that gender is, to some extent, culturally constructed.

Another structuralist, Edwin Ardener, developed this line of thought in his paper "Belief and the Problem of Women" (1975) by introducing the idea that women constitute a "muted group", that is to say, a group which can only express itself through the language of another, dominant group, and which consequently can only give imperfect voice to its experiences. Ardener's wife and collaborator, Shirley Ardener, built upon this in her essay "Ground Rules and Social Maps for Women" (1993), looking at how female and male space is constructed, and various ways in which women, in traditional societies as well as in organizations such as the British Houses of Parliament, build their own spaces within male space, balancing issues of gender and power and considering how these are represented in this society, albeit without direct engagement with political discourses.

Structuralist perspectives have been incorporated into the anthropology of business and organizations, particularly when examining concepts of gender. Fechter (2007), for instance, considers how expatriates maintain social boundaries — including gender boundaries — while constructing transnational lives, showing how such principles affect people in the world of global business as well. Herzog (2006) explores how indigenous concepts of gender and ethnicity can lead Israeli social workers to misunderstand, and even to bully, their Ethiopian migrant clients. The author argues that the indigenous gender roles of the Ethiopians are different to those of the Israelis, and the social workers give precedence to their own models of gender roles when they come into conflict with those of their clients. Structuralist concepts of gender and power thus inform more recent anthropological works on gender in transnational spaces.

Anthropologists thus do not consider gender as a fixed category, choosing to answer the question of "What is gender?" with "Gender exists, but is defined, and used, differently in different times and

places." Yanagisako and Collier (1987), for instance, when considering the contribution of feminist anthropology, argue that:

> "By asking what explained sexual inequality, they rejected it as an unchangeable, natural fact and redefined it as a social fact. A second step entailed questioning the homogeneity of the categories 'male' and 'female' themselves and investigating their diverse social meanings among different societies" (14).

Anthropology's focus on emic (indigenous) categories and cross cultural comparison, whether from a feminist or a structuralist perspective, has encouraged an approach to gender which can be developed in other disciplines.

With this in mind, cross cultural management studies can learn a lot from anthropological approaches to gender. The first key point is that gender is culturally constructed and varies across national, regional and even local borders. There has, historically, been a tendency among managers and scholars to assume that American or European gender norms more or less apply in all cultures, with superficial variations. Not only is this far from the case, more recent international business research has indicated that taking this approach can lead to conflict within subsidiaries, and between branch and headquarters (see Moore 2014). Further, anthropology raises the question of how to deal with unexpected local manifestations of gender: for instance, many societies have a gender, which is neither male or female, and which also cannot be simply analogized to LGB or transgender individuals (both of which operate within a two-gender model. The hijras of India, for instance, constitute such a third-gender group (Nanda 1999), whose specific issues might go unconsidered by managers from a two-gender society. Finally, the anthropological interest in cultural variation critiques the use of categories such as "masculinity" in dimension-based studies of culture, given that its connotations are far from universal.

The second issue for cross cultural management is the role of gender in power and dominance relations. Ong (1987), for instance, critiques the labor exploitation practices of MNCs as tacitly gendered, and notes that the gendered aspect often goes ignored in favor of more general (but masculine-focused) discourses of colonialism, with echoes of Ardener's "muted groups" (Ardener, 1975). Anthropologists

working in Japan in the late 1980s and early 1990s noted that women in the workplace, despite the establishment of gender-equality legislation, faced barriers related to long-starting gender norms, which meant that women were expected to retire from work after they have children (Brinton 1992). While this situation has changed as the legislation has become more embedded, the impact of gender norms on the workplace continues, and can even be more complicated due to the advent of globalization: Sakai's (2012) female informants, working for Japanese banks in London, speak of navigating both Japanese gender stereotypes, and also British gendered and ethnicized stereotypes about Asian women.

Anthropological approaches, in their various ways, provide means of critiquing the gendered aspects of power, asking who, in a society, really does dominate, and how it is expressed, as well as challenging the tacitly gendered nature of social institutions. The various works cited here from business and organizational anthropology indicate that anthropological concepts developed in small-scale societies can be brought into large-scale urban ones and used to challenge violence against women, LGBT or third-gender people, and the gendered hierarchies which underlie, or are used to justify, such acts of violence (Gordon 1995). Cross-cultural management scholars might use such concepts to question associations between business and masculinity, and the assumption of male norms for managers.

Finally, anthropological writing on gender also serves as a tacit critique of the dominance of so-called "Western" (generally used as a synonym for "American") business norms in transnational businesses. For instance, in cross cultural management research, we tend to artificially isolate work from other aspects of life, except in cases where there is a direct connection (as in studies of work-life balance). However, this does not necessarily provide a model of cross cultural management which can apply in practice, since business does not, exist in a vacuum, but is affected by gender (as well as other discourses of power such as class, colonialism, ethnicity and so forth). The idea that gender norms may not be equivalent across all cultures has particular implications for cross cultural HR systems, for instance, in that the solutions developed at headquarters may be considered inappropriate or inapplicable in other contexts. This is evidenced in Sakai's (2012) description of the problems experienced by Japanese women working for Japanese banks in London. Cross cultural comparison, regarding gender not as a

universal and fixed set of categories but as something which varies across different social boundaries (Holý 1987), can lead us to develop corporations and managers with a truly global outlook, able to adapt sensitively to local gender norms while still being able to challenge gender inequality and foster diversity.

By incorporating anthropological research on gender into cross cultural management, and applying methods and measures used in anthropological research in cross cultural management research, we may thus not only be able to develop more nuanced approaches to different social constructions of gender across cultures, and consider what happens when different concepts of gender combine or clash in global business spaces, but may also be able to challenge and question the validity of management practices.

Research Stream 3: Cross Cultural Women's Leadership

While considerable important work is being done on women leaders in single country studies around the world (e.g. Al-Ahmadi, 2011: Saudi Arabia; Evans, 2010: France; Halkias et al., 2011: Nigeria), much less research has been conducted in a cross cultural manner. Nonetheless, important cross cultural work has begun to lay the groundwork for more research questions to be asked. We need to understand the conditions that encourage women to participate in leadership roles, so that we can conduct useful future research that will inform policy, and impact communities and organizations around the world.

Cross cultural research on women's leadership can be undertaken in many forms. Provided here is a brief review of recent cross cultural research on the relationship between women's leadership and societal culture, together with suggestions for future work. This review shows that certain types of cultures are more conducive to women ascending to leadership positions than others. We first review cross cultural work that utilizes data developed through the GLOBE Project as it relates to women's leadership. Then, we explore cross cultural research that compares women to men, followed by a review of cross cultural research that compares countries to one another in terms of women's leadership.

Teams of researchers have contributed many types of cross cultural scholarship (e.g. Johnson, Lenartowicz, and Apud, 2006; Leung, Bond, Reimel De Carrasquel, Munoz, Hernandez, et al., 2002; Stephan and Uhlaner, 2010), yet much of the work reviewed below is based on the Global Leadership and Organizational Behavior Effectiveness Project (House et al., 2004). The GLOBE Project began by expanding and updating Hofstede's seminal work (Hofstede, 1980). In the early 2000s, more than 200 researchers from 62 countries studied more than 17,000 mid-level managers. Work by this consortium and by scholars who have used their variables and data has resulted in more than 100 journal articles since just 2012. The work continues today with publications of newer data collected in 2014 by more than 70 researchers from 100+ CEOs and 5,000 senior executives in 24 countries. This work was survey-based and largely quantitative, supplemented with qualitative data from interviews (House et al., 2014).

The GLOBE team (House et al., 2004) collectively defines culture as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (p. 15). The GLOBE variables include: uncertainty avoidance (discomfort with uncertainty and breaking the rules), performance orientation (rewards for performance and individual achievement), gender egalitarianism (gender equality), future orientation (planning for the future), institutional collectivism (laws, social programs, and institutions value group loyalty over individual achievement), in-group collectivism (individuals are proud of, loyal to, and dependent on the families), humane orientation (empathy for other people and the environment), and assertiveness (confrontational, tough, or aggressive) (Hofstede, 2001; House et al., 2004). The GLOBE team also provides leadership dimensions— culturally endorsed implicit leadership theories (CLTs)—for global, cross cultural analysis, which are: charismatic/value-based leadership (inspirational, motivational, and performance-oriented leadership), team-oriented leadership (collaboration and team building for mutually agreed upon goals), participative leadership (including others in democratic decision making and implementation), humane-oriented leadership (considerate, compassionate, supportive), autonomous leadership (social distance and independence from superiors), and self-protective leadership (concern for the safety and security of the leader and leader's in-group).

Research on women and gender using the GLOBE dimensions has examined the cultural environment within which women across the world navigate careers in leadership. In one example, Parboteeah, Hoegl, and Cullen (2008) applied the GLOBE cultural dimensions and found that traditional gender role attitudes— a clear division of labor with men concerned with economics achievement and women concerned with taking care of people in general and children in particular—are related to cultures that are high on power distance (highly hierarchical with little communication and mobility among levels); high on uncertainty avoidance (restricted by formalized policies, procedures, rules, and control systems); have limited educational systems in terms of access, success, and societal importance; have distinct gender role differences; and have little regulation and legislation aimed at redressing gender equality.

Similar to Parboteeah, Hoegl, and Cullen's (2008) work on traditional gender role attitudes, while not using GLOBE data, Toh and Leonardelli (2012) also look at traditional gender cultures in their examination of cultural tightness, defined by a society's strength of norms and social sanctions (Gelfand, Nishii, and Raver, 2006). They found that loose cultures will be more receptive to changing practices that historically placed men in leadership positions, and therefore have more women in leadership roles.

Extending Parboteeah, Hoegl, and Cullen's (2008) work and also using the Project GLOBE data (Dorfman et al., 2004), Bullough and colleagues explored culturally endorsed implicit leadership theories as they relate to women's leadership at the global level (Bullough and Sully de Luque, 2015), and then took a deeper dive into the impact of collectivism on women in business in another paper (Bullough et al., forthcoming). In the former, they found that cultures that value a charismatic/values-based leadership style — inspirational, motivational, and based on strong core values and self-sacrifice — provide a conducive environment for women to engage in business leadership, whereas cultures that value self-protective leadership styles—leaders who focus on their personal safety and security—are incongruent with women's general tendencies toward collaborative, democratic, and authentic leadership styles (Bullough and Sully de Luque, 2015). In other research, Bullough and colleagues also found that a balance of collectivism and individualism, particularly at the in-group level, creates an environment that

is beneficial for women business leadership, particularly because of support and encouragement from close family and friends to pursue individual goals, combined with the freedom to strive toward individual goals, and positive recognition when those goals are achieved (Bullough et al., forthcoming).

This line of research shows that certain types of cultures can be more or less conducive to women's leadership than others. In summary, the GLOBE literature as it relates to women indicates that societies create an environment that *may be* particularly challenging for women in leadership if they have cultures that: are low on gender egalitarianism, are hierarchical (high power distance), subscribe to traditional gender role norms, have strong and inflexible norms and social sanctions (tightness), avoid the unfamiliar (high uncertainty avoidance), are too individualistic or collectivistic at the in-group level, and value self-protective leadership styles. Of course, as we know, none of these cultural dimensions alone is sufficient for finding more women in leadership. As an example, the United States, which falls into the more egalitarian range, still does not have a female president, whereas other countries, including Pakistan, India, and South Korea, which espouse less gender equality, have had one.

Apart from research on the cultural environment as it relates to women's participation in leadership, other work compares women and men, at the cross cultural level. For example, in a global study on coaching, Ye, Wang, Wendt, Wu, and Euwema (2016) find that, consistent with previous research that women *in general tend to be* more nurturing and interpersonally-oriented than men, female managers tend to coach subordinates more than male managers, but there are cultural moderators to this. Specifically, collectivistic and gender egalitarian cultural practices have a stronger positive impact on male managers' coaching behaviors than for female managers. In these types of cultural environments where more supportive and less directive leadership behaviors from their managers are practiced, men are found coaching more than they tend to in cultures that are more individualistic and less gender equal.

Other work comparing women to men across countries found that both genders excel at different global leadership abilities, with women scoring higher on interpersonal relations and men scoring higher on global intellectual capital (Javindan et al., 2016). Another cross cultural study showed that women

more than men felt that acting respectfully and emphasizing equality in a leadership role are more helpful in dealing with gender-based conflict tension (Gentry et al., 2010).

Cross cultural research on women's leadership has also compared behavior in multiple countries. After investigating how women in Asia and the United States become leaders and how they enact their leadership, Peus, Braun, and Knipfer (2015) provide an example of this type of research. They recently found that a simple dichotomy of "Asian" versus "Western" leadership did not appropriately account for cross cultural nuance for understanding women leaders. They found no clear differences between Chinese, Indian, Singaporean and American women with regard to success factors and barriers and how they become leaders. In terms of women's leadership style in these countries, the authors found high levels of values-oriented leadership in the United States and Singapore and a high level of task-oriented leadership in China, which was absent in the United States, India or Singapore. They also found country differences on women leaders' motivation to develop their employees. In China, leaders felt they needed to contribute to employee development in order for them to better achieve company goals, whereas the focus on employee development in India was to help them become leaders, and in Singapore it was to support their employees' private lives outside of work.

In another cross national study, Kemp, Madsen, and Davis (2015) examine women's leadership in the Arab Gulf states—Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates. They found that in Saudi Arabia and Qatar, because these cultures are more traditional than the others, fewer women aspire to and are promoted to leadership, due in part to the reality that the oil and gas sectors, major industries in these countries, employ fewer women . They also found that across the region, varying country laws limit women working with men. Therefore, senior management positions that women have access to are limited to specific countries and disciplines (e.g. marketing and human resources) where women can work more freely alongside men.

Research Stream 4: Gender in Entrepreneurship

Across the globe, women are becoming entrepreneurs more than ever before. In 67 economies around the world, an estimated 98 million were running established businesses, and 126 million women were starting or running new businesses (GEM, 2012). Since 2012 Global Entrepreneurship Monitor (GEM) data, overall total early-stage entrepreneurship activity (TEA) rates have increased by 7%, and the gender gap has narrowed by 6 % (GEM, 2014). Women entrepreneurs play a vital role in creating wealth and jobs. Thus, women's entrepreneurship is an important contributor to the social and economic development of a nation as a major driver of economic growth and job creation. However, despite women's increased participation in entrepreneurial activities and their contribution, the subject of women's entrepreneurship has been understudied (Terjesen et al., 2011, de Bruin et al., 2006). The main reason is that the literature emphasized the nature and purpose of entrepreneurial activities. Moreover, historically the entrepreneur was assumed to be male (Green and Cohen, 1995; Beggs et al. 1994; Mirchandani, 1999). To 'think entrepreneur' was to 'think male,' as the entrepreneurial activity reflected masculine priorities and characteristics (Marlow et.al, 2009; Bruni et.al, 2005). Academically, the study of entrepreneurship did not consider the gender perspective and early work on entrepreneurship focused on male entrepreneurs (Moore, 1990). Thus, women's entrepreneurship did not exist as a relevant area of study until the mid-1980s. Nowadays, the term "entrepreneur" is no longer dominated by males. Women's entrepreneurship has been a fundamental driver for creating, running and growing the business as well as on the creation of jobs (De Bruin et al., 2006; Acs et al., 2011). The number of women entrepreneurs have increased around the world (OECD, 2008; Brush and Cooper, 2012). Moreover, the gender gap in entrepreneurship by women around the world narrowed by 6 percent from 2012 to 2014 (GEM, 2015).

Women-owned and women-managed businesses have made a significant contribution to economic development in the world. Academically, however, the evolution of women's entrepreneurship has plenty of room for further development. There was little known about female entrepreneurs until the mid-1980's. The first studies on women's entrepreneurship were based on research on the psychological and sociological characteristics of women entrepreneurs (Schreier, 1973; Schwartz, 1976). One of the first researchers who studied the topic was Schreier. In his pilot study, he described the characteristics of self-

employed women similar to those of men (Schreier, 1973). Later in 1986, Hiscrich and Brush analyzed the motivations of 463 females to start their own businesses, which was the first longitudinal study of female entrepreneurs in the United States. Since the 1980s, women's entrepreneurship has received increasing research attention, especially in terms of the differences in the characteristics, and motivations of female entrepreneurs compared to male entrepreneurs. Even gender awareness has increasingly informed analysis of entrepreneurial behaviors, but mostly the work had been framed comparatively between men and women (Eddleston and Powell, 2008; Ahl and Marlow, 2012). Most of the studies did not test the theory, but rather, considered gender as a variable (Greene et al., 2006).

However, as the numbers of women entrepreneurs have increased within the developed economies, more studies have been conducted (Ahl, 2006; Carter et al., 2003). Moreover, gender has been receiving increased attention in entrepreneurship scholarship (Ahl and Marlow, 2012; Brush et al., 2010; Henry, Foss, and Ahl, 2015). The scholars conducted the research on issues related to entrepreneurial teams, networks (Aldrich et al., 1989; Greve and Salaff, 2003), and the study of female-owned businesses, covering subjects such as management style, financing, human capital, and social entrepreneurship (Bird and Brush, 2002; Klyver and Terjesen, 2007). At the same time, there are also important global research projects on women's entrepreneurship like GEM (Kelley et al., 2013), and DIANA (Lewis et al., 2014).

Women's entrepreneurship research was based on two research streams, the gender and occupations literature and feminist theory and research. However, there were fundamental questions as to whether women and men differ in how they start up their business, and what obstacles they face when they engage in entrepreneurship. To answer these questions, there has been an increasing rate of growth of women's entrepreneurship in the IB research. For example, the first special issue of an academic journal devoted to the topic was in 1997 by the journal of *Entrepreneurship and Regional Development*, and this special issue covering the topic of gender in different lenses is the first one in the academia.

Since the 1990s, women's entrepreneurship has been one of the most important and increasing sources of economic development, and wealth contribution in all economies (OECD, 2008; Brush et al.,

2006). However, women and men are different with respect to their personal and business profile, such as differences in education, work experience, networks and access to capital. Moreover, it has been established in several entrepreneurship studies that women have fewer access to resources, have less knowledge, and have in many countries a lower societal position than men (GEM, 2015; OECD, 2008; and Greer and Greene, 2003). Thus, women entrepreneurs face many barriers in their entrepreneurial endeavors. The women's entrepreneurship literature (Baughan et al., 2006; Welter and Smallbone, 2011) has identified some obstacles that women face such as social and cultural, infrastructure, educational and occupational, and role barriers. Yet, research on female entrepreneurs indicate that they are affected by the social, cultural and institutional environments that surround them (Brush et al., 2006; Jennings and Brush, 2013). Moreover, culture affects the female entrepreneurs' business decisions (Bullough, Renko, and Abdelzaher, Forthcoming), and form their entrepreneurial perceptions and intentions (Shinnar, Giacomin and Janssen 2012). In particular, these factors related to the environment they live in play a critical role in female entrepreneurship development like access to the education, networks, technology and financial capital which limits access to resources for business growth (Cope et al., 2007).

Culture plays an important role and motivates individuals to behave in certain ways such as starting a business (Hofstede, 2001). Cultural values shape societal gender roles, especially seen for women on the role of starting up or growing a business. A significant amount of research from different countries has examined how cultural factors impact women's entrepreneurial activities (Baughn et al., 2006; Mueller, 2004, Brush et al., 2010). The studies point out that culture is a major factor that explains variations in entrepreneurship among societies. There is also considerable evidence to suggest that culture plays a major role in the growth or failure of entrepreneurial activities. Mainly, most of the barriers and constraints that they experience are gender specific that based on cultural norms, values and customs. Thus, it is important to understand the role of culture in business (Hofstede, 2001). Because in some part of the world, gender roles assigned by societal culture expect women not to work outside of the home and only to take care of the house and family (Baughn et al., 2006; Brush et al., 2010). For example, in Hofstede's masculinity-femininity index, the countries that have high masculinity index have fewer

women in more qualified and better-paid jobs and fewer entrepreneurs. Moreover, there is more gender inequality in masculine cultures compared to feminine cultures (Hofstede et al., 2001). The GLOBE project (Dorfman et al., 2004) has identified a cultural construct termed gender egalitarianism which gauges the extent to which society minimizes gender role differences and gender discrimination. For example, Bullough, and Sully de Luque (2015) found out that cultures that value charismatic-based leadership is significantly related to women's participation in entrepreneurship. Hence, the cultural and societal barriers influence women to start their businesses.

Despite the barriers women face, they create and develop enterprises and becoming entrepreneurs (OECD, 2008). However, the role of female entrepreneurs is still undervalued and underplayed, with women still having an alarmingly poor share of the new venture creation market (Carter et al., 2003; Marlow et al., 2009). Many empirical studies on female entrepreneurship do not address pre-venture issues and only compare men and women in business (Greene et al., 2006; Mueller, 2004). However, there is a need for new approaches for incorporating women's experiences into entrepreneurship so that female perspectives can be developed in the literature.

Thus, there has been an increased call for scholars to do further research on women's entrepreneurship, particularly in new directions in order to get a better picture with regards to women's entrepreneurship because rules for entrepreneurship do change dramatically from one time and place to another (Welter 2010: 165). Moreover, limited work has been done on cross cultural and managerial-level entrepreneurial activities, and future research context can be longitudinal, and provide a more global perspective on women's entrepreneurship. In particular, the research can expand to look at the nature and dynamics of female entrepreneurial activity and the informal female entrepreneurship especially in the developing countries.

Conclusions and Final Thoughts

Growth in the numbers of women in senior leadership positions over the past decade has been agonizingly slow. We will continue to experience more of the same if the World Economic Forum's prediction is right

about global gender parity taking 170 years if growth continues at the same pace (Schwab et al., 2016). Nonetheless, research consistently shows that women's participation in senior roles leads to more positive work environments and increased levels of organizational performance (Herring, 2009; Welbourne et al., 2007; Klenke, 2003; Zhang and Hou, 2012). In addition, Women have been equal to or higher performing than their male colleagues in all subjects and levels of education (Voyer and Voyer, 2014), and have earned more undergraduate, graduate, and doctoral degrees (de Vise, 2010; Gonzales et al., 2013).This paradox of the lack of women in senior leadership positions, even while the value of their presence is so supported (Herring, 2009; Welbourne et al., 2007; Klenke, 2003; Zhang and Hou, 2012), presents ample opportunity for new research questions, and potential for useful answers to these questions.

We encourage future work on the role of gender in cross cultural management, and the impact of cross cultural issues on gender, including all gender perspectives such as gay, lesbian, and transgender individuals. We also hope to see more gender research in mainstream management literature, and to see scholars build on prior research that focused on gender in management as it relates to obstacles and biases faced by females (Adler and Izraeli, 1994, Taylor, Napier, and Blair, 2004), as well as the strengths of women as leaders and the benefits to their organizations (Tung, 2004). Future research would make important contributions in particular if scholars could provide evidence-based recommendations regarding how organizations can overcome the obstacles and biases, and capitalize on the benefits of women in leadership. Instead of only, why are more women not in management and senior positions, and why more women not starting and growing bigger businesses? But in addition, what should be done to address this, and who is responsible for leading the changes? *How* do we achieve gender parity more quickly?

Cross cultural research is undeniably more difficult and more expensive than domestic research in most cases. Nevertheless, modern technology and communication, combined with more advanced empirical tools and a culture of collaborative research, has made it easier than ever to attempt to address these questions. Scholars have the ability to take a leadership role and try to make considerable progress on important gender issues, by adding to a body of knowledge that guides and provides insight for politicians, organizational leaders, students and new hires in the workforce, and many other stakeholder

groups. Be enabling us to compare, contrast, and generalize, cross cultural and international research remains critical to the advancement of knowledge.

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