AMERICAN UNIVERSITY OF BEIRUT

CAREER CALLING AS A LENS TO BETTER UNDERSTAND THE SUCCESS OF WOMEN IN LEBANON

by
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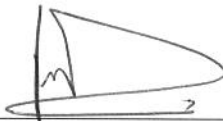at the American University of Beirut

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AN ABSTRACT OF THE PROJECT OF

Marie Josee Georges Youssef   for   Master of Human Resources Management
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Title: Career Calling As A Lens To Better Understand The Success Of Women In
Lebanon.

The purpose of this project is to explore notions of career calling as an extreme subjective conception of career success from an agency-structure lens. In doing so, I will also highlight the macro-level cultural factors and personal factors that may affect the success of these Lebanese woman. The project can usefully assume that the framework of career calling can be nuanced to cater specific cultural orientations and be subjectively malleable through looking at both structure and agency when identifying callings.

The project is conducted using a confirmatory qualitative methodology, drawn from 21 women in Lebanon that were part of the UNESCO report: Career Guidance from the Grassroots: The Stories of 40 Remarkable Lebanese Female Role Models. The results illustrate that the success of women is driven by the subjective perception of their careers as a calling; patriarchy and urf on a macro-level; and the influence of their personal context.

Results show that women's local realities (i.e. patriarchy, sectarianism, culture, urf, war, and religion, as well as and the family structure and support) shape the women's careers allowing for a better understanding of constraints to the career calling view in the Lebanese context. Thus developing a calling is one way to express the women's agency. Most clearly, my results suggest that the notions of career calling are extremely subjective when looking at career success.

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My Beloved Family

CHAPTER I

INTRODUCTION

The literature on careers has usually focused on success in terms of objective or subjective success (Lirio, Lituchy, Monserrat, Olivas-Lujan, Duffy, Fox, Gregory, Punnett & Santos, 2007). Lately, the move towards new career models has led the conceptualization of careers in more subjective terms. New career concepts are emerging that consider careers an extreme subjective orientation; such as protean careers (Briscoe, Henagan, Burton & Murphy, 2012), boundary-less careers (Rodrigues & Guest, 2010) and, most relevant for the current study, career calling (Wrzesniewski, McCauley, Rozin & Schwartz, 1997).

In the following sections I start with an overview of career calling and focus on the reality of career success in the Arab region and Lebanon more specifically. As part of this study I reflect on the notions of career success and the constraints that women in the Arab world and Lebanon face suggesting that these notions may have an effect on the concept of career calling in this region. I suggest further that notions of career calling are related to inner paradigms that will have a positive impact on the individual and society while always referring back to a guiding force that will help this occur. I then position this discussion within the universal career calling literature and suggest that this concept needs to be promoted in this region. To situate my discussion further, I focus on finding the notions of career calling of women in Lebanon based on the data provided by the UNESCO report: Career Guidance from the Grassroots: The Stories of 40 Remarkable Lebanese Female Role Models. In line with Wrzesniewski *et al*. (1997) and others (e.g. Dutton 2001; Hall & Chandler 2005), I approach the calling concept in

a manner that will attempt to explore its presence as an extreme subjective notion of the

career success of these women in the sample found in the publicly available data related

to the UNESCO report. Finally, based on these reflections I can address my research

objectives and detect the salience of career calling.

More precisely, the research attempts to use the concept of career calling as the

foundation of this research through:

- *Exploring whether career calling (and its related dimensions) emerge as salient themes within a qualitative analysis of career success interview data drawn from Lebanese working women.*

- *Exploring the existence of similarities, differences and additions to the dimensions of career calling for these Lebanese women.*

- *Identifying the key macro-level cultural factors and the women's perception of the macro-level context that affect the success of the sample of Lebanese working women.*

This will be achieved through delving into the data with the aim to answer the

related research questions:

- *Within the context of Lebanon, how do working women define success and is there a sense of calling embedded in these definitions of success?*

- *Are there salient themes relating to career calling when these women describe their success or provide advice for other to reach success?*

- *What types of macro-level cultural factors or perception of the macro-level context shape the career success of Lebanese women?*

Particularly, this study will emphasize on the attributes denoted by various

authors and that describe calling and perceive their consequence on the success that

these Lebanese women have realized. More precisely, the research tries to employ the

notion of career calling as the establishment of this study. This will relay our first research question.

In addition, I will investigate if the components of career calling appear as prominent arguments for these Lebanese women. Moreover, I will examine the dynamics that shape the careers of women in Lebanon as defined by various authors taking into account the contradictions that may have an effect on the concept of calling as the central pillar to success in this study. At this point the second research question will be situated.

I suggest that relevant staring points for the calling concept in Lebanon is to consider: (a) the factors that affect the career success of women in the Arab world and Lebanon more specifically; and (b) the evidence that exists for the existence of the career calling perspective and how it shapes the person's career. Taken together, the two considerations outline the broad scope of the current study whereby I will assume a qualitative analysis methodology explicitly targeted at confirming relevant information at both levels of considerations.

On the whole, my aim is to contribute to the calling concept by questioning its existence in Lebanon despite all the constraints women may face, and by critically reflecting on the concept of calling. This framework will help in gaining a more thorough understanding of how women structure the meaning of career success from a new perspective. It aids me to emphasize particularly on the behaviors, actions and strategies that these women have followed to build their personal roads to success.

In order to study the success of women in Lebanon from a calling perspective, I have to define the framework that will show how these women realized success and the main criteria that define calling. As mentioned by the various authors in the region, the career of women is shaped by various factors such as religion and in specific the

Islamic law (Shariaa), patriarchy, sectarianism (Jamali, Sidani & Safieddine, 2005; Afiouni & Karam, 2014; Kazemi, 2000). For this study I will also distinguish the most salient factors on both a personal and macro-level basis that will affect the careers of women in Lebanon. This study will be looked at from the lens of the structure-agency framework developed by Afiouni & Karam (2014), which recognizes the difficulties of the multilevel and dynamic nature of gender-related forces shaping women's roles and responsibilities and ultimately their behavioral patterns. To them the framework represents four key concepts: two types of structure (i.e., mandated and modified) as well as agency and agentic process (Afiouni & Karam, 2014). Mandated structures are the a set of norms and expectations that dictate or prescribe mandated structures (i.e., a set of roles and responsibilities) for associated individuals, prescribing the specific activities and responsibilities that a man (or a woman) should act out or fulfill in a specific context (Afiouni & Karam, 2014). Agency represent the complex realities within which individuals must live and work created by the mandated structures. As a result, the individual is theorized to have the agency to act in a manner which can conform to or deviate from the mandated roles and responsibilities (Afiouni & Karam, 2014). This will result in modified structures that represent personal resolutions of the tensions between variant mandated structures as well as the inherent struggle between agency and the complexities of structures over time (Afiouni & Karam, 2014).

On the other hand, calling as per Hunter, Dik & Banning (2010) is designated by (1) Guiding Force, (2) Personal Fit/Well-Being/Meaning, and (3) Altruism which also reflect the result of contrasting the three calling scales where the four common factors match the designations of Hunter *et al*. (2010). In addition, the calling concept laid out by Hunter *et al*. (2010) will be re-examined in the Lebanese context as to establish sub-categories that reflect the three general categories defined but are in

particular for Lebanon. In this regards, the enactment of a calling can be the product of situational factors and an individual's agency with a context (Hall & Chandler, 2005). People are viewed as active agents capable of genuine intentionality, forethought, self-regulation, and self-reflectiveness (Bandura, 2006), but it is also assumed that this agency is influenced by complex interactions among biological, environmental, and spiritual factors (Chen, 2006; Jones, 1994). Hence, in my study I distinguish calling perspectives through the complex interaction of environmental factors with individual agency in terms of the women achieving their career success.

Endeavoring to go beyond the objective view of career success, in this study I propose that the conception of career success can be shaped through the calling concept which is an extremist subjective approach in terms of looking at one's work as a purpose in life (Hall & Chandler, 2005). For this specific study I will focus on career calling in examining the career success of women.

The consideration of the calling concept is important for a greater understanding of the career success of women from a subjective point of view. Looking at the careers of women from an extreme subjective viewpoint (i.e. career calling) will allow us to look deeper into the success of women through subjective aspects as recognition, accomplishment and achievement, enjoyment, and work-life balance (Sturges, 1999; McDonalds & Hite, 2008) away from the objective view that only relays on factors as hierarchy, salary and status level (Lirio *et al*., 2007; Jaskolka, Beyer & Trice, 1985). This issue is significant for individuals and organizations and human resource developers to outline the necessary ingredients for women career calling in Lebanon, while directing individuals and organizations to the acquisition of such a concept in the field of how women achieve their career success in the region under study.

CHAPTER II

LITERATURE REVIEW

Career Success

Judge, Cable, Boudreau & Bretz (1995, p. 486) define career success as "the positive psychological or work-related outcomes or achievements one has accumulated as a result of one's work experiences" (Tu, Forret & Sullivan, 2006). Miguel (1993) associated career success with hierarchical advancement, a larger income, and increasing recognition and respect from others (Namhee, 2004). Indeed, these two examples are of opposing views and in fact, there are a number of views on career success by diverse researchers. Hughes for instance claimed that evaluating one's career, or the outcome of "career success", has also been explored extensively in the careers literature and is classically defined in terms of objective and subjective success (Lirio *et al*., 2007). Hence, some researchers have focused on career success from an objective point of view while others pinpointed the concepts of subjective career success. From an objective perspective, traditional markers of career success are objective outcomes such as a progression in salary, title and position (Lirio *et al*., 2007). Jaskolka *et al*. (1985) interpret career success as consisting of objective criteria such as salary level and status level. Career success therefore is an integral part of a career and a mechanism that will reflect on the development on one's career.

Sturges (1999) on the other hand, identified criteria that describe the subjective side of career success where these criteria relate to: recognition at work, feelings of accomplishment and achievement from work, influence at work, enjoyment of work, integrity through work and balance of one's home life in the context of working. In this

regard, McDonalds & Hite (2008) pinpointed in their research that subjective success represents less tangible, personal judgments of one's career based on criteria deemed important to the individual. Van Maanen & Schein (1977) say that this internal, subjective perspective of career success is based not so much on objective criteria as on what the individual perceives the criteria to be (Namhee, 2004). The definitions of subjective career success lay at the basis of the concept of calling from an extremist perspective leaving it to be the main concept of this study.

Career Calling

Dalton (2001) claims that the deepest questions in life are spiritual; these questions are extremely personal questions that reflect the search for an ultimate purpose and enduring truths. To Dalton (2001), these questions are: "Why am I here? What am I meant for? What is worth living for? How can I be for myself and also for others? Whom and what do I serve? What is it that I love above all else?" Therefore, these questions can act as a pillar in shaping one's career where Wrzesniewski & Dutton (2001) proposed that employees craft their jobs by changing cognitive, task, and/or relational boundaries to shape interactions and relationships with others at work. These alterations can point towards the design and social environment of one's job, which, in turn, alters work meaning and work identity (Wrzesniewski & Dutton, 2001). Thus, they define job crafting as "the physical and cognitive changes individuals make in the task or relational boundaries of their work" (Wrzesniewski & Dutton, 2001; p. 179). In their job crafting model they focus on job crafting in terms of *(1) the individual motivations that spark this activity, (2) how opportunities to job craft and how individual work orientations determine the forms job crafting takes, and (3) its likely individual and organizational effects capturing a dynamic view of how individuals*

compose their lives and the meaning of their lives by changing their jobs and

themselves within creating different trajectories through an organization and enacting

their work lives differently over time (Wrzesniewski & Dutton, 2001; p.180).

Wrzesniewski *et al*. (1997) describe three distinct relations people can have with their

work: *Jobs, Careers, and Callings*. People who have Jobs are only interested in the

material benefits from work and do not seek or receive any other type of reward from it

(Wrzesniewski *et al*., 1997). People who have Careers have a deeper personal

investment in their work and mark their achievements not only through monetary gain,

but through advancement within the occupational structure (Wrzesniewski *et al*., 1997).

Finally, people with Callings find that their work is inseparable from their life where a

person with a Calling works for the fulfillment that doing the work brings to the

individual (Wrzesniewski *et al*., 1997). To them the *Job–Career–Calling* distinction is

not necessarily dependent on occupation, but rather within any occupation one could

possibly find individuals with the three kinds of relations to their work (Wrzesniewski

et al., 1997).

   The concept of career calling as per Hall & Chandler (2005) holds that one of

the deepest forms of satisfaction or psychological success can occur when the person

experiences work as more than a job or career—when it is a calling. Calling is "work

that a person perceives as his purpose in life" (Hall & Chandler, 2005; p.6). According

to the study of Hunter *et al*. (2010), calling can be categorized into three separate

themes: *Guiding Force, Personal Fit/Well-Being/Meaning, and Altruism*. Guiding Force

denotes God's will and gifts, a sense of destiny, and more general feelings of being

driven or pushed by some unknown force where it corresponds with the idea of a

transcendent or beyond-the-self summons (Hunter *et al*., 2010). Personal Fit/Well-

Being/Meaning on the other hand, reflects a sense of one's job matching, one's own

specific abilities as well as the positive outcomes that are inherent when such a match exits where this theme represents strengths, interests, positive outcomes and an overall sense of well-being and meaningfulness through enjoyment, motivation, purpose and positive outcomes to the idea of optimal fit between the person and his or her career (Hunter *et al*., 2010). Finally, the theme of Altruism denotes positive outcomes for society in a broad sense, as well as helping certain people specifically (Hunter *et al*., 2010).

There is some research which defines career calling more broadly and in terms of an occupation that an individual (1) feels drawn to pursue, (2) expects to be intrinsically enjoyable and meaningful, and (3) sees as a central part of his or her identity (Wrzesniewski *et al*., 1997; Berg, Grant & Johnson, 2010). Duffy & Sedlacek (2007) point out however that the process of searching for a calling is associated with feelings of discomfort, indecision, and identity confusion. Berg *et al*. (2010) asserted that individuals with a calling orientation have their identities and occupations inseparably linked where such individuals instill work with personal and social meaning and perceive their calling as intrinsically enjoyable and as making valuable contributions to society. Moreover, Dobrow & Tosti-Kharas (2011) define calling as *(1) a primarily psychological construct, which is therefore subjective and internal (2) not binary, such that people "have" or "do not have" a calling, but rather spans a continuum from weaker to stronger callings and (3) calling domains can include occupations, volunteer efforts, family, or more abstract concepts such as "sustainable business" or "social justice."*

Dobrow & Tosti-Kharas (2011), Dik, Eldridge, Steger & Duffy (2012) and Dik *et al*. (2012) have developed three separate scales that measure calling and define the extent to which individuals relate to a statement using a pre-defined scales. Juxtaposing

the three scales on calling, we can distinguish similarities especially in the facts that: (1) the 3 scales are based on inner paradigms, which reflect one's subjective and intimate view towards their career; (2) calling is viewed as a spectrum with varying degrees of feelings towards a certain criteria where the measurement of each criteria is not a twofold answer (3) callings are linked to one's identity and view towards success, making every effort to reach one's goal, meaningfulness and enjoyment of one's career and (4) callings also reflect on the benefit the individual's career will provide to the society as a whole.

In addition, Duffy, Bott, Allan, Torrey & Dik (2012) indicate that having a calling that lacks career commitment is linked with a greater likelihood of withdrawing from one's job knowing that the existence of a calling may increase work meaning leading to a higher level of work satisfaction. To Duffy *et al.* (2012), callings are experienced to a similar degree among adults across income levels, designating that the relation of the perception of a calling to job satisfaction is fully mediated by career commitment and work meaning, where living a calling moderates the links of the perception of a calling with career commitment and work meaning. Therefore, we can convey that career-related affairs often relate to aspects that grant a person a greater sense of purpose in their work. Consequently, encompassing the constructs of calling into the career function may have value through incorporating this concept in practice.

However, another facet that is previewed in the calling literature is vocation. Vocation was defined by Dik, Duffy & Eldridge (2009) as consisting of the second and third dimensions of calling. Thus, in reference to the work role, a distinction between calling and vocation was made. Vocation signals the connection of the person to his work for purely internal reasons whereas calling attributes this motivation or connection for working to an external source such as God, a family legacy, or a pressing societal

need (Dik *et al.*, 2009). Calling and vocation hence provide additional means for understanding how a person's connection might be expressed in one's career, with the objective of refining meaning in one's understanding of the role of work in their lives, the motivations behind their attempts to work, the connections between their work activity and their larger sense of meaning or purpose in life, and the broader social implications of their work (Dik *et al.*, 2009).

More precisely, Dik & Duffie (2009) propose that calling and vocation are valuable, inclusive, and cross-culturally relevant constructs that provide a promising template for guiding research and practice that targets individuals' experience of work as meaningful where they add that the terms calling and vocation are used to refer to a sense of purpose or direction that leads an individual toward some kind of personally fulfilling and/or socially significant engagement within the work role, sometimes with reference to God or the divine, sometimes with reference to a sense of passion or giftedness. Hence, their work definition of calling denotes a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation (Dik & Duffie, 2009). On the other hand, a vocation is an approach to a particular life role that is oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that holds other-oriented values and goals as primary sources of motivation (Dik & Duffie, 2009). From this construct we can designate an overlap in calling and vocation but the two constructs can be distinguished. In callings and vocation, individuals connect their work to an overall sense of purpose and meaningfulness toward other-oriented ends, but only individuals with callings recognize the impulse to approach work in a manner stemming from a source peripheral to the inner self.

Women Careers

When examining the literature on success and calling in the context of women's careers, there are a number of interesting studies. According to a study by O'Neill, Bilimoria & Saatcioglu (2004), they found three implications for the management of women careers. First, women tend to prefer a path that is more strategically laid out and where networks are critical to long-term career success, to continue to seek guidance for their career direction and advancement (O'Neill *et al*., 2004). Second, women with more emergent careers should continue to invest in the development of their personal human capital because this appears to contribute most heavily to their satisfaction with career success (O'Neill *et al.*, 2004). Third, it appears that women in the workforce, even those with highly fluid career paths, still largely rely on objective measures by which to gauge their career success where they advised women and organizations to broaden their look into the subjective side of career success (O'Neill *et al*., 2004).

Furthermore, there is research to suggest that socialization processes are particularly relevant when it comes to the career success definitions of men versus those of women (Dries, Pepermans & Carlier, 2008). Stead (2004), for example, claimed that certain cultures limit the desirability and possibility of women pursuing careers in ''masculine" sectors by emphasizing their responsibility as ''wife and mother" (Dries *et al*., 2008), while according to various theorists as Dyke & Murphy (2006) men are ''breadwinners" or ''providers". As a result, and as Eccles (2011) claimed, women's careers seem to be distinct from that of men as a result of various reasons as the woman's role in terms of her career and family. Based on a study by Ezzedeen & Ritchey (2009), where they explore coping strategies devised by executive women in family relationships to advance their career and to maintain career/family balance, they

denote that achieving satisfaction in career and family requires embracing a certain belief system regarding the place of each in one's life knowing that there is a dominance of social support as a resource-enhancing mechanism. Hence, women success embraces different criteria than men. Based on the study of Sturges (1999), women are more likely than men to describe what success meant to them with reference to internal criteria, especially accomplishment and achievement, and intangible criteria, in particular personal recognition; their definition of success was 'broader' in such a manner that career success as just one part of the success they wanted to achieve in their lives. Hence, and in reference to Punnett, Duffy, Fox, Gregory, Lituchy, Miller, Monserrat, Olivas-Luján & Santos's (2007) research, success can be accomplished where women with a high sense of self efficacy, a high need for achievement, and an internal locus of control, can put these to work to achieve success.

Examining the career success of women from a calling perspective and knowing that the feminine look into success is focused on internal criteria, we can denote that callings can be highly associated with the success of women. Being a woman with various responsibilities at home and at work and facing various constraints, the traits of calling especially when it comes to aspects related to the guiding force, fit, well-being, meaning, altruism, having a purpose in life, achievement, self-worth, and satisfaction define her career and become the potency for her to succeed. Therefore, we can indicate that these characteristics that define career success are in fact valid criteria to preview notions of a calling.

The Arab World

In the case of the Arab World including the Gulf region, Saudi Arabia and Middle Eastern Arab countries, women face various authoritarian, sectarian, patriarchal

and dominating structures which place the standards shaping their roles and responsibilities. Jamali *et al.* (2005) noted in their study that constraints in the work culture and at home are exacerbated in an Arab context by the confluence of Islamic values and patriarchy. Karam & Afiouni (2014), have identified seven macro-level factors that are interrelated categories of such macro-level contextual factors that have figured (explicitly or implicitly) in the research on the Arab region: *(1) socioeconomic factors; (2) demographic factors; (3) family networks and interpersonal connections; (4) government, legal frameworks, and legislation; (5) Islam; (6) patriarchy; and (7) Urf.* Hence, Karam & Afiouni (2014) suggest that a person's notion of career success is formed through the dynamic interaction between the complexities of his/her contextual realities and his/her chosen behavioral patterns. The complexities of context, as they argue, are shaped by various salient, macro-level institutions/ideologies (e.g., gender, religion, profession, occupation, etc.) which may often be at odds or contradictory to each other (Afiouni & Karam, 2013).

In the Arab Human Development Report (2009), women in the Middle East are still bound by patriarchal kinship patterns, legalized discrimination, social subordination and ingrained male dominance. According to Metcalfe (2011), current national human resource development (NHRD) literature has not examined gender issues nor considered the governance regimes that shape national HRD systems. Men and women have corresponding but different family responsibilities. The practicalities of the Arab cultures designate women as housewives or household care takers and child raisers where the "man" of the house is the head and his responsibilities reflect financing and protection (Metcalfe, 2011). Male protection is seen as justification for the exercise of authority over women in all areas of decision making that relates to the public sphere (Metcalfe, 2011). Hence, the cultural identity of the Arab world outlines the existing

prospects and limitations of women development (Hutchings, Lirio & Metcalfe, 2012) investigated the nature of women's global work in the MENA region and highlighted global, societal and organizational opportunities and challenges (Afiouni, Karam & El-Hajj, 2013). They conclude that women in both groups believe that work–life balance and general social expectations impact their engagement in global careers generally (Afiouni *et al*., 2013).

The majority of the Arab world is governed by the Islamic law – Sharia by varying degrees depending on the country (Kazemi, 2000; Jamali *et al*., 2005). Some authors have stated that this law discriminates against women (particularly in areas of inheritance, divorce, marriage, and child custody rights) and find specific Quranic injunctions as difficult to reconcile with the concept of gender equality (Kazemi, 2000; Jamali *et al*., 2005). Gender configurations in turn draw heavily on religion, with varying intensities across Arab societies, to govern women's employment patterns and shape the parameters of their activities (Jamali *et al*., 2005). The numerous constraints that women face in the Arab world can result in various limitations that reflect on the career success of women. Consequently, having elements that let her feel guided, motivated, fulfilled and purpose oriented will ultimately provide her with the incentive and determination to compete and reach her goal. As a result, taking the concept of calling to examine how women in this region have made it to success can add to the literature on calling and success.

Lebanon

For this current study I am particularly interested in the structures associated with Lebanese women as well as those associated with gender beliefs in the region. We will hence briefly highlight some of the research literature which has suggested the

status of women in Lebanon. In the case of Lebanon, Jamali (2009) claimed that

Lebanon is among the few Arab countries that have allowed women to increasingly

assume functions outside the traditional mother-home roles in terms of taking care of

the household and raising kids to reach out and achieve success on a professional level.

This is due, they argue, to several reasons, many of which are peculiar to Lebanon as *(1)*

the heavy migration of males, in search of better pay and work opportunities, to the

Arab Gulf oil-producing countries in the eighties and nineties reflected in shortages in

the male working force and catalyzed an influx of women into non-traditional jobs; (2)

the wake of the civil war in 1990, where further economic changes necessitated that

women participate more aggressively in the country's development; and (3) worsening

economic conditions implied that many homes could only survive if supported by dual-

career couples (Jamali, 2009). Hence, we can suppose that noteworthy consideration

has been rendered to the role of women in Lebanon, resulting in a relative advancement

and entry of women into the workforce.

Lebanon's history has been molded by many cultural traditions reflecting the

diversity of its inhabitants. Lebanon's strong historical ties with the western world and

its unique openness also endowed Lebanon with characteristics and traits rarely found

in the region (Sidani, Zbib, Rawwas & Moussawer, 2009). For instance, women in

Lebanon thought positively of their institutions despite concrete examples of subtle

patterns of discrimination, exclusion and marginalization and the fact that they are not

afforded specific support that can help them address pressures and frustrations that they

are clearly facing and feeling (Jamali, Abdallah & Hmaidan, 2010). The majority of the

women in Lebanon moreover expressed a sense of gratitude for employment, coupled

with very low expectations from their business institutions in addressing their

challenges, frustrations, and problems (Jamali *et al.*, 2010).

Hence, and according to a study by Jamali *et al*. (2005), the constraints facing women in Lebanon were pointed out where the strongest obstacles to career advancement are related to cultural expectations and patriarchal attitudes, which emphasize the role of women as mothers and homemakers as well as attitudinal and structural nature stemming from within the corporate environment. This aspect is also accredited by Karam & Afiouni (2014), where they mention that there are generalized patriarchal biases (embedded within cultural, religious and legislative traditions) that restrict the opportunities for women. To them, macro-level factors, which make up the context within which women live and work, shape organizational policies and practices, and therefore, the employment opportunities available to women in any sector (Karam & Afiouni, 2014). In this regard, the risks associated with the employment and advancement of women were deemed to be higher especially that in addition to work, women have additional familial responsibilities, are associated to be more emotional and need to work hard to achieve status and respect. In her study, Omair (2008) shed the light on other constraints of a structural nature, including exclusion from formal and informal networks, the absence of relevant benefits and exclusion from corporate developmental assignments where the corporate cultures are also honed with masculine attributes.

However, the findings in the study of Tlaiss & Kauser (2010), perceived organizational barriers to women advancement in Lebanon, through the organizational structures and practices that govern women, the organizational culture and practices, the difficulties that Lebanese female managers face in advancing, the difficulties women face in building work relationships with others in the organization, and the availability of 'wasta' (Tlaiss & Kauser, 2010). This concept is highly known in Lebanon, where for you to advance and achieve results in your career 'wasta' is essential to understand how

decisions are made, is a force in every significant decision, is one of the key determinants of recruitment and thus of career success (Tlaiss & Kauser, 2011).

In terms of diversity management, Lebanon has overlooked the various pressures on women, and failed to concede to women's needs, including maternity leave, flextime, nurseries or limits on working hours (Jamali *et al*., 2010). In all cases and despite all these constraints a major issue working women face is the multi-faceted roles they have to accomplish that are related to their responsibilities at work and in their family. Hence, achieving a sort of balance is integral to their life where Karam, Afiouni & Nasr (2013) pointed out that the idea of balance should deviate from bi-polarity of achieving a balance to a more web-based formation that adopts a perspective whereby a woman actively seeks to address a multitude of macro and idiosyncratic structures (i.e., roles and responsibilities) through her day-to-day cognitions, actions, and behaviors. This leaves women in Lebanon to have found that it is more optimal to repress ''their diversity'' given the socio-economic context so that they do not challenge the status quo, opting for discrete patterns of appeasement and neutrality that do not pose threats to male dominance, power, and privileges (Jamali *et al*., 2010).

Despite the numerous difficulties and hardships Lebanese working women face as well as the various constraints they face in Lebanon, some Lebanese women have defeated all obstacles and tried to make a difference. Looking at the experiences of women and their path to success will allow us to explore the existence of a calling and whether it is a main motive behind defying all odds and reaching her desired achievements. Having features that provide her with direction, assistance, inspiration, satisfaction and determination will eventually motivate her to reach the desired ends.

CHAPTER III

THE CURRENT STUDY

Taken together this research has been designed to look at the career success of Lebanese women from a career calling perspective. Given the various difficulties that women encounter in the Arab world in general and Lebanon in particular, this study will focus on the characteristics that define calling and distinguish whether they have an effect on the success that the women have achieved. This is in addition to locating the salient marco-level factors and personal factors that may have affected the career of these women.

Methodology

In my study for Lebanon, I focus on the sample found in the publicly available data related to the UNESCO report: Career Guidance from the Grassroots: The Stories of 40 Remarkable Lebanese Female Role Models and qualitatively confirm if the dimensions of career calling emerge as salient themes for these Lebanese women. This sample was used as the publicly available data in the UNESCO Report is based on interviews conducted with 40 women who have achieved success in their careers. In the interviews the women define their journey to success, the meaning to success, the constraints or factors that affected their path to succeed while also providing advice to others on key criteria to reach success. The dimensions of the interviews will act as the basis of my framework in confirming callings these women may have or had to reach their success. In addition, these interviews will also allow me to validate the factors that shape the careers of women and identify if they have an effect on the success of the

sample of Lebanese women.

The sample reflected in the current study includes 21 Lebanese women who have reached a success story in terms of their career. Table 1 represents the women's pseudonyms to allocate the reader with an insight of the demographic characteristics of these women. Of the 21 women, 15 are married, four are single and two did not reveal their marital status. Seven of the married women had zero to two children, while seven women had three to five children. The sample characteristics are listed in Table 1:

Table 1

The Women Demographics

Name	Location	Marital Status	Number of Kids	Education Level	Profession
Dania	Rabieh, Mount Lebanon	Married	2	Business Administration, Beirut Haigazian	Senior Manager at Pricewaterhouse Coopers the Academy, Hazmieh
Hanan	Ras Beirut	Married	4	License from Sorbonnes and Saint Diego State University, Universite Saint Joseph	Actress, Writer, Professor
Rita	Mar Roukoz	Married	2	Translation and Master's in Production, Alba	Executive Producer and Co-Owner at Stoked
Eveline	Beirut	Married	3	Emergency Medicine, Johns Hopkins University, USA	Emergency Physician, American University of Beirut Medical Center (AUBMC)
Soha	Manara	Married	2	Bachelor of Business Administration and MBA	Director of Advancement Services at AUB
Ghida	Haret Hreik	Single	NA	Medical Social Worker, Lebanese University	Founder of Abaad, Furn El Chebbak
Elham	Beirut and Jbeil	Married	2	Bachelor Degree in Literature, Lebanese University and Doctorate degree, History and Archeology Sorbonne, University of Paris, France.	Professor
Amal	Beirut	Married	3	Pharmacy, EMBA	Owner of a pharmaceutical company
Nadine	Achrafieh	Married	1	Audio-Visuals, USJ	Filmmaker
Nadia	Mar Mikhael	NA	NA	BA in Literature, American University of Beirut	Activist, Gender Consultant
Lea	Rabieh	Single	NA	Food Science Management, American University of Beirut (AUB) – Planning to do the EMBA next year	Part-time instructor at AUB and the Innovation Manager at Roadsters and Deek Duke
Nada	Beirut	Married	3	Attended the American University of Beirut, Public Administration	Jewelry Designer
Christine	Hazmieh	Married	2	Nutrition, Food Science, Marketing	Chief Executive Officer at Dunkin Donuts Lebanon & Treats Holding, Semsom
Rima	Tripoli	Single	NA	BBA & EMBA, Saint Joseph University	North Regional Manager at Byblos Bank
Sawsan	Beirut	Married	4	BS Chemistry, MS Nutrition	Dietician, CEO of Diet Center
Sonia	Beirut	Married	NA	BA History of Civilization at Université Saint Joseph	Journalist
Sabah	Zouk Mosbeh	Married	0	BA and MA in Sociology, Commonwealth Open University (online university)	Freelancer
Rana	Beirut	Married	3	Bachelor in Mechanical Engineering and Master's in Engineering Management from the American University of Beirut (AUB)	Founder and owner of "The Little Engineer"
Dolly	Beirut	NA	NA	Law Degree - USJ, Fine Arts Degree - Lebanese University, DEA in Comparative Law - La Sagesse University, EMBA Duke's University Fuqua School of Business	Senior Associate, Head of Aviation Practice at Alem & Associates
Yamama	Houmen	Single	NA	License in Chemistry and Master's, Lebanese University – PhD, Louis Pasteur University, Strasbourg, France	Professor, Kelliye El A'skariye, Nabatieh
Diane	Beirut	Married	3	Marketing and Communication, Université Paris Dauphine	Communication Consultant, UNODC (United Nations Office on Drugs and Crime)

Data Analysis

Through my qualitative research I will look for aspects that denote the meaning of the calling dimension such as inner intuition, happiness, dream, destiny, being driven, being pushed, feeling strong, interested, feeling positive, having a sense of well-being, being meaningful, enjoyment, motivation, purpose, positive outcomes, helpful and providing meaning to the society or community or the like. These words will promote that these women have succeeded through calling factors and altered the factors that shape the society. Factors such as patriarchy, religion, cultural mechanisms, urf and others represent mandated structures that are rigid, and unreflective to one's self, one's effectiveness and efficiency and one's meaning and benefit knowing that I will also pinpoint their existence and intensity in shaping the agency as a calling urge for the women in the study to achieve success in their careers in Lebanon.

The information collected from the UNESCO report: Career Guidance from the Grassroots: The Stories of 40 Remarkable Lebanese Female Role Models will be analyzed in a qualitative manner through the confirmatory thematic analysis method using QSR Nvivo10. With QSR Nvivo10, data can be coded through nodes where each node represents a theme and these nodes can be grouped in parent nodes (QSR International Pty Ltd., 2013). The QSR Nvivo10 software coding mechanism can incorporate: Topic coding—What is the topic being discussed?; Analytical coding— What is this content really about? Why is it interesting? Consider the meaning in context and express new ideas about the data; and Descriptive or 'case' coding—Who is speaking? What place, organization or other entity is being observed? (QSR International Pty Ltd., 2013).

The confirmatory analysis using the edited English version of the interview transcriptions were utilized in this study. The thematic analysis method is used to

identify, analyze and report patterns (themes) within data (Braun & Clarke, 2006). The themes that evolved from the edited interviews were utilized as a basis to create "nodes" within the QSRNvivo10 software. Moreover, I combined the existing nodes from the edited interviews under parent nodes based on the theoretical framework (i.e. dimensions of calling as per Hunter *et al*. (2010), Macro-level Factors as per Karam & Afiouni (2014) in addition to other personal factors that affect woman careers in the region depicted by various authors.

Due to the capacity of QSR NVivo10 to cover a wide range of data, I analyzed together all the data across the 21 edited interviews of the women under the study. I only analyzed 21 interviews from the 40 since I reached theoretical data saturation. According to Morse (2004), theoretical saturation is the phase of qualitative data analysis in which the researcher has continued sampling and analyzing data until no new data appear and all concepts in the theory are well-developed. After the initial analysis, I launched a re-analysis of the statements from the edited interviews where I extracted, moved and re-allocated statements into already existing "nodes" and/or into new "nodes". Where appropriate, some statements were placed into more than one node. For example, a statement such as "Ever since the beginning, I was very passionate about film making and it was always magical for me" was coded in both the "inner intuition" node and the "early calling" node.

The final list of themes was the result of renaming and splitting or merging themes. Thus, for example, initially the sub-categories "Personal Fit", "Well Being", "Meaning" and "Balance to achieve Personal Fit/Well Being/Meaning" were created distinctly. However, later analysis suggested that it should be re-arranged into two subthemes only; namely: "Personal Fit/Well Being/Meaning" and "Balance to achieve Personal Fit/Well Being/Meaning". This process allowed for a deeper understanding of

the data while making sure that the final set of themes was related to the data being analyzed and the organization of the data for it to make sense and exactly match the theoretical framework being confirmed to.

Limitations of the Study

There are some limitations pertaining to this research in what it relates to the composition of the analyzed sample in my research. Explicitly, my concerns derive from the demographic association of my findings to the Lebanese nation as a whole. More specifically, the sample of women under the study live in areas that are considered as urban with access to resources that women in rural areas do not benefit from. Let me take for example education. Women in urban areas have more choices and the openness to attend school and acquire an education while in rural areas many women do not benefit from this resource. Another limitation is level of openness of the cultural context the women live in. For example, factors as urf, family support, family networks and patriarchy are existent across the Lebanese context but may differ when we delve into rural areas or even new factors that shape women success may be triggered.

A final limitation is the level and definition of success that the women have implied in terms of the sample under study. In fact, to these women, success is seen from a high-level context where these successful women are either professionals or have their status in their institutions. But what about other women where success to them is associated on a more basic spectrum as finding a job and not being a housewife or even selling crafts or products that they produce at home?

CHAPTER IV

RESULTS

Table 2 represents a thematic template that summarizes the main categories and sub-categories identified through the content analysis of the 21 out of the 40 interviews used in the UNESCO report: Career Guidance from the Grassroots: The Stories of 40 Remarkable Lebanese Female Role Models. The "Name" section refers to factor under study. The numbers in the "source" column reflect the number of respondents who mentioned a given category. The numbers in the "references' column reflect the number of instances a given category was mentioned, as one category could have been mentioned several time by one single respondent.

Calling

In reference to Hunter *et al.* (2010), calling is categorized into three separate themes: Guiding Force, Personal Fit/Well-Being/Meaning, and Altruism. The analysis of calling resulted in additional sub-categories some of which are unique and relative to Lebanon in particular.

Guiding Force

The data analysis validated that Guiding Force was reflected through Inner Intuition, Early Calling, Patriarchy, Sectarianism and Culture, The Woman's Closed Circle Background, and Rationalization. The most salient factors were Inner Intuition, Early Calling as well as Patriarchy, Sectarianism and Culture knowing that the absence of God as a Guiding Force totally opposes the general definition of the concept of Guiding Force as per Hunter *et al*. (2010).

Table 2

Thematic Analysis

Name	Sources	References
Calling		
Guiding Force		
Inner Intuition	12	23
Early Calling	11	17
Patriarchal Culture	10	20
The Woman's Close Circle	9	15
Rationalization	8	10
God	0	0
Personal Fit/Well Being/Meaning		
Balance to achieve Personal Fit/Well Being/Meaning	15	41
Personal Fit/Well Being/Meaning	12	15
Altruism		
Altruism towards society	12	24
Altruism towards a cause-aim	5	6
Altruism towards one's personal closed circle	5	8
Advice		
Advice that signifies Personal Fit/Well Being/Meaning	18	20
Advice that signifies Guiding Force	3	3
Advice that signifies Altruism	1	1
Macro Level Cultural Factors		
Patriarchy	15	31
Urf	12	16
Women's Perception of the Macro-Level Context		
Experienced Family Support	19	32
Experienced Patrirarchal Culture	17	35
Perception of Urf and Religion	11	20
Experienced War	11	18
Experienced Family Structure Networks and Interpersonal Connections	11	18
Experienced Involvement in the Community	8	10
Experienced Non-Familial Support	8	11

Inner Intuition. Twelve women in the sample expressed that their inner

intuition was the guiding force that shaped their career and success. They had developed

an inner passion for the career path they chose. Their calling was shaped by a dream

they had, their own effort, their aspirations, their vision:

> I wanted to be a different engineer not like everyone else working in a
> limited place or a routine job. I believe that no one influenced me to
> go on this path, I was very determined in becoming a mechanical
> engineer. I think my brain is configured in that way, I could not do

any other major other than Mechanical Engineering. It was in the
blood so it was an easy major for me. Moreover, I feel charismatic to
the field, I talk this language. For me, success is when you draw a
dream or you put high expectations or set a goal, and you work hard to
reach this goal. This is success! (Rana)

From the first year at law school when professors ask us what we want
to become in four years, some students answer 'I don't know' or 'my
father is a lawyer but I am not really into law'. For me it was none of
these cases, I took the decision when I was very young, neither my
mother not my father are lawyers. The only reason behind the fact that
I studied law was the reaction that I had because of what I witnessed,
and the vision I had for the future. (Dolly)

Moreover, women also expressed that the feel of freedom they want to pursue

was something they longed for:

When I was a kid I used to always ask my father if he will allow me to
continue my education and if he will treat me like boys are treated. So
ever since I was a kid I had the sense of freedom and I believe that no
woman or man can truly be free without their moral and financial
independence. I had a strong resolution, and I was always directed at
gaining my freedom (Yamama)

Early Calling. Eleven women mentioned that they had an early calling. Early

calling represents the guiding force these women had from the early stages of their lives

i.e. childhood. These women knew where they wanted to be and what career path they

wanted to go through:

Initially when I was a child I always wanted to be in the movie
industry. Ever since the beginning, I was very passionate about film
making and it was always magical for me. Whenever I read a book -
and I am a strong reader- I always imagined the story in the slightest
details and everything. I think it is something that is innate in me. This
was what I always wanted to be. (Rita)

Since my childhood I was always fascinated by jewelry and carried a
passion for crafts. I learned glass etching, drawing on mirror surfaces,
basket weaving, pottery and other fine arts. My passions since my
early years are what guided me to my adult decisions. (Nada)

Patriarchal Culture. Ten women mentioned that the patriarchal culture they

live in has shaped their career and guided their calling. These three factors are present at

the heart of the Lebanese society as mentioned by various authors as Jamali, Karam &

Afiouni. These factors have helped the women defy all challenges imposed by the

structure, culture and mechanism of the society to reach their calling:

> It is super stressful, because you are up against very difficult systems and you are investing a lot of your personal self. When I talk about violence against women, which I do very publicly and openly, I am talking about something very dear to me; I am talking about myself and my family and friends. Especially that in Lebanon, nothing changes. It created my career, culture and society. It made me want to be an activist. When I realized that sectarianism in Lebanon is so bad and when I understood oppression, I started seeing it, I started understanding a lot of things I have been through as systematic oppression. But what I realized, there is something wrong with the society and culture, it helped a lot. (Nadia)

> Each time I close a big transaction, it is a big challenge for me because I am working mainly with men and with international firms and companies. I was chosen as the only woman among men as a business woman, and recently I was selected as a community ambassador. (Dolly)

In addition, various women indicated that patriarchy was to their advantage in

the sense that not being the breadwinner of the family let them take more risks to reach

success in their careers:

> Luckily I am not the breadwinner in the family. Since my husband is the breadwinner, this of course has helped me make my career moves. (Amal)

> I do not consider myself as the breadwinner of the family. I was lucky it was my father, then after he passed, it was me for a short while then it was my brother. (Sabah)

Moreover, an additional factor that reflected as a guiding force for women was

the cultural mechanism in Lebanon and its implication that a working woman has to

play various roles on the professional and personal level:

> Work for me is very important for me, and so is personal development, however when you decide to have a family and raise kids you cannot leave them at home all day and go to work. However I put my family first and so paid the price in my career. I started my business because I did not want to stay at home and do nothing. And now I am trying to change the law regarding women's rights in Lebanon. (Diane)

> I think it is not easy for a woman to be in my position. I also play roles in my house: the mother, the father, the driver, the cook. So indeed we have many roles, but because we have many roles we develop good management skills. The manager of a company could be a great manager at home so I do not think that there is a big problem with regards to this. (Rana)

The Woman's Close Circle. Nine women also explicitly mentioned that their close circle in terms of their family, co-workers or other people that are close to them have acted as the Guiding Force for them to achieve their calling:

> Being in this line of work, I think my dad influenced me a lot. The only positive role model I can think of is my dad. The other thing that he really made me look at was that 'be good at what you do, money is not very important, it is what you do that is much more important'. (Dania)

> During my third year at university, a colleague (who also was a social worker) was hosted by the University for a Seminar on violence against women. She inspired me and really at that moment I felt that I wanted to be like her, I want to do what she does and I was very moved by the topic. That is when I found out I wanted to dedicate my life to this field, it is the cause that I really wanted to work on. (Ghida)

Rationalization. Eight women talked about rationalizing that their career was a calling for them. Rationalization mainly reflects that a woman and during a later stage in her career discovers that the career she is prospering and succeeding in is a calling:

> I was never sure about medicine to begin with. So when I went to medicine school I was not really excited about any of the tasks. When I went into emergency medicine it was the first place where I felt we were doing not only diagnostics. So I felt it was a place where there was a lot of medicine but also a lot of this stream lining operations management. The other appeal of it is that it provides a good work-life balance. You work in shifts and after your shift, your pager is off and you do not have patients to follow up on and no one calls you at home, so I felt like it would strike a good balance between family and work. (Eveline)

> Looking back at my 20s, I realize that my career plans are not at all what I have imagined they would be. At that time, I just thought I would work in retail pharmacy, gain the experience and open my own pharmacy. Now I realize that I am more passionate about the business aspect of the pharmaceutical industry and I increasingly enjoy dealing with international companies, the challenges of marketing, the

> interaction with people in the field, the challenges of working with employees, creating plans and creating a team. (Amal)

Personal Fit/Well Being/Meaning

The second factor in Hunter *et al.*'s (2010) model, the factor Personal Fit/ Well Being/ Meaning were revealed in the data analysis knowing that a new theme specific to Lebanon has emerged. Balance to achieve Personal Fit/Well Being/Meaning, was detected as a salient theme for a woman to reach her calling in Lebanon.

Balance to achieve personal fit/well-being/meaning. The main and most salient aspect that represented the idea of the Personal Fit/Well Being/Meaning is having a balance. Fifteen women claimed that a job that will serve them the balance between their various responsibilities in life both on a professional and personal level reflects a job that personally fits them, has a meaning and tailors their well-being:

> On the personal level, it is when I am able to manage my business and personal life, it is when I go home and forget all the work issues and problems and try to live my life with my whole family, my mother, my cousins, etc. And when I see that they are proud of me and I am a support for the family, this is success. Because part of the success for me is giving everything the necessary time to accomplish it, the day I mix my personal life with my work will be the day that I fail and this will ruin everything I am doing. (Dolly)

> Success is the balance between my work and the rest of my life. It is a balance between my financial and emotional sides, between family, social events, my personal self-esteem, and self-fulfillment. My roles are many: parent, wife, entrepreneur and social roles like charity work. This extends to being a member of my family as well, including my mom and sisters and that small community. (Nada)

Personal fit/well-being/meaning. Personal Fit/ Well Being/ Meaning according to Hunter *et al.* (2010) signify the match of a person in terms if abilities as well as the positive outcomes that are intrinsic when such a match exits. Thirteen women were represented in this theme reflected in their strengths, interests, positive outcomes and an overall sense of well-being and meaningfulness through enjoyment, motivation, purpose

and positive outcomes towards their careers. Some illustrations on this category are:

> Success for me is being happy, really happy. No matter what it is, when you are happy, doing what you are doing, for me you are successful. If I did not have this love, what I consider to be the real support, I would not be able to do what I am doing because a filmmaker is very fragile; sometimes you do not know what you are doing. Sometimes you have very little confidence or very little faith in what you are doing. (Nadine)

> On the other hand, success on the personal side is to reach the utmost level of purity and spirituality, surrounding all my relationships with acceptance and love. I still have that feeling before going to class as if it is my first time teaching, which makes me work and prepare even more. I derive joy and pleasure by working in this way. (Elham)

Altruism

In the case of the Lebanese women, altruism was detected on three levels: Altruism towards society which was the most salient factor, Altruism towards a cause-aim and Altruism towards one's personal closed circle. Altruism in general signifies positive outcomes towards another end.

Altruism towards society. Twelve women pinpointed the importance of the outcomes generated from their work towards the benefit of others in the society. The statements below appropriately illustrate the idea behind altruism towards society:

> I like working in the civil society, and I felt that defending my society and improving the role of women and trying to show the real image of the power of women in business could be done through being a lawyer. I see myself successful when I can help someone and I see a big smile on their faces. Success is also when I feel that I can share the knowledge and this is really dear to me, each time I participate in a workshop or teach trying to help them have their own way and clarify matters for them and make them stronger, this is success for me. (Dolly)

> It has been a lot of fun, it is a brand that I really like a lot because it is flexible and you can do a lot of things with the product, I always call them 'happy products'. When you drink a cup of coffee, you smile; this is how you start your day. When you bite into a doughnut you automatically have a smile on your face. This is one of the reasons why I like the brand. So it is just achieving something for us, for the country, for the planet now with Green Falafel and for the people who

are working with us. (Christine)

Altruism towards a cause-aim and towards one's personal close circle. From the altruism part of calling, two more factors were detected that are considered more or less specific to the sample of women in Lebanon. Five women mentioned that part of their calling is Altruism towards a cause-aim:

> People call me an activist, and now it is solely how I see myself. Activism is continuing in something, in a cause. It is the bigger picture and the vision of how work should be done in Lebanon when it comes to ending violence against women and achieving gender equality (and really achieving it not only pointing it out but actively searching for solutions). (Ghida)

> Another reward is when we get patients with severe medical states and we reverse their state so they no longer need medicine so we, in a way, save their lives. (Sawsan)

The other kind of altruism detected was towards one's personal closed circle as family and co-workers reflected through the below statements:

> So I decided to take another route to help and create new opportunities for our family. So I had to change my career into something I liked. I always enjoyed crafts and design. Therefore, I followed my interest in jewelry design and I started exhibiting locally in 2004. (Nada)

> On a business level, success is doing something to create something, to create opportunities for the people that are working with us because no one can succeed on their own. For me success is a team success. We are 400 people now and everyone wakes up every morning to be able to make this a success. (Christine)

Advice

Women were asked to give advice in terms of their career success. The analysis of this part was in coherence with the three categories of the calling model by Hunter *et al*. (2010): Advice that signifies Personal Fit/Well Being/Meaning, Advice that signifies Guiding Force, and Advice that signifies Altruism.

Advice that Signifies Personal Fit/Well Being/Meaning

The most salient theme in the advice section was the one directed towards providing other women with advice on how to achieve success and hence reach their Personal Fit/Well Being/Meaning. Eighteen women directed their advice towards the aspect of finding one's fit, meaning and wellbeing in the career to be chosen as a way to reach success and personal satisfaction:

> Go back to yourself, and really know what you really want to do. It is really important for you to be happy in life and do the things that you like. So look out and then look back in, and then make the decision. Go for it! Even if you did not do it from the first time, like what happened to me, go for it at any point and just do it. Do really the job that you like. (Rita)

> Ask yourself what is it that you love to do. That is, when you wake up every day, what kind of career do you see yourself having that will add positivity and enthusiasm rather than a burden? Ask yourselves what gives you the most pleasure. And also, do not always base your decision on what the market needs. (Elham)

Advice that Signifies Guiding Force and Advice that Signifies Altruism

Advice that indicates Guiding Force and Altruism was not as salient as Advice that signifies Personal Fit/Well Being/Meaning. The results show that three women provided advice that signifies Guiding Force and only one woman provided advice that denoted Altruism.

Macro-level Cultural Factors

In reference to the seven macro-level factors that are interrelated categories of such macro-level contextual factors distinguished by Karam & Afiouni (2014), that have figured (explicitly or implicitly) in the research on the Arab region, the sample of Lebanese women reflected two factors: Patriarchy and Urf. This section looks at both patriarchy and urf from a macro-level and general perspective aside from their personal

backgrounds.

Patriarchy

Patriarchy represents the masculine culture in terms of occupying roles of leadership, authority, and control knowing that they hold authority over women in her life and at the workplace. This aspect denotes male rulings and privilege leaving the female role as a subordinate. In this category 15 women mentioned the effect of patriarchy on career success in Lebanon. In general the women defined patriarchy in terms of inequality in terms of several factors such as leadership, positions, privileges men get over women and pay levels:

> I perceive discrimination at the pay level: men usually get more than women for doing the same job. Nonetheless, the situation is ameliorating since we began to see women as General Managers but this is at a very low percentage. When it comes to teaching allocation and scheduling, men and women get the same rates. At the committee level there is no gender inequality. It is mainly manifested at the pay level, men are always highly paid. (Rima)

> Of course there is an inequality regarding salaries for example. But of course I notice that there is a general inequality. For example, as a woman dealing with men, you are not taken seriously; they always ask to talk to your husband. (Diane)

Urf

Urf represents the customs or conventions that institute the outline of acceptable norms of behavior in a community. Twelve women conveyed the effect of Urf on the career success of women in Lebanon. Some of the statements include:

> I was very good at school in the sciences, and when you are first in your class your parents and people around you always say 'you have to become a doctor or an engineer'; that was the stereotype in Lebanon. (Soha)

> Family and kids are always the most important. You have to remind yourself at all times that family comes first. Having your own company gives you somehow more flexibility to handle things easier with your family. (Amal)

Women's Perception of the Macro-Level Context

The women's perception of the macro-level context in relation to the model of Karam & Afiouni (2014) in what it pertains to these Lebanese women on a personal level has also shown to shape their success mostly in terms of their experience of the Patriarchal Culture, their perception of Urf and Religion, the Wars they experienced, their Involvement in the Community, the Family Support they went through, their Family Structure Networks and Interpersonal Connections as well as the Non-Familial Support they received. The sub-categories under this category are reflected through:

Experienced Patriarchal Culture

The Patriarchal Culture that the women in Lebanon have experienced showed to be salient a factor that triggered their success. Seventeen women have mentioned that the patriarchal structure that can be reflected through a sectarian mechanism and the composition of the Lebanese culture have prompted their career:

> The most challenging period was or still is in my cultural field; more specifically the men in our society. I had to face the men, the machismo of this field. It was and it still is very hard. I learned that if you are not the subordinate of the man he will molest you all your life. (Sabah)

> Fattal Group called me from France and offered me a position. They told me that because I am a woman I cannot take a very high position so they offered to give me a high salary yet I would be working under the supervision of men. I refused the offer and that was the reason I started my own business; I did not want to be hindered because I am a woman. (Diane)

On the other hand, some women pinpointed that the patriarchal culture in Lebanon did not affect them personally in their careers. This can be illustrated through:

> I do not perceive any inequalities between men and women. I do not support feminist movements since I do not feel any inferiority related to my gender. Sometimes I used to attend meetings in which I would be the only woman, and this was never a problem for me. I am treated as any other individual is, regardless of my gender. I never felt that I was fought or resisted because I am a woman. (Yamama)

> For me every person is a person, irrelevant if they are a man or woman, and they have to put limits even to the culture around them. If they are convinced of what they are doing and they are convinced it is the right thing to do, I do not think culture has any negative impact. The positive thing in Lebanon is having this family spirit that is very important and we try to maintain it at home. (Christine)

Perception of Urf and Religion

Urf and Religion were perceived by the women under the study also as salient factors. Eleven women exhibited the effects of urf and religion on their careers:

> Obviously, being a veiled woman is challenging but I did not let it stand in my way. I believed in my capabilities and learned that people are willing to look past your exterior as long as you prove to them that you are a capable and compassionate person. I aspired to become a health care professional during my youth but my family encouraged going into pharmacy because they believed that with this profession I could open my own pharmacy and work in a safe environment that was suitable for a woman. You hear that a lot, especially for girls, so this is how I ended up in pharmacy truly. (Amal)

> It is very difficult to have a successful career in Lebanon because we live in a country where referrals play a very big role. In order for people to have a good career path in this country, if they do not have someone to push them, it is tough. (Lea)

> Society might not consider that I am successful in my personal since I did not get married; I wanted to but I refused to under certain circumstances. However, I believe that my professional success has compensated for that 'lack' in society's perspective. (Yamama)

Experienced War

On a personal level, the war in Lebanon these women have experienced, both the civil war and the 2006 war, had displayed consequences on the career of the women. Eleven women exhibited the effect of war both on a positive and negative level through:

> During the war I had accumulated rage in my heart and I was looking for a way to channel my anger and what I was feeling, so I started writing (stories, poetry, a journal). Through my socio-political work during the war, I managed to meet people such as Marcel Khalife and Botros Rouhana who were in the early stages of their careers. They used to fuse the Lebanese reality with their work, in the form of songs and theatrical experiments. (Hanan)

> So after the Beirut Marathon, in the 2006 war, I had a bit of an awakening. The war was weird because I was without a job for a while and I was just sitting at home doing nothing, and I realized that there is something wrong in this country, very fundamental about my own beliefs about the country. So what happened was I had two weeks of a weird transformation and I decided to quit my job, and start doing activism, and that is what happened. (Nadia)

Experienced Involvement in the Community

Involvement in the community also had an effect on the career of women especially in terms of the positive meaning it provides and the altruistic means it conveys. Eight women revealed the importance of their community involvement:

> I am also a very active member in society, I dedicated almost half of my time doing social work. (Elham)

> And now I am trying to change the law regarding women's rights in Lebanon. The law is not righteous and not fair to Lebanese women and some things need to be reconsidered. (Diane)

Experienced Personal Background and Environment

The personal background and environment the women lived in showed to have a great effect on their success. In particular, Familial Structure, Networks and Interpersonal Connections, Familial Support as well as Non-familial support. These factors reflect the background and environment these women live in.

Experienced Familial Support

Familial support the women have experienced implies that the family support these women have is a main factor for them to reach career success. Familial support was denoted by nineteen women as a factor that allowed them to reach the career level they achieved:

> I have my family as my support. They help me with small tasks during the day because of my rigid work schedule. On the personal and family level, for sure they were my main support. (Rima)

> My second husband was very understanding and respected my freedom. When I used to come back home at 1 am sometimes, I would

> find him still up, waiting for me so we can go have dinner together. My grandfather (my mother's father), father and husband provided me with this kind of support. Especially my grandfather who was also my friend; he used to share his expertise with me and was extremely open-minded, and this was conveyed to me. (Sonia)

> My parents were a huge support for me because they endured a lot with me; they endured my long absence from home. On the personal level, my mother taught me valuable things and she gave us the opportunity to study rather than leave us at home to work. (Yamama)

Experienced Familial Structure, Networks and Interpersonal Connections

The family structure, family network and interpersonal connection also denote an impact on the personal background and environment of women in Lebanon in order to achieve success. Eleven women noted the effect of their family structure, networks and interpersonal connections when talking about their success. In terms of family structure, the women talked about the effect of their familial constitution on their careers:

> The second challenge was my marriage; my husband is from a different sect and that was a big problem back then. I introduced him to my parents and it took a while for them to approve, but when they did we travelled to Cyprus (around 40 years ago) and got married under civil law. (Elham)

> I was raised in a conservative family and I was the only female child in a family of five. I got married at 18 years old and left Lebanon right after high school and went with my husband to the USA. I had my first child when I was 19 and at the same time I was enrolled in a pharmacy school. (Amal)

In terms of experienced family networks and interpersonal connections, the below was mentioned by women:

> My father was a well-known and trusted person, so it was a good push when people heard that his daughter was opening Diet Center. (Sawsan)

> I was raised in a very educated environment; my father is educated, my mom is educated and her brothers and sisters have received their degrees from Europe. (Yamama)

In terms of family structure and its effect on the career of women, the main

concerns were directed towards being a mother and a working woman:

> Life sometimes compels you to give importance to certain things at
> the expense of others. Working in the media does not involve any
> fixed shifts, so you never really know what time you will finish work
> and if you will have time to do other things. The truth is that my
> career has taken over a big part of my personal life. I was never a
> traditional mother and up till now I still do not know how to cook, I
> had help that took care of that because I never really had the chance or
> time. (Sonia)

> When I had three kids and I could not find the professional people to
> carry on and keep on working or developing the business the way I
> want, I was obliged to close the business so I reached a point where
> either I had to close the business or launch a new initiative at that
> time. Since I was engaged with three kids that need my full support, I
> had to close it down. (Rana)

Experienced Non Familial Support

Non-Familial support represents the support a woman has experienced from

her co-workers, friends or any other person that is not part of her family. Eight women

stated that to reach the level they are at today, non-familial support was a main

mechanism for their success:

> I had the support of my former boss, George Tohme. I have always
> been lucky to have great support from those who report to me and
> those whom I report to. (Soha)

> On a professional level, the support from my team is essential since I
> cannot do everything. I sometimes delegate some of my crucial
> responsibilities so that staff members feel more involved, engaged and
> productive. (Rima)

CHAPTER V

DISCUSSION

This study has examined how women in Lebanon achieve their career success through the calling mechanism from an agency-structure lens (Afiouni & Karam, 2014) with an indication to the various contexts the women live in, in terms of: macro-level factors, perception of the macro-level factors and advice they furnish to others.

Among the three categories of calling: Guiding Force, Personal Fit/Well Being/Meaning as portrayed by Hunter *et al*. (2010), the most salient dimension in my data is Personal Fit/Well Being/Meaning. This dimension is nuanced through two sub-categories. This nuance especially in terms of the balance sub-category reveals its importance when it comes to studying the career calling concept in Lebanon along the effects of the personal background of the women namely the support mechanism including both familial and non-familial support. On the whole, the general theme Personal Fit/Well Being/Meaning is so dominant in both its nuances that it is also reflected and signified in the advice that the women provide to others to reach success. The importance of highlighting this theme is clear in terms of the various research studies that preview that Lebanon is more open as an Arab country to western mechanisms in terms of women assuming roles beyond their familial responsibilities as pointed by Sidani *et al*. (2009) and Jamali & Sidani (2009). In this regards, women are given the privilege to reach out the professional world, endeavor its challenges while also being committed to their roles as housewives or a mothers. This of course is despite the various constraints as culture, patriarchy and structures that may negatively reflect on her advancement (Jamali *et al*., 2005; Karam & Afiouni, 2013; Omair, 2008). As a

result, achieving a balance between professional and familial responsibilities while ensuring personal fit, well-being and meaning will allow women in Lebanon to take advantage of the openness to western cultures and defeat the constraints they will face to reach advancement. Given these results, the research on calling in Lebanon can be directed towards studying specifically and on an individual basis the notion of personal fit/well-being/meaning as a trigger for these women to reach out for success while locating the extent to which balance is an important factor in the success formula.

The two other dimensions of calling: Altruism and Guiding Force also appear in the study. In the Altruism dimension, the sub-category Altruism towards society was the most outstanding knowing that this is also shaped by the personal background of the women and in specific the appearance of the sub-category Involvement in the Community. This sub-category signals a pure calling theme when studying women in Lebanon achieving their career success. Altruism towards society is reflected in the "Altruism" section in the model of Hunter *et al*. (2010), in addition to other authors as Berg *et al*. (2010) and Dobrow & Tosti-Kharas (2011) where they noted calling represents the social meaning a person achieves through making valuable contributions to society through efforts directed reach social justice. Consequently, the absence of research in the region and Lebanon towards altruism women contribute can take a new path of research and study especially as it can be an additional role women play along their roles and home and in the workplace.

In terms of Guiding Force; Inner Intuition was the most apparent sub-category followed by Early Calling; Patriarchal Culture; and The Woman's Close Circle. Inner Intuition previews an alignment with the notion of vocation described by Dik *et al*. (2009) where it signals the connection of the person to his work for purely internal reasons and represents the of the second and third dimensions of calling. This was

signaled for example through the quote by Nadine:

> So I had this dream, never knowing if I was going to be able to do it or not. My dream was to make a film one day. I was in Cannes, Cannes was my biggest dream and I did it! (Nadine)

Vocation therefore can signify a new complementary look to comprehend how women express their career success from a calling perspective. This can be done through understanding the role and meaning of the women's careers in their lives, the motivations and the tools to overcome the barriers in their attempts to success and the connections they have between succeeding in their professional life and their overall context. As mentioned by Dik *et al*. (2009) individuals with vocations recognize the impulse to approach work in a manner stemming from a source peripheral to the inner self. The vocation aspect in itself can be hence a significant topic to be researched further in Lebanon and the Arab region in general.

The other nuances in Guiding Force also depict the importance of this dimension when looking into the calling of Lebanese women especially that these sub-categories were reflected in both the macro-level cultural factors (Patriarchy and Urf) and personal perception of the macro-level factors (Experienced Patriarchal Culture, Perceived Urf and Religion, Experienced War as well as Experienced Family Structure Networks and Interpersonal Connections). As a result, knowing that various authors in the region have discussed these themes in terms of women careers as Karam, Afiouni, Jamali & Sidani, in addition to their prevalence in my current study especially in terms of the triangulation shown in my results, I can claim that Guiding Force is a well surrounded and structured dimension in the study of career calling in Lebanon. However, further research needs to be conducted to realize the efficiency and effectiveness of this triangulation in terms of shaping the calling of women on three levels; the Guiding Force theory level (Hunter *et al*., 2010), macro-level factors (Karam

et al., 2013) as well as my current findings.

In order to attend to the research questions, the results have shown that: (1) The view of career success as a calling reflects a mere subjective look into career success especially on the levels of balance to achieve personal fit/well-being/meaning, inner intuition, early calling, rationalization and altruism in relation to the results of this study; (2) The importance that macro-level and personal factors have in shaping women's careers; and (3) The interaction between the first two points when individuals enact their careers due to a calling also reflect on the environment in which they live in. Through the enactment of their calling people exercise agency through the interaction of their self-efficacy beliefs, outcome expectations, and personal goals related to particular tasks they face in the career decision-making and planning process (Dik, Sargent & Steger, 2008). Most clearly, my results suggest that the notions of career calling are extremely subjective when looking at career success. Many of the quotes incorporated in this study portray well this extreme subjectivity and display how various factors both on a macro and personal level engage together when confirming the existence of a calling. In light of this involvedness, attempts to identify various calling criteria affected by the macro and perception of the macro-level factors is challenging if one wants to preserve the essence of the calling on a one dimension basis. Take for example the sub-categories "Inner Intuition", "Altruism towards society", and "Family Support" identified during the analysis. If presented as individual calling criterion, one is tempted to assume that the woman has only one reason that promoted her calling leaving us with a loss of meaning to the essence of the calling mechanism which involves three aggregate levels. However, for many of the women in my sample the confirmation of the existence of a calling secured a wide-ranging, multifaceted, and exceedingly subjective notion that involved various calling factors shaped by both the macro and

personal spheres that affected the woman's success.

> I had a dream and I was determined to fulfill it. This dream was to
> start up my own business and to be involved more in efforts related to
> improving my society and taking a role in my community. I decided
> to leave work which was a hard decision for me considering I had
> worked so hard to help launch and start up the company. However,
> with the support of my family, I decided that it was time to let that
> stage of my life go. Although I passed through many hardships to get
> there and although it is still the beginning, I am glad that I am finally
> fulfilling one of the major dreams of starting my own company.
> (Amal)

Additionally, what intensifies the complexity of career calling in Lebanon is the dynamic and evolving nature of constraints women face. This is the how of the structures that are imposed on the women and that affect her calling. Ballout (2008) mentions that that individuals in Arab countries in are likely to integrate their different roles, as opposed to segmenting roles as is found in many other cultures such as in the United States. In light of my study on Lebanon and seeing that balance to achieve Personal Fit/Well Being/ Meaning along the significance of the women's close circle, is apt to enhance the pervasiveness of altruism and work life balance in the conceptualization of career calling.

As evidenced by the results and the overall data from the edited interviews, the stories that describe the women's journey to success are varied. The paradoxes and variations in the journeys of women included in this study show that calling is a main criterion to overcome the structure and reach success. This notion is important to reflect on where I emphasize the need to study both structure and agency together when confirming career calling. Subjective malleability as indicated by Afiouni & Karam (2014), has profound implications on the way career success is conceptualized in that it is intimately tied to an individual's agency and his/her ability to overcome relevant structures.

Aside from the specifications of my career calling findings in Lebanon, the results of the study show a group of factors that affect the women's career success, confirming the importance of the context in shaping their career callings. The stories of how these women have made it to success mirror explicit salient factors in Lebanon: patriarchy, sectarianism, culture, war, family and the woman's close circle, as well as achieving work-life balance. These are secured in the pillars of the research study: calling, advice, macro-level factors and the women's perception of the macro-level context. Actually, the results show that the success of women is driven by the subjective perception of their careers as a calling; patriarchy and urf on a macro-level; and their experience or perception of the macro-level context they live in. Moreover, the findings highlight the effects of the agency and structure as depicted by Afiouni & Karam (2014). The structures are in specific the patriarchal culture, urf, war, and religion, as well as and the family structure and support that shape the women's careers allowing for a better understanding of constraints to the career calling view in the Lebanese context. In sum, developing a calling is one way to express the women's agency. The structure-agency lens used in this study explained in fact the real links that regarded the path to success, closes the gaps that may question the reasons behind categorizing success of women in Lebanon as a calling i.e. extreme subjective view and not an objective career success mechanism. As a result, further studies that relay an agency-structure lens in the study of calling can be conducted on various cultures as to depict the existence of calling or lead to comparative calling approaches across culture.

CHAPTER VI

CONCLUSION AND AVENUES FOR FURTHER RESEARCH

In this project I have attempted to contribute to the current research on the career calling concept as per Hunter *et al.*'s model (2010) by suggesting a more developed conceptualization of calling from an agency-structure lens (Afiouni & Karam, 2014). To do this I have suggested a number of new core nuances of career calling. Namely, I have laid out Inner Intuition, Early Calling, Patriarchal Culture, The Woman's Close Circle, and Rationalization as new parameters that signify Guiding Force; Balance to achieve Personal Fit/Well Being/Meaning as a new factor that denotes Personal Fit/Well Being/Meaning as well as Altruism towards society, Altruism towards a cause-aim and Altruism towards one's personal close circle as nuances that imply Altruism. The most salient results were mainly Balance to achieve Personal Fit/Well Being/Meaning, Altruism towards society and Inner Intuition, Early Calling, Patriarchal Culture. I have also looked into the effects of the macro-level factors defined by Karam & Afiouni (2014) in addition to the women's perception of these macro-level factors in terms of calling. The results showed that Patriarchy, Urf, Family Support, Religion and War are the most salient in terms of their reflection on the achievement of the women's calling. On a final note, the women under the study have provided advice for others to reach career success where I have also triggered calling notions in the advice they claimed especially on the level of Advice that signifies Personal Fit/Well Being/Meaning.

In conclusion, I believe that analyzing the data that reflect the journey of the women through a qualitative confirmatory approach while realizing the nuances of

career calling through the agency-structure framework has implied the existence of career calling in Lebanon and has verified that career calling can be catered to specific cultural orientations and is subjectively malleable (Afiouni *et al*., 2014). The definitions of career calling found in the literature review were general and un-localized to a certain culture or country. I propose that career callings can be nuanced through adding sub-categories to the general model of Hunter *et al*. (2010) matching the specifics of the macro-level and perception of the marco-level factors that make up the culture under study. This finding can be taken into consideration for further studies reflecting the calling concept in other cultures around the world. I also demonstrated that career calling is subjectively malleable in terms of the importance of looking at both structure and agency when identifying callings.

Furthermore, in accordance with my study, I believe that localizing career calling in terms of various cultures and contexts should necessarily engage three levels of analysis (i.e. theory level, macro-level factors shaping the context and individual perception of the macro- level) as well as focus on both the environment itself that the women live in, its constraints as well as her inner paradigms. Perhaps the most pressing issue for true localization broadly concerns the different factors and allocations that will affect women in pursuing their callings. To localize, career calling needs to be contemplated on many fronts. This suggestion thus will let me reflect, on the interconnections between gender, contexts and mechanisms as well as career success in the region to be studied. This suggestion also leads me to reflect on the role that women as well as culture can play to facilitate gender-equity in the workplace as well as on the national/regional front. Here, we first consider issues relevant for Lebanon. Focusing locally, efforts can be aimed at enhancing the role of women within institutions. To do this, institutions can work to improve access to employing women, and providing them

with access to managerial level positions. There is a need for a specific gender-related mechanisms that will allow women development, retention and work-life balance plans that will allow women to prosper and accommodate their experiences and cultural expectations. As a result, improvements made on an institution level can hence reveal best practice issues of women success and act as a role model for other to adopt and contemplate hence reflecting a change or alteration mechanism reflected on the national/regional front. Decisions concerning such accommodations will involve, no doubt, heated debates in adopting a position on how will institutions accommodate women success? And how will this accommodation reflect on the society as a whole despite all the constraints that women face to reach their calling? Will these mechanisms embed a new career orientation that will allow women to prosper in a more salient and easy manner to achieve their calling? These examples of debates and questions need further attention and reflection to develop an effective local mechanism that reveals the existence of calling as a means to reach career success.

From a practical HR perspective, distinguishing the existence of career calling as an extreme subjective notion of career success while considering the impact of the macro-level factors and the perception of the macro-level context on the career success of women in Lebanon is needed to generate a more unbiased and justifiable employment framework. The fundamental part that HR practitioners can perform is to convene the working environment structures in terms of the factors that affect the women pursuance of their callings and hence allow for better structures that will overcome the constraints women face. Likewise, in accordance with the career calling model for Lebanon, I believe that putting gender neutral and calling represented HR policies and practices into place should focus on the institutional HR context especially when it comes to recruitment, development as well as performance management. In

terms of recruitment, HR practitioners need to consider the inclusion of interview and assessment mechanisms that reflect the career calling pillars and notions which in fact parallel and co-integrate with the behavioral and competency mechanisms used. On a development level, a suggestion would be to reflect on the mentoring and developmental systems inside the institution with mechanisms that allow gender equality, cater gender needs and allow a more sustained and clear path for women. When it comes to the calling mechanism, HR practitioners shall develop a workforce that embraces the calling concept, knowing that the calling mechanism will result in positive outcomes in the workforce as motivation to perform and satisfaction as a result of their inner paradigms reflection especially when we allocate the themes of Personal Fit/Well Being/Meaning and Altruism. This suggestion also leads us to reflect on the role career calling can play to facilitate progress and improvement within the institution itself in a manner that will enhance and initiate individual performance and hence reflect on the institutional system as a whole as well as on the national front.

Therefore, focusing on HR-related efforts from a calling perspective can be directed towards uplifting the success agenda within an institution. To do this, HR practitioners can work to advance admittance, development, retention and management of women in specific through missions that recognize and succeed to contain the proficiencies and cultural expectations disposed on them in Lebanon while also focusing on the women's callings on its various levels. Decisions concerning such adaptations will result undoubtedly in various deliberations and considerations that are at the basis of the Lebanese context. For example, how will HR practitioners develop calling mechanisms and defy the patriarchal structure found on the institution and national level? Besides, when catering a gender oriented situation, how will HR practitioners respect the different accommodations needed to surround women success

while ensuring an equality rapport with males? Such considerations and inquiries require imminent consideration and significant contemplation to cultivate valuable local HR practices.

My aim in the current project was to provide insight on how women in Lebanon have made it to success. To do so, I adopted an agency-structure framework in looking into the career success of women from a calling perspective. This project takes into account the complexity the macro-level and the personal backgrounds imposed on the women. To better portray these relevant factors, I observed and used a multilevel model and related discussion that revealed all the factors that may affect women success in Lebanon which in fact may assist researchers to better conceptualize the experiences of women reaching success in Lebanon. I hope that this work provides groundwork for future research and theory development for researches and studies concerned with career success and career calling in this context.

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