Women at work: A Muslim perspective

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By

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My family – Mummy. Shukran for all that you do for us. Shukran for the happiness, and joy you show when we succeed. Shukran for being our voice of reason and for giving us the support we need in all aspects of our lives. We love and appreciate you. Daddy. Shukran for always telling me "You can be whatever you want to be, gender means nothing". "If anyone can do it, you can." I believe that these words were crucial to my upbringing and played a pivotal role in my success thus far. Shukran for everything, for helping mom raise me into the woman I am today. Love you always.

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Shukran and thank you to everyone that has played a role in this journey.

"I AM BECAUSE YOU ARE"

LIST OF ISLAMIC PHRASES

Allah   In Islam, Allah is God.

Din   Din in Islamic text, translated loosely, implies religion. However, in Islam, the term din comprises "mutual obligation, submission or acknowledgement, judicial authority and natural inclination or tendency".

Eemaan   Eemaan, in Islamic text refers to the upholding of the Islamic faith.

Fardh   Compulsory acts all practicing Muslims must follow.

Fiqh   Fiqh refers to gaining deeper insights and knowledge of Islam.

Hadeeth/Hadith   In laymen terms, Hadeeth refers to a collection of words and teachings related to the Prophet Muhammad (SAW), narrated by his companions.

Hajj   In Western terms, Hajj is the pilgrimage to Makkah. Muslims, with the means to do so, must perform this compulsory act as it is one of the five pillars of Islam.

Quraan   The Quraan is the primary source of religious knowledge in Islam.

Salaah   Salaah refers to the five Fardh prayers, each practicing Muslim must perform.

Saum   Saum or fasting in the month of Ramadan, is compulsory for all practicing Muslims, health and age permitting.

Shahaadah   The first pillar of Islam affirming that there is no God, but Allah and that the Prophet Muhammad (SAW) is the final messenger of Allah.

Shari'ah   Shari'ah refers to the Islamic laws governing the lives of all practicing Muslims.

Sunnah   Sunnah refers to the teachings and practices of our beloved Prophet Muhammad (SAW).

Zakaat   Charity, one of the five pillars of Islam. It is the duty or responsibility of all Muslims to be mindful of the needs of others and to share their wealth.

LIST OF ABBREVIATIONS

BWA   Business Women's Association

FF   Family Factors

IF   Internal Factors

OF   Organisational Factors

OSS   Organisational Success Strategies

SABPP   South African Board for People Practice

SAW   Salla Allahu Alayhi Wa Sallam (May the blessings and peace of Allah be upon him)

SESRIC   Statistical, Economic and Social Research Centre for Islamic Countries

SF   Social Factors

SI   Success Indicators

SWT   Subhanahu Wa Ta'ala (The most glorified, the most high)

ABSTRACT

Globally, women, including Muslim women face challenges advancing within their careers. This is supported by research focusing on the advancement of women. However, a paucity of research exists, focusing on the factors contributing to specifically the success and advancement of Muslim women. This study therefore explored the factors impacting on the experienced career success of women, particularly Muslim women and sought to identify additional barriers faced by Muslim women in the work context. In addition, the study identified interventions that can be used to enhance their success. For the purpose of this study, experienced career success referred to the subjective view of success individuals hold of themselves in relation to their careers.

The target population of this study included women and men, irrespective of religious orientation or ethnic profile who reside and work in South Africa (n=243). A self-administered online survey was developed and distributed via an electronic link to individuals within a professional network as well as on various social media platforms. In addition, the study was subjected to various statistical analyses, including an Exploratory Factor Analysis, Reliability, Multiple Correlations, and Group Comparisons using ANOVAs, Tukey HSD, Independent Sample t-tests and Cohen's d. Moreover, the qualitative analysis included ATLAS.ti, a manual search and the use of word clouds to extract themes that were highlighted or emphasised in the empirical study.

The main findings of this study suggest that there are various factors impacting on the experienced career success of Muslim women. Positive significant relationships were found between Internal Factors and Success Indicators, indicating that the higher the level of motivation, the more successful are Muslim women. In addition, Organisational Factors and Success Indicators showed a positive relationship, implying that the importance placed on career-related interventions and commitment from top management influence the success of Muslim women. A significant relationship was found between Organisational Success Strategies and Success Indicators which means that the more aware and exposed Muslim women are to the identified career-related interventions, the greater their success.

No relationships were evident between gender and success, nor were differences found in the responses of men and women, contrary to the perception that the extent to which the factors apply to men and women are different. Furthermore, a model was developed based on the theoretical underpinnings and empirical evidence to assist in understanding the factors impacting on the experienced success of Muslim women. Additionally, strategies in the form of recommendations were advised with the aim of enhancing the experienced success of Muslim women. This study contributes to the body of knowledge relating to the advancement of Muslim women in the South African context.

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INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION AND OVERVIEW

In the words of Tian Wei (2014), *"Any society that does not harness the energy and creativity of its women is at a huge disadvantage in the modern world".*

This study focuses on women, specifically Muslim women. Although there are many studies, including those written by Ballakrishnen, Fielding-Singh and Magliozzi (2019), von Bergen and Bressler (2019), Ud Din, Cheng and Nazneen (2018) and Doubell and Struwig (2014) that explore the experiences of women in the workplace as well as the barriers and challenges faced by women, there is a paucity of research focused on Muslim women explicitly and the additional challenges they face. This study therefore seeks to explore the experiences of Muslim women in the workplace taking into consideration the unique cultural and social contexts that Muslim women navigate in their personal and professional lives. In the context of this study, the experiences of Muslim women are not only explored from their perspective but also from the perspective of other Muslims and non-Muslims.

Every religion is unique and has its own principles, practices, values and norms. Defined, Islam refers to a way of life. Muslims believe that there is one God (Allah) and that Nabie Muhammed (Salla Allahu Alayhi Wa Sallam herein referred to as SAW) is the final messenger (Nomani, 1979).

This Muslim faith is grounded in the teachings of the Holy Quraan (Holy Book), the Sunnah's (Practices of the Prophet) and the Five Pillars of Islam. These include the Declaration of Faith, Prayers, Charity, Fasting and Pilgrimage (Nomani, 1979). The Islamic Law developed from these teachings and pillars and comprises of Shari'ah and Fiqh. Shari'ah refers to a set of principles that govern the moral and religious lives of Muslims. It provides a framework of the divine guidance of Allah (God) that represents how Muslims across gender, race or age should lead their lives. Fiqh refers

to a deeper understanding that is based on detailed Islamic sources and includes the process of gaining knowledge of Islam (Stacey, 2018).

According to the teachings of Allah (Subhanahu Wa Ta'ala herein referred to as SWT) and the Quraan that was revealed to the Prophet (SAW), men and women are equal (Quraan, Ali Imran, no date). However, contrary to the Quraan, different interpretations exist in relation to gender roles and expectations within Islamic and Western communities (Seta, 2016). As previously mentioned, Muslim women may experience unique challenges in the workplace due to the cultural and social environments that may influence their behaviour.

As mentioned, every culture has its own set of beliefs and values and followers engage in different types of behaviour. These behaviours may seem normal in one culture but uncharacteristic in another. According to Bornstein (2012), cultural influences occur even before birth and include behaviours that are culturally promoted or inhibited.

Role expectations being one of these influences, are often predetermined by culture. Many of the behaviours and practises acknowledged by children are taught, based on interaction at home, school or society, and therefore flow from culture. For example, culture and religious discourse communicate certain values and norms that provide guidelines in respect of the behaviour between genders. As such, there are differences between what is permissible for boys yet unacceptable for girls (Neculaesei, 2015). Society in general, irrespective of culture sets certain norms regarding the roles and expectations of men and women.

Many young girls are taught from an early age to behave in certain stereotypical ways for example, being kind, compliant, soft-spoken, being seen and not heard. Additionally, should girls or women act differently to cultural or societal expectations, they are met with disapproval (Frankel, 2014).

Moreover, women in general face additional personal and professional barriers such as a lack of exposure to empowerment, inclusivity, career advancement, developmental and promotional opportunities. Other challenges include discrimination in terms of pay, position, religion, cultural practices and stereotypes (Bosch, 2017;

Heilman, 2012). In many respects, the media plays a role in shaping the perceptions others have of Muslim women. Muslim women are often portrayed as oppressed, conditioned, weak and in need of being saved, all of which can lead to negative stereotyping and religious discrimination in and outside of the workplace (Seta, 2016).

According to Osman Ibnouf (2015), in the workplace, and irrespective of religious or cultural backgrounds, women do not enjoy similar opportunities awarded to men. Although it is acknowledged that progress has been made in lessening the gender equality gap, gender equality remains a global priority. Despite more women being in pursuit of educational and employment opportunities, they remain less likely to participate in the labour market (Osman Ibnouf, 2015). Companies such as Google, Facebook and Pinterest have taken additional strides in the advancement of women by utilising Human Resource Management strategies. Facebook and Pinterest have for example, ensured that at least one woman is interviewed for available positions (Noe, 2020).

Many developing countries, such as South Africa, have made more progress in terms of gender equality due to additional equal educational opportunities, employment and labour laws as well as less restrictive social norms regarding paid work. Although the gender gap has become smaller in developing countries, women still work mostly within the informal employment sector as contributing family workers rather than in mainstream positions such as management (Osman Ibnouf, 2015).

Contrary to the South African situation, in countries in the Arab states, Northern Africa and Southern Asia, low participation and high levels of gender disparities exist and are expected to exist in the future. This is due to restrictive gender and cultural norms. Women residing in these regions prefer to work but due to the above-mentioned restrictions, are unable to access educational and paid employment opportunities (Osman Ibnouf, 2015).

Due to this study taking place in South Africa, it is necessary to consider statistics surrounding South African women. These statistics present a bleak picture. For example, and as tabulated below, in 2018, Sub-Saharan Africa recorded the third-largest gender gap in the Global Gender Gap Report. In 2017 and 2018, in terms of

the economic participation of women, South Africa was ranked 89th and 91st respectively. In terms of educational attainment of women, South Africa ranked 64th in 2017 and 72nd in 2018. Two years later, South Africa was ranked 92nd in terms of economic participation and 69th for educational attainment of women (World Economic Forum, 2018).

Table 1.1: Global Gender Gap Report – South Africa 2017 to 2020

South Africa Ranking	2017	2018	2019	2020
Economic Participation	89	91	92	92
Educational Attainment	64	72	67	69

Source: Adapted from The Global Gender Gap Report 2017 to 2021

Taking the above into consideration, organisations have placed various strategies in place to improve the career success of women in general. These include the following: learning and development opportunities (Loutfi, 2001; Wirth, 2001), networking opportunities (Johns, 2013; Tharenou, 1999), supportive work environments (Chinomona, Popoola & Imuezerua, 2016; Schmidt & Duenas, 2002), and mentoring and coaching (Helms, Arfken & Bellar, 2016; Johns, 2013).

As previously stated, more women are entering the workplace which brings a new set of challenges. In the past, the traditional role of women included mostly childbearing, preparing food and a host of other household responsibilities (de Bardin, 2019), however, in contemporary times, both Muslim and non-Muslim women are playing a more active role in society and the business arena. As seen above, these changes are taking place at a slow rate. According to the US Equal Employment Opportunity Commission (2011) in Reeves, McKinney and Azam (2012), many employed Muslims continue to be treated unfairly and unequally in the workplace.

Many factors contribute to and maintain prevailing social perceptions. Media coverage, social interaction, socio-cultural influences and bias including stereotyping, prejudice and discrimination contribute to perceptions that people hold of a particular person, group of people, or situation (Bergh, 2017). Culture and ethnicity are prominent elements in perception as both provide a personal and social identity, status, roles, expectations and conditions across the lifespan, which form the basis of life and work

values (Bergh, 2017). In this study, the above-mentioned biases and career inhibitors are explored as they give rise to the main problem.

This study is aimed at identifying the factors contributing to success as experienced by women, including Muslim women within the South African workplace. The study explores the experiences and potential challenges faced by women, including Muslim women, in the work context in terms of the roles, duties, responsibilities and expectations. The experiences and potential challenges are seen in cognisance of the unique cultural and social contexts that women need to navigate in their personal and professional capacities. Lastly, this study seeks to aid in the development of strategies to promote the inclusivity of women, and specifically Muslim women in the South African workplace.

1.2   THE CONTEXT OF THIS RESEARCH

This study focuses on the experienced career success of women, specifically Muslim women. As such, the context and background need to be further discussed in accordance with the country, in the case of this study South Africa, in which experiences of Muslim women are being explored.

1.2.1   South Africa: An overview

As previously mentioned, South Africa has a history of Apartheid fuelled with racial discrimination. Consequently, countries no longer invested in South Africa, and changes were therefore inevitable. Many Muslims fought against the Apartheid regime, including the politician and activist Ahmed Kathrada and lawyer and activist Dulla Omar (Isilow, 2021). The abolishment of Apartheid led to many advancements and these included three capitals cities, nine administrative divisions and eleven official languages (SESRIC, 2019). Three percent of South Africa's 60 million population profile are Muslim (Isilow, 2021).

1.2.2   Islam in focus: South Africa

Statistics are important, especially when drawing conclusions about a specific population. However, according to Tayob in Vahed and Jeppe (2005), statistics do not reflect the qualitative experiences of being Muslim in South Africa or any other country. Further research on the experiences of Muslim women is necessary as the majority of the current literature focuses on the hijab (head covering) and not on the experienced success of Muslim women. In doing so, one can identify whether other factors, additional to the physical play a role in the experiences of Muslim women, in both a professional and personal context.

According to SESRIC (2019), the majority of Muslims in South Africa reside in urban areas such as Cape Town, Durban, Gqeberha (formerly Port Elizabeth), East London, Kimberley, Pretoria and Johannesburg. Islam was brought into South Africa via three streams, namely, the involuntary migration of slaves in the 1860s, as merchants and traders in the 1880s, and as political prisoners and exiles during Apartheid (SESRIC, 2019). Of the 176 Indian labourers and traders who arrived to work in Natal, about seven to ten percent were Muslim. After 1994, about 70 000 to 100 000 African Muslims and Indo-Pakistani Muslims came to South Africa for economic reasons. These statistics seem minimal, but it should be noted that Islam is the fastest growing religion in South Africa (Haghnavaz, 2014). The reasons for the growth in numbers can be attributed to the following:

- Refuge from drug and alcohol addiction, moral erosion and corruption (SESRIC, 2019).
- Active preaching of Islam (SESRIC, 2019).
- Christianity's perceived association with Apartheid and white supremacy (Goba, 1995).
- Exposure of exiled South Africans to Islam (Vahed & Jeppe, 2005).
- Role and contribution of Muslim activists and organisations during Apartheid.

The next section focuses on the migration and integration of Muslims followed by a section discussing perceptions of the socio-economic status of Muslims in South Africa.

1.2.3 Integration of Muslims into South Africa

South Africa, known for its rich cultural diversity is home to all religions. As previously mentioned, Christianity is the largest practicing religion in South Africa and Islam accounts for approximately three percent of the population. It is perceived that South Africa is one of the most accommodating countries in the world, albeit its challenges, as people are free to practice and enjoy their religious rights (Isilow, 2021; SESRIC, 2019).

Based on the results from SESRIC (2019), the majority of the Muslims who participated in the survey indicated that the main advantage of living in South Africa was the religious freedom to practice Islam. Furthermore, respondents felt that they were accepted and treated equally in South Africa and the majority (approximately 70%) felt that they were accepted as equal citizens in the country, yet 12.3% of individuals disagreed with the statement. Aligned with the above, the majority of Muslim respondents were of the view that they shared a strong sense of belonging, while 15.1% indicated a weak sense of belonging.

As can be seen from the discussion, the majority of South African Muslims who participated in the above-mentioned study, were more than satisfied in respect of how they were viewed, treated and integrated into society, despite their current challenges. While Muslims seem to be well integrated into the South African community, the next section focuses on the socio-economic status of Muslims living in South Africa, with reference to employment and educational levels, and some challenges experienced in these respects.

The next section focuses on the socio-economic status of Muslims living in South Africa.

1.2.4 Perceptions: Socio-economic status of Muslims in South Africa

This section will briefly examine South African unemployment statistics followed by the occupational and educational contributions made to the economy, as well as key

challenges faced by Muslims in South Africa, to gain an improved understanding of the socio-economic status of Muslims in South Africa.

South Africa currently has one of the highest unemployment rates in the world, with the official national rate at 34.5%. This challenge is faced by many South Africans, irrespective of religious orientation. However, more women than men are unemployed (Statistics South Africa, 2022). This is important to note on the basis that women, in particular Muslim women are the focal point of this study.

Considering unemployment, the percentage of Muslim people unemployed is lower than that of the rest of society. The majority of the Muslim participants in the SESRIC 2019 study were employed (27.1%), self-employed (24.6%) or currently studying (27.6%). Seven and a half percent of respondents indicated that they were housewives and 7.3% were unemployed. Respondents were further asked to identify the key obstacles in finding employment. It was revealed these were a lack of jobs, struggles in obtaining residency and a permit, inadequate or irrelevant education, not knowing the right people, age, lack of work experience and disability. It is noteworthy that a few people (5.7%) mentioned discrimination against Muslims as a challenge (SESRIC, 2019).

The SESRIC (2019) results further indicated that the majority of the Muslim participants believed that unemployment, a lack of solidarity amongst Muslims and crime and safety are the biggest challenges facing Muslims in South Africa. These are aligned with the reasons provided for the unemployment statistics raised above.

In terms of occupation, older Malay Muslims are known for their trade as artisans in carpentry, electrical and plumbing, whereas Indian-Muslims are mostly known in two sectors, labour and trade. Malay Muslims of the younger generation are pursuing careers in business, IT and academia and Indian-Muslims are to be found in professional careers such as law and medicine (SESRIC, 2019).

Regarding education, South African Muslims have three main challenges, namely low educational attainment among African Muslims, low attainment of higher education of Muslims, and gender inequality and low attainment among female Muslims.

Interestingly, and despite the above-mentioned, the responses revealed that Muslims in South Africa are well educated. Of the respondents, 43% completed secondary school, 34% graduated from university and 9% were in possession of a post-graduate qualification (SESRIC, 2019).

According to Vahed and Jeppe (2005) and aligned with one of the challenges identified, many Muslim girls, including those in South Africa, are not afforded the opportunity to further their studies due to the belief that the education system will 'corrupt' them. One of the participants, conceded that even though Muslims are well educated, and attainment levels are higher, this is not true for both genders. Furthermore, the participant stated that women are marginalized and even though changes are taking place slowly, gender imbalance in Muslim communities, especially Indian Muslim communities are still rife. The next section provides a chronological overview of the studies conducted on Muslim women and in relation to career success.

1.2.5 Studies of Muslim women in South Africa and abroad: Career success

Various studies have been conducted on Muslim women over the last century. However, most of these studies focused on the hijab worn by Muslim women, although limited studies have been done to explore the experienced career success of Muslim women in the South African context. Table 1.2 highlights the studies specifically focusing on career success of Muslim women.

Table 1.2: Studies focused on Muslim women career success/advancement 2011 – 2022

Date	Place	Author	Title
2011	Britain	Shaikh	Educational attainment and career progression for Muslim British women: Some challenges and opportunities
2012	Indonesia	Azmi, Ismail, Basir	Women career advancement in public service: A study in Indonesia
2013	UAE	Tlaiss	Women managers in the UAE: Successful careers or what?

2014	Malaysia	Sulaiman, Ahmad, Sbaih, Kamil	The perspective of Muslim employees towards motivation and career success
2022	Indonesia	Adhiatma, Althof, Triantiani	Islamic human values for career adaptability and career success of millennial generation

As can be seen from the above, limited research has been conducted on the experienced success or advancement of Muslim women. Considering the diverse nature of the South African population and the increase in Muslim women entering the labour market, a gap has been identified. Questions arise such as: Do Muslim women experience the same or similar challenges when compared to women in general? Are there additional factors that organisations should consider in enhancing the experiences and success of the Muslim women currently employed by them? These questions give rise to the main problem that follows.

1.3   RESEARCH FOCUS

The introduction provided the background to the study. The following section guides the research and includes the main problem, sub-problems and objectives relative to the study.

1.3.1   Main problem

Having stated the contextual background and considering the paucity of research on Muslim women, the main problem of the study is to identify whether Muslim women experience additional barriers due to their unique cultural background in the workplace and to further provide recommendations based on the findings of this study.

1.3.2   Sub-problems

To address the main problem of the study in a logical manner, it was divided into sub-problems (theoretical and empirical), as stated below.

Theoretical sub-problems

Sub-Problem 1

What is the nature of Muslim women based on the religion of Islam?

This sub-problem was addressed by a thorough literature study on Islam as a religion and the role of Muslim women. As the focus of this sub-problem is on religion, the use of older and seminal sources is evident.

Sub-Problem 2

What factors influence the career success of women in general?

The study included a literature study to examine personality theory and cross-cultural studies, and to identify internal and external factors that can promote or hinder the career success of women in general.

Sub-Problem 3

What are the current strategies used by organisations to develop the career success of women in general in the workplace?

As mentioned above, a thorough literature study was conducted to identify the current strategies used by organisations to develop the career success of women in general.

Empirical sub-problems

Sub-Problem 4

What factors influence the career success experienced by women?

This sub-problem was addressed empirically by means of a survey aimed at Muslim women, non-Muslim women and men across industry, with the aim of identifying perceived factors influencing the career success experienced by women in the South African workplace.

Sub-Problem 5

What factors influence the career success experienced by Muslim women?

This sub-problem was addressed empirically by means of a survey aimed at Muslim women, non-Muslim women and men across industry, with the aim of identifying

perceived factors influencing the career success experienced by Muslim women in the South African workplace.

Sub-Problem 6

To what extent do the identified factors influence the experiences of career success of Muslim women in the South African workplace?

This sub-problem was addressed in the empirical study through the questionnaire by determining the extent to which respondents agree that the factors identified in the literature study influence the career success of Muslim women in the workplace.

Sub-Problem 7

To what extent do the strategies identified address the career success of women in general?

This sub-problem was also addressed in the questionnaire. Respondents were asked to indicate the extent to which their organisations utilised strategies for addressing the career success of women, as identified in the resolution of sub-problem 3.

Sub-Problem 8

Is there a relationship between strategies used to promote the career success of women and the career success experienced by women in general, and Muslim women in particular?

This sub-problem was addressed empirically by means of a questionnaire aimed at Muslim women, non-Muslim women and men across industry with the aim of identifying the strategies used to promote the career success of women, and Muslim women in the South African workplace.

Sub-problem 9

Is there a relationship between selected biographical data such as ethnicity, gender, marital status and experience of integration in the workplace and the perceived career success of women, and Muslim women in particular?

This sub-problem was addressed empirically by means of a questionnaire aimed at Muslim women, non-Muslim women and men across industry with the aim of establishing whether a relationship exists between selected biographical data,

experiences of integration in the workplace, and the perceived career success of women, and Muslim women.

1.4 RESEARCH OBJECTIVES

The following objectives are derived from the main problem which aims to identify whether Muslim women experience additional barriers due to their unique cultural background in the workplace and include theoretical and empirical aspects.

The **research objectives** of the study were therefore to:

- Provide a critical analysis of Islam including the status of Muslim women as defined by Islamic philosophy.
- Explore how gender differences are explained in personality theory and cross-cultural studies.
- Explore the general influence of culture and personality on the behaviour of women.
- Identify factors influencing the experienced success of women, including Muslim women.
- Identify the current strategies used by organisations to develop the career success of women, including Muslim women.
- Determine the relationship between selected biographical variables and perceived integration in the workplace and experienced career success of women, and particularly Muslim women.
- Determine the relationship between strategies used by organisations and the experienced success of women, including Muslim women.
- Propose recommendations based on the key findings of this study.

1.5 CONCEPTUAL FRAMEWORK

Based on the above-mentioned sub-problems, objectives and readings for the purposes of this study, a conceptual framework for the study was configured. Figure 1.1 provides a conceptual framework for this study.

Figure 1.1: Conceptual framework

Factors influencing experienced success of women in general and particularly of Muslim women		Experienced success
Internal factors **External factors** **Organisational strategies** **Biographical data**		**Experienced Success may include:** **Financial independence** **Job security** **Physical safety** **An established career network** **Support** **Recognition** **Growth** **Self-fulfillment**
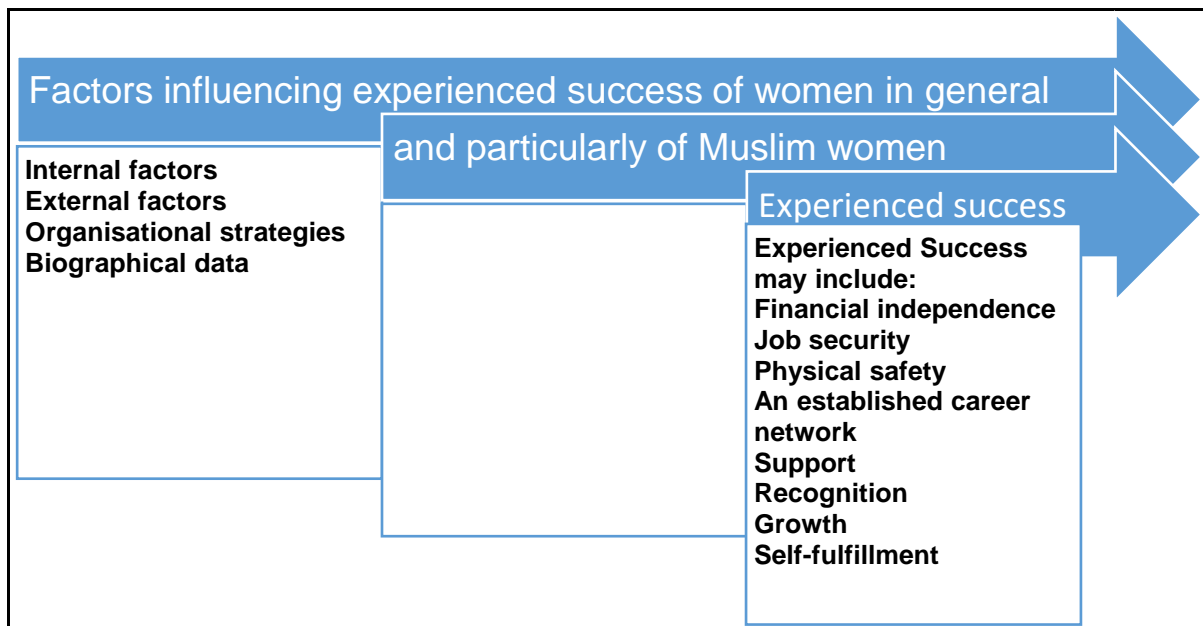
A conceptual framework is often used in quantitative research (Green, 2014). In research, a framework provides a skeleton of the problem, assumptions, factors, theories and beliefs which informs the research project. This framework (Figure 1.1), reflecting factors discussed in the introduction to the study, was used to guide the research and served as a guide for the development of the survey as the data collection tool. The independent variables are internal factors, external factors, organisational strategies and biographical data. Internal factors include psychological aspects such as motivational factors of self-esteem, locus of control, goal setting and a section on guilt, shame and anxiety. External factors include social views, family relations and the organisational factors. The dependent variable, experienced career success refers to the subjective view of individuals based on their idea of success. As stated in the introduction, the above-mentioned factors could influence the experienced career success of women, including Muslim women in the workplace.

1.6 SIGNIFICANCE OF THE RESEARCH

More women, including Muslim women are entering the labour market compared to that of previous years (Osman Ibnouf, 2015). Various perceptions exist regarding the role of Muslim women in the workplace. These perceptions are informed by means of

conceptions and misconceptions held by Muslims and non-Muslims regarding the religion of Islam and the role of Muslim women in society and in the workplace.

The aim of this study is to identify the factors contributing to the experienced success of Muslim women. The study can reveal unique challenges experienced by Muslim women and can be used as a guide by organisations to create a more conducive, diverse and inclusive culture and environment for women, including Muslim women in which to flourish and attain success.

The results of the study will yield the following benefits:

- Greater awareness of the role, duties, responsibilities and expectations of Muslim women based on cultural and social determinants.
- Proposed strategies to increase the active participation of Muslim women in the economic market and workplace.
- Promotion of inclusivity, diversity and equality which advances social cohesion in society.
- Promotion of the active involvement of diverse, talented individuals across societal, racial, gender and cultural divides with the aim of enhancing global talent.
- Promoting an inclusive, united and normalised work environment, especially in the South African context.

Additionally, and more importantly, this study is aimed at identifying additional factors influencing the experienced success of Muslim women in and outside of the workplace.

1.7   DEFINITION OF SELECTED CONCEPTS

For this study, the following key concepts are clarified:

1.7.1 Islam

As stated in the introduction, Islam is a way of life. Muslims believe that there is one God (Allah) and that Nabie Muhammed (SAW) is the final messenger of Allah. Islam follows the teaching of the Holy Quraan, the Sunnah's and the Five Pillars of Islam (Rauf, 1984; Nomani, 1979).

1.7.2 Muslim women

The study focuses on working Muslim women, referring to working women who practice the religion of Islam.

1.7.3 Culture

Culture is defined as the beliefs, practices and relics of a group, whereas society refers to the social structures of the people who share those beliefs and practices. Neither culture nor religion can operate in isolation (Little, 2014).

1.7.4 Roles

- Role identity

Attitudes and behaviours are associated with a given role. This implies that when a given role changes, so do the attitudes and behaviours associated with the role (Bergh, 2017).

- Role ambiguity

Role ambiguity occurs when roles are not clearly defined and this often leads to individuals feeling frustrated, stressed, confused and dissatisfied (Rhoads, Singh & Goodell, 1994).

- Role conflict

In general, people have different roles including being an employee, husband/wife, brother/sister, parent/child. Role conflict emerges when these roles clash and conflict with each other (Bergh, 2017).

1.7.5   Social identity

Social identity refers to an individual's knowledge that he/she belongs to a specific group or social class (Stets & Burke, 2000). Work-life balance stressors such as role identity and conflict could have extended effects on both work and home life.

1.7.6   Career advancement barriers

In this study, career advancement barriers refer to the challenges experienced by women in the workplace which prevent them from progressing and advancing. These challenges could include a lack of career advancement, promotional or developmental opportunities, discrimination in relation to pay, position and religion (Bosch, 2017; Heilman, 2012).

1.7.7   Perception

Perception is defined as a selective and subjective process. An individual organises and interprets sensory information to make sense of the environment. Often, people use this limited information to form judgements about others (Bergh, 2017).

1.7.8   Experienced career success

The term success takes on different meanings for different people. Career success can be either objective or subjective. Career success in its objective sense refers to a positive psychological result related to work (Metelski, 2019; Sobal, 2005; Judge, Cable, Boudreau & Bretz, 1995). For this study, experienced success refers to the subjective view of individuals based on their idea of success. This could include status, self-development, meeting basic needs, or material success. In respect of this study,

success is defined, based on the perceived experience of success and what it means to Muslim women in particular.

1.8   DEMARCATION OF THE STUDY

Demarcating the study permits the researcher to focus on achieving the objectives of the study. The focus of this study is therefore on identifying the factors that contribute to the career success of Muslim women in the work context. In addition, only topics related to this study are included.

1.8.1   Content focus

The study will further focus on the experienced success of women, and particularly that of Muslim women. Furthermore, Muslim philosophy, culture and principles, societal and cultural influences on behaviour and the factors that influence the experienced success of women will be explored. The study will further identify the current strategies used by organisations to promote the career success of women.

1.8.2   Geographical demarcation

The empirical study was conducted in three major areas of South Africa, namely Nelson Mandela Bay, Cape Town and Johannesburg. An online survey was launched in the above-mentioned areas on an electronic platform called Question Pro, with potential to reach or include respondents from anywhere in South Africa at the time of the study.

1.8.3   Target group

As previously mentioned, a link to the survey was sent to respondents (Muslim and non-Muslim), sourced from professional networks and included individuals across gender, occupation, industry, levels and location.

1.9 ASSUMPTIONS

The following assumptions apply to this study:

- It is assumed that misconceptions could exist regarding Islam and Muslim women. This assumption is based on historical divisions based on ethnicity, culture and religion found globally, which could limit diversity at all levels in an organisation.
- It is also assumed that culture influences the way people think, feel and act.
- It is assumed that various factors influence the progressive career success of women, and particularly that of Muslim women and these factors include education, career development and advancement, both in society and in the workplace, which could limit their success in the workplace and in society.
- Lastly, it is assumed that the active participation of Muslim women in education and employment can be improved through the development and implementation of selected strategies.

1.9.1 Hypotheses

The following hypotheses were developed based on the purpose, main and sub-problems, objectives and literature of the study:

H_0: The self-perception of women does not influence their level of perceived career success in an organisation.

H_1: The self-perception of women influences their level of perceived career success in an organisation.

H_0: The self-perception of Muslim women does not influence their level of perceived career success in the workplace.

H_2: The self-perception of Muslim women influences their level of perceived career success in the workplace.

H_0: There is no relationship between social support and the perceived career success of women in the workplace.

H3: There is a relationship between social support and the perceived career success of women in the workplace.

H0: There is no relationship between social support and the perceived career success of Muslim women in the workplace.

H4: There is a relationship between social support and the perceived career success of Muslim women in the workplace.

H0: There is no relationship between family support and the perceived career success of women.

H5: There is a relationship between family support and the perceived career success of women.

H0: There is no relationship between family support and the perceived career success of Muslim women

H6: There is a relationship between family support and the perceived career success of Muslim women.

H0: There is no relationship between organisational support and resources and the perceived career success of women in the workplace.

H7: There is a relationship between organisational support and resources and the perceived career success of women in the workplace.

H0: There is no relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.

H8: There is a relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.

H0: There is no difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.

H9: There is a difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.

H0: There is no relationship between ethnicity and career success factors.

H$_{10}$: There is a relationship between ethnicity and career success factors.

H$_0$: There is no relationship between gender and career success factors.
H$_{11}$: There is a relationship between gender and career success factors.

H$_0$: Women who experience integration in the workplace do not experience career success.
H$_{12}$: Women who experience integration in the workplace are more likely to experience career success.

H$_0$: There is no relationship between marital status and career success.
H$_{13}$: There is a relationship between marital status and career success.

The next section focuses on the methodology employed in this study.

1.10 RESEARCH METHODOLOGY

The research methodology employed in this study is presented in this section. This includes a brief discussion of the literature study, selection of the respondents, research design, sampling, measuring instrument and ethical considerations. This study aims to identify whether Muslim women experience additional barriers due to their unique cultural background in the workplace, as well as identify the factors contributing toward the experienced career success of Muslim women. Figure 1.2 depicts the research framework of this study.

Figure 1.2: Research framework

Pre reading and proposal development	→	Literature study and reading	→	Development of the questionnaire including open-ended questions
Question Pro	→	Pilot study	→	Empirical: Distribution of an email to respondents which included a link to the survey.
Analyse data	→	Findings, recommendations and concluding remarks	→	Development of a model which includes strategies organisations can use to promote the experienced career success of Muslim women in the South African workplace

1.10.1 Literature study

A literature study was conducted using various sources such as books, journal articles, news media reports, and company and world forum reports. The literature study focuses on all aspects related to the success of women including the perceptions surrounding Muslim women in the workplace and is aligned with the sub-problems, hypotheses and research objectives of this study.

It is noted that a scarcity of research is available on Muslim women in the South African context and on a global scale. As such, all Islamic studies, sources and/or verses referred to in this study were verified by Sheikh Ashraf Ajam. A Sheikh is regarded as a leader in Muslim communities, societies and organisations. This individual possesses extensive knowledge of the teachings of Islam based on the Quraan, Sunnahs and Hadeeths. The validation of the sources and information becomes critical in outlining the roles, duties, responsibilities and expectations of Muslim women in the workplace and in society at large.

The following focus areas of this study, covered in the theoretical study, are outlined below:

- An introduction into the religion of Islam.

- Understanding the status of women in Islam.

- The impact of background and culture on the behaviour of women, including Muslim women.

- Factors that influence the experienced success of women in the workplace, including Muslim women.

- Current strategies used by organisations to promote the career success of women, including Muslim women.

1.10.2 Empirical study

The focus areas mentioned above provided structure to the empirical study. For this study, a mixed-method approach was used with data obtained through a web-based survey questionnaire. However, open-ended questions were also included. Based on the above, the results are expressed as statistics but will include word clouds based on the keywords provided by the participants in the survey which enabled qualitative analysis.

1.10.3 Measuring instrument

For this study, an online survey was used to collect data. A survey generates numerical data related to trends, attitudes, feelings and opinions. In this instance, the survey was used to gauge the feelings, perceptions and attitudes of Muslim and non-Muslim individuals with the aim of making generalisations and determining whether relationships exist between the constructs. Furthermore, the survey method allows the researcher to reach a more diverse, geographically dispersed group of individuals.

An online survey using Question Pro, was used to gather the data required to reach the objectives of this study and to test whether relationships were evident between the constructs. Using a survey has many advantages which include anonymity, convenience and cost. The disadvantages include literacy levels, low response rates and missing data (Bryman & Bell, 2015).

The survey used in this study consisted of five sections:

- Section A: Internal factors.
- Section B: External factors.
- Section C: Organisational strategies for career success.
- Section D: Success indicators.
- Section E: Biographical data.

1.10.4 Ethical considerations

The application of the correct research ethics ensured that the participants who formed part of this study were not harmed based on their responses. Ethical considerations included aspects such as confidentiality, fairness, anonymity and disclosure of information. Based on the sensitivity of the topic, full ethical clearance was required. As previously stated, all Islamic studies, sources and verses were verified by Sheikh Ashraf Ajam to ensure that no bias, misinterpretation and unfairness occurred during the study. Permission and approval was sought from the Nelson Mandela University's Research and Ethics Committee (Appendix A). All participants had the right to withdraw at any stage and were not obligated to participate in the study (Appendix B). Furthermore, informed consent was obtained from the participants (Appendix C).

1.10.5 Data collection and analysis

As mentioned above, this study utilised a mixed-method approach. Additionally, this was done with the aim of identifying whether Muslim women experience additional barriers in the workplace and the factors contributing to the experienced career success of women, including Muslim women.

In quantitative research, statistical methods are used to summarise quantitative data and draw inferences based on a population (Collis & Hussey, 2003). In this study, quantitative analysis (statistics) were used to confirm the reliability and validity of the data. In addition, descriptive and inferential statistics were used for data analysis.

A factor analysis was conducted to identify underlying factors. Pearson Moment Correlations were used to indicate whether relationships were evident between the constructs. Moreover, regression analysis was used to establish the relationship between the dependent variable (experienced career success) and the independent variables (factors influencing experienced career success). The analysis of variance (ANOVA) was used to determine whether significant differences existed in the responses based on selected biographical data such as ethnicity, gender, marital status and experience of integration in the workplace, and the experienced career success of women.

For the open-ended questions, the process included coding the data and using qualitative tools and analytics to highlight themes emerging from the responses. Furthermore, all open-ended responses were recorded and where required, were reported verbatim.

For this study, the population refers to all the respondents who participated in the study. After ethical clearance was granted, the survey was distributed via an emailed link using Question Pro to Muslim and non-Muslim men and women.

1.11 THE ORGANISATION OF THE CHAPTERS OF THE STUDY

Chapter one introduced the topic of investigation. In addition, the main problem, sub-problems and research objectives relating to the study were presented.

Chapters two, three and four provide the theoretical underpinnings of the study. Chapter two focuses on understanding religion and Islam specifically. Additionally, gender equality, religion and the status of Muslim women are discussed.

Personality, religion and culture are presented in chapter three. Also, the influence of culture on personality, psychological and behavioural components of women, including Muslim women are discussed.

Chapter four primarily focuses on career success and includes an overview of the factors influencing the experienced career success of women and Muslim women. The

chapter also includes a discussion of the current strategies used by organisations to develop the career success of women.

Chapter five provides a detailed description of the research methodology utilised in this study. The presentation of the results is visually presented in chapter six. Chapter seven provides the analysis and interpretation of the results.

Based on the above-mentioned, which include both the theoretical and empirical components, Chapter eight proposes a model that could be used to promote the inclusivity of Muslim women in and outside of the workplace. Thereafter, summaries, recommendations and conclusions are provided.

CHAPTER TWO: UNDERSTANDING RELIGION

2.1 INTRODUCTION

Chapter one provided the background to this study and included the main problem, sub-problems and hypotheses. This chapter introduces the concept of religion and more specifically, provides an overview of Islam as aligned with this study. This aligns to the main problem of the study which was to identify whether Muslim women experience additional barriers due to their unique cultural background in the workplace.

Considering the above-mentioned, this chapter explores the term religion and the theories to understand religion in general, followed by a focus on Islam, and more specifically a discourse on Islam, gender equality, religion and Muslim women.

The term religion implies a set of social practices common to a group of people who share similar beliefs and values (Schilbrack & Werner, 2022). It is important to provide detail regarding what religion is, its purpose and whether it influences personality and behaviour, especially in this study with the focus on Muslim women. As a point of departure, different theories of religion exist, and these are outlined below.

- Sociological theories of religion that study the experiences, beliefs and rituals of a religion to understand society (Goldstein, 2012).
- Anthropological theories of religion vary and are constructed on aspects such as social structures, emotions and cognition (Guthrie, 2007).
- Phenomenological theories study patterns of religious experiences and practices over time to gain a greater understanding of the religion being studied (Gschwandtner, 2019).
- Islamic philosophy focuses on the influence of knowledge, beliefs and practice on an individual's life (Hassan, Suhid, Abiddin, Isail & Hussin, 2010).

As mentioned in Chapter one, Islam refers to a way life. Muslims are of the belief that there is one God (Allah) and that Nabie Muhammed (SAW) is the final messenger of

Allah. Furthermore, the foundation of Islam lies in the teachings of the Holy Quraan, the Sunnah's (Rewarding Practices) of the beloved Prophet (SAW), the Five Pillars of Islam and the Six Pillars of Eemaan (Belief).

This chapter will further provide insight into the status of women in general and in Islam, the barriers and biases experienced by Muslim women globally as well as a brief exposition featuring influential women in Islamic history.

The following section focuses on an overview of various theories to understand religion and is followed by an in-depth interpretation from an Islamic perspective. Due to the nature of this chapter, mostly seminal sources and texts are used. In addition, the nature, characteristics and functions of religion, with a focus on Islam, are discussed.

2.2 UNDERSTANDING RELIGIOUS PHILOSOPHIES AND THEORIES

Over centuries scholars have debated the meaning of the term religion. However, there is no single definition that adequately describes and considers all of the facets. Religion is often used synonymously with the term culture, yet it is not the same. In the same breath, culture and religion are interwoven which implies that one cannot study religion without looking at culture and vice versa (Beyers, 2017).

According to Geertz (1973), culture is the transmission of historical patterns of meanings, personified in symbols and it allows people to develop knowledge about and attitudes towards life in general. To distinguish culture from religion, Geertz (1973) defines religion as a set of symbols that act to create powerful, universal and long-lasting attitudes and motivations, therefore, conceptualising a general order of existence with an impression of truth that the attitudes and motivation seem uniquely accurate. Taking Geertz's (1973) definitions into account, culture relates to the development of people and their traditions over time, whereas religion is a belief system that is fixed. Further to this, Table 2.1 provides an overview of the concept of religion.

Table 2.1: Defining religion

Scholar	Date	Overview of definition
Tylor	1891	Belief in spiritual beings
Durkheim	1915	Unified system of beliefs and practices that a group of people adheres to
James	1929	Religion as an object that is important
Eliade	1969	Religion does not imply a connection to or belief in God, but the experience and idea related to being, meaning and truth
Berger	1969	A system that allows us to make sense of the world
Yinger	1970	A combination of rites, beliefs, knowledge and experiences
Wilson	1998	Enlightenment enterprise
DiCenso	1998	A term used to describe various facets of psychology and culture
Caputo	2000	Talks to diversity and a language one needs to learn in order to understand
Ramsey & Ledbetter	2001	Strong political and moral overtones
Cicero	In Ramsey and Ledbetter – 2001	Passed through traditions
Lactantuis	In Ramsey and Ledbetter – 2001	Binding to God and people

Source: Authors own construction

As can be seen from the above, the concept of religion takes on different meanings. Further to this, Emmons (1999) defines religion as a system of information that provides individuals with purpose and direction in life. From the above, religion encompasses rites, traditions, belief in a higher power, diversity and culture, and it plays a role in how people perceive the world and this in turn influences their behaviour. It is clear from Table 2.1, that the main purposes of religion are to provide direction (Durkheim, 2011), give meaning (Eliade, 1969), offer a sense of order (Durkheim, 2011; Ramsey & Ledbetter, 2001; Berger, 1969) and a way to find meaning during times of uncertainty (Eliade, 1969).

For this study, as the focus is on Muslim women, a view on religion is important. Religion shall refer to a system of beliefs, knowledge, practices, intentions, truth,

tradition, rules and experience that binds humans to a higher being, in this instance Allah (SWT). The next section of this chapter seeks to offer an overview of the theories used to understand and study religion and includes sociological, anthropological and phenomenological approaches. Likewise, an overview of Islam from each perspective is discussed.

2.2.1 Theories towards understanding religion

As previously stated, there are several theories used to study religion and these include sociological, anthropological and phenomenological theories. These theories provide a pathway to Chapter three where the impact of religion and culture on behaviour will be critiqued.

2.2.1.1 Sociological theories of religion

This section provides a historical view of religion from a sociological perspective as well as how religion is viewed and understood by the sociological paradigms. Within the sociological paradigm, researchers acknowledge that religion is viewed as a standardised and unified set of beliefs, values, norms and behaviours that a group of people share (Crosby, 2019; Wach, 2019; Fox, 2018). In addition to the above, sociologists study religion by differentiating between religious experiences, religious beliefs and religious rituals (Barkan & Greenwood, 2003).

Religious experience refers to the feeling that people are connected to a higher power whereas religious beliefs are concerned with the ideas that groups of people hold true and lastly, religious rituals are the behaviours and practices expected and accepted by the members of a group, community or social setting.

Durkheim, Weber and Marx were among the first to explore the relationship between religion and society. As previously mentioned, Durkheim (2011) referred to religion as a unified system of beliefs and practices that a group of people share and to which they adhere. According to Durkheim (2011) in Little (2014), religion emphasizes community in the sense that it includes social cohesion, social control and meaning and purpose. Religion binds people together, directs behaviour and provides strength

during times of need. Marx, however, views religion as a catalyst to bring about social change within society. Weber agreed with Marx, but further explains that the values attached to something will influence the action taken and that religion could be viewed as separate from society (Little, 2014).

In more recent times, sociologists have used various approaches to study society, such as functionalism, conflict and symbolic interactionalism perspectives. From a functionalist perspective, religion can be understood as serving different purposes within society. This is closely aligned with Durkheim's 2011 definition of religion as a unified system of beliefs and practices. According to this perspective, the most important function of religion is to provide opportunities for social interaction which include social networking, support and a connection to people who share similar beliefs or views. Moreover, it nurtures group solidity and social control which relates to social cues and guides behaviour. Religion, additionally, strengthens social order, promotes psychological and physical wellbeing and serves as a motivator in bringing about social change (Barman, 2022).

The conflict perspective views religion as a means that supports and preserves social inequality. Therefore, religion, can be used to justify the unequal social structures that exist within society. This theory suggests that many religions use 'religion' to control people by dictating rules, practices and rituals based on their understanding of religious scripts or connection to a higher power (Barman, 2022). Moreover, within the conflict perspective, the feminist perspective on religion and society focuses on gender inequality with male dominance present in many religions.

Lastly, symbolic interactionism refers to the study of 'symbols and interactions' of everyday life. This theory claims that beliefs and experiences are only sacred if people believe that they are. In essence, the motives behind the symbols, experiences and beliefs are studied.

Table 2.2: Summary - Sociological theories of religion

Theory	Description
Functionalism	Functions of religion a) Purpose b) Unity c) Order d) Well-being e) Social change
Conflict	Religion promotes inequality and conflict in society
Symbolic interactionism	Focuses on how religion is interpreted

Source: Authors own construction

Sociological theories of religion contain different approaches and are concerned with the study of understanding religion in the context of religious experience, beliefs and rituals. As previously mentioned, Islam will be discussed as part of each of the theories explained in this chapter. Within the sociological perspective, religion is largely viewed by experiences, beliefs and rituals and as a result binds people together. So, religion according to this view, is studied in isolation from God. Islam however, as well as other worldly religions, posit that religion cannot be studied in isolation from God, as the belief in and connection to God is at the centre of religion and is thus paramount to understanding religion.

To summarise, the sociological perspective includes different views namely, functionalism, conflict and symbolic interactionism. This theory is rejected from an Islamic perspective because it goes against the teachings of Islam. To state that religion is studied as a result of human creation and constructed in terms of how culture has progressed over time within the social context (Mohd, Siti, Mohd-Khambali & Sintang, 2019), is contradictory to Islamic beliefs. Therefore, from an Islamic perspective within the sociology of religion, it is believed that the notion of religion should be grounded on the divine principles of God, rather than relying on reasoning and empirical knowledge of humans and their interaction.

The next section focuses on the anthropological theories of religion as well as an overview of Islam from this perspective.

2.2.1.2   Anthropological theories of religion

The concept of anthropology refers to the study of humans and focuses on the past and the present. Further to this, anthropology draws upon knowledge from the social, biological, physical sciences and the humanities (Klaas, 2018; Wallace, 2013; Vermeulen, 2006).

Religion according to Wallace (1966), refers to "beliefs and rituals concerned with supernatural beings, powers and forces". This definition became the standard definition to the study of anthropology of religion. According to Guthrie (2007), anthropological theories focus on social structure, cognition or emotion. In addition, theorists either emphasise one of the above or a combination of sorts. Furthermore, in anthropology and the study of religion, it is not about whether religion is true or false, but rather how the universe works and the role of humans within the world (Coleman, 2022). Bowie (2008) explains that the anthropological approach to religion aims to "describe, classify, and explain a belief and its implementation". Additionally, anthropologists study rituals, practices and symbols and how these influence communities or social settings (Davies, 2020). Anthropologists who study religion, therefore, compare religious beliefs and practices across cultures.

Guthrie (2007) further explains that there are three parts in understanding religion from an anthropological view namely, humanism, evolutionism and cross-cultural comparisons. Humanism in religion is explained as nonspiritual and true-to-life and implies that religion is a result of culture and nature and not a result of the mystical or paranormal. Evolutionism, however, describes natural selection and the ability to adapt, while cross-cultural comparisons refer to the study of religion everywhere and at any time (Guthrie, 2007).

Guthrie (2007) explains that anthropological theories of religion are largely sub-divided into three main groupings of social solidarity theories, wishful thinking theories and intellectualist theories. Social solidarity theories place emphasis on the needs of society and clarify religion based on how it caters to society and its needs. Unlike social solidarity theories, wishful-thinking theories consider the emotions of individuals and explain religion by its ability to alleviate negative feelings and to promote feelings

of poise and tranquillity. Lastly, intellectualist theories focus on the individual's ability to understand the world, and in this view, religion or the interpretation of religion is based on understanding.

As previously mentioned, Islam covers all aspects of life, from worship to a way of life (Laeheem, 2018). To study Islam, it is crucial to refer to the Quran and Hadith as the primary sources (Rostam & Malim, 2021; Sulasmi & Akrim, 2020).

According to Khorramdust, Ansariyan, Rezazadeh and Izadi (2014), there has been an effort to Islamize social sciences, which includes anthropology. Islamize, in this sense, is to make these theories more apt to Islam and rests on the notion that Muslims can only be explained and studied by using Islamic anthropology or Islamic textual sources.

In summary, anthropological theories explain religion by looking at the impact it has on society, whether it is the glue that binds people together, the reduction of negative emotions and the promotion of positive emotions or the understanding of the world around us. In respect of Islam, anthropology encompasses interpreting and "humanizing ordinary believers' cultures" and examining the construction and use of Islamic textual sources. The next section will focus on the phenomenological theories of religion.

2.2.1.3   *Phenomenological theories of religion*

Unlike sociological and anthropological theorists of religion, phenomenological theorists attempt to gain a better understanding of the phenomena by involving themselves in the religion before the study can occur. Religion according to Smart in Acquah (2017), a phenomenological theorist, refers to a phenomenon which can be defined by the elements that make up the religion. For this to happen, it is important for the researcher to consider a) Group religious manifestations, b) Remove all previous judgements held about the religion being studied and c) Remain neutral throughout the process (Acquah, 2017; Ekeke & Ekeopara, 2010).

This theory posits that even though phenomenological theories are based on experiences, the researcher should study religion in a scientific manner, objectively and free from all biases and judgements (Eslami, 2022; Bancalari, 2020). There are three categories (The Sacred, Mystery and Mediation) and six dimensions (Ritual, Mythological, Doctrinal, Ethical, Social and Experiential dimensions) in understanding religion from a phenomenological perspective (Acquah, 2017). These will be explained below.

The Sacred refers to the experiences and meaning attached to these experiences by individuals whereas Mystery refers to an alternate reality where different religions use schemas and ideograms to express. Mediation, however, is the communication of humans with what is sacred (Acquah, 2017).

The dimensions of phenomenological theories of understanding religion, guide as well as provide an overview of the wholeness of the experiences. According to Smart (1996) in Acquah (2017), the Ritual dimension refers to the practices and behaviours that are repeated and include outer expressions that attach inner meaning. In essence, rituals are symbolic. The Mythological dimension refers to myths, stories, tales, images, events, traditions, customs and taboos that are passed down from one generation to the next. The Doctrinal dimension is based on the beliefs which are grouped above and are used to provide clarity. The laws or code of ethics of the religion that controls society and influences how individuals carry themselves, is known as the Ethical dimension. The Social dimension is the influence a religion has on the society it functions in. Lastly, the Experiential dimension is evident when the visible 'experiences' the invisible. These experiences can be either ordinary or dramatic. Ordinary experiences are based on beliefs and rituals and dramatic experiences are based on an individual's encounter with a Higher being in a theatrical sense. Phenomenological theories comprise understanding a religion based on the meaning attached to the experiences by individuals and groups of people.

The work of Adams takes into consideration the phenomenology of religion and previously described the history of religion as primarily focused on four key themes: the relationship between Myth and ritual; Religious cults; Sacral kingship and Symbolism (Mujiburrahman, 2001). The above themes are not relevant to Islam nor to

understanding Islam as a religion. For this reason, to recognize religious phenomena, or in this case, Islam, the insider's own understanding of the religious phenomena should be explored (Mujiburrahman, 2001).

In summary, sociological theories focus on the experiences, beliefs and rituals of religion to understand society in general, while anthropological theories of religion focus on social structures, cognition and emotions. Phenomenological theories focus on the meaning attached to the experiences of people. In relation to Islam, aspects of each of these theories may be used to understand the religion of Islam.

Table 2.3: Summary of theories of religion

Theory of Religion	Focus	Islam
Sociological Theory of Religion	Religion is a unified set of beliefs, values, norms. Groups of people share these. Historically the focus was on experiences, beliefs and rituals. Recent times the focus is on functionalism, conflict and symbolism.	Rejects aspects of this perspective, on the basis that religion cannot be studied by excluding God from the equation. The notion of religion should be grounded in the divine principles of God, rather than relying on reasoning and empirical knowledge of humans and their interaction.
Anthropological Theory of Religion	Religion refers to beliefs and rituals concerned with the supernatural. Focus areas are social solidarity, wishful thinking and intellectual.	Islam, anthropology encompasses interpreting and "humanizing ordinary believers' cultures" and examining the construction and use of Islamic textual sources.
Phenomenological Theory of Religion	Religion as a phenomenon can be defined by the elements that make up the religion.	Themes of phenomenology per say, are not relevant to Islam nor to understanding Islam as a religion.

Source: Authors own construction

As mentioned earlier, it is important to recognize the concept and theories of religion as these add value to understanding how religion is understood in a general sense and the impact it has on the behaviour of individuals within a context. Additionally, how

these theories are viewed from an Islamic perspective is important. The next section will provide a focus on Islam.

2.2.2   Islam as a religion

This study focuses on the experienced success of Muslim women. It is important to understand the context in which Muslim women exist. Achieving this, it will be necessary to provide detail on the concept of Islam: Five Pillars of Islam; Six Pillars Eemaan; Din and Shariah; The Rights and Obligations of Muslims and Islamic philosophy, methodology and as such mostly seminal sources will be used.

In terms of religion, Christianity has the largest following and comprises of approximately 2.38 billion people, whilst Islam is second with a following of 1.91 billion (World Population Review, 2023). In Africa, Islam is the largest practicing religion (Demographics of Islam-Georgetown University, Berkley Center for Religion, Peace and World Affairs). In South Africa, 1.4% of the population practices Islam with the majority residing in the Western Cape (World Population Review, 2023). According to the statistics presented in Chapter one, a decline in the number of Muslims in South Africa is evident. This could be due to Muslims leaving South Africa or the results could be skewed as previously stated Islam is the fastest growing religion.

Embracing Islam implies the acceptance of one God, Allah and that Nabie Muhammad (SAW) is the final messenger of Allah. Practicing Muslims willingly obey Allah and live their lives within the boundaries of the directives from Allah SWT (Khan, 2018). Furthermore, the criterion of faith in Islam emphasises that devout Muslims refrain from the following evils:
1. Ignorance of the Divine Law, slavery of vicious lust and carnal desires.
2. Preference of ancestral traditions and customs over the Divine Guidance.
3. Obedience to influential men, irreligious rulers, pseudo priests, wealthy nations and rejection of the Quraan and the Sunnah (Rauf, 1984).

2.2.2.1   The Five Pillars of Islam

The following **five pillars** are integral to the practicing of Islam and are outlined below:

1. The Declaration of Faith – The Kalimah

The declaration of faith in Islam is known as the recitation of the Shahaadah. The Shahaadah is a sentence that fully describes the foundation of Islam "I bear witness that there is none worthy of worship besides Allah and that Nabie Muhammad (SAW) is the final messenger of Allah". Reciting the Shahaadah therefore implies an individual's acknowledgement and testimony of, and witnessing the declaration of their faith, Islam (Nomani, 1979). The declaration of faith is recited under different circumstances. During the call to prayer and whilst praying, whispered into the ears of a new-born baby and those on their death bed wish to recite this verse before leaving this world and when someone embraces Islam. There are other times that this verse is recited such as before bedtime as one never knows when their time is near. In the next section, the five obligatory daily prayers found in Islam are discussed.

2. Prayers - Salaah

Prayers known as Salaah in Islam are obligatory for all practicing Muslims. Salaah is observed at five specific times a day around the world. These are before sunrise (Fajr), at midday (Thuhr), late afternoon (Asr), at sunset (Maghrieb) and lastly in the early hours of the evening (Eshai) (Kamran, 2018). Only in a pure state can Muslims perform Salaah. The pure state referred to above is accomplished by making wudhu. Wudhu is the process of cleansing parts of the body such as the hands, face, head and feet (Ulema of the LMA, no date). Furthermore, it is an act of worship that is physical, mental, psychological, emotional and spiritual. Muslims set aside everything, concerns, worries and distractions while performing Salaah to only focus on Allah. This is emphasised in the Quraan and can be found on pages 4-6. "Woe to those who pray, but are unmindful of their prayer, or who pray only to be seen by people" (Quraan: Al-Anbya, no date, pp. 4-6).

Moreover, Muslims pray directly to Allah. There is no intermediary. It is believed that Muslim praying in a state of no distraction (prostration) has direct contact and access to Allah SWT. In the words of Nabie Muhammad SAW (Riyad as-Salihin 107): "Perform Salaah more often. For every prostration that you perform before Allah, He will raise your position by one degree and will remit one of your sins".

3. Charity - Zakaat

Charity known as Sadaqa in Islam refers to giving without expecting anything in return and purely for the sake of pleasing Allah SWT. Giving for the sake of Allah releases Muslims from the disease of 'want' and is a constant reminder that nothing belongs to man, and all must be used for the welfare of all humanity. Moreover, if a Muslim wants to attain righteousness, they must give what they would for themselves to others. It is therefore the duty of every Muslim to share their wealth and to be mindful of the needs of others (Nomani, 1979).

4. Fasting - Saum

Fasting in the month of Ramadan is obligatory for every practicing Muslim, except under certain conditions such as illness. The month of Ramadan is about abstaining from all sinful deeds and instilling virtuous qualities such as good character, generosity, patience and purity of heart and soul. Fasting implies that Muslims, from sunrise to sunset, have no distractions such as food, drink and sexual activities (Nomani, 1979).

5. Pilgrimage - Hajj

Muslims who are financially and physically able to perform their pilgrimage (Hajj), have the obligation to do so (Rauf, 1984; Nomani, 1979). Hajj is an annual event, when millions of Muslims travel to Mecca and the surrounding areas to fulfil one of the pillars of Islam. The reward of an accepted Hajj is that all sins will be forgiven. It is often said that on return from Hajj one is compared to a new-born baby as a person has a clean slate which implies no sins.

The above-mentioned Pillars of Islam form the foundation and are considered compulsory for all practicing Muslims irrespective of gender, ethnicity, social standing or background. Together with the five Pillars of Islam, are the six Pillars of Eemaan which are discussed below.

2.2.2.2   The Six Pillars of Eemaan

Eemaan (Faith) implies upholding something and obeying it. In this regard, it is the **belief** which is in the **words** of the heart and **compliance** which is in the **actions** of the heart. Furthermore, the **six main pillars** include the following:

1. Belief in the existence and unicity of Allah.
2. Belief in the existence of Angels.
3. Belief in the Books of Allah.
4. Belief in Allah's messengers and that Muhammad (SAW) is the last of them.
5. Belief in the Day of Judgement.
6. Belief in the Qadhaa and Qadr.

The first pillar is considered the most important and as previously mentioned, it is the belief that there is only one God with no partner or son. Belief in the Angels is vital in Islam. It is reported that the Angels keep record of all our deeds, be it good or bad; blow the trumpet on Judgement Day; take people's souls and are the keepers of Heaven and Hell. Allah revealed books to his messengers to provide guidance to humankind. These books are:

- **The Scrolls (Suhof)** revealed to **the Prophet Ibrahim (Abraham).**
- **The Psalms (Zaboor)** revealed to **the Prophet Dawud (David).**
- **The Torah (Torah)** revealed to **the Prophet Musa (Moses).**
- **The Gospel (Injeel)** revealed to **the Prophet Isa (Jesus).**
- **The Quran** revealed to **Prophet Muhammad** (SAW) (Madrasat El-Quran, 2022).

Muslims believe in all the Books that were revealed, however, focus is given to the Quraan as the final revelation and Muslims seek to live their lives in accordance with the Quraan. Furthermore, they believe in all the messengers of Allah and that Prophet Muhammad (SAW) is the final messenger. The Day of Judgement is believed to be the final hour of all humankind. This is where all humans will be questioned, and their deeds will be weighed, judgement will be made and as a result, humans will be rewarded or punished. The final pillar refers to Qadhaa (all humans shall die) and Qadr (divine decree that a person is to die at a specific time and at a specific place).

In summary, the above-mentioned pillars together with the five Pillars of Islam provide the foundation of complete faith in accordance with the Quraan and the Sunnah

(Practices of Prophet Muhammad SAW). Muslims who do not follow the above, are not considered true believers.

The following section focuses on the **laws** that govern the way of life for practicing Muslims.

2.2.2.3 Shari'ah and Fiqh

According to Fakir (1978), Shari'ah refers to human conduct sent by Allah to Nabie Muhammad (SAW). This implies that Shari'ah in totality regulates the lives of all Muslims on both a religious and legal sphere. Furthermore, it comprises the acts of worship mentioned above as well as criminal law, family law and transactions.

The acts of worship have been discussed under the Five Pillars of Islam. This section will focus on the legal aspects covered by Shari'ah. Criminal law in Shari'ah covers a range of topics, like Western societies but with additional aspects including murder, theft, fornication, drinking (alcohol) and slander. Each of these is punishable under Shari'ah law and this punishment is largely dependent on the crime committed. Family law includes marriage, divorce, inheritance and custody. Lastly, transactions refer to all issues around property such as sale, rental, loans and deposits. Furthermore, and considering the above, the Quraan consistently reminds all Muslims about good and bad or evil characteristics, so in essence what is promoted and what Muslims should abstain from. As previously stated, Fiqh refers to gaining deeper understanding of the knowledge of Islam. It is different to Shari'ah in respect of the following as mentioned by Fakir (1978).

Table 2.4: Key differences between Shari'ah and Fiqh

Shari'ah	Fiqh
Embraces all human acts	Focuses on all legal acts
Constant reminder of knowledge through the Quran and Hadiths	Reasoning and understanding is emphasised
Brought down by Allah to the Prophet	Structure is based on all human efforts

Source: Authors own construction

Based on Table 2.4, Shari'ah and Fiqh provide a strong foundation to all Muslims in respect of how they should live and behave as individuals as well as in a societal context. Additionally, they provide detailed guidance regarding the consequences of actions and behaviour. This is important to note as the context of this study relates to Muslim women and the same set of rules apply. Figure 2.1 provides a summary of Islam as a religion.

Figure 2.1: Islam as a religion
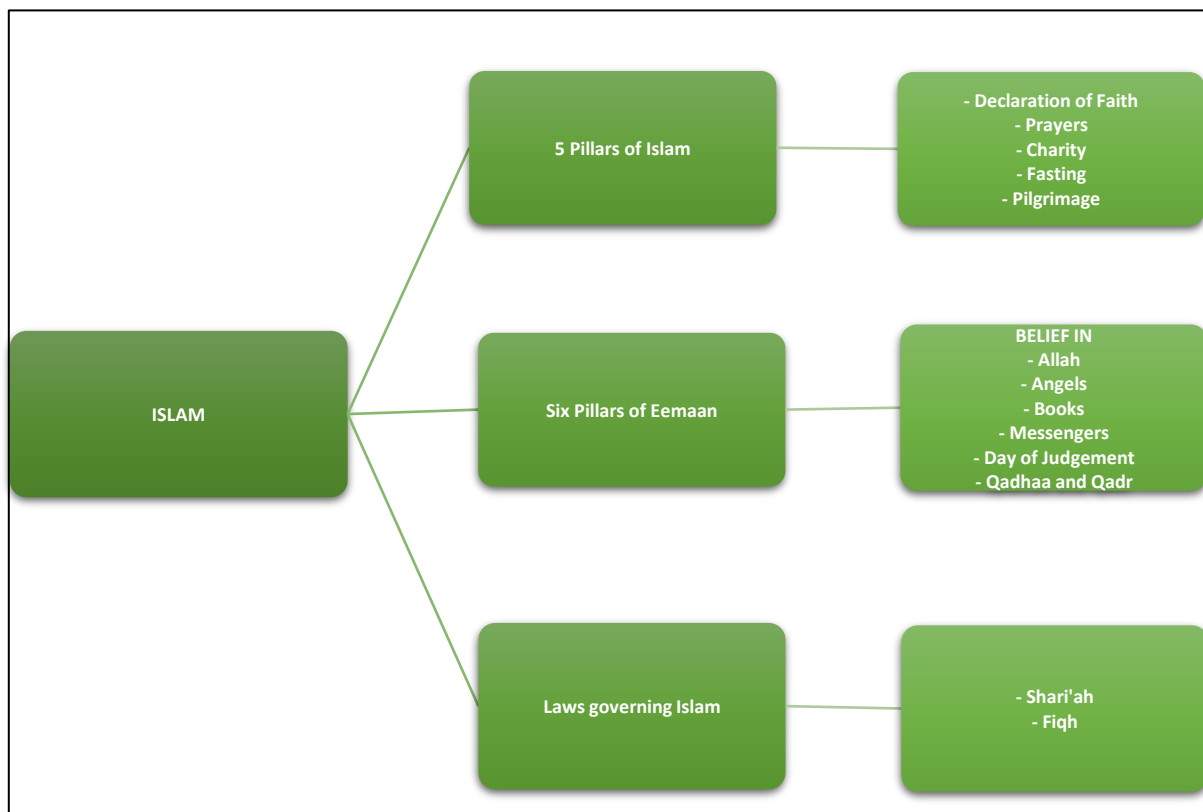
Source: Authors own construction

2.2.3   Discourse on Islam

According to Galloway (2014), Islam is an authoritarian religion. This view is shared by Armstrong (2006) who describes Islam as a religion that necessitates practicing Muslims to live in a specific way. Additionally, Armstrong (2006), is of the opinion that due to the nature of Islam, Western societies assume that Islam is a violent, oppressive and aggressive religion. Nasr (2003) posits that though there are challenges faced in Islam, emphasis is placed on the revelations of the Quraan that was brought down to the Prophet (SAW).

Crandall (2008), believes that Islam is a religion of hatred and mentions that the Prophet (SAW) led by example, many expeditions of war and encouraged Muslims to be violent. Kazemzadeh (2002) further states that Islam promotes gender inequality and uses the philosophy of Islam to attain this.

On the contrary, Silvestri (2009), Rinaldo (2008), Wilson (2006) and Badran (2005), among others argue that it is not Islam as a religion but rather the interpretation of the Quraan and that man has manipulated the interpretation. Ali (2003) states that many critics of Islam believe that there is disparity between what is stated and intended by the Quraan and how it is taught and practiced. Further to this, Muslim and non-Muslim societies base their knowledge on excerpts from the Quraan. It is excerpts such as the one below from whence conclusions are made. The Quraan states: "You may fight in the cause of God against those **who attack you, but do not aggress**. **God does not love the aggressors**." It is clear from the above that aggression and oppression is condemned in the Quraan and in the eyes of Allah (SWT) (Quraan, 2, p. 190).

It is based on the same verses above, that Crandall (2008) made his argument that Islam is not a religion of peace but rather one of hatred, violence and intolerance. The same argument made by Crandall (2008) from a different perspective can be used to show that Islam is a religion of peace, equality and fairness as can be seen in Nasr's (2003) argument. In view of the above, it is evident that many of the views of Islam are based on the lack of knowledge and interpretation of the Quraan.

The next section focuses on gender equality, religion and Muslim women.

2.2.4   Gender equality, religion and Muslim women

As mentioned in the introduction, this section focuses on gender disparity world view and specifically in South Africa, religion and Muslim women.

2.2.4.1   *Gender disparity: Global versus South Africa*

Gender disparity refers to the statistical differences between genders and includes girls and boys, and women and men. These gaps show to an extent, the level of

inequality amongst genders (UNICEF, 2017). These gaps occur in various spaces including economic participation, educational attainment, health and survival and political empowerment. Each of these will be briefly discussed below by providing a snapshot of the current representation of women.

(i)   Economic participation

Globally, over 2.4 billion women are not afforded equal economic opportunities (World Bank, 2022). Many countries have legal barriers that prevent the equal participation of women in the economy. The World Bank (2022) measured global gender equality in 190 countries worldwide in specific areas such as mobility, workplace, pay, marriage, parenthood, entrepreneurship, assets and pension.

The results indicated that in 86 of the 190 countries, women faced restrictions and in 95 countries there were no assurances of equal work for equal pay. It must be noted that 23 of the countries in this study reformed their laws and regulations to bridge the gap and in doing so, made strides in the inclusion of women (World Bank, 2022). Interestingly, the biggest strides in bridging the gap of gender equality were found to be in the Middle East, North Africa and Sub-Saharan Africa. In the context of this study, South Africa ranks 49th with a disparity index of 88.1%. A gender disparity index therefore refers to the measurement of gender inequality within a country. On a global scale, the gap regarding the economic participation of women stands at 58% (World Economic Forum, 2021). Even though many countries are attempting to bridge the gap with the aim of promoting the active participation of women in the economy, there is still work that needs to be done to achieve 100%, which would imply equality between men and women.

(ii)   Educational attainment

In all the darkness, there is light. In the words of Erna Solberg (2014), "Education, particularly for girls, is the 'superhighway' to ending poverty".

Progress has been made in respect of the educational attainment of women globally. Global gender parity was at 95% in 2021, which implies that the gender gap in education is relatively low. That said, many countries have huge gaps to fill across all educational spheres including primary, secondary and higher education (World

Economic Forum, 2021). Even though strides have been made in the active economic participation of women in the Middle East and Sub-Saharan Africa, the disparity is much higher in education.

According to Akala (2019), despite regulations and policies over the years, the education sector has failed to advance and develop women and this failure inhibits them from participating meaningfully in society. Additionally, Akala (2019) posits that women in South Africa struggle to firstly, access institutions of higher learning and secondly, struggle in fields of science, engineering and technology. If the economic participation of women is to increase, the point of departure lies with access to educational opportunities as well as gender balance.

The next section focuses on health and survival in relation to gender equality.

(iii) Health and survival

Health and survival results are promising. According to the World Economic Forum (2021), almost all countries have managed and succeeded in closing the gender gap in relation to health and survival. Moreover, women tend to live longer than their male counterparts, but gender gaps in relation to life expectancy continue to exist in countries such as Qatar, Afghanistan and Mauritania.

South Africa ranks first in relation to health and survival with a number of other countries including Angola, Korea, Argentina and Malawi (World Economic Forum, 2020).

(iv) Political empowerment

Political empowerment remains the domain with the widest gender gap. Top countries in the fight to level the playing field are still trying to bridge this gap. For example, Iceland has a gender gap in this domain of approximately 24%. The statistics show that progress has been made but at the same time, much still needs to be done. Of the 156 countries, only 26.1% of parliamentary seats are occupied by women, and in 52 of the countries, less than 20% are taken by women.

In 2019, South Africa, as with other countries, introduced a ministerial cabinet with a 50% component of women. This is particularly important as a study by researchers in Canada found that there is a direct link between the number of females in government and the overall health of the population (Ng & Muntaner, 2018). In terms of gender parity in political empowerment, South Africa is ranked 10th out of 152 countries (World Economic Forum, 2020).

The next section provides a discussion on the possible reasons for the gender gaps experienced.

(v)   Reasons for gender inequality

Statistics on equality which include education, employment and income indicate the disparity between genders. There are many reasons for gender disparity. These include culture, legal frameworks and representation, uneven access to educational opportunities, lack of employment equality, segregation within employment, lack of religious freedom, racism and societal perceptions.

According to Jaiyeola (2020), one of the most important reasons for gender disparity lies in the existence of a patriarchal culture. Hofstede (2011) states that the term culture broadly refers to tribes, ethnic groups, nations and organisations. Further to this, Hofstede developed a set of dimensions, including the later addition of two dimensions (Hofstede, 2011). Table 2.5 provides a brief overview of the dimensions.

Table 2.5: Description of Hofstede's Cultural Dimensions

Cultural Dimension	Description
Power Distance	Power distance is sub-divided into two parts: Large Power Distance vs Small Power Distance, and it relates to different solutions of human equality.
Uncertainty Avoidance	Uncertainty Avoidance relates to the level of stress of a society in the wake of an unknown future.
Individualism vs Collectivism	Individualism and Collectivism relates to the integration of individuals into primary groups.
Masculinity vs Femininity	Masculinity and Femininity refers to the emotional roles between genders.

Cultural Dimension	Description
Long Term vs Short Term Orientation	Long term vs short term refers to where the focus of people's efforts are placed. This could be in the future, or in the present and past.
Indulgence vs Restraint	Indulgence vs Restraint is gratification vs control.

Source: Adapted from Hofstede's insights (2011)

Hofstede's model can be applied to countries and as such provide an overview of the culture of a given country. In this instance, Hofstede's model is applied to South Africa. It must be noted that the scores above specifically relate to one ethnic group in South Africa, namely Whites. Furthermore, the majority of South Africans are Black, and the results may differ. Table 2.6 provides an overview of Hofstede's model, applied to South Africa. The results are discussed in detail after the table.

Table 2.6: An overview of the White population applied to the Hofstede model

Dimension	Application to South Africa
Power Distance	49
Individualism	65
Masculinity	63
Uncertainty Avoidance	49
Long Term	34
Indulgence	63

Source: Adapted from Hofstede insights (2011)

As mentioned in Table 2.6, power distance refers to the extent to which less powerful members in a country expect and accept the unequal distribution of power (Bergh, 2017; Winterich & Zhang, 2014; Oelofse, 2007). As can be seen in Table 2.6, South Africa scored 49 and this implies that to a large extent, White South Africans accept hierarchy. Therefore, the results show that centralisation, order and inequalities are accepted and expected. Oppong (2013) posits that Africans place importance and respect on authority and goes as far as stating that Africans, in relation to their attitudes toward authority, are 'subservient'. This implies that Africans are obedient, submissive and accommodating to a large extent.

South Africa scored 65 in the dimension of individualism vs collectivism. Individualism, as a dimension refers to the extent of integration of "I" as opposed to "We" (Bergh,

2017; Oelofse, 2007). Interestingly, 65 indicates that White South Africans prefer distant social frameworks whereby individuals are expected to take care of themselves firstly, and secondly take care of their immediate family. Rashumu (2014) is of the opinion that the majority of South Africans are collectivist and only those who put themselves first are considered individualist. Considering that South Africans are perceived as a collectivist society, this finding indicates otherwise, and it would be of benefit to include the Black population to determine if this applies to all South Africans.

White South Africans scored 63 in respect of masculinity. Masculinity, in this instance refers to competition, success and achievement, whereas femininity refers to quality of life, caring for others and relationships (Bergh, 2017; Oelofse, 2007). Based on the score, White South Africans are considered a masculine society which implies that emphasis is placed on equity, performance, competition and assertion.

Uncertainty avoidance had a score of 49 and this refers to the extent to which members within this society feel stressed about the unknown of the future (Bergh, 2017; Oelofse, 2007). Forty-nine, shows to a large extent, that White South Africans have a more relaxed attitude and this in turn implies that punctuality does not come naturally, innovation is 'not threatening', hard work is only required when necessary and schedules are flexible. This result indicates two things. Firstly, in light of the unions in the country, it is surprising that innovation is not regarded as threatening, however, the results may differ if the entire population was to be considered. Secondly, punctuality does not come naturally and when compared to other countries, South Africans are more relaxed. Dlamini (2010), offers some insight into this 'relaxed' view of time. According to Dlamini (2010), African time as it is called, is considered to be an excuse for tardiness from those who are 'lazy' and 'rude'. Dlamini (2010) posits that in order to be competitive and remain up to date, a society cannot disrespect time. Dlamini (2010) points fingers at senior officials, businesspeople and politicians in South Africa for their habitual failure to arrive on time for meetings and/or events.

In terms of long-term orientation, with a score of 34, White South Africans are considered to be more normative than pragmatic. This implies that these individuals respect traditions, want quick results and are apprehensive regarding any changes to traditions and norms.

Lastly, indulgence refers to the extent to which members of a society control their desires. White South Africans had a score of 63 which is indicative that optimism, leisure time, spending lavishly and having fun are important. According to a study by Gallup (2022), South Africans are considered optimistic and happy, irrespective of the challenges experienced such as poverty, crime, freedom and unemployment. In 2022, South Africa scored 80 of 100, which is indicative that South Africans are more positive than negative.

Based on the above and providing somewhat of a context in terms of South African culture, it is important to consider the rich history of this nation. South Africa is known for its struggle against the Apartheid regime. During this era, Black people, women and children were ill-treated (Finnemore, Koekemoer & Joubert, 2018). South Africa became a democracy with the release of Nelson Mandela in 1990 and four years later this was strengthened with the first democratic elections in 1994. Due to its history, the introduction of a democracy, the constitution, legislation, policies and frameworks were established to address challenges of discrimination, more so related to gender equality (Finnemore et al., 2018). Even though gender equality is driven by the state through several interventions, South Africa remains an unequal society based on the statistics previously mentioned.

As previously mentioned, South Africa is high on power distance and can therefore be considered a patriarchal culture, which in turn influences gender disparity. This type of culture is influenced by the past, and in this instance, colonialism and Apartheid. As a result, women in general and especially in South Africa are marginalised which, in turn impacts on their career choices and positions held within an organisation (Nomvele, 2021). Davis and Greenstein (2009) further suggest that patriarchal beliefs are closely associated with gender inequality which leads to a greater disadvantage for women in respect of their personal and professional roles. Furthermore, the way a country is governed influences the attitudes of its inhabitants on aspects including gender relations. According to Walby (2013), the imbalance of power between men and women is still entrenched in modern society (Perales & Bouma, 2019). Davis and Greenstein (2009) further posit that the gender attitudes held by people influence their views on the roles of men and women.

According to Davis and Greenstein (2009), these patriarchal beliefs are associated with the oppression and inequalities faced by women. Moreover, in another study by Seguino (2011), patriarchal attitudes were compared across religions, spanning 97 countries between the years 1989 to 2008. This study found that those specifying 'no religious affiliation' showed less patriarchal beliefs and those indicating high levels of religion and belief in God and attending religious activities were associated with patriarchal attitudes. Additionally, it has been reported by Davis and Greenstein (2009) that relationships exist between patriarchal beliefs by women or their partners in relation to work, housework and childcare.

Aligned with the above, is the concept of 'complimentary' of genders or 'headship' theology. This theory posits that men and women are equal in respect of their honour, but different in terms of their assigned tasks and responsibilities (Kasian, 2012). Moreover, it is explained that as much as women are equal but different, these roles or duties are gender specific. For example, men are seen as leaders, whereas women are regarded as the followers, while men are responsible for earning money whilst women tend to the household.

Based on the results of the Afrobarometer Survey (2018), which was aimed at gauging the perceptions of South Africans, it was found that many believed gender equality is a reality regarding education, earning a living and owning property. However, the survey also revealed that less than half of the respondents believed that equal opportunities and the treatment of women have improved. In the work context, less than half of the men surveyed promoted gender equality. Also, more than half of the respondents across gender indicated that it is better for women to care for the home and family (Dryding, 2019). Reflecting on the above and considering all the work currently being done to bridge the gap between genders, it is discouraging to note that more than half of the males who participated in this study 'believe' that employment is preferred for males rather than females or jointly. In addition, surprisingly both males and females are of the opinion that 'caring for the home' is a woman's responsibility. As mentioned earlier, beliefs influence perception and in this case these beliefs will have an influence on gender equality at present and in the future. The next section focuses on religion and gender equality.

2.2.4.2   Religion

Research studies often focus on gender and religious beliefs or gender and religious practices. These studies do not provide adequate detail regarding gender roles and gender equality. However, studies by Schnabel (2016) observed the influence of religion on gender equality in a country. According to Moore and Vannemon (2003), the more a country or state shows religious fundamentalism, the more conservative the gender attitudes appear.

Religious fundamentalism can be described as a religious movement that believes religious texts are accurate and cannot be challenged, adapted or changed by evidence, analysis or people (Carlucci, Geertz, Picconi & Balsamo, 2021; Altemeyer & Hunsberger, 2004). Religious fundamentalism is, in addition, often used to describe Judaism, Christianity, and Islam (Petrarca, 2021). Research scholars such as Neuberg et al. (2014), Moaddel and Karabenick (2013) and Ginges, Hansen and Norenzayan, (2009) have attributed conflict around the world to religious fundamentalism. As stated above, this too has a strong influence on an individual's attitude and behaviour (Paloutzian & Park, 2014; Emerson & Hartman, 2006), in this instance, gender roles and duties. It is important to note and according to religious fundamentalism, Christianity and Islam share similar gender roles. It can therefore be assumed that these gender roles influence the way people perceive, think, feel and act with reference to gender equality. On the flip side, in Schnabel's (2016) study it was found that the biggest difference lies between the religious and non-religious, thus the more religious people in a country, the less equality. According to Loubser and Kotze (2017), South Africa is a very religious country. Taking this into account and considering Schnabel's (2016) study, it can be assumed that South Africa is a religious country and thus gender inequality is prominent.

From the above, it is understood that South Africa as a country, is religious. Within South Africa there are different religious groups, the main five being Christianity, Islam, Hinduism, Judaism and the traditional African religions. Across religion, men and women have roles and responsibilities. In a study by the PEW Research Center reported in Joyce (2016), the roles of women in the context of their religion were

investigated. Additionally, the focus is on the five main religions in the world. The key findings of the study are tabled below.

Table 2.7: Summary of findings - PEW Research Center

Religion	Percentage of World Population	Notable women per religion	Role and responsibility
Christianity	31.5	Mary Mother of Jesus	Raise and teach children
		Mary Magdalene	Maintain a Godly household
		Mary of Bethany and her sister Martha	Refer to the husband for family and religious matters
		Elizabeth, Mother of John the Baptist	Maintain social groups at the church
Islam	23.2	Khadija bint Al – Khuwaylid	Care for children
		Fatima bint Muhammad	Follow gender-specific commandments
		Zainab bint Ali	Assist husbands and other male family members in political and religious decisions
		Aisha bint Abu Bakr	Care for family possessions
Hinduism	15	Shakti	Raise and care for children
		Sita	Partake in an arranged marriage
		Kunti	Support husband in performing traditional ceremonies
		Draupadi	Care for the elderly Maintaining the household
Buddhism	7.1	Abhirupananda	Maintain the household
		Jenti	Help raise children

Religion	Percentage of World Population	Notable women per religion	Role and responsibility
		Citta	Stand in for husband in decision-making when he is unavailable
		Sukka	Co-exist peacefully with husband's "co-wives".
Judaism	1.9	Miriam, sister of Moses	Perform more intellectual tasks
		Rachav	Men perform more physical tasks
		Ruth	
		Yael	

Source: Adapted from Joyce (2016)

As can be seen from the above, many of the responsibilities of women overlap and are assumed to be focused on the 'home', as opposed to men who take the lead as the head of the household. Customs, traditions and religious doctrines have major impact on the treatment and behaviour of women and influence towards women (Abdulla, 2018; Akinola, 2018; Obioha, 2013; Benschop, 2004). However, it should be noted that to the same, religion played an important role in providing the basis for the establishment of international laws of human rights and equality (Reiffer, 2006; Hassan, 2003).

Culture too is aligned with the notion of human rights and many cultures and religions influence the level of protection of women and their rights. In contradiction, it is these same doctrines that are often used to justify the ill treatment of women. Even though many changes have taken place over time, women are still marginalized and experience gender discrimination in and outside of the workplace. Okin (1999) further posits that these doctrines promote and control women. Religion and the impact on personality is discussed further in the next chapter.

The following section focuses on Muslim women in Islam and includes misconceptions and biases towards Muslim women and Islam.

2.2.4.3   Muslim women

This study focuses on women and specifically Muslim women, and therefore it is relevant to explore Muslim women in relation to their faith.

It has been reported that during pre-Islamic times, women were ill-treated by pagan Arabs. Daughters were buried alive and seen as a curse, while men could marry and divorce as many women as they liked (Doi, 1992 in Patoari, 2019). Muslims and non-Muslims are misinformed regarding gender equality in Islam, with many basing their observations on their interpretation thereof. As with any religion, interpretation often influences the manner that people think and behave.

According to Hassan (2011), even though Muslim women are constantly made aware of their status and the rights awarded to women in Islam, they are still faced with inequality. Moreover, many Muslims and non-Muslims have the view that men are superior to women and justify this by using Islam as the vehicle. Hassan (2011) further states that many Muslim women learn these 'traditional' views and customs before learning anything else.

It can be argued, based on various excerpts from the Quraan, that men and women are equal. The Quraan does not make any statements showing superiority between genders, rather it states the following: "Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms, and women who gives alms, and men who fast and women who fast, and men who are chaste and women who are chaste, and men and women who remember Allah much-Allah has prepared for all of them forgiveness and a great reward" (Quraan, no date, pp. 33-36).

In the Quraan and in Islam, women are honoured. The Quraan honours women as mothers, wives, daughters, sisters and aunts. The Al-Bukhaari (5971) and Muslim (2548) narrated a story regarding the status of Mothers in Islam. Abu Hurayrah (May Allah be pleased with him) stated: A man came to the Messenger of Allah (SWT) and

said: "O Messenger of Allah, who is most deserving of my company?" He said: "Your mother". The man asked: "Then who?" He said: "Your mother." The man asked again: "Then who?" He said: "Your mother". The man asked once more, "Then who?" To which the Prophet replied: "Then your father". This is the status of women in Islam. (Quraan: Al-Baqarah, no date, p. 228).

As stated previously, during pre-Islamic times, women were ill-treated. After the introduction of Islam, the status of women was raised to the extent that in the eyes of Allah (SWT), they are equal to men. Women in Islam therefore have the right to own property, buy and sell, inherit and have the right to a decent life and to be educated. Regarding working and or earning a living, it is permissible for both men and women to earn money and to do business. As mentioned above, Islam does not inhibit women from working or earning a living. Moreover, Muslim women in medieval times were employed in the textile industry, were nurses, midwives and businesswomen (Marican, Sabil, Zakaria & Rahman, 2011). Additionally, in the Quraan (Al-Nisa, no date), it is encouraged that women work and earn a living.

In Islamic history, dating back to the time of the beloved Prophet (SAW), many of the companions that were women (Sahabiyat) held achievements and accolades from religion, politics, education, knowledge of industry, trade and commerce (Ghadanfar, 2001).

Even so, many misconceptions exist in relation to Muslim women and are outlined in further detail below. Mahmood (2005) believes that the media is largely responsible for the stereotypes that exist around Muslims. In support of this view, various news reports from European countries show a negative attitude towards practicing Muslims and Muslim women are often portrayed in the media as a face that is veiled. This mental image is often used to depict Muslim women as oppressed and it is assumed that the veil is forced upon her. Further to this, Navarro (2010), posits that Muslim women are portrayed in one of three ways as either passive, victims or veiled and in need of saving. Moreover, they are seen as inactive, unable to speak for themselves or for their community and are therefore lacking in individual attributes (Navarro, 2010). Other misconceptions include Muslim women have no rights, are oppressed,

cannot work outside of the household, are submissive, uncivilized and uneducated (Fayaz, 2020; Terman, 2017).

As can be seen from the previous discussion, according to Islamic teachings these 'misconceptions' could be considered untrue. Yet, these misconceptions often frame the way Muslims and non-Muslims view Islam and Muslim women.

2.2.4.4 Women, religion and work

The focus of this study is on women at work, albeit from a Muslim perspective. As such, it is important to consider the impact of religion on women in the work context. Various studies (Davis & Gao, 2020; Koburtay, Syed & Haloub, 2020; Abdelhadi, 2017; McCormick, 2017; Nnoroele, 2017) have focused on religiosity, women and work.

In a study by McCormick (2017), it was found that religion could be a factor impacting the participation of women in the labour market. The participants from the study included married rural and urban women and single rural and urban women in Indonesia. The study found significant differences between urban married Muslim women and urban married Hindu women for example. Muslim women were less likely to work. In another study by Nnoroele (2017), it was found that women across religions who had conservative values were less likely to participate in the labour market as compared to those with progressive values. The reasons included patriarchal norms such as perceptions of responsibility towards the household. According to Grim, Clark and Snyder (2014), religious intolerance impacts on the ability of women to engage, participate and contribute to the economy. Moreover, religious autonomy, economic stability and women's empowerment are closely linked.

Davis and Gao (2020) posit that religious women work less than non-religious women and, in their study, attempted to identify whether this phenomenon relates to patriarchal norms or a choice by women not to work. In their study, an employment happiness premium was used to determine the level of happiness experienced by men and women, across the six world religions. It was found that men scored higher than women across religion and the gender gap varied. In addition, the findings showed

that patriarchal norms influence female employment, especially in religious groups such as Catholics, Protestants, Hindus and Muslims.

Abdelhadi (2017) undertook a study using surveys from the Pew Research Center with the aim of analysing the relationship between religiosity and the employment of American Muslim women. The study highlighted that the level of education, ethnicity, and childbearing activities are predictors of Muslim women's employment. These findings are suggestive that practicing Islam does not prevent American Muslim women from engaging in employment and paid work.

A recent study by Koburtay et al. (2020) focused on culture, religion, in this instance Islam, and legal frameworks in Jordan. It was found that the interpretation of Islam maintained the gender gaps within employment and positions of power. More so, the study revealed that these interpretations and traditions restricted Muslim women from engaging in paid work, contrary to the guidelines specified towards fairness and justice in employment in Islam.

From the above, the studies undertaken show conflicting results. Depending on the geographic location of the study, results may differ. For example, in America it is not religion or Islam that prevents Muslim women from paid employment but rather other factors such as education, ethnicity and childbearing activities. However, in Jordan (a Muslim country), the interpretation and traditions restrict Muslim women from paid employment. It is important to note Nnoroele's (2017) contribution, in that women across religions with conservative values are less likely to work due to their perception of the social roles and responsibilities of women.

2.3   CONCLUSION

In Chapter one, the context of the study, main problem and sub-problems were provided. This chapter explored the concept of religion including the various theories of religion, the nature of Islam, gender inequality, religion and Muslim women.

Religion was found to have different meanings, but the majority of these definitions included terms such as beliefs, knowledge, practices, traditions, truth and experience that a group of people share.

Numerous theories of religion were discussed as well as a link to the religion of Islam. To recap, sociologists study religion by focusing on religious experiences, religious beliefs and religious rituals (Barkan & Greenwood, 2003), anthropologists however study religion by comparing the religious beliefs and practices across cultures and phenomenologists study religion by exploring the relationship between myth and ritual; religious cults; sacral kingship and symbolism (Mujiburrahman, 2001). Aspects of sociological theories were rejected from an Islamic perspective because they went against the teachings of Islam. Using anthropology to study Islam can only be done by studying Muslims using Islamic anthropology or Islamic textual sources. Regarding phenomenology, the themes used to study religion are not relevant to Islam nor to understanding Islam as a religion. As can be seen from the above, when studying Islam and Muslims, one needs to consider Islamic texts, the Quraan and Hadeeths.

Additionally, the foundation of Islam lies in understanding the Pillars of Islam as this is considered compulsory for all practicing Muslims. Further to this, the Pillars of Eemaan and laws governing the everyday lives of Muslims, Shari'ah and Fiqh must be understood. To date, while there have been various discussions and debates concerning the religion of Islam, it is evident that many of the views of Islam are based on a lack of knowledge and interpretation of the Quraan by both Muslims and non-Muslims. It is therefore crucial, as in any field to explore, analyse and evaluate Islamic texts with the aim of creating a holistic view of Islam.

This study focuses on women, specifically Muslim women within the South African context. As such, a view of gender equality was required. It was found that irrespective of all the interventions put in place by government, much work still needs to be done. Also, based on the responses of the Afrobarometer Survey (Dryding, 2019), more than half of the men who participated in the study were not in favour of 'gender equality' in the workspace. This is a concern especially considering all the strides made in the advancement and progression of women in South Africa.

It is logical that a discussion on gender equality needs to include issues of religion and gender. Hofstede's model was used in this study due to his academic standing in the concept of culture in various contexts. It was found that the White population in South Africa scored high on power distance. Further to this, it was found that countries high on power distance, are religious and experience greater gender inequalities.

As mentioned, Muslim women are in a constant battle from the wearing of the hijab to being seen as oppressed, uneducated and submissive. As stated previously, media plays a role in the perception people have of Muslims in general and of Muslim women. Echchaibi (2018) further states that Muslims have realised the importance of using media to bring about change in the perceptions that society holds. Various types of media are now used for three main purposes a) faith and gender b) connecting to the Muslim community and c) to contest Islamophobic representations made in media (Lewis, 2010 in Fayaz, 2020).

The last part of this chapter focused on religion, women and work with a focus on Muslim women. The studies used in this study indicate that the decision to work could be internalized and based on values or it could be due to the patriarchal norms and beliefs of society.

The next chapter focuses on personality and its relation to gender roles, religion and success.

CHAPTER THREE: CULTURE, PERSONALITY DEVELOPMENT AND IMPACT ON GENDER DIFFERENCES

3.1 INTRODUCTION

The background, main problem, sub-problems and hypotheses were presented in Chapter one. Chapter two focused on understanding religion in general, followed by an in-depth discussion relating to Islam. In addition, the influence of religion on gender equality was discussed as well as the status of Muslim women. The focus of this study is on women, specifically Muslim women and this is aligned with the main purpose of this study which aims to identify whether Muslim women experience additional barriers due to their unique cultural background in the workplace.

This chapter explores the influence of culture and religion on the development of personality and behavioural aspects of women in general, and specifically those of Muslim women. Firstly, theories of personality development and personality are presented to ascertain how various schools of thought explain the development of personality and the influences of culture, inclusive of religion, on personality and behaviour. Thereafter, research on culture is presented to explore the influence of culture and religion in shaping personality and thus behaviour.

In this chapter various personality theories will be used to gain an understanding of the above-mentioned and will include the following:
- Psychoanalysis (Freud) refers to looking at personality development and behaviour from a past perspective. Therefore, the focus is on examining how childhood experiences influence behaviour during adulthood.
- Neo-psychoanalysis (Jung, Adler, Horney) agree with aspects of psychoanalysis, but include social and cultural contexts in their understanding of personality development and behaviour.
- Humanistic (Maslow and Rogers) theories posit that humans are good and have a desire to be better. Additionally, these focus on the real self and the ideal self and how these influence the development of personality and the behaviour of individuals.

- Cognitive (Kelly) theories of personality reject psychoanalysis and do not focus on the past. These theories posit that an individual's past does not determine their future, in addition the theories attempt to explain how individuals have their own mental frameworks from which they perceive the world.

- Genetics (Allport, Cattell, Eysenck) or trait theories suggest that personality is inherited and therefore has a strong link to biological elements in the shaping of personality and behaviour.

- Lifespan (Erikson) theories are indicative that personality develops throughout an individual's lifespan and influences behaviour.

- Behavioural (Skinner) theories of personality development and behaviour postulate that reinforcement of any means controls an individual. Behaviourists, in addition, reject the idea of subjective states and therefore only focus on the observable.

- Social-learning (Bandura) theories, as with behavioural theories, share the importance of observing behaviours, but also consider the emotional reactions of others.

Each theory of personality development is explained and includes the link to work and religion. This chapter further explores religion, personality and gender to gain a deeper understanding of whether religion influences personality development and gender equality.

The next section provides an overview of various theories and perspectives of personality as well a critique of each one.

3.2 THEORIES AND PERSPECTIVES OF PERSONALITY

According to Allport (1961), personality can be described as a dynamic organisation that resides within an individual and includes the psychophysical systems that determine the change to the environment. Personality refers to patterns of emotions, thoughts and behaviours of individuals. It is what makes one person different to the next (Rathee, 2019). In addition, personality theories can be used to understand the behaviour of individuals. For the purposes of this study, personality theories are used

to explain the impact of culture and religion on personality development and behaviour, and subsequently on perceptions of work and gender, and how these lead to gender differences that could influence the development of women and their perceptions of career choices and career success.

Each theory or perspective in this section will focus on the following (a) nature of humans, (b) structure of personality, (c) development of personality, (d) work and religion, and (e) criticisms of the theory or perspective.

3.2.1 Psychoanalytic Theories of Personality

This section covers an overview of psychoanalysis and neo-psychoanalysis approaches. The psychoanalytical perspective of personality theorizes that all early childhood experiences influence behaviour. Freud, considered the forerunner of psychoanalysis theory (1923/1949), suggested that an individual's personality develops through different stages, comprising of internal psychological conflict and the interaction between the id, ego and superego. Neo-Freudian theorists such as Carl Jung, Alfred Adler and Karen Horney agreed with Freud on the importance of the unconscious but argued against all other aspects.

3.2.1.1   Sigmund Freud

"Unexpressed emotions will never die. They are buried alive and will come forth later in uglier ways" ~ Sigmund Freud.

Sigmund Freud is considered to be the father of psychoanalysis. He believed that humans are driven by instinct and these are centred around (1) sexual and (2) destructive instincts. Sexual, which includes pleasurable and self-preserving behaviours and destructive, which posits that humans are driven by death. In his theory of psychoanalysis, Freud was of the opinion that how humans behave is dependent on the interactions between the three constructs of the id, ego and super-ego.

- The id, known as the pleasure principle, implies that as humans we want immediate gratification.

- The ego, which is the reality principle, delays immediate gratification or pleasure until such a time that a suitable and socially acceptable alternative is sought.

- The super-ego, however, is the morality principle and assists people as a moral compass, knowing right from wrong. The super-ego represents the guilty conscience and fosters adherence to norms. According to this school of thought, it is on this basis that personality is structured (Schultz & Schultz, 2015; Ewen, 2003).

Freud further explained that personality develops through set stages, occurring during early life which comprises of the Oral, Anal, Urethral, Phallic, Latency and Genital stages. Each of the above stages are identified by an erotogenic zone (Elkatawneh, 2013). Erotogenic or erogenous refers to libidinal gratification and this zone therefore serves as the main source of pleasure. As stated, and aligned with the above, Freud's theory is based on obtaining pleasure (Benveniste, 2015). However, societal norms restrict many of the behaviours and for this reason, alterative outlets are required. Work or employment offers a constructive means to satisfy instincts and urges (Ewen, 2003).

Freud viewed religion as a 'collective neurosis' (Ewen, 2003). This implies that individuals undergo basic socialization processes within a religious society and thus believe and observe the same as the communities they are from (Susanto & Idris, 2020). According to Ewen (2003), and aligned with Susanto and Idris (2020), Freud postulated that people are indoctrinated at an early age and due to this become dependent on the teachings of a particular religion. This was previously mentioned by Hassan (2011) in the context of Muslim women, where he suggested that traditional views and customs are taught at a young age before Muslim girls learn about anything else. Freud questioned religion based on the following assertions, and these include trust as compared to questioning, blind belief based on ancestors and lastly, belief based on age-old evidence (Susanto & Idris, 2020). On this basis, Freud believed that religion crippled people as it provided the illusion of accepting difficulty, as rewards will

be gained for all the suffering. Further to this, Freud theorized that religion did not provide social morality and stated that, rather than using commandments, rational intellect should be used. This view points to letting go of this illusion which will equip individuals to deal better with the realities of life (Schultz & Schultz, 2015; Ewen, 2003).

There are many criticisms of Freuds theories but the majority stem from his view of female sexuality, pessimism, methodology and context. Interestingly and aligned with this study, Ewen (2003) explains that Freud held biases against women and believed that they were inferior with defective sexual organs, weaker super-egos with a tendency towards neurosis. This was critiqued and regarded as a cultural bias towards women. Additionally, and as can be seen from the above, Freud's theories explaining personality and religion were dark and pessimistic and were widely judged on that basis. In terms of the methodology followed, many argue that psychoanalysis is subjective and unrestrained and therefore not sufficient in understanding personality. Moreover, it is suggested that Freud focused mainly on neurotic individuals and cases, which limited his understanding of healthy, positive personalities. Researchers in the field of psychoanalysis believe that Freud placed emphasis on biological determinants but failed to acknowledge social and environmental factors that influence behaviour and personality development.

To summarise, as with any theory, criticisms exist. The same applies to Freud, however, it must be noted that strides were made in studying personality, including the unconscious and how this may influence the personality, development and behaviour of individuals.

The next section provides insight into neo-psychoanalysis as a theory of personality development.

3.2.1.2   Carl Gustav Jung

"One does not become enlightened by imagining figures of light, but by making the darkness conscious" ~ Carl Jung

As previously stated, Jung agreed with Freud in respect of humans being motivated by instincts or urges. Like Freud, Jung agreed that mental activity is driven by libido

but rejected the emphasis Freud placed on sexuality. According to Jung, the greater the value of an event, the more the event is desired. Unlike Freud, Jung believed in opposites and suggested that these opposites such as birth and death; good and evil; introversion and extroversion enabled life to exist (Schultz & Schultz, 2015; Ewen, 2003).

As stated above, Jung supported the idea that the unconscious is important but did not see it as only pessimistic and dark. Moreover, Jung was of the opinion that the unconscious is collective and is made up of guidelines and experiences from past generations and therefore only a small part comprises personal experiences unique to that individual (McLeod, 2018). As such, Jung alluded to culture (the collective) having a greater impact on behaviour than individual experience.

In relation to the structure of personality, Jung's model included the ego, the persona, the personal unconscious, the shadow and the collective unconscious. Different to Freud, the ego in this instance is a comparatively weaker component of personality. The persona is a façade that facilitates contact with others while the personal unconscious refers to forgotten or insignificant memories and important repressions (Schultz & Schultz, 2015; Ewen, 2003). According to Jung's model, the shadow is the unwelcome side of personality and is often projected onto others. Lastly, the collective unconscious is where all experiences from past generations are stored and passed down from generation to generation, and it is in this structure that an individual's perception and world view are constructed (Coetzee, 2012; Ewen, 2003).

The development of the personality takes place during various stages throughout childhood until middle adulthood. According to Jung (1990), individuation and the self is about fulfilling one's capability and potential as well as developing the self with the aim of reaching self-actualization. Additionally, environmental factors may promote or inhibit individuation such as level of education, economic status and relationships. Progression (positive movement) and regression (negative or backward movement) work together to assist in problem solving and in developing a healthy personality (Jung, 1990). However, acknowledging the 'dark side' of a personality does not imply having to submit to it, but rather recognition and acceptance that there is a dark side.

Jung's view was that awareness of both dimensions is crucial to reach individuation (Schultz & Schultz, 2015; Ewen, 2003).

In relation to work psychology, Jung writes little. As per his theory and including the concept of work, one would need to follow the biases of the collective unconscious to be successful. In religion, Jung had a more positive approach as compared to Freud. Jung studied Eastern and Western religions and did not promote any specific religion, instead holding the view that people should follow their own path (Kelland, 2015). However, Jung, like Freud criticised religions that emphasised blind faith where reasoning and questioning were minimal. He however did postulate the existence of a God which in turn can trigger strong feelings of religion and impact behaviour (Schultz & Schultz, 2015; Ewen, 2003).

According to Jung, it is 'normal' to hear inner voices in your head, however this view is largely criticised by many who regard hearing the same 'voices' as indicative of a mental illness (Rosenhan, 1973). Jung has been criticised for his literary works, lack of scientific vigour and views of psychology and religion.

To summarise, Jung agreed with Freud on the importance of instincts that drive behaviour as well as the important role of the unconscious. Jung, differed from Freud, with his belief that the collective unconscious needs to be considered when understanding the development of personality. It is also important to note the major contribution made by Jung towards self-actualisation.

3.2.1.3   Alfred Adler

"Meanings are not determined by situations, but we determine ourselves by the meanings we give to situations" ~ Alfred Adler

Adler coined his theory individual psychology. However, it was misleading as his theory included social factors. According to Adler, it is human nature to relate and cooperate with others (Adler, 2019). In terms of personality, Adler suggested that heredity has no or limited influence on personality development (Schultz & Schultz,

2015; Ewen, 2003). Moreover, Adler believed that humans select their own life goals and determine how these goals will be achieved (McCluskey, 2022). It is these future goals and not the past that determines an individual's personality. Aligned with the above, feelings of inferiority and striving for superiority refer to an individual's primary goal of achieving self-perfection. This comprises both healthy tendencies which are guided by social interest and pathological tendencies which are guided by a sense of selfishness and a lack of concern for others (Schultz & Schultz, 2015; Ewen, 2003).

Alder, different to Freud and Jung, regarded the structure of personality as an individual unity. Further to this, Alder acknowledged the unconscious, but viewed the unconscious and conscious as a unit based on the personal goals mentioned above rather than as a result of conflict (Schultz & Schultz, 2015; Ewen, 2003).

The development of personality, according to Alder, starts with parents. A mother's role is to assist in the development of social interest whereas a father's role is to encourage self-reliance. This theory takes into account these three aspects:

- Pathogenic Development Factors: Pathogenic development factors imply that it is not the experience that influences the development of personality but rather the conclusions drawn from the experiences.
- Birth Order: Birth order refers to the position the child holds in the family.
- The Style of Life: The style of life refers to the unique character, physical movement and early recollections of an individual and on this basis, personality develops (Schultz & Schultz, 2015; Ewen, 2003).

Adler took an interest in both the psychological and sociological aspects of work. Additionally, he promoted good working conditions, fair labour practices and legislation. Adler posited that the choice of occupation should be aligned with the individual's style of life and early recollections. Regarding religion, Adler disregarded Freud's negative view of religion and considered it a selfish act. He was of the opinion that the main function of religion was to promote social interest and that God signifies the primary goal of self-perfection (Ewen, 2003).

Adler's theory of individual psychology was severely criticized for various reasons which include the over-simplification of personality, over-emphasis on social factors and inferiority, as well as excessive optimism, and like Freud and Jung, lacking in scientific and statistical analysis.

3.2.1.4   Karen Horney

"There is no good reason why we should not develop and change until the last day we live" ~ Karen Horney

Horney, like Jung and Adler, had a more positive outlook regarding personality development. According to Horney, individuals have the capacity and yearning to become decent human beings. Only if self-realization is blocked by social factors will pathological behaviours occur (Schultz & Schultz, 2015; Ewen, 2003).

Horney believed that the unconscious was a powerful tool and had a role to play in the structure of personality but did not use constructs to explain this phenomenon. Her focus of personality development was more on neurosis rather than what is considered to be normal (Schultz & Schultz, 2015; Ewen, 2003). Neurosis develops based on the relationship and interaction between a child and their parents (Horney, 2013). For example, if a parent exhibits pathological behaviours such as domination, humiliation or neglect towards the child, the child develops anxiety.

Very little is mentioned regarding Horney's opinion on work and religion, however, emphasis was placed on the impact of culture on the behaviour of women. In her view, due to society's views on the characteristics of males versus females and males are portrayed as strong, independent and courageous and females are described as frail and dependent, women will believe that subordinate positions are deserved (Vanacore, 2020; Ewen, 2003).

Horney was harshly criticized for not adding any new constructs or value to existing theories and literature and for using and combining Freud and Adler's theories of

personality development. Additionally, her lack of work on normal personality development was of concern.

Table 3.1 summarises the key differences within the psychoanalysis framework.

Table 3.1: Summary of objectives - Psychoanalysis

Theorist	Objective
Freud	- First theory of personality
	- Emphasis on the unconscious
	- Internal conflict determines behaviour and personality development
	- Childhood is critical for personality development
	- People are born with aggressive instincts which should be changed into more socially acceptable behaviours
	- Religion perceived as dark and a collective neurosis
	- Women – Held biases towards women
Jung	- Both healthy and unhealthy instincts
	- Every personality has a collective unconscious
	- Introversion, extroversion, thinking, feeling, sensation and intuition are important facets of personality development
	- Principle of opposites
	- Religion viewed as more positive, the existence of God influences strong feelings influences behaviour
	- Women – Feminist stance
Adler	- Simplifying the theory of personality that is easily understood
	- Instincts are not important causes of human behaviour
	- Emphasis on social aspect
	- Personality is influenced by the relationship with parents
	- Religion promotes social interest
	- Women – Advocated for women and fair treatment
Horney	- Emphasis on the unconscious and social determinants
	- Inner potential is healthy
	- Explaining conflict without dividing personality

Theorist	Objective
	- Religion – Impact of culture on the behaviour of women
	- Women – Advocated for women

Source: Authors own construction

In summary, psychoanalysis refers to the importance of childhood experiences and the unconscious in the shaping of personality development and the behaviour of individuals. Neo-psychoanalysis agreed with many of Freud's conclusions but added to the body of knowledge by including social and cultural aspects.

The next section focuses on humanism as an approach to understanding personality.

3.2.2   Humanistic Theories of Personality

Humanism approaches to personality emphasise that people are generally good and have a desire to better themselves. The theory is based on self-concept, which can be defined as the real self and the ideal self. In addition, this approach explains that people are motivated to achieve their potential, moving from the real self and becoming their ideal self, with free will and the ability to change their personality for the better (Bergh, 2017).

3.2.2.1   Carl Rogers

"The curious paradox is that when I accept myself just as I am, then I can change." *~Carl Rogers*

According to Rogers, the direction individuals take in life can only be chosen by them. Rogers in Schultz and Schultz (2015) and Ewen (2003) posits that humans are motivated by a single positive force, which is a desire to develop and reach one's potential. Rogers does not detract from an individual's capacity for cruel and destructive behaviour but attributes this to external factors. Additionally, he agrees with the likes of Freud and acknowledges that childhood events play an important role in the development of personality. Rogers, however, prefers to focus on the positive aspects

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and is of the opinion that people have a need for positive regard such as worth, respect and acceptance from others which give rise to positive self-regard (the views of others influence how you see yourself) (Schultz & Schultz, 2015; Ewen, 2003; Pescitelli, 1996).

Rogers concurred with Horney that people suffer from painful intrapsychic conflict and preferred to focus on the positive and movement towards self-actualization (Satti, Ali & Khan, 2021). Rogers further explained that the structure of personality includes 'experience' and 'organismic value process' (Schultz & Schultz, 2015; Ewen, 2003). In laymen terms, experience refers to everything that an individual is aware of at any given moment, be it emotions, feelings and thoughts. These experiences are constantly evaluated and tested and Rogers described how this process of how we interpret events is more important than objective reality. The organismic value process as stated by Rogers is the ability of individuals to place positive value on aspects perceived as actualizing and vice versa.

According to the theory of Rogers, the development of personality is not described in stages, but rather in the desirability of responding to children using unconditional positive regard, which implies showing support irrespective of what the child says or does (Schultz & Schultz, 2015; Ewen, 2003). Rogers further elaborates on this aspect and emphasises having a person-centred family where non-judgmental feeling are shared. Rogers additionally provided a list of characteristics of the 'fully functioning person' which include feeling worthy of others, forming successful relationships, demonstrating unconditional positive regard for others and the self and living in the moment (Sohrabi, 2018).

Rogers did not focus on work and religion but did make a strong argument against education. He posited that school has a negative effect on the personality development of children, especially in instances where an authoritarian approach is used and creativity is inhibited (Schultz & Schultz, 2015; Ewen, 2003). Teachers should take on the role of facilitator whereby learners are in control of their own learning and thinking.

Rogers was criticized, like many others, for being too positive and for having a simplistic view of human nature. Moreover, his theory suggested that people are born peaceful and those who partake in destructive tendencies do so due to parental pathogenic

behaviours, based on the ideas and feelings of others onto themselves (Schultz & Schultz, 2015; Ewen, 2003).

In summary, Rogers contributed to understanding personality by emphasizing equality, and that to be mentally healthy, one must be mindful of those positive innermost capacities and abilities that are unique to each individual.

The next section discusses Maslow and his influence on the development of personality.

3.2.2.2   Maslow

"A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be."
~Abraham Maslow

Maslow described how personality is studied by focusing on subjective experiences, free will and the desire to reach one's full potential or actualization. In relation to his model, Maslow suggested that humans have needs, moving from basic needs to higher-order needs and the attainment of these needs influences personality development (Papaleontiou-Louca, Esmailnia & Thoma, 2022). Maslow's model complements Freud's theory of psychoanalysis in that whilst Freud focused on the negative side of personality, Maslow focused on the positive aspects of personality and he therefore investigated individuals who were considered to be healthy, accepting, open, creative and productive.

In his study of personality, Maslow explored the characteristics of those he considered to be self-actualizers and found that these individuals had many traits in common. These traits include the following:
- Awareness.
- Enjoyment of life.
- Intense degrees of satisfaction.
- Engagement in meaningful activities.
- Active problem seekers and solvers.

- Acceptance.

The above lead Maslow to believe that these individuals represented the ideal and these traits indicated a coherent personality syndrome. A coherent personality speaks to psychological unity and wholeness experienced within an individual (Fournier, Dong, Quitasol, Weststrate & Domenico, 2018; McLeod, 2007).

Maslow in Schultz and Schultz (2015) and Ewen (2003) further illustrates that various conditions are required for individuals to satisfy or obtain self-actualization. These are freedom from constraints, freedom from distraction of the lower order needs, being secure within ourselves and our relationships with others and having a realistic understanding of our strengths, weaknesses, qualities and iniquities. In terms of work, Maslow's model is one of the most commonly used models with the aim of motivating employees to reach self-actualization within the workspace.

Like others, Maslow's theory has been criticized for a lack of scientific rigor and evidence. In addition, Maslow's theory does not take into account the influence of society on the development of personality and the model is criticized for being culturally biased as it mainly focuses on Western values (Schultz & Schultz, 2015; Ewen, 2003).

Table 3.2 summarises the main points of the humanistic theories of personality development.

Table 3.2: Summary of objectives - Humanistic Theories

Theorist	Objective
Rogers	- Rejecting Freud's view of human nature to be negative - Showing that humans know what is actualizing and non-actualizing - Defining the self and its importance - Emphasizing equality in relationships - Using both psychotherapy and empirical research to understand personality

Theorist	Objective
Maslow	- Integrating the best aspects from different theories - Correct Freud's negative view - Showing that human needs form a hierarchy - Describing the behaviours of individuals from both an actualizing and non-actualizing perspective

Source: Authors own construction

3.2.3   Cognitive Theories of Personality

According to Ewen (2003), cognitive perspectives place emphasis on thinking and these theorists believe that behaviour is determined by how individuals understand, foresee and assess events rather than by instinct.

3.2.3.1   *George Kelly*

"We attempt to use the phenomenologist's approach to arrive at personalized constructs which have a wide range of meaning for the given individual; then we attempt to piece together this high-level type of data with what we know about other persons." ~ George Kelly

Kelly believed that people were not victims but rather authors of their destiny. To Kelly, individuals decide on the direction their lives take and are able to make changes if the need arises. Moreover, unlike many other theorists of personality, Kelly did not consider the past to be an indication of the future, so one's past is not a determinant of one's future.

Kelly introduced the personal construct theory which posits that people often reflect on the events in their lives with the aim of explaining and foreseeing future events (Paszkowska-Rogacz & Kabzinska, 2012). In addition, this theory suggests that each individual has their own mental framework which influences how they see the world. Moreover, and as stated earlier, these constructs are then used to construe information and personal experiences (Cherry, 2022).

This theory was developed based on scientific enquiry. Kelly advocated that as scientists, an individual makes sense of the world around themself by producing, testing and adapting mental hypotheses. The constructs are bipolar i.e., opposites (Schultz & Schultz, 2015; Ewen, 2003), and would include for example friendly versus unfriendly or happy versus unhappy. These constructs are then used and applied to different situations and if need be, adapted, and this impacts personality development. Individuals with little personal constructs have a tendency towards stereotyping, whereas people with too many personal constructs find it difficult to predict the behaviour of others (Rathee, 2019).

Kelly's work is criticized for various reasons, including paying little to no attention on childhood as compared to other psychologists and in relation to the study of personality. Additionally, it is argued that Kelly focused too much on cognition and omitted constructs such as love versus hate or learning, which are common to human nature and the study of personality and behaviour.

3.2.4   Genetics Theory of Personality

The genetics theory of personality posits that personality traits are grounded in an individual's biological make up and personality is largely determined by genetics, rather than by the experiences of the individual.

3.2.4.1   Gordon Allport

"Philosophically speaking, values are the termini of our intentions. We never fully achieve them." ~ Gordan Allport

The above quote refers to an individual's ability to reduce innate urges and to pursue internal drives to increase the chances of achieving goals. Pursuing concrete goals is akin to having meaning in life.

The structure of personality, as proposed by Allport (1961) in Ewen (2003), includes common traits and personal dispositions, the propium and the conscious. Common

traits refer to estimates about an individual's personality whereas personal disposition are unique traits of the individual which reflect the true self or personality (Saracho, 2019). The propium is considered to be the core of the personality where instincts and traits are organised. Allport also discussed the conscience, describing a child's conscience as based on the fear of punishment whereas an adult's conscience is grounded in feelings of obligation. Allport, unlike other theorists did not attribute adult motives to childhood and therefore did not spend time studying personality development (Ewen, 2003).

To Allport, religion has had little success in improving morality. Moreover, Allport argued that some individuals have an extrinsic approach to religion concerned with status and social standing, while those with an intrinsic approach to religion place emphasis on their belief in God (Tiliopoulos, Bikker, Coxon & Hawkin, 2007; Ewen, 2003; Allport, 1950).

Allport has been criticised for various reasons, including his oversimplification of theories compared to other theorists of personality. These include his work on circularity and only concentrating on the surface of the personality. Allport, in addition, only focused on traits, but ignored other aspects of human behaviour (Fleeson & Jayawickreme, 2015; Schultz & Schultz, 2015; Ewen, 2003).

3.2.4.2 *Raymond Cattell, Hans Eysenck, Five Factor Theory, HEXACO and Dark Triad*

"Personality is... that which tells what a man will do when placed in a given situation." ~ Raymond Cattell

Cattell, different to many personality theorists studied normal people and he was not particularly interested in treating abnormal behaviour but rather in studying personality. Cattell varied in his approach, which was to study personality with the aim of predicting behaviour. This theorist posited that to understand an individual, one needs to be able to describe the traits that make up that individual (Schultz & Schultz, 2015; Revelle, 2009; Ewen, 2003).

Like Allport, Cattell distinguished between common and unique traits. Common traits are evident in everyone and unique traits are shared by fewer people, including interests and attitudes (Ewen, 2003). Additionally, Cattell proposed six stages of personality development, which are outlined in Table 3.3 below.

Table 3.3: Stages of development

Stage	Behaviours and development
Infancy	Influenced by parents and siblings; Social attitudes Weaning; Potty training
Childhood	Independence from parents Identifying with peers
Adolescence	Conflict within the self
Maturity	Satisfaction: Career, Marriage and Family
Late maturity	Personality changes: Physical and social adaptions
Old age	Adjustment: Loss of status, friends and career

Source: Schultz and Schultz (2015)

Cattell proposed the idea of dynamic traits which he then divided into ergs, sentiments and attitudes. He described ergs as motives which are inherited, sentiments are the learned traits and general patterns of behaviour and attitudes refer to actions of the individual (Schultz & Schultz, 2015; Ewen, 2003). In relation to the structure of personality, and aligned with the above, Cattell highlighted the differences between dynamic versus temperament and ability traits. Dynamic determines why individuals do what they do, whereas temperament and ability show how and how well they do what they do. Cattell developed an instrument that measured these traits. Examples of these factors include Intelligence, Dominance-Submissiveness, Superego Strength, Shrewdness-Artlessness, Guilt Proneness - Untroubled Adequacy and Radicalism - Conservatism (Schultz & Schultz, 2015; Ewen, 2003).

Cattell concluded that various factors influence the development of personality. These refer to heredity vs. environment, learning, parental behaviour and birth order (Cattell, 2019). Cattell also found that intelligence is the most structural of the traits to be influenced by heredity factors. Based on all of the above, and in relation to work, Cattell

(2019) recommended that these measures could be used to assist in the guidance and selection of a career as they provide a personality profile which considers the abilities of an individual.

Interestingly, other theorists were criticized due to their lack of scientific rigor and in this instance, Cattell was criticised for his research being too quantified and more suited to physics and chemistry which makes it difficult to understand his writing (Boyle, Stankov, Martin, Petrides, Eysenck & Ortet, 2016; Schultz & Schultz, 2015).

Hans Eysenck:

"If the truth contradicts deeply held beliefs, that is too bad." ~ Hans Eysenck

According to the theory of behavioural genetics, some personality traits are inherited. Behavioural genetics theorists posit that hereditary factors, together with environmental factors influence the development of personality.

Eysenck and Eysenck developed the three dimensions of personality, namely extroversion versus introversion, neuroticism versus emotional stability and psychoticism versus impulse control (Boyle et al., 2016). These are tabled below in Table 3.4.

Table 3.4: Dimensions of personality

Dimensions of Personality					
Extroversion	**Introversion**	**Neuroticism**	**Emotional Stability**	**Psychoticism**	**Impulse Control**
Outgoing Impulsive Uninhibited Social	Reserved Aloof Quiet Distant	Emotionally unstable Overreact	Calm Even-tempered	Egocentric Aggressive Impersonal Antisocial	Altruistic Empathetic Cooperative Conventional

Source: Adapted from Tohver (2020) and Ewen (2003)

Eysenck believed that traits are determined by heredity factors and his research showed a strong correlation between genetic factors, neuroticism and psychoticism. Eysenck agreed that environmental and social factors influence the development of

personality but play an insignificant role as compared to hereditary factors which is the primary source of personality development (Schultz & Schultz, 2015; Ewen, 2003; Francis & Jackson, 2003).

To substantiate his views, Eysenck conducted research on twins, both identical and fraternal as well as adopted children. The results showed that identical twins were more alike than the fraternal twins in their personalities. The adopted children, even without the presence of their biological parents, shared their personality traits. This implies that genetic factors play a more prominent role rather than environmental factors in personality (Schultz & Schultz, 2015; Gillespie, Evans, Wright & Martin, 2004; Ewen, 2003).

The Five Factor Theory – McCrae and Costa, HEXACO and The Dark Triad:
A few other models' worth mentioning include the Five Factor Theory, HEXACO and the Dark Triad. McCrae and Costa developed the popular Five Factor Theory of personality, dissatisfied with both Cattell and Eysenck for having too many or too little factors respectively. Based on their extensive research, the five factors identified were neuroticism, extraversion, openness, agreeableness and conscientiousness (McCrae & Costa, 2008). Like Eysenck and Cattell, the factors measure different aspects of personality such as extraversion (surgency) versus introversion, agreeableness (friendliness) versus antagonism, conscientiousness (dependability) versus lack of direction, neuroticism (emotional instability) versus emotional stability and openness (intellect) versus closedness (Bergh, 2017; Schultz & Schultz, 2015; Ewen, 2003).

Additionally, the five factors identified above have been seen across different cultures, in both Eastern and Western nations (McCrae, 2017). Even so, differences were prevalent between cultures in respect of the importance of the factors identified. Not only were there differences between various cultures, but significant differences exist between genders. To note, higher levels of neuroticism, agreeableness, extraversion and conscientiousness were found in women and occurred in countries where women were awarded opportunities in both employment and education (Schmitt, Realo, Voracek & Allik, 2008).

HEXACO (Honesty/humility; Emotionality; Extraversion; Agreeableness; Conscientiousness and Openness to experience), developed by Michael Ashton and Kibeom Lee (Lee & Ashton, 2004), is similar to the factors mentioned previously. However, it does differ from others with the addition of the factor of honesty and humility. This factor mentions faithfulness, sincerity and honesty as opposed to greediness, pretentiousness and being boastful. Of further noting is that the description of emotionality, agreeableness and openness to experience differs. In this model, emotionality refers to being emotional, oversensitive and anxious versus brave, tough and stable. Agreeableness, in this instance, is about being tolerant and peaceful as opposed to stubborn and ill-tempered and lastly openness refers to creativity and innovation versus conventional and unimaginative (Schultz & Schultz, 2015).

The Dark Triad by Delroy Paulhus and Kevin Williams, focused on understanding the darker side of personality. Thus, their model included three factors of narcissism, Machiavellianism and psychopathy. Narcissism which looks at self-centeredness, is a constant need for attention and having an overstated sense of one's ability. Machiavellianism is described as manipulating others, cunningness and being deceitful whereas psychopathy is characterised by insensitivity, callousness and antisocial tendencies (Schultz & Schultz, 2015; Furnham, Richards & Paulhus, 2013).

Table 3.5: Summary of objectives - Genetics approach

Theorist	Objective
Allport	- Show adult motives are autonomous - To describe personality in terms of patterns of behaviour - Show defence mechanisms and studying the unconscious; is only applicable to unhealthy personalities - Religion – extrinsic and intrinsic approaches
Cattell	- Determine traits that make up the basic components of personality - Identify which traits are a result of heredity

Theorist	Objective
	- Religion functions as primarily an emotional consolation and secondly as an explanation to the cosmos and creation
Eysenck	- Determine traits that are most important - Relating traits to physiological and social causes - Develop a theory superior to Freud's - Religion measures religiosity and impact on personality traits
McCrae and Costa	- Identify traits that are most important - To highlight the above identified traits as a core part of personality - Religion measures the experiences and the sacred
Ashton and Lee	- Propose a new model of personality traits
Paulhus and Williams	- Focus on the darker side of personality and behaviour

Source: Authors own construction

In summary, trait theories posit that personality is developed primarily through inheritance and in support of the above, all factors indicate a strong biological element. In relation to this study and based on various studies using the Five Factor theory, significant differences exist between culture and gender. Additionally, according to Lockenhoff, Ironson, Cleirigh and Costa Jr, (2009), personality traits during adolescence predict religiousness and spirituality in late adulthood. It is also interesting to note that women who report higher levels of four out of the five factors are from countries were opportunities exist for the promotion of both education and employment of women.

The next section focuses on the life-span approach which explains personality and as a result behaviour as a continuous process.

3.2.5 Life-Span Theory of Personality

Many theorists studying personality focused on how personality develops over time. Freud believed that the development of personality stopped at the age of five, whereas Jung believed that personality development stopped during middle adulthood and Adler and Horney shared beliefs that personality development was ongoing beyond childhood. Eric Erikson, in his theory, posited that personality development happened throughout the lifespan.

3.2.5.1 Eric Erikson

> **"In the social jungle of human existence, there is no feeling of being alive without a sense of identity."** ~Eric Erikson

Erikson, in his theory, explained personality and growth by means of eight stages, starting at birth and ending at death. According to Erikson, personality is believed to develop based on previous crises experienced by individuals. Unlike Freud, Erikson suggested that even though not all individuals are successful in achieving purpose, hope and other positive virtues, all individuals have the potential to do this. As much as personality develops out of a crisis or turning point, the outcome often leads to positive opportunities (Schultz & Schultz, 2015; Ewen, 2003).

Erikson acknowledged the strides made by Freud, especially regarding his work on the unconscious, but also emphasised the role of the ego and social forces in the development of personality. Erikson in Carducci (2020) also suggested that the ego has a more defined role which includes identity and mastery. Identity is further divided into four aspects of individuality, wholeness and synthesis, sameness and continuity and social solidarity. Individuality is defined as the uniqueness and being, whereas wholeness and synthesis refers to having a sense of inner wholeness and invisibility made up of a variety of fragments that make up the self-image of a child and these experiences are grouped to form a meaningful whole. Sameness and continuity is feeling that your life is consistent and heading in the right direction, and social solidarity is the feeling of identifying with a group in terms of values and beliefs.

Like Adler, Erikson believed that humans have the need to master their environments. Mastery to Erikson was dependent on the expectations and support of society. According to this theory, aside from satisfying one's own urges, it is the acknowledgement from society that allows individuals to master their environments (Schultz & Schultz, 2015; Ewen, 2003).

As stated previously, Erikson's views are positive and reject Freud's view of society being a source of conflict. Erikson in Schultz and Schultz (2015) and Ewen (2003) states that to achieve a sense of identity and mastery, individuals need support from others. Due to his stance on society and its role in developing the personality, Erikson further explored the impact of culture on personality. Based on his evaluation, society can impact both positively and negatively on an individual, depending on prevalent cultural values and beliefs.

Erikson also discussed the role of the id, ego and superego in the structure of personality. The id, in this instance, resides in the unconscious, is present at birth and includes instincts that are in-born. Like Freud, the ego represents logic, self-preservation and problem solving. Where Erikson differs, is the use of what Freud called, defence mechanisms (Orenstein & Lewis, 2021; Schultz & Schultz, 2015; Ewen, 2003). Freud alleged that these defence mechanisms are used to guard against impulse whereas Erikson suggested that these could be used as adaptive means to solve a problem. The superego helps to control the id by using restrictions and internalised ideals.

According to Erikson, the personality develops over an individual's lifespan and across eight stages. These stages are:
1. The Oral-Sensory Stage: Basic Trust vs Mistrust.
2. The Muscular-Anal Stage: Autonomy vs Shame and Doubt.
3. The Latency Stage: Industry vs Inferiority.
4. Adolescence: Identity vs Role Confusion.
5. Young Adulthood: Intimacy vs Isolation.
6. Adulthood: Generativity vs Stagnation.
7. Maturity: Ego Integrity vs Despair.
8. Ritualizations (McLeod, 2013).

Like organ development that occurs according to a planned genetic schedule, personality too develops in a similar fashion. Each stage mentioned above is resultant of a crisis and each crisis is brought on by physical maturity and demands placed on children from their parents and society. According to Erikson's theory, these crises must be settled in order to move to the next stage, thus ensuing successful personality development (Schultz & Schultz, 2015; Ewen, 2003).

Regarding work, Erikson concurred with Adler and stated that career choice should be made during adolescence and if not, psychopathic tendencies could imply. In terms of religion, Erikson agreed with Freud that religion is not an innate need but stated that religion provides valuable support for key ego qualities (Gladding, 2019).

Erikson's theory was criticised for being pro-Freudianism and characterised by political expediency, social conservation and optimism. Similar to Freud, Adler and Horney, Erikson's work lacked statistical analysis. Additionally, many disagreed that everyone goes through the same stages as personality is not a one size fits all (Schultz & Schultz, 2015; Ewen, 2003).

It must be noted that Erikson made a valuable contribution to the understanding of human behaviour and personality and bridged the gap in integrating both psychoanalysis and sociology, which included cultural influences and the impact on the development of personality.

The next section focuses on the behavioural approach as a theory of personality development.

3.2.6   Behavioural Theory of Personality

In a majority of the personality theories discussed in this chapter, some form of reference is given to emotions and drives, which relate to internal processes. However, behaviourist approaches in general focus on overt behaviour and in the instance of personality, refer to personality as comprised of overt behaviour and the external stimuli that shapes it.

3.2.6.1   B.F. Skinner

"Give me a child and I will shape him into anything." ~B. F Skinner

As seen from the above quote, Skinner believed that humans and animals could be trained to act in a specific way provided that there is some type of reinforcement. To Skinner, the person who controls the reinforcement ultimately controls the individual or the animal.

It is important to note that Skinner did not accept subjective states and he only trusted that which could be observed and which was objective. Skinner further postulated that the underlying reason for individual differences was grounded in the fact that learning experiences differ amongst individuals. Behaviour is learned directly or indirectly either because of reward or punishment or is based on what is learned through observation. Skinner suggested that it is possible for society to control and shape the behaviour of individuals by using reinforcement (Bergh, 2017; Schultz & Schultz, 2015; Ewen, 2003).

Skinner further believed that rather than studying inner forces or social forces, the focus should be on direct behaviour and he developed the basic principles of operant conditioning. The operant refers to the response which essentially influences the organism's environment. Additionally, these responses each have consequences which determines whether there will be an increase or decrease in the future. Reinforcers increase the probability of the same response being repeated whereas punisher, naturally aims to decrease the probability of repetition of a response. Reinforcement and punishment both have positive and negative outcomes and positive reinforcement implies a favourable consequence and negative reinforcement implies removing an unpleasant stimulus. Punishment is positive when an unpleasant consequence is applied and negative where the favourable stimuli is removed, for example removing of privileges (Bergh, 2017; Schultz & Schultz, 2015; Cloninger, 2009; Ewen, 2003).

Skinner has been criticised for the simplicity of his experiments, his lack of interest in any other variables aside from those that can be seen and controlled, as well as the lack of differentiation between humans and animals.

The next section focuses on social learning as a theory of personality.

3.2.7   Social Learning Theory of Personality

In social learning theory, the importance of imitating, modelling and observing the behaviours and emotional reactions of others are emphasised. In addition, this theory includes both cognitive and environmental factors in determining personality and behaviour.

3.2.7.1   Albert Bandura

"People's beliefs about their abilities have a profound effect on those abilities. Ability is not a fixed property; there is huge variability in how you perform."
~Albert Bandura

Bandura, like Skinner concurred with the ideas of classical and operant conditioning but included two additional components in his theory. These are the presence of mediating factors that occur between the stimulus and response, and behaviour is learned from the environment through observation (Schultz & Schultz, 2015; McLeod, 2011; Ewen, 2003).

Bandura proposed that behaviour is learned through reinforcement by observing others and predicting the reward for behaving in a similar fashion. In his theories, he postulated that the cognitive aspect of human behaviour refers to the mediating factor between the stimulus and response and serves as a controlling mechanism (Schultz & Schultz, 2015; Ewen, 2003). The individual uses self-regulation which is their ability to understand, manage and control their behaviour and emotions, and self-reinforcement which implies a sense of rewarding themself for what is considered good behaviour (Schultz & Schultz, 2015; Ewen, 2003).

Additionally, Bandura described three factors related to modelling behaviour. These are the model's characteristics, the observer's characteristics and the reward consequences of the behaviour. Observational learning refers to the process of learning by watching others and then mimicking those behaviours. Observational learning can be both direct or indirect, however, it should be noted that the majority of this learning takes place indirectly and mostly during childhood (Cherry, 2021).

Bandura further provided a framework of character that may influence the imitation of behaviours. These include people who are perceived as warm, receive rewards, are similar in age, gender and interests, in authoritarian positions, of a higher social class, and when something is ambiguous (Schultz & Schultz, 2015; Ewen, 2003).

Criticism of Bandura's theory of social learning include the fact that emphasis is placed on the environment, the focus of his research is on overt behaviour and the theory excludes the role of emotions and conflict. Further critique mentions that Bandura's theory only focuses on the symptoms rather than the causes of certain behaviours and there is a lack of understanding and explanation of how exactly cognitive factors influence behaviour. However, Bandura's social theory with its focus on using modelling to change behaviour, is still often used to explain behaviour (Schultz & Schultz, 2015; Ewen, 2003).

As can be seen from the above, there are differing views in respect of how personality is developed. In summary, either the environment influences behaviour and the development of personality or personality is a result of experiences in childhood, a result of our interactions with our environment, or our inner beings and those around us.

In relation to religion, the majority of the theorists covered in this section opined on work and religion. Freud and Jung viewed religion as an indoctrination of blind beliefs that people follow without question. Both believed that people should focus on rational intellect, and question religion and their practices more. Adler viewed religion as something positive that promotes social interest and leads to self-perfection. Interestingly, Horney did not explicitly mention religion but placed emphasis on the impact of religion on the behaviour of women. As mentioned in this study, the roles of

men versus women has been a topic of much debate over time. This indicates gender disparity within the social and cultural constructs as an ongoing issue and a concern of interest.

Regarding work, different views were identified and some of these are still in practice today. Adler was concerned with both psychological and sociological aspects of work and advocated fair labour practices and good working conditions and suggested that occupations be based on an individual's style of life and earlier recollections, which include an individual's unique character. Cattell believed his model could assist in guiding individuals towards their careers, especially as it allows for a personality profile with abilities and skills. Erikson viewed the selection of career choice from adolescence to be crucial for the success of the individual within their careers.

Closely, aligned with this study, the next section provides a comprehensive view of the influence of religion/culture on personality development and gender differences.

3.3   CULTURE, PERSONALITY DEVELOPMENT AND GENDER DIFFERENCES

Culture refers to a shared set of values, beliefs and attitudes in a group of people (Bergh, 2017; Hogg, 2006) and as with society, cultural norms exist. These norms provide guidelines that inform people how to think, feel, act, interact as well as how to dress and present themselves (Hogg, 2006; Hogg, Terry & White, 1995). Furthermore, irrespective of culture, gender role expectations are prevalent.

Cross-cultural studies, and specifically those done and influenced by Hofstede, illustrate that cultural differences exist in different nationalities or communities, and that dominant values in a group do impact the development of personality. Cultural values in a group or community also shape the expectations and perceptions of women, and can influence the behaviour, including career choices and perceptions of the career success of women.

In the next section, cross cultural studies are presented in the context of this study to illustrate the influence of group values on personality development. Thereafter, crucial comments are made on both personality and cross-cultural studies, before further

attention is given to expectations and perceptions of women, specifically in terms of Muslim women.

3.3.1 Cross-cultural studies and personality development

Personology, which is the study of personality, acknowledges and accepts the mutual influence between culture, personality and behaviour. The influence of culture in shaping personality is widely recognised. Cross-cultural psychology is an important concept in understanding the influence of culture on the behaviour of individuals. Cross-cultural psychology includes the examination of language, norms, values, traditions, customs and beliefs, all of which influence perspectives and relationships within the cultural context. On this basis, cross-cultural psychology supports the view that personality is formed as a combination of both genetics and the environment. Further to this, culture influences individuals in both their personal and professional capacities (Triandis & Suh, 2002).

In addition to the above, it is vital to understand the role of immediate and environmental social influences on the behaviour of an individual. Immediate includes family and friends whereas environmental includes school, church, groups, social media and culture. Culture is a system of knowledge, rules, norms, beliefs and values shared by a group of people and passed down from generation to generation. Additionally, culture and genetics provide insight into the different life roles of individuals including work, parenting and marriage which in turn is evident in their behaviour and personality.

Various studies on culture and how culture influences personality development is discussed below. To gain a better understanding of the term culture, the definition proposed by Hofstede is considered. According to Hofstede (1981), culture is "the collective programming of the mind that distinguishes one group or category of people from another". This definition is threefold a) collective - culture is not focused on one but on a group; b) programming of the mind – cannot be seen in the physical sense but, manifests in the behaviour of the members, and c) distinguishes one group – the differences between groups of people or the commonalities between some.

Due to this study being conducted in the South African context, it is important to differentiate between Eastern and Western countries. There are differing and substantial beliefs on a variety of aspects between the above. The East is seen as more orientated towards the collective and the West as more individually centred (Hofstede, 2011). For example, cultural beliefs about destiny from the East are about believing in fate as well as karma, this is to say that all actions determine happiness, whereas the West believes that destiny is about an individual's free choice and personal actions which lead to results (Norenzayan & Lee, 2010). Likewise, individual societies show greater extroversion, self-esteem, happiness, belief in themselves, personal freedom, choice and action (Kashima, Kokuba, Kashima, Boxall, Yamaguchi & Macrae, 2004). Collectivist societies, commonly Eastern countries, show group norms, values, group role expectations and other cultural constraints. Interestingly, genetic differences in anxiety and depression are linked to personality and are lower in collectivist cultures as compared to individualist cultures (Chiao & Blizinsky, 2010). Gebauer, Paulhus and Neberich (2013) posit that individualism and collectivism are closely linked to agency and communion. Agency, being more individualistic, with people belonging to this group seeking individuality which has a strong emphasis on being different whereas collectivism is aligned with communion which implies a strong sense of integration. Additionally, and in accordance with the 'Big Five' previously mentioned in this chapter, openness and extroversion are linked, implying an agentic orientation, agreeableness and conscientiousness, thus implying a communal orientation. Gebauer et al. (2013) further state that to successfully assimilate into a culture, one would need to adopt the beliefs, values and norms.

As previously mentioned, and aligned with Hofstede (2011), African and Islamic cultures take on a more collective approach in the development of personality and groups and communities influence the personality and behaviour of individuals. Alternatively, in western cultures, personality is individualistic. Furthermore, aside from personality and culture being linked, other behaviours also influence personality factors, including physical distance, time orientation and priorities.

It is emphasised that even though culture and personality are linked, sub-groups exist within these cultures. Additionally, unique behaviours and personalities could be present – different to that of the main culture. For this reason, it should not be assumed

that all people belonging to a specific culture are the same in respect of their personality and behaviour.

3.3.2 Crucial comments on current research and perceptions of women, specifically Muslim women

Referring to the previous section that covered the different contributions of various theorists of personality, it is important to make a few observations, and these are outlined below:

- Majority of the theorists were MEN.
- Majority of the theorists were WHITE.
- Majority of theorists were EUROPEAN OR AMERICAN.
- During these periods, and in various countries WOMEN and MINORITIES were excluded from various educational and professional opportunities.
- ALL FINDINGS were applied to all irrespective of gender, ethnicity or geographical area.

It is important to note in the literature, additional information pertaining to the differences in the child-rearing of boys as opposed to girls, societies' views of the roles of boys versus girls and men versus women, the gender stereotypes within cultures, and how these influence and impact the development of personality.

Further to this, gender role socialization and other biological and cultural factors are driving forces behind gender differences. In every culture or social system, various roles or positions, with associated behaviours and expectations, are assigned (Lynch, 2007). There is an obligation for people belonging to a culture or social system to behave according to the set cultural and/or societal norms and standards. These particular roles or positions are distinguishable between genders as evident in studies conducted on gender stereotypes. Examples of this include males described as dominant, strong and independent whereas females are considered to be emotional, weak and submissive (Segalo, 2015; Berry, Poortings, Segall & Dasen, 2002). According to the gender-perspective theory, gender determines an individual's skills, abilities, interests and behaviours. Aligned with the above, men are generally seen as

more competent as compared to women (Afande, 2015). These findings can be framed against the research done on culture by Hofstede (2011), who identified cultural dimensions, including power distance, masculinity and femininity, and collectivism and individualism amongst others, that define behaviours in society.

Kelland (2015) postulated that gender is a distinct cultural term that represents the behaviour that a culture expects from men and women. More specifically, culture, societal norms and attitudes significantly influence gender roles from a young age. In many cultures or religions, biological aspects are used to determine and promote these roles. For example, in some cultures, it is believed that the physical build of a man is generally bigger and stronger than that of a woman, therefore on this basis men are better suited to hunt and fight. In the same light, women should take care of and nurse their offspring. Additionally, certain personality traits are associated with men and women. Men seen as more aggressive while women are portrayed as more focused on relationships (Afande, 2015; Kelland, 2015).

Forouton (2009) suggested a link between the employment of women and particular religious views and attitudes regarding gender roles. Sociological approaches focusing on gender roles and positions, link with patriarchy which was highlighted in Chapter two. These approaches include differential socialization, gender and social positions intersecting with secularization and the role of women in childbirth and caregiving. Aligned with the above, gender differences exist in socialization and in upbringing. As mentioned in Chapter one, girls are taught from a young age to be submissive, peaceful and understanding. Moreover, in society, women do not hold the same positions and roles as men. Their roles are often less prestigious, and they are socially dominated within a patriarchal system of beliefs.

In relation to Muslim women, gender inequality is proposed to be a result of historical understanding, different interpretations of true religion and lower social and economic development. However, as was mentioned in Chapter two, as seen from Islamic history, many prominent Muslim women participated in politics, education and government (Dangor, 2001). Despite this wealth of information, the status of women in Islam still yields conflicting reviews. Aside from the above, the negative portrayal of Muslim women who need saving complicates matters. In a study by Dangor (2001),

50 South Africa Muslim women residing in Durban and Johannesburg were interviewed in relation to various Islamic notions including inheritance, marriage, divorce, gender equality and education. For the purpose of this study, gender equality and employment are of importance. More than half of the respondents indicated that Islam regards men and women as equals and interestingly more than half believed that Muslim women were not treated equally within Muslim societies. Reasons provided include the following:

- Men are culturally conditioned to believe that they are superior to women.

- Men are not aware of the rights of Muslim women.

- Men have a gender-biased understanding of Islam.

These reasons are related to personality (conditioning behaviour), ignorance and as a result, gender bias. The reasons provided by those indicating that men and women are not equal include that men and women have different roles and complement each other in terms of their knowledge, roles and expertise. In respect of employment, four of the respondents in the study believed that women should not be allowed to work outside of the home and the rest concluded that women should be allowed to work as it provides a sense of empowerment, worthiness and confidence. Other reasons include that the cost of living is high and therefore both need to earn a living. Regarding education, all of the women believed it was important to be educated, albeit in different ways. The majority indicated the importance of higher education, some indicated higher education and religious education, while a small number believed that only religious education was important for women.

As can be seen from the above and which was mentioned earlier in the chapter, culture, religion, traditions, beliefs and values all influence the way in which Muslim women navigate their lives.

In summary, cultural and societal norms influence attitudes and behaviour of individuals and groups of people. In the case of women, Frankel (2014) mentions that those who go against societal and religious norms, on the basis of expectations held of gender roles, are often frowned upon and called into question. It is important, in the

context of this study, to therefore understand the link between personality, religion and gender.

3.4   CONCLUSION

The main objective of this study was to identify whether Muslim women experience additional barriers in the workplace and in their everyday lives due to their unique cultural background. As such, it was important to understand the following:

- The concept and theories of religion.
- Islam as a way of life.
- Gender equality in respect of a) global and South African perspectives; b) Muslims and c) causes and reasons offered.
- Religion and gender.
- Muslim women in the context of Islam.
- Theories of personality and how this impacts on the behaviour of women.
- Religion and gender in the context of personality.
- How the above relates to Muslim women.

Personality is classified by how high or low individuals score on a given trait. Depending on this score, conclusions are drawn. For example, if an individual scores high on a trait, it would imply that this individual would show signs and behave in a manner that relates to that trait. When exploring gender together with personality, gender differences in personality would be determined by exploring which gender scores higher or lower on a given trait.

As previously mentioned, gender norms are a result of socio-cultural factors on the basis that women and men each have different roles in society. Various reasons were provided for the differences in gender. Some of the reasons were that women should be more cautious, nurturing and involved in the home space.

Emmons (1999) concluded that religious or cultural beliefs are not merely components of personality, but to many individuals and groups of people, they are the core of their

personality. Moreover, it is suggested that a strong sense of spirituality is linked to an individual's self-concept, identity and relationship with others. Emmons (1999) further posited that religion is integral to culture and therefore has the potential to influence personality and thus behaviour.

The next chapter explores the factors that may promote or hinder the experienced career success of women, including Muslim women, in the workplace.

CHAPTER FOUR: FACTORS INFLUENCING THE CAREER SUCCESS OF WOMEN

4.1   INTRODUCTION

Chapter one provided the background, main problem, sub-problems and hypotheses for this study. Chapter two provided an in-depth discussion related to religion and specifically, the religion of Islam. The impact of personality development, religion and culture on the behaviour of women was discussed in Chapter three.

Linking to the above, Chapter four provides a detailed discussion of the factors that may promote or hinder the experienced success of women, including Muslim women. In addition, this chapter seeks to explore whether additional factors influence Muslim women.

Various researchers have added to the growing body of knowledge of factors influencing the experienced success of women, including supportive work environments (Chinomona et al., 2016; Albrecht, 2003; Schmidt & Duenas, 2002), top management commitment (Chinomona et al., 2016; Morrison, White & van Velsor, 1987), organisational support systems (Catalyst, 1998; Morrison et al., 1987), mentoring (Helms et al., 2016; Johns, 2013; Mattis & Jagers, 2001), networking (Johns, 2013; Tharenou, 1999), relationships with co-workers and supervisors (Turunen & Muoniovaara, 2015), promotion opportunities, recognition, training and development (Loutfi, 2001; Wirth, 2001) and organisational culture (Johnson & Mathur-Helm, 2011; van Vianen & Fischer, 2002). The internal factors identified include levels of self-confidence, assertiveness, decisiveness and a need for achievement. Other positive factors also comprise personal relationships with family, positive attitude, age, experience and core self-evaluation (Turunen & Muoniovaara, 2015).

In addition to the above-mentioned, this chapter aims to identify the current strategies organisations have in place to address the challenges experienced by women, including Muslim women in respect of experienced career success.

4.2 DEFINING CAREER SUCCESS

"Success isn't about how much money you make. It's about the difference you make in people's lives" ~ Michelle Obama

"It's not what you achieve that defines your career, it's what you overcome. That's what defines your career" ~ Carlton Fisk

As can be seen from the above quotes, different interpretations of career success exist. To some, career success is about money and status and to others it is about a personal sense of satisfaction. This section focuses on exploring the concept of career success in general and among women and more specifically, Muslim women, in the context of this study.

According to Judge et al. (1995), career success can be defined as a collection of an individual's positive work-related and psychological outcomes. Balcerzyk (2017) posited that career success is the achievement of long term professional goals, while Dries (2011) described career success as an individual's experience of achieving meaningful goals set by themselves and these are not derived from parents, colleagues, peers, an organisation or society in general. Mlodawska (2015) in Metelski (2019) theorizes that success can be understood as the sum of accomplishments in social roles or in a given field. Ghayur and Churchill (2015), describe career success as being directly related to what drives or motivates an individual as well as their beliefs and values. Moreover, career success comprises two parts namely, objective career success and subjective or perceived career success. Objective career success refers to that which can be observed, measured and verified and includes aspects such as salary and status whereas subjective career success, which is strongly aligned with this study, refers to the feeling of being satisfied in a career (Tlaiss, 2019; Chinyamurindi, 2016; Abele & Spurk, 2009; Dries, Pepermans & Rypens, 2009).

According to Metelski (2019), receiving high pay, status or promotion opportunities do not necessarily mean that the individual feels successful in their career. Additionally, these so-called success indicators could lead to alienation and depression in both a

personal and professional space. Currently, objective success indicators have become career specific, for example academics base their success on student success and achievement; medical practitioners base their success on the number of lives saved or improved and bus drivers on years of service without accidents.

In recent times, subjective, perceived or experienced career success has gained attention. There has been a shift from an objective, observed, external locus of control in understanding career success to a more internalized view of career success based on the rationale that people have different views, values, beliefs and perceptions of success from where they evaluate themselves (Tlaiss, 2019). Subjective career success is further explained by Chauhan, Mishra and Bhakri (2022) as the reaction the individual has towards their career experience.

Subjective career success, as mentioned earlier, is strongly linked to feelings of satisfaction. However, it should be noted that being satisfied in your current job does not necessarily mean that you are successful in your career. Metelski (2019) further highlights certain aspects of subjective career success. These are outlined below:

1. Renowned career achievement does not lead people to relish in their daily work.
2. People engaged in deeply satisfying work do not necessarily consider themselves to have a successful career.
3. Career success reflects a lot more than immediate job satisfaction. It also provides an individual with a sense of identity, meaning and work-life balance that is afforded in their career.

The importance of both subjective and objective career success is illustrated in a study by Friedman and Greenhaus (2000). The objective of the study was to identify dimensions of career success. Some 800 employees were tasked to assign relevant importance to 15 success indicators. The results of the study showed that a combination of subjective and objective dimensions comprise career success. These are status, leisure time, challenge, security and social factors. From the above it can be deduced that aside from status, the remaining dimensions are all linked to subjective career success. Also, on this basis it can be assumed that objective

indicators such as pay, promotion and prestige do not necessarily make one successful.

For the purpose of this study, subjective or experienced success refers to the subjective view of individuals based on their idea of success. Additionally, and in respect of this study, success is defined based on the perceived experience of success and what it means to women in general and Muslim women in particular. The next section of this chapter focuses on the link between personality and success.

4.3 PERSONALITY AND SUCCESS

Different personality theories were discussed in detail in the previous chapter. This section focuses specifically on personality as a predictor of success. Career success in most research is divided into both intrinsic and extrinsic components which relate to the subjective and objective respectively.

It is important to note that job satisfaction and career satisfaction are often used interchangeably, however, an important difference is noted. Job satisfaction focuses on an individual's immediate reaction to their current job, whereas career satisfaction is the satisfaction experienced by an individual over a period of time and includes past and future work.

According to Judge and Kammeyer-Mueller (2007), there are three criteria used to measure extrinsic career success. These are salary, number of promotions within the career and occupational status. Occupational status refers to society's perception of the power and level of authority associated with the career or job of the individual. Intrinsic career success is the feeling of satisfaction within one's career. The criteria in this instance are measured, based on three aspects of how the individual feels about their career, whether they feel that they have achieved what they wanted to in terms of their career and their belief in good prospects.

As per Chapter three, personality relates to various work-related outcomes. Also, personality has been used to place an individual in a specific career choice. A study by Seibert and Kraimer (2001), examined the Big Five personality dimensions

mentioned in Chapter three and career success. The study included male and female respondents across occupations and at different organisations. The study found that individuals who scored high on extroversion were more likely to be satisfied with their careers whereas those that scored high on neuroticism were less likely to be satisfied with their careers. According to a model proposed by Judge and Kammeyer-Mueller (2007) and based on empirical evidence, important linkages between personality and career-relevant outcomes exist. Three assumptions were proposed.

1. Personality leads individuals to certain jobs, based on their interests or selection practices from an organisational perspective.
2. Personality influences the performance of individuals which may lead to higher salaries, responsibilities and promotional opportunities.
3. Personality influences how individuals engage at work.

In another study (Hoff, Einarsdottir, Chu, Briley & Rounds, 2021), it was found that changes in personality could lead to greater career success.

The next section focuses on gender and career success.

4.4 GENDER AND PERCEPTIONS OF CAREER SUCCESS

Even though there has been an increase in the number of women entering the labour market, the gender gap still exists in various spaces, including experienced career success (Evers & Sieverding, 2014). As previously stated, career success is two-fold, being subjective (intrinsic) and objective (extrinsic). Generally, the success of an individual is measured by comparing individuals from a similar standing, for example the same or similar age group, profession and industry.

According to Nicholson and West (1988), the career success routes taken by women and men differ. Women have additional barriers to overcome to be successful and these include cultural, societal, legal and other gender-specific norms and stereotypes. Chapters one, two and three referred to traditional gender roles and how these influence the behaviour of women. According to Evers and Sieverding (2014), these traditional roles are crucial in explaining the gender gap with reference to success. Dicke, Safavian and Eccles (2019) suggested that gender-specific beliefs and

responsibilities influence both educational and career related expectations and outcomes. Further to this, the authors posited, based on research by Brewster and Padavic (2000) and Larsen and Long (1988), that gender-specific roles are sanctioned by more males than females, and emphasis is placed on the career trajectory of males and which is then echoed in the social identities, future roles and goals of men and women.

According to Melamed (1996), the determinants of career success can be separated into three categories which are discussed below:

- Human capital attributes of the employee is three-fold and includes job-relevant attributes, job-specific attributes and job-irrelevant attributes. Human capital attributes therefore focus on the experience, knowledge, level of skill and education.
- The career options perspective emphasises the active participation of employees in adapting and progressing throughout their careers.
- Opportunity structures comprises of various social contexts, including macro-societal and industrial; intermediate-organisational and micro-occupational levels.

In relation to gender and success, the following should be noted. Both men and women with educational attainment improve their chances of moving up the ladder and obtaining career success. However, to progress in their careers, women must show that they have the knowledge, skills, competencies and abilities to be successful. Additionally, personality traits play an important part in whether the employee will experience career success. Leaders are often selected based on the perception or stereotypes of society. Various studies have found that genetic traits are often associated with such roles. These include assertiveness and competitiveness which are considered to be more masculine tendencies, and which are generally associated with males rather than females (Hentschel, Heilman & Peus, 2019; Koenig, Eagly, Mitchell & Ristikari, 2011; Carbonell & Casto, 2008).

Pullen and Vachhani (2018) explained that women experience additional pressure to conform to a more masculine way of thinking, feeling and behaving, which implies that

women are forced to possess the confidence, competence and assertiveness to be taken seriously. In an opposing view, Konrad, Yang, Goldberg and Sullivan (2005), suggested that stereotypical norms exist, and these relate to behavioural expectations regarding men and women. Further to this, if men exhibit more communal tendencies or behaviours such as compassion or friendliness, it is frowned upon and the same applies to women who show assertiveness or who compete, and these women are labelled as arrogant or cold.

Career options emphasise that individuals are active participants in their careers. According to Melamed (1996), career choices made by individuals are still gender specific to some extent. Even though changes have been made and equality is a work in progress, many still conform to this way of thinking, where women should choose more feminine careers and the same applies to men. For those women who make a certain career or occupational choice, with the relevant skill set or knowledge and are competent and confident, it would be assumed that by merit, they would be on par with their male counterparts. This is however not the case and the gender gap is still evident.

Opportunity structures refers to those opportunities available or afforded to individuals within a social context. Melamed (1996) theorizes that macro-societal structures support more men than women. These structures include changes in demographics, education and labour market demands. Intermediate-organisational structures focus on the organisation and its offerings regarding the career ladder, promotional opportunities, structure and size. At a micro-occupational level, aspects related to the job are emphasised and these are the type of job, power attached to the job and the level of importance attached to the job. Moreover, Melamed (1996) believes women's career success is influenced by two aspects, the organisation and the job. This implies that the achievement of career success by women relates to organisations having relevant structures in place for promotional, career development and networking opportunities.

The next section of this chapter focuses on the defining characteristics of successful individuals and more specifically, women.

4.5   CHARACTERISTICS OF SUCCESSFUL INDIVIDUALS

The researcher conducted a search on the Internet, entitled traits of successful people and the table below outlines the list of phrases and traits used to describe a successful person.

Table 4.1: Web search on traits of successful people

Traits	
Passion	Creativity
Learning	Integrity
Self-confidence	Self-control
Discipline	Self-awareness
Optimism	Self-resilience
Communication	Perseverance
Patience	Determination
Persistence	Ambition
Focus	Leadership
Enthusiasm	Ethics
Listening	Willingness to learn
Curiosity	

Source: Authors own construction

As can be seen in Table 4.1, the traits of successful individuals show a balance between agentic and communal tendencies. As much as for example, self-confidence, persistence and ambition are important, successful individuals also require patience, passion and listening. Research by various authors (Quader, 2012; Punnett et al., 2007; Duffy et al., 2006; Cox & Cooper, 1997; Keeton, 1996; Northcutt, 1987) use characteristics and factors influencing success in the same context. For the purpose of this study, the characteristics and factors are discussed separately. In the above studies, three characteristics were often mentioned, and these will be discussed below as well as others.

- Need for achievement.
- Locus of control.

- Self-efficacy.

McClelland's theory of needs focuses on three types of needs, namely the need for power, **need for achievement** and need of affiliation (Osemeke & Adegboyega, 2017). Aligned with the above characteristics, only the need for achievement will be explained. The need for achievement can be explained as the motivation to excel in a given task and as such is the act of succeeding. According to McClelland's theory, individuals scoring high on the need for achievement have an innate desire for mastery and perform better than others. In addition, McClelland identified certain characteristics associated with individuals who have a high need for achievement. These are outlined below:

1. Taking ownership regarding the responsibility to perform the task and find the solution to a challenge.
2. Setting reasonable goals and taking planned risks.
3. Desire performance related feedback.
4. Have a personal need for accomplishment.
5. Prefer and seek out challenging tasks.
6. Accountable and does not pass on responsibilities to others (Osemeke & Adegboyega, 2017).
7. Possesses a strong sense of resourcefulness.
8. Values both personal and organisational growth.
9. Lifelong learning and improving their capability (Bergh, 2017).

McClelland in Osemeke and Adegboyega (2017) proposes that individuals in top management positions should be high on power and low on affiliation but interestingly notes that although having a high need for achievement may make good managers, these individuals are not necessarily suited for this type of position. In terms of success, individuals who possess a high need for achievement are more motivated to overcome challenges related to their success (Punnet et al., 2007).

Various studies (Khan, Salamzadeh, Shah & Hussain, 2021; Viinikainen, Heineck, Bockerman, Hintsanen, Raitakari & Pehkonen, 2017; Al Mamun & Ekpe, 2016; Dolan, Peasgood & White, 2008; Nurwahida, 2007 in Khan et al., 2021) on successful women entrepreneurs provide evidence that successful women possess an innate need for

achievement. This not only makes them successful but the organisation successful as well.

Locus of control refers to the extent to which an individual perceives an end result to be dependent on their own actions or on external factors. Individuals who perceive the outcome as a result of their own behaviour are believed to have an internal locus of control and those who base the outcome on forces outside of their control are said to have an external locus of control (Rotter, 1966 in Tyler, Heffernan & Fortune, 2020). Additionally, an individual's beliefs, attitudes and expectations are enhanced through "their interaction with others, the environment and their individual differences" (Tyler et al., 2020).

In relation to success or perceived success, individuals who exhibit an internal locus of control, believe that their success or failure is dependent on their own actions, abilities and competence. Furthermore, these individuals place greater emphasis on the need to achieve and are therefore unlikely to engage in counter-productive behaviour even when faced with frustrations in the work context (Punnet et al., 2007).

According to Bandura (1986) in Punnet et al. (2007), self-efficacy is the extent to which an individual believes in their ability, capability and competence to perform a given task. Individuals who display a high degree of self-efficacy are persistent in their approach in dealing with challenges, set challenging goals and respond to feedback by working harder. Ajzen (2006) explains that self-efficacy is about controlling the behaviour used rather than the outcome itself. Referring to Chapter three, Bandura (1997) in Dickerson and Taylor (2000) suggested that the level of efficacy influences the career options people make.

This study focuses on women and for this reason, the characteristics of successful women should be highlighted and compared to the theoretical underpinnings mentioned above. Studies conducted by Epstein and Bronzaft (1974) and Ragins and Sundstrom (1989) posit that women may have negative beliefs about their abilities and as a result, show lower career aspirations that command authority or those considered superior. It was also discovered that gender role socialization may influence a woman's level of self-efficacy. Sadri (1988) in Cox & Cooper (1997) postulated that successful women revealed higher levels of self-efficacy and further findings of the

study indicated that these women believed that **perseverance** and **tenacity** played a role in their success.

In addition to the above, the following characteristics of successful women have been identified (Quader, 2012; Punnett et al., 2007; Duffy et al., 2006; Cox & Cooper, 1997; Keeton, 1996; Northcutt, 1987):

- Highly talented.
- Non-conformance to stereotypical beliefs.
- Exceptional leadership skills.
- Easy to work with.
- Friendly.
- Dedicated.

In the context of this study, with a focus on Muslim women, it is necessary to provide an account of the characteristics of successful Muslim women. Voted the most powerful Muslim woman in the United Kingdom in 2009 by the Equality Human Rights Commission, The Times and Emel Magazine, Sayeeda Warsi attributed her success to her origins, faith and upbringing. In her interview, Sayeeda indicated that hard work and having a strong sense of responsibility were keys to her success. Additionally, she mentioned the strong work ethic of her father and how this influenced how she perceived work (High Profiles, 2022).

Additionally, more Muslim women in Africa and abroad are considered successful across various career fields that include sport, teaching, medicine and business. There are shared characteristics amongst these women as well as different ones. It is interesting to note that when asked about their success, the parents' level of education was mentioned and in most instances the father's part dominated. Many of these women also indicated, like Sayeeda, that religion or rather strong beliefs influenced their success (Smith, McMullen & Cardon, 2021; Dimitrova, 2019; Dream Africa, 2017; Carli, Alawa, Lee, Zhao & Kim, 2016; Agarwal, 2009). This could instead be seen as a factor rather than a characteristic of successful Muslim women.

Figure 4.1: Characteristics of successful Muslim women
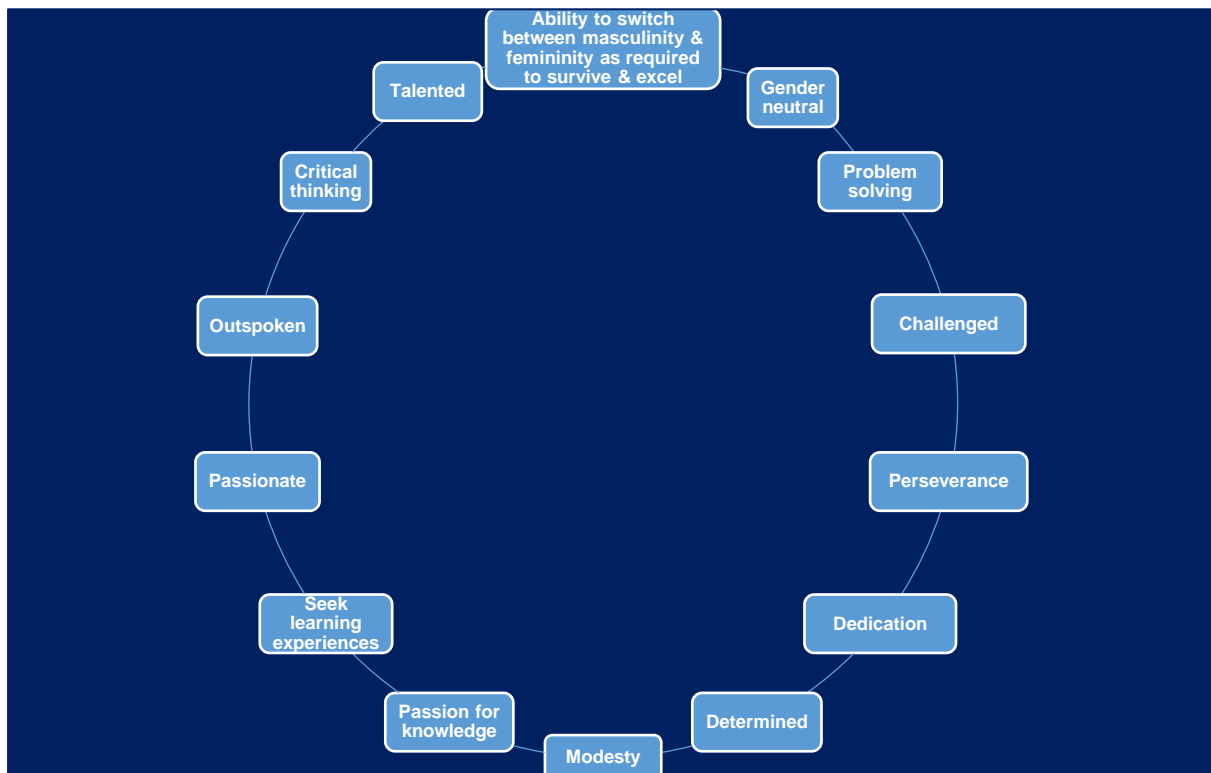
Source: Adapted from Smith et al. (2021); Dimitrova (2019); Dream Africa (2017); Carli et al. (2016); Agarwal (2009)

When comparing the above to the previous discussion of successful women, the following can be noted: concepts such as emphasis on resilience of women in general, and specifically that of Muslim women, and other terms such as *outspoken, persistence, independent thinking and challenged* are highlighted. Based on the above, successful Muslim women break boundaries, challenge societal norms and shatter stereotypes whilst simultaneously maintaining their religious teachings and practices.

The next section of this chapter focuses on the factors influencing the career success of women, including Muslim women.

4.6 FACTORS INFLUENCING THE CAREER SUCCESS OF WOMEN

There are various factors that may promote or hinder the advancement of women in the workplace, therefore, this section comprises different sections. The first part

focuses on the factors that may enhance the success of women. The second section discusses the factors that may hinder the success of women and the next section examines the existing literature for factors influencing the career success of Muslim women. This section will conclude with an investigation of the current strategies used by organisations to improve the experienced career success of women.

4.6.1 Factors enhancing the success of women

As previously mentioned, there are various factors that impact on the experienced success of women in general. As stated in Chapter one, the main problem explores whether there are additional factors that may influence the experienced success of Muslim women, especially due to their unique cultural context.

Based on many research outputs available in the literature, the researcher is of the opinion that the factors influencing the career success of women has reached saturation. A plethora of studies exist, identifying and exploring both internal and external factors, so therefore the most relevant and pertinent findings will be summarised in this study. In addition, this study will focus on the additional factors that may or may not influence the experienced career success of Muslim women.

Factors affecting the experienced success of women, including Muslim women can be categorized into individual (internal) and support (external) factors. These factors enable women to progress in their careers. Women have different perspectives, priorities, wants and needs regarding a career as compared to that of men (Schweitzer, Ng, Lyons & Kuron, 2011; Gibson & Lawrence, 2010; Gallos, 1989). Various factors therefore enhance the promotion, advancement and success of women in the workplace. These are further outlined below, followed by a summary of the literature findings.

Internal or individual factors refer to those factors innate within an individual and which drive them to perform. These include a high level of self-efficacy, demographics, personality traits, self-confidence in one's abilities, being assertive and decisive and having a greater need for achievement (Doubell & Struwig, 2014; Kelly & Marin, 1998). Additionally, Rijal and Wasti (2018), posit that career preferences, investment in

education, skill and hard work significantly influence the career progression of women. Moreover, positive factors also include personal relationships with family, a positive attitude, age, experience and core self-evaluation which imply an individual's belief in themselves is tied to their competence (Afande, 2015; Turunen & Muoniovaara, 2015).

According to a study conducted by Knorr (2005), various support or external factors emerge, relating to the development of women. These factors include supportive work environments (Albrecht, 2003; Schmidt & Duenas, 2002; Catalyst, 1998), top management commitment (Catalyst, 1998; Morrison et al., 1987), organisational support systems (Culpan & Wright, 2002; Mattis, 1994), mentoring (Mattis, 2001; Morrison et al., 1987; Henning & Jardim, 1977), and networking (Tharenou, 1999; Burt, 1998; Catalyst, 1998), training and development (Loutfi, 2001; Wirth, 2001) and organisational culture (van Vianen & Fischer, 2002; Bajdo & Dickson, 2001).

The external factors mentioned above imply that women are exposed to and take part in the various opportunities provided by an organisation such as networking, training and development, promotion, recognition as well as their relationships with co-workers and supervisors. Table 4.2 provides a summary of the factors enhancing the success of women in the workplace and the sources from which these factors were extracted.

Table 4.2: Factors enhancing the success of women

Factors	Author
Supportive work environments	Chinomona et al. 2016; Albrecht, 2003; Schmidt & Duenas, 2002; Catalyst, 1998 in Knorr, 2005
Top management commitment	Chinomona et al. 2016; Catalyst, 1998 in Knorr, 2005; Morrison et al. 1987
Organisational support systems	Catalyst, 1998 in Knorr, 2005; Morrison et al. 1987
Mentoring	Block & Tietjen-Smith, 2016; Helms et al. 2016; Johns, 2013; Johnson & Mathur-Helm, 2011; Mattis, 2001; Kelly & Marin, 1998; Morrison et al. 1987; Henning & Jardim, 1977

Factors	Author
Networking	Johns, 2013; Tharenou, 1999; Burt, 1998 in Knorr, 2005; Catalyst, 1998
Training and development	Loutfi, 2001; Wirth, 2001;
Organisational culture	Johnson & Mathur-Helm, 2011; van Vianen & Fischer, 2002; Bajdo & Dickson, 2001
Individual related	Afande, 2015; Johns, 2013; Kelly & Marin, 1998
Personal relationships	Turunen & Muoniovaara, 2015
Professional relationships with colleagues and supervisors	Turunen & Muoniovaara, 2015

Source: Self-constructed from the sources indicated in the table

The next segment focuses on the factors that may inhibit the success of women in the workplace and includes the factors specific to Muslim women, based on existing literature.

4.6.2   Factors inhibiting the success of women

Numerous studies provide insight into the factors that hinder the success of women and these are described below. As previously stated, women experience a multitude of challenges within the workplace, both on a personal and professional level. According to Marumoagae (2012) in van der Walt, Mpholo and Jonck (2016), the eradication of inequality, discrimination and transformation are important priorities in South African workplaces as employees are faced with challenges, even though various types of legislation do exist. According to The SABPP Women's Report, fairness in relation to women at work (Bosch, 2017), even though mechanisms have been put in place to redress employment equity and gender equality, is still a concern.

Moreover, the SABPP Report (Bosch, 2017) provides reasons for the inhibition of women participation in the workplace. These include lack of educational opportunities,

traditional and religious practices, types of employment opportunities presented to men and women, lack of skills, lack of financial resources, stereotyping and organisational cultures.

Furthermore, barriers to advancement were identified and include women not being assertive (an internal barrier), the complexity of diversity, gender bias, occupational and cultural jealousy, inflexible working conditions, society, the glass ceiling and perceptions of women not being equal to men (Bosch, 2017; van der Walt et al., 2016; Reeves et al., 2012).

Harcar (2017) further states that women could experience feelings of guilt as a result of being away from their children and trying to balance both a demanding home and work-life.

In summary, women in general face various personal and professional challenges which could influence their behaviour and act as a barrier to their success in the workplace.

The following table provides a summary of the factors that hinder the success of women in the workplace. The table is followed by a brief description.

Table 4.3: Factors inhibiting the success of women

Factors	Authors
Lack of educational opportunities, skills of women, financial resources, traditional and religious practices, types of employment opportunities, stereotyping, organisational culture	Bardekjian, Nesbitt, Konijnendijk & Lotter, 2019; Bosch, 2017; Turunen & Muoniovaara, 2015; Bobbitt-Zeher, 2011; Kelly & Marin, 1998
Multiple roles, leadership training, gender bias, role models, gender equality, glass ceiling, role conflict, work and family conflicts	Bosch, 2017; van der Walt et al. 2016; Turunen & Muoniovaara, 2015; Abu Bakar, Jolokhava & Miftaroska, 2012; Reeves et al. 2012; Maphul & Abdullah,

Factors	Authors
	2011; Redelinghuys, Botes & de Wet, 2009
Inequality, discrimination and transformation, low wages	Abu Bakar et al. 2012; Marumoagae, 2012 in van der Walt et al. 2016
Guilt, shame	Harcar, 2017
Knowledge gap	Krishnan, Alias & Idris, 2020

Source: Self-constructed from the sources indicated in the table

The focus of this section is on identifying whether or not there are additional factors that influence the experienced success of Muslim women. As mentioned previously, there is a sparsity of research relating to Muslim women in the South African context, which this study aims to address. However, the factors mentioned in this section will be from a global perspective, but it is important to note that different factors may be identified unique to a specific country or state. Comparisons will also be made between South African Muslim women and Muslim women globally.

Baranik, Gorman and Wales (2018) explain that Muslim women who are married and have *wasta,* which implies the achievement of goals through connections and networks, are more successful in their careers in the Muslim world. This happens for two reasons as access to networks and a result in resources (Stam, Arzlanian & Elfring, 2014; Blaydes & Linzer, 2008) and legitimacy because of their marital status and spousal connections (Tlaiss, 2015; Honig, 1998). In another study by Raja and Haider (2022), focusing on Muslim women in Pakistan and within the higher education sector, certain individual characteristics and traits were identified that assisted Muslim women who participated in this study in becoming successful. These were utilising strategies to respond to inter-role conflict delegation skills and career fulfilment and its impact on work-family life facilitation.

The strategies to address inter-role conflict mentioned above refer to the personal strategies used by these Muslim women who participated in the study. It is noted that the attitude one has towards work and life is crucial to success. Simple examples provided mention having a passion for both and separating the two from each other.

Others indicated that being assertive and being able to manage your time influenced the ability to balance family and work. A prominent strategy identified in the study was to be adaptable, in order to maintain career and personal satisfaction (Raja & Haider, 2022).

In the same study, it was highlighted that effectively delegating tasks and activities also assisted in maintaining satisfaction and success. The participants revealed that they were able to hand over tasks to someone else if that person had the ability and the correct skill set. The study further found a correlation between personal traits and work-life balance which allowed these participants to effectively organise and manage their careers and their lives (Raja & Haider, 2022). Lastly, it was seen that career fulfilment is closely linked to feelings of achievement and esteem and their careers provided them with a sense of achievement which made them feel valued and influenced their level of personal fulfilment (Raja & Haider, 2022). Other factors influencing their ability to successfully manage their careers and personal lives included type of family, family structures and their personal traits.

According to a report from the Muslim Council of Britain (2015), the factors influencing the career progression, let alone success of Muslim women include age and religious values, gender discrimination and wearing of the headscarf. Additional factors identified in a report from Ali (2019) include:
- Discrimination based on wearing the headscarf.
- Cultural interpretations of Islam and the place of women.
- Cultural views related to Muslim women and work.

In a national study conducted in South Africa by Carrim (2017), similar experiences to the ones above were identified by the women participating in the study. For some people, the wearing of the headscarf was a challenge while other people at a different company deemed it to be acceptable. Of further interest, the mention of the 'old boys club' was evident, again with conflicting views. Some Muslim women indicated that it is these old boys' clubs that place Muslim women at a disadvantage and these women indicated that in certain industries, it is based on your network. Dietary requirements were also identified as a factor in terms of social gatherings and networking. Some of

the women indicated that they did not attend events as they were not accommodated in terms of catering. The factors promoting the career advancement of women include the ability to network and make connections. It can be argued that it is their personal choice not to attend the functions, therefore inhibiting their own ability to network. However, it can also be argued that in terms of inclusivity, these women are not accommodated and as a result do not attend. Not being catered for at gatherings may be indicative of not being catered for in other respects as well. The next section provides a brief overview of factors in South Africa and includes current strategies used to promote the development and success of women in the workspace.

4.7 ORGANISATIONAL STRATEGIES TO PROMOTE THE CAREER SUCCESS OF WOMEN

As with many other countries, South Africa is considered diverse in terms of religion, culture, language, ethnicity and gender. South Africa has moved from a segregated country to a democratic country, as prior to 1994, South Africans were separated according to the above-mentioned characteristics. As this study is on women, including Muslim women in the South African context, the above context is relevant. In the past discriminatory practices were evident and as such women and other minorities were not treated equally (Carrim & Moolman, 2020; Finnemore et al., 2018).

As suggested in previous chapters, strides have been made to ensure the promotion of gender equality in the workplace but even so, women remain under-represented and discriminated against in different spaces. According to the Women in the Workplace Report (2021), more women than men have their abilities questioned and are undermined in the workplace. This report further stated that women that have been marginalized in the past and still face challenges today.

As of 2020, women in general, still experienced struggles in reaching their potential in the workplace. Factors such as those mentioned in section 4.2 are evident and it is therefore critical for organisations to become more diverse and balanced in terms of gender roles, duties and functions. Moreover, many experience additional barriers, based on religion and culture (Carrim & Moolman, 2020). Further to this, organisations need to develop policies and practices dealing with diversity and inclusion for all,

especially minority groups as stated earlier, because these women face additional challenges in the workplace (Women in the Workplace, 2021).

South African organisations are moving towards creating strategies and mechanisms to promote the experience, success, work/life balance and wellbeing of women. These include flexible working hours, childcare facilities, professional development, education and training initiatives as well as other strategies such as mentoring and coaching mentioned under section 4.2 (Carrim & Moolman, 2020; Block & Tietjen-Smith, 2016; Helms et al., 2016). There is no *one size fits all* approach and no quick fixes in addressing the challenges faced by women and minority women especially. Organisations can implement these practices, but it requires deep thinking and understanding the needs of employees for this to be successful. In a report published by PwC (2018) surveying 3627 working women, industry key findings were identified relating to the changes that need to happen for women in the work context. These include three broad areas such as transparency and trust, strategic support and work-life balance. Based on the report, it should be noted that women from Asia and Africa showed greater determination to succeed in their careers. This was based on the high response related to reaching the top of their career ladder, seeking out opportunities to progress, feeling confident in their ability and confidence in reaching their career goals. In addition, it was found that 45% of the respondents indicated that diversity was a career barrier and 42% revealed that they were nervous about how having a family would impact their careers. These factors are aligned with Table 4.3.

According to the findings of the Time to Talk: What has to change for women at work Report (PwC, 2018), the relationship between women and the organisation where they work should be a priority. It was found that the women surveyed did not trust information shared with them from their line managers regarding promotions, pay and guidance in respect of their careers. Transparency is therefore required by organisations which will allow women to develop their careers. Moreover, such transparency will lead to a more inclusive environment for all employees and could result in the collective reaching their full potential.

In addition to trust and transparency, providing strategic support is important. Aligned with the factors mentioned in section 4.2, women need support in both their personal

and professional capacities to allow them to grow and develop, including career development and promotions. The report found that women need role models across genders. If this support is not provided from their male colleagues, their overall progress will become stagnant. Additionally, women would rather be approached for promotional opportunities and if they perceive themselves as not meeting the requirements of a given role, they tend to avoid the opportunity. The report further suggested that constant discussions need to take place where career development, performance and needs take priority. Women are increasingly becoming aware of and are taking ownership in negotiating salaries, promotions and other career related aspects. It is emphasised that understanding your employees, providing the necessary support, networking opportunities and resources are crucial for the promotion of career success of women.

Recently work-life balance has become a buzz word. Organisations should consider how they can assist women in their approach to work-life balance. Some organisations are reviewing their current maternity and paternity leave policies, but work-life balance is more than that. Many organisations have also offered more flexible working arrangements but as mentioned earlier, what may work for one, may not work for the other. Based on the results of the survey, it was found that more than 40% of the respondents indicated that flexibility in terms of working arrangements is available, but it is not common practice. Some indicated that those who opt for more flexible working arrangements are perceived as less committed to their jobs and the organisation.

For organisations to actively integrate women into the workplace, the approach used needs to be redesigned to consider transparency, strategic support, resources, and it must be aligned with work-life balance arrangements.

4.8   CONCLUSION

This chapter focused on career success, characteristics of successful individuals, personality and success, gender and success, the factors that may promote or hinder the career success of women and lastly, strategies that could be used to address the current challenges faced by women, including Muslim women.

For this study, subjective or experienced success referred to the subjective view of individuals based on their idea of success. In this study, the individuals referred to are women, including Muslim women. It was noted that personality and success are closely linked in respect of leading individuals to certain jobs, influencing how they perform and how they engage at work. In terms of gender and success, the majority of the success factors and characteristics are more male specific. For example, successful individuals are described as assertive and competitive.

In addition, the characteristics of successful individuals were identified, followed by an examination of successful women, including Muslim women. It was found that three main characteristics described successful women. These were the need for achievement, locus of control and self-efficacy. Interestingly, successful Muslim women attributed their success to resilience and persistence.

The next section provided an overview of the factors influencing, negatively or positively, the career success of women in general and specifically those of Muslim women. It was highlighted that a gap exists in the Muslim women cohort and it is assumed that this study could provide some insight into the factors influencing Muslim women specifically. Lastly, the chapter closed with insight into strategies organisations could use to promote the career progression, development and success of women.

Before concluding this chapter, it is important to bring the theory utilised in this study to a close. In the words of Dave Gray (2016) ***"We construct our beliefs, mostly unconsciously, and thereafter they hold us captive. They can help us focus and make us more effective, but sadly, they also can limit us: they bind us to possibility and subject us to fog, fear, and doubt."*** Throughout this study, it is acknowledged that religion in the form of one's beliefs and experiences, influences one's personality, thus influencing behaviour. This behaviour is then carried into the workspace. In order to change this cycle, individuals need to broaden their experiences by understanding others, acknowledging the beliefs of others, their judgements, assumptions and experiences even though they may seem far apart from your own. Only by opening up to experiences, can change take place.

The next chapter explains the research methodology employed in this study.

CHAPTER FIVE: RESEARCH DESIGN AND METHODOLOGY

5.1 INTRODUCTION

A literature review was presented in chapters two to four to explore the career success experiences of women, including Muslim women in the South African workplace. The focus of this study is on Muslim women and it is therefore important to consider the unique cultural and social settings that Muslim women navigate in their personal and professional lives. Chapter four specifically explored the various factors impacting the experienced success of women and Muslim women especially, with the current strategies used by organisations to promote the career success of women.

This chapter will describe the research methodology employed in this study. In particular, the chapter will unpack the processes and procedures used in this study, with an overview of the design, methodology and sampling methods and techniques. In addition, the chapter will explain the development of the data collection instrument, the process of its administration, the ensuing data collection and administration as well as the data analysis. The chapter will also include relevant aspects of reliability, validity and ethical considerations as in any research study, it is important to verify and validate the quality of the methods used to give credence to the results obtained.

Chapter one provided the rationale for this study. The main problem, sub-problems and objectives were presented. In addition, the sub-problems were divided into theoretical and empirical sub-problems. These are outlined below.

Main problem
Do Muslim women experience additional barriers due to their unique cultural background in the workplace?

Based on an analysis of the literature, sub-problems were formulated to address the main problem.

Theoretical sub-problems

The theoretical sub-problems are outlined below:

Sub-Problem 1

What is the nature of Muslim women based on the religion of Islam?

Sub-Problem 2

What factors influence the career success of women in general?

Sub-Problem 3

What are the current strategies used by organisations to develop the career success of women in general in the workplace?

Empirical sub-problems

The empirical sub-problems are outlined below:

Sub-Problem 4

What factors influence the career success experienced by women?

Sub-Problem 5

What factors influence the career success experienced by Muslim women?

Sub-Problem 6

To what extent do the identified factors influence the experiences of career success of Muslim women in the South African workplace?

Sub-Problem 7

To what extent do the strategies identified address the career success of women in general?

Sub-Problem 8

Is there a relationship between strategies used to promote the career success of women, and the career success experienced by women in general, and Muslim women in particular?

Sub-problem 9

Is there a relationship between selected biographical data, such as ethnicity, gender, marital status and the experience of integration in the workplace, and perceived career success of women, and Muslim women in particular?

5.2 OBJECTIVES AND HYPOTHESES OF THE STUDY

The following objectives were developed to gain greater insight into the factors that may or may not promote the experienced success of women, including Muslim women in the workplace. In addition, it was important to identify whether additional factors exist for Muslim women. These objectives were used to guide the research with the aim of answering the main problem.

The research objectives of the study are to:

- Provide a critical analysis of Islam including the status of Muslim women as defined by Islamic philosophy.
- Explore how gender differences are explained in personality theory and cross-cultural studies.
- Explore the general influence of culture and personality on the behaviour of women.
- Identify factors influencing the experienced success of women, including Muslim women.
- Identify the current strategies used by organisations to develop the career success of women, including Muslim women.
- Determine the relationship between selected biographical variables and perceived integration in the workplace and career success of women, and particularly Muslim women.
- Determine the relationship between strategies used by organisations and the experienced success of women, including Muslim women.
- Propose recommendations based on the key findings of this study.

Based on the above, the following **hypotheses** were developed:

H_0: The self-perception of women does not influence their level of perceived career success in an organisation.

H_1: The self-perception of women influences their level of perceived career success in an organisation.

H$_0$: The self-perception of Muslim women does not influence their level of perceived career success in the workplace.

H$_2$: The self-perception of Muslim women influences their level of perceived career success in the workplace.

H$_0$: There is no relationship between social support and the perceived career success of women in the workplace.

H$_3$: There is a relationship between social support and the perceived career success of women in the workplace.

H$_0$: There is no relationship between social support and the perceived career success of Muslim women in the workplace.

H$_4$: There is a relationship between social support and the perceived career success of Muslim women in the workplace.

H$_0$: There is no relationship between family support and the perceived career success of women.

H$_5$: There is a relationship between family support and the perceived career success of women.

H$_0$: There is no relationship between family support and the perceived career success of Muslim women.

H$_6$: There is a relationship between family support and the perceived career success of Muslim women.

H$_0$: There is no relationship between organisational support and resources and the perceived career success of women in the workplace.

H$_7$: There is a relationship between organisational support and resources and the perceived career success of women in the workplace.

H$_0$: There is no relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.

H$_8$: There is a relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.

H₀: There is no difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.

H₉: There is a difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.

H₀: There is no relationship between ethnicity and career success factors.

H₁₀: There is a relationship between ethnicity and career success factors.

H₀: There is no relationship between gender and career success factors.

H₁₁: There is a relationship between gender and career success factors.

H₀: Women who experience integration in the workplace do not experience career success.

H₁₂: Women who experience integration in the workplace are more likely to experience career success.

H₀: There is no relationship between marital status and career success.

H₁₃: There is a relationship between marital status and career success.

The next section of this chapter will provide detail surrounding the research design and methodology employed during this study.

5.3   LITERATURE REVIEW

As previously mentioned, based on the main problem, various sub-problems were developed, and these are outlined in Chapter one. Chapter one also provided the background and context of this study and the subsequent chapters contain an extensive literature review to answer the related sub-problems.

Sub-problem 1 focused on the nature of Muslim women, based on the religion and culture of Islam. To address this sub-problem, a thorough literature review on the theories of Islam was conducted. This included discourse on Islam as well as gender equality and religion with the focus on Muslim women. This is highlighted in Chapter two. Chapter three focused on theories of personality, religion, culture and gender.

Sub-problems 2 and 3 relate to the factors that may influence, either positively or negatively, the career success of women as well as the current strategies used by organisations to develop the career success of women in the workplace. Sub-problem 2 was addressed by means of a literature review focusing on understanding career success, personality and success, traits of successful individuals and the factors that may promote or inhibit the experienced career success of women, including Muslim women. Sub-problem 3 was addressed by analysing the current interventions afforded to women in an organisational context. Both sub-problems 2 and 3 are presented in Chapter four.

Figure 5.1 highlights the intensive and extensive nature of the literature study.

Figure 5.1: Literature review process

Context of this study
• Overview of South Africa
• Islam in Focus: South Africa
• Integration of Muslims into South Africa
• Perceptions of the socio-economic status of Muslims in South Africa
• Studies of Muslim women in the context of career success

Nature of Muslim Women
• Religious Philosophies & Theories
 • Sociological
 • Anthropological
 • Phenomenological
• Islam as a religion
 • Five Pillars of Islam
 • Six Pillars of Eemaan
 • Shari'ah and Fiqh
• Discourse of Islam
• Gender equality, religion & Muslim women
 • Gender disparity: Global and local
  • Economic participation
  • Educational attainment
  • Health & survival
  • Politics
• Reasons for Gender Inequality
 • Culture
  • HOFSTEDE
• Gender roles
• Muslim women

Factors influencing the career success of women
Career success
  Objective
  Subjective
Personality & Success
Gender & Success
Characteristics of successful individuals
Factors influencing success
  Positive
  Negative
Current Strategies

Personality, Religion, Culture & Gender
• Perspectives of personality
 • Psychoanalysis (Freud, Jung, Adler & Horney)
 • Humanism (Rogers & Maslow)
 • Cognitive (Kelly)
 • Genetics (Allport, Cattell, Eysenck, Five Factor Theory, HEXACO & The Dark Triad)
 • Life-span (Erikson)
 • Behavioural (Skinner)
 • Social-learning (Bandura
• Personality, Religion & Gender

Source: Author's own construction

5.4 EMPIRICAL STUDY

A few empirical sub-problems developed out of the main problem of this study. Sub-problems One and Two focus on the culture-related factors that may influence the career success experienced by women and Muslim women especially. These sub-problems are addressed empirically, using an online self-perception survey. The results and analysis are presented and discussed in chapters six and seven respectively.

Sub-problem Three relates to the factors that may influence the experienced career success of Muslim women. Therefore, these results will express the degree to which South African Muslim women identify and agree with the factors influencing their experienced success, as identified in the literature study in Chapter four. The results are presented and analysed in chapters six and seven.

Sub-problem Four addresses, by empirical means, the extent to which organisations utilise the identified strategies mentioned in Chapter four. These results and analysis are also presented in Chapter six.

The results of sub-problems Five and Six provide data to determine whether a relationship exists between the strategies used to promote career success and experienced career success. Furthermore, it is important to determine whether relationships exist between various biographical data and the experienced success of women, specifically Muslim women. These results are presented and discussed in the subsequent chapters.

The following section focuses on the research methodology and design followed in this study.

5.5 RESEARCH DESIGN AND METHODOLOGY

Based on various reports, currently more women are entering the workplace than previous years. The role of women in general, as well as Muslim women, has changed from traditional roles and settings. As this is considered a current phenomenon, not

much research has been piloted in determining the extent to which culture influences the behaviour of women, including Muslim women. Moreover, many studies exist in respect of the advancement of women, but a paucity of research exists related to Muslim women particularly. This study therefore focuses on identifying the factors contributing to the experienced career success of women, specifically Muslim women. Therefore, this study provides scope for the development of a model that includes strategies that organisations can use to promote the experienced career success of Muslim women in the South African workplace.

Chapter one provided a framework of the research process followed. This is illustrated in Figure 5.1, which provides an outline of the research component of the study.

Figure 5.2: Research framework

1. Literature Review:
Detailed discussion covering Religion, Personality, Factors affecting the experienced success of women including Muslim women

3. Data Analysis, Interpretion, Recommendations and Concluding Remarks

2. Empirical study:
Survey (including both open-ended and likert-scale type questions) to employed, men and women
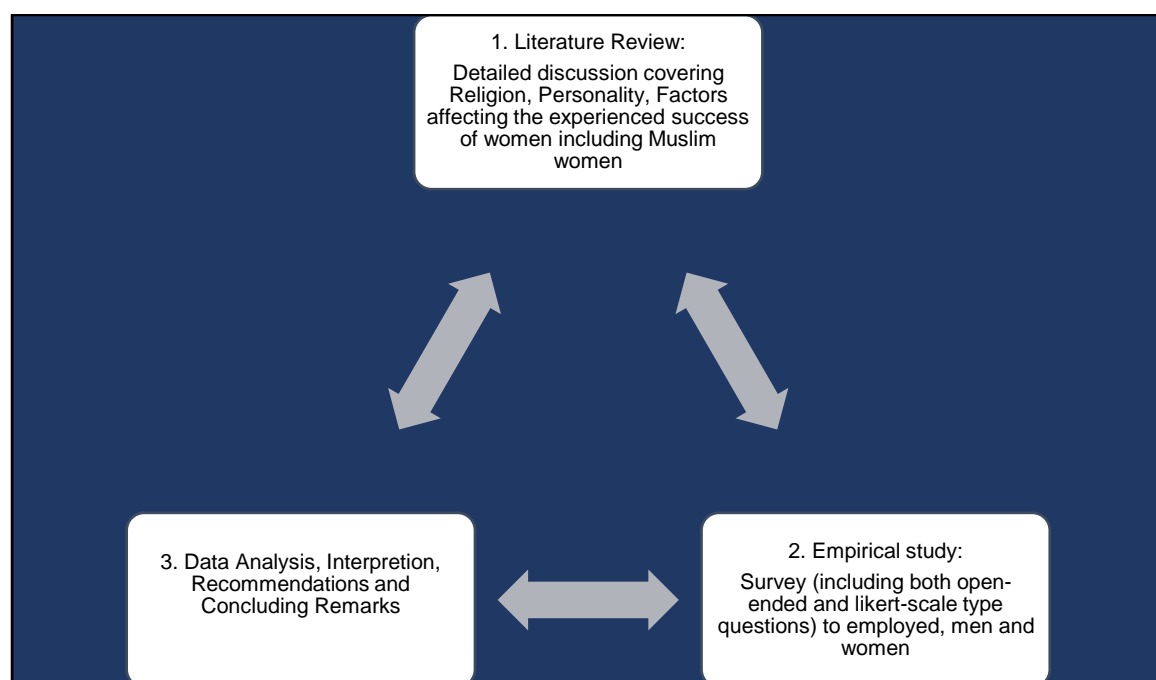
Source: Authors own construction

This section, therefore, describes the methodology used in this study. This includes the type, design, sampling technique and procedures, a description of the biographical data of the respondents, population size, data collection, validity and reliability, ethical considerations and data analysis.

Research is notably different from information gathering. According to Struwig and Stead (2004), conducting research involves having an open system of thought, critically examining the data as well as generalising and specifying the limits on these generalisations. Therefore, research encompasses a journey of testing, reviewing, critically analysing, understanding and interpreting data.

Rehman and Alharthi (2016) explain that the philosophical outlook or paradigm that is used to investigate a phenomenon should not be exclusive to only one philosophical outlook but should instead be guided by the requirements of the research study. A philosophical outlook or paradigm refers to a belief system and framework that explains four aspects of the research, namely ontology, epistemology, methodology and the method (Rehman & Alharthi, 2016).

Ontology is concerned with the nature of social phenomena, that is what is real and exists. According to Bryman and Bell (2015), ontological considerations focus on two positions, namely objectivism and constructionism. **Objectivism** refers to social phenomena as separate from or external to social actors and these actors have no influence over the phenomena. **Constructionism** suggests that social phenomena is a result of the perceptions and actions of social actors (Bryman & Bell, 2015).

Bryman and Bell (2015) posit that epistemology is concerned with what is or should be considered as appropriate knowledge within a discipline. It describes whether or not social phenomena can be explored by the same philosophies, measures and codes. In epistemology three positions emerge and these are positivism, realism and interpretivism. Positivism is used differently by various researchers. For some researchers, it is their philosophical position and for other researchers, it is the critical manner that describes artificial data collection. Moreover, positivists believe that the conceptualisation of reality from the view of the scientist, directly mirrors that reality.

Realism, in contrast, suggests that conceptualisation is a means of knowing the reality. Realism is further sub-divided into two forms, namely empirical and critical. **Empirical** realism emphasizes that reality can be understood if appropriate methods are used, whereas **critical** realism theorizes that in order to understand the 'social world' and to transform the status quo, the structures that create the discourse and

events must be identified. Lastly, interpretivism, contrary to positivism, considers the understanding of human behaviour and the personal meaning of social action. Phenomenology, as part of interpretivism focuses on how humans make sense of the world around them. From this view, humans attach meaning to events and their behaviour is based on the meaning attached to the situation, action or event (Bryman & Bell, 2015).

For this study, the researcher adopted a **positivist**, **epistemological** philosophical stance, combined with elements of an **interpretive** paradigm. The researcher sought to identify whether Muslim women experience additional barriers in the workplace due to their unique cultural background. Data gathering and analysis were conducted to address the main problem and to identify these additional barriers adequately and practically. An online survey, as the data collection tool, was used for two purposes. These were to measure the extent to which the factors identified influenced Muslim women, and by using open-ended questions related to religion and culture, explore the experienced success of the study participants. This process allowed the researcher to make generalisations, gain insight into the phenomena and investigate the possibility of relationships in the study.

Research design refers to the overall strategy the researcher uses to effectively address the research problem. In broad terms, this relates to qualitative and quantitative research designs. Research design is then further categorised into different types. These are descriptive, correlational, experimental, diagnostic and explanatory. These are summarised below in Table 5.1.

Table 5.1: Summary - Categories of research designs

Category: Research Design	Description
Descriptive	Describing the phenomenon
	Providing an accurate representation
Correlational	Evaluates relationships between constructs
	How one construct may or may not influence the other
Experimental	Scientific approach
	Planning procedures
	Investigate relationships between variables

Category: Research Design	Description
Diagnostic	Evaluate the cause of a specific problem
Explanatory	Reasons for phenomena?

Source: Authors own construction

Various types of research design exist. In this study, a combination of designs was used to adequately address the main problem. Therefore, this study employed a descriptive and correlational research design. A descriptive research design was used to describe the current status of the perceived career success of women, with a focus on Muslim women, and a correlational research design was used to determine whether significant relationships existed between the identified constructs and how these constructs may or may not impact each other.

It is important to note that this research took on a transformative worldview. A transformative worldview is generally used in research related to social justice, discrimination, empowerment, alienation, inequality and other social issues (Creswell & Creswell, 2018). The purpose of using a transformative approach in this study was to give rise to the voices of women, including Muslim women, while raising consciousness and improving the lives of women, including Muslim women in and outside of the workplace. Open-ended questions, aligned with the transformative worldview, were included in the survey to adequately identify areas of interest.

As previously discussed, this study incorporated both quantitative and qualitative elements and as such is considered a mixed method approach. Additionally, a figure of authority was consulted to validate the various sources and information gathered to ensure that the information regarding the religion of Islam is correct and unbiased.

Quantitative analysis allows the researcher to quantify information regarding attitudes, behaviours and opinions, test theories and hypotheses, and is objective and easily measured (Wyse, 2011; Anderson, 2006 in Agherdien, 2014). By contrast, qualitative analysis explores research and thus provides deeper insight, is subjective in nature and understands underlying causes of phenomena.

The majority of studies related to Muslim women are qualitative in nature, but with the headscarf and stereotyping being the main foci of these studies. Studies on career progression, development and success related to women are quantitative in general and as such, this approach to the study is deemed appropriate.

5.6 SAMPLE AND SAMPLING TECHNIQUE

A sample refers to a number of people used in a study and is representative of a given population. Generally, in research a sample is used to gain information that could be applied to a group of people. This research was undertaken on the assumption that additional challenges exist for Muslim women in the South African context.

5.6.1 Description of the sample

In view of the above, the target population for this study consisted of Muslim and non-Muslim employees across gender, occupation, industry, levels and location. An analysis of the target population of this study is tabled below. For noting, only respondents that answered the biographical section of the survey are included below, and as such the value of 'n' differs.

Table 5.2: Frequency distribution of demographical data

DEMOGRAPHIC FACTOR	FREQUENCY	PERCENTAGE (%)
GENDER (n=230)		
Male	62	27
Female	**168**	**73**
TOTAL	**230**	**100**
DEMOGRAPHIC FACTOR	FREQUENCY	PERCENTAGE (%)
ETHNICITY (n=227)		
African	31	13.7
Coloured	**123**	**54.2**
Indian	26	11.5
White	39	17.2
Other	8	3.5
TOTAL	**227**	**100**
DEMOGRAPHIC FACTOR	FREQUENCY	PERCENTAGE (%)
AGE (n=234)		
18-24 years old	17	7.3

DEMOGRAPHIC FACTOR	FREQUENCY	PERCENTAGE (%)
25-34 years old	**86**	**36.8**
35-44 years old	72	30.8
45-54 years old	39	16.7
55-64 years old	17	7.3
> 64 years old	3	1.3
TOTAL	234	100
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
RELIGION (n=231)		
Muslim	102	44.2
Christian	**110**	**47.6**
Hindu	4	1.7
Other	15	6.5
TOTAL	231	100
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
EDUCATION LEVEL (n=231)		
Matric	25	10.8
Higher certificate	16	6.9
Diploma	43	18.6
Degree	**52**	**22.5**
Honours	42	18.2
Masters	36	15.6
Doctorate	15	6.5
Other	2	0.9
TOTAL	231	100
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
MOTHERS' LEVEL OF EDUCATION (n=228)		
Matric	**78**	**34.2**
Higher certificate	13	5.7
Diploma	26	11.4
Degree	26	11.4
Honours	10	4.4
Masters	3	1.3
Doctorate	1	0.4
N/A	39	17.1
Other	32	14
TOTAL	228	100
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
FATHERS' LEVEL OF EDUCATION (n=228)		
Matric	**71**	**31.1**
Higher certificate	16	7
Diploma	27	11.8
Degree	14	6.1

Honours	10	4.4
Masters	8	3.5
Doctorate	4	1.8
N/A	43	18.9
Other	35	15.4
TOTAL	**228**	**100**
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
MARITAL STATUS (n=229)		
Single	70	30.6
Married	**133**	**58.1**
Divorced	16	7
Widowed	4	1.7
Other	6	2.6
TOTAL	**229**	**100**
DEMOGRAPHIC FACTOR	**FREQUENCY**	**PERCENTAGE (%)**
NUMBER OF CHILDREN (n=206)		
0 children	**76**	**36.9**
1 child	49	23.8
2 children	51	24.8
3 children	22	10.7
4 children	4	1.9
5 children	2	1
6 children	1	0.5
7 children	1	0.5
TOTAL	**206**	**100**

Table 5.2 presents an overview of the respondents who participated in this study. A brief summary is provided below, in the order mentioned above. For noting, the majority scores are shaded and are highlighted in the description below.

As noted in Table 5.2, the majority of the respondents were female (73%), Coloured (54%) and between the ages of 25-34 (37%). It is assumed that the reason for the low participation of males lies in the title of the study.

The demographic factor, Religion, showed that the majority of the respondents were Christian (48%), closely followed by Muslim (44%). This percentage is aligned with the statistics as there are more Christians than Muslims residing in South Africa. For the purposes of this study, the balance between the two could provide insight and

determine whether or not significant differences exist and the extent to which they might.

In respect of education, the respondents were well educated. The majority of the respondents had either an undergraduate (combined score of 42%) or post graduate degree (23%). The parents of the respondents had mostly completed matric, with mothers (34%) and fathers (31%). However, it should be noted that more fathers had masters and doctoral degrees as compared to the mothers.

The majority of the respondents were married (58%) and had no children (38%). Referring to Chapter four, it was highlighted in a report by PwC (2018) that many women experience some form of anxiety when thinking about starting a family and the impact this will have on their careers. Taking the above into consideration, it could be one of the reasons that 38% of respondents did not have children.

5.6.2   Sampling method

As mentioned previously, a sample applies to a small group of people who are considered representative of a larger population (Collis & Hussey, 2003). There are two methods that could be used to obtain a sample from a population. These are either probability or non-probability sampling. Each of these methods are further sub-divided into various techniques. Probability sampling includes random probability sampling (most accurate method), stratified sampling (pre-determined numbers are selected), cluster sampling (groups of respondents), systematic sampling (procedure is followed) and multi-stage sampling (combination of probability techniques). Non-probability sampling also has various techniques that could be used. These are convenience sampling (availability and access), judgement sampling (researcher's judgement and preference), quota sampling (characteristics based) and snowball sampling (using a combination of methods and/or referrals) (Hair, Money, Samouel & Page, 2007).

For the purpose of this study, non-probability sampling methods were utilised, namely convenience and snowball sampling. Convenience sampling allows the researcher greater scope as it is based on the accessibility and availability of respondents and in this instance was particularly useful as this is a national study. Snowball sampling allows the researcher to use a variety of methods to gain access to possible

participants, which includes referrals. A detailed account of the procedures used is discussed later in the chapter.

5.6.3 Population size

The population size is an important factor to consider when conducting research. In qualitative studies, samples are much smaller whereas in quantitative studies, samples are larger due to its nature. Additionally, factors such as the size of the population, resources available, margins of errors and variations within a population should also be considered.

Considering the above, the minimum number of respondents needed to complete this study was two hundred. The number of respondents exceeded the minimum set as 243 respondents participated in this study.

5.7 DATA COLLECTION

Data collection has two components of primary and secondary data. Primary data refers to new information gathered whereas secondary data refers to existing sources related to the topic (Struwig & Stead, 2004).

Both primary and secondary data sources were utilised in this study. Primary data took the form of a newly developed survey which was administered online, and secondary data was sourced from existing materials which included journal articles, press releases, books, published and unpublished theses and treatises. Using both sources of data allowed the researcher to successfully address the main problem and sub-problems, research questions and hypotheses related to this study.

5.7.1 Primary data

As stated above, primary data sources refer to new information that assists the researcher in answering the main research problem. As such an online survey was developed.

5.7.1.1 Online survey

Due to the nature of this research topic, it was considered appropriate to utilise a self-administered online survey. There are various advantages in using surveys as they are easier and less time consuming to answer with few or no open-ended questions, and they maintain the confidentiality of the respondents as no identifying information is requested or used. In this study, the researcher did not know the identities of the participants. Further advantages of surveys are that they are shorter than interviews and assist the researcher in gauging attitudes and opinions anonymously. Lastly, surveys are cheaper, faster and more convenient (Bryman & Bell, 2017).

As with any data collection tool, there are disadvantages in the use of surveys. These include it being difficult for the researcher to prompt respondents, there is limited space provided for open-ended responses, data may be missing or incomplete and low response rates are common. Lastly, low literacy levels of some of the participants may mean they mis-interpret or leave out questions.

The following strategies were put into place to reduce the challenges associated with the use of surveys. These are tabled below in Table 5.3.

Table 5.3: Challenges and strategies - Survey

Challenges	Strategy
Difficulty prompting respondents & missing data	The researcher's details were included in the cover letter to assist if needed and to eliminate confusion and prevent missing data.
Space provided – open-ended questions	The open-ended questions asked respondents to complete sentences for some of questions and to share their views in others. Due to the survey being online, sufficient space was provided for respondents to answer and include as much or as little as they so wished.
Low response rate	The researcher followed a rigorous process in ensuring that at least the minimum number of respondents required,

Challenges	Strategy
	participated in this study. Further details are explained under the section entitled *Administration of the Survey*.
Low literacy levels	Due to the target population of the study, there was no foreseeable reason to believe that low literacy levels would be a challenge.

Source: Authors own construction

In summary, the use of a survey as a data collection too, was appropriate for this type of study. It allowed the researcher to gain valuable insight from the perspectives of Muslim and non-Muslim individuals across South Africa. Additionally, the closed-ended questions allowed the researcher to quantify the data and make inferences about the qualitative data and insights gained.

5.7.1.2 Survey development

A survey is used for various reasons and allows a researcher to gain insight and test relationships between constructs. As such the data obtained can be used to create awareness on a particular issue, gauge the general feelings of participants about the issue, discover the reasons participants feel a certain way and more importantly identify if relationships exist and how strong these relationships are at a given time (Willemse, 2009).

Existing scales were consulted to inform the development of a new data collection instrument. For Section A of the survey, the Self-Efficacy Survey by Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs and Rogers (1982); the Self-Concept Survey by Robson, Shaver and Wrightsman (2013); the Assertiveness Formative Questionnaire by Gaumer Erickson, Noonan, Monroe and McCall (2016) and the Interpersonal Guilt Questionnaire by O'Connor, Berry, Weiss, Bush and Sampson (1997) were consulted. For Section B, *A Practical Guide to Measuring Women's and Girls' Empowerment in Impact Evaluations* was consulted. For Section C of the survey, a questionnaire by Hirschi, Nagy, Baumeler, Johnston and Spurk (2018) was consulted.

Table 5.4: Examples of questionnaires consulted to compile the measuring instrument

Section	Content	Author	Date	Cronbach's Alpha
A	Self-Efficacy Survey	Sherer et al.	1982	.71 and .86
	Self-Concept Survey	Robson et al.	2013	
	Assertiveness Formative Questionnaire	Gaumer Erickson et al.	2016	.68 - .75
	Interpersonal Guilt Questionnaire	O'Connor et al.	1997	.38 - .85
B	Social indicators	Nina, Field, Glennerster, and Nazneen	2017	
	Intimate family and partner	Bandiera, Buehren, Burgess, Goldstein, Gulesci, Rasul, and Sulaiman	2014	
	Organisational factors	Based on readings	N/A	N/A
C	Career Resource Questionnaire	Hirschi, Nagy, Baumeler, Johnston and Spurk	2018	.78 - .93

Source: Authors own construction

Both open and closed-ended questions were used in each section of the survey. Each section contained Likert scale type questions whereby respondents were required to indicate the extent to which the various statements applied to them. The survey contained open-ended questions, requiring the respondents to provide insight into the concepts discussed. These questions were analysed by highlighting themes that emerged from the data. Therefore, this study is regarded as a mixed-method approach.

The online survey was comprised of different sections:

Section A: Internal Factors - Internal factors focused on motivational factors such as an individual's belief in themselves and their capabilities, based on theories such as self-efficacy, locus of control, agency and guilt.

Section B: External Factors - Social, family and organisation. External factors were further sub-divided into three parts of social family and organisation. These factors included support, resources, career, development, culture and multiple roles.

Section C: Organisational Strategies - This section referred to the organisational strategies currently in place and which they were aware at their place of employment. Respondents were also required to indicate the extent to which they have been exposed to the strategies.

Section D: Success Indicators - Success indicators focused on the predictors of career success including materialistic, social and status predictors.

Section E: Biographical Data - Lastly, biographical data included information related to Age, Gender, Ethnicity, Religion and Marital Status.

In addition to the above, and as mentioned previously, each section also contained open-ended questions. These are tabled below.

Table 5.5: Sample - Open-ended questions

Section A	1. What drives you to achieve your goals?
Section B	1. What is the role of women in respect to your religion or culture? 2. Do your religious teachings influence your behaviour?
Section C	1. Describe your organisational culture. 2. What is your opinion on the organisation's stance on the advancement of women?
Section D	Complete the sentences: 1. Success to me means 2. Career success is important/not important to me because 3. Career challenges I have experienced 4. I am successful because 5. At my organisation people are considered successful because
Section E	1. What are the characteristics of successful women? 2. Based on your definition of success, are you successful?

Source: Authors own construction

In summary, Likert scale questions were used throughout the survey to gauge the perceptions of women and men, both Muslim and non-Muslim. This included factors influencing their success, both in and outside of the organisation. The open-ended questions provided deeper insight into the feelings of the respondents as well as provide a platform for them to freely express themselves regarding the contents of the survey.

A pilot study was not done; however, the survey was scrutinized at departmental, school and faculty levels. A few recommendations were made and then the survey link was activated as per the schedule.

5.7.1.3   Administration of the survey

According to the NMU Research Ethics Committee (REC-H) (2019), and the Helsinki Accords (Israel & Hay, 2006), data collection in any form cannot be executed without obtaining ethical clearance. For this study, a rigorous process of obtaining ethical clearance was followed. This is covered in detail in a subsequent section. After ethical clearance was granted, an ethics clearance number was issued and the online survey could commence as scheduled. The online survey was activated on the 16th of August 2021 and closed on the 30th of May 2022. Attached to the survey was a cover letter (refer to Appendix B including details about the study such as:

- Purpose of the study.
- Average time needed to complete the survey.
- Conditions for participation including anonymity, confidentiality and permission.
- Contact details of the researcher.

The following mechanisms were utilised to ensure that the minimum number of individuals, in this case, 200, was reached:

1. Link sent via email to individuals
    The researcher emailed individuals based on their accessibility and availability to participate in the study when the link was activated. This email included a short message, requesting prospective participants to share the survey amongst their

personal and professional networks. Additionally, the cover letter was attached and a reminder was sent via email to encourage participation.

2. Link posted on LinkedIn with sharing options

After inspecting the number of completed surveys and in an effort to increase the number of respondents, the researcher posted the same message and cover letter on LinkedIn. In addition, the researched enabled the sharing of the survey within the researcher's network. This included personal messages to individuals within the researcher's network, across South Africa. Once posted onto the LinkedIn platform, the number of respondents increased.

3. Link posted on Facebook with sharing options

When the number of respondents stopped growing, the researcher considered a different approach. The link, including the cover letter was posted on the researcher's Facebook page with sharing options. Once more, the numbers increased.

4. Link sent via WhatsApp

The researcher sent the link via WhatsApp with a reminder to forward the link. This platform reaches people faster and ensured that more respondents were contacted.

5. Link sent to the Business Women's Association

The Business Women's Association was approached to send the link within their professional network, as their network includes women. The BWA was supportive of the study and sent the link out to their professional network. Moreover, this may result in a future collaboration.

6. Link sent to South African Board for People Practices (SABPP)

Permission to send the link out to members of the SABPP was sought. It was agreed that the link would be included in the newsletter when communication was sent to the members. Unfortunately, this did not materialise.

As can be seen from the above, the researcher attempted to reach as many participants as possible, using different approaches. This consistency ensured a good outcome, as the minimum number of expected respondents was exceeded. Figure 5.2 shows the process followed to achieve the requirements of this study.

Figure 5.3: Process of administration and collection of data
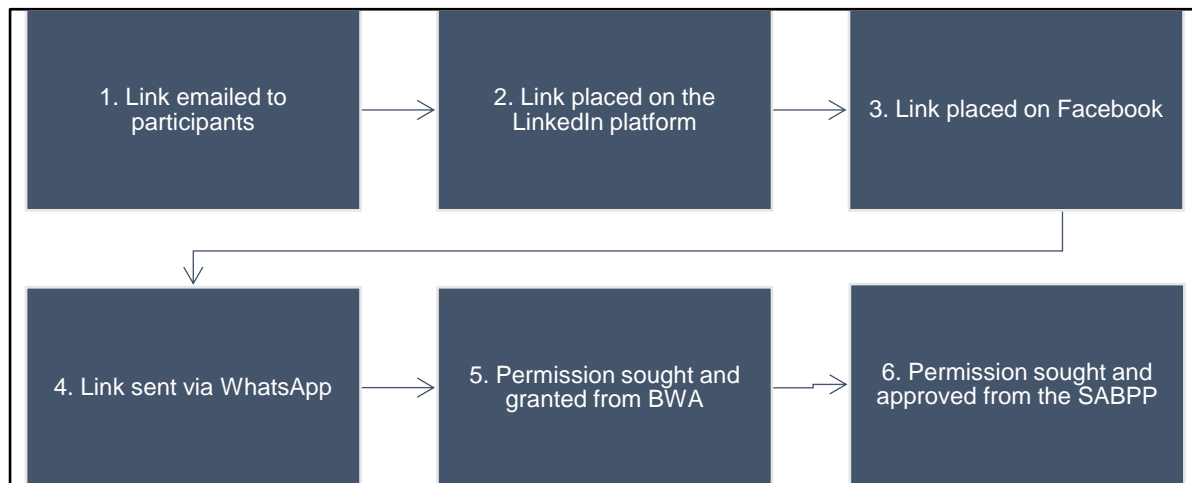
Source: Researcher's own construction

The next section of this chapter focuses on the reliability and validity of the measuring instrument.

5.8 RELIABILITY AND VALIDITY

Reliability and validity are important aspects to consider when conducting any type or form of research. Should these aspects be ignored, the findings of any study would be considered insignificant (Struwig & Stead, 2004). For the purposes of this study, reliability and validity of both quantitative and qualitative research are explained.

5.8.1 Reliability in quantitative research

Reliability in quantitative research refers to data that is accurate and stable with consistent test scores. Reliability must be tested before validity is tested as should the reliability be insufficient; then the validity will be poor. In addition to the above, the tool or method should allow for test-retest reliability and inter-rater reliability which implies that the measurement used should yield the same results, irrespective of when it is tested, and the same data should be obtained when used by different people.

Moreover, the internal consistency of the items should be considered. This is done using Cronbach's Alpha. Cronbach's α separates items within a survey, in a given

section and computes relationship values for these items. Thereafter, a number is generated, and the closer the number is to 1, the stronger the reliability of the items.

Table 5.6: Cronbach's Alpha

Factor	Number of items	Cronbach's α
Internal Factors	5	0.653
External Factors	4	0.72
Family	9	0.902
Organisational Factors	12	0.936
Organisational Success Strategies	20	0.919
Success Indicators	10	0.866

Cronbach's Alpha is considered acceptable if it is 0.6 or above (Hair, Black, Babin, Anderson & Tatham, 2006). As can be seen in Table 5.4, internal (0.653) and external factors (0.72) measured the lowest and family (0.902), organisation (0.936), organisational success strategies (0.919) and success indicators (0.866) reflect high internal consistency. The survey constructs are on this basis considered reliable as all the factors loaded at 0.6 and higher.

5.8.2 Reliability in qualitative research

In qualitative research, reliability refers to the level of credibility of the procedures utilised. Additionally, it takes into account the extent to which the results are repeatable under different settings. As such, the researcher should keep detailed accounts of the data or information provided. Also, reliability is greater when the data used is accurate during the reporting thereof. In terms of this study, all detailed accounts of the open-ended questions provided in the survey from the respondents were kept and are reported in Chapter six. In some instances, word clouds are used to show the actual words provided by the respondents, whereas in other instances, the respondents' words are reported verbatim in the text.

5.8.3   Validity in quantitative research

The overarching aim of validity in quantitative research is to ensure that an item measures what it sets out to measure. Validity is twofold and encompasses internal and external validity. Internal validity refers to the reporting of the reasons of the results and three approaches may be utilised to assess the internal validity of the instrument.

- Content Validity which refers to the relevance of the questions and is particularly important in the measurement of attitudes.
- Criterion-related Validity, instead, refers to the instrument and other similar methods that measure the same concept.
- Construct Validity alternatively refers to the demonstration of relationships between the concepts and theories in the study (Creswell, 2014).

For this study, all approaches were considered. The questions posed in the instrument were relevant to the main problem and focused on the attitudes, feelings and thoughts of the respondents. Additionally, the instrument was developed with consideration of previous instruments measuring the constructs in this study. As a further step, the instrument was subjected to scrutiny at different levels within a higher education institution and at departmental, school and faculty levels, before being approved.

External validity in quantitative research refers to the extent to which the results from a study can be generalised to other groups of people, events or situations. In this study, external validity may be applied as the results from this can be applied to women internationally.

As a further measure, the instrument was emailed to the statistician for further analysis and recommendations.

5.8.4   Reliability in qualitative research

Reliability in qualitative data may be difficult, especially during the analysis and interpretation stages. It is therefore recommended that a useful method to validate qualitative data is the use of reporting the participants' responses verbatim in the text

(Roberts & Priest, 2006). Therefore, in this study, the responses are reported verbatim and then analysed.

5.9   ETHICAL CONSIDERATIONS

As previously mentioned, ethics is an important factor for consideration when conducting research. This section therefore focuses on the procedures followed to ensure that the ethical standards were met in the completion of this study.

5.9.1   Ethical clearance

Bryman and Bell (2015) outline the principles required to conduct research in an ethical manner. These include consideration of the following: no harm to respondents, informed consent, privacy and deception. Institutions of higher learning have policies, processes and procedures in place to eliminate instances of unethical behaviour in research.

Nelson Mandela University has an intensive and extensive ethical clearance process that must be adhered to by all staff and students when conducting research. The steps of obtaining ethical clearance include the researcher applying for clearance by completing an ethical clearance form. This form encompasses each aspect of data collection related to the design, methodology, instrument and approach adopted in the study. Additionally, it includes a detailed description of the data collection procedure, distribution of the instrument, and the manner in which data will be stored, analysed and reported. Researchers are required to include the research proposal, methodology and instrument for comment.

The REC-H liaison distributes the ethical clearance documentation to the committee for feedback, commendations and approval. For the purposes of this study, ethical clearance was obtained, with minor revisions to the instrument, and a clearance number was provided: **H21-BES-HRM-066 (Refer to Appendix A)**. These corrections were implemented and final approval was granted. Once approved, the researcher may continue, and in this instance release the survey to start the data collection procedure.

5.9.2 Conditions for ethical clearance

As previously stated, an extensive process is followed for ethical clearance to be obtained. This process ensures that all human subjects are free from harm whilst participating in the survey. This implies that the researcher takes reasonable steps to ensure that human subjects are informed that their participation is voluntary, permission has been obtained from the relevant gatekeeper (if necessary), and no identifying information is used in the study or in any other research culminating from the study.

In this study, the cover letter was an important reference for the participants, before commencing with the survey. The cover letter was designed to inform the participants of their choice to participate in the study. This included explaining to the participants about their choice of not participating or withdrawing from the study. The cover letter outlined the main objective of the study, conditions of participation such as voluntary participation, confidentiality, anonymity and it allowed participants to opt-out during any point of completing the survey.

The technique and measuring instrument used in this study allowed complete anonymity and confidentiality as there was distance between the participants and the researcher. An electronic link of the survey was emailed to the professional networks of the respondents, as mentioned previously. A cover letter stating the purpose of the survey was attached to the email containing the electronic link. The cover letter assured the participants that no identifying information would be used and that only the statistical data would be reported.

5.10 DATA ANALYSIS

As indicated, this study consisted of both qualitative and quantitative components. The purpose of using both approaches allowed the researcher to gain a deeper understanding of the main problem and in the process uncover whether additional factors influenced the experienced career success of Muslim women. For the purpose of this study, it was important to have content-based responses as well as

generalisations as it allowed the researcher to compare responses and determine the quality of the responses.

Descriptive and inferential statistics can be used to analyse quantitative data. The use of descriptive statistics refers to the summarising of quantitative data whereas, inferential statistics involves the process of using the collected data to develop conclusions about the population in the study. In this study, both descriptive and inferential statistics were used. Descriptive statistics were used to describe the population and included biographical data, means, medians, modes and standard deviations as well as descriptors linking to each statement. Inferential statistics were used to determine whether relationships existed between the constructs, the strength of the identified relationships and whether these relationships were positive or negative. Therefore, different statistical techniques were used to determine the above. The data is reported in Chapter six by means of tables, charts, graphs and written descriptions.

To analyse the qualitative data, the researcher adapted guidelines proposed by de Casterlé, Gastmans, Bryon and Denier, (2012). These are outlined below:
1. Gathered the qualitative data.
2. Coded the qualitative data.
3. Analysed the qualitative data.
4. Reported on the qualitative data.

Various open-ended questions were included in the data collection tool in this study, which was a survey. Once data was gathered, the process of thematic analysis was used to highlight themes among the responses to the open-ended questions. This provided a way of coding the data into different categories depending on the responses. ATLAS.ti software was used to expose repeated words used per response, followed by a manual check to ensure that important information was not lost and that insignificant data is omitted from the study. Once the themes were identified and the data was organised into a coherent form, the reporting of the results commenced. This is included in Chapter six and the qualitative data was reported using visualisations and descriptions.

5.11 CONCLUSION

This chapter provided insight into the research methodology employed in this study. The study was both descriptive and correlational to answer the main problem and sub-problems. This study utilised non-probability sampling methods which included snowballing and convenience sampling. These methods suited the type of study and allowed the researcher to use personal and professional networks to reach the correct, possible participants and increase the number of participants. Based on referrals, availability and accessibility of the respondents, the sample for this study was n=243.

The instrument used for the collection of data was an online survey which was distributed via a link, using different types of media i.e., LinkedIn, Facebook and email to reach the intended population of this study. Due to the COVID-19 restrictions and accessibility (national study), this was considered the best method to conduct the study. The instrument measured internal and external factors, family, organisation, organisational strategies and success indicators.

The measuring instrument was rendered reliable as the Cronbach's Alpha for each construct measured 0.6 or higher. In respect of the qualitative data, all responses were kept and reported verbatim where necessary.

Ethical considerations are important in a research study. Nelson Mandela University has an in-depth ethics application process that all researchers have to follow before their research can continue. In addition to this, the Helsinki Accords stipulate ethical codes of practice that must be followed when conducting any type of research.

The next chapter provides a visual representation of the results, followed by the analysis, interpretation and discussion of the results.

CHAPTER SIX: PRESENTATION OF RESULTS

6.1 INTRODUCTION

Chapters one, two, three and four provided the theoretical underpinnings, whilst Chapter five focused on the research design and methodology employed in this study. As discussed in Chapter five, this study followed a mixed method approach and encompassed both quantitative and qualitative analysis, and different methodologies and processes were used to make sense of and interpret the data.

Chapter five provided a brief description of the biographical data and in this chapter the data is presented using descriptive and inferential statistics in the form of charts, graphs and tables. The results are analysed, starting with Section E: Biographical Data and then following the order of the survey, Sections A to D. Data was obtained from 243 useable online surveys to answer the empirical sub-problems 4 to 9 as listed below:

Sub-Problem 4

What factors influence the career success experienced by women?

Sub-Problem 5

What factors influence the career success experienced by Muslim women?

Sub-Problem 6

To what extent do the identified factors influence the experiences of career success of Muslim women in the South African workplace?

Sub-Problem 7

To what extent do the strategies identified address the career success of women in general?

Sub-Problem 8

Is there a relationship between strategies used to promote the career success of women, and the career success experienced by women in general, and Muslim women in particular?

Sub-problem 9

Is there a relationship between selected biographical data, such as ethnicity, gender, marital status and the experience of integration in the workplace, and perceived career success of women, and Muslim women in particular?

This chapter provides an in-depth presentation and analysis of both the quantitative and qualitative data. The quantitative data was analysed using descriptive and inferential statistics. Statistica software, namely SPSS version 27 was used to process the quantitative data. In terms of the qualitative data, ATLAS.ti, as well as a manual check was used. Ms Carmen Stindt, a statistician at Nelson Mandela University assisted in this capacity. An EFA was performed for the independent variables and dependent variable items in this study, which led to further analysis.

6.2 DESCRIPTIVE STATISTICS: QUANTITATIVE AND QUALITATIVE RESULTS OF SECTION E

This section focuses on the presentation and analysis of the data collected. Additionally, the descriptive statistics or summary of the results are discussed below.

6.2.1 Section E: Quantitative results

This section includes a discussion of the results of the biographical data of the respondents. While Chapter five, Table 5.1 provided an overview of the biographical data of the respondents in the study, this section highlights specific biographical data in the form of charts to provide a visual representation of the study respondents.

Figure 6.1: Gender profile of respondents
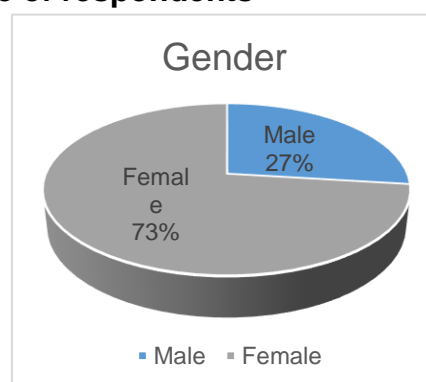
In Figure 6.1, it is clear that more females than males participated in the study. This was anticipated based on the title of the study which included the terms Muslim and women.

Figure 6.2: Ethnicity profile of respondents

Ethnicity

- African 14%
- Coloured 54%
- Indian 11%
- White 17%
- Other 4%
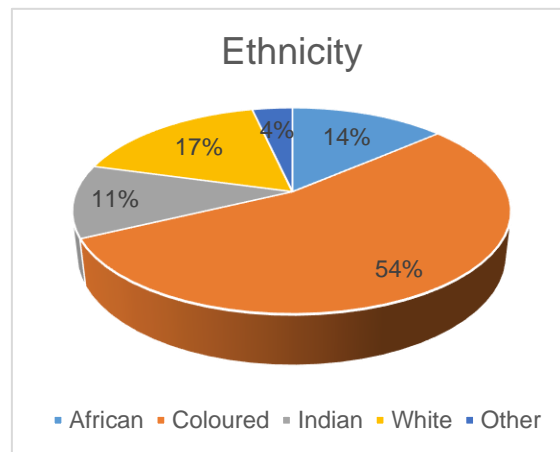
Figure 6.2 shows that the majority of the respondents were Coloured (54%), followed by White (17%) and African (14%). It is interesting to note that the majority of South Africans are African, yet this group was the third highest to participate in this study.

Figure 6.3: Religion of respondents

Religion

- Muslim 44%
- Christian 48%
- Hindu 2%
- Other 6%
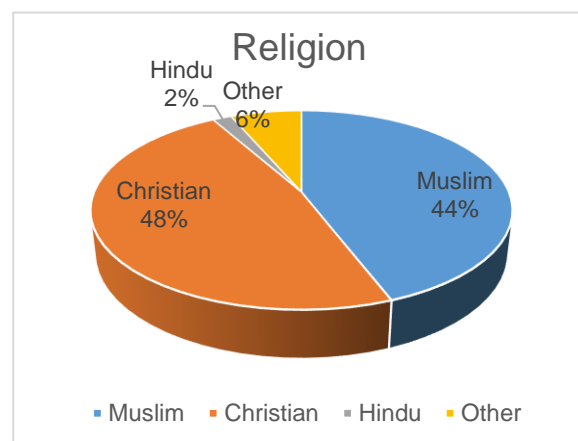
As indicated in Figure 6.3, the majority of the respondents were Christian (48%), followed closely by Muslim (44%), while two percent were Hindu and six percent indicated other. This is aligned with the theory as the majority of the world population is Christian followed by Muslim. Additionally, the researcher wanted a good representation of Muslim women as it is the focus of the study.

Figure 6.4: Educational levels of respondents
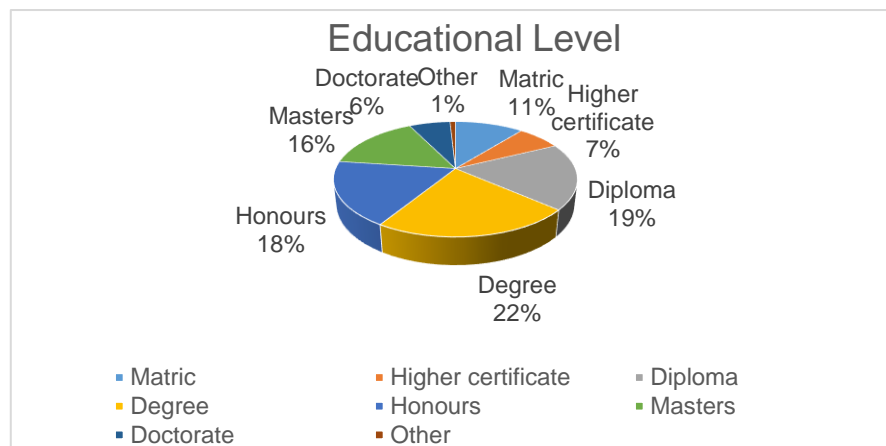
Figure 6.4 indicates that the majority of the respondents were in possession of a matric certificate or higher qualification. More than 80% of the respondents obtained a tertiary qualification. As mentioned in Chapters two and three, more focus has been on improving the educational levels of women in South Africa. This result shows the improvement in educational attainment, as the majority of respondents were women.

6.2.2 Section E: Qualitative results

As part of Section E, two additional open-ended questions were asked. The questions were: *In your opinion, what are the defining characteristics of success? Based on your definition of success, would you say that you are successful? Please motivate.* A word cloud (Figure 6.5) is used to highlight the emerging themes, representing the most frequent words used to describe the characteristics of success as perceived by the respondents. The reflections provided by the respondents align with the theoretical underpinnings of this study (Smith et al., 2021; Agarwal, 2009).

Figure 6.5: Word Cloud - Defining characteristics of success

The following statements refer to excerpts from the responses and are included verbatim.

"Continuous commitment to learning, self-motivation and self-discipline, resilience and perseverance, emotional awareness, a desire to want to improve."
"Each individual should have their own definition of success and shouldn't follow societal norms and definition of success."
"My definition of success is that I have a job that I enjoy and that stimulates me and enables me to grow. Personally, I need to have positive relationships, happy in general, and can reasonably afford material aspirations."
"In my opinion, the defining characteristics of success are not found in the workplace but instead found within yourself. Self-love and appreciation, if you love who you are and respect yourself you will tend to work hard to achieve your goals and you will often achieve great things."
"For me success is alignment with what Allah wants from me. The Quraan clearly states the purpose of life for Muslims, and 'We did not create man and jinn except to worship Allah', so success lies in worship. And worship forms part of every avenue of life including career choice and how we apply ourselves in a manner that will be pleasing to our Creator and beneficial to His creation."
"HAPPINESS in what you do and creating a happy environment for others around you."
"Dedication, determination, honesty, passion, creativity and most importantly COMMON SENSE!"

Considering the above, it is interesting to note that the most common word that appeared in the responses, was *happiness*. In addition, being *motivated*, *working hard* and being *passionate* about your work were also key aspects mentioned. It was found that many of the respondents spoke about being self-driven or self-motivated which highlights that success and having an internal locus of control are closely aligned (Bergh, 2017; Osemeke & Adegboyega, 2017; Punnet et al., 2007).

Aligned with the above definitions of success, individuals were asked whether they considered themselves to be successful based on their own definition. The majority of

the respondents indicated that based on their definitions, they were successful. Various reasons were provided and these are presented in the word cloud below.

Figure 6.6: Word Cloud - Successful? Motivate

The following refer to excerpts from the responses and are included verbatim.

"Algamdulillah yes I am. However, it is not easy and comes at personal costs. Like travelling vs spending time with the family."

"Yes I am, and I can go further, because I have the drive to do so, within my field technology is evolving almost daily, so career paths are expanding, but its only up to me as an individual to carry on or to give up and find that comfort zone... I'm the provider within my family, and I work hard for them, that's my daily motivation enough and with that I can say I am successful. Money isn't everything in this life, as a Muslim we live for NOW, the present, because tomorrow isn't guaranteed."

"I would say that I am working towards it. I am learning more about myself as a therapist and as a woman. I'm taking small steps to put my mental health above most other things including work. I'm learning to trust the Almighty and His process."

"Unsuccessful. I live constantly in stress, fear of losing my job, fear of not being able to provide for my family, fear of not being able to give my kids better opportunities than what I have, fear of never being contented with what I currently have. I am always chasing something because I fear that what I have now is not enough."

"Yes, I am very successful, I only obtained my degree in my 40's and I started my career as a general worker. I have over 21 years' experience with my current employer and still look forward to improve myself every day."

"Yes, I am."

"I have learners whom I taught years ago who still remember the impact I made in their lives. Some parents ask for their kids to be in my class. My colleagues commend me that I am capable of doing work as deputy principal calibre even though I am only a head of department."

"My principal gives me tasks which a deputy principal should do."

"I don't feel I am working, because I love what I do."

"No, I am not yet successful because I cannot afford. I have no house, I have no car, I am living a hand-to-mouth lifestyle."

"Yes and no."

"My kids are great and they're doing well."

"But I am a burning the candle at both ends. It's terrible and I can see the damage it is doing to me. But no matter how many times I ask for help, my spouse will not help me because I am struggling with women's work. And I have complained to his family, but this is where his mentality comes from. So, it was made clear to me that I am on my own raising my kids, maintaining my house and working to earn additional income."

"I do believe that I am getting closer to what my definition of success is, but due to my nature, I am constantly setting the bar higher. My only concern is that I will never be content with any of my achievements."

"Yes. After Matric I had to work. I was not able to study due to financial challenges. I studied part-time, paying for my studies. This was done over four years while being married with two kids and working a full-time job. My success depended on my own capabilities and drive to achieve my goal. It was not easy and came with many challenges but accomplishing my goal has been well worth it."

As can be seen from the above excerpts, those who felt a strong level of success attributed this to *hard work* and effort. However, even though the majority indicated success, it is important to consider the reasons for those who believe they were not successful. The reasons provided included experiencing financial stress, living hand-to-mouth, not happy in their career, not having enough support to be successful and having an intense fear of failure. It should also be noted that the respondents indicated success at different levels. For example, success can be experienced in respect of spirituality and family, while feeling unsuccessful in their respective careers.

6.2.3   Results of Sections A to D

This section focuses on Sections A to D of the online survey. Summarised versions of the responses as well as the qualitative findings per section are highlighted and presented in the order of the survey.

The next section provides a visual representation of the responses per each section of the survey.

Figure 6.7: Summary of responses - Section A: Internal Factors

For noting, the responses of strongly and agree are combined, as are those of strongly disagree and disagree, during this analysis. Figure 6.7 indicates that the majority (99.6%) believed that they were responsible for their own decisions, 95% indicated that they were confident, 77.6% felt guilty when saying no, 86.5% indicated that they were the go-to people when being asked for assistance and 38% found it difficult to freely express themselves. In addition, 88.9% indicated that positive feedback was important to them, 73.2% specified that they speak up when people do not respect their boundaries, 38.5% felt that their actions were due to not wanting to be rejected by others, while 87.1% indicated having clear job goals and 82.3% felt happy when everyone else was happy.

Interestingly, the majority of the participants were female and there was low variance between the responses. This is evident from the responses above, as feelings of guilt, the inability to freely express oneself, regarded as the go-to for other people or having a sense of happiness dependent on the happiness of others, are generally associated with characteristics of females as mentioned in chapters two and three.

6.2.3.1   Summary of results: Section A: Qualitative

In Section A of the survey, respondents were asked an open-ended question related to internal factors, in this case, their motivators.

Figure 6.8: Word Cloud - Motivators

From the above word cloud, themes were identified in the responses. These are highlighted below. Additionally, a sample of the responses are provided verbatim. The majority of the respondents included the following as the driving forces behind the achievement of their goals: *family, finance, kids, self-motivated, achievement, satisfaction, desire, support, being challenged* and *learning*.

Excerpts are stated verbatim below:

"My family motivates me with all choices I make in my life and career."

"I would say the main motivator for me is financial independence. I don't want to have to be dependent on anyone, be it my parents or my husband one day. Therefore, the more goals I achieve career wise, the more sought after I become in the workplace meaning that the odds of me not being able to find a job become slim."

"My kids motivate me. I am a divorced mom raising 3 girls / woman on my own. I therefore need to set the example for them. Be it work, relationships etc. My past self is motivator as I use that as yard stick of where I don't want to be again or mistakes I don't want to repeat."

"I think I have high levels of self-drive. I like the challenge of chasing goals."

"I am motivated by a job well done. When I am able to solve problems or put systems into place that improve the flow of work I get a great sense of achievement. I love a challenge and believe that there is always a solution to a problem, you just have to keep trying."

"Having supportive family and friends around because I know I am extrinsically motivated. Breaking goals into smaller pieces so that each step forward is a small victory till the goal is met. Support and passion in the workplace drives me to do better."

The next section provides an overview and visual description of Section B of the survey.

6.2.3.2   Summary of results: Section B: Quantitative

This section focuses on the presentation, analysis and discussion of the quantitative data collected in Section B of the survey.

Figure 6.9: Summary of responses - Social Factors
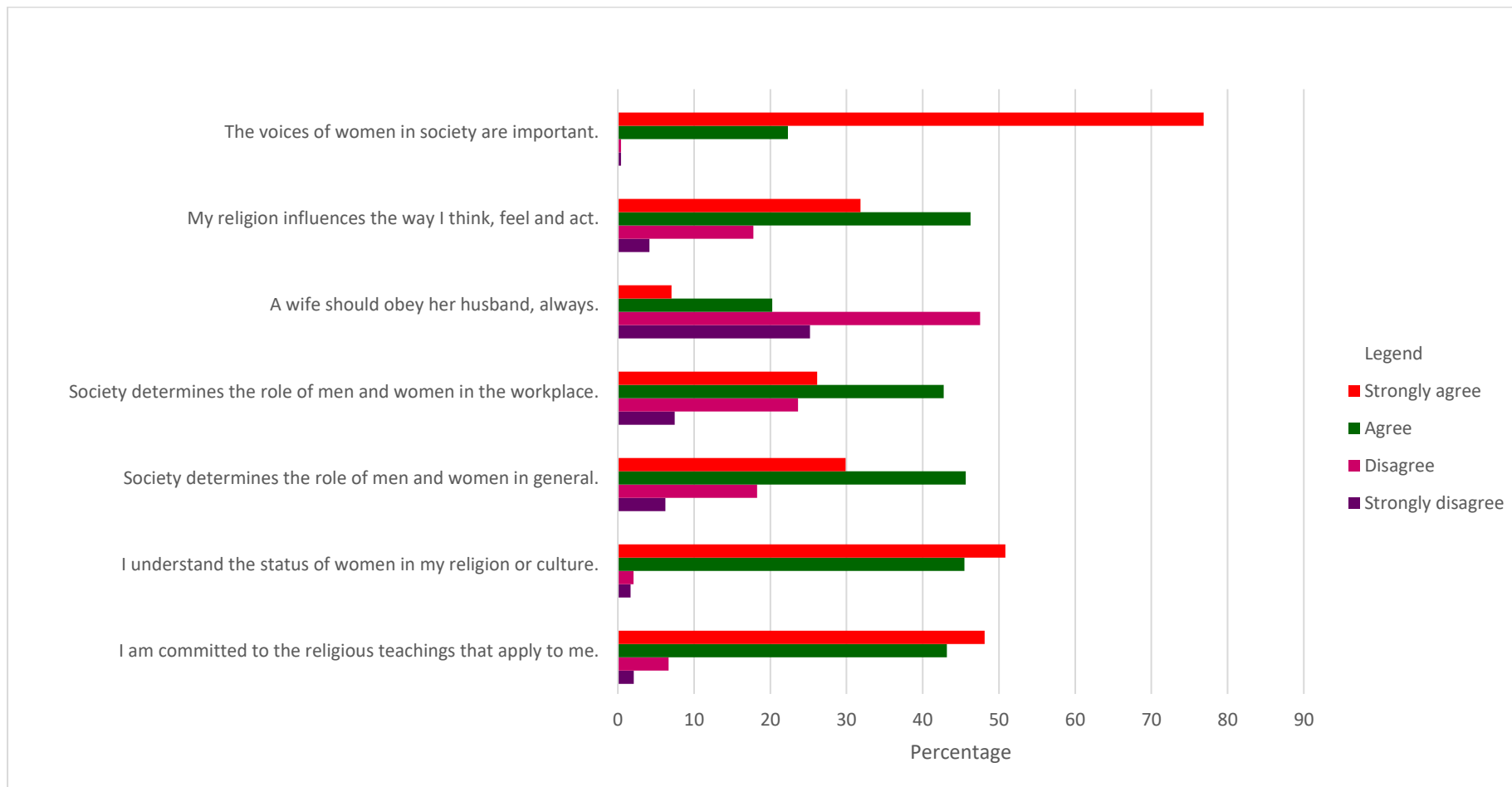
Figure 6.9 shows the extent to which respondents agreed with the statements related to social aspects. It is noted that the majority of the responses were in agreement regarding the statements. Interestingly, the percentage of agreement outweighs the percentage of disagreement, indicating that society and religion do influence the roles of men and women in general, as well as in the workplace and in how they think, feel and act. Additionally, it should be noted that the statement reading "a wife should obey her husband always", had the lowest level of agreement.

Regarding the family aspect (Figure 6.10) as an external factor, as with the above, there was very little variance between the responses. The data shows that the majority agreed with the statements. It should be noted that although agreement was high, ease in discussing personal issues with family (69.5%) had the lowest level of agreement. It is interesting that the respondents agreed that they would more likely discuss work-related problems than personal problems with family.

According to the results in Figure 6.11, the majority of the respondents answered favourably about the organisation in respect of level of importance. Religious freedom was regarded as being extremely important. When analysing the organisations' strategies in terms of awareness and exposure to these interventions, an in-depth perspective was gained.

Figure 6.10: Summary of responses - Family Factors
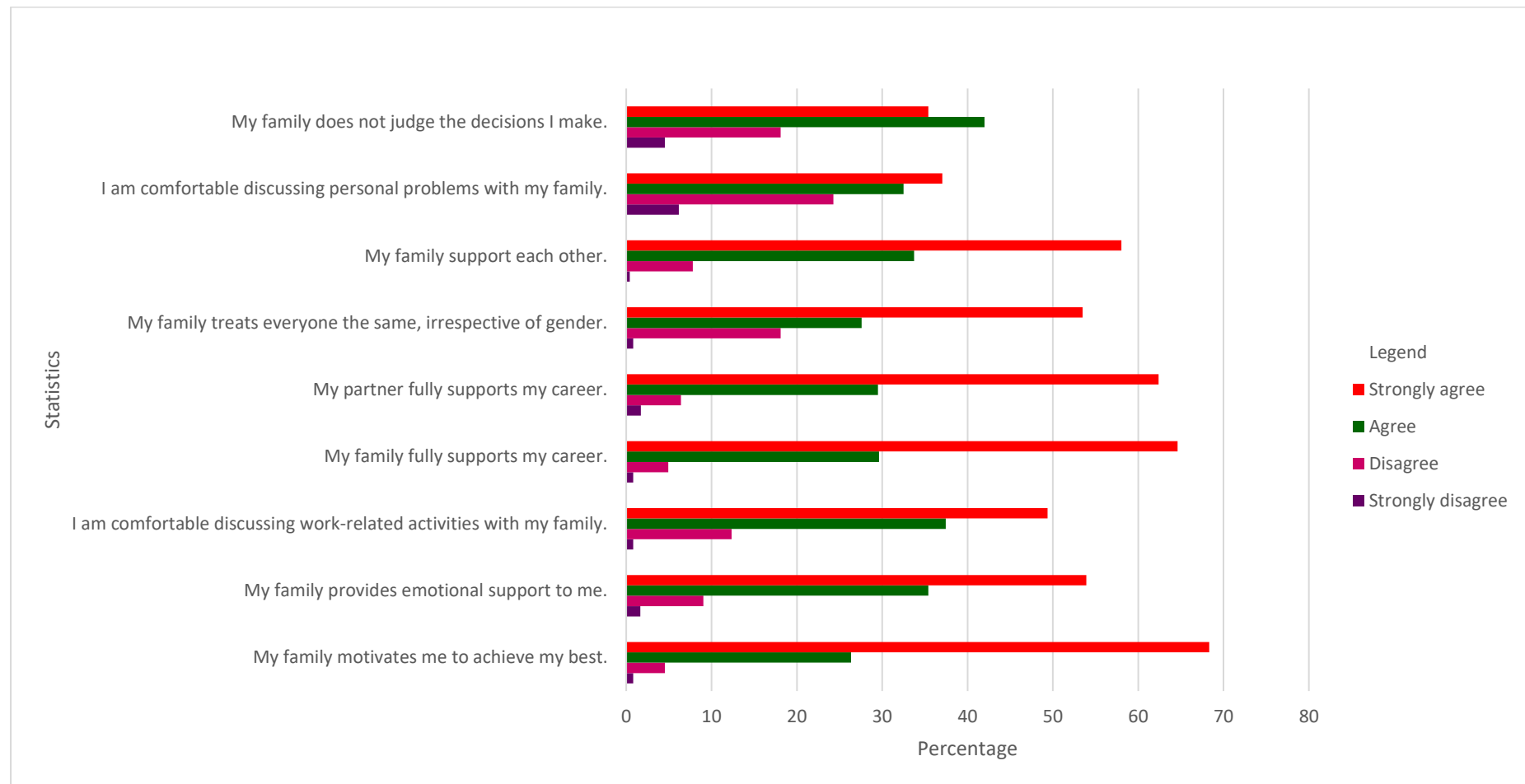
Figure 6.11: Summary of responses - Organisational Factors
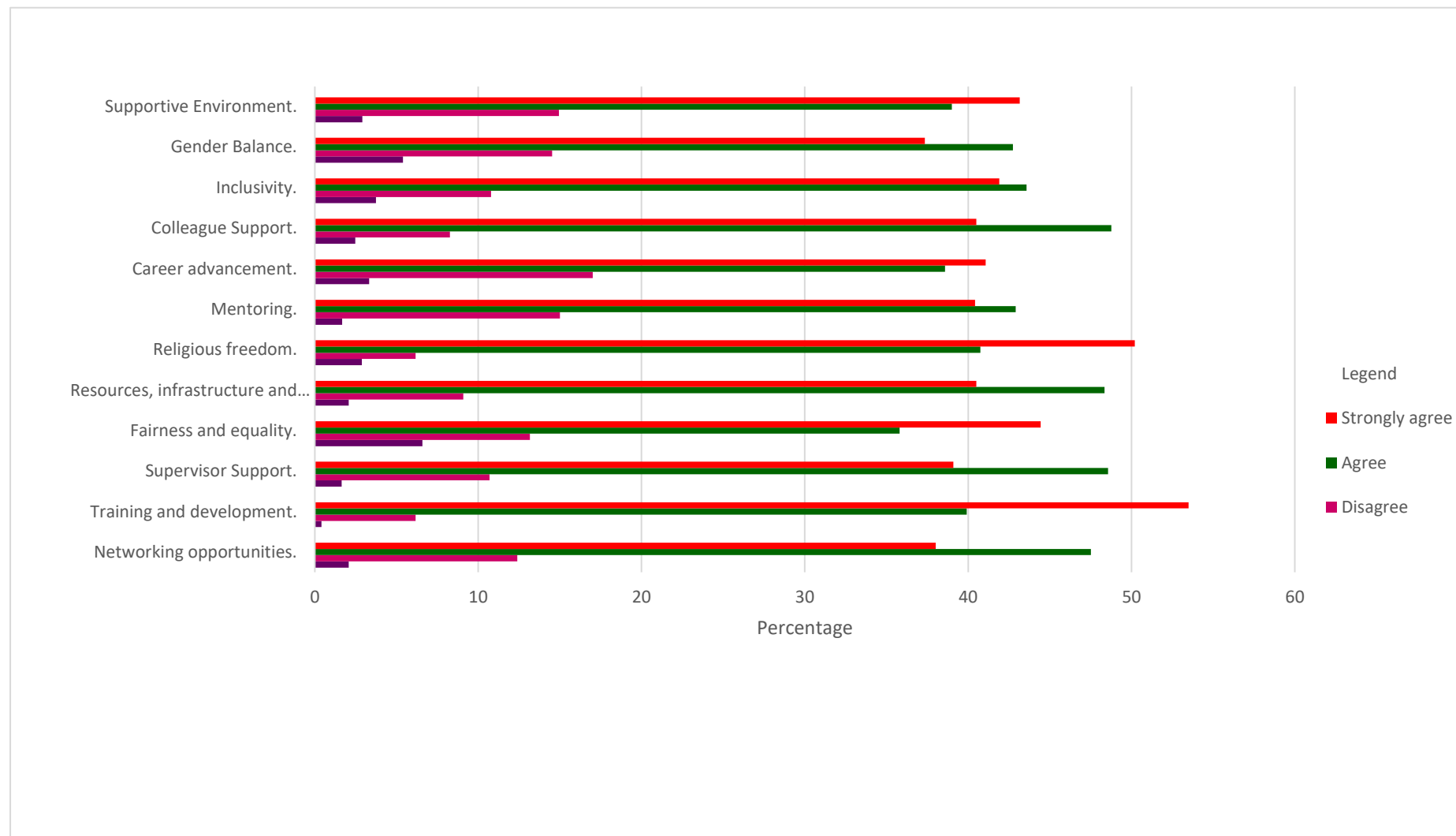
For noting, the responses of strongly and agree are combined, as are those of strongly disagree and disagree, during this analysis. As presented above, the majority of the respondents indicated favourably towards the importance of the above-mentioned in their respective organisations. Based on the responses, their organisations place importance on networking, resources and support, inclusivity, training and development. In terms of disagreement with the statements, three items showed the highest level of disagreement. These were career advancement, fairness and equality and gender balance. Interestingly, aligned with the theory and qualitative responses below, the negative responses describe the career advancement of women and the culture of the organisation as archaic in nature, gender biased, and male dominated.

6.2.3.3   Summary of results: Section B: Qualitative

As part of Section B, four additional open-ended questions were asked of the respondents. A word cloud is used to highlight the emerging themes, followed by the verbatim use of the answers by the respondents. The questions are outlined below:

1. Role of women as set by your religion or culture.
2. Do your religious teachings influence your behaviour towards women? Please motivate
3. In your own words, your organisations culture can be described as…
4. What in your opinion, is your organisation's stance on the career advancement of women?

Figure 6.12: Word Cloud - Role of women

As discussed in   Chapter two, men and women have roles and responsibilities linked to them. Based on the above, the

terms highlighted describe the role of women in accordance with their religion. These include *equal to men*, a *mother* and *overseeing the household duties*. It is interesting that even though the words *women* are *equal to men* were mentioned plenty of times, the concepts of *mother* and *household duties* were mentioned the most. In addition, the concepts of *obey* my husband or *submit* to my husband are important to note. Responses to the open-ended questions are mentioned below verbatim.

"I am proud to be a Muslim woman. I have been valued by my employers and am valued as a wife, mother, friend and colleague. Yes there are challenges but religion does not guarantee good character or ethical behaviour. There's a saying that goes, don't blame the religion, blame the character of the person. There are good and bad people in every religion. My religion adds to my character therefore it completes my feeling of self-love, appreciation for everything in life, the ability to embrace and respect all religions and opinions within reason. I say within reason as people who commit crimes against humanity cannot be embraced or respected within ANY religion. I live the history of my religion and the teachings as well as Shariah Law. I have Christian family as my mother reverted to Islam and this has contributed to a broadened, non-judgmental way of seeing humanity Alghamdulilah."

"Role of women set by my culture now is the 21st century is total different to the doctrines of the past as many women are involved in all platforms and they are taking up space in all industries. In the olden days women in my culture were to stay at home look after babies and not work just do household chores."

"To act as a body to the husband by supporting the ideas of the husband, performing home chores such as cooking, cleaning, washing etc. Women should also act as a role model to the children, raise them well. Although in today world women are 50/50 when compared to men's responsibilities, which is fair enough... The stereotype that men cannot do work that women does traditionally should end AND there is not such a thing that women cannot perform duties of men and must be a housewife. It is unfortunate that generations varies. Some believe that this 50/50 thing causes divorce rate. I still believe that women including Muslims can lead and be represented in the workplace. Women have the strong confidence and highly knowledgeable about work ethics and conduct."

"In my case, women are subservient to men. We are meant to take care OF ALL household responsibilities including childcare. The burden on women is overwhelming

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in general. However, in today's 'modern' world, we are also expected to earn an income as well. Thus, men simply need to earn a salary, while women must work both at home and in the outside world in order to have value. This does not even include the massive pressures we face in terms of societal standards of beauty and aging."

"In my religion both men and women are treated equally, however, it is the woman's right to earn a living for herself. The woman has the ability to choose whether she wants to work in a workspace or tend to her family."

The next question focused on the impact, if any, of religious teachings on behaviour towards women and the reasons provided. As presented in Figure 6.13, 45% of the respondents indicated that their religious teachings influence the way women are treated. Moreover, the responses are positive in that religion whether Christian or Muslim teaches equality and respect towards women. It should be highlighted that many respondents, which include those saying yes and no, spoke about all individuals being treated equally, based on the person and how this person treats others.

Figure 6.13: Impact of religious teachings - Yes/No
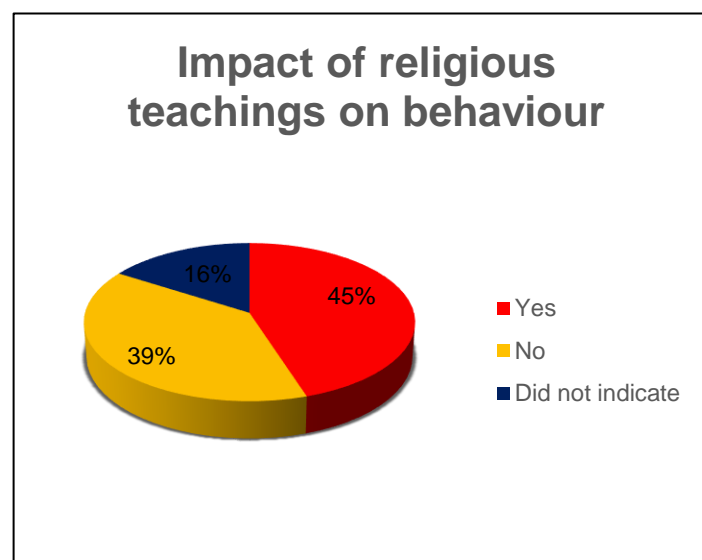
Figure 6.14: Word Cloud - Impact of religious teachings: Motivation

Responses are included verbatim below.

"Yes and no - my religious teachings is a way of life and we guided on how to treat others (love for others what you love for yourself) so yes it has 'influenced' but I don't know any other way, so no."

"Absolutely. Islam teaches that when you marry a woman, she completes half your Deen. Islam says that heaven lies under your mother's feet. Islam says that a daughter becomes the reason for her father to enter paradise. What more is there to say."

"No it does not. I learn about each woman I meet on an individual basis and either agree or disagree with their way of thinking. Either way I believe that every woman is capable of achieving more than she thinks she is able to."

"I can see how in many cases religion can be used to control, within a family setting such as the idea of 'the man of the house'. For a long time, I thought this to be true. However, I would rather have 'parents' be the head of the home as equal."

"In a sense yes, my religion teaches not to take part in fornication or adultery and therefore as women we need to treat our bodies as holy and not behave in any way that will discredit our stands in society. On the other hand, I do not believe that women should become Priests in churches. Purely because Jesus and the disciples of which the church was built on was built from men. Women have a very distinct role in society and have specific leadership roles, but not as religious leaders of churches."

"Likely, however, the relationship between man and woman is a two-way street. My religion may state subservient but also states the man should love and care for the woman. I see that as mutual respect for each other, not the man dominates the woman."

"Yes, you tend to be judgmental because of the religious teachings and upbringing. Judgmental in how other women carry themselves because they are free to do whatever they want. But with influence of the religion you are confined, you can't

explore your potential self as it is limited, due to the dos and don'ts of religious teachings."

"Yes, I understand the plight of women in general and therefore treat them with the stance that is influenced by my religious beliefs. I am always kinder, softer and more intuitive with women."

As mentioned previously, respondents were asked to describe their organisational culture. Although the majority of the responses were positive in describing the organisational culture, negative terms such as *patriarchal, toxic, unfair, archaic* and *gender-bias* were also used.

Figure 6.15: Word Cloud - Organisational Culture

Responses are provided below, verbatim.

"Inclusive, supportive, forward thinking, non-judgemental."

"My organization's culture can be described as a friendly environment where individuals are given the opportunity to grow personally and as professionals, the culture supports collaboration and innovative ideas."

"Liberating is the word, there is freedom to be, freedom of expression without judgement."

"Firstly, the culture of my organisation is absolutely amazing. It is transparent, you are always welcomed and there is an open-door policy, the management always keeps the employees in the loop with changes in and around the organisation."

"We are a very close-knit family orientated organisation where we allow employees to express how they feel with respect for the other party, we also strive to make everyone feel part of the family and we are very much on the personal development of our staff."

"Men are in position of power regardless of their expertise. They tend to support each other. Woman are seen as radical when raising the issue of unfairness."

"Archaic, misogynistic, 'old boys club', sexualization of women and no belief that women can be in leadership rules. We often hear that women are 'too emotional' and therefore cannot lead a team."

"Ageist and political. There are programs to promote gender equality, but younger women have to constantly fight to be heard."

The next question highlighted the stance of the organisation on the advancement of women. As with the previous responses, there were more positive responses such as the promotion of *equal opportunities*, *empowerment* and *pro-active* rather than reactive in advancing women within the workplace. However, negative comments included that everything put in place is more of a *numbers' exercise* and *not put into practice*. It was also noted that although movement is acknowledged, *not enough* is being done to *advance women in the workplace*.

Figure 6.16: Word Cloud - Organisational view of the advancement of women

Responses are provided below, verbatim.

"If you don't show a little skin or wear makeup then you are not capable. That is what I see at my organization."

"They pride themselves on a high level of BEE status and this includes the role of women in senior positions. Women have always grown into management or head office positions. What was once a male dominant industry has now transformed very much."

"Everyone irrespective of your gender is given an opportunity to advance their careers! We have programs that are dedicated towards career advancement as part of the company's key goals."

"Yes they are. Also towards inclusivity. At board level the intentions are to empower women and develop their career. At floor level it is however not followed with the same intention, for some managers it about filling a quota and not seeing or following the intentions of the business. Some managers still think a woman should not have certain positions and are hence disrespected when in certain positions."

"I am a civil engineer. So, my career is inherently a male dominated career, even in this day and age. So needless to say, most of top positions (directors, associates, etc.) are held by males currently. However, there are more and more young females entering the field and I feel that my company is quite fair when I comes to judging a person's competency for a position regardless of gender."

"As long as we keep quiet and do our job there won't be any problems and maybe one day you will be recognised but if you stand up for yourself you will stay in the position you started off in."

"At present only Black women are being advanced due to BEE. I do not bother to apply for managerial positions as I know my skin colour will be a factor."

"On paper it is very positive. In practice women may face barriers that are difficult for the organisation to address. These may be related to personal, cultural, religious or societal considerations."

The next section focuses on Section C of the survey. No open-ended questions were asked in this section.

6.2.3.4   *Summary of results: Section C: Quantitative*

This section includes the presentation, analysis and discussion of the quantitative data collected in Section C of the survey.

Figure 6.17: Section C: Summary of responses: Awareness of Interventions
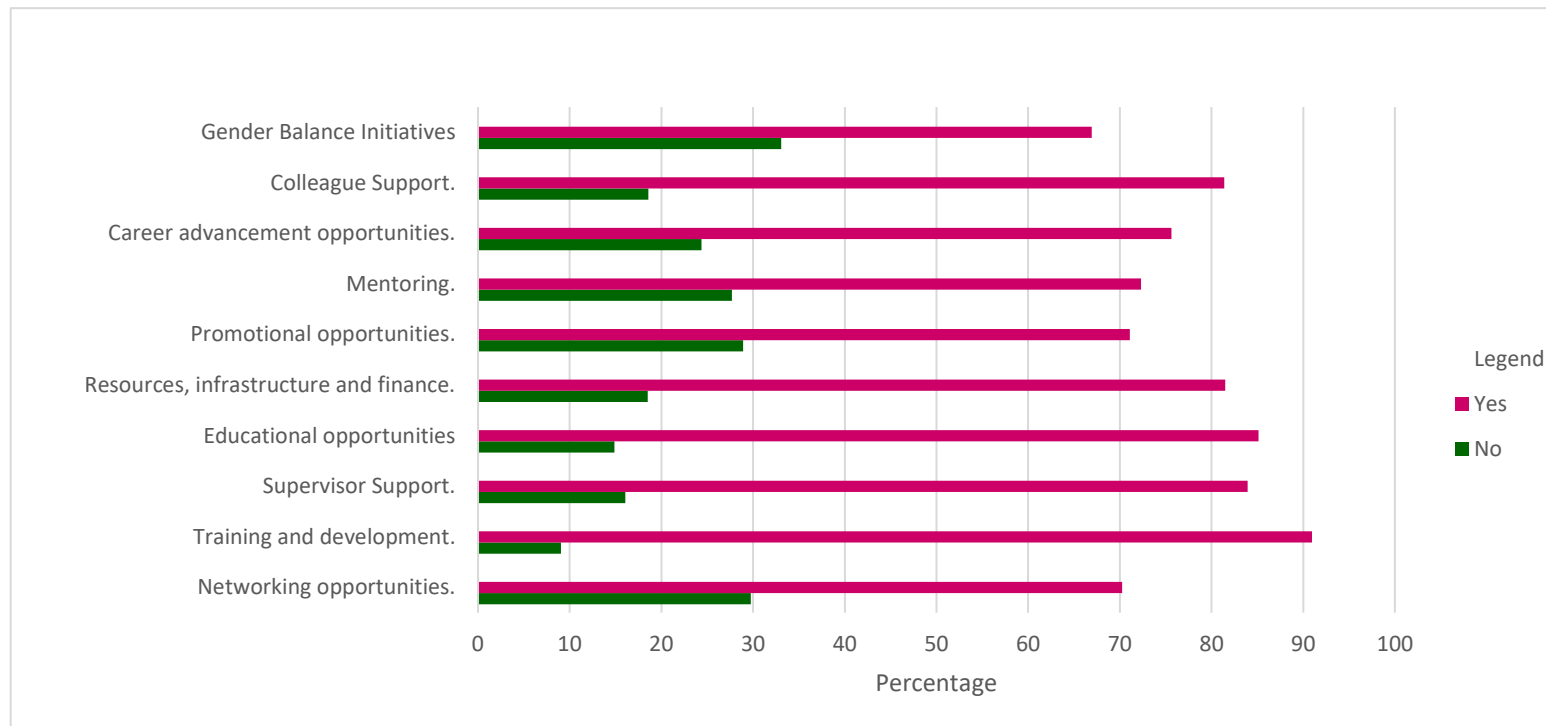
Figure 6.17 shows the extent to which respondents were aware of the interventions at their organisation. It was found that the majority of the respondents were aware of the various interventions, however, gender-balance initiatives, career advancement opportunities, mentoring, promotional and networking opportunities yielded the highest negative responses in respect of awareness.

Figure 6.18: Section C: Summary of responses: Extent of Exposure
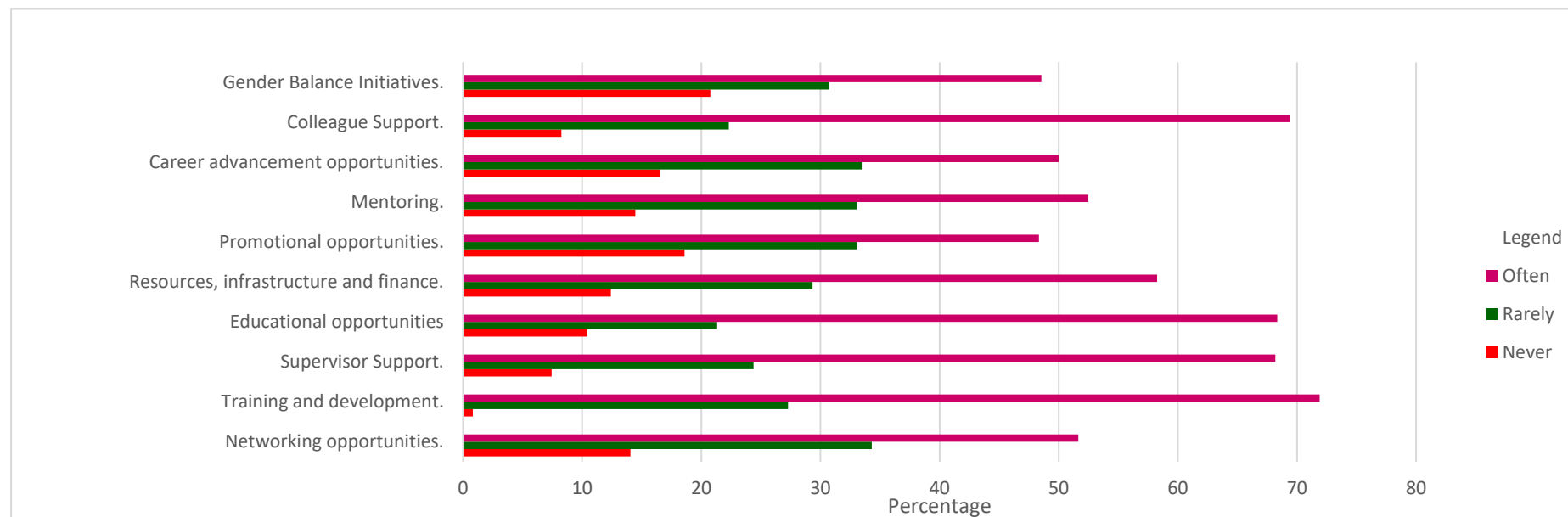
Figure 6.18 shows the extent to which individuals were exposed to the identified interventions. Based on the responses, reasonable exposure is acknowledged. It is noted that a relatively large number (above 20%) were rarely exposed to these interventions and a few (under 20%) in most cases, were never exposed to training and development, networking or promotional opportunities.

The next section focuses on Section D of the survey relating to success indicators.

6.2.3.5   Summary of results: Section D: Quantitative and qualitative

This section includes the presentation, analysis and discussion of the data collected in Section D of the survey.

Figure 6.19: Summary of responses: Section D: Success Indicators
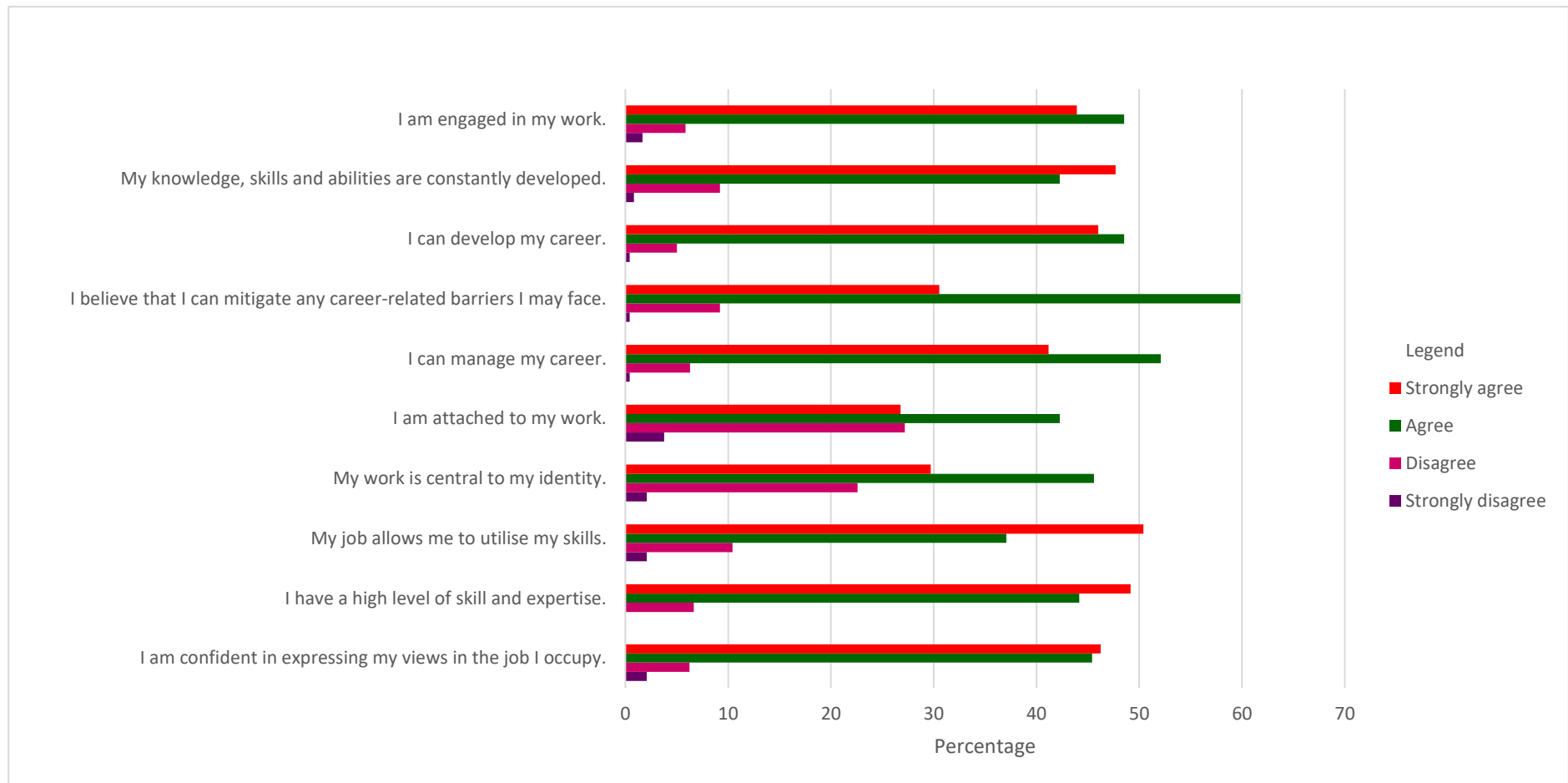
According to the responses in Figure 6.19, the majority of the success indicators were answered positively. Respondents indicated that they were:

- Engaged in their work (92.4%).
- Had a high level of skill and expertise (93.4%).
- Confident (91.7%).
- Developing their careers (94.5%).
- Managing their careers (93.3%).
- Mitigating career-related challenges (90.3%).

As part of Section D, in addition to the summary of the quantitative data collected, qualitative data was gathered via a number of open-ended questions with a focus on success. Five specific open-ended questions were asked of the respondents. The questions are outlined below.

Please complete the following statements:

1. Success to me refers to …
2. My career success is important/important to me because …
3. The career challenges I face include the following …
4. I am successful because …
5. At my organisation, people are considered successful if …

The answers are discussed below via a word cloud used to highlight the emerging themes and the verbatim reporting of the respondents' answers.

Figure 6.20: Word Cloud - Success

Figure 6.20 indicates that the respondents described success as having a sense of *happiness* and *contentment* in all aspects of life, being *passionate*, having *growth opportunities*, being *respected* and having a *sense of achievement*. Interestingly, a few made mention of *helping others* as a characteristic of being successful.

"Content within my job and work environment. Manageable work stress that does not affect my personal life. Personal and professional growth within a workplace. Overall happiness."

"Achieving my career or personal goals I set for myself and constantly trying to improve those goals. Success never ends it as it goes hand in hand with learning and you never truly know everything so success is a constant process."

"Being the best in my field and being respected by my peers. The ability to pass on my knowledge to the next generation."

"Work: Doing well in my career which leads to further growth and promotional opportunities. Personal: Bettering myself. Improving and maintaining personal relationships. Being happy and content."

"Achieving my goals and helping people along the way."

Regarding the **importance of career success to individual respondents**, the majority indicated that career success was either important or very important. The reasons provided by the respondents include having independence, support from family, leaving a legacy, having a purpose, making a contribution to either the organisation or to society as a whole, or for reasons of self-worth and self-fulfilment. Respondents who indicated career success was not important, mentioned circumstance, celebration of successes, as a means to provide for family, and happiness rather than being success driven.

Some further responses are provided verbatim below:

"My career success is important to me because I made the concerted effort to development my skills and experience in a field where I can remain passionate and interested. I am in this career since 1999 and am as dedicated as ever."

"Work is a huge part of my life, and the overall success I see in my career is a reflection of the effort I have put into that work. It is therefore important that it reflects positively."

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"My career success is important to me because there are very few Muslim women who enter this profession due to taboo remarks from society. My success is important to show the future generation that there are no limits to why you can achieve. Colour, race and gender does not define you or your career path."

"My career success was important to me, however due to the things I went through and still going through, I can safely say that I do not regard my career as important anymore. However, I also believe that maybe it was not meant for me, maybe God had other plans and is still steering me in that direction."

"I am not somebody that is career focused - This means that the title does not mean anything to me. I am happy when the content of the work is stimulating and the people around me are appreciative of my input and I feel that I am doing worthwhile work."

This section describes the career-related challenges experienced in the workplace, as per question three of the open-ended questions.

Figure 6.21: Word Cloud - Career Challenges

Discrimination was highlighted as a key challenge and included *sexism*, *racism* and *ageism*. In addition, many complained about having a *high workload* or increased workload as well as *a lack of work-life balance*. A few indicated *being Muslim* as a challenge in the workplace.

Responses are indicated below, verbatim.

"With transformation it sometimes seems as if other races are excluded as so much effort is put into getting African applicants to fulfil new positions in the company which

can lead to you being overlooked even if you are a strong, resilient and skilful individual."

"I have reached my ceiling, it is unfortunate because I would have liked to have progressed further within the organisation as much as what I have the knowledge and skills to do the job and go to the next level. I will not be considered because of EE and AA because there is always another ethnic/race group above me that is first considered before me."

"People are in power positions who do not understand objectives or character of the department I work in. My work is time consuming and many times I feel I don't have a balanced life. I have children and also want to be there for them."

"The daily struggle to prove myself as a young woman and be allowed to have my say. I have been called arrogant and cocky for knowing what it is that I want, and for not being meek and mild. Strong women have to fight for their place in society, and often have to deal with fragile male egos."

"Insufficient opportunity for growth, always facing an 'old boys club', and in Cape Town specifically (I have worked in Durban and Johannesburg as well), facing a perception in the workplace around Muslim females that almost doesn't allow them to be heard."

"Do not have any career challenges as I do not expect to apply for a higher position."

"We are a high-performance organisation and therefore it's important to give your best all the time and that becomes a challenge as I feel overwhelmed when the workload increases and we still have to deliver. Sometimes we are required to work additional hours to meet deadlines. It's becoming increasingly difficult to maintain a work-life balance. Also, I feel that after the COVID-19 pandemic, more organisations should consider remote working creating more flexibility for employees."

As can be seen from the above, an increasing number of individuals are seeking a work-life balance, while experiencing the challenges associated with extra workloads and demanding jobs.

Figure 6.22: Word Cloud - I am successful because
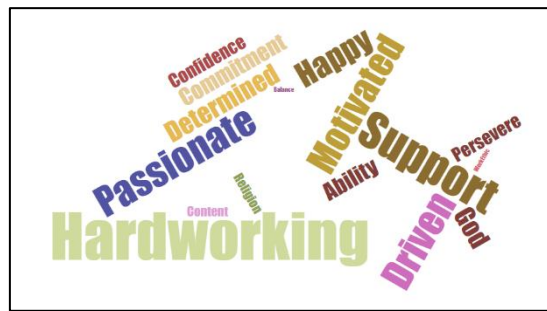
Referring to Figure 6.22, it is clear that the majority of the respondents believed that being *hard working* is key to their success. Additionally, having resources and *support* from colleagues, mentors, family and friends are important in achieving success.

A few responses are mentioned below, verbatim.

"I have worked hard to make the best of every job that I have had in my career over the decades that I have been working. I set high standards for myself which I try to achieve at all times."

"I am determined, I know my strengths and development areas. I am not scared to fail and also not scared to ask for help."

"I am in a career that I chose. I have an internal locus of control. I have support from friends and family and colleagues. There are opportunities to learn within the organisation."

"I work extremely hard. I take pride in my work. People can depend on me. My word is my honour. I have built up a positive reputation over the years of somebody who gets things done. I am successful because I do not sell my soul for a job title or a salary package."

"Of my Deen and my family support."

"I've found a balance between work and family."

"I listen to staff members' needs and my patients' needs as well. Need to show empathy. And to be kind to people."

The next question focused on the characteristics of those individuals who are successful from an organisational perspective.

Figure 6.23: Word Cloud - People are successful if
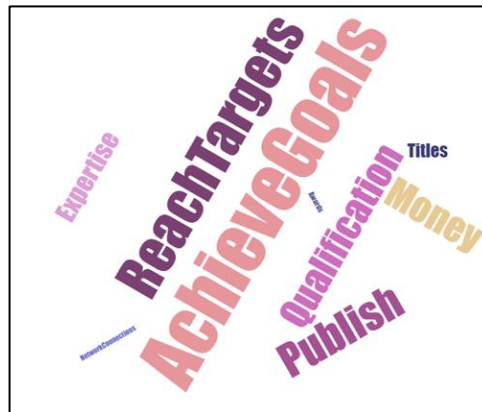
Figure 6.23 illustrates that successful individuals, according to their place of work, are those who *achieve their personal and organisational goal*s, *reach their targets*, have *qualifications* and have *money*. A few of the negative comments that can be seen above includes *follow what you are told* or *having connections*, *being a man* or *changing who you* are to be accepted and to be successful in the work context.

Responses are mentioned below, verbatim.

"YOU do as they say lol."

"For the department that I work for it is all about getting your name behind everything, even when it's not your work or idea. This is a very bad system that allows the department head to think that they are successful because they are being recognized by higher management, when in actual fact, allowing the rest of the department see like they had no say in it."

"...if you say the right things to the right people. i.e., you sacrifice your authentic self."

"They are men. Point blank."

"According to their job titles. People get respect and get treated according to their job titles."

"At my organisation, people are considered successful if they do their job exceptionally well, receive respect and praise from their peers and respective managers, have risen through their respective ranks or departments with ease and within a short space of time."

"They have permanent titles, have families and are married."

The next section of this chapter focuses on the inferential statistics utilised in this study.

6.3 INFERENTIAL STATISTICS

Inferential statistics refer to the process of using the data collected from the study sample to make inferences for an entire population. This section therefore uses inferential statistics to draw conclusions based on the study sample.

Various statistical techniques were used to test the hypotheses and these included reliability, correlations and group comparisons. In addition, the sample size (n=243) allowed for an Exploratory Factor Analysis.

6.3.1 Factors Scores

Measures of central tendency allow for the classification of large frequency distributions using a single value (Collis & Hussey, 2003). In research, this refers to the mean, median and mode. The mean refers to the average, the median to the mid-value and the mode to the most common answer of the distribution scores. Standard deviation refers to the level of concentration of the useable data; the smaller the standard deviation, the more concentrated the data (Bryman & Bell, 2017; Leedy & Ormrod, 2015; Rumsey, 2011).

Table 6.1: Factor Scores Sections A - D (n=239)

Factor Scores					
Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Success Strategies	243	1	3.85	1.8045	0.76019
Family	243	1	3.67	1.6212	0.55583
Organisation	243	1	4	1.7484	0.58923
Internal Factors	243	1	3	1.8938	0.43134
External Factors	242	1	4	2.0055	0.55623
Success Indicators	240	1	3.1	1.7284	0.47059
Valid N (listwise)	239				

Table 6.1 shows the summarised mean scores for each section of the survey. These mean scores provide an overall measure with the purpose of determining the correlation coefficients. It is evident that all the aggregate mean scores reflected agree responses, with the exception of Success Indicators that obtained a mean score of 3.1, reflecting neither agree nor disagree responses. In addition, the standard deviation per section is included. As can be seen from Table 6.1, the standard deviations of all the sections in the survey measured below 1. This suggests that there were low variances between the responses in this survey.

6.3.2   Reliability

As mentioned in Chapter five, reliability was tested using the Cronbach Alpha for each of the items. The only factor from where an item was removed, was under external factors, thus increasing the Cronbach α from 0.66 to 0.72. All of the factors therefore obtained an alpha of above 0.6 and as such were considered reliable (Cassim, 2011; Cooper & Schindler, 2009).

6.3.3   Exploratory Factor Analysis

Factor analysis is conducted by identifying the correlation structure among the variables. A factor analysis implies that for every observed main variable (e.g. factors influencing the advancement of women), underlying and related variables exist, namely factors (e.g. support and access to information). These factors are then used to explain interrelationships among the variables (Crossman, 2013).

According to Watkins (2018), an EFA starts with the largest number of factors identified. These factors are then assessed based on a set of criteria which include the following:
   a) Overdetermined (factor is clearly presented by the variables).
   b) No cross loadings (a variable may load onto only on factor).
   c) Internal consistency of 0.7 or more (variables loading onto a factor produce similar scores).
   d) Theoretically meaningful (the identified factors must meaningfully relate to the construct under study) (Bandalos & Gerstner, 2016).

The next part of the process involves the extraction of factors and the solutions evaluated. Additionally, over-factoring is favoured as opposed to under-factoring, it has less impact on the solution (Watkins, 2018).

For the purpose of this study, an Exploratory Factor Analysis (EFA) was used on both the independent and dependent variables. Appendix D presents the EFA results for Independent Variables 7 and 6 factor structures respectively as it is not included within the body of this chapter. For the independent variable items, five (5) factors were extracted using principal axis factoring. For the dependent variable (Success Indicators), one (1) factor was extracted using principal axis factoring. This was then used for further analysis.

According to Watkins (2018), two tests need to be established i.e., sampling adequacy and suitability of data to run an EFA. As such, the Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett's Test of Sphericity was used for data suitability (Hair et al., 2007). These are presented below.

Table 6.2: Total Variance Explained - Independent Variables

Total Variance Explained						
	Initial Eigenvalues			**Extraction Sums of Squared Loadings**			**Rotation Sums of Squared Loadings**
Factor	**Total**	**% of Variance**	**Cumulative %**	**Total**	**% of Variance**	**Cumulative %**	**Total**
1	12.626	21.769	21.769	12.117	20.892	20.892	9.989
2	5.102	8.797	30.566	4.579	7.894	28.786	9.54
3	3.761	6.484	37.051	3.27	5.638	34.424	5.774
4	2.869	4.947	41.997	2.195	3.784	38.208	3.98
5	2.184	3.765	45.762	1.532	2.641	40.848	2.593
6	2.042	3.521	49.283				
7	1.951	3.364	52.647				

Total Variance Explained							
Factor	**Initial Eigenvalues**			**Extraction Sums of Squared Loadings**			**Rotation Sums of Squared Loadings**
	Total	**% of Variance**	**Cumulative %**	**Total**	**% of Variance**	**Cumulative %**	**Total**
8	1.752	3.02	55.667				
9	1.607	2.77	58.437				
10	1.361	2.347	60.785				
11	1.3	2.241	63.026				
12	1.241	2.139	65.165				
13	1.147	1.977	67.142				
14	1.13	1.949	69.091				
15	0.986	1.7	70.791				
16	0.936	1.614	72.405				
17	0.909	1.568	73.973				
18	0.854	1.473	75.446				
19	0.821	1.416	76.862				
20	0.739	1.274	78.136				
21	0.716	1.235	79.371				
22	0.685	1.181	80.552				
23	0.658	1.135	81.687				
24	0.616	1.063	82.75				
25	0.605	1.043	83.793				
26	0.574	0.989	84.782				
27	0.556	0.959	85.741				
28	0.524	0.903	86.644				
29	0.518	0.892	87.536				
30	0.48	0.828	88.364				
31	0.448	0.772	89.136				
32	0.442	0.762	89.898				
33	0.411	0.708	90.606				
34	0.383	0.661	91.267				

Total Variance Explained							
	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
35	0.363	0.626	91.892				
36	0.352	0.608	92.5				
37	0.342	0.59	93.09				
38	0.307	0.53	93.62				
39	0.303	0.523	94.143				
40	0.289	0.498	94.641				
41	0.263	0.454	95.095				
42	0.252	0.435	95.531				
43	0.241	0.415	95.945				
44	0.223	0.385	96.33				
45	0.218	0.377	96.707				
46	0.216	0.373	97.08				
47	0.199	0.344	97.424				
48	0.191	0.329	97.753				
49	0.168	0.29	98.043				
50	0.166	0.287	98.329				
51	0.163	0.28	98.61				
52	0.148	0.254	98.864				
53	0.135	0.233	99.097				
54	0.126	0.218	99.315				
55	0.114	0.197	99.512				
56	0.102	0.176	99.688				
57	0.1	0.172	99.861				
58	0.081	0.139	100				

Extraction Method: Principal Axis Factoring

When factors are correlated, sums of squared loadings cannot be added to obtain a total variance

Table 6.3: Independent Variable - KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.825
Bartlett's Test of Sphericity	Approx. Chi-Square	7204.84
	Df	1653
	Sig.	0

Table 6.3 indicates a KMO value of 0.825 and a BTS value significant at 0 (p < 0.05). This implies that the sampling is adequate and that the data is suitable to perform an EFA on the independent variables.

Table 6.4: Total Variance Explained - Dependent Variable

Total Variance Explained						
	Initial Eigenvalues			Extraction Sums of Squared Loadings		
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.582	45.824	45.824	3.995	39.949	39.949
2	1.153	11.526	57.351			
3	0.877	8.772	66.123			
4	0.826	8.264	74.387			
5	0.645	6.447	80.834			
6	0.563	5.633	86.468			
7	0.444	4.439	90.907			
8	0.383	3.827	94.734			
9	0.283	2.828	97.562			
10	0.244	2.438	100			
Extraction Method: Principal Axis Factoring						

Table 6.5: KMO and Bartlett's Test - Dependent Variable

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.835
Bartlett's Test of Sphericity	Approx. Chi-Square	958.628
	df	45
	Sig.	<.001

KMO and Bartlett's Test of Sphericity were used on the dependent variable. Table 6.5 measures 0.835 with a significance of $p<.001$, indicative that an EFA may be conducted. All but one variable loaded and this factor was removed and the title of the factor/dependent variable remains the same.

The next part of this section focuses on the factor rotations, pattern matrix and factor loadings. Factor rotation takes place once the factors are extracted with the aim of improving interpretation. For the purpose of this study, the Promax with Kaiser Normalisation method was used for the independent variables PFA.

Table 6.6: Pattern Matrix - Independent Variables

Pattern Matrix	Factor				
	1	2	3	4	5
I believe that I am responsible for my own decisions					
I am self-confident				0.662	
I tend to feel guilty when saying no					
I am the one everyone turns to for help					
I find it difficult to express my opinion, feelings and thoughts				-0.485	
Receiving positive feedback is important to me					
I speak up when people don't respect the boundaries I have set				0.581	
My actions are the result of not wanting to be rejected by others				-0.457	
I have clear goals related to my job				0.524	
I am happy when everyone else is happy					
I am committed to the religious teachings that apply to me					0.549
I understand the status of women in my religion or culture					0.473

Pattern Matrix	Factor				
	1	2	3	4	5
Society determines the role of men and women in general					
Society determines the role of men and women in the workplace					0.464
A wife should obey her husband, always					0.456
My religion influences the way I think, feel and act					0.518
The voices of women in society are important					
My family motivates me to achieve my best			0.618		
My family provides emotional support to me			0.757		
I am comfortable discussing work-related activities with my family			0.718		
My family fully supports my career			0.76		
My partner fully supports my career			0.611		
My family treats everyone the same, irrespective of gender			0.64		
My family support each other			0.811		
I am comfortable discussing personal problems with my family			0.686		
My family does not judge the decisions I make			0.671		
Networking opportunities		0.502			
Training and development		0.632			
Supervisor support		0.7			
Fairness and equality		0.834			
Resources, infrastructure and finance		0.733			
Religious freedom		0.604			

Pattern Matrix	Factor				
	1	2	3	4	5
Mentoring		0.732			
Career advancement		0.812			
Colleague support		0.731			
Inclusivity		0.796			
Gender balance		0.752			
Supportive environment		0.869			
Networking opportunities	0.501				
Training and development	0.444				
Supervisor support	0.574				
Educational opportunities	0.587				
Resources, infrastructure and finance	0.589				
Promotional opportunities	0.605				
Mentoring	0.517				
Career advancement opportunities	0.611				
Colleague support	0.604				
Gender balance initiatives	0.513				
Networking opportunities	0.624				
Training and development	0.568				
Supervisor support	0.663				
Educational opportunities	0.625				
Resources, infrastructure and finance	0.67				
Promotional opportunities	0.65				
Mentoring	0.613				
Career advancement opportunities	0.707				
Colleague support	0.667				
Gender balance initiatives	0.529				

Extraction Method: Principal Axis Factoring

 Rotation Method: Promax with Kaiser Normalization

a Rotation converged in 6 iterations

Based on the EFA, Table 6.6 shows that five factors emerged using the Promax with Kaiser Normalisation. Additionally, the five factors describe the 45.762 of the variance. As indicated in Table 6.6, each of the items loaded onto the factors were above 0.3, the lowest at 0.444 and the highest at 0.869. Tavakol and Wetzel (2020) posit that loadings above 0.30 indicate a moderate correlation between the item loaded and the factor. Moreover, two items were removed as negative items imply a poor fit to the factors.

As mentioned, and aligned with the survey instrument, five factors were identified as part of the independent variables Principal Axis Factoring. The nature of the variables loading onto each factor was considered and the factors were subsequently labelled as follows:
Factor 1: Internal Factors
Factor 2: Social Factors
Factor 3: Family Factors
Factor 4: Organisational Factors
Factor 5: Organisational Success Strategies

As discussed in Chapter five, the operationalisation of each factor is as follows: Factor 1: Internal Factors focuses on motivational factors and include aspects of self-efficacy, guilt, assertiveness, self-concept, locus of control and agency. Factor 2: Social Factors focuses on religion, religious teachings and societal perceptions. Factor 3: Family Factors deals with various types of support from family including spousal support, and lastly Factor 4: Organisational Success Strategies refers to the strategies in place to promote advancement.

The next section of this chapter presents the correlations and various group comparisons.

Correlations are used in research to indicate whether relationships exist between two or more factors and provide insight into the statistical significance, direction and strength of the relationship between the factors (Bryman, Bell & Hirschsohn, 2021). The correlation further provides evidence of the direction of the relationship between the factors, either as positive or negative. Table 6.7 visually presents the correlation

coefficient for the two factor scores. Tables 6.8 and 6.9 show the correlation coefficients for the two factor scores split into Muslim women and non-Muslim women, while Table 6.10 shows the split for Muslim women and Others.

6.3.4   Pearson Moment Correlations

Table 6.7: Pearson Moment Correlation

Correlations						
	Organisational Success Strategies	Family Factors	Organisational Factors	Internal Factors	Social Factors	Success Indicators
Organisational Success Strategies	1	.169**	.522**	.182**	0.055	.384**
Family Factors		1	.187**	.185**	.226**	.176**
Organisational Factors			1	.206**	.133*	.390**
Internal Factors				1	0.124	.526**
Social Factors					1	.133*
Success Indicators						1

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.8: Correlations Split - Muslim Women

Muslim Women						
Correlations						
	Organisational Success Strategies	Family Factors	Organisational Factors	Internal Factors	Social Factors	Success Indicators
Organisational Success Strategies	1	**.229***	**.638****	0.071	0.128	**.358****
Family Factors		1	0.156	0.089	0.065	0.08
Organisational Factors			1	0.205	0.183	**.479****
Internal Factors				1	0.045	**.484****
Social Factors					1	0.157
Success Indicators						1

* Correlation is significant at the 0.05 level (2-tailed)

** Correlation is significant at the 0.01 level (2-tailed)

Table 6.9: Correlations Split - non-Muslim Women

non-Muslim Women						
Correlations						
	Organisational Success Strategies	Family Factors	Organisational Factors	Internal Factors	Social Factors	Success Indicators
Organisational Success Strategies	1	0.101	**.413****	**.239***	0.174	**.415****
Family Factors		1	0.189	0.101	**.318****	0.053
Organisational Factors			1	0.08	0.171	**.248***
Internal Factors				1	-0.026	**.506****
Social Factors					1	0.003
Success Indicators						1

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.10: Correlations Split - Men and Other religions

Other (Male and other Religions)						
Correlations						
	Organisational Success Strategies	Family Factors	Organisational Factors	Internal Factors	Social Factors	Success Indicators
Organisational Success Strategies	1	0.133	**.451****	**.246****	0.017	**.396****
Family Factors		1	**.208****	**.249****	**.325****	**.238****
Organisational Factors			1	**.209****	0.1	**.345****
Internal Factors				1	**.168***	**.549****
Social Factors					1	0.123
Success Indicators						1

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 6.11: Correlation Coefficient Interpretation

Correlation	Interpretation
| r | < 0.3	Small or weak
0.3 < | r | < 0.5	Medium or moderate
| r | > 0.5	Large or strong

As can be deduced from Table 6.7 above, various relationships are present among the factors. Table 6.11 depicts a framework for the interpretation of the strength of the relationships. Table 6.12 presents a summary of the relationships and strength of relationships found in this study.

Table 6.12: Correlation findings - Pearson Moment Correlation

No	Factor	Relationship	Strength	Direction	Interpretation
Organisational Success Strategies					
1	Family Factors	✓	.169	Positive	Small Sig.
2	Organisational Factors	✓	.522	Positive	Large Sig.
3	Internal Factors	✓	.182	Positive	Small Sig.
4	Social Factors	X	0.055	-	-
5	Success Indicators	✓	.384	Positive	Medium Sig.
Family Factors					
1	Organisational Factors	✓	.187	Positive	Small Sig.
2	Internal Factors	✓	.185	Positive	Small Sig.
3	Social Factors	✓	.226	Positive	Small Sig.
4	Success Indicators	✓	.176	Positive	Small Sig.
Organisational Factors					
1	Internal Factors	✓	.206	Positive	Small Sig.
2	Social Factors	✓	.133	Positive	Small Sig.
3	Success Indicators	✓	.390	Positive	Medium Sig.
Internal Factors					

No	Factor	Relationship	Strength	Direction	Interpretation
1	Social Factors	X	0.124	-	-
2	Success Indicators	✓	.526	Positive	Large Sig.
Social Factors					
1	Success Indicators	✓	.133	Positive	Small Sig.

Table 6.12 depicts positive relationships between a majority of the factors. Organisational Success Strategies (OSS) positively correlated with four of the five factors, namely Family Factors (FF) (0.169), Organisational Factors (OF) (0.522), Internal Factors (IF) (0.182) and Success Indicators (SI) (0.384). It should be noted that no relationship was evident between Organisational Success Strategies (OSS) and Social Factors (SF). Additionally, a strong positive relationship existed between OSS and OF which implies the importance placed on OF influencing awareness and exposure to OSS.

Family Factors (FF) positively correlated with the four factors of OF, IF, SF and SI but showed small significance between the factors. The same applies to Organisational Factors (OF) which positively correlated with the factors of IF, SF and SI. It should be noted that a small significance existed between the factors. Only OF and SI showed medium significance which implies the importance placed on OF influencing success.

No relationship existed between Internal Factors (IF) and Social Factors (SF). However, a strong positive relationship is evident between IF and SI which indicates that an individual's level of motivation influences their perceived success. Lastly, Social Factors (SF) positively correlated with Success Indicators (SI), albeit on a small scale.

Table 6.13 presents the correlations (split) in tabular format for ease of interpretation.

Table 6.13: Correlation findings - Muslim Women

No	Factor	Relationship	Strength	Direction	Significance
Muslim women					
Organisational Success Strategies					
1	Family Factors	✓	.229	Positive	Small Sig.
2	Organisational Factors	✓	.638	Positive	Large Sig.
3	Internal Factors	X	0.071	-	-
4	Social Factors	X	0.128	-	-
5	Success Indicators	✓	.358	Positive	Medium Sig.
Family Factors					
1	Organisational Factors	X	0.156	-	-
2	Internal Factors	X	0.089	-	-
3	Social Factors	X	0.065	-	-
4	Success Indicators	X	0.08	-	-
Organisational Factors					
1	Internal Factors	X	0.205	-	-
2	Social Factors	X	0.183	-	-
3	Success Indicators	✓	.479	Positive	Medium Sig.
Internal Factors					
1	Social Factors	X	0.045	-	-
2	Success Indicators	✓	.484	Positive	Medium Sig.
Social Factors					
1	Success Indicators	X	0.157	-	-

As previously mentioned, correlations were further carried out focusing specifically on the responses from Muslim women. Based on Table 6.13, Organisational Success Strategies (OSS) showed correlations with Family Factors (FF) (0.229), Organisational Factors (OF) (0.638) and Success Indicators (SI) (0.358). All relationships were positive with OSS and OS showing the greatest significance at 0.638. This is indicative once again that especially with Muslim women, the more

importance is placed on Organisational Factors (OF), the more aware and exposed Muslim women are to the career related interventions which may result in experienced success. No relationships existed between OSS and IF, and OSS and SF. Additionally, for Muslim women, no relationships existed between Family Factors (FF) and any of the other variables.

In respect of OF, a medium significance showed that the more importance is placed on OF, the more successful and vice versa. Additionally, motivation plays a role in the success experienced by Muslim women as a high-end medium significance was noted (0.484).

Table 6.14: Correlation findings - non-Muslim Women

No	Factor	Relationship	Strength	Direction	Significance
non-Muslim women					
Organisational Success Strategies					
1	Family Factors	X	0.101	-	-
2	Organisational Factors	✓	.413	Positive	Medium Sig.
3	Internal Factors	✓	.239	Positive	Small Sig.
4	Social Factors	X	0.174	-	-
5	Success Indicators	✓	0.415	Positive	Medium Sig.
Family Factors					
1	Organisational Factors	X	0.189	-	-
2	Internal Factors	X	0.101	-	-
3	Social Factors	✓	.318	Positive	Medium Sig.
4	Success Indicators	X	0.053	-	-
Organisational Factors					
1	Internal Factors	X	0.08	-	-
2	Social Factors	X	0.171	-	-
3	Success Indicators	✓	.248	Positive	Small Sig.
Internal Factors					
1	Social Factors	X	-0.026	-	-
2	Success Indicators	✓	.506	Positive	Large Sig.

non-Muslim women					
No	Factor	Relationship	Strength	Direction	Significance
Social Factors					
1	Success Indicators	X	0.003	-	-

Table 6.14 refers to the findings of the correlation split particularly focused on non-Muslim women. The results showed differences between the responses of Muslim women versus non-Muslim women.

As can be seen, OSS did not correlate with FF or SF, but correlated with IF (0.239) showing a small significance and a medium significance is noted of SI (0.415). This indicated that awareness and exposure to the identified interventions is likely to increase success. Regarding FF, only SF showed a medium significance (0.318), unlike the Muslim women responses where no relationships were found between FF and any of the other factors.

Interesting to note, a large significance was found between IF and SI (0.506), which as with Muslim women, motivators in this instance, play a strong role in the success experienced by non-Muslim women. Both cohorts showed no relationships between SF and SI.

Table 6.15: Men and Other Religions

Men and other religions					
No	Factor	Relationship	Strength	Direction	Significance
Organisational Success Strategies					
1	Family Factors	X	0.133	-	-
2	Organisational Factors	✓	.451	Positive	Medium Sig.
3	Internal Factors	✓	.246	Positive	Small Sig.
4	Social Factors	X	0.017	-	-
5	Success Indicators	✓	.396	Positive	Medium Sig.
Family Factors					

Men and other religions					
No	Factor	Relationship	Strength	Direction	Significance
1	Organisational Factors	✓	.208	Positive	Small Sig.
2	Internal Factors	✓	.249	Positive	Small Sig.
3	Social Factors	✓	.325	Positive	Medium Sig.
4	Success Indicators	✓	.138	Positive	Small Sig.
Organisational Factors					
1	Internal Factors	✓	.209	Positive	Small Sig.
2	Social Factors	X	0.1	-	-
3	Success Indicators	✓	.345	Positive	Medium Sig.
Internal Factors					
1	Social Factors	✓	0.168	Positive	Small Sig.
2	Success Indicators	✓	.549	Positive	Large Sig.
Social Factors					
1	Success Indicators	X	0.123	-	-

Table 6.15 shows the responses from all of the participants in the study, except Muslim women. It is evident that differences existed in terms of relationships between the factors and the strength of the relationships. All, except two factors showed significance. Correlations were found between OSS and OF (0.451), IF (0.246) and SI (0.396). FF correlated with all of the factors with the strongest relationship between FF and SF (0.325). Once again, importance is placed on OF and SI (0.345), and IF and SI (0.549) influencing the success experienced by individuals across genders.

The next section focuses on additional statistical testing comparing the cohorts who participated in this study.

6.3.5 Group Comparisons

In addition to the correlations, further testing was done by means of Sample t-tests and One-way ANOVAs. The purpose of running additional testing was to determine if

there were any differences in the factor scores using the demographical variables. Interestingly, there were no differences and no significance between genders. This is an important finding and will be discussed in Chapter seven.

One-way ANOVA analysis explains whether any significant differences exist in the average scores using demographic variables. The test was performed on demographic variables that had three or more categories. When testing using ANOVA, there are three main stages. These are outlined below:

1. Stage 1: Using the ANOVA table, check for differences.
2. Stage 2: If differences are found, assess where the difference lies.
3. Stage 3: Use descriptive statistics for additional interpretation (Stindt, Personal Communication, 2022).

Using the demographic variables, differences were found in Ethnicity, Age, Religion, Marital Status and Number of Children. These items are presented below.

Ethnicity

Using stage 1, significant differences were found in Social Factors (SF) according to Ethnicity (F=2.14; df=4; p=0.077). Table 6.16 shows the differences.

Table 6.16: Ethnicity and Social Factors - ANOVA

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Social Factors	Between Groups	2.624	4	0.656	2.14	0.077
	Within Groups	67.753	221	0.307		
	Total	70.377	225			

During stage 2 and using the post hoc test (Tukey HSD), the difference in the factor scores were found between the Coloured and White populations (p=0.059). Table 6.17 shows the differences between the population groupings of White and Coloured.

Table 6.17: Multiple Comparisons - Tukey HSD

Dependent Variable	(I) Ethnicity	(J) Ethnicity	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Social Factors	African	Coloured	0.00575	0.11127	1	-0.3003	0.3118
		Indian	-0.06917	0.14724	0.99	-0.4742	0.3358
		White	-0.27059	0.134	0.26	-0.6392	0.098
		Other	0.14718	0.21957	0.963	-0.4567	0.7511
	Coloured	African	-0.00575	0.11127	1	-0.3118	0.3003
		Indian	-0.07492	0.11951	0.971	-0.4036	0.2538
		White	-0.27633	0.10276	0.059	-0.559	0.0063
		Other	0.14143	0.20203	0.956	-0.4142	0.6971
	Indian	African	0.06917	0.14724	0.99	-0.3358	0.4742
		Coloured	0.07492	0.11951	0.971	-0.2538	0.4036
		White	-0.20142	0.14092	0.609	-0.589	0.1862
		Other	0.21635	0.22386	0.87	-0.3994	0.8321
	White	African	0.27059	0.134	0.26	-0.098	0.6392
		Coloured	0.27633	0.10276	0.059	-0.0063	0.559
		Indian	0.20142	0.14092	0.609	-0.1862	0.589
		Other	0.41776	0.21538	0.3	-0.1746	1.0102
	Other	African	-0.14718	0.21957	0.963	-0.7511	0.4567
		Coloured	-0.14143	0.20203	0.956	-0.6971	0.4142
		Indian	-0.21635	0.22386	0.87	-0.8321	0.3994
		White	-0.41776	0.21538	0.3	-1.0102	0.1746

Stage 3 involved using descriptive statistics to interpret the findings. Table 6.18 shows that the Coloured population scored lower (m=1.9539; sd=0.4817) than the White population (m=2.2303; sd=0.63241) which indicated a greater level of agreement between the Coloured population than the White population.

Table 6.18: Descriptive Statistics - Ethnicity

Descriptives		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Social Factors	African	31	1.9597	0.55564	0.0998	1.7559	2.1635	1	2.75
	Coloured	123	1.9539	0.4817	0.04343	1.8679	2.0399	1	3
	Indian	26	2.0288	0.70472	0.13821	1.7442	2.3135	1	4
	White	38	2.2303	0.63241	0.10259	2.0224	2.4381	1	4
	Other	8	1.8125	0.65124	0.23025	1.2681	2.3569	1	2.75
	Total	226	2.0048	0.55927	0.0372	1.9315	2.0781	1	4

Age

Stage 1 ANOVA showed that significant differences existed between Internal Factors (IF) and Age (F=2.802; df=4; p=0.027). Table 6.19 highlights the differences.

Table 6.19: Age and Social Factors - ANOVA

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Internal Factors	Between Groups	2.549	4	0.637	2.802	0.027
	Within Groups	52.072	229	0.227		
	Total	54.621	233			

Stage 2, using the post hoc Games-Howell test, showed that the differences found were between the age groups of 18-24 and 55+ years (0.047) and 35-44 years and 55+ years (0.006). Table 6.20 shows the differences between the age groups.

Table 6.20: Multiple Comparisons - Games-Howell Test

Multiple Comparisons							
Dependent Variable	(I) AgeRecodedN	(J) AgeRecodedN	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Games-Howell	18-24 years old	25-34 years old	0.20814	0.12893	0.503	-0.1718	0.5881
		35-44 years old	0.08542	0.13076	0.964	-0.2984	0.4692
		45-54 years old	0.28205	0.13293	0.241	-0.107	0.6711
		55+ years old	.39000*	0.13118	0.047	0.004	0.776
	25-34 years old	18-24 years old	-0.20814	0.12893	0.503	-0.5881	0.1718
		35-44 years old	-0.12272	0.08162	0.562	-0.3481	0.1026
		45-54 years old	0.07391	0.08506	0.908	-0.1627	0.3106
		55+ years old	0.18186	0.0823	0.191	-0.0502	0.4139
	35-44 years old	18-24 years old	-0.08542	0.13076	0.964	-0.4692	0.2984
		25-34 years old	0.12272	0.08162	0.562	-0.1026	0.3481
		45-54 years old	0.19663	0.0878	0.174	-0.0476	0.4408
		55+ years old	.30458*	0.08513	0.006	0.065	0.5441
	45-54 years old	18-24 years old	-0.28205	0.13293	0.241	-0.6711	0.107

Multiple Comparisons							
Dependent Variable	(I) AgeRecodedN	(J) AgeRecodedN	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
		25-34 years old	-0.07391	0.08506	0.908	-0.3106	0.1627
		35-44 years old	-0.19663	0.0878	0.174	-0.4408	0.0476
		55+ years old	0.10795	0.08843	0.739	-0.1418	0.3577
	55+ years old	18-24 years old	-.39000*	0.13118	0.047	-0.776	-0.004
		25-34 years old	-0.18186	0.0823	0.191	-0.4139	0.0502
		35-44 years old	-.30458*	0.08513	0.006	-0.5441	-0.065
		45-54 years old	-0.10795	0.08843	0.739	-0.3577	0.1418

Lastly, stage 3, shows that the age group of 18-24 years scored (m=2.2; sd=0.47958), the 35-44 age group of years scored (m=2.1146; sd=0.50682) and lastly the 55+ years age group scored (m=1.81; sd=0.27125). This indicates that the 55+ years scored lower than the other two age groupings which implies more agreement between this cohort. Table 6.21 shows the differences in the scores.

Table 6.21: Descriptive - Age

Descriptives									
		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Internal Factors	18-24 years old	17	2.2	0.47958	0.11632	1.9534	2.4466	1.2	3
	25-34 years old	86	1.9919	0.51586	0.05563	1.8813	2.1025	1	3.4
	35-44 years old	72	2.1146	0.50682	0.05973	1.9955	2.2337	1	3.6
	45-54 years old	39	1.9179	0.40188	0.06435	1.7877	2.0482	1.2	2.6
	55+ years old	20	1.81	0.27125	0.06065	1.683	1.937	1.2	65t
	Total	234	2.0169	0.48417	0.03165	1.9545	2.0792	1	3.6

Religion

As with the other demographic variables, ANOVA tests were conducted on Religion. As depicted in Table 6.22, differences were noted between Internal Factors (F=5.332; df=2; p=0.005) and Social Factors scores (F=27.962; df=2; p<0.001) and Religion.

Table 6.22: Religion - Internal and Social Factors - ANOVA

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Internal Factors	Between Groups	2.441	2	1.22	5.332	0.005
	Within Groups	52.179	228	0.229		
	Total	54.62	230			
Social Factors	Between Groups	13.775	2	6.888	27.962	<.001
	Within Groups	55.916	227	0.246		
	Total	69.691	229			

Stage 2 showed that the differences regarding Internal Factors (IF) were found between Muslim and Christian (p=0.013). Further differences were noted between Muslim, Christian and Other to Social Factors (p<.001). Refer to Table 6.23.

Table 6.23: Multiple Comparisons - Tukey HSD

Dependent Variable		(I) ReligionR	(J) ReligionR	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Internal Factors	Tukey HSD	Muslim	Christian	.18759*	0.06576	0.013	0.0325	0.3427
			Other	0.27941	0.11954	0.053	-0.0026	0.5614
		Christian	Muslim	-.18759*	0.06576	0.013	-0.3427	-0.0325
			Other	0.09182	0.11885	0.72	-0.1886	0.3722
		Other	Muslim	-0.27941	0.11954	0.053	-0.5614	0.0026
			Christian	-0.09182	0.11885	0.72	-0.3722	0.1886
	Games-Howell	Muslim	Christian	.18759*	0.06672	0.015	0.03	0.3452
			Other	0.27941	0.11523	0.055	-0.0053	0.5642
		Christian	Muslim	-.18759*	0.06672	0.015	-0.3452	-0.03
			Other	0.09182	0.10991	0.685	-0.1827	0.3663
		Other	Muslim	-0.27941	0.11523	0.055	-0.5642	0.0053
			Christian	-0.09182	0.10991	0.685	-0.3663	0.1827
Social Factors	Tukey HSD	Muslim	Christian	-.26881*	0.06837	<.001	-0.4301	-0.1075
			Other	-.89508*	0.12401	<.001	-1.1877	-0.6025
		Christian	Muslim	.26881*	0.06837	<.001	0.1075	0.4301
			Other	-.62627*	0.12339	<.001	-0.9174	-0.3352
		Other	Muslim	.89508*	0.12401	<.001	0.6025	1.1877
			Christian	.62627*	0.12339	<.001	0.3352	0.9174
	Games-Howell	Muslim	Christian	-.26881*	0.06622	<.001	-0.4251	-0.1125
			Other	-.89508*	0.14872	<.001	-1.2695	-0.5206
		Christian	Muslim	.26881*	0.06622	<.001	0.1125	0.4251
			Other	-.62627*	0.15131	0.001	-1.0054	-0.2471
		Other	Muslim	.89508*	0.14872	<.001	0.5206	1.2695
			Christian	.62627*	0.15131	0.001	0.2471	1.0054

Table 6.24 indicates the implementation of stage 3 with the Muslim cohort (m=2.1294; sd=0.05314) scoring higher than the Christian cohort (m=1.9418; sd=0.4231). The Internal Factors (IF) showed less agreement between the Muslim cohort. In respect of the Social Factors (SF), the Muslim cohort scored (m=1.8023; sd=0.42893) less than the Christian cohort (m=2.0711 sd=0.53043) and those indicating Other (m=2.6974; sd=0.62126), indicating that the level of agreement was higher within the Muslim cohort.

Table 6.24: Descriptive - Religion

Descriptives									
		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Internal	Muslim	102	2.1294	0.53669	0.05314	2.024	2.2348	1	3.6
	Christian	110	1.9418	0.4231	0.04034	1.8619	2.0218	1	3
	Other	19	1.85	0.44566	0.10224	1.6352	2.0648	1	2.75
	Total	231	2.0171	0.48732	0.03206	1.9539	2.0803	1	3.6
Social	Muslim	102	1.8023	0.42893	0.04247	1.718	1.8865	1	3.25
	Christian	109	2.0711	0.53043	0.05081	1.9704	2.1718	1	3.5
	Other	19	2.6974	0.62126	0.14253	2.3979	2.9968	1.75	4
	Total	230	2.0036	0.55166	0.03638	1.9319	2.0753	1	4

Marital Status

Table 6.25 using the ANOVA table as part of stage 1, shows differences in the responses toward Marital Status and Social Factors (F=5.084; df=2; p=0.007).

Table 6.25: Marital Status - Social Factors - ANOVA

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Social Factors	Between Groups	2.991	2	1.496	5.084	0.007
	Within Groups	66.195	225	0.294		
	Total	69.187	227			

On further analysis, during stage 2, it was found that the differences lie between the single and married cohort (0.006). Table 6.26 shows the differences in the responses to the factor scores.

Table 6.26: Multiple Comparisons - Tukey HSD

Multiple Comparisons							95% Confidence Interval	
Dependent Variable		(I) Marital	(J) Marital	Mean Difference (I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Social Factors	Tukey HSD	Single	Married	.24742*	0.0802	0.006	0.0582	0.4366
			Divorced/ Widowed/ Other	0.0706	0.12457	0.838	-0.2233	0.3645
		Married	Single	-.24742*	0.0802	0.006	-0.4366	-0.0582
			Divorced/ Widowed/ Other	-0.17682	0.11638	0.284	-0.4514	0.0978
		Divorced/ Widowed/ Other	Single	-0.0706	0.12457	0.838	-0.3645	0.2233
			Married	0.17682	0.11638	0.284	-0.0978	0.4514

Table 6.27 indicates stage 3 of the analysis and it was found that single individuals scored (m=2.1571; sd=0.51459) compared to those who indicated married (m=1.9097; sd=0.52826).

Table 6.27: Descriptive - Marital Status

Descriptives									
		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Social Factors	Single	70	2.1571	0.51459	0.06151	2.0344	2.2798	1	4
	Married	132	1.9097	0.52826	0.04598	1.8188	2.0007	1	3.5
	Divorced/ Widowed/ Other	26	2.0865	0.67432	0.13225	1.8142	2.3589	1	4
	Total	228	2.0058	0.55208	0.03656	1.9338	2.0779	1	4

Number of Children

As per the other demographic variables, Number of Children also showed significant differences in the scores. During stage 1 of ANOVA, testing differences were noted between the Number of Children and Social Factors (F=4.313; df=3; p=0.006) as referred to in Table 6.28.

Table 6.28: Number of Children and Social Factors - ANOVA

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Social Factors	Between Groups	4.003	3	1.334	4.313	0.006
	Within Groups	62.189	201	0.309		
	Total	66.192	204			

During stage 2, it was found that differences were between having no children and having three or more children (0.005), as depicted in Table 6.29.

Table 6.29: Multiple Comparisons - Tukey HSD

Multiple Comparisons								
Dependent Variable		(I) Children	(J) Children	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
Social Factors	Tukey HSD	0 children	1 child	0.21785	0.10217	0.147	-0.0469	0.4825
			2 children	0.0919	0.10096	0.799	-0.1696	0.3534
			3 or more children	.40611*	0.12016	0.005	0.0948	0.7174
		1 child	0 children	-0.21785	0.10217	0.147	-0.4825	0.0469
			2 children	-0.12595	0.11127	0.67	-0.4142	0.1623
			3 or more children	0.18827	0.12895	0.464	-0.1458	0.5223
		2 children	0 children	-0.0919	0.10096	0.799	-0.3534	0.1696
			1 child	0.12595	0.11127	0.67	-0.1623	0.4142
			3 or more children	0.31422	0.12798	0.07	-0.0173	0.6458
		3 or more children	0 children	-.40611*	0.12016	0.005	-0.7174	-0.0948
			1 child	-0.18827	0.12895	0.464	-0.5223	0.1458
			2 children	-0.31422	0.12798	0.07	-0.6458	0.0173

Lastly, in stage 3, referring to Table 6.30, it was found that individuals with three or more children (m=1.725; sd=0.43722) scored lower than those with no children (m=2.1311; sd=0.55178) which indicates that a greater level of agreement was between those with three or more children.

Table 6.30: Descriptive - Number of Children

Descriptives		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Social Factors	0 children	75	2.1311	0.55178	0.06371	2.0042	2.2581	1	4
	1 child	49	1.9133	0.66448	0.09493	1.7224	2.1041	1	4
	2 children	51	2.0392	0.50836	0.07118	1.8962	2.1822	1	3.5
	3 or more children	30	1.725	0.43722	0.07983	1.5617	1.8883	1	2.5
	Total	205	1.9967	0.56962	0.03978	1.9183	2.0752	1	4

One-way ANOVAs were also used to determine if any significant differences were found between Muslim women versus all others who participated in the study, regarding factor scores and demographic variables. At stage 1, differences were identified in terms of Marital Status and Social Factors (F=3.245; df=2; p=0.042) as well as between Number of Children and Social Factors (F=3.184; df=3; p=0.026). Tables 6.31 and 6.32 highlight the differences.

Table 6.31: Marital Status and Social Factors - ANOVA

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Social Factor	Between Groups	1.976	2	0.988	3.245	0.042
	Within Groups	44.15	145	0.304		
	Total	46.126	147			

Table 6.32: Number of Children and Social Factors - ANOVA

ANOVA		Sum of Squares	df	Mean Square	F	Sig.
Social Factor	Between Groups	3.093	3	1.031	3.184	0.026
	Within Groups	41.45	128	0.324		
	Total	44.544	131			

With further analysis, the differences were found between the single and married cohorts (0.037) and between having no children and 3 or more children (0.014), as indicated in Table 6.33 below.

Table 6.33: Multiple Comparisons - Tukey HSD

Multiple Comparisons							
Tukey HSD							
Dependent Variable	(I) Married	(J) Married	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Social Factor	Single	Married	.25701*	0.10312	0.037	0.0128	0.5012
		Divorced/ Widowed/ Other	0.09821	0.16211	0.817	-0.2857	0.4821
	Married	Single	-.25701*	0.10312	0.037	-0.5012	-0.0128
		Divorced/ Widowed/ Other	-0.1588	0.14971	0.54	-0.5133	0.1957
	Divorced/ Widowed/ Other	Single	-0.09821	0.16211	0.817	-0.4821	0.2857
		Married	0.1588	0.14971	0.54	-0.1957	0.5133

* The mean difference is significant at the 0.05 level.

a MuslimWomen = Other

Table 6.34: Multiple Comparisons - Tukey HSD

Multiple Comparisons							
Tukey HSD							
Dependent Variable	(I) Children	(J) Children	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Social Factor	0 children	1 child	0.19729	0.13537	0.466	-0.1551	0.5497
		2 children	0.18201	0.12855	0.492	-0.1526	0.5166
		3 or more children	.45163*	0.14701	0.014	0.069	0.8343
	1 child	0 children	-0.19729	0.13537	0.466	-0.5497	0.1551
		2 children	-0.01528	0.14068	1	-0.3815	0.3509
		3 or more children	0.25435	0.15771	0.375	-0.1562	0.6649
	2 children	0 children	-0.18201	0.12855	0.492	-0.5166	0.1526
		1 child	0.01528	0.14068	1	-0.3509	0.3815
		3 or more children	0.26963	0.1519	0.29	-0.1258	0.665
	3 or more children	0 children	-.45163*	0.14701	0.014	-0.8343	-0.069
		1 child	-0.25435	0.15771	0.375	-0.6649	0.1562
		2 children	-0.26963	0.1519	0.29	-0.665	0.1258

* The mean difference is significant at the 0.05 level.

a MuslimWomen = Other

Lastly, at stage 3, using the descriptive statistics, Table 6.35 shows single (m=2.1607; sd=0.47761) and married (m=1.9037; sd=0.53248). The mean score is notably higher for single than married, but the standard deviation appears higher for the married cohort. Regarding stage 3 of the Number of Children demographic variable, Table 6.36 shows that those indicating three or more children (m=1.6957; sd=0.47647) scored lower than those specifying no children (m=2.1473; sd=0.5566) indicating that greater agreement was between those with three or more children.

Table 6.35: Descriptive - Marital Status

Descriptives								
		N	**Mean**	**Std. Deviation**	**Std. Error**	**95% Confidence Interval for Mean**		**Minimum**	**Maximum**
						Lower Bound	**Upper Bound**		
Social Factor	Single	42	2.1607	0.47761	0.0737	2.0119	2.3095	1	3.25
	Married	90	1.9037	0.53248	0.05613	1.7922	2.0152	1	3.5
	Divorced/ Widowed/ Other	16	2.0625	0.79844	0.19961	1.637	2.488	1	4
	Total	148	1.9938	0.56016	0.04605	1.9028	2.0848	1	4

Table 6.36: Descriptive - Number of Children

Descriptives								
		N	**Mean**	**Std. Deviation**	**Std. Error**	**95% Confidence Interval for Mean**		**Minimum**	**Maximum**
						Lower Bound	**Upper Bound**		
Social Factor	0 children	43	2.1473	0.5566	0.08488	1.976	2.3186	1	3.25
	1 child	30	1.95	0.69294	0.12651	1.6913	2.2087	1	4
	2 children	36	1.9653	0.52151	0.08692	1.7888	2.1417	1	3.5
	3 or more children	23	1.6957	0.47647	0.09935	1.4896	1.9017	1	2.5
	Total	132	1.9741	0.58312	0.05075	1.8737	2.0745	1	4

In addition to the above, independent samples tests were performed on the scores of Muslim women versus non-Muslim women. It was found that differences were noted in Social Factors (SF). Muslim women (m=1.8419; sd=0.42792) scored lower than

non-Muslim women (m=2.1447; sd=0.57193). Additionally, Cohen's d is used to measure the differences between two groups. To this end, Cohen's d for the above showed a value of 0.606 which explains how large the effect size is. Tables 6.37 and 6.38 present the group statistics.

Table 6.37: Independent Samples Test - Muslim versus non-Muslim

Independent Samples Test		Levene's Test for Equality of Variances		t-test for Equality of Means							
						Significance				95% Confidence Interval of the Difference	
		F	Sig.	t	df	One-Sided p	Two-Sided p	Mean Difference	Std. Error Difference	Lower	Upper
Social Factor	Equal variances assumed	5.437	0.021	-3.87	162	<.001	<.001	-0.30288	0.07826	-0.45743	-0.14834
	Equal variances not assumed			-3.79	137.371	<.001	<.001	-0.30288	0.07991	-0.46088	-0.14488

Table 6.38: Group Statistics - Muslim versus non-Muslim

Group Statistics	Muslim	N	Mean	Std. Deviation	Std. Error Mean	Cohen's D
Social Factor	Muslim	88	1.8419	0.42792	0.04562	0.606
	Not Muslim	76	2.1447	0.57193	0.06561	

For noting, no significant differences were found between the factor scores of Muslim women and everyone else who participated in the study, as well as between Muslim women.

6.4   CONCLUSION

This chapter provided a visual presentation of the findings of the study. The quantitative results included various types of testing, including the use of EFA with the aim of answering the hypotheses and research questions in the study. The findings of the EFA showed alignment with the instrument as five factors were identified. The factor names were adapted to suit the items that loaded onto each factor. The qualitative results included word clouds highlighting the frequency of words used in the various open-ended answers in the study. ATLAS.ti as well as a manual search through all of the survey responses were conducted to ensure that all bases were covered. These were included as per the survey, in that specific order.

The next chapter provides an analysis of the findings of both the qualitative and quantitative data presented in this chapter.

CHAPTER SEVEN: ANALYSIS AND INTERPRETATION OF RESULTS

7.1 INTRODUCTION

The previous chapter provided a visual presentation of the qualitative and quantitative results of this study. This chapter aims to further analyse and interpret the data presented in Chapter six. The discussion will follow the same order of Chapter six and linkages will be made between the theoretical underpinnings of this study and the empirical evidence collected and tested.

A description will be provided of the biographical data, followed by a discussion of the descriptive statistics per section of the measuring instrument. Lastly, the inferential statistics, including correlations and group comparisons will be explained in further detail.

The next section focuses on the biographical data obtained in the study.

7.2 ANALYSIS AND INTERPRETATION OF RESULTS

7.2.1 Biographical Data

The biographical data sought in this study is important to note for various reasons. These reasons include the study focusing on Muslim women, women in general and at the same time the views of men, with the aim of drawing comparisons between the different cohorts of this study to ascertain whether specific factors applied to Muslim women. Additionally, due to the title emphasising Muslim women, religion became a focal point of this study.

As discussed in Chapter six, the majority of the respondents were female (73%) comprising more than half of the target population, Coloured (54%), and between the ages of 25-34 years old (37%). Moreover, the majority of the respondents were in possession of a Grade 12 certificate or higher. As mentioned, religion is an important

aspect of this study. For the purposes of analysis and comparisons and to the advantage of this study, 44% of the participants were Muslim and 48% of them were Christian. These statistics are aligned with the theoretical underpinnings of this study in relation to religion and the education of women. According to the World Population Review (2023), Christianity is the largest practicing religion in the world, followed by Islam. Osman Ibnouf (2015) stated that developing countries such as South Africa have made progress regarding gender equality in respect of education whereby more equal educational opportunities are awarded to women.

The biographical section of the survey included open-ended questions related to success. Respondents were tasked with providing their personal or subjective view of the characteristics of success, and further to this, to explain whether, based on their definition, they considered themselves successful.

To many of the respondents, the term happiness was highlighted most frequently as a key characteristic to success. According to Diener, Kanazawa, Suh and Oishi (2015), De Neve, Diener, Tay and Xuereb (2013) and Lyubomirsky, King and Diener (2005), affective statistics and behaviours often lead to good work performance. Affective statistics and behaviours include good health, supportive relationships, innovation and motivation. Lester, Stewart, Vie, Bonett, Seligman and Diener (2022) assume that happier employees are more productive employees and display better work performance than those who are unhappy.

Motivation, hard work and passion were also prominent among the words used to describe the characteristics of success in the empirical part of the study. The need for achievement, locus of control and self-efficacy were discussed in Chapter four as characteristics of successful individuals. According to Punnet et al. (2007), individuals possessing a high need for achievement are more likely to overcome barriers to their success. Bergh (2017) and Punnet et al. (2007) posit that individuals with an internal locus of control believe that success or failure is based on their own actions. Ghayur and Churchill (2015) concur that the success of individuals is related to their level of motivation, values and beliefs.

Reflecting on their definitions of success, respondents had to explain whether they regarded themselves as successful. The majority of the respondents believed that they were successful and provided motivation to substantiate their view. These included working hard to reach their success, having a sense of enjoyment, contentment and passion for what they do, and being driven to succeed. Rijal and Wasti (2018) theorise that hard work, among other factors, influences the career progression of women.

Software used to analyse qualitative data does not always extract or group information if the same terms or concepts do not occur a number of times. This made it important for the researcher to manually sift through the responses of the data set, as valuable information would have been omitted from the study. As such, notable consideration must be given to the respondents who indicated that they perceived themselves as unsuccessful. One respondent had an intense fear of all aspects related to life, be it in their professional or personal capacity. In respect of wellbeing, this anxiety could lead to health-related concerns (Bergh, 2017), thus impacting on the individual's belief in themself and their success. Afande (2015), Turunen and Muoniovaara (2015), and Doubell and Struwig (2014) mention that positive attitudes, belief in oneself and one's competence, confidence, and need for achievement drive individuals to perform.

Two respondents noted themselves as unsuccessful based on affordability (socio-economic standing), citing *living hand to mouth*. This is indicative that, although these individuals were employed or earning an income, the income did not suffice to address their basic needs, which has an impact on the ability to build esteem and thus success. This is aligned with Maslow's Hierarchy of Needs in Bergh (2017) which postulates that certain basic needs must be met in order for individuals to progress to high order needs.

Another respondent mentioned *yes and no* to the question of self-perceived success. The reasons provide insight into the lives of many women in having to take on and excel in multiple roles. Harcar (2017) is of the opinion that women may experience feelings of guilt in trying to balance a demanding work and home life. In her response, the respondent states that even though she has asked for assistance from her spouse, it was made clear by both him and his family that it is her responsibility as a woman to raise their children, maintain their household and earn a living. This response does not

only reflect an experience of a lack of success, but also demonstrates that cultural (family) influence on success is experienced and noted.

The next section focuses on the internal factors that may impact on the career success of women, including Muslim women.

7.2.2 Internal Factors

Internal factors as per the survey, focused on motivational factors and included theories of self-efficacy, locus of control, agency and guilt. After analysing the data in this section of the survey and acknowledging that the majority of the respondents were women, it was important to note the number of responses mentioning level of agreement with others, feelings of guilt, being the point of reference to others, difficulty in expressing oneself and reaching a state of happiness only if others are happy. These attributes are often associated with women (Harcar, 2017; Hofstede, 2011; Weisberg, DeYoung & Hirsh, 2011; Oelofse, 2007).

Respondents elaborated on their motivators to succeed. As such, the terms highlighted included the following:

- Self-motivated.
- Financial independence or rewards.
- Family.
- Children.

  Either providing for family; setting an example to them; a better life

- Feelings of satisfaction.

  Life in general; achieving goals

- Desire.
- Passion.

  Loving what you do; enjoyment in life in general

- Achievement of goals.

  Personal and professional goals

Studies by Georgellis, Iossa and Tabvuma (2011) posit that employees who are motivated, show higher levels of commitment and performance as compared to those who are demotivated. As previously suggested, motivation may be intrinsic or extrinsic. Intrinsic motivation refers to innate motivation within individuals which drives

them to perform, whereas extrinsic motivation is external to the individual and leads to results (Putra, Cho & Liu, 2017).

Based on the above and being self-motivated, having feelings of satisfaction, a passion and desire to succeed and a sense of achievement, are all considered ~~to be~~ intrinsic motivators (Afande, 2015; Turunen & Muoniovaara, 2015; Doubell & Struwig, 2014). Family, including children and financial independence or rewards are considered extrinsic motivators (Chauhan et al., 2022; Tlaiss, 2019; Chinyamurindi, 2016). This suggests that motivation plays a role in overall success, both in a personal and professional capacity.

7.2.3   Social Factors

This section of the survey emphasised personal, religious and societal views regarding women. The majority of the respondents agreed to the statements including:

- Commitment to their religious teachings.
- Understanding the status of women as per their religion.
- Societal views impact the various roles and responsibilities of men and women – at work and at home.
- Voices of women in society are important.
- Religion influences behaviour.

As previously mentioned Loubser and Kotze (2017), suggest that South Africa is a highly religious country, and considering Schnabel's (2016) study, the more religious the country, the greater the gender divide. Additionally, South Africa scored high on power distance which implies a patriarchal society, thus possibly influencing the treatment of and the behaviour towards women (Nomvele, 2021).

It is clear from the results that it is perceived that religion influences how people think, feel and act and society determines the roles of women and men in general and in the work context. In addition, the statement referring to a wife obeying her husband received notable attention as more than 20% of the respondents indicated agreement. In a study by Davis and Greenstein (2009), it was reported that relationships exist

between the patriarchal beliefs held by women or their partners and work, housework and childcare. This is reinforced by the qualitative results in the biographical section of this chapter, and by the response provided: *it was made clear that raising kids, taking care of the housework and earning income – was a women's job*.

The next section focuses on responses to family factors as measured in the measuring instrument.

7.2.4   Family Factors

The construct of family factors focused on support from family in a personal and professional context as well as the dynamics within families. Based on the responses in this section of the survey, respondents felt that they had the support of their family, including their spouse in their career and life. In a study by Heikkinen, Lämsä and Hiillos (2014), it was highlighted that a spouse who willingly breaks the traditional gender roles and provides his wife with support has a positive influence on her career. It is interesting to note in a study by Schwarzer and Gutierrez-Dona (2005), the older women are, the less support they receive from their spouses. Taking the majority age group that participated in this study into consideration, it could be assumed that should older women have been the majority, the results would be different.

For noting, just under 20% of participants indicated that gender bias is an issue and this implies that gender determines treatment. According to Lynch (2007), gender role socialisation, biological, cultural and other factors are driving forces behind gender differences.

The next section focuses on the organisational factors in relation to women.

7.2.5   Organisational Factors

Organisational factors, as measured in the survey, include support from supervisor and colleagues, inclusivity, mentoring, religious freedom, training and development. Respondents answered favourably about the importance placed on these items at their respective organisations. For noting, the highest level of disagreement included

gender balance, fairness and career advancement. According to Bosch (2017), women in general face career barriers such as a lack of career advancement opportunities, discrimination in terms of pay and stereotyping.

All of the items measured in this section contribute towards career growth and development. As such it becomes important for organisations to commit to various interventions. Kundu and Lata (2017) postulate that employees are attracted to organisations that provide supportive environments for effective career development. The qualitative aspect of this section asked respondents four open-questions in relation to:

1. The role of women as set by your religion.
2. Religious teachings and behaviour towards women.
3. Organisational culture.
4. Organisation's stance – advancement of women.

The key concepts highlighted based on frequency were *equal to man*, *mother* and *household duties* in respect of the role of women. In addition, the words, *obey* and *submissive* stood out. Kassian in Roach (2003) suggests that as much as men and women are equal, roles and duties that are gender specific examples include men as the individuals earning and providing for the family and women taking care of the household.

Some of the responses included that *times have changed* and previously women were to *stay home, raise kids and complete household duties*. Another respondent indicated that *women are obedient to men* and are *meant to take care of the household duties and childcare*. The use of the words *obedient, obey, submissive or subservient* align with the sentiments of Frankel (2014), as stated in Chapter one, that girls are taught from a young age to be kind, soft-spoken and compliant.

Irrespective of religion, it is noted that the majority believe that their religious teachings influence their behaviour. This is aligned with Paloutzian and Park (2014) and Emerson and Hartman (2006) who explain that religion has a strong influence on the attitudes and behaviours related to the roles and duties of individuals. This is evident

in another response: *"I can see how in many cases religion can be seen to control, in the family setting…..for a long time I thought this was true."*

Respondents were further asked to elaborate on the type of culture at their organisation. Responses were mostly positive and included having a culture that is supportive, inclusive and being transparent. Organisations have attempted to put mechanisms in place to promote the career advancement of women by ensuring a more supportive environment in which they can flourish (Chinomona et al., 2016).

However, some respondents referred to their organisational culture as toxic, discriminatory and patriarchal. van der Walt et al. (2016) and Abu Bakar et al. (2012) posit that inequality and discrimination are factors inhibiting the career advancement of women. It was interesting to note that the term patriarchal was used to describe the culture at a South African organisation. Dryding (2019), in his analysis of the Afrobarometer Survey (2018) noted that less than half of the men surveyed promoted gender equality and more than half of the men believed that being employed is better suited to males than females. The above describes a patriarchal society which has an influence on society in general as well as on the culture at some organisations, as evident in some of the responses.

Regarding the stance an organisation takes on the advancement of women, equal opportunities stood out. Respondents indicated that their organisations were equal in terms of career advancement, irrespective of gender, and based on merit that women were empowered and encouraged to advance in their careers. The words *not enough* and *numbers exercise* were often used to describe the movement towards the career advancement of women. As mentioned in Chapter one, progress has been made, but at a slow pace. Dicke et al. (2019) based on the works of Larsen and Long (1988), as well as Brewster and Padavic (2000), posit that emphasis is placed on the career trajectory of males rather than that of women.

7.2.6   Organisational Success Strategies

This section of the survey measured two aspects namely, awareness of current career-related interventions and exposure to the interventions identified. The first part

focused on the respondents' awareness of the identified strategies and was overall positive, which implies that more than 70% of the respondents were aware of all the strategies at their organisations. Regarding the level of exposure to the interventions, respondents answered more negatively with more than 20% indicating that they were either rarely or never exposed to interventions. As per the literature, if these interventions are present and in the case of women, if adequate exposure takes place, the success of women will be greater (Helms et al., 2016; Turunen & Muoniovaara, 2015; Johns, 2013; Culpan & Wright, 2002; Loutfi, 2001).

7.2.7   Success Indicators

Success indicators, in the instance of this study, emphasised the predictors of career success and focused on materialistic, social and status predictors. In the study, respondents were asked for their insights in relation to success, the importance of career success, career-related challenges, reasons for their success and lastly, the profile of a successful individual at their respective organisation.

The majority of the responses were favourable towards success, with combined positive scores of greater than 90%. Based on the responses, these individuals felt engaged, were confident in their range of skills and expertise, and could manage their careers or any career-related challenges. Interestingly, the two items with the largest disagreement were attachment to work and work being central to their identity. In the qualitative section, in more than one response, the above statements were made.

Melamed (1996) stated that career success is dependent on numerous factors, including human capital attributes, career options and opportunity structures. This alludes to experience, knowledge, skills and education being important, active participation in respect of one's career and lastly, the opportunities available. Osemeke and Adegboyega (2017), in addition and based on McClelland's theory, theorise that certain characteristics are evident in those with a need to achieve as taking ownership, being accountable, having a sense resourcefulness and having a lifelong learning mentality. Rijal and Wasti (2018) further state that investment in education and skills development influence success.

The qualitative results show that *happiness* was the word emphasised the most in terms of success. Additionally, growth, achievement, passion, respect and progress were highlighted. It should be noted that respondents referred to success as happiness and contentment in life – which include their personal and professional capacities.

Various key challenges to success were identified, including discrimination, demanding workloads, lack of work-life balance, lack of resources and little support. The theoretical underpinnings (Women in the Workplace Report, 2021; Carrim & Moolman, 2020; Bardekjian et al., 2019; Abu Bakar et al., 2012; Maphul & Abdullah, 2011) of this study are aligned with the responses above.

Various traits were used to describe the reasons for personal success, including being hard working, passionate and motivated as well as having support from different spheres such as colleagues, mentors, supervisors, family and friends. The above is supported by the literature studies of Rijal and Wasti (2018), Helms et al. (2016), Afande (2015); Turunen and Muoniovaara (2015) and Doubell and Struwig (2014).

Lastly, the profile of a successful individual at their respective organisations is someone who achieves their goals, reaches targets, is financially independent, has the right education background, and depending on occupation – publishes articles. A few responses were not positive and included *they are men*, *you do as they say*, or *sacrificing your authentic self*. Although few, these comments tell a story. Pullen and Vachhani (2018) explain that women are forced to conform to a masculine way of thinking and behaving to be taken seriously.

The next section of this chapter focuses on the interpretation of the inferential statistics of this study.

7.3   INFERENTIAL STATISTICS

As mentioned in chapters five and six, various statistical techniques were utilised in this study with the aim of answering the main problem, sub-problems and addressing the hypotheses. This section of the chapter focuses on the interpretation of the

inferential statistical results and includes analysis of the Exploratory Factor Analysis, reliability, factor scores, correlations and group comparisons.

7.3.1   Exploratory Factor Analysis

An EFA was completed on both the dependent (Success Indicators) and independent variables (Factors). As previously mentioned, five factors were extracted for the independent variable items using principal axis factoring, one factor was extracted for the dependent variable items and the results were used for further testing and analysis. Based on the results of the EFA, and aligned with the measuring instrument, five factors were used. The factors were further renamed to suit the data and the adapted names were highlighted in Chapter six. Additionally, the process and analysis of the EFA has been discussed.

7.3.2   Reliability

Chapters five and six provided an explanation of reliability. Reliability was tested using Cronbach's α for all of the factors. In addition, all of the factors measured above 0.7 and were considered reliable.

7.3.3   Factor Scores

Table 6.1 presented the summarised measure for each of the factors. The overall measure of central tendency allows for the determination of the correlation coefficients. It is noted from Table 6.1 that the standard deviation of all the sections of the survey measured below 1. This indicates that low variances between the responses were evident.

7.3.4   Pearson Moment Correlations

Chapter six highlighted the function of a correlation, which is to seek statistical significance, the direction and the strength of a relationship. As a rule of thumb, the strength of the relationships are shown as measuring $|r|<0.3$ or higher and dependent

on this outcome, the strength is interpreted as small, weak, medium, moderate, large or strong.

7.3.4.1   *Pearson Moment Correlation – Overall*

As shown in Tables 6.7 and 6.12 respectively, various relationships existed between the factors. Organisational Success Strategies (OSS) correlated with Family Factors (FF) (.169), Organisational Factors (OF) (.522), Internal Factors (IF) (.182) and Success Indicators (SI) (.384). For noting, a strong correlation existed between OSS and OF. This implies that the importance placed on OF influenced the level of awareness and exposure to career advancement strategies and vice versa. In order for employees to therefore experience career success, adequate emphasis from top management must be placed on OF as employees will perceive this as legitimate and as a result show greater commitment to the organisation and to the advancement of their careers (Al Balushi, Thumiki, Nawaz, Jurcic, Gajenderan, 2022; Chinomona et al., 2016). Additionally, a moderate relationship existed between OSS and SI, thus implying that the more awareness and exposure employees are provided with, the greater the success experienced by employees (Arifin, Raza, Saputra & Puteh, 2020; Koekemoer, 2014).

In respect of Family Factors (FF) and all the other variables, weaker relationships were noted. Organisational Factors (OF) showed similar, except for OF and SI (.390) which showed a moderate correlation between the factors. As previously mentioned, the greater the importance placed on OF, the greater the success of employees.

Internal Factors (IF) showed a strong correlation with Success Indicators (SI) (.526). This indicates that motivation plays a role in the success of individuals. As literature states, the higher the level of motivation experienced by an individual, the greater the success (Bergh, 2017; Afande, 2015; Doubell & Struwig, 2014; Punnet et al., 2007). Lastly, Social Factors (SF) showed a small relationship with Success Indicators (SI) (.133).

7.3.4.2   Correlation Split – Muslim Women

Tables 6.8 and 6.13 respectively show the correlation analysis for Muslim women only. It can be seen that once more, Organisational Success Strategies (OSS) correlated strongly with Organisational Factors (OF) (.638) and moderately with Success Indicators (SI) (.358). As per the previous section, it can be assumed that the importance placed on OF influences the awareness and exposure to these interventions and vice versa. This is supported by Al Balushi et al. (2022) and Chinomona et al. (2016).

No significance was established between Family Factors (FF) and any of the other variables in respect of Muslim women. This implies that no relationships existed between familial support and Organisational Factors (OF), Internal Factors (IF), Social Factors (SF) and Success Indicators (SI). This is interesting to note, as a study on Muslim women empowerment by Almaseb and Julia (2007) states the opposite, and posits their success is attributed to familial support. In another study by Oplatka and Lapidot (2012), the same was evident. Both studies, however, were carried out in places that are considered strict in terms of the traditional roles of men and women and as a result this could have influenced the outcome. The same is the case in this study, as South African society is also considered to be patriarchal. This means that gender roles do exist but, perhaps to a different extent and therefore the results paint a different picture.

Organisational Factors (OF) showed a high-end moderate correlation with Success Indicators (SI). This implies that the more committed top management is in showing the importance of OF, the greater the success of Muslim women (Al Balushi et al., 2022; Chinomona et al., 2016). Additionally, a moderate correlation existed between Internal Factors (IF) and Success Indicators (.484) which suggested that the level of motivation of Muslim women influenced their level of success and vice versa. As mentioned in Chapter four, many successful Muslim women attributed their success to perseverance, determination, dedication and persistence (High Profiles, 2022; Smith et al., 2021; Dream Africa, 2017; Agarwal, 2009). No notable differences were found between Social Factors (SF) and Success Indicators (SI). This too is an important finding as SF included religious and societal views of gender roles in respect

of work and in general. It is on this basis that it is considered an important finding as this implies that religious and societal views do not influence the success of Muslim women.

7.3.4.3   Correlation Split – non-Muslim Women

In Tables 6.9 and 6.14 it can be seen that for non-Muslim women, moderate correlations exist between Organisational Success Strategies (OSS) and Organisational Factors (OF) (.413) and Success Indicators (SI) (.415). This is similar to the findings of the overall correlation and indicates that the importance placed on OF influences the level of awareness and exposure to career advancement strategies and vice versa and that it ultimately influences career success (Al Balushi et al., 2022; Arifin et al., 2020; Chinomona et al., 2016; Koekemoer, 2014).

Different to the results of Muslim women, it is noted that Family factors (FF) showed a moderate significance to Social Factors (SF) (.318) which suggested that familial factors influenced social aspects and vice versa. FF included items related to types of support and gender roles, whereas SS included items related to religious and societal views. This implies that religious or societal views influenced the type of support or lack thereof within familial settings. According to literature by Paloutzian and Park (2014) and Emerson and Hartman (2006), religion has a strong influence on the attitudes and behaviour of individuals, which include gender roles and duties. Frankel (2014) explains that women are taught from a young age how to behave. Neculaesei (2015) theorises that many of these behaviours are taught at home, school and in social settings, and as such are influenced by culture.

A small significance was found between Organisational Factors (OF) and Success Indicators (SI) (.248) indicative that although small, commitment from top management in respect of the importance of career related interventions influenced the success of non-Muslim women. A strong correlation was found between Internal Factors (IF) and Success Indicators (.506), suggesting that motivational attributes strongly influenced the level of success experienced by non-Muslim women (Osemeke & Adegboyega, 2017; Doubell & Struwig, 2014; Quader, 2012; Punnet et al., 2007). As with Muslim

women, no significance was noted between Social Factors (SF) and Success Indicators (SI).

7.3.4.4   Correlation Split – Others

Tables 6.10 and 6.15 present the correlation results for all participants, excluding Muslim women. This means that men in general and women from all other religions were grouped for this correlation.

Correlations between Organisational Success Strategies (OSS) and Organisational Factors (OF) (.451), Internal Factors (IF) (.246) and Success Indicators (SI) (.396) were noted. As per the previous correlations, this suggests that the importance placed on OF influenced the level of awareness and exposure to career advancement strategies and vice versa and that it influenced overall career success (Al Balushi et al., 2022; Arifin et al., 2020; Chinomona et al., 2016; Koekemoer, 2014).

Interestingly, the results of this cohort showed that Family Factors (FF) correlated with Organisational Factors (OF), Internal Factors (IF), Social Factors (SF) and Success Indicators (SI). Furthermore, a moderate correlation was noted between FF and SF (.325), slightly higher than the correlation split of non-Muslim women. This inferred that religious or societal views influenced the type of support or lack thereof within familial settings. As previously mentioned, Paloutzian and Park (2014) and Emerson and Hartman (2006) posit that religion influenced the attitudes and behaviour of individuals including gender roles and responsibilities. Neculaesei (2015) further states that many of the behaviours taught at home, school and in social settings are influenced by culture.

A weaker significance was noted between Organisational Factors (OF) and Internal Factors (IF) (.209) and a moderate significance was noted between Organisational Factors (OF) and Success Indicators (SI) (.345). Again, this informs that the importance placed on career-related strategies impacted the level of success experienced by individuals.

Internal Factors (IF) showed a strong correlation with Success Indicators (SI) (.549), which suggested that the higher the level of motivation, the greater the experience of success. No correlations were noted between Social Factors (SF) and Success Indicators (SI).

The next part in this chapter focuses on the group comparisons.

7.3.5 Group Comparisons – ANOVAs

The results of the independent Sample t-tests and One-way ANOVAs were used to determine if there were any differences in the average scores, in relation to the biographical data obtained from the respondents. As previously mentioned, only biographical data with three or more categories were used. In addition, the various stages of ANOVA testing have been elaborated on. The results are discussed below.

7.3.5.1 *Ethnicity*

Tables 6.16, 6.17 and 6.18 present the ANOVAs, Tukey HSD and descriptive statistics related to Ethnicity. It was found that significant differences existed between Ethnicity and Social Factors (SF). Using the Tukey HSD test, the differences identified were between the Coloured and White cohorts (p=0.059).

Based on the analysis, it is clear that the Coloured cohort scored lower (mean=1.9539; sd=0.4817) than the White cohort (mean=2.2303; sd=0.63241). This means that there was a greater level of agreement within the Coloured cohort than the White cohort. The Coloured agreed more than the White cohort that social factors were important in the perceived success of women.

7.3.5.2 *Age*

As with the above, the results were presented in Tables 6.19, 6.20 and 6.21. The ANOVA results showed differences between the Age category and Internal Factors (IF).

With further analysis, this time using the Games-Howell test, the differences were highlighted between the age groups of 18-24 and 55+ years (p=0.047) and 35-44 and 55+ years (p=0.006). Using the descriptive statistics to assist in the interpretation of the data, it was found that the 18 - 24 year cohort scored (m=2.2; sd=0.47958), the 34 - 44 year cohort scored (m=2.1146; sd=0.50682) and the 55+ cohort scored (m=1.81; sd=0.27125). These results indicated that the 55+ cohort scored significantly lower than the other two cohorts which suggested that agreement was greater within this cohort.

7.3.5.3   Religion – Internal and Social Factors

Regarding Religion, the ANOVA table showed differences in respect of two factors: Internal Factors (IF) showing a p value of 0.005 and Social Factors (SF) with a p value of <0.001. Tables 6.22, 6.23 and 6.24 present this data.

In respect of the Internal Factors (IF) and with further analysis, it was found that the differences were between the Muslim and Christian cohorts. Religion and Social Factors (SF) showed differences between the three cohorts of Muslim, Christian and Other.

The descriptive statistics showed the scores of the Muslim cohort (m=2.1294; sd=0.05314) and the Christian cohort (m=1.9418; sd=0.4231). This indicated that with the Internal Factors (IF), the standard deviation was higher for the Muslim cohort and as a result implied less agreement between the responses than those of the Christian cohort. Social Factors (SF), however, revealed that the Muslim cohort (m=1.8023; sd=0.42893) scored less than the Christian cohort (m=2.0711; sd=0.53043) and the Other cohort (m=2.6974; sd=0.62126) which suggested that the level of agreement between the responses in respect of the Social Factors (SF) was higher within the Muslim cohort.

7.3.5.4   Marital Status

Tables 6.25, 6.26 and 6.27 present that data relating to the ANOVAs for Marital Status. As can be seen, differences were noted between Marital Status and Social Factors (SF).

Differences were identified between the single and married cohorts in relation to Social Factors (p=0.006). Moreover, the data suggested, with the use of descriptive statistics, that even though the mean scores were higher for the single cohort, the standard deviation showed the level of agreement in the responses to the Social Factors (SF) as lower for the married cohort, thus suggesting greater agreement within the single cohort.

7.3.5.5   Number of Children and Social Factors

Tables 6.28, 6.29, 6.30 reflect the ANOVAs, Tukey test and descriptive statistic scores in relation to the Number of Children. Differences were revealed between the Number of Children and Social Factors (SF).

With a p value of 0.005, differences were noted between those who selected having no children and those who selected three or more children, showing a p value of 0.005. Furthermore, the descriptive statistics indicated that those specifying three or more children (m=1.725; sd=0.43722) scored lower than the cohort specifying no children (m=2.1311; sd=0.55178), thus implying greater levels of agreement within the cohort of three or more children and the Social Factors (SF) variable.

7.3.5.6   Muslim Women and All Others

In addition to the above, ANOVAs were used to determine if differences existed between the Muslim women and everyone else who participated in this study. Tables 6.31, 6.32, 6.33, 6.34, 6.35 and 6.36 display the findings.

It was found after analysis, that differences existed between Marital Status and Social Factors (SF), as well as between the Number of Children and Social Factors (SF).

Additionally, the differences were between those indicating single and married (0.037) in relation to the Social Factors (SF) variable, and between those indicating no children and three or more children (0.014), again with the Social Factors (SF) variable.

Chapter six indicated that the mean scores for single (m=2.1607; sd=0.47761) was higher than those for the married cohort (m=1.9037; sd=0.53248) but, the standard deviation showed that the level of agreement indicated lower variance within the single cohort in respect of the responses related to the Social Factors (SF) variable. Moreover, those who stipulated three or more children scored (m=1.6957; sd=0.47647) lower than those indicating no children (m=2.1473; sd=0.5566), implying greater agreement was reached within the three or more children cohort and Social Factors (SF).

7.4   INDEPENDENT SAMPLE T-TEST

Further testing by means of Independent Sample t-tests were used to determine if any differences existed between the responses of Muslim women and non-Muslim women as well as where the differences were noted. The analysis is provided below.

7.4.1   Muslim vs non-Muslim

Tables 6.37 and 6.38 presented the results of the independent t-tests that were performed. The results revealed that differences existed within the Social Factors (SF) variable. Further to this, it was found that Muslim women (m=1.8419; sd=0.42792) scored lower than non-Muslim women (m=2.1447; sd=0.57193), showing a higher level of agreement for responses related to Social Factors (SF).

As mentioned in Chapter six, the Cohen's d was used to measure the differences between the Muslim women and non-Muslim women cohorts. The Cohen's d measured 0.606 which provided an indication of how large the effect size was. In this instance, the effect size was medium at 0.606. This indicated the amount of difference between the Muslim and non-Muslim cohorts in respect of Social Factors (SF).

No significant differences were found between the responses or scores of Muslim women and everyone else who participated in this study, as well as within the Muslim women cohort. This is a significant finding, as it implied in terms of the variables, that no differences were noted between genders.

7.5   CONCLUSION

This study included both a qualitative and quantitative component. In this chapter, the key findings presented in Chapter six were interpreted and discussed, with the aim of answering the main problem, sub-problems and hypotheses.

The next chapter provides a summary of the chapters, the main findings of this study including the acceptance or rejection of the hypotheses, challenges and limitations, concluding remarks and recommendations to assist in the experienced career success of women, and in particular, Muslim women.

CHAPTER EIGHT: SUMMARIES, RECOMMENDATIONS AND CONCLUDING REMARKS

8.1 INTRODUCTION

Chapters one, two, three and four provided background to the study, a literature review of religion and more specifically of Islam, and a study of the development of personality including how it is shaped by culture and religion. These chapters also discussed the factors influencing the perceived success of women and particularly Muslim women. Chapter five presented the methodology utilized in this study for the empirical study, while chapters six and seven provided a presentation and analysis of the results.

This chapter provides an outline of the study, including a summary of the main findings in relation to the sub-problems, and then focuses on the acceptance or rejection of the hypotheses. A conceptual model for promoting the experienced career success of Muslim women in the South African context is presented. The chapter concludes with the study limitations and recommendations.

The next section provides a summary of each chapter.

8.2 SUMMARY OF CHAPTERS

The purpose of this study was to identify whether Muslim women experienced additional challenges in respect of achieving success in their careers and within the South African workplace. Much research had been done on women in the workplace, but there was a paucity of research noted specifically applicable to Muslim women.

Chapter one introduced the topic, the context to this study and included the main problem, sub-problems, research objectives and hypotheses. In addition, an overview of the research methodology was provided. This chapter also presented the contribution that this study could make to the promotion of inclusivity, diversity and

equality in the South African context which is in line with the national mandate towards transformation.

Chapters two, three and four provided a literature review related to sub-problems one, two and three. The sub-problems are restated in the next section (8.3) where the findings to the study are presented. Chapter two focused on religious theories and philosophies and various theories of religion were discussed, followed by theory related to Islam. Islamic philosophy was explained, including a section focusing on regular discourse in relation to Islam. A section on gender equality and religion was included and Hofstede's (2011) studies on cultural dimensions were used as a starting point to describe the concept of culture. The status of Muslim women and biases towards Muslim women, which could influence their perceived career success, were discussed.

Chapter three provided insight into the concept of personality, with specific focus on the impact of religion and culture on personality development and how this could lead to gender differences. Personality theories were thus explained and linkages were made to the views of women, religion and work in the context of personality development. Hofstede's (1981; 2011) model on cultural dimensions was used once more to describe culture followed by briefs on the differences between cultures of the east versus the west (for example, individual vs collective values). Personality and gender differences were highlighted in relation to culture and religion and the impact of the above on the behaviour of women, particularly Muslim women, was explored. Crucial observations were made with respect to the dominant gender of researchers in the field of personality development and cultural studies and potential bias in the results of these studies due to population and sample selection.

In Chapter four, the concept of career success was explained and included explanations of both objective and subjective career success. For the purpose of this study, and especially in the empirical study, career success referred to the subjective views of the respondents based on their understanding and description of career success. Furthermore, perceived characteristics of successful individuals as presented in literature were highlighted and included identified traits of successful women and Muslim women. In addition, factors influencing the experienced career success of women were highlighted, with the focus of this study on additional factors

impacting the experienced career success of Muslim women. Lastly, current organisational strategies used to enhance the careers of women in general were discussed.

At the end of Chapter four, using the liminal thinking concept of Dave Gray (2016), a summary was provided of the literature study, highlighting how the main findings from chapters two, three and four are interrelated to demonstrate how religion, personality, culture, experiences and biases influence behaviour in and outside of the workplace, and as a result an individual's success or failure.

Chapter five provided a more detailed overview of the research design and methodology employed in this study to empirically explore perceptions of career success and factors that influence career success. The population included both men and women, including Muslim women. The sampling method used was non-probability sampling (snowballing and convenience), the measuring instrument was an online survey, and validity and reliability, ethical considerations, data collection and analysis were discussed. Even though one instrument was used, it was structured in a mixed method approach as a considerable amount of rich qualitative data was collected in addition to the quantitative data. Ethical clearance was obtained (H21-BES-BUS-066) from the Nelson Mandela University. On approval, a link including a cover letter and consent form was emailed and posted on various platforms. The data was analysed with the assistance of Ms Carmen Stindt, a statistician at the Nelson Mandela University. The results of the reliability tests, using Cronbach's α, measured more than 0.6 and were thus considered reliable. Further analysis was provided in the preceding chapters.

Chapter six provided a visual and textual presentation of the results of this study and included the use of various statistical techniques such as correlations, t-tests and group comparisons. Additionally, the chapter comprised two parts. Firstly, descriptive statistics which included both qualitative and quantitative data and secondly, inferential statistics which aimed to identify relationships, determine the strength of these relationships between variables and compare different cohorts in seeking out potential differences.

A summary of the main findings and the acceptance and rejection of the hypotheses are provided below.

8.3   SUMMARY OF MAIN FINDINGS

The main purpose of this study was to explore the experienced career success of women, particularly Muslim women and to determine whether additional barriers existed in their success.

This study was prompted for different reasons: a) limited and often biased knowledge regarding the status of women in Islam, b) women, including Muslim women are still experiencing challenges in respect of career advancement globally, and c) a paucity of research exists covering the experienced success of Muslim women.

To answer the main problem, nine sub-problems were developed. Sub-problems One, Two and Three were theoretically based and the remainder of the sub-problems were addressed by means of the empirical analysis.

Sub-Problem 1: What is the nature of Muslim women based on the religion of Islam?

This sub-problem was addressed by a literature study on Islam as a religion and the role of Muslim women. As the focus of this sub-problem was on religion, older and seminal sources were consulted.

Chapter two focused on understanding religious theories and philosophies, Islamic philosophy, the status of Muslim women in accordance with the religion, and the biases towards Muslim women. Based on the theoretical underpinnings of this chapter, it was found that Islam rejects aspects of the sociological theory of religion, largely based on the rationale that religion cannot be studied in isolation to God (Mohd et al., 2019). In relation to anthropological theories of religion and Islam, it was highlighted that consideration must be given to Islamic textual sources such as the Quran and

Hadith in order to study Islam (Rostam & Malim, 2021). Islam, from an anthropological perspective means understanding the culture of believers in combination with Islamic textual sources. No relation to Islam is evident when considering the phenomenological theories of religion. Mujiburrahman (2001) explains that to recognise religious phenomena in respect of Islam, the insider's own understanding should be explored.

As previously mentioned, due to the foci on religion and more specifically on Islam, seminal sources were used. Faith in Islam encompasses three criteria that should be avoided by all practicing Muslims. These are:

1. Ignorance of the Divine Law.
2. Preference to ancestral customs and traditions.
3. Obedience to man (Rauf, 1984).

In addition, the five pillars of Islam (Kamran, 2018; Rauf, 1984; Nomani, 1979) and six pillars of Eemaan are embedded in the religion of Islam and compulsory for all practicing Muslims (Madrassat El Quran, 2022). These are tabulated below.

Table 8.1: Five Pillars of Islam and Six Pillars of Eemaan

Five Pillars of Islam	Six Pillars of Eemaan
1. Declaration of Faith	1. Belief in the existence and unicity of Allah
2. Prayers	2. Belief in the existence of Angels
3. Charity	3. Belief in the Books of Allah
4. Fasting	4. Belief in Allah's messengers and that Nabie Muhammad (SAW) is the final messenger of Allah
5. Pilgrimage	5. Belief in the Day of Judgement
	6. Belief in Qadhaa and Qadr

The five pillars of Islam and the six pillars of Eemaan are important concepts in the practice of Islam. Shariah refers to the laws governing all Muslims whereas Fiqh is about constant learning and gaining deeper insights and knowledge in respect of Islam (Fakir, 1978).

Discourse on Islam followed, whereby some authors such as Crandall (2008), Kazemzadeh (2002) posited that Islam is a religion of hatred and inequality. However, Rinaldo (2008), Wilson (2006) and Badran (2005) theorized that this is not the religion of Islam as portrayed above, but the interpretation of the holy text and the manipulation of man.

Gender equality, religion and Muslim women were covered in the next section of the chapter. Focus was on, a) economic participation, b) educational attainment, c) health and survival, and d) political empowerment. Furthermore, Hofstede's Cultural Dimensions Model (Hofstede, 2011) was used to describe culture in the South African context. This was important to note as South Africa was found to be a patriarchal society which has implications on gender inequality (Smit & Tessendorf, 2021; Hofstede, 2011; Davis & Greenstein, 2009).

Aligned with the sub-problem, it was important to explain the status of women in Islam. Various Islamic textual sources (Quran: Al Baqarah, no date, p. 228; Al Bukhaari, 5971; Muslim, 2548) emphasised the high status awarded to Muslim women in different contexts. Lastly, a brief of the biases held towards Muslim women was noted. Literature revealed that Muslim women were perceived as submissive, passive, victims, having no rights, oppressed and uneducated (Fayaz, 2020; Terman, 2017; Navarro, 2010; Mahmood, 2005).

Sub-Problem 2: What factors influence the career success of women in general?
To address this second theoretical sub-problem, a literature study was conducted to identify and examine internal and external factors that could promote or hinder the career success of women in general. Chapter three provided an exploration of personality development, as influenced by culture and religion, in shaping perceptions of work and personal career success. Psychoanalysts, for example, make a strong case for the influence of childhood experience, and therefore childhood experiences of religion, work and culture, on perceptions of work and career success. Neo-psychoanalysts expand on this, specifically focusing on the cultural context as a basis for personality development, making a case for women to subconsciously accept traditional roles and be content with these roles if prescribed by cultural values and beliefs. Humanists and cognitive theorists do not agree with psychoanalysts and neo-

psychoanalysts and emphasise more personal control over personality development. Humanists further posit that women have a choice, and can rise above historical influences, while cognitive theorists would make a case for women in assimilating new information based on equity, inclusivity, diversity and the modern role of women in communities and the workplace. In this way, women can change and shape their own views about the role of women in the workplace, and what career success means for them. Trait theorists consider genetic influences on personality development, thereby not acknowledging the influence of background, culture or religion on personality. However, trait theorist make good contributions to understanding personality factors that are linked with career success in different contexts, such as conscientiousness and openness to experience. Behavioural theorists are to some extent in agreement with psychoanalysts and neo-psychoanalysts in terms of the influence of the environment on personality development and behaviour. However, behavioural theorists ignore the influence of unconscious factors on behaviour and rather focus on covert, observable behaviour, emphasising the role of rewards and punishment in the development of behaviour. As such, they would reason that the career development, success and perceptions of the career success of Muslim women could be linked to the personal and organisational environment, and to recognition, rewards and opportunities provided, or alternatively, to criticism, denouncement and restriction. Social-learning theories would make a case for people serving as role models to others, and that the success and perception of success of Muslim women are influenced by them observing other women, especially Muslim women, as well as men. It is therefore clear that personality theory is crucial in understanding both internal and external factors influencing success, and in understanding the perceptions of work, roles and career success. As indicated, findings of the influence of culture on the behaviour and perceptions of people, have been strengthened by cross-cultural studies pioneered by Hofstede, even though the results of these studies need to be validated in modern contexts, as was the case with this study.

Chapter four focused on career related success and included understanding the concept of experienced success. For the purpose of this study, experienced career success referred to the subjective views held by individuals, largely based on their idea of success.

The factors influencing the experienced success of women, including Muslim women were mentioned. As previously mentioned in Chapter four and according to the researcher, based on the literature readings done during this study and findings of previous research conducted, this sub-topic related to factors influencing the success of women reached saturation and as such the various factors were identified and summarised. The factors promoting the success of women included the following: internal factors (Rijal & Wasti, 2018; Afande, 2015; Doubell & Struwig, 2014), supportive work environments (Chinomona et al., 2016; Knorr, 2005; Schmidt & Duenas, 2002), top management commitment (Chinomona et al., 2016; Johns, 2013), organisational support systems (Yu, 2011; Culpan & Wright, 2002), mentoring (Vasquez & Pandya, 2020; Mattis, 2001; Morrison et al., 1987; Henning & Jardim, 1977), networking (Woehler, Cullen-Lester, Porter & Frear, 2021; Tharenou, 1999), training and development (Fernando, Amaratunga & Haigh, 2014; Loutfi, 2001; Wirth, 2001) and organisational culture (Aycan, 2004; van Vianen & Fischer, 2002; Bajdo & Dickson, 2001).

Additionally, the factors inhibiting the success of women as identified by literature included a lack of educational opportunities, skills, financial resources, traditional and religious practices, stereotyping, organisational culture (Bardekjian et al., 2019; Bosch, 2017; Turunen & Muoniovaara 2015; Bobbitt-Zeher, 2011; Kelly & Marin, 1998), multiple roles, gender bias and equality, work-family conflict, role conflict (Bosch, 2017; van der Walt et al., 2016; Abu Bakar et al., 2012; Couzy, 2012; Reeves et al., 2012; Maphul & Abdullah, 2011; Redelinghuys et al., 1999), low wages, inequality, transformation (van der Walt et al., 2016; Abu Bakar et al., 2012), guilt, shame (Harcar, 2017) and knowledge gaps (Krishnan, Alias & Idris, 2020).

Based on the above categorisations, it was evident that various internal and external factors influenced the experienced success of women.

Sub-Problem 3: What are the current strategies used by organisations to develop the career success of women in general in the workplace?
As mentioned above, a literature study was conducted to identify the current strategies used by organisations to develop the career success of women in general, which addressed this third theoretical sub-problem.

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Currently, organisations in South Africa are attempting to bridge the gap and as a result have implemented a range of interventions aimed at developing the experienced career success of women. These include flexible working hours, childcare facilities, professional development, education and training initiatives, mentoring and coaching (Carrim & Moolman, 2020; Block & Tietjen-Smith, 2016; Helms et al., 2016).

Additionally, in a study by PwC (2018), certain factors such as transparency and trust, strategic support and work-life balance are needed for positive changes to take place in terms of the career advancement of women. It is further emphasised that providing support, networking opportunities and resources and most importantly understanding your employees contribute to the career advancement of women.

Sub-Problem 4: What factors influence the career success experienced by women?

This sub-problem was addressed empirically by means of an online survey aimed at Muslim women, non-Muslim women and men across industry, with the aim of identifying perceived factors influencing the career success experienced by women in the South African workplace. The analysis of the data was done qualitatively by means of extracting and analysing a word cloud generated through ATLAS.ti and through factor and correlation analysis. The results were presented in chapters six and seven.

The factors that emerged in this study which in general influenced the perceptions women have of their career success, included internal factors, organisational factors and organisational success strategies. Internal factors that emerged in the empirical study were those inherent to the individual and included levels of motivation, confidence, agency and feelings of guilt. Organisational factors referred to by respondents included the importance placed on various career-related interventions. Lastly, organisational success strategies that emerged included awareness of and the extent to which women are exposed to the identified interventions.

Sub-Problem 5: What factors influence the career success experienced by Muslim women?

This sub-problem was addressed empirically by means of an online survey aimed at Muslim women, non-Muslim women and men across industry with the aim of

identifying perceived factors influencing the career success experienced by Muslim women in the South African workplace. For the purpose of the sub-problem, only the responses from Muslim women were used. The analysis of the data was done qualitatively by means of extracting and analysing a word cloud generated through ATLAS.ti and through factor and correlation analysis. The results were presented in chapters six and seven.

Firstly, for noting, the responses between Muslim women were aligned and low variances were established in their responses. The same factors identified affecting all women, applied to Muslim women, but to different degrees. Muslim women placed greater emphasis on the organisational factors in respect of their success, compared to all other groups including men and women from other religions. This is interesting because the results revealed that the availability of interventions in the organisation had a greater correlation with perceptions of career success than actual exposure to these interventions. As such, knowing that the organisation put interventions in place and showed commitment to promoting success, is perceived as an indicator of organisational values, and therefore of organisational culture.

Sub-Problem 6: To what extent do the identified factors influence the experience of career success of Muslim women in the South African workplace?
This sub-problem was addressed in the empirical study through the online survey by determining the extent to which respondents agreed that the factors identified in the literature study influenced the career success of Muslim women in the workplace. The analysis of the data was done qualitatively by means of extracting and analysing a word cloud generated through ATLAS.ti and through factor and correlation analysis. The results were presented in chapters six and seven.

As mentioned in sub-problem 5, internal factors (.484), organisational factors (.479) and organisational success strategies (.358) influenced the success of Muslim women.

This implied that Internal Factors was the factor influencing the success of Muslim women the most and that the level of motivation experienced by Muslim women influenced their success. Organisational Factors also emerged as an important factor in the experienced career success of Muslim women, with the level of commitment

shown from top management to career-related interventions being important. This factor scored higher in the case of Muslim women in comparison to the other groups in the study. Therefore, the more importance is placed on the career development of Muslim women, the greater their experienced success.

Sub-Problem 7: To what extent do the strategies identified address the career success of women in general?

This sub-problem was also addressed in the online survey. Respondents were asked to indicate the extent to which their organisations utilised strategies for addressing the career success of women, as identified in the resolution of sub-problem 3.

As mentioned previously, and seen above, with the resolution of sub-problem 3, the organisational success strategies addressed the experienced success of women in general. Responses of both Muslim women and non-Muslim women revealed positive and significant correlations in respect of the strategies and their career success. As such, the conclusion was drawn that organisations that demonstrate commitment to the empowerment and development of their employees, influence the career success of their employees.

Sub-Problem 8: Is there a relationship between strategies used to promote the career success of women and the career success experienced by women in general, and Muslim women in particular?

This sub-problem was addressed empirically by means of an online survey aimed at Muslim women, non-Muslim women and men across industry with the aim of identifying the strategies used to promote the career success of women and Muslim women in the South African workplace.

In both respects, relationships between organisational success strategies and the success experienced by both Muslim women and non-Muslim women were established. It was found that with both cohorts, a positive moderate relationship existed between organisational success strategies and experienced success. It should be noted that the significance was greater within the non-Muslim cohort.

Sub-problem 9: Is there a relationship between selected biographical data such as ethnicity, gender, marital status and experience of integration in the workplace and perceived career success of women, and Muslim women in particular?

This sub-problem was addressed empirically by means of an online survey aimed at Muslim women, non-Muslim women and men across industry with the aim of establishing whether a relationship existed between selected biographical data, experiences of integration in the workplace and perceived career success of women, and Muslim women. In addition, ANOVA was used to statistically determine whether significant relationships existed between these factors, and the post hoc test (Tukey HSD) was used to determine where the differences resided, and descriptive statistics indicated the nature of the differences.

Relationships were evident between certain biographical variables and the factors influencing the experienced success of women, including Muslim women. These included Ethnicity and Social Factors (SF), Age and Internal Factors (IF), Religion and Internal Factors (IF) and Social Factors (SF), Marital Status and Social Factors (SF) and Number of Children and Social Factors (SF). For example, the Coloured cohort scored lower than the White cohort on Social Factors, and respondents 55 years and older scored lower on Social Factors than the other groups. However, the focus of this study was on gender and as can be seen from the above, gender showed no significance. This is a significant finding as it showed that no differences were evident in the responses between men and women. Women and men respondents had similar views about the factors influencing the career success of women, providing extra validity to the results of the study.

8.4 ACCEPTANCE/REJECTION OF HYPOTHESES

The following hypotheses were developed based on the purpose, main and sub-problems, objectives and literature of the study.

H0: The self-perception of women does not influence their level of perceived career success in an organisation.

H₁: The self-perception of women influences their level of perceived career success in an organisation.

Null hypothesis rejected.

It was found that internal factors which include how one sees themself influenced their experienced success within their careers. Scores for both cohorts showed the level of significance for internal factors and experienced career success. For this reason, the ***alternate hypothesis is accepted.***

H₀: The self-perception of Muslim women does not influence their level of perceived career success in the workplace.

H₂: The self-perception of Muslim women influences their level of perceived career success in the workplace.

Null hypothesis rejected.

As mentioned above, specifically for Muslim women, it was found that Internal Factors (IF) correlated the highest with the experienced career success of Muslim women. For this reason, the ***alternate hypothesis is accepted.*** The self-perception of Muslim women influenced their level of perceived career success in the workplace.

H₀: There is no relationship between social support and the perceived career success of women in the workplace.

H₃: There is a relationship between social support and the perceived career success of women in the workplace.

Null hypothesis accepted.

Interestingly, no relationship was found for both cohorts of women, between social factors and the experienced career success. On this basis, the ***alternate hypothesis is rejected.*** There is a relationship between social support and the perceived career success of women in the workplace.

H₀: There is no relationship between social support and the perceived career success of Muslim women in the workplace.

H4: There is a relationship between social support and the perceived career success of Muslim women in the workplace.

Null hypothesis accepted.

As previously mentioned above, no significant relationship was found between social factors and success for Muslim women. On this basis, the ***alternate hypothesis is rejected.***

H0: There is no relationship between family support and the perceived career success of women.

H5: There is a relationship between family support and the perceived career success of women.

Null hypothesis accepted.

Based on the findings of this study, no relationship was evident between family factors and experienced career success for both cohorts of women. On this basis, the ***alternate hypothesis is rejected.***

H0: There is no relationship between family support and the perceived career success of Muslim women

H6: There is a relationship between family support and the perceived career success of Muslim women.

Null hypothesis accepted.

As mentioned above, and contrary to the literature, no significant relationships were found between family factors and the experienced success of Muslim women. On this basis, the ***alternate hypothesis is rejected.***

H0: There is no relationship between organisational support and resources and the perceived career success of women in the workplace.

H7: There is a relationship between organisational support and resources and the perceived career success of women in the workplace.

Null hypothesis rejected.

In respect of organisational factors, it was found that for both cohorts, a relationship existed between organisational factors and the experienced career success of women. For this reason, the ***alternate hypothesis is accepted.***

H_0: There is no relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.
H_8: There is a relationship between organisational support and resources and the perceived career success of Muslim women in the workplace.
Null hypothesis rejected.

A positive relationship existed between organisational factors and the experienced success of Muslim women. Furthermore, it was found that in the Muslim women cohort, the relationship between these variables were the highest. For this reason, the ***alternate hypothesis is accepted.***

H_0: There is no difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.
H_9: There is a difference in the responses of Muslim and non-Muslim women in relation to the factors contributing to perceived career success.
Null hypothesis rejected.

Differences in the responses between Muslim women and non-Muslim women in respect of marital status and social factors and number of children and social factors were noted. Additionally, differences were found between the factors and its influence on the experienced success of women, including Muslim women. For this reason, the ***alternate hypothesis is accepted.***

H_0: There is no relationship between ethnicity and career success factors.
H_{10}: There is a relationship between ethnicity and career success factors.
Null hypothesis rejected.

Differences were found between ethnicity and social factors. This was, on further investigation, found between the Coloured and White cohorts. For this reason, the ***alternate hypothesis is accepted.***

H₀: There is no relationship between gender and career success factors.

H₁₁: There is a relationship between gender and career success factors.

Null hypothesis accepted.

With analysis, it was found that no relationship existed between any of the factors and gender, contrary to other studies and the perceptions held of men and women. On this basis, the ***alternate hypothesis is rejected.***

H₀: Women who experience integration in the workplace do not experience career success.

H₁₂: Women who experience integration in the workplace are more likely to experience career success.

Null hypothesis rejected.

It is clear, based on the findings of both the qualitative and quantitative results, that the more importance is placed on interventions such as inclusion, gender balance and supportive environments, the more likely women will experience success. For this reason, the ***alternate hypothesis is accepted.***

H₀: There is no relationship between marital status and career success.

H₁₃: There is a relationship between marital status and career success.

Null hypothesis accepted.

No direct relationship existed between marital status and career success. On this basis, the ***alternate hypothesis is rejected.***

The next section presents the adapted conceptual model from Figure 1.1, first presented in Chapter one, based on the findings of this study.

8.5   ADAPTED MODEL: PROMOTING THE EXPERIENCED CAREER SUCCESS OF MUSLIM WOMEN

In Chapter one, Figure 1.1 presented the conceptual model of this study. This model conceptualised the factors influencing the experienced success of women, including

Muslim women. Initially, the factors identified were internal factors, external factors which included social, family and organisational as well as organisational strategies.
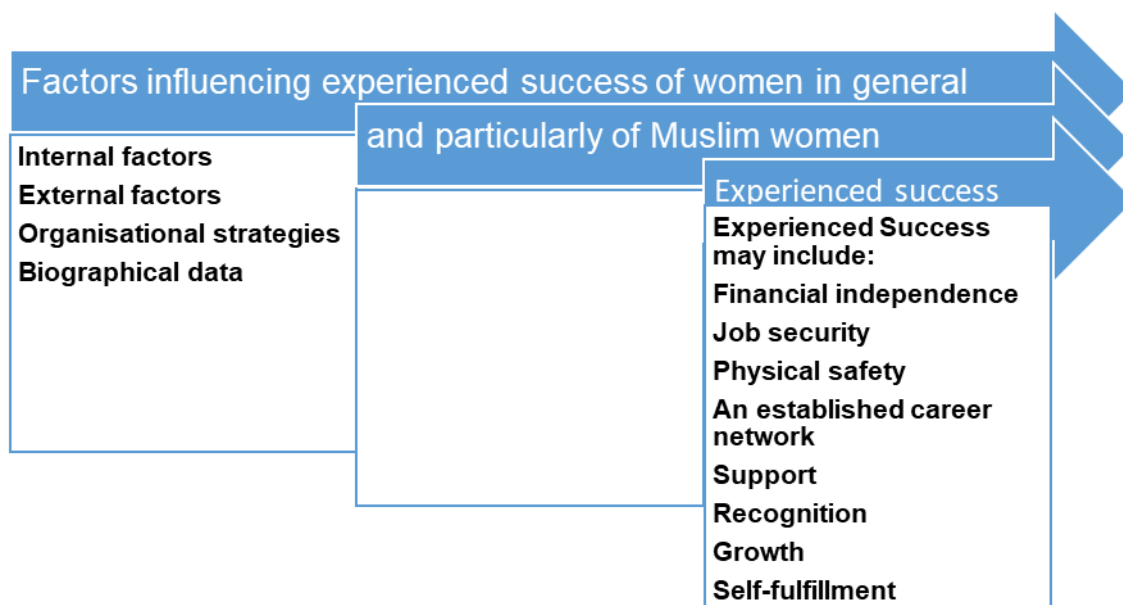
As a result of the key findings in this study, the conceptual model was revisited and adapted. It was found that, external factors as a unit, does not influence the experienced success of Muslim women. However, when broken down into family, social and organisational factors as per the EFA, differences were noted. Social and family factors does not influence the experienced success of Muslim women and was therefore omitted from the revised model. Figure 8.1 presents the adapted model. The model provides an outline of the factors influencing the experienced career success of Muslim women and includes the organisational strategies that need to be in place to promote the experienced success of Muslim women.

The key findings of this study show that the experienced success of Muslim women, stem from their belief in themselves as well as the commitment from the organisation in enhancing the lives of Muslim women through the importance placed on various career-related interventions. Moreover, being made aware of and exposed to these interventions, directly influences their level of experienced success.

Various authors (Smith et al., 2021; Tyler et al., 2020; Rijal & Wasti, 2018; Bergh, 2017; Osemeke & Adegboyega, 2017; Doubell & Struwig, 2014; Quader, 2012; Agarwal, 2009; Punnet et al., 2007) theorized that internal factors such as confidence,

need for achievement, hard work, passion, accountability, personality, agency, attitude, experience, feelings of satisfaction, self-efficacy and locus of control all contribute to an individual's level of experienced success in the work context. The findings of this study showed a positive moderate relationship between these internal factors and the overall experienced success of Muslim women. Further to this, the literature on successful Muslim women and the qualitative responses indicated that hard work, determination, self-motivation and drive, work ethic and passion were key drivers of their success.

From the above, it can be assumed that the more motivated Muslim women are to achieve success in their careers, the more successful they will become.

Organisational factors, however, referred to the level of importance placed on various career-related interventions by the organisation. This implied that the culture, environment, support from supervisors and colleagues, opportunities, inclusivity and gender balance initiatives all contributed towards the success of women, and according to this study, mostly to Muslim women. Authors (Chinomona et al., 2016; Johns, 2013; Yu, 2011; Knorr, 2005; Aycan, 2004; Culpan & Wright, 2002; Schmidt & Duenas, 2002; van Vianen & Fischer, 2002; Bajdo & Dickson, 2001) posited that organisational support, culture and commitment from top management improved the experienced success of women. As was demonstrated in the correlation analysis, the relationship was strongest between these factors and the experienced success of Muslim women as compared to men and other women from different religions.

It can therefore be assumed that if top management supports and places importance on the career advancement of Muslim women and provides a supportive environment of inclusivity, fairness and equality then the experienced success of Muslim women will increase. This is significant for the reason that as much as the strategies directly impact the experienced success of Muslim women, greater emphasis is placed on top management to commit to their career development and provide the space to flourish.
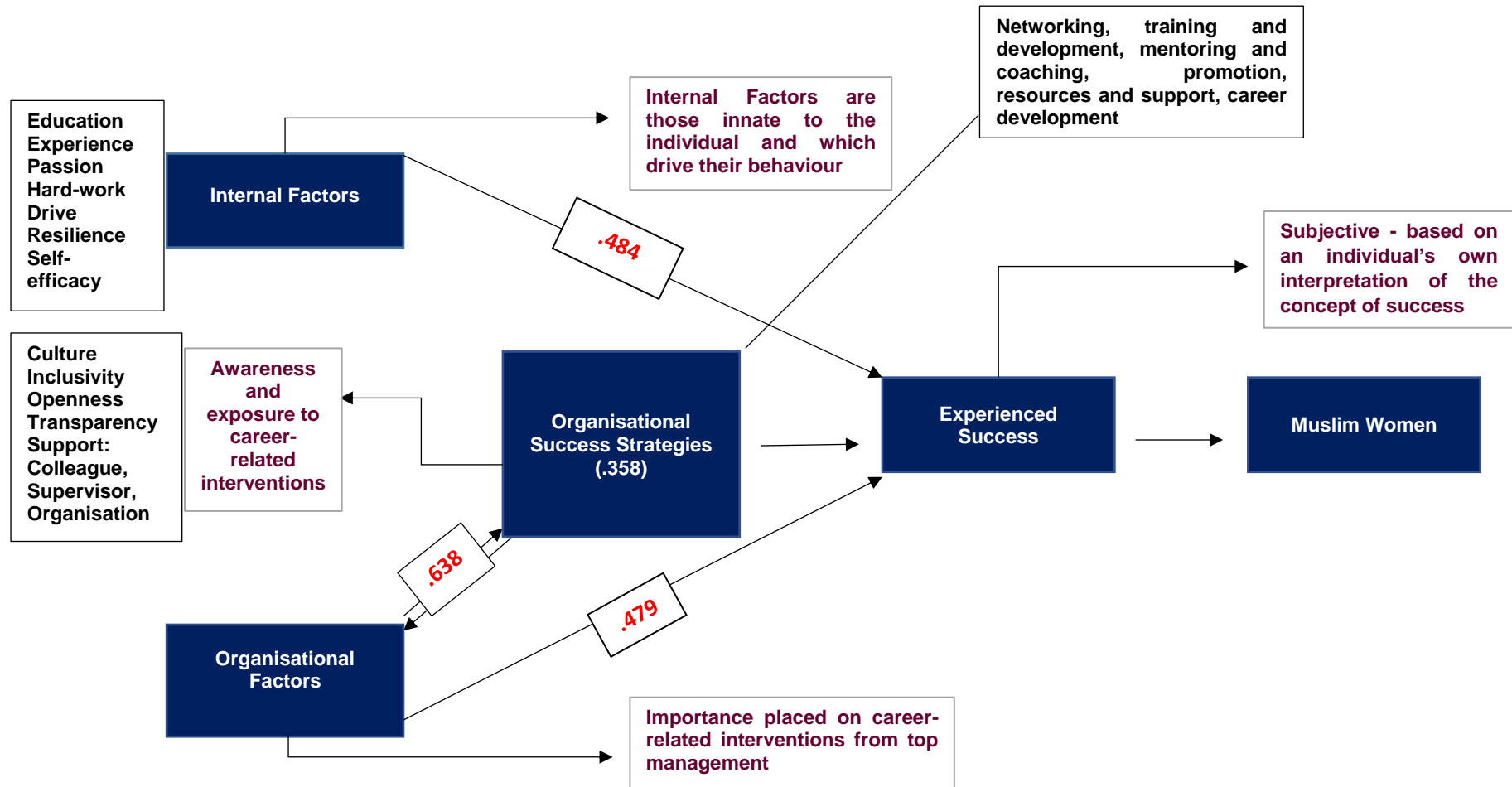
Organisational success strategies include a variety of interventions currently in place to advance the careers of women. Empirically, this was tested by focusing on the awareness of these interventions and the exposure to the identified interventions. A

direct positive correlation was found between knowing about the interventions an organisation has to offer, being exposed to these interventions and the experienced success of Muslim women.

Based on the above, three aspects are obvious. Firstly, Muslim women need to have the innate drive, passion and work ethic to achieve their personal and professional goals, which can contribute to their experience of success. These factors are internal and therefore reside within these women. The second aspect mentions the need of organisations to commit to the advancement of Muslim women, which has implications for the culture of the organisation. As such, the culture needs to be supportive, open, transparent, gender neutral and inclusive to allow Muslim women to fully integrate into the various spaces within their organisations to achieve success. The last aspect details that it is not enough to have interventions in place, as many respondents indicated *career advancement of women, are perceived to be paper or number exercises*, which implies that on paper, it looks good, but in reality, nothing comes of it. Awareness of what is available and exposure to these interventions are important to promote the success experienced by Muslim women. Figure 8.1 presents the model.

Figure 8.1: Adapted Model - Promoting the experienced career success of Muslim women in the South African context

Education
Experience
Passion
Hard-work
Drive
Resilience
Self-efficacy

Internal Factors

Internal Factors are those innate to the individual and which drive their behaviour

Networking, training and development, mentoring and coaching, promotion, resources and support, career development

Culture
Inclusivity
Openness
Transparency
Support:
Colleague,
Supervisor,
Organisation

Awareness and exposure to career-related interventions

Organisational Success Strategies (.358)

.484

.638

.479

Organisational Factors

Importance placed on career-related interventions from top management

Experienced Success

Subjective - based on an individual's own interpretation of the concept of success

Muslim Women

8.6 CHALLENGES EXPERIENCED IN THIS STUDY

Conducting any type of research can have potential challenges. The challenges experienced in this study as well as how these challenges were mitigated, are discussed below. Furthermore, the challenges give rise to possible future research and these are discussed under the section entitled future research.

Various challenges, related to the topic selected for this study, arose in various spaces from the inception of this study. This was, according to the researcher, largely due to a lack of knowledge of Muslim women and the biases held towards Muslim women. The researcher overcame this challenge by defending the topic, proposal and study at large, and consulted existing literature which included seminal sources on the religion of Islam and the status of Muslim women.

In relation to the online survey, data collection was slow and as such the link was kept open for an extended period. To increase the number of respondents and mitigate this challenge, the researcher, in consultation with the supervisor, reached out using different social media platforms and professional networks. This included support from professional networks in sharing the link to the survey as well as placing the link on Facebook, LinkedIn, Business Women's Association, South African Board for People Practices and WhatsApp. The numbers increased threefold, and the minimum number of respondents was reached and exceeded, thus allowing the continuation of the study.

One of the most important challenges faced, was the paucity of research related to Muslim women and career success, especially within the South African context. The majority of research focused on the hijab (headscarf) or entrepreneurial success of Muslim women in other countries. The researcher, as far as possible, used and adapted various existing literature sources related to women in general in order to accommodate a study on Muslim women.

The next sections focus on possible future research opportunities and recommendations for further study.

8.7 FUTURE RESEARCH

Few limitations existed in this study. This study was limited to women and Muslim women, in the South African context. It would be valuable to conduct a study of this nature on an international level including first world and developing countries. Valuable insights and comparisons could be gained from such a study, which could have practical implications for the career advancement of Muslim women globally.

This study revealed that no significant differences were found between gender, the factors influencing success and experienced success in the South African context. Future research could involve a higher percentage of males participating in the study to provide a true reflection of the results on an international scale. This will provide insight into whether the same applies to other countries.

Due to the rich data collected from the qualitative responses, a further study focusing on this type of data and a larger pool of respondents globally, could reveal additional factors impacting the career success of women, including Muslim women.

Additionally, it would be interesting to conduct a longitudinal study of this nature to note the experiences of Muslim women from the time they start their careers to when they reach their five-year and ten-year milestones of their career trajectories.

The next section focuses on the recommendations and practical implications of this study based on the quantitative and qualitative responses.

8.8 RECOMMENDATIONS

Chapters one and five described the objectives of this study. These included:
- Providing a critical analysis of Islam including the status of Muslim women as defined by Islamic philosophy.
- Exploring how gender differences are explained in personality theory and cross-cultural studies.

- Exploring the general influence of culture and personality on the behaviour of women.

- Identifying factors influencing the experienced success of women, including Muslim women.

- Identifying the current strategies used by organisations to develop the career success of women, including Muslim women.

- Determining the relationship between selected biographical variables and perceived integration in the workplace, and experienced career success of women, and particularly Muslim women.

- Determining the relationship between strategies used by organisations and the experienced success of women, including Muslim women.

- Proposing recommendations based on the key findings of this study.

Based on the above and considering the theoretical framework of this study, recommendations are made to increase the participation and experienced career success of Muslim women. This study found that various factors influenced the experienced success of Muslim women, so therefore recommendations are grouped into two parts: the individual and the organisation.

Individual Factors

- Motivation

Based on the literature underpinnings of this study, the responses and the analysis, it is clear that the level of motivation of Muslim women, directly influenced their level of experienced success. On this basis, a need to cultivate intrinsic motivation is crucial to their success. The reliance on extrinsic motivators can be damaging to one's belief in themselves and their capability. It is known that when one is intrinsically motivated, more feelings of satisfaction, contentment and progress are evident. This in turn provides a sense of achievement which has the ability to build confidence and competence.

Moreover, this can be done by reflecting on current motivations and establishing reasons as to why the goals are important. In relation to these goals, it is suggested to seek out goals that have some meaning or value to the individual. In order to further

foster intrinsic motivation, an individual needs to be passionate and wanting to make an impact on the greater good, be it towards others or their environment and this is shown to increase feelings of satisfaction and thus motivation, leading to success.

It was evident in both the quantitative and qualitative analysis that these factors influenced the level of success experienced by individuals, including Muslim women, where it was indicated that they are self-motivated and determined to succeed, and that *helping others* and *helping others progress in their careers* show that they perceive themselves as successful.

- Education, Learning and Development

The majority of the respondents indicated that they are successful based on merit. This means they have the necessary education, skills, competence and experience to fulfil their work commitments. That said, it is important for Muslim women to seek out existing opportunities that enable them to increase their knowledge and skills' base which all allow for movement within their careers.

Additionally, more Muslim women are becoming aware of their rights, duties and responsibilities which enable them to succeed. This should however be taught from a young age and should not be based on the manipulated interpretation provided by many. Learning, relearning and unlearning on a personal and professional level are therefore crucial to the success of Muslim women, currently and in the future.

- Ownership

It has been a case of conflicting views regarding taking ownership and some form of accountability for one's career. Those individuals who consider themselves to be successful, attribute this to the fact that they are able to develop and manage their own careers. This accountability allows individuals to not only seek out opportunities that will enhance their careers, but also provides them with a toolkit to overcome barriers to their success.

Once more, this study revealed that those who perceived themselves as successful, strongly agreed that they have the ability to develop and manage their careers. These

individuals indicated that they were constantly seeking opportunities to improve in both their personal and professional lives.

Organisational Factors

- **Organisational Culture**

Organisational culture has been a construct researched for many years. This study showed that the culture of an organisation influenced how the employees behaved towards each other, gender balance and the advancement of women in general. Organisational culture as mentioned in this study, needs to walk the talk, be one of openness and transparency, be inclusive of all irrespective of religion, gender or ethnicity, and provide an environment that supports growth and development.

Unfortunately, some of the words used to describe the organisational culture included *toxic, discriminatory, patriarchy, pathetic, unjust and archaic*. These terms and the associated responses such as: *women are not given a voice; we often hear that women are too emotional and therefore cannot lead a team; theoretically diverse and inclusive, but practically imbalanced; tolerant to be politically correct,* all show that these environments do not support the development of everyone and will have an impact on the level of success experienced by the individuals employed at these organisations. The results say a lot about the stance of these organisations towards the career advancement of women. For these reasons, changes to organisational culture are needed to allow for the improved integration of women, including Muslim women in the workplace.

- Resources and Support

It has been reported that having adequate resources and support promotes the success of women in general. This study revealed that top management commitment, support of career-advancement interventions and the integration of Muslim women into the workplace has a direct impact on the experienced success of Muslim women.

Based on the qualitative results, it was found that time management, limited opportunities for growth, work-life balance, increased workload, demanding work and

lack of support and resources, all contribute towards the challenges faced by women, including Muslim women.

If Muslim women are provided with adequate support in the form of a career coach as well as access to personal and career counselling, this will increase their ability and provide them with a toolkit of skills to actively mitigate some of the career and personal challenges they currently experience. This could result in the cultivation of intrinsic motivation, thus leading to an increase in the level of success they experience.

This therefore implies that organisations require adequate infrastructure and resources to allow Muslim women to flourish. Moreover, having a supportive supervisor and supportive colleagues, opportunities and the perception of fairness and equality will positively influence the level of success experienced by Muslim women.

- Interventions

As previously mentioned, various interventions exist to enhance the careers of women, including Muslim women. These were highlighted in chapters four, six, seven and eight.

The reason for placing it in this section, is that many of the respondents in the qualitative responses indicated that on paper, the interventions to enhance the career development of women looked good, but in practice it was non-existent. Many referred to these as paper or number exercises and no real intention or commitment was given to the career advancement of women at their respective organisations. Gender integration within organisations is therefore crucial for success.

That said, it is not enough to have these interventions in place as the advancement of women needs to be driven and women, Muslim women, should be exposed to what is available, thus providing them with the skills, competence and confidence to develop, manage and succeed in their careers.

The next section provides the contribution of this study.

8.9   CONTRIBUTION OF THE STUDY

The main aim and contribution of this study sought to determine the factors most impactful on the experienced career success of women. Additionally, and based on the identified factors, a model was developed to enhance the experienced career success of Muslim women. The model as such, provides a guideline for both Muslim women and South African organisations as the findings suggested that the factors impacting on the experienced success of Muslim women are both internal and external. Thus, the model focuses on the individual and on the organisation. Therefore, a need to cultivate intrinsic motivation lies within the individual and the organisation, through their commitment to the advancement of Muslim women and providing the necessary strategies will result in the experienced success of Muslim women.

8.10 CONCLUDING REMARKS

Globally, women face various personal and professional challenges in the workplace. These include a lack of advancement and developmental opportunities, inclusivity and empowerment initiatives. Over and above these challenges, Muslim women often face religious discrimination, prejudice and biases.

Media adds to the perception of how these women are viewed as they are often portrayed as oppressed, submissive, weak and uneducated. Moreover, this is based on misconceptions regarding the religion of Islam and how these women are supposedly treated.

This study was comprised of quantitative and qualitative analysis which provided rich data regarding the factors influencing the experienced career success of women, including Muslim women, the current strategies used to develop the career success of women, including Muslim women and the perceptions surrounding Muslim women.

It was the intention to develop a better understanding of Islam and the status of Muslim women through this study. More importantly, practical recommendations were highlighted that could be used to advance the active participation and career

development of Muslim women and to promote inclusivity, cultural diversity and equality in the South African workplace.

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APPENDIX A: ETHICS APPROVAL

NELSON MANDELA

UNIVERSITY

PO Box 77000, Nelson Mandela University, Port Elizabeth, 6031, South Africa mandela.ac.za

Chairperson: Faculty Research Ethics Committee (Human)
Tel: +27 (0)41 504 2906

Ref: [H21-BES-BUS-066] / Approval]

2 August 2021

Prof M Mey
Department: Human Resource Management

Dear Prof Mey,

TITLE OF STUDY: WOMEN AT WORK: A MUSLIM PERSPECTIVE (PHD) (H21-BES-HRM-066)

PRP: Prof M Mey
PI: N Agherdien

Your above-entitled application served at the *Faculty Ethics Committee of the Faculty of Business and Economic Science,* (*9 June 2021)* for approval. The study is classified as a negligible/low risk study. The ethics clearance reference number is **H21-BES-HRM-066** and approval is subject to the following conditions:

1. The immediate completion and return of the attached acknowledgement to Lindie@mandela.ac.za, the date of receipt of such returned acknowledgement determining the final date of approval for the study where after data collection may commence.

2. Approval for data collection is for 1 calendar year from date of receipt of above mentioned acknowledgement.

3. The submission of an annual progress report by the PRP on the data collection activities of the study (form RECH-004 to be made available shortly on Research Ethics Committee (Human) portal) by 15 December this year for studies approved/extended in the period October of the previous year up to and including September of this year, or 15 December next year for studies approved/extended after September this year.

4. In the event of a requirement to extend the period of data collection (i.e. for a period in excess of 1 calendar year from date of approval), completion of an extension request

is required (form RECH-005 to be made available shortly on Research Ethics Committee (Human) portal)

5. In the event of any changes made to the study (excluding extension of the study), completion of an amendments form is required (form RECH-006 to be made available shortly on Research Ethics Committee (Human) portal).

6. In the event of any changes made to the study (excluding extension of the study), RECH will have to approve such amendments and completion of an amendments form is required PRIOR to implementation (form RECH-006 available on Research Ethics Committee (Human) portal).

7. Immediate submission (and possible discontinuation of the study in the case of serious events) of the relevant report to RECH (form RECH-007 to be made available shortly on Research Ethics Committee (Human) portal) in the event of any unanticipated problems, serious incidents or adverse events observed during the course of the study.

8. Immediate submission of a Study Termination Report to RECH (form RECH-008 to be made available shortly on Research Ethics Committee (Human) portal) upon unexpected closure/termination of study.

9. Immediate submission of a Study Exception Report of RECH (form RECH-009 to be made available shortly on Research Ethics Committee (Human) portal) in the event of any study deviations, violations and/or exceptions.

10. Acknowledgement that the study could be subjected to passive and/or active monitoring without prior notice at the discretion of Research Ethics Committee (Human)

Please quote the ethics clearance reference number in all correspondence and enquiries related to the study. For speedy processing of email queries (to be directed to Lindie@mandela.ac.za), it is recommended that the ethics clearance reference number together with an indication of the query appear in the subject line of the email.

We wish you well with the study.

Yours sincerely

Prof S Mago

Cc: Department of Research Capacity Development
Faculty Research Co-ordinator: Lindie van Rensburg

ACKNOWLEDGEMENT OF CONDITIONS FOR ETHICS APPROVAL

I, **Prof M Mey** (PRP) of the study **WOMEN AT WORK: A MUSLIM PERSPECTIVE (PHD) (H21-BES-HRM-066)**do hereby agree to the following approval conditions:

1. The submission of an annual progress report by myself on the data collection activities of the study by 15 December this year for studies approved in the period October of the previous year up to and including September of this year, or 15 December next year for studies approved after September this year. It is noted that there will be no call for the submission thereof. The onus for submission of the annual report by the stipulated date rests on myself.

2. Submission of the relevant request to Faculty RECH in the event of any amendments to the study for approval by Faculty RECH prior to any partial or full implementation thereof.

3. Submission of the relevant request to Faculty RECH in the event of any extension to the study for approval by Faculty RECH prior to the implementation thereof.

4. Immediate submission of the relevant report to Faculty RECH in the event of any unanticipated problems, serious incidents or adverse events.

5. Immediate discontinuation of the study in the event of any serious unanticipated problems, serious incidents or serious adverse events.

6. Immediate submission of the relevant report to Faculty RECH in the event of the unexpected closure/discontinuation of the study (for example, de-registration of the PI).

7. Immediate submission of the relevant report to Faculty RECH in the event of study deviations, violations and/or exceptions.

8. Acknowledgement that the study could be subjected to passive and/or active monitoring without prior notice at the discretion of Faculty RECH.

Signed: _____ Date: _____

2020

Dear Respondent

TITLE OF RESEARCH PROJECT: WOMEN AT WORK: A MUSLIM PERSPECTIVE

I am currently undertaking a doctoral degree in Human Resource Management. The main purpose is to identify whether Muslim women experience additional challenges in the workplace due to their unique cultural backgrounds. Moreover, this study aims to identify the factors contributing to the perceived success of women, including Muslim women. Based on the main findings of this study, interventions will be proposed to promote gender balance, inclusivity and diversity for all women in the South African workplace.

To this end, I kindly request that you complete this survey. It will take no longer than 20 minutes of your time. Participation in this project is done on a voluntary basis and at your convenience. You may opt-out of participating in this study at any time. The results of this study will not affect you in any way which include both in your personal and/or professional capacity.

This survey is anonymous, no identifying information such as name, identity number, personnel number will be asked of you. This implies that the survey is confidential and will be reported on in a summarised version based on all responses. Furthermore, I would like to assure you that by participating in this survey, you will not be identified in this study or any publications resulting from this study.

Thank you for participating.

Yours Sincerely

_____   _____

Nuraan Agherdien   Prof Michelle Mey

Researcher email: Nuraan.Agherdien@mandela.ac.za   Researcher supervisor

APPENDIX C: ONLINE SURVEY

Women in the workplace: A Muslim Perspective

This survey forms the basis of a doctoral study with the purpose of identifying whether Muslim women experience additional challenges in the workplace due to their unique cultural backgrounds. Moreover, this study aims to identify the factors contributing to the perceived success of women, including Muslim women. The survey comprises of five sections namely:

SECTION A: Internal Factors

SECTION B: External Factors

SECTION C: Organisational Factors for career success

SECTION D: Success Indicators

SECTION E: Biographical Data

If you have any queries, please contact the researcher at Nuraan.Agherdien@mandela.ac.za. Once you have consented to this survey, click on start to begin.

By accepting this consent form, I certify that I agree to participate in this study and that the data may be used for future studies.

1. Yes
2. No

SECTION A: INTERNAL FACTORS

This section includes internal factors related to an individual's level of motivation.

Please indicate to what extent you agree with each of the statements below by clicking on the option that most applies to you. ONLY one answer is allowed per statement.

	Strongly Agree	Agree	Disagree	Strongly Disagree
I believe that I am responsible for my own decisions.	❏	❏	❏	❏
I am self-confident.	❏	❏	❏	❏
I tend to feel guilty when saying no.	❏	❏	❏	❏
I am the one everyone turns to for help.	❏	❏	❏	❏
I find it difficult to express my opinion, feelings and thoughts.	❏	❏	❏	❏
Receiving positive feedback is important to me.	❏	❏	❏	❏
I speak up when people don't respect the boundaries I have set.	❏	❏	❏	❏
My actions are the result of not wanting to be rejected by others.	❏	❏	❏	❏
I have clear goals related to my job.	❏	❏	❏	❏
I am happy when everyone else is happy.	❏	❏	❏	❏

In your own words, describe the motivators that drive you to achieve your goals.

SECTION B: EXTERNAL FACTORS

This section focuses on social, family and organisational factors related to an individual's motivation.

Social

Please indicate to what extent you agree with each of the statements below by clicking on the option that most applies to you. ONLY one answer is allowed per statement.

	Strongly Agree	Agree	Disagree	Strongly Disagree
I am committed to the religious teachings that apply to me.	❏	❏	❏	❏
I understand the status of women in my religion or culture.	❏	❏	❏	❏
Society determines the role of men and women in general.	❏	❏	❏	❏
Society determines the role of men and women in the workplace.	❏	❏	❏	❏
A wife should obey her husband, always.	❏	❏	❏	❏
My religion influences the way I think, feel and act.	❏	❏	❏	❏
The voices of women in society are important.	❏	❏	❏	❏

Discuss the role of women as set by your religion or culture.

Do your religious teachings influence your behaviour towards women? Please motivate.

Family

Please indicate to what extent you agree with each of the statements below by clicking on the option that most applies to you. ONLY one answer is allowed per statement.

	Strongly Agree	Agree	Disagree	Strongly Disagree
My family motivates me to achieve my best.	❏	❏	❏	❏
My family provides emotional support to me.	❏	❏	❏	❏
I am comfortable discussing work-related activities with my family.	❏	❏	❏	❏
My family fully supports my career.	❏	❏	❏	❏
My partner fully supports my career.	❏	❏	❏	❏
My family treats everyone the same, irrespective of gender.	❏	❏	❏	❏
My family support each other.	❏	❏	❏	❏
I am comfortable discussing personal problems with my family.	❏	❏	❏	❏
My family does not judge the decisions I make.	❏	❏	❏	❏

Organisation

Please indicate to what extent you agree with each of the statements below by clicking on the option that most applies to you. ONLY one answer is allowed per statement. At my organisation, the following is important…

	Strongly Agree	Agree	Disagree	Strongly Disagree
Networking opportunities.	❏	❏	❏	❏
Training and development.	❏	❏	❏	❏
Supervisor support.	❏	❏	❏	❏
Fairness and equality.	❏	❏	❏	❏
Resources, infrastructure and finance.	❏	❏	❏	❏
Religious freedom.	❏	❏	❏	❏
Mentoring.	❏	❏	❏	❏
Career advancement.	❏	❏	❏	❏
Colleague support.	❏	❏	❏	❏
Inclusivity.	❏	❏	❏	❏
Gender balance.	❏	❏	❏	❏
Supportive environment.	❏	❏	❏	❏

In your own words, your organisation's culture can be described as…

What in your opinion, is your organisation's stance on the career advancement of women?

SECTION C: ORGANISATIONAL STRATEGIES FOR THE CAREER SUCCESS OF WOMEN

on the extent to which various organisational strategies apply to you.

Please indicate yes or no to the statements below. ONLY one answer is allowed per statement. I am aware of the following interventions at my organisation.

	Yes	No
Networking opportunities.	❏	❏
Training and development.	❏	❏
Supervisor support.	❏	❏
Educational opportunities	❏	❏
Resources, infrastructure and finance.	❏	❏
Promotional opportunities.	❏	❏
Mentoring.	❏	❏
Career advancement opportunities.	❏	❏
Colleague support.	❏	❏
Gender balance initiatives.	❏	❏

Please indicate the extent to which you have been exposed to the following interventions. ONLY one answer is allowed per statement.

	Often	Rarely	Never
Networking opportunities.	❏	❏	❏
Training and development.	❏	❏	❏
Supervisor support.	❏	❏	❏
Educational opportunities	❏	❏	❏
Resources, infrastructure and finance.	❏	❏	❏
Promotional opportunities.	❏	❏	❏
Mentoring.	❏	❏	❏
Career advancement opportunities.	❏	❏	❏
Colleague support.	❏	❏	❏
Gender balance initiatives.	❏	❏	❏

SECTION D: SUCCESS INDICATORS

This section focuses on the predictors of career success.

Please indicate to what extent you agree with each of the statements below by clicking on the option that most applies to you. ONLY one answer is allowed per statement.

	Strongly Agree	Agree	Disagree	Strongly Disagree
I am confident in expressing my views in the job I occupy.	❏	❏	❏	❏
I have a high level of skill and expertise.	❏	❏	❏	❏
My job allows me to utilise my skills.	❏	❏	❏	❏
My work is central to my identity.	❏	❏	❏	❏
I am attached to my work.	❏	❏	❏	❏
I can manage my career.	❏	❏	❏	❏
I believe that I can mitigate any career-related barriers I may face.	❏	❏	❏	❏
I can develop my career.	❏	❏	❏	❏
My knowledge, skills and abilities are constantly developed.	❏	❏	❏	❏
I am engaged in my work.	❏	❏	❏	❏

Please complete the sentences: Success to me refers to …

My career success is important/not important to me because…

The career challenges I face include the following:

I am successful because….

At my organisation, people are considered successful if…

SECTION E: BIOGRAPHICAL DATA

Gender
1. Male
2. Female

Ethnicity
1. African
2. Coloured
3. Indian
4. White
5. Other

Age
1. 18-24
2. 25-34
3. 35-44
4. 45-54
5. 55-64
6. Above 64

Religion
1. Muslim
2. Christian
3. Hindu
4. Jewish
5. Other

Educational Level
1. Matric
2. Higher Certificate
3. Diploma
4. Degree
5. Honours

6. Masters

7. Doctorate

8. Other

Mother's level of education

1. Matric

2. Higher Certificate

3. Diploma

4. Degree

5. Honours

6. Masters

7. Doctorate

8. N/A

9. Other _____

Father's level of education

1. Matric

2. Higher Certificate

3. Diploma

4. Degree

5. Honours

6. Masters

7. Doctorate

8. N/A

9. Other _____

Profession

Marital status

    1. Single

    2. Married

    3. Divorced

    4. Widowed

    5. Other

Number of children

    1. 0

    2. 1

    3. 2

    4. 3

    5. 4

    6. 5

    7. 6

    8. 7

    9. 8

    10. 9

    11. 10

In your opinion, what are the defining characteristics of success?

Based on your definition of success, would you say that you are successful? Please motivate.

Thank you for participating in the survey!

APPENDIX D: EFA RESULTS

Independent Factors EFA 7 Factor Structure

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		
Bartlett's Test of Sphericity	Approx. Chi-Square	7204.84
	df	1653
	Sig.	0

Communalities		
	Initial	Extraction
I believe that I am responsible for my own decisions.	0.406	0.203
I am self-confident.	0.535	0.475
I tend to feel guilty when saying no.	0.463	0.293
I am the one everyone turns to for help.	0.366	0.156
I find it difficult to express my opinion, feelings and thoughts.	0.478	0.391
Receiving positive feedback is important to me.	0.413	0.179
I speak up when people don't respect the boundaries I have set.	0.562	0.345
My actions are the result of not wanting to be rejected by others.	0.506	0.364
I have clear goals related to my job.	0.504	0.39
I am happy when everyone else is happy.	0.396	0.254
I am committed to the religious teachings that apply to me.	0.671	0.725
I understand the status of women in my religion or culture.	0.579	0.462
Society determines the role of men and women in general.	0.736	0.29
Society determines the role of men and women in the workplace.	0.727	0.304
A wife should obey her husband, always.	0.395	0.247
My religion influences the way I think, feel and act.	0.568	0.469
The voices of women in society are important.	0.349	0.131
My family motivates me to achieve my best.	0.652	0.477
My family provides emotional support to me.	0.741	0.648
I am comfortable discussing work-related activities with my family.	0.702	0.519
My family fully supports my career.	0.759	0.624
My partner fully supports my career.	0.66	0.458
My family treats everyone the same, irrespective of gender.	0.599	0.429
My family support each other.	0.741	0.67
I am comfortable discussing personal problems with my family.	0.682	0.527
My family does not judge the decisions I make.	0.674	0.5
Networking opportunities.	0.637	0.48

Training and development.	0.638	0.439
Supervisor support.	0.724	0.571
Fairness and equality.	0.775	0.741
Resources, infrastructure and finance.	0.703	0.573
Religious freedom.	0.642	0.425
Mentoring.	0.729	0.623
Career advancement.	0.791	0.728
Colleague Support.	0.783	0.676
Inclusivity.	0.776	0.718
Gender Balance.	0.717	0.512
Supportive Environment.	0.808	0.733
Networking opportunities.	0.717	0.516
Training and development.	0.584	0.274
Supervisor Support.	0.65	0.442
Educational opportunities	0.609	0.373
Resources, infrastructure and finance.	0.663	0.406
Promotional opportunities.	0.618	0.453
Mentoring.	0.664	0.46
Career advancement opportunities.	0.644	0.489
Colleague Support.	0.701	0.527
Gender Balance Initiatives	0.649	0.314
Networking opportunities.	0.692	0.451
Training and development.	0.603	0.359
Supervisor Support.	0.738	0.476
Educational opportunities	0.676	0.464
Resources, infrastructure and finance.	0.697	0.496
Promotional opportunities.	0.707	0.501
Mentoring.	0.751	0.521
Career advancement opportunities.	0.745	0.536
Colleague Support.	0.735	0.63
Gender Balance Initiatives.	0.723	0.42

Extraction Method: Principal Axis Factoring.

Total Variance Explained						
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	12.626	21.769	21.769	12.159	20.963	20.963	9.526
2	5.102	8.797	30.566	4.618	7.963	28.926	8.385
3	3.761	6.484	37.051	3.308	5.704	34.63	5.9
4	2.869	4.947	41.997	2.255	3.888	38.518	7.345
5	2.184	3.765	45.762	1.652	2.848	41.366	2.63

Total Variance Explained						
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
6	2.042	3.521	49.283	1.461	2.518	43.884	3.704
7	1.951	3.364	52.647	1.408	2.428	46.312	2.533
8	1.752	3.02	55.667				
9	1.607	2.77	58.437				
10	1.361	2.347	60.785				
11	1.3	2.241	63.026				
12	1.241	2.139	65.165				
13	1.147	1.977	67.142				
14	1.13	1.949	69.091				
15	0.986	1.7	70.791				
16	0.936	1.614	72.405				
17	0.909	1.568	73.973				
18	0.854	1.473	75.446				
19	0.821	1.416	76.862				
20	0.739	1.274	78.136				
21	0.716	1.235	79.371				
22	0.685	1.181	80.552				
23	0.658	1.135	81.687				
24	0.616	1.063	82.75				
25	0.605	1.043	83.793				
26	0.574	0.989	84.782				
27	0.556	0.959	85.741				
28	0.524	0.903	86.644				
29	0.518	0.892	87.536				
30	0.48	0.828	88.364				
31	0.448	0.772	89.136				
32	0.442	0.762	89.898				
33	0.411	0.708	90.606				
34	0.383	0.661	91.267				
35	0.363	0.626	91.892				
36	0.352	0.608	92.5				
37	0.342	0.59	93.09				
38	0.307	0.53	93.62				
39	0.303	0.523	94.143				
40	0.289	0.498	94.641				
41	0.263	0.454	95.095				
42	0.252	0.435	95.531				
43	0.241	0.415	95.945				
44	0.223	0.385	96.33				

Total Variance Explained						
	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
45	0.218	0.377	96.707				
46	0.216	0.373	97.08				
47	0.199	0.344	97.424				
48	0.191	0.329	97.753				
49	0.168	0.29	98.043				
50	0.166	0.287	98.329				
51	0.163	0.28	98.61				
52	0.148	0.254	98.864				
53	0.135	0.233	99.097				
54	0.126	0.218	99.315				
55	0.114	0.197	99.512				
56	0.102	0.176	99.688				
57	0.1	0.172	99.861				
58	0.081	0.139	100				

Extraction Method: Principal Axis Factoring.

a When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

Pattern Matrix							
	Factor						
	1	2	3	4	5	6	7
I believe that I am responsible for my own decisions.						0.42	
I am self-confident.						0.551	
I tend to feel guilty when saying no.					0.437		
I am the one everyone turns to for help.							
I find it difficult to express my opinion, feelings and thoughts.					0.471		
Receiving positive feedback is important to me.							
I speak up when people don't respect the boundaries I have set.						0.487	
My actions are the result of not wanting to be rejected by others.					0.47		

Pattern Matrix							
	Factor						
	1	2	3	4	5	6	7
I have clear goals related to my job.						0.631	
I am happy when everyone else is happy.					0.488		
I am committed to the religious teachings that apply to me.							0.86
I understand the status of women in my religion or culture.							0.657
Society determines the role of men and women in general.					0.516		
Society determines the role of men and women in the workplace.					0.503		
A wife should obey her husband, always.							
My religion influences the way I think, feel and act.							0.651
The voices of women in society are important.							
My family motivates me to achieve my best.			0.635				
My family provides emotional support to me.			0.767				
I am comfortable discussing work-related activities with my family.			0.724				
My family fully supports my career.			0.781				
My partner fully supports my career.			0.635				
My family treats everyone the same, irrespective of gender.			0.648				
My family support each other.			0.812				
I am comfortable discussing personal problems with my family.			0.686				
My family does not judge the decisions I make.			0.678				
Networking opportunities.	0.516						
Training and development.	0.634						
Supervisor Support.	0.704						
Fairness and equality.	0.847						
Resources, infrastructure and finance.	0.76						

Pattern Matrix							
	Factor						
	1	2	3	4	5	6	7
Religious freedom.	0.604						
Mentoring.	0.713						
Career advancement.	0.828						
Colleague Support.	0.694						
Inclusivity.	0.781						
Gender Balance.	0.746						
Supportive Environment.	0.858						
Networking opportunities.		0.467					
Training and development.							
Supervisor Support.				0.61			
Educational opportunities		0.604					
Resources, infrastructure and finance.		0.617					
Promotional opportunities.		0.744					
Mentoring.				0.424			
Career advancement opportunities.		0.658					
Colleague Support.				0.682			
Gender Balance Initiatives							
Networking opportunities.		0.501					
Training and development.		0.463					
Supervisor Support.				0.535			
Educational opportunities		0.646					
Resources, infrastructure and finance.		0.542					
Promotional opportunities.		0.613					
Mentoring.				0.509			
Career advancement opportunities.		0.577					
Colleague Support.				0.723			
Gender Balance Initiatives.				0.456			

Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization.
a Rotation converged in 8 iterations.

Independent Factors EFA 6 Factor Structure

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.825
Bartlett's Test of Sphericity	Approx. Chi-Square	7204.84
	df	1653
	Sig.	0

Communalities		
	Initial	Extraction
I believe that I am responsible for my own decisions.	0.406	0.192
I am self-confident.	0.535	0.469
I tend to feel guilty when saying no.	0.463	0.272
I am the one everyone turns to for help.	0.366	0.11
I find it difficult to express my opinion, feelings and thoughts.	0.478	0.395
Receiving positive feedback is important to me.	0.413	0.183
I speak up when people don't respect the boundaries I have set.	0.562	0.327
My actions are the result of not wanting to be rejected by others.	0.506	0.358
I have clear goals related to my job.	0.504	0.401
I am happy when everyone else is happy.	0.396	0.215
I am committed to the religious teachings that apply to me.	0.671	0.725
I understand the status of women in my religion or culture.	0.579	0.466
Society determines the role of men and women in general.	0.736	0.242
Society determines the role of men and women in the workplace.	0.727	0.285
A wife should obey her husband, always.	0.395	0.22
My religion influences the way I think, feel and act.	0.568	0.454
The voices of women in society are important.	0.349	0.126
My family motivates me to achieve my best.	0.652	0.436
My family provides emotional support to me.	0.741	0.647
I am comfortable discussing work-related activities with my family.	0.702	0.518
My family fully supports my career.	0.759	0.623
My partner fully supports my career.	0.66	0.429
My family treats everyone the same, irrespective of gender.	0.599	0.428
My family support each other.	0.741	0.67
I am comfortable discussing personal problems with my family.	0.682	0.527
My family does not judge the decisions I make.	0.674	0.501
Networking opportunities.	0.637	0.413
Training and development.	0.638	0.423
Supervisor Support.	0.724	0.567
Fairness and equality.	0.775	0.746

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Resources, infrastructure and finance.	0.703	0.533
Religious freedom.	0.642	0.423
Mentoring.	0.729	0.624
Career advancement.	0.791	0.704
Colleague Support.	0.783	0.623
Inclusivity.	0.776	0.691
Gender Balance.	0.717	0.51
Supportive Environment.	0.808	0.735
Networking opportunities.	0.717	0.459
Training and development.	0.584	0.26
Supervisor Support.	0.65	0.357
Educational opportunities	0.609	0.32
Resources, infrastructure and finance.	0.663	0.342
Promotional opportunities.	0.618	0.346
Mentoring.	0.664	0.438
Career advancement opportunities.	0.644	0.413
Colleague Support.	0.701	0.41
Gender Balance Initiatives	0.649	0.302
Networking opportunities.	0.692	0.442
Training and development.	0.603	0.353
Supervisor Support.	0.738	0.427
Educational opportunities	0.676	0.42
Resources, infrastructure and finance.	0.697	0.495
Promotional opportunities.	0.707	0.486
Mentoring.	0.751	0.481
Career advancement opportunities.	0.745	0.532
Colleague Support.	0.735	0.483
Gender Balance Initiatives.	0.723	0.352

Extraction Method: Principal Axis Factoring.

Total Variance Explained						
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	12.626	21.769	21.769	12.127	20.909	20.909	10.01
2	5.102	8.797	30.566	4.606	7.941	28.85	9.442
3	3.761	6.484	37.051	3.285	5.663	34.513	5.886
4	2.869	4.947	41.997	2.236	3.856	38.369	2.498
5	2.184	3.765	45.762	1.64	2.828	41.197	3.604
6	2.042	3.521	49.283	1.435	2.474	43.671	2.462
7	1.951	3.364	52.647				
8	1.752	3.02	55.667				
9	1.607	2.77	58.437				

Total Variance Explained						
	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
10	1.361	2.347	60.785				
11	1.3	2.241	63.026				
12	1.241	2.139	65.165				
13	1.147	1.977	67.142				
14	1.13	1.949	69.091				
15	0.986	1.7	70.791				
16	0.936	1.614	72.405				
17	0.909	1.568	73.973				
18	0.854	1.473	75.446				
19	0.821	1.416	76.862				
20	0.739	1.274	78.136				
21	0.716	1.235	79.371				
22	0.685	1.181	80.552				
23	0.658	1.135	81.687				
24	0.616	1.063	82.75				
25	0.605	1.043	83.793				
26	0.574	0.989	84.782				
27	0.556	0.959	85.741				
28	0.524	0.903	86.644				
29	0.518	0.892	87.536				
30	0.48	0.828	88.364				
31	0.448	0.772	89.136				
32	0.442	0.762	89.898				
33	0.411	0.708	90.606				
34	0.383	0.661	91.267				
35	0.363	0.626	91.892				
36	0.352	0.608	92.5				
37	0.342	0.59	93.09				
38	0.307	0.53	93.62				
39	0.303	0.523	94.143				
40	0.289	0.498	94.641				
41	0.263	0.454	95.095				
42	0.252	0.435	95.531				
43	0.241	0.415	95.945				
44	0.223	0.385	96.33				
45	0.218	0.377	96.707				
46	0.216	0.373	97.08				
47	0.199	0.344	97.424				
48	0.191	0.329	97.753				
49	0.168	0.29	98.043				

Total Variance Explained							
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
50	0.166	0.287	98.329				
51	0.163	0.28	98.61				
52	0.148	0.254	98.864				
53	0.135	0.233	99.097				
54	0.126	0.218	99.315				
55	0.114	0.197	99.512				
56	0.102	0.176	99.688				
57	0.1	0.172	99.861				
58	0.081	0.139	100				

Extraction Method:
Principal Axis Factoring.
a When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.

Pattern Matrix						
	Factor					
	1	2	3	4	5	6
I believe that I am responsible for my own decisions.					0.407	
I am self-confident.					0.565	
I tend to feel guilty when saying no.				0.407		
I am the one everyone turns to for help.						
I find it difficult to express my opinion, feelings and thoughts.				0.497		
Receiving positive feedback is important to me.				0.412		
I speak up when people don't respect the boundaries I have set.					0.5	
My actions are the result of not wanting to be rejected by others.				0.519		
I have clear goals related to my job.					0.638	
I am happy when everyone else is happy.				0.443		
I am committed to the religious teachings that apply to me.						0.855
I understand the status of women in my religion or culture.						0.665
Society determines the role of men and women in general.				0.461		
Society determines the role of men and women in the workplace.				0.478		
A wife should obey her husband, always.						

Item						
My religion influences the way I think, feel and act.						0.633
The voices of women in society are important.						
My family motivates me to achieve my best.			0.635			
My family provides emotional support to me.			0.77			
I am comfortable discussing work-related activities with my family.			0.722			
My family fully supports my career.			0.781			
My partner fully supports my career.			0.626			
My family treats everyone the same, irrespective of gender.			0.648			
My family support each other.			0.811			
I am comfortable discussing personal problems with my family.			0.688			
My family does not judge the decisions I make.			0.678			
Networking opportunities.		0.493				
Training and development.		0.62				
Supervisor Support.		0.696				
Fairness and equality.		0.842				
Resources, infrastructure and finance.		0.732				
Religious freedom.		0.605				
Mentoring.		0.719				
Career advancement.		0.807				
Colleague Support.		0.715				
Inclusivity.		0.796				
Gender Balance.		0.748				
Supportive Environment.		0.858				
Networking opportunities.	0.509					
Training and development.	0.448					
Supervisor Support.	0.581					
Educational opportunities	0.583					
Resources, infrastructure and finance.	0.586					
Promotional opportunities.	0.603					
Mentoring.	0.522					
Career advancement opportunities.	0.611					
Colleague Support.	0.613					
Gender Balance Initiatives	0.512					
Networking opportunities.	0.626					
Training and development.	0.568					
Supervisor Support.	0.665					
Educational opportunities	0.621					
Resources, infrastructure and finance.	0.667					
Promotional opportunities.	0.648					
Mentoring.	0.618					

Career advancement opportunities.	0.706					
Colleague Support.	0.673					
Gender Balance Initiatives.	0.528					

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.

a Rotation converged in 7 iterations.