

**Identifying Cultural Singularities of Egyptian Staff as
a Social Identity and their Impact on Cultural
Practices in Egyptian Hospitality Organizations: A
Case of Crossvergence**

By

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Abstract

This thesis develops a framework explaining the extent to which cultural, social, and institutional factors influence employees' behaviour by shaping both their collective social identity and their employers' identity in the context of foreign multinational and local small and medium hotels operating in two Egyptian regions. The framework identifies a set of cultural singularities characterizing Egyptian hotel staffs that are captured through their application of four HRM practices adopted by the selected hotel organizations. These practices involve: communication styles between the staff and their guests and among staff; decision-making and conflict resolution styles.

The study utilises social identity theory, derived from social psychology, to develop its framework and capture how staff apply the HRM practices adopted by the hotels' sector within the Egyptian context. Social psychology adopts the idea of the dynamicity of the culture in the context that changes from one generation to another on basis of the changes in their surrounding environment. On the other hand, social identity theory (SIT) has succeeded in explaining the impact of the surrounding socio-culture (key institutional and cultural factors) in regulating and framing individuals' behaviours.

The research framework adopts a multiple case-study design, involving two groups of hotels (subsidiaries of multinationals, and local one-star companies) in two regions: Cairo and Luxor. Data is based on qualitative interviewing of staff in each group. Two frameworks are derived, clarifying the social identity (cultural singularities) of Egyptian staff in each group that shaped the identity of their organizations in the eyes of guests. However, some differences exist between the two groups of hotels according to company type.

Overall, this thesis contributes to cultural research in the business field through adopting SIT as a new lens to capture the contexts of culture that manifest the uniqueness of hotel organizations in the Egyptian context.

Title, Contents, Tables, Figures, and Abstract

Declaration

“Whilst registered as a candidate for the above degree, I have not been registered for any other research award. The results and conclusions embodied in this thesis are the work of the named candidate and have not been submitted for any other academic award”.

Samah Radwan – 10th July 2020

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Chapter One: Introduction

1.1. Introduction

This research reviews cultural studies related to the international business field in different disciplines such as cross-cultural psychology and cultural psychology. It is noted that the most pioneer cultural models in the international business field are Hofstede's cultural model (Leung, Bhagat, Buchan, Erez, & Gibson, 2005); study of House, Hanges, Javidan, Dorfman, and Gupta (2004); and Schwartz's (1999) cultural model. The review of these main cultural models has revealed many critiques related to adopting any of these traditional cultural models by the current research. Some of these critiques consider the whole Arab region as one cultural context, like Hofstede, (1980). They ignored the variation in history, social norms, institutional system, and religious doctrines (Smith, Hogg, Martin, & Terry, 2007). Furthermore, they have lacked by their consideration that cultural values are fixed constructs that last for a long time (Barkema & Vermeulen, 1997; Hofstede, 2006). However, this consideration has been verified its false representation of the nations' national cultures (Caprar, 2011), due to cultural changes from one generation to another, according to social changes.

The researcher sees that the above critiques clarified the ignorance of the traditional cultural models to the special culture of the Egyptian context, and are unable to distinguish it from other countries in the Arabic region. Also, they ignored the impact of the social changes (dynamicity) within the Egyptian society on its public cultural values. One of the examples of these social changes is Egypt's subjection to the Arab Spring Revolution that has not only affected the Egyptian economy, but also is prospected to affect Egyptian staffs' behaviours in their workplace. Therefore, the current research argues the suitability of adopting the traditional cultural models in capturing the cultural qualities that distinguish the Egyptian staff in different business organizations within the Egyptian context from their peers within business context in other Arab countries. By applying this argument on the field adopted by this research, different hotels organizations within different regions in the Egyptian context, the research problem can be represented as follows:

“The inadequate identification of the Egyptian culture results in non-extracting the special cultural nature (cultural singularities) of the Egyptian hotels’ staffs and their employed hotels in different regions in the Egyptian context. This also, has ignored the impact of differentiation in both the business ownership type (subsidiaries of MNCs hotels companies, and local hotels companies) and the surrounding ethnic culture (urban culture and Upper Egyptian culture),

despite of their presence in the same Egyptian business context”.

The thesis argues that adopting the term "Cultural Singularity" is suitable for capturing the special cultural qualities that distinguish the Egyptian hotels' staffs from their peers in other Arabic countries, and their peers in other industries within the Egyptian context. This adoption is based on Teschner's, (2008, p. 32) definition of "Singularity" term as the specialty that distinguishes something from other things in its genus. The researcher suggests that capturing the Egyptian hotel staffs' specialty entails capturing and analysing their surrounding socio-culture, due to her belief in the impact of the socio-culture in colouring and shaping their behaviours and way of action. This belief is supported by the social identity theory (SIT) employed in this research, owing to its ability to explain the socio-cultural effects on regulating and framing individuals' behaviours (Reicher, Russell, & Haslam, 2010).

Moreover, the thesis argues that adopting the social identity theory (SIT) offers a new perspective to frame the organization's image in eyes of its public. This occurred through SIT concern with deeply analysing the organization's individual and group staffs' levels, to be a representation of the organization's micro-foundation's levels. This perspective for framing the organization's image is suggested by Felin and Foss (2005) to develop the IM field, instead of focusing only on the traditional analytical levels that look to the whole firm as the only suitable analytical level, without including any other levels of analysis. This trend is also suggested by Budhwar and Debrah's (2001) study that referred to the importance of exploring the organization's staff's thoughts; for example, managers to develop relevant managerial practices.

On the other hand, analysing the individual and group levels of the organization's staff sheds the light on their ideological norms (Duharcourt, 1993) that can be defined as the socially common belief schemes within group members (Stewart, 2014). Analysing the staff's common social beliefs is expected to reflect the extent to which they are influenced by the surrounding socio-culture with its varied factors; such as, the national cultural traditions; regional cultural traditions (ethnic culture); religious backgrounds; society's economic policies and political issues; and sectoral and organizational cultures. All these factors are expected to be reflected on the staff's behaviour in their workplace. Therefore, the researcher sees that idea of adhering to analyzing the socio-culture surrounding the Egyptian hotels' staffs and its impact on framing their ideological norms is about adhering to the idea of dynamicity and continuous interaction between social actors and their surrounding society, which is in the same time reflecting the culture's perspective within the social psychology discipline (Chiu & Hong, 2006). However, that dynamicity of society and its impact on culture is ignored by the traditional cultural models that

view the cultural values as fixed constructs that last for a long time (Barkema & Vermeulen, 1997; Hofstede, 2006).

In sum, capturing the cultural singularities of Egyptian hotel staffs through social identity theory (SIT) - concerns analysing the individual and group levels of the organization's staff - not only offers a new perspective to frame the organization's image in eyes of the public, but also offers a new perspective to conceptualize and capture culture within the business context. In other words, this research is contributing to the culture, social identity, and organizational studies, in general. Moreover, it enriches cultural studies in the Egyptian business context to be used as a guidance for foreign investors interested in investing in the hotels sector in the Egyptian context.

1.2. Research Background and Justifications

The main justification that motivates the researcher to do this research is providing enough information about the qualities, characteristics, and ways of behaving the Egyptian workforce in the hotels' sector in the Egyptian context. This information can be helpful to the foreign investors interested to invest in hotels' industry in the Egyptian context, especially, if they added this information to the advantages of the Egyptian atmosphere. This is represented in the mild climate that distinguishes the Egyptian context and it's involving many attractive tourist landmarks that motivate many MNCs hotels to establish their subsidiaries in the Egyptian context. As a result, this motivates the researcher to shed light on the way of the Egyptian staff behave in the hotel that logically is affected by their socialization and cultural backgrounds, as well as, by the adopted organization's culture, and policies.

Another research justification is to respond to the lack in the literature that discusses the impact of the national culture on organizational culture. Further research are required, as suggested by Groseschl and Doherty (2000); Chen, Cheung and Law, (2012); and Lu, Plewa and Ho, (2016). This has urged the researcher to examine specifically the Egyptian national culture, and generally the culture literature, and Arabic cultural studies which, according to Tsang, (2011) suffer from scarcity in cultural studies. This due to that most studies relating cultural influences and values have been investigated and applied in the Western contexts, and little concern has been directed toward investigating these theories in different contexts. One of these contexts that ignored is the Eastern and Arab contexts (Tsang, 2011) that characterized by their specific religious ideologies, as well as, their political importance, in addition to the economical growing force of that region (Ralston, 2008).

The researcher also sees that the outbreak of the Arabic spring revolutions is another factor that recently characterizes most of the Arabic countries. This enhances the researcher to search the

impact of these revolutions on their business contexts and their staff. Egyptian context is one of these countries that in the foreground faced the outbreak of two revolutions (25th of January 2011, and 30th of June 2013). Adding this factor to the flourish of the tourism activity in the Egyptian context, this urged the researcher to question what will be the impact of these two revolutions on the tourism sector, especially the hotels' organizations, its staff, guests, and the prospected investors. Searching answers to these questions is composing another motivation for holding this research.

Reviewing the culture literature shows that most research on international business field depended more on Hofstede's cultural dimensions (Leung et al., 2005) in addition to the studies of House et al., (2004) and Schwartz (1999). This has been indicated by the high numbers of citations of these studies that were justified by the ease of using these dimensions in research and by their providing rich and diverse insights to the worldwide variances and similarities (Venaik & Midgley, 2015). This trend was adopted by a lot of researchers who were drawn to Hofstede's model in order to examine its usefulness, critiques and limitations, (see Kirkman, Lowe and Gibson, (2006) for a review and McSweeney, (2002) for a representative critique). However, other researchers were drawn to search for exchanges between the two champions' models, namely, Hofstede and GLOBE, (Hofstede, 2010; Hofstede, 2006; Javidan, House, Dorfman, Hanges & de Luque, 2006).

Other trends discussing culture depended on linking culture to the context by showing the impact of the context on people's behaviour and their discourses, such as Hall's (1976) model. Other researchers visualize culture in common universal values, such as Schwartz, (1994); while other researchers, such as Leung et al., (2002) had conceptualized culture concept through framework of beliefs, rather than depending on values- based-approaches adopted by previous researchers such as Hofstede, (1980), and Schwartz, (1994).

All of these trends and models to conceptualize culture concepts had been lacked by many critiques. Some of these critiques has been suggested by Ailon, (2008) that is the Western bias in studying culture concept, such as that reflected in forming questionnaire related to Hofstede's studies. Another critique is the ignorance of the special nature and culture of the context, such as the work of Hofstede, (1980), that has classified the whole Arabic countries as one context. It did not consider the specific cultural entity of the Arabic context (Sidani & Gardner, 2000) and their variation in history, social norms, institutional system, and religious doctrines (Smith et al., 2007). This classification ignored the special culture of the Egyptian context and its influence on its public. Furthermore, the adoption of the reflexive view toward culture concept (Wyer, 2014)

which consider cultural values as fixed constructs lasting for long time (Barkema & Vermeulen, 1997; Hofstede, 2006) verified its falsely as a representative of nations' national cultures (Caprar, 2011).

The above critiques drove the current research to argue for dynamics of the culture concept, as culture is prospected to change from generation to another due to social changes. These changes reflect some degree of the outdated of the pioneer studies and the non-validity of considering cultural values as fixed constructs as suggested above by (Barkema & Vermeulen, 1997; Hofstede, 2006). For example, this appeared in the impacts of the two Egyptian revolutions (25th of Jan 2011, and 30th of Jun 2013) on the Egyptian personality, that extended to business context and resulted in changing Egyptian staffs' behaviour in their workplace. In other words, this research argues that culture is a continuous process of the interaction between social actors and their surrounding environment, which is adopted by social psychology discipline. However, it is a novel thinking to be adopted in the International business field. The advantages of that conceptualization of culture is that it refers to the role of both the surrounding environment and social life, as well as, the human agency in framing the shared culture within the context (Chiu & Hong, 2006).

Applying the social psychology discipline's conceptualization of culture on hotels' organization investigated in this research, enables the researcher to show the collective behaviour and conduct of the staffs' group in hotel's organization, as it envisions culture through hotel's staffs' reflections of the shared meanings in their hotel context. Those shared meanings in their hotel context is argued by this research to be used as a frame to capture the cultural singularities of the Egyptian hotels' staffs. This is due to the researcher's point of view that capturing the shared meanings among hotel's staffs in their workplace is the best tool to indicate their special characteristics and qualities (singularities) that distinguish them from other Egyptian staffs in other sectors. This view is supported by Teschner's, (2008) clarification of the singularity concept that refers to extracting the special thing that distinguishes it from other things in its genus.

On the other hand, the shared common culture among individuals that discussed through social psychologist researchers, such as Hogg, Terry, Amp and White, (1995) has show their social identity. So, discussing the shared common culture among hotels staffs shows their social identity, which frames their image in the eyes of the hotel's public and guests. This way in framing the organization's image through depending on its staff is a necessity to the MNCs, as suggested by Felin and Foss, (2005). This is due to their suggestion of providing more concern to the individual and group levels of organization's staffs, as representative of the organizational micro-

foundations' levels, instead of focusing only on the traditional analytical levels that look to the whole firm as a suitable analytical level, without including other levels of analysis.

Moreover, framing the organization's image through depending on its staff as a representative of its image sheds the light on their staffs ignored ideological norms that defined by Stewart, (2014) as the socially common belief schemes within group members. Also, Pereira and Malik (2016) and Duharcourt (1993) have referred to the importance of discussing the ideological norms of the workforces employed by MNCs. Therefore, this research argues that capturing cultural singularities of the Egyptian hotel's staff enables the researcher to shed light on their ideological norms - that were neglected by the previous research, as indicated above. This also enables the researcher to shed light on their social identity in their workplace (hotel), which forms a hotel's image in the eyes of its public. This is due to the success of social identity theory (SIT) to explain the impact of the socio-culture on regulating and framing individuals' behaviours in an organization's society, as discussed by Reicher et al., (2010).

Thus, this research argues that employing social identity theory (SIT) show the socio-culture surrounding the Egyptian hotel staffs prospected by the researcher to compose research context that involves three groups of factors: Egyptian social, institutional and regional factors affecting Egyptian staffs' socialization backgrounds; sectoral and organizational factors; and institutional factors affecting organization, as visualized in figure (1.1).

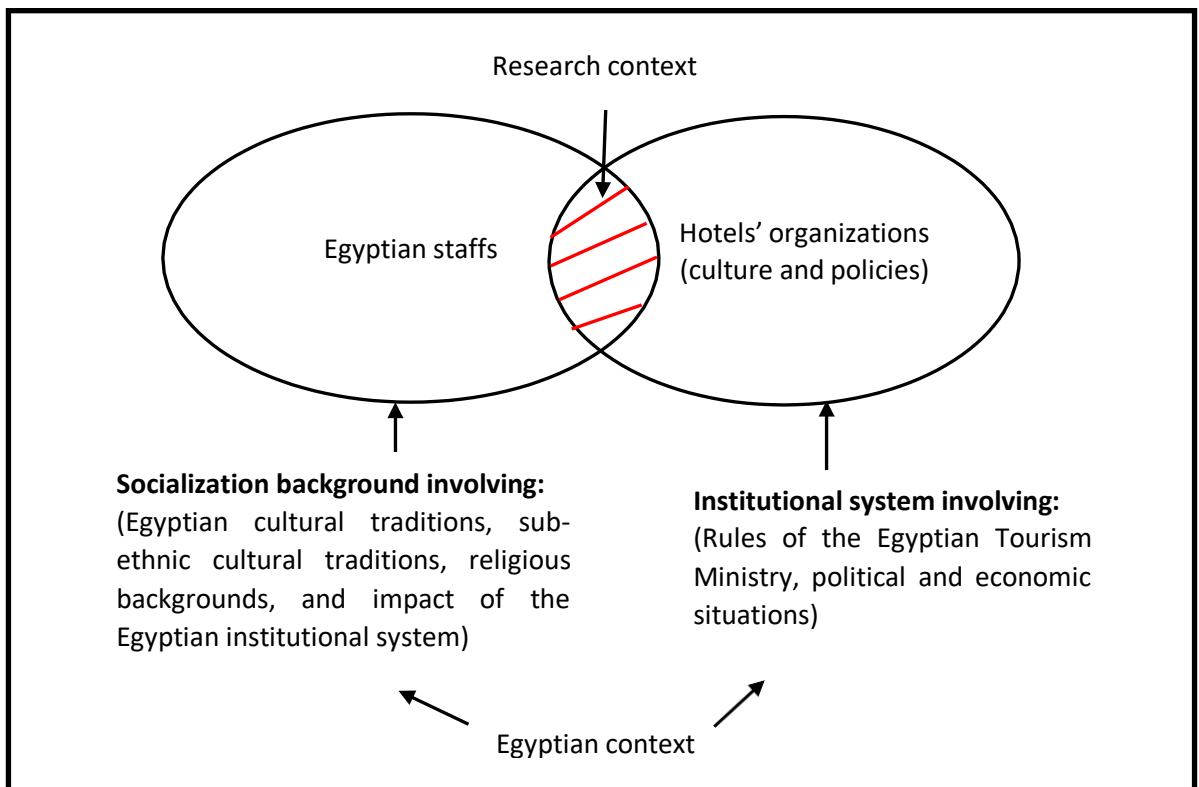


Figure 1.1: Research context

These factors are combined together by the researcher in a proposed framework that aims to capture cultural singularities of Egyptian hotel's staffs by analysing the impact of these factors combined together in affecting staffs' behaviour appeared in the hotel. The staffs' behaviour in the hotel is proposed to be captured through staffs' way of dealing with each other, with their guests, their way of making decisions, and their way of solving conflicts that totally composed four HRM practices applied by every hotel's organization. They are considered by the researcher as cultural practices. This is due to their ability to reflect the socio-culture surrounding the Egyptian staffs in hotels and reflect their social identity. This social identity is used by this research as a list referring to their cultural singularities that distinguish them than other Egyptians. It also reflects part of the common hotels' identity in the Egyptian context that shapes their image in eyes of their guests and investors. In other words, it clarifies how the staffs' national culture interact with their organization's culture to shape organization's image in the eyes of their public, which according to Chen et al., (2012) is rarely discussed by the literature.

To sum up, all of the above clarifies why this research seeks to capture cultural singularities of the Egyptian staffs within hotels' sector. It also clarifies that following the traditional culture models does not fit with achieving research aim. This had urged the researcher to propose a framework by depending on theory imported from the social psychology field, in order to make up for the lack in culture conceptualization which shed light on staffs' ideologies neglected in previous literatures. It also fills the gap in the literature related to the impact of national culture on organizational culture, as clarified above, however, establishing that framework is considered the main challenge of this research.

1.3. Research Question, Aim, and Objectives

This research tries to answer a main question that derived into three sub-questions. Every sub-question aims to satisfy a specific objective that totally aims to achieve the main research aim. The research questions, objectives and aim are presented in the following figure.

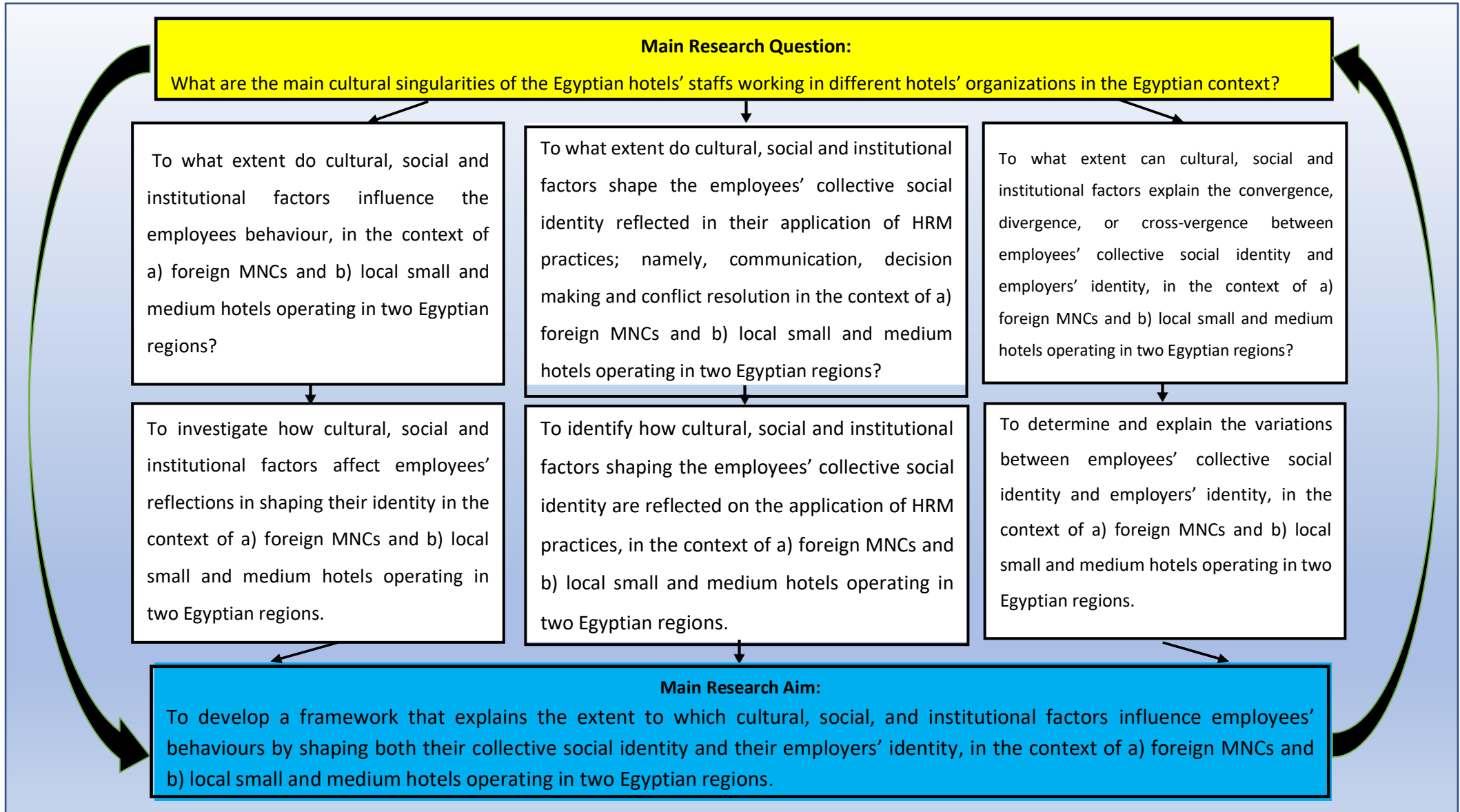


Figure 1.02: Research Questions, Aim, and Objectives

1.4. Research Contribution

i. Theoretical Level:

First, the research adds to the field of culture by fixing a new lens for conceptualizing culture concept in the business context that stresses the dynamic of the culture results from the interaction between the social actors and their surrounding institutional and social context, which is imported from social psychology discipline.

Second, the research provides a new method to understand the impact of the national culture on the organization context and its culture by adopting social identity theory (SIT).

Third, this research enriches the cultural, organizational, and hospitality studies with a theoretical framework that combines the interaction of staffs' socialization background, organization's culture, hospitality culture, and institutional system surrounding organization. The resulted framework captures organizational staffs' social identity and their cultural singularities through their practices to some common HRM practices that frame their organization's image in eyes of its public.

Finally, the research adds to Arabic cultural studies, especially the Egyptian cultural studies, a new cultural understanding of its specific cultural entity rather than looking to all Arabic countries as a whole context. This contributes to a broad understanding of the Egyptian social, regional and institutional context, Egyptian staff socialization background, and organization's culture in the Egyptian context. This enriches the Egyptian cultural studies by establishing a novel empirical framework that analyses the socio-culture surrounding Egyptian hotels staffs, reflects its impact on their behaviour in their workplace, and captures their unique cultural singularities that are reflected in their workplace.

ii. Methodological contribution:

First, this research provides a predictive manner to capture the culture concept rather than predicting something else by depending on culture, which is not covered effectively in the previous research. In other words, this research looks to the staffs' culture as a concept that formed as a result of interacting groups of institutional and cultural factors surrounding them and shapes their behaviour in different types of hotels' organizations in the Egyptian context.

Second, this research provides an interpretative qualitative method for capturing context's culture. This occurred through adopting social identity theory (SIT) to qualitatively access the staffs' latent and revealed culture that they intentionally and unintentionally reveal through their behaviours in their workplace. This provides organizational studies researchers with a

dynamic qualitative methodological tool – that is social identity theory (SIT) – that imported from social-psychological discipline to capture context's culture. This tool will be used to visualize the similarities and differences among varied cultures appeared in varied organizations that reflect their staffs varied social identities. This has attained by the current research results that identified a specific set of the cultural singularities of Egyptian hotels' staffs that are varied to some degree according to the variation of the type of hotel's organization, which is the major contribution of this study.

iii. Practical contributions:

First, this study will provide investors - whether foreign or Egyptian hoteliers - with a list of cultural singularities that characterise the Egyptian staffs in different types of hotels. The list might be used as a guidance for investors to deal with Egyptian staffs when they establish their business in Egypt.

Second, this study will provide sociologists and anthropologist with an in-depth picture about the Egyptian context and its citizens' social background, to be used as a guidance for dealing within this context.

Third, this study will provide guests with an in-depth picture about the image and way of dealing in different types of hotels within the Egyptian context, to be used as a guidance to select the best hotel suits their needs.

Fourth, this study will help human resource managers within subsidiaries of MNCs to identify which training courses are needed for their staff to improve their behaviours and to eliminate their influence by any other external factors other than the hotel's culture, rules and system.

1.5. Thesis Outline

Ch.2 fixes the theoretical base for establishing the current study by shedding the light on the varied theories and directions that discuss the culture concept within different disciplines. This presentation shows that culture concept in the international business had been discussed by different disciplines such as cross-culture psychology and cultural psychology. The review of the cross-culture psychology discipline involved discussing many cultural models, such as Hofstede (1980), Schwartz, (1994), Hall's (1976). It shows many problems related to the discipline and its related cultural models such as the broadness that did not provide any in-depth image or tiny details about culture in each country separately, and generalization that classifies nations according to cultural traits. However, not all individuals in the nation possess cultural traits on

the same degree. The chapter also looks at the cultural psychology discipline and discusses its advantages and disadvantages in conceptualizing culture concept. This review shows many problems such as the ignorance of the dynamic of the culture and its change from generation to another, as well as its ignorance of the political and economic changes in the context. This is the main challenge of the research that establishes the need to situate it within another discipline that considers the above limitations. So, the chapter adopts the social psychology discipline, as a suitable discipline that considers culture dynamicity that produced from the continuous interaction between social actors and their surrounding context. This process of the interaction is seen by the psychologist researchers Hogg et.al, (1995) as the socio-culture that surrounds social actors and shapes their social identity. This changes the direction of the chapter to adopt the social identity theory (SIT) to capture the culture singularities of the Egyptian hotels' staff. This occurred by proposing a framework discussed in Ch.3.

Ch.3 proposes a framework to capture culture singularities of Egyptian hotels staffs by shedding light on the key cultural factors that shape the behaviour of Egyptian staffs in hotels' organization's society. The chapter proposes three sets of factors: sectoral and organizational factors, institutional factors surrounding organizations, and social, regional, and institutional factors affecting Egyptian personality that are totally derived from reviewing literatures related to organizational culture, hospitality culture, MNCs and small business, business practices in Arabic culture, and Egyptian context. The proposed framework combines all these factors to examine the impact of their interaction on shaping the behaviour of Egyptian staffs in hotels' organization that captured through four HRM practices adopted by every hotels' organization. The implication of the four HRM practices is prospected to be varied from the subsidiaries of MNCs than in small business (family business). This results in variation in their social identity, and consequentially, in the culture singularities of Egyptian hotels staffs by each type of hotel's organization.

Ch.4 sets out the philosophy and methodology underpinning the current study. It adopts social constructionist as a suitable philosophical paradigm to produce knowledge about the current research's reality; inductivism as a research approach to achieve the current research; and multiple case study research design as the adopted methodology within the current study. Also, the chapter explains the steps for designing multiple case study research, number of accessed cases, way of selecting the accessed cases, participants within these cases, and the criteria of inclusion and exclusion within selected cases. Then the chapter discusses the adopted method for collecting data in this research that is represented in semi-structured interviews, with

clarifying the adopted guidelines to design interviews' sessions. The chapter also explains the strategy adopted to analyse the collected data which includes template analysis as a coding strategy for analysing the current research's data in every case separately, then the analysis develops to involve across-cases comparisons. This involves combining the hotels' cases that are related to the same type of hotels' organization (subsidiaries of MNCs hotels and local small hotels) in different regions in the Egyptian context to be in the same group, in order to capture the shared opinions among respondents within each group of cases. The aim of within and across case analysis is to reflect the literal and theoretical replication within research results. Moreover, the chapter discusses the four adopted criteria to confirm the reliability and validity of the obtained results that are represented in credibility, transferability, dependability, and confirmability. Finally, the chapter clarifies the ethical considerations applied through the life cycle of this study.

Ch.5 and Ch.6 discuss the results obtained from analysing the five-star hotels' cases, and one-star hotels cases in different regions in the Egyptian context, respectively. The discussion involves identifying the similar key influential institutional and cultural factors affecting the management and behaviours of the staffs in each group of hotels' cases and capturing the impact of these identified factors on the adopted HRM practices in each group of hotels' cases. In total, both chapters aim to produce two frameworks identifying the main themes representing the social identity, and consequentially, the cultural singularities of the Egyptian staffs within each type of hotels' organizations (subsidiaries of MNCs hotels and local small hotels).

Ch.7. reviews how the research results identified within the previous two chapters (5 and 6) are linked to research questions, which also resulted in identifying some staffs' cultural singularities that are similar among both research contexts. The chapter also identifies the core theoretical, methodological and practical contributions of the study by linking its results to the theoretical conceptualization and literature review presented in Ch.2 and Ch.3. The chapter also sheds light on research limitations and suggestions for further research in the future.

In sum, the study provides a list of the cultural singularities that characterise the Egyptian hotels' staffs in different types of hotels' organizations. Also, it does not agree with the finding that all Arab business contexts are similar. Finally, it reflects the impact of the differentiation in the type of managing and ownership company on its staff behaviour and their cultural practices, and consequentially, on framing their social identity that shapes the hotel identity in eyes of its guests.

Chapter Two: Setting the Theoretical Base of the Study

2.1. Introduction

This chapter aims to clarify the adopted approach of the thesis based on reviewing a range of related culture theories in different disciplines. This review results in either following the traditional culture conceptualization and models, or adopting another line of thinking to conceptualize culture in the business context. In other words, it sets the theoretical base for the current study by shedding light on varied theories and directions that discuss the culture concept. It clarifies their advantages and disadvantages, as well as, their degree of suitability to research issues. The chapter classifies culture literature in two disciplines that are cross-cultural psychology and cultural psychology. Within each discipline, the chapter discusses the main directions, pioneer models, their advantages, and limitations that resulted in non-adopting any model within the two disciplines. Finally, the chapter adopts the social psychology discipline to conceptualize the culture concept by depending on social identity theory to clarify its historical review and its definition.

2.2. Classification of Culture Literature in Disciplines

There are several disciplines discuss the culture concept. For example, the first emerge of the concept was in the anthropology discipline, by Tylor's (1871) work which was related to religion. Furthermore, the international business (IB) discipline has discussed the culture concept in many studies, such as the famous study of Hofstede's (1980) cultural dimensions that revolutionized the culture field. Moreover, sociology and psychology (e.g., Fischer & Schwartz, 2011), and the famous basic human values theory of Schwartz, (1992) have discussed the culture concept.

Reviewing culture literature shows that they are related to either cross-cultural or ethnographic research. The cross-cultural research provides a general image of similarities and differences in cultural parameters among participants from different and multiple cultural backgrounds. (Matsumoto & Juang, 2013). They are concerned with holding systematic comparisons between more than one culture to discover cultural variations, their causes, effects, and predictors from a broader point of view all over the world. The adopters of this type of research usually depend on repeatable scales due to its high reliability (Ember, 2009).

However, ethnographic research provides a unique image of what distinguishes a specific culture, which is very useful in holding cross-cultural research. This is due to the fact that without ethnographic research, the cross-cultural researchers will not have information about particular

cultures that prevent them from comparing cultures with each other, and consequentially, doing cross-cultural research. On the other hand, holding cross-cultural research is also very important to draw an image of universal human culture. In other words, cross-cultural and ethnographic research are not contradictory. Rather, they complement each other to the extent that ethnographic research employs the comparative methods adopted by cross-cultural research. This occurred through describing the particular culture using words used by other cultures, rather than using private words related to that specific culture. So, they will be meaningless, non-understandable, and cannot be communicated to other cultures (Ember, 2009).

On the other hand, reviewing culture literature in-depth in the business studies field shows that culture literature can be mapped either to cross-cultural psychology or cultural psychology disciplines. However, some studies suggest a new model for capturing culture concept, such as Caprar, Devinney, Kirkman, and Caligiuri's, (2015) model that is related to the sociological background. From the researcher's point of view, the importance of mapping culture literature is due to the interdisciplinary nature of the current research that tries to capture culture concept through a social psychology discipline, rather than following cross-cultural psychology and cultural psychology disciplines.

Indeed, mapping aims to provide a basis for understanding culture concept, reflect the uncovered gaps by both cross-cultural psychology and cultural psychology disciplines, and how to cover these gaps through fixing another lens. These gaps are due to the failure to respond to the distinctive nature of the culture concept that cannot be understood as a static construct; as suggested by some cross-cultural psychology scholars. Rather, it is a dynamic construct that produced, distributed, and reproduced through the social interactions within a social context; as suggested by some social psychology scholars (Chiu & Hong, 2006). All these disciplines, their definition, and how culture literature has discussed these disciplines are elaborated below.

2.2.1. Mapping Culture Literature in Cross-cultural Psychology Discipline (Global Approach)

The psychologists had benefited from the cross-cultural research. They develop cross-cultural psychology discipline, which focuses on investigating the impact of cultural factors and backgrounds on individuals' behaviours in varying cultures. The cross-cultural psychology research is characterized by a comparative nature that compares the psychological responses of participants involved from more than one cultural background to indicate how values and behaviours vary among different cultural groups. This type of research is very important not only to provide image about universal human behaviours over the world but also to shed light on the

observed differences among cultures which are culturally specific and result in different cognitive and behavioural consequences (Krumov & Larsen, 2013).

This type of research is also recognized by etic research (Krumov & Larsen, 2013) or global approach ones (Chiu & Hong, 2006). This is due to the definition of the etic research that concern with interpreting behaviours through adopting pre-established cultural perspectives that are not related to the studied culture. This is justified by the claim of etic researchers that the communality or universality that characterize the psychological phenomena and human experience is enough sufficiently to hold cross-cultural psychological comparative studies (Krumov & Larsen, 2013). This line of thinking is similar to the global approach advocates who seek to identify a specific set of pan-cultural dimensions to investigate the cultural variations and similarities among different national cultures over the world (Chiu & Hong, 2006). The adopters of this line of thinking are operationalizing culture at the country level. In other words, they capture culture as a set of common characteristics reflected in individuals' behaviours of the studied group, which can provide an image about culture in that country, and be easily compared with other cultures in other countries (Caprar et al., 2015).

In sum, whatever the names of research involved in this category (cross-cultural psychology research, etic research, global approach research, or country-level research), all of them aim to show the world's culture in an enlarging telescopic picture (Chiu, and Hong, 2006). A large group of researchers has adopted that line of thinking such as Hofstede, (1980, 1991, 2001 and 2010), Hall, (1976), Schwartz, (2006; 2008); and Leung et al., (2004). All of these cultural models are discussed below and summarized in table (2.1) which justify their non-adoption by this research, and adopting a new theory to capture the culture singularities of the Egyptian hotels' staffs within different hotels' organizations in the Egyptian context.

Table 0.1: Comparison between the Main Cultural Models in Cross-Cultural Psychology

Characteristics of the cultural model	Work-related values (Hofstede's cultural model)	Culture related context (Hall's model)	Universal values (Schwartz's cultural model)	Social axioms (Leung's, et. al model)
Origin	Subsidiaries of IBM Company distributed over the world	His original work "Beyond Culture"	Developing his value survey items (SVS) that were built on individual level	Developing his framework of beliefs that were built on individual level
Cultural conceptualization	Culture defined as values implanted in society's members' minds, and affected by society's institutions (Hofstede, 1980; 1991)	Culture defined according to peoples' styles of discourses that reflect the impact of their related context (Hall, 1976)	Culture defined as values underlie in material manifestations and daily pressures (Schwartz, 1992)	Culture defined as a "generalized beliefs" that person composes relating to his/herself, his/her real environment, or his/her spiritual universe (Leung et al., 2004).
Culture model	Compose from six dimensions that are: 1- Power distance (PD) 2- Individualism X collectivism 3- Uncertainty avoidance (UA) 4- Masculinity X femininity 5- Long-term X short-term orientation	Compose from two dimensions that are: 1- High context culture 2- Low context culture	Compose from three bipolar cultural dimensions that are: 1- Autonomy X embeddedness cultures 2- Egalitarianism X hierarchy cultures 3- Harmony X mastery	Compose from two social axioms dimensions that are: 1- Dynamic externality 2- Societal cynicism

Characteristics of the cultural model	Work-related values (Hofstede's cultural model)	Culture related context (Hall's model)	Universal values (Schwartz's cultural model)	Social axioms (Leung's, et. al model)
	6- Indulgence X restraint			
Advantages	Tailoring culture concept into several dimensions.	Interpret cultural variations in business communication modes (Gudykunst & Nishida, 1986; Limaye & Victor, 1991; Varner, 2000).	Solid theoretical base of Schwartz's cultural model (Steenkamp, 2001) that based on values' conceptualization and updated data collected than Hofstede's cultural model (Brett & Okumura, 1998).	Understanding and predicting human behavior through depending on beliefs (Leung et al., 2002)
Disadvantages	1- Difficulty of identifying which cultural dimension is responsible for interpreting variations across cultures (Singelis, Bond, Sharkey, & Lai, 1999). 2- Methodological limitation: collecting data from one company and generalizing its result on national level (McSweeney, 2002).	1-Oversimplifying culture concept through restricting its classification into only high and low contexts (Cardon, 2008). 2- Methodological limitation: non-mentioning to the qualitative methods used in creating the model (Cardon, 2008; Patton, 2002).	Despite that Schwartz, 2006; Fontaine, Poortinga, Delbeke & Schwartz, 2008) attain similar interpreted meaning across compared subgroups either in age or sex in different countries, the researcher sees that this model is lacked to scan different ethnic groups included in each country.	1-Beliefs not always predict people's behaviour, as their behaviours do not always reflect their internal beliefs (Matsumoto, 2006a).
Researcher	Non adopting Hofstede's cultural	Non adopting Hall's cultural	Despite that, Schwartz's	Non adopting Leung cultural

Characteristics of the cultural model	Work-related values (Hofstede's cultural model)	Culture related context (Hall's model)	Universal values (Schwartz's cultural model)	Social axioms (Leung's, et. al model)
opinion	<p>model, due to:</p> <p>1- It is not based on strong methodological base</p> <p>2- Outdated of the model (Smith & Schwartz, 1997) that she argues its unsuitability for contemporary changes in societies, such as Arab Spring Revolution.</p>	<p>model, due to:</p> <p>1- Vagueness of the model that results in decreasing the ability to critique it (Hermeking, 2006)</p> <p>2- It used as a complementation to Hofstede's model (Hermeking, 2005) that characterize by some limitations, as appeared in the previous column.</p>	<p>cultural model is based on priori theorizing, the researcher not prefer to adopt it. This is justified by its ignoring the speciality of each country's culture through classifying world's national cultures into eight distinct world cultural regions.</p>	<p>model, as she agrees with Matsumoto, (2006a) that beliefs are not always predict people's behaviour. So, she is not ensured to predict Egyptian staffs' behaviours in their work-related hotels' organization in the Egyptian context through adopting framework of beliefs.</p>

2.2.1.1. Work-related Values (Hofstede Cultural Model)

The beginning of Hofstede's breaking cultural model was in 1967. He depended on the subsidiaries of "IBM Company" distributed in many countries over the world to establish and develop his studies Hofstede (1980; 1991; 2001; 2010). He framed culture concept in six dimensions that classify and clarify variations among individuals' behaviours. These six dimensions are power distance (PD), individualism versus collectivism, uncertainty avoidance (UA), and masculinity versus femininity, long-term versus short-term orientation, and indulgence versus restraint, which are defined as follows:

Power distance: It is the degree to which a society's members accept inequality in distributing power and wealth among them. The high-power distance societies are that accept the higher disparity among its members, while, those who do not accept that variation are lower-power distance societies.

Individualism versus collectivism: It refers to the shape of the relationship between the individual and his/her group. In individualistic societies, this relationship tends to be loose. However, in collectivistic societies, it is cooperative and integrated.

Masculinity versus femininity: It indicates the association between traditional roles and values fitting to different genders in different societies. For example, masculine societies tend to adopt values of achievement, heroism and rewarding success physically. In contrast, feminist societies raise values of cooperation, give more interest to the weak, and improving the quality of life.

Uncertainty avoidance: It refers to the degree to which society's members deal with unexpected, unpredictable, and ambiguous situations. High uncertainty avoidance societies are concerned with policies, guidelines, and regulation that results in a high level of security and reduces risks. On the other hand, the low uncertainty avoidance is giving lower concern for these regulations, and more tolerance for ambiguity, risks, and accept different ideas and thoughts rather than their own thoughts.

Long-term versus short-term orientation: It refers to the views of society's members toward time- horizon that is either directed toward the future such as the societies with a long-term orientation or toward the past and the present such as the societies with a short-term orientation. The former societies raise values of persistence, thrift, ordering relationships according to status, concern with social interconnection, and directing toward economic progress. In contrast, the latter societies give more concern for saving their traditions, saving face, personal steadiness, and exchanging gifts and greetings.

Indulgence versus restraint: It refers to the degree of freedom that society gives to its members to satisfy their basic human needs and desires. For instance, indulgence societies give full freedom to its members to enjoy. However, in restraint societies, that enjoyment is restricted by the social norms and traditions common in these societies.

From the above, it is clear that Hofstede's work has succeeded in providing an "unpackaging" culture concept, by detailing it into several dimensions, rather than dealing with it as a single variable which previous researchers before Hofstede's work show. However, the "unpackaging" of the concept was criticized, especially by psychology science, as observed by Singelis et al., (1999). One of these critiques is the difficulty of identifying which one of these cultural dimensions is responsible for or can interpret observed variations across cultures. Another critique is that Hofstede's work is based on data collected from one company (IBM and its subsidiaries) and generalizes its result on the national level (McSweeney, 2002). Therefore, the researchers argue that Hofstede's work was not based on a strong theory like the work of other researchers such as Schwartz (2006; 2008), in addition to his old data which had been collected from 1967 (Smith & Schwartz, 1997). All of these critiques prevent the researcher from adopting Hofstede's work and make it unsuitable for contemporary changes in societies such as the globalization and the Arab Spring revolutions.

2.2.1.2. Culture Related Context (Hall's Model)

Hall's (1976) model has been developed from his original work "Beyond Culture". It has been used as a complementation to Hofstede's model (Hermeking, 2005). It explains the cultural differences related to behaviour by reflecting the impact of the context on people's behaviour, especially, on their discourses. It ranked cultures between low to high context. Each context has the specific characteristics that distinguish it from the other context, and that reflected in the communication of its individuals. The description of these contexts are as follows:

High context culture: is characterized by indirect and implicit messages. Most of the messages or information in that context are spread out through the informal networks. So, they spread slowly, and entail more cultural programming to translate them. Therefore, this justifies the preferences of these contexts to stability. In general, communication in these contexts is considered as an art that transmits a coherent and unified message, which reflects its cultural identity. All of this reflects the holistic or collective nature of that context to the degree that rules are deactivating in order to consider personal relationships.

Low context culture: is characterized by direct, coded, and explicit messages. Most of the messages or information in that context are spread out through the formal networks. So, they

did not need in-depth cultural programming to translate them, as well as, they are spread quickly. Therefore, this justifies the preferences of these contexts to alteration and mobility. In general, communication in these contexts is considered as performing a task. In addition, these contexts keep a strict commitment to the rules, without any consideration for personal relations. All of this reflects the linear thinking of these contexts.

Although Hall's model has been widely used for interpreting cultural variations in business communication modes (Gudykunst & Nishida, 1986; Limaye & Victor, 1991; Varner, 2000), it was criticized by some researchers. One of these critiques is it is oversimplified to the degree that it restricts classifying cultural groups into only high and low contexts (Cardon, 2008). Another critique toward Hall's (1976) model is its non-mentioning and explaining to the qualitative methods used in creating the model (Cardon, 2008; Patton, 2002). All of these limitations reflect the vagueness of the model, which results in decreasing the ability to critique it (Hermeking, 2006).

2.2.1.3. Universal values (Schwartz cultural model)

Schwartz views culture as a latent variable that is not implicit in individuals' minds and actions. Rather, it emerges outside the individuals from the pressures they counter daily, which is a varied view than other common cultural views. He identified these daily pressures through reviewing his individual-level value survey (SVS) (Schwartz, 1992; Schwartz & Boehnke, 2004) to capture only the value items that are similarly interpreted in the same meaning across different countries (Schwartz, 2006; Fontaine et al., 2008). The resulted value items had been used as the base for establishing his cultural-level theory that involved three bipolar cultural dimension model, which are embeddedness versus autonomy either (intellectual or affective autonomy), hierarchy versus egalitarianism, and mastery versus harmony that are discussed as follows:

Autonomy versus embeddedness cultures: Autonomous culture adopts intellectual autonomy by encouraging society's members to be intellectually independent by representing their own thinking and ideas, and pursuing their own mental and cognitive directions. In other words, it develops their minds to be creative and open-minded. Moreover, Autonomous culture adopts affective autonomy through supporting people's tries to please themselves and having excited and non-traditional life. In contrast, embeddedness culture stresses keeping the status quo. It is concerned with saving society traditions, striving any actions threatening group's solidarity and coherence, as individual in these societies is identified through the group that he/she belongs to.

Egalitarianism versus hierarchy cultures: Egalitarianist culture supports equality, cooperation, and welfare of all society's members. In other words, it adopts principles of social justice, and

social responsibility, and looks to person as a human being who is equally respected and has common key interests. In contrast, hierarchical culture is the opposite polar. It legitimizes the unequal distribution of power, responsibility, roles, and wealth among its members. Countries adopting that culture socialize its citizens to accept that inequality, as well as, to obey and execute their superiors' orders.

Harmony versus mastery: Harmonious culture stresses the rights of environment, calls for saving, protecting, and unifying with environmental life and its beauty rather than exploiting it. The opposite cultural response is mastery cultural values. It gives priority to attaining human goals even if this is at the expense of natural and environmental life. In other words, it gives importance for values of competence, and personal success and sufficiency, even this entails mastering or changing natural and environmental life.

Despite that Schwartz (2008) confirms the validity of its cultural-level theory for considering countries as a representative of cultural units, - due to its attaining similar interpreted meaning across compared subgroups either in age or sex in different countries (Schwartz, 2006; Fontaine et al., 2008)-, the researcher sees that these models lack to scan different ethnic groups included in each country. This might produce different or in-depth cross- cultural dimensions, which the current study tries to achieve by involving different ethnic groups within different regions in the Egyptian context. Finally, Schwartz (2008) argued that cultural change is very slow. This clarified through his studying for seven years some countries such as China, Hungary, and Poland that have been subjected to social, economic and political changes in the interval between 1988–1999. However, the researcher sees that political changes such as Arab Spring Revolutions that recently occurred in the Arabic culture might produce different results. This due to its occurrence after a long period of political stability in these countries, which is the situation of the current study research context.

2.2.1.4. Social axioms model

As a step for developing culture field, Leung et al., (2002) has conceptualized culture through a framework of beliefs, rather than depending on values-based-approaches adopted by previous researchers such as Hofstede, (1980), and Schwartz, (1994). Leung, et.al, (2002; p. 289) has classified these beliefs into tight and general ones. They labelled the general beliefs as a “social axioms” that defined as “generalized beliefs” in shape of statement or assertions that person composes relating to his/herself, his/her real environment, or his/her spiritual universe. Leung, et.al, (2004), has remeasured them on the cultural-level, which has resulted in two social axioms dimensions that are dynamic externality and societal cynicism which are defined as follows:

Dynamic externality: is the belief in the external forces represented in fate and believing in the existence of Supreme Being that control situation above the ability of humans. It is found that there is an association between high scores on this social axiom and societies that are characterised by both collectivism, hierarchy, high uncertainty avoidance, and low levels of gender egalitarianism which also reflect the conservatism of these societies (Leung, et.al, 2004).

Societal cynicism: is the pessimistic assessment of the world due to both malignant outcomes surrounding people in society, and feeling oppression and exploitation by powerful and selfish individuals and institutions.

Finally, despite the effort provided by Leung, et.al, (2002) for conceptualizing culture through depending on beliefs to understand and predict human behaviours, they might not always predict people's behaviour, as their behaviours do not always reflect their internal beliefs (Matsumoto, 2006a). Therefore, this discourages the researcher to adopt that model, as it is not ensured to predict Egyptian staffs' behaviours in their work-related hotels' organization in the Egyptian context.

2.2.1.5. Advantages and Limitations of Culture Conceptualization within Cross- cultural Psychology

Despite, the discussion of the above common cultural models in the cross-cultural research field, it does not involve all previous cultural models in the field. However, according to Smith and Bond (1998), most of the cross-cultural projects follow Hofstede's (1980) work such as Schwartz, (1994) and Smith, Dugan, and Trompenaars, (1996). Even, House, Hanges, Javidan, Dorfman and Gupta's (2003) work that focused on identifying values related to ideal and real leadership behaviours has also produced cultural dimensions that are empirically related to those of Hofstede's (1980) cultural dimensions.

From the researcher's point of view, the difference among these models is the methodology of building these models. For example, Hofstede has built his model by basing on subsidiaries of IBM Company distributed in many countries all over the world. He captured culture on a cross-national level that he generalized them to capture culture on national-level (look to 2.2.1.1.). However, Schwartz had established his model by developing his value survey items (SVS) that were built on the individual-level (Schwartz, 1992; Schwartz & Boehnke, 2004). He depended on the multidimensional scaling analysis, which resulted in cultural dimensions built on the national-level (Schwartz, 2006; Fontaine et al., 2008) (look to 2.2.1.3.).

Another difference between both of Hofstede's models and Schwartz's models is their way of

conceptualizing culture concept. The former sees culture as the "programming of mind" (Hofstede, 1980, p. 25) that is affected by the values of different society's institutions, which is implanted in society's members' minds (Hofstede, 1980; 1991). The latter argues that culture is the values that underlie material manifestations, or that expectations surrounding the societal roles (Schwartz, 1992).

Despite the differences between these models in their building methodology, they are similar in comparing cultures among different countries all over the world. Therefore, this justifies why this research does not involve or refer to all previous projects held in the cross-cultural field, as all of them offer cultural dimensions obtained at a cross-cultural level. In other words, they offer cultural dimensions obtained from comparing cultures across different countries. However, this research is concerned with capturing culture at a national level, not at a cross-cultural one.

Indeed, common cultural models in the cross-cultural research field provide a broader telescopic image of world cultures (Chiu & Hong, 2006). Also, they clarify the similarities and differences among individuals from different world cultures. In other words, they contribute to the argument regarding the universality or culture-specific nature of psychological theories (Matsumoto & Juang, 2013). However, all these cultural models that follow the global approach do not provide any in-depth image or tiny details about culture orientations in each country separately (Chiu & Hong, 2006). This is due to that any description provided about any society's culture is always changing in the same study, due to the changing the other cultures compared to that of society's culture. That differentiation in the frame of comparison involved in the same study produced different cultural orientations describing the same society's culture (Schwartz, 2008)

Another critique toward the cultural models representing the global approach is classifying nations according to cultural traits (values and beliefs) of its public, such as Hofstede's model, which resulted in national stereotyping and generalization. However, not all the individuals within the nation embrace cultural traits in the same degree. This due to that individuals' presentation of the traits in the form of behaviours and actions differs from one situation to another and from a national group to another within the same nation.

Furthermore, cultural models representing the global approach is criticized by its Western biases that appeared through interpreting other's cultures according to the Western cultural lens, and its values (Chiu & Hong, 2006). This is due to that most of the researchers who developed the psychological field are Western and US scholars (Krumov & Larsen, 2013). Therefore, the current study did not prefer to depend on models not adequately suitable for the Arabic specific nature

of the research context.

Moreover, it is inadequate to generalize results produced at cultural-level from international surveys as a descriptor of the psychology of national context. This is because establishing global cultural dimensions entails ignoring the intra-national differences to reduce variations in data distribution, and combine them only around one single point in culture scale. However, the reduction in data distribution results in a loss of intra-national data that can clarify variations within national context, while keeping both types of data together will result in loss of distinguishing variations between nations (Chiu & Hong, 2006). So, this research does not favour to adopt cultural dimensions produced at cross-cultural level due to their non-reflection of the intra-national data, which is needed within this research to capture the specific national nature of the research context.

In sum, all the above critiques enhance and support what is argued by Gergen, Gulerce, Lock, and Misra, (1996) and Krumov and Larsen, (2013) of the importance of developing cultural psychology within society rather than restricting only to cross-cultural psychology and generalizing results from cross-cultures to within culture that clarified its inadequateness as indicated above.

2.2.2. Mapping Culture Literature within Cultural Psychology Discipline (Focal Approach)

The main focus of cultural psychology is studying how the culture in a specific context is internalized by its public, and consequentially, its cultural impact on their behaviours (Krumov & Larsen, 2013). In other words, it is concerned with studying the impact of culture on human behaviours (Matsumoto & Juang, 2013). This line of thinking reflects the focal approach (Chiu & Hong, 2006) or emic approach that defined as culture-specific approach (Morris, Leung, Ames, & Lickel, 1999) or absolutism. These approaches focus on examining the common concepts, ideas, cultural values and practices, and categories in specific indigenous context in-depth (Sham, 2002; Krumov & Larsen, 2013; Kim, Park, & Park, 2000, & Yang, 2000) rather than the observing behaviours in different cultural contexts. This entails indigenous researchers from the same cultural context who are originally familiar with that culture's values, practices, norms, traditions, religious, and its historical background, to be able to reflect and describe the background of that contextualization, shed the light on its cultural traits, and be able to understand, interpret, and justify the humans' behaviours in that context (Krumov & Larsen, 2013).

One of the reasons behind emerging cultural or indigenous psychology is the little attention that has been directed toward exploring the developing societies with its hard-struggling situations.

This had motivated psychologists to focus on only one specific context rather than the comparative cultural research adopted by the cross-cultural research.

However, some researchers such as Sinha (1997), see that both fields of cross-cultural psychology that reflects the global approach and cultural psychology (indigenous psychology) that reflects focal approach should be considered a complementary for each other rather than contradictory ones (Krumov & Larsen, 2013; Chiu & Hong, 2006). This is due that indigenous psychology is a preliminary step to establish cross-cultural psychology theories (Krumov & Larsen, 2013) through clarifying the differences in social constructions of global cultural dimensions in each country (Chiu & Hong, 2006). However, similar to all approaches, cultural or indigenous psychology has its limitations. One of these limitations is that it is not concerned with the alteration occurring from generation to another (Krumov & Larsen, 2013), and the economic and political changes of the context.

Therefore, from the researcher's point of view, this research can not adopt the focal approach due to its considering culture as a static state that ignores the cultural changes from the old generation to the new youth generation. In other words, it neglects the role of the interaction between the individuals and their surrounding context that produce cultural changes from one generation to another. Also, as the focal approach ignores the political changes of the context, so this is also considered from the boundaries of adopting that approach in the current study, due to its non-ability to consider the impact of the political changes within the Egyptian context - represented in the outbreak of its two Egyptian revolutions - in affecting the culture of the its public.

After presenting the disadvantages of both the global and focal approaches for capturing culture concept, the researcher excluded adopting both methods. Therefore, the current study is searching for another method that is free from these disadvantages for capturing culture concept. Thus, the researcher preferred to search within another discipline, such as social psychology discipline, which is discussed in the next section, rather than restricting the capture of culture concept within both the cross-cultural psychology and cultural psychology disciplines.

2.3. Situating Research within Social Psychology Discipline

Social psychology discipline views culture as a shared phenomenon (Chiu, and Hong, 2006) that provides common knowledge and meanings, which are produced, transmitted and reproduced among network of interconnected persons (Keesing, 1974; Rohner, 1984) that reflects their reference frame to understand reality, organize their shared living, and help them to be familiar with their external environment (Chiu & Hong, 2006; Chiu & Chen, 2004; Hong & Chiu, 2001).

Thus, from the above definition, it appeared that the social psychology view to the culture is distinguished from other above-mentioned disciplines by its ability to reflect the impact of social life on individuals' mental thinking that appeared through their behavioural emotional reactions and responses in the context. Also, it appeared through all expectations and scripts that intimately guide their behaviours, and that compose their shared cultural knowledge, where the latter is transmitted and separated through their interaction with each other to produce productive and homogeneous life that is also adapted with their material environment (Chiu & Hong, 2006).

However, on the other side, the human's mental life is not coloured only by his/her culture. It is also affected by his/her free desire and will colour his/her society. Thus, from the above, it appeared that "culture is both a product and signature of human agency" (Chiu & Hong, 2006, p. 19). In other words, this indicates how humans perpetuate their social reality by transmitting cultural knowledge and its ideas and practices from one generation to another. However, these ideas and practices are changing according to economic, technological, and political changes that can result in some modifications or even replacements of these ideas and practices with newer or even different ones that are convergent with these contextual changes that are produced as a result of interacting with other cultures. This interaction has occurred previously in the colonialism area, which resulted in the separation of European cultures to colonized countries, similar to what occurs nowadays through globalization (Chiu & Hong, 2006).

From the above, it appeared that the uniqueness of social psychology discipline in capturing culture through its referring to the mutual impact between the human and its society is very advantageous. This is justified by its considering with the society affecting and shaping individuals' behaviours, as well as, due to its interest in the continuous changeable and dynamicity state of the society and its impacts on the human's society. Therefore, by conducting this research through fixing the lens of social psychology discipline, the researcher can capture a culture concept coloured by the footprint of both human agency and its surrounding culture, due to the continuous interaction occurring among them, which reflects the dynamic state of culture concept that was unlikely, ignored in above-mentioned disciplines.

Another advantage of the social psychology discipline is that it aims "to explain the conduct of the individual in terms of the organized conduct of the social group, rather than to account for the organized conduct of the social group in terms of separate individuals belonging to it" (Chiu & Hong, 2006, p.24). This perspective which is concerned with the collective social group more than the individual is expected to attain an in-depth understanding of the psychology of society's

members. This is justified by that this perspective does not envision the culture existing in the individual's mind. Rather, it also envisions culture through individuals' reflections of the shared meanings in their society, as well as the common generalizations of others in that society that provides an image about the common shared culture among individuals within the society.

In the current study, the researcher is seeking to capture the common shared culture within hotels' society in the Egyptian context to be used as a frame to refer to the cultural singularities of the Egyptian hotels' staffs, rather than capturing the culture of some of the Egyptian hotels' staffs to be a representative to the common shared culture within hotels' society in the Egyptian context. The difference in applying both aims entails the researcher to capture only the shared features among Egyptian hotels' staffs, to attain the first aim, rather than capturing all of the features of the representative Egyptian hotels' staffs and considering all of these features representative to the common shared culture within hotels' society in the Egyptian context.

On the other hand, that shared common culture among individuals within society refers - according to social psychologist researchers, such as to Hogg et.al, (1995) - to the social identity theory (look to the next section). Thus, as this research is seeking to capture the common shared culture within hotels' society in the Egyptian context, as indicated above, so, from the researcher's point of view, adopting social identity theory is the suitable theory to attain that aim. In addition, adopting social identity theory within this research reflects adopting social psychology discipline - that from the researcher's point of view, is advantageous, as indicated above in this section - than other traditional adopted disciplines which were discussed above in (2.2.1. and 2.2.2.). The discussion of the social identity theory, its historical emergence, and its definition is presented in the following section.

2.3.1. Historical View of the Social Identity Theory

First of all, the aim of shedding the light on the emergence of social identity theory is to clarify for the reader why the group members are reflecting culture, behaviour, and identity of their belonging group in any related situations to their group rather than reflecting their behaviour and identity. This fact is used by the researcher to justify her expectation that the Egyptian hotels' staffs are prospected to reflect the common culture, behaviour, and identity shared among them within different types of hotels' organizations, rather than reflecting their own individuals' behaviours and identities. Thus, this entailed shedding the light on the origin of the social identity theory.

In this regard, social identity theory appeared at the hands of Henri Tajfel and a group of his colleagues in 1970 through holding some experiments that allocated participants arbitrarily into

groups, without any basis and meanings for that allocation. The allocation of the participants in these experiments was either based on their estimation of the number of dots existed in a page (Tajfel, Billing, Bundy, & Flament, 1971), or based on the face of a coin (Billing & Tajfel, 1973). After allocating all participants into groups and notifying them with their group's membership, they were asked to assign points to their colleagues either in their same own group (ingroup) or in other groups (outgroup). The result of that experiment was that participants favoured their ingroup members and allocated them more points than those outgroup ones (Tajfel et al., 1971).

This behaviour was interpreted by social identity theory (SIT) that formalized by Tajfel and his colleagues' work (Tajfel, 1978; Tajfel & Turner, 1979) that SIT articulates human relations through a chain with two polarities (purely interpersonal, and purely intergroup interaction). Purely interpersonal interaction polarity refers to people relate to each other only as individuals, without their awareness of each other social categories. While purely intergroup interaction polarity refers to people giving up their distinguishing individual qualities for the sake of the prominence of their group membership only that is reflected in their adoption to their group qualities (Tajfel & Turner, 1979). Shifting from interpersonal to intergroup polarity results in the categorization "us and them" (Tajfel, 1978, p. 62) which is drawn from Tajfel and Wilkes, (1963) social cognition work. This motivates group members to perceptually enhance the similarities within the group, and distinguish their group that they belong to from other groups.

According to intergroup interaction relation articulated by (SIT), the researcher sees that Egyptian hotels' staffs as a group are perceptually motivated to show their similar qualities, culture, behaviour, and shared identity among them, which distinguishes their group from other groups. Finally, this justifies the researcher's adoption of the social identity theory to capture the common collective culture among Egyptian hotels' staffs in different types of hotels' organizations in the Egyptian context. However, this entails shedding more light on the definition of social identity theory - the adopted research theory -, as it appears in the following section.

2.3.2. Definition of Social Identity Theory (SIT)

Tajfel, (1978a) has defined social identity theory (SIT) as "that part of an individual's self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to that membership" (p.63). This definition clarifies how the individual identifies her/himself in relation to the group that s/he belongs to, and how s/he perceives others in the group as group members rather than separate individualized identities. Also, it positions the social group in distinctions from the other groups in the social world and frames its identity through committing to the typical norms and desirable behaviours

associated with that group (Sindic & Condor, 2014).

One of the achievements of SIT is its explanation of the impact of the socio-culture in regulating and framing individuals' behaviours. Also, it restricts and shapes group members' behaviours according to the socio-cultural meanings assigned to a similar social category. In other words, group's behaviours and actions reflect a shared social identity among its members, rather than separated individual identities through invoking group's members to act effectively to reflect their own group's social identity positively, where they belong to that identity (Reicher et al., 2010).

According to the achievement of SIT mentioned above in explaining the impact of the socio-culture in regulating and framing individuals' behaviours within organization's society, staffs' belongingness to organization's society attributes to them the specific socio-cultural meanings assigned to their organizations' society, as they are part of that organization and representing its identity in eyes of the public (Reicher et al., 2010). That achievement is similar to what had been indicated by Ashforth and Mael, (1989) that social identity is composed of different identities, some of them are derived from the workplace such as organization, workgroup, and organizational department, while others are related to the surrounding context such as society. Thus, from the researcher's point of view, all of the above entails shedding the light on the key cultural factors shared among staff within the organization's society, as it has prospected that these key cultural factors restrict and shape their behaviour. The researcher expects that these cultural factors are restricted in the organization's culture, the industrial culture, and the national culture of the context, which is discussed in the next chapter (Ch.3).

2.4. Summary

This chapter has shedded the light on the main disciplines that had discussed the culture concept, such as cross-cultural psychology and cultural psychology. Within cross-cultural psychology discipline, the researcher has shedded the light on the different ways for conceptualizing culture concept such as work-related values model, culture-related context model, universal values, and social axioms. Also, the chapter has clarified the limitations of these models, and its involved cross- cultural psychology discipline for capturing culture concept within the current study.

Moreover, the chapter has shedded the light on the cultural psychology discipline and its advantages and limitations for capturing culture concept. The review of culture concept within both disciplines cross-cultural psychology and cultural psychology has resulted in the unsuitability of any one of them for capturing culture concept within the current study. This is

justified by their out of dating due to their ignoring cultural changes from generation to another, as well as their ignorance of social interaction between the individuals and their surrounding society.

These limitations have enhanced the researcher to adopt another discipline, which is social sociology discipline for situating culture concept within the current study that is justified by its concern with the social interaction between the individuals and their surrounding society. More accurately, the researcher has depended exactly on the social identity theory - that originated from the social sociology discipline -for conceptualizing culture for the current study. This is justified by its ability to explain the impact of the socio-culture surrounding individuals in regulating and framing their behaviours. This impact is representing the core base in the current study to link the research respondents (Egyptian hotels' staffs) with their surrounding environment (Egyptian society, organization's society, and hospitality industry society). This link is discussed in the following chapter, to capture their specific cultural traits (cultural singularities).

Chapter Three: Key Cultural Factors Framing Research Context

3.1. Introduction

This chapter contributes to the current research through establishing a proposed framework that identify which cultural factors are prospected to affect employees' collective social identity within their workplace that reflected in their daily behaviour in different hotels' organizations, and consequently, affect the hotel's image in eyes of its public. The proposed framework has classified these factors into three main factors: sectoral and organizational factors, institutional factors, and social and regional factors. The chapter begins by discussing the first group, the sectoral and organizational factors. It is composed of an organization's cultures and values, and industrial hospitality values. Then the chapter moves to discuss the institutional factors which are prospected to affect staffs' behaviour in their hotel's workplace. This is represented in the varied styles of management adopted within different types of hotels' organizations, and the restriction of different types of hotels' organizations between the home or host country institutional system. Then the chapter discusses the last group of factors affecting staffs' behaviours in hotels' organization's society, the social and regional factors. This group has focused on the impact of the Egyptian's social and cultural context on the Egyptian hotels' staffs, then it provides different examples of the impact of staffs' national culture on their business practices. The examples are provided either from the Arabian or Egyptian business contexts, as the latter context is related to the former one, with clarifying differences and similarities among both contexts. Finally, the three proposed factors combine to present a proposed framework for the current research.

3.2. Sectoral and Organizational Factors

According to SIT achievement in restricting and shaping group members' behaviours according to the socio-cultural meanings assigned to the social category they belong to (Reicher et al., 2010) (look to 2.4.2.), the researcher can conclude that staffs' belongingness to hotel's organization attributes to them the values of that organization, and values of the hospitality industry, as they belong to both categories. Thus, the researcher has combined both the organization's cultural values and values of the hospitality industry together to compose the proposed sectoral and organizational factors in this research.

Regarding the organization's cultural values factor, it is notifying the organizational members with the necessary guidelines for their remaining in the organization that sometimes be unwritten and unspoken (Cameron & Quinn, 1999). In other words, it is the assumptions that underlying specific values that guide organizational members about which behaviour patterns to

appear within the organization (Schein, 1983), that, according to Cameron and Quinn, (1999) provide staffs' members with a sense of identification to the organization that they belong to. This justifies the researcher's expectation that the organization's cultural values are one of the factors that shape staffs' behaviour within the organization.

However, according to Leung, et al., (2005), the organization's culture is also affected by the type of industrial sector. This appeared in characterizing hospitality staff by specific values and personal qualities to be fit for working in the hospitality career (Riegel & Dallas, 1998). These attributed values and personal qualities contribute to shaping their social identity. This is confirmed by Ashforth and Mael, (1989) that social identity composes from different identities, some of them are derived from the workplace, which in the current research is represented in staffs belonging to a hospitality career. Therefore, this drives the researcher to involve the hospitality cultural values in the sectoral and organizational factors' group.

3.2.1. Organization's Cultural values

As there are various definitions for the organizational culture concept, the researcher preferred to adopt varied views of the previous researchers that combined to shape the definition that serves the research subject. The combined definition is characterized by the interaction between the organization, its staff, and their surrounding context. Therefore, this research adopts the view that sees that the organizational culture values are almost constant (Chatman, 1991) brought from founders' assumptions and theories (Schein, 1983) and interplayed with those values of organizational members (Chatman, 1991) which are acquired from their own experience in the organization to reflect at the end their organizational culture (Schein, 1983) that is represented in patterns of organizational behaviours (Chatman, 1991). This definition from the researcher's point of view visualizes the organization's cultural values as an interactive process between the organization represented in its founder and its organizational members. This had been evidenced by Smircich (1983), who has clarified that all organizational members do an active role in establishing and configuring their agreed organizational culture.

On the other hand, every organization affects its organizational members. This appears in the identification that organizational culture in any organization reflects the dominant ideology in the organizational members' minds (Cameron & Quinn, 1999) to the degree that they unconsciously teach it to the newcomers as the right way for viewing reality (Sathe, 1985). That unconscious process of learning occurred through socialization reflection that happens between the original organizational members and the newcomers (Almond, 2011), as they separate their values and assumption that are interacting with those new ones held by the new members (Serpa,

2015). Thus, this clarifies that organizational culture provides a sense of identity that staff members belong to, by notifying them with the necessary guidelines for their remaining in the organization that sometimes be unwritten and unspoken (Cameron & Quinn, 1999).

So, all of the above clarifies the interactive relationship between the organization and its members, and how they are identified by their organization's ideology, as well as, how they contribute to its culture through the socialization reflection which occurred between them and their peers from the newcomers. From the researcher's point of view, that socialization reflection is a chance for both the original organizational members and newcomers to reflect unconsciously their cultural backgrounds. This is justified by Ashforth and Mael, (1989) that individuals are involving different identities that attribute to them varied values. Thus, this ultimately reflects and affects their organization's cultural values in the eyes of its public, and reflects an image of their common social identity within the organizations. So, the researcher proposes that the organization's cultural values are one of the dominant factors that can shape its staff's culture and that the latter is also shaping its image, values, and culture in eyes of its public.

However, sometimes the interaction process between the organization and its members is challengeable for the latter, especially for those employed by Multi-national corporations (MNCs) that, according to Pereira, and Malik, (2016) need to be discussed. Also, it is challengeable for these MNCs that try to attain homogeneity between their own global culture and ideology, on one hand, and the different cultural and institutional host contexts they operate in (Quintanilla & Ferner, 2003), and their local workforce that has their own specific culture which is embedded in their local social system (Almond, 2011), on the other hand.

In this regard, the MNCs seek to globalize their subsidiaries' managers through assigning them international tasks such as working with international groups and interacting with multiple forms of networking. Also, international management within these subsidiaries aims to globalize the domestic rationalities of its employed staff. This transfer to globalization patterns is superficial and does not touch deeply their values and beliefs. This is due to the rationality that involvement in daily culture does not entail adopting wholeheartedly into the whole managerial culture of the MNCs firm (Almond, 2011).

However, the researcher is suspecting the superficial occurrence of globalizing domestic worker's rationalities within the workplace. She establishes her suspect based on Ansah, Louw and Belso- Martinez's, (2019) study that clarified how the organization's culture of MNCs in Ghana is affected by the Ghanaians national culture that drove them to frame their policies in a

way that fits with Ghanaians national culture. Also, she builds her suspect based on Ashforth and Mael's, (1989) identification that the individual is composed of multiple identities that are invoked according to the situation. So, if the situation occurred in the workplace had invoked any other identity rather than the work's identity, so the latter will disappear temporally, while the invoked one will appear. In other words, the researcher sees that the situation is the secret that invokes imprints of the workforce. These invoked imprints distinguish one subsidiary of MNCs than its other subsidiaries spread over the world. So, the researcher expects that common culture in the subsidiaries of MNCs will be neither reflecting the globalized MNCs' culture nor reflecting the domestic cultural values of its staff. Rather, it cross-verges between both these values that are invoked according to the situation's requirement.

3.2.2. Hospitality Cultural Values (Industrial Values)

As hospitality industry is characterized by the intangible nature of its products (Rust & Oliver, 1993), and diversity through dealing with guests from different cultures (Tsang & Ap, 2007), so this calls looking to the impact of service providers (Rust & Oliver, 1993), their values and cultures (Dawson & Abbott, 2011) in delivering service and dealing with their gusts (Rust & Oliver, 1993; Dawson & Abbott, 2011). In other words, this entails the staffs to be more than multicultural (Tsang & Ap, 2007), behave with their guests gently, courteously and smiley, not like "robots" (Hochschild, 1983), having fun when they deal with them (Guerrier & Adib, 2003), making them feel that they are important (Shamir, 1980), being able to be determined (Swanljung, 1981), and having pleasure to help and serve others (Riegel & Dallas, 1998). Another characteristic of the hospitality industry is the high turn-over rate, which entails staffs to be able to work under pressures and adapt with them, work hard, efficiently, cheerfully and showing composure through their work performance, to remain in their jobs and succeed within this field (Dawson, Abbott, & Shoemaker, 2011). Furthermore, the managerial staff working in the hospitality industry must be characterized by many qualities that are required to do their role successfully, effectively and efficiently. These characteristics include flexibility, leadership, fairness, the ability to explain mistakes and to forecast (Riegel & Dallas, 1998).

All of the above clarifies the qualities that should characterize hospitality staff, which, from the researcher's point of view, is expected to shape their behaviour in hotels' organizations. In other words, the researcher is expecting that qualities, values, and culture of hospitality industry are one of the factors that shape Egyptian staffs' behaviour and culture in their employed hotel's organizations that is prospected to be reflected through their way of communication with their guests, their method of taking decision, and their method for solving conflicts. That expectation is based on the SIT achievement in explaining the impact of the socio-culture in regulating and

framing individuals' behaviours (Reicher et al., 2010). So, staffs' belongingness to hotels' society attributes to them the specific socio-cultural meanings that are assigned to the hotels' society, as they are a part of that society and represent its identity in eyes of the public. Therefore, this justifies the concern of the hotels' human resource managers with understanding the cultural values of their staff which can affect their behavioural and attitudinal responses to the guests (Tsang, 2011). So, the researcher sees that there is a reciprocal relationship between the hotel's organization and its staff, as the former is attributing to its staff a list of entailed qualities, due to their working in that industry. However, the latter is contributing to the former through their cultural values which are reflected in their behavioural and attitudinal responses to the hotel's guests, which provides them an image about the hotel's organization and its staff.

Moreover, not only the hospitality culture and the staffs' cultural values are framing the cultures that surround the hotel's staff, as there is also a role for the organization's values in shaping staffs' behaviour through their work in the hotel's organization (look at 3.2.1). Thus, this justifies the author's premise that cultural singularities of Egyptian hotel's staffs are formed as a mix from hospitality values, organization's values, and their cultural values, which ultimately provide an image about the hotel's organizations in Egyptian context for both prospected and current investors and guests.

3.3. Institutional Factors Affecting Organization and Its Staff

The adopted management system in hotels' organization is different from other managerial systems adopted in the other industries. This is represented in transferring the hotel's organizations from driving the bottom-line employees to involve them in hotels' issues, and considering their centred philosophies. This is justified by their entrepreneurial soul, and their role in framing the hotel's organizational culture (Dawson et al., 2011). However, the researcher thinks that this situation is not adopted by all hotel's organizations at least the family business' hotels. This has been clarified by Bamberger and others, (1990) who consider that family business is managed through a family-related system that is characterized by unilateralism in taking decisions, as the only person who takes the decisions is the business owner or manager. In other words, this type of organizations reflects their adoption of conservative managerial styles that are less tending to adopt internationalization strategies and thinking (Donckels & Frohlich, 1991).

On the other hand, the subsidiaries of MNCs that follow their mother companies' soft management applications that are represented in their adoption to the participative management styles, concerning equality and diversity. These varied management styles are

expected to be preferred for the local workforce in the host country than their national employment regimes that in some cases are characterized by the autocracy management, or patriarchal societies that restrict women's ambitions (Almond, 2011). Therefore, the researcher can expect variations in the HRM, cultural and managerial practices adopted by both the subsidiaries of MNCs located in the Egyptian context and their peers from the local (small and family hotels' business) in the same context that are expected to result in difference in both the shape of social identity adopted within each type of hotels' organizations and in the singularities of Egyptian staffs within each type of hotels' organizations involved.

As the MNCs are embedded in their home country's institutional system (Eswards & Kuruvilla, 2005), and as the subsidiaries of MNCs are following their adopted mother companies' soft management applications (Almond, 2011), so this refers to mother company's transfer all of its business practices to its subsidiaries over the world (Elkassrawy, 2007). This drives the researcher to conclude that subsidiaries of MNCs are also following their mother companies' institutional system, as it considered one of their mother companies' business practices. However, the institutional system of the host country might prevent or contradict with the institutional system or some of the business practices adopted by the home country of MNCs companies (Elkassrawy, 2007). This is justified by Edwards and Ferner, (2002) due to the degree of openness or closeness of the host country's business system. For example, the researcher sees that subsidiaries of MNCs in the Egyptian context follow the rules of the Egyptian labor law in dealing with their employed staffs, and the rules of the Egyptian tourism through their dealing with its guests. However, she expects that these rules are not similar to those adopted by the institutional system of the Mother company, due to cultural variations between both the institutional context and its social actors in home and host countries. So, this might confirm that subsidiaries of MNCs in the Egyptian context are following the institutional system of the host country rather than the institutional system of their home country, which will be either confirmed or rejected through this research.

3.4. Social and Cultural Factors

According to both the SIT achievement in restricting and shaping group members' behaviours and the socio-cultural meanings assigned to the social category that individuals belong to (Reicher et al., 2010) (look to 2.4.2.), the researcher can conclude that individuals possessing of the Egyptian nationality, - accompanied by their grown-up within the Egyptian society -, attributes to them the values of Egyptian society.

Regarding the values of the Egyptian society, there are some previous researchers looked to

Egyptian society, such as Hofstede (1980). He classified it among the group of Arabian countries that characterized by the high-power distance, low level of individualism, and a moderate level of both uncertainty avoidance, and masculinity. However, he was not concerned with the nuances that filled the Egyptian context and distinguished it from other Arabian countries. In other words, Hofstede's work, in addition to many other previous researchers' work had ignored the dynamicity of Egyptian society's culture (look to 2.2.1.5) that is affected by the changes in Egyptian society's economic policies, political system, and its institutions' values. Also, it ignored the variation in ethnic culture accompanied by variation in the Egyptian' regions (rural, urban, and Upper Egypt).

All of these ignored factors have been concerned by the researcher through her scanning of the Egyptian context. This occurred through her adoption of the idea that culture is a dynamic concept and not static one, as mentioned in section (2.4). Thus, this entails her to shed the light on the impact of both the varied Egyptian institutional, social and regional factors that can shape values within the Egyptian society, affects and composes its individuals' values and their socialization background (look to section 3.4.1) in both their daily life and workplace.

On the other hand, the reflection of the Egyptian national cultural values in the workplace had been mentioned by some previous researchers such as (Kabasakal & Bodur, 2002) through their combination of some Arabian countries together as a cluster, such as Egypt, Kuwait, Morocco, Qatar. This combination has depended on the similarities among Arabian countries in their socio-cultural factors that are represented in their collective society, short-term orientation, adopting hierarchical systems, and reflecting a masculine society. However, other researchers, such as Leat and El-Kot, (2007), had adopted Hofstede's (1980) work to identify the HRM approaches used in the Egyptian context. Other researchers, such as Parnell and Hatem, (1999) had studied the typical Egyptian manager according to American managerial perspectives which resulted in showing the autocratic character of the Egyptian manager.

In sum, all of these trials to capture Egyptian national culture are lacked either by ignoring the specialty of the Egyptian context through combing it with other Arabian countries similar to Hofstede (1980), and Kabasakal and Bodur, (2002), or lacked by its looking to the Egyptian context according to western culture lens, and its common values similar to Hofstede (1980), and Parnell and Hatem, (1999). However, this does not mean that this research is totally ignoring what has been evidenced by previous studies, rather, it tries to avoid all of these mentioned lacks.

3.4.1. Impact of Egyptian's Institutional, Social and Regional Factors on the Egyptians' Staffs in Business Context

Individuals' characters are affected by their socialization background (Leung, et al., 2005). Through the researcher's review of the Egyptian context, she had captured some institutional, social and regional factors that affect forming that socialization background. Some of these examples are reflecting the impact of the Egyptian economic policies, while others are reflecting the impact of the Egyptian social context - represented in the role of family, and the Egyptian traditions and customs – in affecting the Egyptian personality. Furthermore, the differentiation in the Egyptian regions (rural or urban) has also a role in affecting the Egyptian personality.

Regarding the Egyptian economic policies, Henry, (2011) has clarified that the Egyptian government adoption of the open-door policy and economic reform program in 1970 had resulted in the appearance of two multiple organizational cultures by the emerged business. One of them has reflected the western managerial system (Budhwar & Mellahi, 2006) as a result of travelling to the Western countries (Henry, 2011). While the other has reflected the family business that is characterised by its resistance to the western managerial system (Budhwar & Mellahi, 2006).

Also, the Egyptian social context had affected the Egyptian personality. According to Assaad and Krafft, (2015), this is represented in the role played by the family in getting jobs for its members, and relatives through its external connections. Thus, this had resulted in the spread of “wasta” or favouritism, inequality, and absence of objectivity in the Egyptian context, especially in the governmental sector. Also, the impact of the Egyptian social context on the Egyptian personality is represented in the over appreciation of hiring in the governmental sector, especially by both Egyptian youth and women, despite of it pays less money. This is justified by its social security which is lacking in other job sectors (Assaad & Krafft, 2015).

Furthermore, the Egyptian social context is represented in the Egyptian traditions and customs that had a role in shaping the Egyptian personality. For example, Fouad, (1989) has indicated that the Egyptian culture is characterised by spread usage of titles and overestimation of the authorized responsible person over its real size. Also, it is characterised by saving harmony, and keeping group relations (Budhwar & Mellahi, 2006).

Finally, the differentiation in the Egyptian regions had resulted in a varied impact on the Egyptian personality. For example, this is represented in the degree of keeping customs and tradition, and value of work that is appreciated by youth in rural areas (Al-Gayed, 2007) rather than their peers

in urban areas.

So, from all of the above examples, the researcher can conclude that there is an impact for both the Egyptian institutional, social and regional contexts on forming the Egyptian individual's socialization background that extended to the business context. Thus she expects that there are other similar factors within the Egyptian institutional, social and regional contexts that affect Egyptian individuals' socialization background, and consequently, frame their national culture, such as the outbreak of the two Egyptian revolutions, the religious principles, the ethnic culture of some regions in the Egyptian context, and other Egyptian's traditions. Moreover, the researcher built her expectation based on her review of the previous research in the HRM field that clarified the influence of the individuals' behaviour, and their national culture in framing HRM and organizational practices in the Arabian business context, which is discussed in the following section.

3.4.2. Implications of the National Culture on Organizational and HRM Practices in the Arabian Business Context

By reviewing the previous work of many authors, such as Brown and Attalla, (2002); Budhwar, and Mellahi, (2006); Hatem, (2006); Hofstede, (1984); Parnell, and Hatem, (1999); and many other researchers' work related to Egyptian and Arabian culture, the researcher had combined some of the reflections of these cultures on some common organizational and HRM practices. These practices had involved resolving conflicts, communication among organizational members, decision-making process and managerial styles adopted by business organizations either in Arabic or Egyptian contexts. The review of cultural impacts on these organizational and HRM practices had clarified some differences between the Arabic and the Egyptian business' contexts, despite of relating the later one to the Arabic context.

An example of these differences is appeared in the way of solving conflicts in the Egyptian business context that characterise by depending on compromising and smoothing conflicts (Brown & Attalla, 2002), and following the precise and the exact rules (Parnell & Hatem, 1999; Hatem, 2006). However, in the Arabic business context, it characterised by mediating a third party to be involved in solving disputes (Harris & Moran, 1987), and avoiding arguments in discussion with opponents (Hofstede, 1984).

Another example of the differences among both business contexts (Arabic and Egyptian) is appeared in their way of making decisions. Although that, both contexts are adopting autocratic system, the Egyptian business context is considering fully autocratic (Parnell & Hatem, 1999)

than the Arabic one that is semi- authoritarian one (Al-Yahya & Vengroff, 2005). In other words, the Egyptian managers do not involve their subordinates in making decisions. Rather, they inform them what to do (Parnell and Hatem, 1999). Therefore, the Egyptian subordinates follow their leader, rather than following the rules of the autocratic system (Brown & Ataalla, 2002). However, in the Arabic business context, the managers tend to frequently consult their subordinates informally (Al-Yahya & Vengroff, 2005; Abdalati, 1975). Also, making decisions in the Egyptian business context are made according to the Egyptian manager's mode and emotive (Okasha, 2009), which is not followed by the Arabic business context.

Also, the method of communication is taking different shapes in the Egyptian business context than in Arabic one. For example, the Egyptian staffs are adopting humour as a mechanism to avoid confrontation, and notify the negative and unacceptable messages, or news (Budhwar & Mellahi, 2006). Also, they fabricate excuses to attend work late or leave early (Fouad, 1989), use of the word "Inshaallah" to justify their uncertainty regarding specific deadlines (Budhwar & Mellahi, 2006), and tend to identify looser terms to justify their delays, and adjusting deadlines. In general, the communication method among Egyptian staffs focus on building a relationship rather than achieving the task effectively (Hatem, 2006). However, this does not mean they desire to work collectively; Egyptian employees prefer to work alone rather than joining teamwork to benefit alone from the whole reward (Hatem, 2006, and Muna, 1980). On the other hand, the Egyptian managers like to work and have cooperative relationships with staff from different cultures (Parnell & Hatem, 1999; Brown & Ataalla, 2002).

However, the communication style adopted in the Arabic business context is differed than that one adopted by the Egyptian one. This appeared in its characterised by indirectness to communicate bad results (Abdalla & Al-Homoud, 2001; Abel-Rahman, 1994), and absence of documenting any issues related to staffs' behaviour, and their relationship with each other in the workplace (Budhwar & Mellahi, 2006). Also, Abdalla and Al-Homoud, (2001), and Abel-Rahman, (1994) see that the Arabic character adopt face saving, and dignity as general mechanisms through their communication with each other that appear in their rejecting the nakedly criticism (Hamaady, 1960). Moreover, they prefer face-to-face communications, rather than written ones (Abdalla & Al-Homoud, 2001; Abel-Rahman, 1994). Their preference to the face-to-face communications appeared in their benefit of meeting through the five-time prayers to speak in different topics (Budhwar & Mellahi, 2006).

Although all of the above differences between the Egyptian and Arabic business contexts in their adopted styles of solving conflicts, making decisions, and methods of communication, there are

some similarities between both contexts in relation to these organizational and HRM practices. Some of these similarities appear in their adopted method of communication that characterise by indirectness in beginning communications related to business issues that takes form of greetings and social conversation. This is due to that speaking directly to the issue in the hand is considered by the Arabic character as an abrasive, impolite and rude behaviour, and refer to the lack of person's patience (Budhwar & Mellahi, 2006).

Also, one of the similar methods of communication in both business contexts (Arabic and Egyptian) is the shape of relationship between the employees and their manager. In general, the employees show respect toward their managers and elder colleagues in the workplace (Brown & Ataalla, 2002; Zghal, 1994). This is seen as one of the reasons for spreading bureaucracy and centralization of the decision- making process (Budhwar & Mellahi, 2006) centralization of managerial system (Budhwar & Mellahi, 2006; Handy, 1993), and hierarchical organizational structure (Badawy, 1980; Budhwar & Mellahi, 2006; Hofstede, 2001) in Arabic and Egyptian business context. This has resulted in employees' familiarity to take orders and execute instructions of their superior managerial level (Longenecker, Neubert, & Fink, 2007; Parnell and Hatem, 1999; Hatem, 2006), and their acceptance to the inequalities between them and their managers (Bjerke & Al-Meer, 1993).

Another common shape of relationship between the employees and their manager in both business contexts (Arabic and Egyptian) is the paternalism relationship that takes the shape of subordinates' consultation of their managers in their personnel issues, and legal problems (Hatem, 2006; Hofstede, 1984). This has resulted in reducing social barriers, smoothing communication (Bjerke, 1999), and low power distance between managers and subordinates (Budhwar & Mellahi, 2006).

Moreover, "Wasta" or favouritism is considered one of the spread communication methods in both business contexts (Arabic and Egyptian) (Assaad & Krafft, 2015; Budhwar & Mellahi, 2006) that takes the form of "word of mouth" among networks of personal connections. It results in employing or providing promotion to kin relations, friends, or tribal affiliations (Budhwar & Mellahi, 2006), and depending on them in the work context (Hofstede, 1984) due to their guaranteed loyalty, rather than selecting competent and achievable people.

In sum, all of the above examples that either indicate the similarities or differences in the implications of varied HRM practices either in both Arabic and Egyptian business contexts necessitate identifying the specialty and uniqueness of business context in every country, and not looking to all Arabian countries as one group.

3.5. Research Proposed Framework

Based on sections (3.2.1., 3.2.2., 3.3., and 3.4.1.), the researcher had established a proposed framework that involves three main factors: sectoral and organizational factors, institutional factors affecting the organization and its staff, and social and cultural factors. It is considered as an empirical extension and addition to the theoretical studies concerned with identifying HRM determinates and practices in the cross-national setting (see, for example, Budhwar and Debrah, 2001). The proposed framework is characterizing by two additions that distinguish it from other theoretical frameworks concerned with understanding HRM determinates and practices. These additions are involving: 1) concerning with the impact of the context-specific nature on the HRM practices within different types of organizations within the context, rather than the concern with understanding HRM practices in cross-national settings, and 2) identifying more aspects of national cultural factors, such as ethnic-cultural traditions, religious background, and the political issues.

The framework is expected by the researcher to capture the Egyptian hotels' staffs' behaviour in different hotels' organizations within the Egyptian context, and consequently, reflects their social identity. This is due to Ashforth's and Mael's, (1989), and Reicher's et al., (2010) identifications regarding social identity. Ashforth and Mael, (1989) identified that social identity is composed of different identities, some of them are derived from the workplace such as organization, workgroup, and organizational department, while others are related to the surrounding context such as society. Also, Reicher et al., (2010) identified that one of SIT achievement is restricting and shaping group members' behaviours according to the socio-cultural meanings assigned to the social category they belong to. Both identifications are clarifying that hotels' staffs are acquiring their qualities from their work and surrounding society. Also, their working in hotels' organizations assign to them qualities attributed to the hotels' sector.

As, the Egyptians' staffs are belonging to three social categories - the organization society, the hospitality industry society, and the Egyptian society - their social identity reflected within their workplace is expected to be a mixture of different values originating from these three social categories. This is considered by the researcher as a reference to the cultural singularities of Egyptian hotels' staff. This is due to the researcher's adoption of Teschner's (2008) definition of the "singularities" concept as "what make things unique. They are features of a particular that distinguish it from things in its kind. They are the differentia that separate species from other species in a genus. Singularities are what give something its identity, albeit an identity that is

established by contrast and exclusion” (p. 32). So, by applying that definition, the researcher can identify and capture the specific features that distinguish Egyptian staffs working in the hospitality industry from other Egyptians working in other industries, or do not work at all. This is prospected to contribute to understanding the Egyptian and Arabian contexts that suffer from scarcity in studies concerning the cultural dimensions among them. Also, it is prospected to contribute to the interaction between the national culture and organizational culture that, according to Minkov and Hofstede, (2012), represent one of the challenges of the international business. All of the above propositions are framed in figure (3.1).

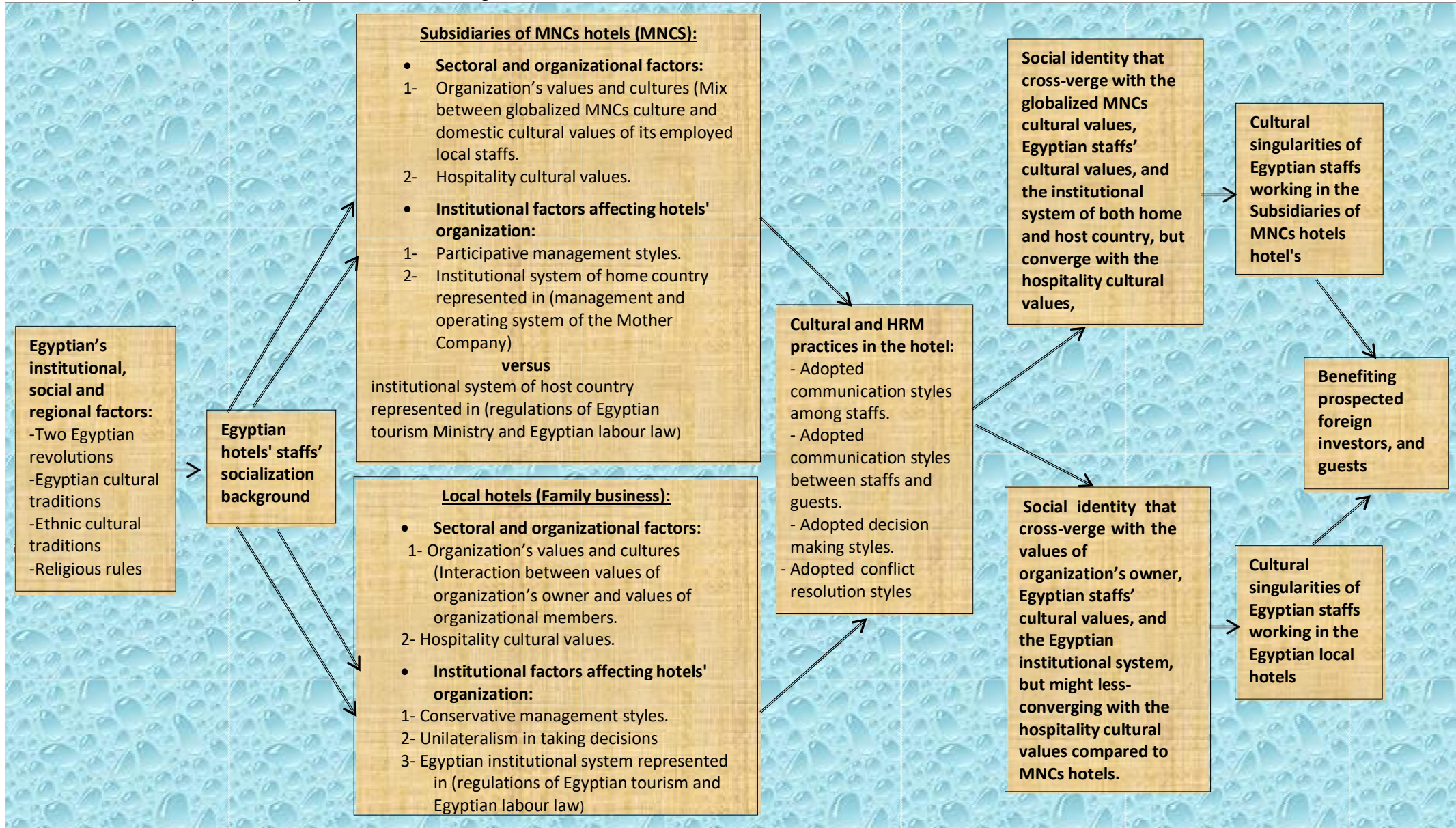


Figure 0.1: Proposed framework to capture the cultural singularities of the Egyptian staffs in hotels within the Egyptian context

However, by looking to the figure (3.1), it shows two proposed social identities, one of them is relating to the subsidiaries of MNCs hotels, and the other is relating to the family business hotels. This is due to the researcher's discussion of research' issues in two different societies of hotels to clarify how they might produce two different social identities. This is justified by the differentiation in the type of hotel's organization (subsidiaries of MNCs or family business), despite their belongingness to the same industry (hospitality), and employing staffs from the same context (Egyptian context).

Although the researcher expects resulting in two varied social identities, she expects that both of them is cross-verging to all of the proposed cultural factors, but within different levels of cross-verging. That expectation is based on the logic that harmony in the workplace is needed for staff's continuity in the organization. Also, any organization conditioning specific criteria in its staff, so it recruits only those who match with that criterion, while, at the same time, the employed staffs had their footprint that either matches or not with the organization's rules. So, if it is matching with the organization, the organizational harmony is prospected to attain, and the staff is still employed by the organization. Otherwise, if he is not matching with the organization's rules, so the organization is dismissing him.

Finally, the proposed framework had selected four cultural and HRM practices: communication styles among staff, communication styles between staff and guests, decision-making styles, and conflict resolution styles. From the researcher's point of view, they are selected due to their ability to: 1) draw a clear image about the adopted social identity within the two different types of hotels' organizations involved in the framework, 2) reflect the impact of the interaction among the three cultural factors on the behaviour of the Egyptian staffs in different hotels' organizations, and 3) reflect the cultural practices adopted by any organization. Thus, any variation in any both sectoral and organizational factor, and institutional factor – that are varying from the subsidiaries of MNCs to local hotels (family business) – through their interaction with Egyptians' staffs socialization background is prospected to produce varied way in applying HRM practices within hotel's organization, and consequently, varied social identity in each hotel's organization (look at figure 3.1).

3.6. Summary

This chapter sheds the light on three societal categories that Egyptian hotels' staffs are belonging to and that are shaping the socio-culture surrounding the Egyptian hotels' staffs. This has resulted in three cultural factors: sectoral and organizational factors, institutional factors affecting organizations and its staff, and social and cultural factors. The sectoral and

organizational factors involved two sub-factors that are the organization's cultural values and hospitality cultural values.

Both these sub-factors have clarified the footprint of the organizational members, either through their interaction with the organization's cultural values or through their behavioural and attitudinal responses to the hotel's guests that in both actions are reflecting an image about the hotel in eyes of its guests. The institutional factors affecting organizations and their staffs have shed light on different managerial styles adopted by different types of hotels' organizations (MNCs and local hotels). Also, they indicated the restriction of the MNCs between following both the institutional system of the host country and the mother country of MNCs. However, the social and cultural factors had scanned the Egyptian society to result in prospected sub-factors that are expected to frame the Egyptian personality, which are the two Egyptian revolutions, Egyptian cultural traditions, ethnic cultural traditions, and religious rules.

The chapter also, reviewed the implications of the national culture on the business context in both the Egyptian and Arabian contexts, as Egypt is deriving from the latter context. Finally, the chapter has companied together the three proposed cultural factors to form a proposed research framework. The framework aims to shed light on the hotel's staffs' social identity in the workplace and capture their cultural singularities within different types of hotels' organizations. The hotel's staffs' social identity, and consequentially, their cultural singularities within different types of hotels' organizations are prospected to be captured through shedding the light on four HRM practices adopted by both types of hotels involved in the research, as it appeared in figure (3.1).

Chapter Four: Underlying Research Philosophical and Methodological Assumptions

4.1. Introduction

This chapter aims to explain how the adopted philosophical perspective within the current research has shaped its design, from selecting the research approach, strategy and methodology, to the way of how to conduct the current research, collect and analyse its data, and present its findings. Therefore, the discussion in this chapter is distributed in six parts. The first part clarifies the adopted philosophy underpinning this research through identifying its adopted ontological assumptions, epistemological stance, and philosophical paradigm, alongside, with clarifying the justifications behind these selections. This discussion leads to a detailed plan regarding how to design the current research, which is representing the second part of this chapter. This part involves shedding the light on research questions and objectives, and the traditional methodology adopted in the related research fields (culture, and social identity theories), with its limitations. This discussion justified researcher's adoption of inductivism as a research approach, and case study design as a research strategy, with clarifying their limitations and how to overcome them.

The third part deals with the issues related to the data collection process adopted in this research. This represented in employing the semi-structured interviews as a method for collecting data, with clarifying the adopted guidelines to design them, and any other details related to the whole process of interviewing in general, and semi-structured interviews specifically. Then, the fourth part explains the adopted data analysis process. It begins by clarifying and justifying the adopted coding strategy for analysing the current research data, which is represented in the template analysis. Then, this is followed by employing a case study analysis with its two stages within and across case analysis, in order to categorize results into similar and varied ones, and consequentially, reflecting both the literal and theoretical replication within research results. Finally, the fifth and sixth parts discuss both the criteria of reliability and validity of this research, as well as, the ethical considerations that have been taken within this study.

4.2. Research Philosophical Rationale

Research philosophy refers to the way of developing knowledge related to the research field. It is affected by researcher's view of reality, world, and acceptable knowledge, and the method of

developing them (Saunders, Lewis, and Thornhill, 2016). This way of understanding reality is reflected in the researcher's understanding of the research questions, selection of research methods, and interpretation of research results (Crotty, 1998). Therefore, research philosophy forms the basis that underpins research structure (Morgan, 1979). However, this view is different from natural sciences researchers than their peers in social sciences (Saunders et al., 2016), due to their varied beliefs about the reality (Crotty, 1998).

Bryman, (2004) sees that beliefs about the reality captured from two philosophical assumptions (Bryman, 2004), which are ontological stance (nature of existence), epistemological stance (what can be considered as knowledge, and how it can be justified) (Crotty, 1998). Creswell and Poth, (2018) have added to these two assumptions another one, which is the methodological concern (way of processing and designing research) (Neuman, 2000). According to Burrell and Morgan, (1979), and Guba and Lincoln, (1994), these three philosophical assumptions (ontology, epistemology, and methodology) form one unified connected framework called a paradigm.

In general, philosophy aims to set contingency between research's ontological assumption, and its methodology represented in adopting the suitable method for collecting and analysing data that fits with answering research questions and attaining its objectives effectively (Easterby-Smith, Thorpe, and Lowe, 1991). Despite of the importance of adopting a specific research philosophy, the ability to justify and defend that selection is more important than the selection itself (Johnson & Clark, 2006). Therefore, this research tries to clarify its three adopted philosophical assumptions (ontology, epistemology, and paradigm), and its justifications in the following sections.

4.2.1. The Ontological Assumptions of the Research

Ontology relates to studying what is reality (Creswell & Poth, 2018; Guba & Lincoln, 1994), what constitutes the existence of the social world (Cresswell, 2007), and the characteristics of that existence or reality (Creswell & Poth, 2018). It reflects researcher's attitude and his/her view standpoint about the world (Collis & Hussey, 2009; Crotty, 1998). The type of research sometimes has a role in determining the adopted ontological assumptions. For example, Eriksson, and Kovalainen (2016) have clarified that many qualitative research had understood reality subjectively. This means that there is no one shape of the reality; it is multiple (Creswell & Poth, 2018), and shared, despite its variation from one person to another according to their differentiation in perceptions, feelings, and experiences. Also, it can be changeable from one context to another. This view towards reality reflects subjectivism as an ontological stance that has been replaced by "constructionism" due to the impact of the social interaction among social

actors in changing and producing the social reality (Eriksson & Kovalainen, 2016).

However, Gary, (2004) saw that there is a difference between subjectivism and constructionism as ontological stances, even though both terms produce meanings subjectively. For example, the subjectivism ontological position sees that reality is not produced from the interplay between social actors and their social world. Rather, it is formed from subjects' (actors) experiences, beliefs, dreams, and unconsciousness, and is imposed by them on the object (Gary, 2004). However, the constructionism ontological stance sees that reality is produced from the interplay between subjects and objects (Crotty, 1998). In other words, the constructionism ontological stance stresses the role of individuals (social actors) and their interplay in society to construct and build the social reality and its categories (Bryman, 2016). The adopters of constructionism see that social reality is multiple (Guba & Lincoln, 1994), and a continuous achievement of flux, changes, and revisions by the individuals (social actors) (Bryman, 2016; Saunders et al., 2016), who try to create meaning of their personal life experience (Guba & Lincoln, 1994). Therefore, this entails the constructivists to be aware of all details of the situation, to explain and understand how the multiple realities being formed by social actors (Saunders et al., 2016).

On the other hand, most of the quantitative research views that there is only one reality existing externally to ourselves (Eriksson & Kovalainen, 2016), and independent of our consciousness (Gray, 2014). In other words, they view reality objectively and separated from us, and others (Eriksson & Kovalainen, 2016), stress the idea of realism. This is due to that social reality is not affected by social actors' experiences, beliefs, and interpretations (Burrell & Morgan, 1979) that result in viewing them as external facts (Bryman, 2016). This view of reality reflects objectivism as an ontological stance (Eriksson & Kovalainen, 2016; Saunders et al., 2016).

After discussing the main ontological stances, the researcher sees that the reality of this research can be seen through the interactions among social actors (research respondents: Egyptian hotels' staffs) in their social world (hotels' organizations in the Egyptian context). So, this research adopts constructionism as an ontological position for viewing reality. This is because this research is not viewing research reality or object (identifying the cultural singularities of Egyptian hotels' staffs) objectively. In other words, it is not looking to the culture that Egyptian hotels' staffs embrace in the hotels' organizations within the Egyptian context as constant repositories of values, traditions, and customs (external reality) that constrain their behaviours and actions. Rather, it views the culture that Egyptian hotels' staffs embrace in the hotels' organizations within the Egyptian context as an emergent reality that they try to construct and reconstruct to fit with their daily situations, and problems, and to provide new

solutions fitting with their daily problems. This is because there is “no set of cultural understandings ... provides a perfectly applicable solutions to any problem people have to solve in the course of their day” (Becker, 1982, p. 521).

In other words, the researcher adopts the idea that culture is not a constant repository of values, traditions, and customs. Rather, it is developed and constructed through the interaction between the Egyptian hotels’ staffs on one side, and the daily situations and the problems they face in the hotels’ organizations within the Egyptian context, on the other side. They also take in their consideration the culture of workplace, the culture of their guests, and their local culture represented in their values, traditions, and customs. In sum, the researcher has replaced her looking to the culture as constant repositories of values, traditions, and customs that constrain adapting Egyptian hotels’ staffs with their new and changing daily situations and problems. Rather, she adopted looking to the culture as a reference that they always update, construct, and reconstruct, to fit with their new and changing daily situations and problems. However, to adopt that view of reality regarding the research subject, the researcher needs to be aware of what type of knowledge needed in this research, how to know and capture them, and how to communicate it to the others. This can be done through shedding the light on the adopted epistemological stance in this research, as it appeared in the next section.

4.2.2. The Epistemological Stances of the Research

Epistemology tries “to explain how we know what we know” (Crotty, 1998, p. 8). In other words, it refers to what is the knowledge that is considered acceptable, valid, adequate, and legitimate; how it can be understood by the researcher, communicated and be known to others (Burrell & Morgan, 1979), and what are its sources, and limitations (Eriksson & Kovalainen, 2016). This legitimate knowledge ranges between different types of data such as narratives, facts, textual data, and stories. However, despite all these different types of knowledge, it is a researcher’s choice to determine which one of these types of knowledge is acceptable, legitimate, and valid for his/her research (Saunders et al., 2016). Identifying the epistemological stance of the research is very helpful in determining and justifying which research design will be fitting to attain research objectives and answer its questions. Furthermore, it designs a holistic structure of the research, clarifying sources, and type of data that will be collected, and how it will be interpreted, and analysed (Easterby-Smith et al., 1991).

According to Saunders et al., (2016), there are two epistemological approaches (objectivism and subjectivism) adopted by researchers for acquiring knowledge ranging between researchers. The first approach is according to the objectivists who discover the existence of the social world

through the observable facts that can result in law generalizations (Saunders et al., 2016). This approach is also called “empiricism” due to their objective view that believes in the existence of the world externally, and through neutral theories (Eriksson & Kovalainen, 2016). Adopting this approach in searching social phenomena results in viewing them as structures that have similar aspects and functions, despite their differences in the way of operations. In other words, adopters of this approach are concerned with objective aspects, and generalizing laws, rather than reflecting and discovering individual beliefs, and personal experiences (Saunders et al., 2016).

The second approach for acquiring knowledge is adopted by subjectivist researchers who seek to understand and capture the social realities through the varied opinions and narratives raised by various social actors (Saunders et al., 2016) that reflect their subjective experience (Creswell & Poth, 2018). However, these realities have been outlined by the researchers who inevitably reflect their fingerprint. This is represented in their own experiences, feelings, knowledge, values, and backgrounds in understanding and interpreting the data collected from social actors (Saunders et al., 2016; Lee & Hubona, 2009), which called by Cunliffe, (2003, p. 983) as a “radical reflexivity”. In other words, subjectivist researchers try to understand the multiple social realities raised by various social actors as a result of their social interactions that are continuously revised to compose an understandable meaning of the social phenomenon (Saunders et al., 2016). Therefore, this entails the researcher to remain in the field of study as long as possible, and be close enough to the social actors (research participants), to reduce the space (Creswell & Poth, 2018) or “objective separateness” (Guba & Lincoln, 1988, p. 94) between the researcher and research participants (Creswell & Poth, 2018).

However, Eriksson and Kovalainen, (2016) see that there is a third epistemological stance or approach for acquiring knowledge. It is “substantialism” that is similar to the first approach, “objectivism, or empiricism” mentioned above, in seeing that reality exists in visible material facts. However, it differs from the first approach in the way of understanding the meaning of reality, which makes it similar to the second approach “subjectivism”. In other words, “substantialism” does not understand reality meaning objectively, like “objectivism or empiricism”, but it captures it from people’s interpretation which differs according to time, and from one context to another (Eriksson & Kovalainen, 2016). In other words, the ontological stance of “substantialism” is objectivism, but its epistemological stance is subjectivism.

After discussing the main epistemological stances, the researcher sees that the reality of this research can be captured and understood by following subjectivist researchers’ school. In other

words, this research tries to understand and capture the social realities (cultural singularities characterising the Egyptian hotels' staffs) through the varied subjective experiences raised by various social actors (research respondents: Egyptian hotels' staffs), reflected in their opinions, values, beliefs, and attitudes. However, these realities are outlined by the researcher, that is affected by her Egyptian culture, religion, and experience in dealing with both Egyptian hotels' staffs and Egyptian people from different regions within the Egyptian context. This will inevitably be reflected and influencing her analysis of the various subjective experiences raised by various social actors (research respondents: Egyptian hotels' staffs). This agrees with Marshall, (1994) who indicated that our culture affects the meanings we compose, directs our behaviours and actions, and colours our experience that we share to compose our social reality.

In sum, despite of the ontological and epistemological stances adopted by the current study, the researcher sees that they can not shape a complete picture about the adopted research's philosophy, without selecting a suitable philosophical paradigm that frames both these stances. Therefore, this research will shed light on the main philosophical paradigm adopted by the researchers in general, and by the subjectivist researchers in particular, as it appears in the following section.

4.2.3. The Philosophical Paradigm of the Research

The paradigm refers to a set of main assumptions and beliefs adopted by researchers to guide their actions within research, clarify how they understand and capture reality, and reflect their adopted theorising method (Guba & Lincoln, 1994; Saunders et al., 2016). One of the famous paradigms adopted by business researchers was Burrell and Morgan's (1979) model that identifies four basic paradigms (positivism, postpositivism, critical theory, and constructivism) framing social research. Some of these paradigms, such as constructivism paradigm, has also been called by some researchers as interpretivism (Eriksson & Kovalainen, 2016).

After a considerable review of these paradigms by the researcher in many methodological textbooks, such as (Creswell, 2014; Creswell & Poth, 2018; Eriksson & Kovalainen, 2016; Saunders et al., 2016), as well as their ontological and epistemological stances, it becomes clear that social constructionism paradigm is the best suitable and matching for the adopted ontological and epistemological stances within this research. This is due to the nature of the social constructionism paradigm that sees that the reality is socially constructed by continuous patterns of interactions and intercommunications among social actors.

Social constructionism paradigm is concerned with understanding how the objective structures such as organizations are understood through subjective meanings produced by social actors.

The adopters of the social constructionism paradigm do not believe in the objective existence of the world (Eriksson & Kovalainen, 2016). Rather, they see that reality can be captured through accessing humans' experiences that are shared and composed through their social interactions with each other. These experiences are affected by their historical, social, and cultural values that they embrace in their daily life, which at the end produce the shared knowledge among them within the context (Creswell, 2014; Eriksson & Kovalainen, 2016). Thus, this justifies researchers' adoption of the constructionism in studying participants' cultural and historical backgrounds within a specific context (Creswell, 2014).

However, as the process of understanding the shared constructed knowledge among social actors is achieved by the researcher, his/her values and backgrounds affect research results. Therefore, one of the challenges that face the interpretivist and social constructionism researchers is to interpret respondents' opinions according to their perspectives, not according to the researcher's perception (Saunders et al., 2016). However, this challenge can be treated through researcher's visits to the research context, to touch reflexivity (Creswell, 2014) that is a main principle in social constructionism (Eriksson & Kovalainen, 2016), and to direct a broad, open-ended questions to research participants, to induce them to reflect their constructed views (Creswell, 2014).

The researcher sees that adopting a social constructionism paradigm is suitable for producing knowledge regarding research reality that is about exploring how the cultural singularities of the Egyptian hotels' staffs affect their construction of the common social identity within the studied hotels' organizations. In other words, she sees that adopting the constructionist paradigm is suitable for exploring how the Egyptian hotels' staffs construct their subjective experience related to their way of making decisions, resolving conflicts, and communicating within the workplace. This is due to the constructionists' view that sees that social reality is an on-going construction process coloured by individuals' social and cultural backgrounds that direct their behaviours, and influence their experience which will reflect on their understanding of social realities (Gergen, 1985).

Also, the subjective experience constructed by research respondents (Egyptian hotels' staffs) will help the researcher to make sense about the research phenomenon being investigated, and the research design, methodology, and research methods need to be adopted through the research. Another reason behind selecting social constructionist as a research paradigm is that the existing cultural theories are established according to the Western culture, so one of the issues that this research is questioning is whether the common culture in subsidiaries of Multi-national hotels

organizations in Egypt is socially constructed according to the Western culture lens by local Egyptian hospitality staff, or they construct their specific culture that is coloured by both their local culture and the hospitality culture.

Finally, by adopting the social constructionism paradigm through this research, it is believed that Egyptian hotels' staff will provide a unique sense of the research phenomenon. This can be done through constructing social realities that emerge from their interpretation of the interrelated interactions between their local (Egyptian) culture, religious backgrounds, Egyptian national factors, and industrial (hospitality) culture that affect and direct their behaviour. This results in a specific image of the studied hotels' organizations, their staffs, and guests, which will be easily interpreted and conveyed by the researcher who has a great awareness about the Egyptian culture and its beliefs, values, and traditions.

4.3. Research design

This part explains the researcher's plan to achieve research objectives, and consequently, produce empirical answers for research questions (Saunders et al., 2016), through adopting social constructionism as a philosophical paradigm for the current study (mentioned above in 4.2.3). In other words, according to Collis, and Hussey (2009), this part is considered guidance and a framework for the researcher that assists her to proceed with the research effectively based on her philosophical claims and adopted philosophical paradigm. So, the research design aims to assure that the selected research strategy by the researcher is compatible with the research methodology and methods adopted to answer research questions (Punch, 2000). Thus, this part will begin by reminding with the current research objectives and questions that were mentioned before in (Chapter of Introduction), and then shedding the light on the common traditional methodology adopted in both culture and social identity fields that result in determining the research approach, strategy, and methodology that will be adopted in this research, with clarifying its justifications, limitations, and how to overcome these limitations.

4.3.1. Research objectives and questions

This research tries to find an answer for the key research question which is:

What are the main cultural singularities of Egyptian hotels' staffs who work in different hotels' organizations in the Egyptian context?

The main research aim is:

To develop a framework that explains the extent to which cultural, social, and institutional factors affect employees' behaviours in shaping both their collective social identity and their

employers' identity in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions.

Because person's culture is affected by his/her surrounding environment, this entails referring to that surrounding environment and examining its impact in framing person's cultural singularities. Thus, this research has split the main question into three sub-questions that are as follows:

- 1- To what extent do cultural, social and institutional factors affect employees behaviour in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?
- 2- To what extent are cultural, social and institutional factors shaping employees' collective social identity reflected in the application of HRM practices including communication, decision making and conflict resolution in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?
- 3- To what extent can cultural, social and institutional factors explain convergence, divergence, or cross-vergence between employees' collective social identity and employers' identity in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?

These three questions try to achieve three objectives, which are as follows:

- 1- To investigate how cultural, social and institutional factors affect employees' reflections in shaping their identity in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions.
- 2- To identify how cultural, social and institutional factors shaping employees' collective social identity are reflected in the application of HRM practices in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions.
- 3- To determine and explain variations between employees' collective social identity and employers' identity in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions.

Answering the above-questions entails the researcher to adopt a suitable methodology that can match effectively the data collected with research questions, to satisfy research objectives. Therefore, the researcher will take a look about the common methodology adopted by researchers in both culture and social identity theories, its advantages, and disadvantages, as

appears in the next sections. This will drive the researcher either to complete in the same methodological line adopted by the previous researchers, or adopting another new methodological line.

4.3.2. Critiques of the Common Traditional Methodology in Culture Research

The comprehensive review for many cultural studies has clarified adopting similar methodological thinking among cross-cultural research in the business field. This is represented in the overreliance on the quantitative methods such as a self-report survey that is based on the positivist approaches through rating preferences by Likert-type scales, regardless of all its limitations (Caprar et al., 2015; Schaffer & Riordan, 2003). These limitations were represented in the Western bias of developing and constructing questionnaire items, such as those which appear in Hofstede's questionnaire (Ailon, 2008, p. 887), the lack of incentive compatibility in survey items (Devinney, Auger, & Eckhardt, 2010), and some potential biases due to the impact of individuals' cultural background on their response style (e.g., Harzing, 2006).

Also, the shorthand view and over simplicity in studying phenomenon through adopting positivism perspectives are other limitations of adopting that perspective, although the studied phenomenon is highly characterized by complexity, diversity, kaleidoscopically, holographical and context related (see, e.g. Brewis & Jack 2009; Smircich & Cala's 1987; McSweeney 2002). Another limitation of adopting the common positivism perspectives is represented in the questioning of national cultures' homogeneity (Dheer, Lenartowicz, & Peterson, 2015; McSweeney, 2002; Steel & Taras, 2010), which is translated from company cultures (Brewis & Jack, 2009) regardless their representative. Also, it ignores considering the validity of construct and measurement equivalence after the back-translation process that is scarcely practiced in the research standard (Tsui, Nifadkar, & Ou, 2007). Moreover, some researchers had observed that these scales measure marginal preferences rather than cultural values (Caprar et al., 2015). All in all, Auger, Devinney, and Louviere (2007) have clarified that dependence on Likert-type scales in characterizing the individual's behaviour is useless and problematic, especially if their behaviours dominated by situational factors.

In spite of these shortcomings of the self-report survey method, it is still widely used in measuring culture in IB/IM, due to its convenience in collecting a large amount of data (large response rate). Thus, this enhances the need for alternative methodologies, new and rich insights, to measure the culture concept in IB/IM (Caprar et al., 2015). This has been suggested by Gould and Grein, (2009); Leung, Bhagat, Buchan, Erez, and Gibson (2011) who triggered the debate to measure culture concept from interpretive perspectives, rather than restricting it only

in the positivist perspectives. Also, Birkinshaw, Brannen, and Tung (2011) have mentioned the important role of the qualitative approaches in describing culture in more detail. Furthermore, Caprar et al., (2015) have referred to the important role of the qualitative approaches in enriching the field and providing evidence about the truth of quantitative results, especially if they are applied on a larger research designs such as IB/IM that has accepted Hofstede and GLOBE cultural dimensions.

Despite of considering qualitative methodologies a perfect method for knowing about peoples' lived experiences (van Manen, 1990), there is no model can provide us information about the meaning that individuals ascribe to their latent and revealed cultures, and reasons behind invoking specific cultures in specific circumstances (Caprar et al., 2015). Therefore, Lenartowicz and Roth (1999) have argued for using a multi-method approach, as a recommendation in measuring the culture concept, which has been followed by little numbers of researchers. Thus, another attempt has been introduced by the cross-cultural psychology field to improve the field. This occurred through employing qualitative and mixed methods research (see the special issue of the *Journal of Cross-Cultural Psychology*, 2009, Vol. 40/6) to respond to the traditional problems in measuring and conceptualizing culture concept.

However, Caprar et al., (2015) see that neither adopting the qualitative methodologies nor the multi-method research is the ideal method to provide us information about the meaning that individuals ascribe to their latent and revealed cultures and reasons behind invoking these cultures. Rather, this can be done by integrating multiple lenses in larger research design. For example, Caprar et al., (2015) referred to the importance of discovering the strength of culture's measure that is represented in its ability to be used as a predictive manner that is not covered effectively in the previous research. In other words, previous research has concerned with explaining culture as an independent variable to help in explaining the dependent variables of interest. Also, they did not provide enough coverage of culture as a dependent variable that can be attained through explaining what is the shape of culture that arises as a result of specific circumstances (for instance, Caprar, 2011; Steel & Taras, 2010), and how to predict culture, rather than how to predict something else by depending on culture (Caprar et al., 2015).

Therefore, this research tries to predict and capture the commonly adopted culture within different hotels' organizations located within the Egyptian context, through integrating multiple lenses that will adopt the qualitative methodologies for measuring and identifying the common cultural singularities of the Egyptian staffs working in these hotels' organizations. The integrated multiple lenses within this research are represented in proposing multiple institutional and

cultural factors surrounding the Egyptian hotels' staffs that are shaping their behaviour through their work within different hotels' organizations located within the Egyptian context that is ultimately prospected to capture their cultural singularities through the lens of social identity theory.

Moreover, the adoption of the qualitative methodologies through this research is a response to a lot of recommendations suggested by previous researchers, as it appeared above. Also, it is a way to treat the disadvantages of quantitative methodology in measuring the culture concept, besides the qualitative methodology's ability to examine research phenomena and measure culture concept in detail and more deeply. This is due to the researcher's belief that capturing culture from the subjective opinions and qualitative data provided by research respondents will provide a specific type of data that can not be obtained by the positivist method.

Finally, since this research is trying to capture the culture singularities of the Egyptian hotels' staffs through the lens of social identity theory, so, this entails the researcher to take a look about the common tradition methodology within the social identity field, which is discussed in the following section. This aims to either confirm or exclude adopting the interpretivism approach and qualitative methodologies that are planned to be applied within this research to answer its research questions and satisfy its objectives.

4.3.3. Critiques of the Common Traditional Methodology in Social Identity Theory

According to a methodological review done by Ye, Ollington and Salas, (2016) to Turner's three social psychology theories (social identity theory (SIT), social categorization theory (SCT), and power theory) the highly dependence on the positivism approach rather than the interpretive one for applying these psychological theories is evident. In other words, it appeared that the dependence on positivism philosophy tools represented in the experiment and survey methods are the most common methods followed by social psychological theories and researchers (Lee, Bock & Suh, 2014). This is due to their capture of the cause and effect relationships that were used by the researchers as a basis for developing these social psychology theories (Dube & Pare, 2003), as well as due to their capturing the phenomena in simple facts (Easterby-Smith et al., 1991). Furthermore, this had been justified by the time consuming of the interpretive approach either in data collection or in the analysis process that involves recording and transcribing interviews, generating themes, and linking them to the related theory (Walsham, 2006), despite of its access to a small number of participants within the study (Reid, Flowers & Larkin, 2005).

However, the adoption of the positivist approach is lacked by its ability to reflect the ecological validity (Bronfenbrenner, 1979) of the real-life conditions within the context, which is very

important for applying and understanding social psychology theories that involve a lot of interactions and relations among humans within the context (Cicourel, 1982). In other words, the positivism approach lacks providing in-depth understanding and reflection of the personal and situational factors, due to its restriction of assessing the phenomena through a single item (Larsson & Hyllengren, 2013). However, considering these ignored factors is important for reflecting situation's reality (Ye et al., 2016), that according to Darke, Shanks, and Broadbent (1998), can be treated through adopting the interpretive case study which can reflect the ecological validity through its concern with real-life circumstances and issues.

Another limitation of the positivism approach is represented in the possibility of producing invalid and misleading data, due to misunderstanding of theory's terms. This occurred as a result of depending on survey for measuring social psychology theories (Ye et al., 2016) that involve technical terms difficult to be understood by the participants (Cicourel, 1982), who are also varying in their understanding of these technical terms (Ye et al., 2016). Furthermore, they have not any chance to get an informal understanding of these terms involved in the survey's questions, especially after they have received the survey (Cicourel, 1982).

On the other hand, the interpretivism approach was represented in adopting interviews, observations, and documentary methods, which provides a deep and accurate description (Lin, 1998) and a clear and in-depth examination of the situation (Reid et al., 2005). This occurred through enhancing the ecological validity of the situation and reflecting the real-life conditions within the context (Darke et al., 1998), which enrich the reality (Easterby-Smith et al., 1991). In other words, it allows shedding the light on the social structure of the context (Levitt & List, 2007), represented in its culture and historical background (Darke et al., 1998) that are used by individuals to refer and identify themselves, and to perceive others through their ongoing social interaction with them (Doolin, 1996). Moreover, the adoption of interpretivism approach, especially its interview method, allows the social psychologist researchers to shed the light on how the social group's members can create their special reality that constitutes their behaviours, intentions, and meanings, through their social interaction process, and justify their way of interaction (Orlikowski & Baroudi, 1991).

In spite of all these merits of the interpretivism approach, it is still little adopted for applying social psychology theories, such as social identity theory (SIT) (Ye et al., 2016). This is justified not only by its time consuming (Walsham, 2006) that is discussed above, but also due to its capability and suitability for applying only to a similar context (Lincoln & Guba, 1985), rather than its generalization on larger population, like positivism approach. This had been justified by

the interpretivism approach's concern with the accuracy of the description of the situation occurred within the context, rather than the generalization and receptivity of the resulted variables to larger populations (Lin, 1998). Furthermore, the adopted method for applying the interpretivism approach, which is recording the interview with participants, makes them less opening in their speech and less truthful, instead of providing them with a survey which is adopted in the positivism approach that it is self-completed. Yet, the latter method had proved its disadvantages represented in respondents' missing to respond to all of the survey's items (Ye et al., 2016).

Finally, comparing the merits and drawbacks of both adopted approaches (positivism and interpretivism) for applying social psychology theories, such as social identity theory (SIT), the interpretivism approach overweighs the positivism one. This can be justified by the suitability and capability of the interpretivism approach - rather than the positivism one - to investigate accurately the ongoing changing social and human relations which resulted through social categorization process (Bamberger, 2000; Ye et al., 2016). Also, the interpretivism approach overweighs the positivism one by reflecting the situation-specific-grouping process that associate exploring social psychology theories such as social identity theory (SIT) (Turner, 1987; Turner & Reynolds, 2010).

In sum, Ye et al., (2016) had advised examining interpretively the theoretical concepts that its basis had been provided by the positivism approach, to form detailed information about the situation and beliefs of the group's members. As well as, they advise by selecting the case study approach for studying Turner's theoretical approaches, - such as social identity theory (SIT) - that adds to his work through moving and applying his theories within real relevant work settings. All of these advices entail the researcher to select a suitable research approach and strategy that fit with the interpretivism approaches and qualitative methodologies recommended by both of culture and social identity fields (look to 4.3.2 and 4.3.3 sections). In the same time these selections are compatible with answering the current research questions and satisfying its objectives. Both of the adopted research approach and strategy within this research is discussed in the following sections.

4.3.4. Research approach: Inductivism

Inductivism refers to the way of developing research's theory (Saunders et al., 2016), or the adopted logic for research's enquiry needed to answer research questions (Blaikie, 2010). It indicates the possible ways of collecting and analysing data and dealing with the possible difficulties of the interpretative studies (Guba & Lincoln, 1994). Research approaches are often

portrayed in two basic contradictory models common within social research science. These are deductive and inductive approaches (Eriksson & Kovalainen, 2016; Saunders et al., 2016). The adopters of the deductive approach aim to develop the existed theories by proposing some hypotheses that are developed through reading in the literature about these theories. Then the hypotheses are tested which will result in either proving the trueness of the theory or its falseness, and consequently, modifying or rejecting the proposed hypotheses (Saunders et al., 2016).

Other business researchers critique the lacking of the deductive approach in producing theories as a result of proceeding the empirical study and not before proceeding it. In other words, those researchers stress on producing and developing theory as a result of holding empirical research that provides results (Eriksson & Kovalainen, 2016) in form of emerging themes and a created conceptual framework which contribute to developing and formulating theories (Saunders et al., 2016). The adopters of this line of thinking are reflecting the inductive approach, which is totally contradicting with the deductive one (Eriksson & Kovalainen, 2016).

The variation between deductive and inductive researchers is produced as a result of worrying the latter from the deductive way of analysing, understanding, and interpreting the subjective opinions of human respondents, which is totally different from the deductive analysis of the cause and effect relationship between variables, which is one of the concerns of the deductive approach. Also, adopters of inductive approach criticize the highly structured methodology adopted by deductive researchers, where they see it as a way that prevent explanation and clarification of what is proceeding within the research. Therefore, as the adopters of inductive approach concern with the explanations, so they depend on the qualitative data collection methods that be concerned with a specific context and examine small samples rather than the large ones (Saunders et al., 2016).

All of these variations between the deductive and inductive approaches justified the researcher's adoption to the inductivism as a strategy for enquiry, and developing research theory. In other words, the researcher sees that adopting inductivism approach is more suitable to interpret the subjective constructed opinions of the Egyptian hotels' staffs regarding their daily cultural practices in work-life. She claims the difficulty of obtaining these interpretive results through depending on quantitative and deductive approaches, as claimed by (Saunders et al., 2016). Therefore, she has adopted the inductivism approach, which also, entails her to depend on qualitative data collection methods. On the other hand, she sees that adopting inductivism is another way for overcoming the overreliance on quantitative methods in searching

culture field that has a lot of limitations, as appeared in the section (4.3.2), and to respond to the recommendations that had been suggested by the researchers with social identity field, as appeared in the section (4.3.3).

In total, this research is not aiming to propose some hypotheses to test the existing culture within different types of hotels located in the Egyptian context, as it is the common method with the deductive adopters. Rather, it is concerned with developing culture and social identity theories in the Arabic business context through doing an exploratory study that capture culture singularities and social identity of the Egyptian staffs in different types of hotels located in the Egyptian context. The exploratory study is prospected to produce new themes framed in a conceptual framework that benefit in developing research field and its related theories. Therefore, all of these reasons had induced the researcher to adopt inductivism as a way of developing the research approach, the logic of its enquiry, and analysing its qualitative data. However, this adoption can not be completed without identifying the specific methodology that the researcher will depend on through this research, which is discussed in the following section.

4.3.5. Research strategy: Case study design

The view towards the case study approach differs among research. Some of them see it as one of the research methodologies and strategy of inquiry, such as Denzin and Lincoln, (2005), and Yin, (2014), whereas others such as Stake, (2005) sees it as just the selection of the researcher to what she/he prefers to study, rather than a research methodology. The different views towards the case study approach resulted in differences in its definitions. For example, Stake, (2005), Creswell, (2012), and Thomas, (2015) saw that the most important item in defining case study as a researcher's selection is the edges and boundaries such as time and place that distinguish it from other cases within the bounded system. However, Yin, (2014) has defined it as the strategy of inquiry that aims to deeply explore the phenomena in its real-life context that suffers difficulty in distinguishing it from the context bounding it.

By looking at both definitions, it appeared that the second definition is reflecting the situation of the current research. This is justified by the difficulty facing the current research in drawing boundaries that separate Egyptian hotels' staffs from their Egyptian culture, hospitality culture, and organization's culture to capture their cultural singularities. Moreover, the current research adoption of the methodological view toward the case study is also suggested by Yin, (2014) who recommended adopting case study methodology in situations where the researcher can not control respondents' behaviours and actions. Furthermore, case study methodology is suitable for answering how, what, and why questions (Saunders et al., 2016; Yin, 2014), which also are

the same type of questions asked by this research.

However, designing case study research is differ among researchers, according to their differentiation in their purpose and uses (Denzin & Lincoln, 2018; Saunders et al., 2016; Yin, 2012), in the intent and aim of analysis, and in the number of studied cases (Creswell & Poth, 2018; Eriksson & Kovalainen, 2016; Stake, 1995). By reviewing Yin, (2012), it appeared that case study research has been classified according to their purposes and usage into a descriptive, exploratory, and explanatory case study. From these three purposes and uses of case study research, it becomes clear that the current research is adopting the case study research design for a descriptive purpose. According to Yin, (2012), it is concerned with providing rich in-depth detailed and accurate description of the case. It adopts the inductive analysis of the collected data that results in extracting some themes which contribute to refining current literature or generating new theory.

According to Yin's, (2012) definition of the descriptive case study, the researcher sees that adopting descriptive case study is fit matching with the philosophical paradigm (interpretivism/social constructivism) adopted in this research. Moreover, this adoption is prospected to clarify the descriptive differences and similarities related to the cultural singularities among the Egyptian hotels' staffs working in different types of hotel companies within different regions in the Egyptian context. In other words, these differences and similarities among Egyptian hotels' staffs are prospected to yield a framework about the cultural reality of Egyptian hotels' staffs. This framework represents this reality in an abstract interpretations and specific themes about the Egyptian national culture and their hotels' organizational culture that finally, contribute to refining the current literature or generating new theory.

Also, designing case study research differs according to the type of case study. Researchers have classified case study research design into different types: intensive and extensive case study research (Stoecker, 1991); holistic or embedded single case study; and holistic or embedded multiple case study (Yin, 2014). By reviewing these classifications, it appears that this research adopts the holistic multiple case study research design. This is because the current research involves more than one case (subsidiaries of Multinational companies, and local companies) in contrasting regions (Cairo and Upper Egypt represented in Luxor) within the Egyptian context.

The researcher sees that involving multiple cases in this research can also benefit the descriptive case study purposes adopted by the current study. This is because they will produce more compelling and robust research that involves a lot of evidence regarding the research issue,

which is considered one of the advantages of designing multiple case study research. The idea of covering multiple numbers of hotels' companies' cases entails categorizing all the cases involved in contrastive groups. This grouping aims to produce both literal and theoretical replication. The literal application is attained if all cases within each group had produced similar results. While, the theoretical replication is attained if all cases within each group contradict with all cases in the other group. However, if the cases involved within each group produced contradictory results with each other in the same group, this would entail revising the initial categorization of cases and retesting again after a second categorization (Yin, 2014).

In spite of the important role of visiting theory before designing case study research, it can not determine the ideal number of the required cases (replication) that can help in giving compelling and robust findings. The common rule for identifying that number is that the more cases involved within the multiple case study research design, the more rival and varied explanations of the discussed research phenomena or issue, and consequently the more robust and compelling findings (Yin, 2014). However, Creswell and Poth, (2018) see that the more cases involved within the multiple case study research design, the less in-depth analysis compared with in-depth analysis of single case study research design. Moreover, adopting multiple case study research design is time-consuming, as it entails depending on extensive sources of data, to reach persuading and robust findings related to research issues (Yin, 2014).

From the above, it appeared that one of the challenges that face researchers who adopting the multiple case study research design is identifying the ideal number of the accessed cases. Therefore, the current study discusses this issue in the following section. Also, the next section discusses other issues related to designing the multiple case study research. This involves the method of sampling and accessing the cases, the method of sampling and accessing the participants within the selected cases, and the criteria of selecting the participants in the selected cases.

4.3.5.1 Number of Selected Cases

Most of the researchers adopting multiple case study research design select from four to five cases (Creswell & Poth, 2018). They are concerned with the idea of generalization and external validity of case study research, which is met by little consideration among qualitative researchers compared with their quantitative peers (Creswell & Poth, 2018; Bryman, 2016). The selection of cases within qualitative research sometimes follows the term of purposive sampling. It selects cases or participants according to a specific goal or purpose that serves research objectives (Zhi, 2014), and confirms the criteria of inclusion and exclusion determined by the researcher

(Bryman, 2016). Sometimes, accessing research samples is achieved through different levels, especially in conducting single or multiple case study research. It begins by selecting cases and then selecting units or participants within each case (Bryman, 2016), which is also followed by this research.

Regarding selecting the cases, the researcher has restricted accessing cases (hotels' companies) in two different types of hotels companies (subsidiaries of Multinational hotels companies, and local hotels companies) in two different regions within Egyptian context (Cairo, and Upper Egypt, especially Luxor) due to three justifications:

- 1- There are a lot of variations in different aspects and dimensions between the subsidiaries of Multinational hotels companies, and local hotels companies that are prospected to affect the cultural practices (way of communication, making decision, and conflict resolution) reflected by the Egyptian hotels' staffs within their daily work life, and consequently, result in varied Egyptian cultural singularities captured at each type of hotel's company.
- 2- The selected regions are considered from the central tourist areas in Egypt that involve also a lot of subsidiaries of multinational hotels' companies and local hotels' companies.
- 3- There is a considerable variation in traditions and keeping customs between people in Cairo and Upper Egypt that can deepen the understanding of the cultural issue raised in this research.

Within every identified region, the researcher has accessed varied numbers of different types of hotels' companies. For example, in Cairo region, the researcher has accessed one case of both subsidiaries of multinational hotels' companies, and local hotels' companies. While, in Luxor region, she has accessed one case of subsidiaries of multinational hotels' companies, and three cases of local hotels' companies. The variation in the number of the accessed hotels' cases is due to the way of accessing these cases, as explained later in section (4.3.5.2). Despite the variation in the number of the accessed hotels' cases within varied regions in the Egyptian context, there is a contingency in the sample size (number of approached participants) of both group hotels' cases (subsidiaries of multinational hotels' companies, and local hotels' companies), as it appeared later in section (4.3.5.4).

4.3.5.2 Method of Sampling and Accessing to Hotels' Organizations

The researcher planned to randomly select hotels' companies (subsidiaries of multinational hotels' companies, and local hotels' companies) within each region (Cairo and Upper Egypt) through adopting the simple random sample. However, she had accessed these hotels'

companies through adopting the convenience sampling. It is defined by Zhi, (2014) as accessing the participants by chance, such as ease of access and collecting data. In other words, the researcher had accessed the hotels that she has a chance to access in each region. This method in accessing cases is mentioned by Buchanan, Boddy, and McCalman in Bryman (2013). They had clarified that “Negotiating access to organizations for the purposes of research is a game of chance, not of skill”, as “there is no conventional or standard way in which to approach an organization to ask for research access” (p.56).

However, Buchanan et al., (2013) had clarified five rules for gaining access to the fieldwork. These rules had involved: 1) allowing organizations the time to raise their acceptance or rejection of the researcher’s access; 2) depending on the relative and friendship relationships if it is possible; 3) explaining the nature of the study and its purpose in encouraging language; 4) dealing respectfully and confidentially regarding the reserved time by the organizations to access it; and finally, 5) offering a report about the obtained findings to the accessed organizations and respondents.

Therefore, the researcher had adopted these five rules, to facilitate the challenges of accessing participants within each hotel company case. In the beginning, she had tried to take an appointment from the secretary of the human resource manager, or the training manager in different five-star hotels in Cairo, and the receptionist in different one-star hotels in Cairo. She had succeeded in meeting some human resource managers, or training managers in different five-star hotels in Cairo. However, they met her request to organize interviews with hotel’s staff by saying “please let us a copy of the interview questions, and we will call you after one week”. Yet, there was no call. The same situation has happened through accessing the researcher to the five-star hotels in Luxor, and one-star hotels in Cairo. So, the researcher made a second attempt with the same persons in the previous visited hotels, but she found them forgot the issue, or reject any participation in her study.

As the researcher is an Egyptian citizen, she knows that formal ways without any interference from friends, or any kinship with the human resource manager, or the training manager will result in zero interviews. Then, she spoke to one of her friends who, by coincidence, know some of the human resource managers, or training managers in the five-star hotels in Cairo. Also, one of the researcher’s relatives knows some of the human resource managers in the five-star hotels in Luxor. Then, the researcher has spoken to some of those managers, who accept holding interviews with their staff. The ethical consideration regarding the researcher’s dependence on the relatives and friendships’ relations to access the hotels’ organizations is discussed later in

this chapter under section (4.7). In addition, this method in accessing fieldwork is acknowledged by Buchanan, Boddy, and McCalman in Bryman (2013). They indicated that one of the successful ways to access fieldwork is through depending on the position of the researcher's relatives and friends in the accessed organizations, as they can speak on the researcher's behalf or introduce him/her for the fieldwork.

Regarding the staff, some of them were welcoming, and very happy to respond to the interviews. However, some of them were cautiously agreeing, even though the researcher was stressing both the anonymity of the identity and character of the respondent, and the confidentiality of data raised within the interview session. Yet, at the end of the interview session, all of the interviewed parties were very happy and encouraged the researcher to access them again, if she needs any other information related to her study.

The researcher has not any friends, or relatives who know any one-star hotel's manager or owner in both Cairo and Luxor. However, by coincidence, she found a one-star hotel manager in Cairo who agreed to participate in her study. Regarding finding any one-star hotel in Luxor that agrees to participate in the researcher's study, she had to accommodate in different one-star hotels in Luxor, in return for gaining acceptance of their hotel's owner to participate in her study.

In sum, the researcher's inability to officially access hotels' companies is due to the non-suitability of using only the formal requests to access hotels' cases and necessitating of accompanying them with a recommendation from any kin or friend related to any of the key managers in the accessed hotels' cases. The researcher attributes this situation to the collectivism nature that characterize the Egyptian society and its members. All of these issues had justified the researcher's adoption of the convenience sampling to access hotels' cases, which she has followed by accessing participants in these accessed hotels, as it appears in the following section.

4.3.5.3 Method of Sampling and Accessing to Participants within the Selected Cases

The researcher has adopted Yin's (2014) term "case study logic" in selecting cases within the sites. This is because every case provides more understanding of the research questions which results in subjecting the subsequent cases to varied questions and identifying the final number of cases only after finishing the study with no predetermined number of cases. This is due to the effect of sequential interviewing since the last cases provide little new information than the earlier cases. These will provide an indicator to the researcher when to stop interviewing further cases. In other words, the researcher has stopped holding further interviews when she reaches

the “saturation” (Small, 2009, p.27) stage or redundancy level (Lincoln & Guba, 1985; Strauss & Corbin, 1990) about the information needed to clarify the research issues. The researcher has reached that stage after accessing 24 participants (Egyptian hotel’ staffs) in different cases (hotels’ companies) located in different regions within the Egyptian context. They are classified into 13 interviews in the subsidiaries of MNCs hotels’ companies, and 11 interviews in the local hotels’ companies.

Those participants (Egyptian hospitality staff) are only those who are recommended either by the human resource manager or by their department’s manager within each case (hotel’s company). However, not all nominated respondents by those managers had been accessed by the researcher. This was because some of the nominated respondents were not prospected to respond adequately to research questions. This has been ascribed to their: 1) qualifications, as not all of them are graduated from hospitality schools, and 2) lack of experience, as they are not involved in the hotel’s field for a considerable time. This exclusion of some of the nominated respondents by their managers reflects the purposive sampling adopted by the researcher in accessing participants within cases. It also refers to the criteria of inclusion and exclusion of the accessed participants (Egyptian hospitality staff) within each case (hotel’s company), as discussed in the following section.

Also, the researcher has discussed with some participants the contrary opinions that had been raised by their peers in a way that did not reveal the identity or character of those persons who had suggested the contrary opinions. This discussion aimed to minimise the pitfalls of depending on the human resource manager or the department’s manager as key informants for the nominated respondents on how they can respond through the interview session, taking into account the ethical considerations. The qualifications and criteria of inclusion and exclusion of the accessed participants (Egyptian hospitality staff) within each case (hotel’s company) are discussed in the following section.

4.3.5.4 Criteria for selecting Participants within the Selected Cases

This research has involved all Egyptian hotels’ staffs who are either managers (hotel head manager, and different department’s managers involved in the hotel) or employees (staff officers, and customer-facing workers) working in hotels’ companies either (subsidiaries of MNCs hotels’ companies or local hotels) located in both Cairo and Upper Egypt (Luxor). Both categories of respondents must hold Egyptian nationality and be Egyptian citizens. Also, the involved employees should be either graduated from hospitality schools or have enough experience in hotel’s field (at least 7 years of experience), if they were graduated from another

specialization. This condition has been added after the researcher has accessed some participants who are not graduated from hospitality schools, and who have not worked in the hotel's field for a considerable time. She found that they were not able to provide her with the detailed knowledge that is highly needed to examine research phenomena deeply, attain research objectives, and answer its questions.

However, this study excludes ancillary workers services (housekeepers, porters, laundry labourers, security staff, and gardeners) within any type of the above-mentioned hotels. This is due to their relative lack of information and knowledge about their organization's culture, policy, and identity that are common in their hotels due to their occupational position. In other words, it is not expected that ancillary workers services can contribute sufficient relevant information pertinent to the project objectives which justifies their exclusion. The 24 accessed participants mentioned in section (4.3.5.3) are classified into managers and employees' categories within each case (hotel's company) in the following table.

Table 4.1: Distribution of interviews within each case (hotel's company) in each region

Region Type of hotels	MNCs Hotels				Local Hotels				Total number of participat ing hotels in each area	Total number of participat ing staff within each region
	No. of hote ls in each area	No. of participat ing Managers within MNCs hotels	No. of participat ing Employee s within MNCs Hotels	Total size of participat ing staff within MNCs hotels	No. of hote ls in each area	No. of participat ing Managers within local hotels	No. of participat ing Employee s within local hotels	Total size of participat ing staff within local Hotels		
Cairo area	1	3	4	7 interview s	1	3	2	5 interview s	2	12 interview s
Upper Egypt (Lux or area)	1	5	1	6 interview s	3	3	3	6 interview s	4	12 interview s
Total	2	8	5	13 interview s	4	6	5	11 interview s	4	24 interview s

The above-mentioned table clarifies the sample size of both the number of hotels in each location and the participants (either managers or employees) in each hotel in each area that the researcher has accessed, to collect the data related to this study. The method of collecting and analysing the collected data, and the ethical consideration for accessing cases (hotels'

companies) have discussed in the next sections.

4.4. Data Collection Process

This involves collecting both primary and secondary data. Primary data are original data collected by the researcher for the first time to achieve research purpose. They are collected through researcher's adoption of different tools such as questionnaire, interview, and survey. On the other hand, the secondary data are those collected in the past by other parties. They are used by the researcher to gain insight about research problem or field. They are acquired either from internal sources (acquired from organization) or external sources (Tripathy & Tripathy, 2017), such as text books, and articles. Both of these types of data, guidelines and other details related to data collection process have been discussed as follows:

4.4.1. Collecting Primary Data

There are many methods for collecting primary data. They are ranging between questionnaire, interviews, focus groups, observation, and experiments (Matthews & Ross, 2010). The selection among these tools depends on the adopted research philosophy, design, and strategy. This is justified by Easterby-Smith, et al., (1991) that research philosophy is setting which data collection method fits with answering research questions and attaining its objectives effectively. Also, this has justified by Punch, (2000) who sees that research strategy should be compatible with the adopted research methodology and methods, in order to answer research questions.

Since the current research is adopting both of the social constructionism as a philosophical research paradigm (look to 4.2.3), and inductivism as a research strategy (look to 4.3.4), so, the researcher sees that the suitable method for collecting data with these adopted philosophy and strategy is the qualitative tools for collecting data. The justification behind adopting the qualitative tools for collecting data is their fitness with the interpretative data that are required by this study. Moreover, the researcher sees that her adoption to the qualitative data collection method is also a response to deal with the critiques raised related to the traditional methodology in both cultural research and social identity theory (look to 4.3.2 and 4.3.3).

According to Creswell, (2012); Warren and Xavia Karner, (2015) there are different methods for collecting qualitative data, which are ranging between interviews, observations, documents, and audio-visual materials. Selecting among all of these methods depends on the type of the research approach or the strategy that has been adopted within the research, which guides the qualitative researcher towards the perfect method for collecting the needed data. However, all of these guidelines are not rigid restrictions (Creswell & Poth, 2018).

For example, the case study research design (review section 4.3.5) that according to Yin, (2014) entails collecting data through different methods, such as interviews, observations, documents, and archival records, in order to compose an in-depth image about the searched case. However, the current study only adopts an interview as a method for collecting research's data. This has been justified by the nature of the study field (hotels' companies) that did not allow the researcher to stay for a long time in the workplace to observe participants and work environment.

Furthermore, adopting interview for collecting research's data is very suitable for the social construction nature of knowledge (Eriksson & Kovalainen, 2014) adopted by this research that seeks to combine together the interviewees' interpretations, and the interviewer's understanding and explanation of these interpretations (Denzin, 2001; Heyl, 2005). Moreover, the researcher views that examining research issue within different cases is better to provide a more detailed image of the research issue than adopting different methods for collecting data within only one case.

4.4.2. Interviewing: Semi-Structured Interviews

The interview is a purposeful social talk between the interviewer and interviewee that involves different questions related to research issues and their answers (Eriksson & Kovalainen, 2014). It involves different types of interviews that are either highly standardised, such as structured interviews, or highly informal, such as unstructured or in-depth interviews, or in between both extremes, such as semi-structured interviews (Eriksson & Kovalainen, 2014; Saunders et al., 2016).

This research is adopting the semi-structured interview that is defined "as an interview with the purpose of obtaining descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomena" (Brinkman & Kvale, 2015, p.6). It is positioned in a middle ground between both of the structured and unstructured interview (Hussey & Hussey, 1997). It is similar to structured interview in adopting some pre-designed set of questions and themes that the interviewer discusses with the interviewee. However, it is similar to unstructured interview in providing the interviewee a more freedom to speak, rather than the structured one (Bryman, 2016; Saunders et al., 2016).

In spite of that, the semi-structured interview involves a pre-designed set of questions and themes, not all of them will be asked in all interviews in the same order. This is because some of these questions will be omitted, or added, which can enrich knowledge about the discussed research issue (Saunders et al., 2016). All of these pre-designed questions or those that will be

omitted or added are reflected in the interview guide that the researcher prepared before launching the interview session (Bryman, 2016).

The advantage of the semi-structured interview lies in covering the discussed issue to some degree systematically, and comprehensively, while at the same time, its tone appears informal, flexible, and similar somewhat to the conversation. However, one of its challenges is that it entails an experienced researcher, in order not to be restricted only to the pre-designed list of questions to gain more in-depth information from the interviewees (Eriksson & Kovalainen, 2014).

The selection of that type of interview (the semi-structured interview) depended on its suitability to both of the research objectives, questions, as identified by (Eriksson & Kovalainen, 2014; Saunders et al., 2016), and the philosophy that guides the researcher to the preferred type of interview, and recommends the appropriate type of interview questions that can be asked. For example, the semi-structured and unstructured interviews are very suitable for interpretivists who seek to obtain a detailed set of data through understanding the interpretations and meanings raised by their respondents towards the discussed research phenomena (Saunders et al., 2016).

As this research is adopting a social constructionist paradigm that had sometimes been classified under the interpretivism paradigm by some researchers such as Creswell, (2014), both the semi- structured and unstructured interviews are very suitable for collecting the current research data. However, the research has depended only on the semi-structured interviews for collecting research's data. This is due to the advantages of the semi-structured interviews that had combined both the strength of structured interviews that represented in the systematically to some degree, in addition to the flexibility of the unstructured interviews (Saunders et al., 2016).

Adopting semi-structured interviews to collect data in this research has entailed the researcher to prepare a pre-designed list of questions to be discussed with the interviewees. According to Bryman and Bell, (2007) this list was designed through visiting the literature review related to the research issue. One of the key literatures that has been visited by the researcher was the "Handbook of Human Resource Management in the Middle East" that shed the light on the dynamics of HRM in the Middle East region. Reviewing the mentioned literature, and other related literatures have provided the researcher with a broad idea that has been narrowed down, to extract specific issues, questions, and themes that were the focus of interview sessions with interviewees, and that have discussed in the following section.

4.4.3. Developing Interview Guide

Interview guide refers to the topics that will be discussed and the questions that will be asked through a semi-structured interview session. It allows the researcher to collect different interviewees' perspectives and opinions regarding these topics and questions (Bryman, 2016), through prompting respondents to reveal their opinions and information (Manson, 2002). The interview guide related to the current study has been designed by visiting the literature review related to the study field, such as those related to Egyptian cultural traditions (Bassiouni, 2013; Okasha, 2009), ethnic culture in the Upper Egypt (Al-Gayed, 2007), Egyptian hospitality rule, Egyptian revolutions in 2011, and 2013 (Assaad & Krafft, 2015), and business practices in the Egyptian context (Budhwar & Mellahi, 2006; Elkassrawy, 2007; Leat & El-Kot, 2007). Also, the interview guide has been designed by the researcher's dependence on her knowledge and experience about the Egyptian culture and traditions, people, and Egyptian work life's rules and system. The interview guide aims to set the directions of the discussions that will occur in the interview session.

In this study, the interview guide has followed the recommendations of both Kvale, (2008), and McNamara, (2009) who had identified three stages as guidelines to design an interview, which are the introduction stage, the information gathering stage, and the closing stage. In the first stage (introduction stage), the researcher has introduced herself to the respondent. Then she gives a hint about her topic, and its importance, in order to encourage the interviewee to respond, as it reflected in the interview cover letter in (Appendix II), and participant information sheet as in (Appendix III). Also, in this stage, the researcher has stressed, clarified, and confirmed the anonymity of the participating respondent's character. Moreover, she sought about their agreement to audio recording the interview with non-disclosing any recorded personal information related to the interviewee, which is clarified in the consent form in (Appendix IV). Then the researcher began to gather background information, such as the time and date of interview, the type of hotel's organization company, and the participant's age, the type of previous experience, gender, exact position, educational level, ethnic, and religious affiliation. This background information is aimed to create a relaxing atmosphere between the interviewer and interviewee before beginning in gathering information in the second stage. Moreover, it helped the former in directing some questions to the respondents, according to differentiation in their ethnic, and religious affiliation.

In the second stage, which is gathering information related to research issue, the researcher has focused on examining Egyptian hospitality staffs' identities. This involved identifying attributes of their hospitality and organizational identity, Egyptian identity, ethnic identity, and religious

identity and capturing the impacts of these identities on their cultural practices in hotel organizations. Also, she has shed the light on the participant's practices of the national culture in the workplace in general, and specifically those surrounding communication style, methods of conflict resolution, and decision-making process adopted in the selected Egyptian hotel organizations. The questions designed about these topics were open-ended questions, to enable interviewees to freely speak leading to rich and in-depth information. The critical issue in designing the semi-structured interview from the opinion of the researcher study was the continuous refinement of the interview questions. This has happened especially after conducting the early interview sessions, in order to obtain useful and intensive information related to the current study.

The third stage in designing the interview guide was the closing stage, where the researcher had thanked the interviewees regarding their responding in the interview session. This thanking has already been met by interviewees subjecting their agreement to hold another interview session, and providing any complementary evidence if it is needed. Also, the researcher has asked them if they desire to take a copy of the results related to their workplace (hotels' companies) after she finishes the analysis process, through sending it to their related hotel's companies. More details about the semi-structured interviews that have been conducted within this research are discussed in the following section.

4.4.4. Details of Achieved Semi-Structured Interviews

This research has succeeded in holding 24 semi-structured interviews. Among these 24 interviews, 13 were in subsidiaries of MNCs hotels companies in both Cairo and Luxor, and 11 were in local hotels companies in both Cairo and Luxor (review table 4.2). All interview's participants were male, except for one interview held in one of the local hotels' companies in Luxor, as the participant was female.

Although there is a considerable percentage of females working in the examined hotels, they did not like to respond to the interview's session organized by this research. They had justified their non-responding by their needs to return to their homes, on time to take care from their families, and children. However, the only female interviewee that agreed to respond to the interview was single (unmarried). The researcher did not think that the little participation of females in the interviews can negatively affect the research results. This is due to the nature of the research that concern with capturing cultural singularities of the Egyptian hotels' staffs in terms of both their behaviour and application of HRM practices in their workplace. Thus, she did not think that their behaviour and application of HRM practices in their workplace will be influenced by their

gender.

The participants' experience length from the local hotels companies in Cairo is ranging between 2 - 40 years. It is lower than the criteria of selecting respondents within this research, that is at least 7 years of experience, if they have not any certificate related to hospitality field (see section 4.3.5.4). This occurred in investigating the one-star hotel company in Cairo that justified by the resignation of some of its experienced staffs, as a result of the outbreak of the two Egyptian revolutions. This had forced the one-star hotel company's owner to hire inexperienced staff, instead of letting the job vacant, which is prospected to affect negatively the operation process in the hotel. All details regarding these interviews have been clarified in the table (4.2), with yellow colour referring to the managers' interviews sessions, while the green one referring to the employees' interviews sessions.

Before all interviews have taken place, the researcher has explained the purpose of holding the interview session, and the aim of recording it, with stressing on both confidentiality of the collected data, and its usage only for analysis purposes, with the whole anonymity of participant's identity and character. This resulted in that twenty interviewees have agreed to audio recording their interview sessions, while four interviewees have refused to do so. Therefore, the researcher has manually written their interview sessions, which has resulted in extending the time of interviews that had been written than those that had been recorded, even though the researcher has taken notes in the recorded interview session. The average length of time for written interviews lasted between three to four hours, while, those recorded lasted between one hour to two hours and a half. However, from recorded interviews, there are five interviews which lasted less than one hour. This is either because of the lack of knowledge raised by the respondents, or because of their limited time to complete the interview session at the moment, as there is another task has been assigned to them from their manager. Therefore, those five interviewees had responded to some of the interview questions, not for the whole questions. Altogether, the whole length of the 24 interviews was near to 46 hours, which is classified in the table (4.2).

Although it is expected that participants (especially, those who are dealing with guests) from subsidiaries of MNCs hotels companies can speak English, as well as, different foreign languages, all interviews had been conducted only in the Arabic language. This is because Arabic is the first language in Egypt, so it has prospected that participants from the searched subsidiaries of MNCs hotels companies can speak Arabic more fluently and more easily than any foreign language, even if the foreign language is adopted by their workplace. Moreover, it is not expected that all

participants from the searched local hotels companies can speak English or any other different foreign languages. Therefore, the researcher has conducted all interviews in both the searched subsidiaries of MNCs hotels companies and the local hotels companies in the Arabic language, which is also easier to the researcher, an Egyptian who speaks the same language of the participants. Furthermore, as this research is related to Egyptian culture, it was better to hold all interviews in the Arabic language, to allow participants the chance to reflect any proverbs common in their culture, which is too difficult to be reflected in another language other than their native language.

Finally, after every interview, the researcher was transcribing straightaway the interview session, if there is time distance between the interview and the next one. Since, in some cases, there was no time distance, the researcher was either hearing the recorder or reading the taken notes. The researcher has found that the immediate transcription or reviewing of the audio recorder has an important role in adjusting interview questions that will be used in the next interview. At the end this has reflected in improving the quality of interview process, and consequentially the quality of the results obtained. This action has also recommended by Alvesson and Sköldbberg, (2017) and Trull, (1964). The transcription of interview sessions has been followed by analysing the involved data within these sessions, which is discussed in detail in the following section.

Chapter Four: Underlying Research Philosophical and Methodological Assumptions

Table 4.2: The details of semi-structured interviews conducted within the current study

Subsidiaries of MNCs hotels companies												Local hotels companies										
	Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion	Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion
Cairo	1	1.23.56	Training manager's office	47	25	5* hotels in Cairo and Sharm El-Shaikh	Male	Laundry manager	High degree (BA of Engineering)	Banaha (rural area)	Muslim	1	3.33.00	Interviewee's office	62	40	Hotels + Restaurants	Male	General manager	High degree (BA of science)	Upper Egypt	Muslim
	2	1.02.37	Training manager's office	40	20	5* hotels inside Egypt	Male	Laundry employee	Diploma	Al-Saida Zainb (Cairo)	Muslim	2	00.43.19	hotel's reception	24	2	1* hotels + Commercial stores	Male	Receptionist employee	Student in Engineering School	Cairo	Muslim
	3	2.27.11	Interviewee's office	45	20	5* hotels inside and out Egypt, within and outside Cairo, + Restaurants	Male	Training manager	High degree (BA of Laws)	Shoubra (Cairo)	Muslim	3	2.29.06	Interviewee's office	55	36	5* hotels in Sharm El-Shaikh	Male	Chief (manager)	High degree (BA of Business)	Shoubra (Cairo)	Muslim
	4	00.10.13	Training manager's office	43	20	5* hotels inside and out Egypt	Male	Barman employee	High degree (BA of Business)	Monoufia (rural area)	Muslim	4	00.38.36	hotel's reception	20	3	1* hotels in Cairo	Male	Receptionist employee	Student in School of Law	Al-Zayton (Cairo)	Muslim
	5	2.11.02	conference room	43	20	5* hotels + tourism companies	Male	Food and beverage manager	High degree (BA of Tourism and Hotels)	Mansoura (rural area)	Muslim	5	1.18.43	Interviewee's office	50	4	4* hotels inside Egypt + Techni	Male	Housekeeping manager	Diploma in Engineering	Al-Hussein (Cairo)	Muslim

Chapter Four: Underlying Research Philosophical and Methodological Assumptions

Subsidiaries of MNCs hotels companies												Local hotels companies											
Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion	Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion		
)								cal sector							
6	00.51.53	conference room	29	10	Hotels companies	Male	Food and beverage employee	High degree BA of Social Services	Hadek Al-Maadi (Cairo)	Muslim													
7	1.29.03	Interviewee's office	38	17	5* hotels inside Egypt	Male	Mini bar and room service employee	High degree (BA of Arts)	Bani Sweif (Upper Egypt)	Christian													
Sub-total	9.35.45											8.39.44											
Luxor	1	2.15.07	Interviewee's office	46	25	5* hotels in Hurghada and Marsa Alam + Ships	Male	Chief (manager)	Diploma of Tourism and Hotels	Qena (Upper Egypt)	Muslim	1	1.23.57	Interviewee's office	29	7	1* hotels in Luxor	Male	General manager	High degree (BA of Tourism and Hotels)	Luxor	Christian	
	2	4.00.00	Interviewee's office	35	12	5* hotels in Luxor + Pharmaceutical company	Male	Human resource manager	High degree (BA of Laws)	Cairo	Muslim	2	1.40.05	Interviewee's office	48	20	1* hotels in Luxor	Male	Receptionist employee	Diploma of Agriculture	Luxor	Christian	
	3	00.53.54	hotel's reception	32	10	5* hotels in Luxor	Male	Assistant reservation	High degree (BA of	Luxor	Muslim	3	00.30.52	hotel's reception	45	20	1* hotels in	Male	General manager	High degree (BA	Luxor	Christian	

Chapter Four: Underlying Research Philosophical and Methodological Assumptions

Subsidiaries of MNCs hotels companies												Local hotels companies										
Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion	Interview No.	Length of interview	Place of interview	Participant age	Length of participant experience	Fields of previous experience	Gender	Occupational position	Educational level	Ethnic	Religion	
					and Marsa Alam		tion manager	Arts)								Luxor			of Education)			
4	1.16.03	hotel's restaurant	29	4	3* and 5* hotels inside Egypt + Bazars	Male	Food and beverage employee	High degree (BA of Tourism and Hotels)	Luxor	Muslim	4	3.30.00	hotel's reception	25	10	7*, 5*, 4*, 3*, 2*, and 1* hotels	Male	Receptionist employee	High degree (BA of Diploma of Tourism and Hotels)	Luxor	Christian	
5	1.56.18	Interviewee's office	38	20	5* hotels inside Egypt + Bazars + Tourism companies	Male	Front office manager	High degree (BA of Business)	Luxor	Christian	5	3.33.36	front of the swimming pool	30	8	1* hotels in Luxor	Female	General manager	High degree (BA of Tourism and Hotels)	Luxor	Muslim	
6	2.31.48	Interviewee's office	43	21	5* hotels in Hurghada, and Luxor	Male	Laundry manager	Diploma of Engineering	Mansoura (rural area)	Muslim	6	3.00.00	hotel's reception	55	34	5*, 4*, 3*, 2*, and 1* hotels + Ships	Male	Receptionist employee	Diploma of Tourism and Hotels	Luxor	Muslim	
Sub-total	14.38.32											13.38.30										
Total No	9.35.45+ 14.38.32 + 8.39.44 +13.38.30 = 45.51.51 ≈ 46 hours.																					

4.4.5. Collecting Secondary Data

It is the second type of data that has been collected in this research. It is acquired from reviewing the related literature to research field. This has helped the researcher to form a detailed, comprehensive, and critical understanding of the research topic, benefit from the work of the previous scholars in the field (Creswell, 2018), and identify the gaps within the field that need to be covered and developed (Efron & Ravid, 2018). As literature review is one type of the research (Jesson, Matheson, & Lacey, 2011), so, it affected by researcher's perceptions, beliefs, and viewpoints regarding knowledge, reality, and how they are acquired (Lukenchuk, 2013; & Maxwell, 2013).

Similarly, this study also influenced by its author's perceptions and beliefs about the reality. As, the researcher sees that reality in this research is subjectively obtained (look to 4.2.1, and 4.2.2), and socially constructed through social interactions among respondents (look to 4.2.3), so, her way in viewing reality has affect her way in reviewing literature. This led the researcher to adopt the traditional-narrative review as an approach for accessing related literature. This adoption has justified by Jesson, et al., (2011), and Whittemore and Knafelz, (2005) due to the subjective nature of the traditional-narrative review approach.

Traditional-narrative review offers a comprehensive review and understanding of the searched subject. It based on reviewer's gathering a broad range of written related literature, critiquing, summarizing, and synthesizing them into a cohesive and consistent interpretation that reflect their main trend, arguments, and issues in the field (Jesson, et al., 2011; Tripathy & Tripathy, 2017). One of the advantages of the traditional-narrative review - that encouraged the researcher to adopt - is its clarifying how the searched topic is conceptualized within related literature in different disciplines. This has helped the researcher to reformulate research questions to be more precise, as clarified by Efron and Ravid, (2018). Moreover, it inspires the researcher with the gaps in the field that not only can be used to refine research questions, but also to develop and propose a theoretical framework (Tripathy & Tripathy, 2017).

Although that, the adopters of the traditional-narrative approach review an extensive range of the literature related to the searched topic, they not involve all the related literature. In other words, there is no specific criteria for selecting the reviewed literature, which is one of the critiques raised by the systematic reviewers. Thus, the latter had described the traditional-narrative reviewers by subjectivism and biasing in building their arguments (Jesson, et al., 2011; Whittemore & Knafelz, 2005). However, the traditional-narrative reviewers see that pluralistic nature distinguishing their way in reviewing related literature is the source of their strength, as it

allows them to review a wide variety of studies from different disciplines that result in cohesive understanding of the searched topic (Efron and Ravid, 2018).

4.5. Data Analysis Process

Analysing data is an important portion of understanding case study research. It is described by Coffey and Atkinson (1996) as analysing and interpreting the social world through our versions. It focuses on transforming raw data into meaningful findings (Patton, 2002) through the data analysis process adopted by all qualitative research. The data analysis process involves transcribing data, classifying and reducing it into categories and themes via coding process, and finally discussing or presenting it in tables and figures (Creswell & Poth, 2018).

Since this research adopts multiple case study design, so the researcher has followed the data analysis process and coding process adopted by multiple case study research design that has been mentioned in the methodological textbooks. This is because the analytical method is varying from one research to another, due to their variation in the adopted research design, as identified by Creswell and Poth, (2018).

The process of analysing data obtained from the multiple case study research is held on two stages. The first stage of analysing multiple case study is within-case analysis, as it is called by Yin, (2014) and Stake (1995), as the researcher is analysing every case separately. In this stage, the individual analysis of each case follows the traditional analytical method adopted by the qualitative research. This results in a general broad description of each case, which is reflected in different themes and categories representing the whole shape of the case (Eriksson & Kovalainen, 2016). The second stage of analysing multiple case study is the cross-case analysis, as it is called by Yin (2014). It has focused on comparing the themes and results obtained from each case with the other cases, through word table that can identify the similarities and variations among cases.

The final results of the compared individual cases are combined to form the case study report. The report should clarify the role of related theories within the field in framing research inquiry and questions. Also, it sheds the light on both the case context and participant's background, and explains how the empirical data has led to the obtained conclusion. Finally, the last part in the case study report is mentioning both the possible implications of case study research and the possible future studies that can emerge as an extension to the discussed case study research (Eriksson & Kovalainen, 2016).

Also, this research follows the coding process adopted by multiple case study research design

that has identified by Eriksson and Kovalainen, (2016). They have mentioned two methods to develop codes in the case study research. One of these methods is to depend on the pre-existed codes in the existing theory, which entails building research on predefined theoretical propositions. While, the other method is to analyse the collected empirical data, which is adopted by the current research. However, this does not mean that the researcher has ignored in the analysis process linking any themes that have been raised previously in the theory by the themes emerging from analysing current empirical data, even though this research is not based on predefined theoretical propositions. This was done by referring to these previous themes in the analysis, as advised by Blumer, (1969). This has been justified by observing the importance of these previous themes in sensitizing, clarifying, and describing the meanings and features of the collected empirical data. The combination between referring to the previous themes, and extracting new themes from the current study's empirical data reflects the latter's adoption of the "abductive logic" as called by Dubois and Gadde, (2002, p.555).

In spite of having many analytical techniques for coding qualitative data such as thematic analysis, template analysis, grounded theory, narrative analysis, content analysis, and discourse analysis (Saunders et al., 2016; Silverman, 2006), the researcher has adopted the template analysis for developing codes within each individual case. The developed codes within each individual case is compared with the developed codes within the other individual cases to compose the final case study report. More knowledge about template analysis and justifications of its adoption, as well as the two stages of case-study analysis adopted within this research, is explained in detail in the following sections.

4.5.1. Coding Strategy: Template Analysis

After transcribing interviews, reading them and writing emergent notes and ideas, the researcher began the coding process of participants' opinions. This aimed to draw the general categories, themes, and directions as raised by (Creswell, 2013) within each individual case study. Also, it aimed to "winnow" and dense the huge amount of data (Guest, MacQueen, & Namey, 2012) showing that they are not beneficial (Creswell, 2014) to the current study. Therefore, this research has adopted template analysis as a strategy for coding qualitative data raised within this study and winnowing its non-useful raw data. Template analysis has been defined as "a verified but related group of techniques for thematically organizing, and analysing textual data" (King, 2004, p.256).

Applying template analysis on qualitative research is done through two steps. The first step is developing a list of initial codes that are named as a coding template, which has been formed

through coding a satisfactory part of (not all) raw data. Forming codes within this step begins by depending on prior codes raised by the related theory and literature, and then supported by the real terms, called “in vivo” codes, raised by the participants. The resulted codes are still arranged and rearranged until innovating some themes that reflect the main ideas underpinning research’s data in the form of a vertical hierarchy representing their order and the relationship with other research themes. At this point, the initial coding template is already built-up.

The second step is using the initial coding template to analyse and code the remaining interview transcripts and its involved raw data. This results in emerging new codes, removing, or merging some of the initial codes. In total, this leads to altering and changing the initial coding template and its involved initial codes, themes names, and their hierarchical order. So, this entails the researcher to take into account the implication of that change on the other linked codes. At the end, the new template will be produced with new themes names enlarged by new encompassing subsidiary codes that represents the main ideas and issues within the collected data. Also, it may refer to some issues or concerns that were not considered by the researcher at the beginning of the research project (King, 2012).

The procedure of applying template analysis reflects multiple numbers of its advantages that had encouraged the researcher and justified her adoption of that analytical method for coding the current research’s qualitative data. One of these justifications is firstly represented in its highly systematic and structured application through its developing of an initial template coding (King, 2012). Also, the initial coding template is very helpful for novice qualitative researchers that may feel getting lost and finding difficulty in managing and analysing the thick volume of qualitative data (Miles & Huberman, 1994). In other words, the template analytical technique is very suitable for analysing and coding huge amounts of qualitative raw data aiming “to compare different groups of staff within a specific context” (King, 2004, p. 257), which is the same adopted situation within this research. Secondly, coding qualitative data by template analysis provides the study with “a richer and contextual basis for interpreting and validating” its results, as raised by Kaplan and Duchon, (1998, p.575). Thirdly, template analysis has been adopted within this study due to its highly flexible application that allows the “researchers to tailor it to match their own requirement” with a few required procedures (King, 2004, p. 257). This appeared through the continuous process of altering, arranging and rearranging the codes and themes of the initial coding template until analysing the whole data and reaching the final template.

However, some researchers see that the flexible application of template analysis is one of its disadvantages rather than advantage. They justify their claim by considering that some

researchers had concentrated on applying the initial coding template on the remaining interview transcripts, and taming those remaining transcripts to the initial coding template. In other words, they ignore searching about new themes and codes within interview transcripts that contribute to altering and developing the initial coding template to reach the final template (King, 2012). However, the researcher sees that this disadvantage can be solved through the researcher's belief in the importance of reaching an in-depth and nuanced analysis of the collected data, which is needed to produce robust study results.

In practice, the researcher began by reading interview transcripts and then coding interviewees' replies within each case of those six cases involved in this study. The coding process within each case has been done through developing the initial coding template that initially was built-up by depending on both the "prior themes" raised in the related theory and literature, and the "in vivo" codes (real terms) raised by the interviews' respondents. This has helped the researcher to focus on the key ideas, directions, and issues underpinning the collected data within each case, and avoid being lost or disturbed by other issues while analysing that huge amount of qualitative data (46 hours) mentioned before in section (4.4.4).

The coding process has resulted in two broad themes listed in the initial template. These themes had involved:

- 1- The institutional and cultural factors that shaped the character of the Egyptian hotels' staffs. They involved six sub-themes that are cross-national factors, national Egyptian factors, national Egyptian cultural traditions, sub-national (ethnic) culture, religious background factors, and sectoral and organizational factors.
- 2- The impact of the raised institutional and cultural factors on the application of HRM practices within hotels' workplace. This is represented in the adopted communication style, the methods of the participation in decision making, and the methods of conflict resolutions.

Through the data analysis process, the researcher has added some new codes, deleted some initial codes, and merged some codes that had been established from analysing respondents' opinions. This has helped the researcher in portraying the final template and reflecting the order and the relationship between its involved themes, codes, and sub-codes. After data have been coded in all cases, the researcher was able to clarify the main issues, and directions within each case and across cases, which is explained in detail in the following section.

4.5.2. Within and Across Case Analysis

By depending on the coded data, the researcher has followed an ideal inductive research track that began by analysing each case separately, and followed by cross-case analysis. This aimed to identify patterns within and among cases (Graebner, 2004) to compare them and identifying the similarities and differences among them (Yin, 2003).

In the stage of within-case analysis, each case has followed the same structure of template analysis. This aimed to find enough answers for research questions through capturing and portraying the identity and directions within each case. The structure of analysis within each case has underlined the two broad themes mentioned above in section (4.5.1). This had resulted in the emergence of a network of coded variables and themes describing the specific identity and directions within each case, which is not totally similar to the specific identity and directions raised by the other cases. Therefore, the researcher had preferred to locate the individual analysis of each case in the appendixes part (see appendixes V, VI, VII, and VIII), due to the distinctive features raised by respondents within each case.

The within-case analysis has been followed by a cross- case analysis that aimed to clarify the similarities and differences in themes and patterns among the involved six compared cases. This had occurred through combining only the similar themes and patterns among the involved six compared cases to draw general conclusions and images about the shared cultural singularities of Egyptian hotels' staffs and the social identity among those six cases (see both of chapters 5 and 6). Also, the researcher had classified and grouped the cases according to the type of hotel's organization (two cases of subsidiaries of five-star Multinational hotel's company and four cases of one-star local hotel's company). Within each group, the cases composing that group have been compared together in relation to the two broad themes mentioned above in section (4.5.1), to be sure that their themes and directions are similar, and they are representing the group they belong to.

In total, the cross-case comparison has indicated the similarities and differences among both groups (two cases of subsidiaries of five-star Multinational hotel's company and four cases of one-star local hotel's company). This had clarified the patterns and the drawn images about both the common Egyptian hotels' staffs culture singularities, and the culture and identity adopted by both groups of hotels' companies within different regions in the Egyptian context.

4.6. Research Evaluation Criteria: Trustworthiness

Research evaluation is a continuous process that is developing during the research process, and not at the end of the process. It aims to provide evidence regarding research quality and its trustworthiness that increase its transparency in the readers' eyes, through shedding the light on the strengths and limitations of the whole research process. Since the current research is considered a qualitative research, the researcher has depended on the validation and evaluation criteria adopted by the qualitative research. However, as the qualitative research differ in their underlying philosophical and methodological standing, they also differ in their adopted validation criteria (Eriksson & Kovalainen, 2016).

This issue has opened the debate among qualitative researchers regarding how to evaluate and measure the quality of qualitative research (Bryman, 2008; Flick, 2006). Therefore, some of the qualitative researchers have adopted evaluation criteria that are originally used in quantitative research, which are represented in reliability, validity, and generalizability. However, they had adapted its meaning to fit with the qualitative research' methodology (Eriksson, & Kovalainen, 2016). This is because using the same evaluation criteria adopted by the quantitative research without any altering in its meaning is not suitable for evaluating quality of the qualitative research (Bryman, 2004), especially, constructivism research (Guba & Lincoln, 1989), and can result in poor qualified research (Eriksson & Kovalainen, 2016). One of the pioneer researchers in this vein is LeCompte and Goetz, (1982) who adapted terminologies of reliability, and validity adopted by the quantitative research to fit evaluating the quality of qualitative research through introducing the four criteria: (internal validity, external validity, internal reliability, and external reliability).

However, other qualitative researchers have pointed out to the importance of proposing a new criterion for evaluating quality of qualitative research (Altheide & Johnson, 1998; Leininger, 1994), which reflects its unique nature (Lincoln, 1995; Silverman, 2000), rather than depending on those adopted by the quantitative research (Altheide & Johnson, 1998; Leininger, 1994). One of the pioneer researchers in this vein is Lincoln and Guba, (1985) who proposed the "trustworthiness" term as an alternative criterion for evaluating qualitative research. It is defined as a way of persuading audiences with the value of inquiry's findings. Furthermore, they proposed four criteria underlying the "trustworthiness" concept. These four criteria are credibility, transferability, dependability, and conformability which according to Flick, (2006) and Riege, (2003) are the core of the adapted validity and reliability concepts proposed by LeCompte and Goetz (1982) mentioned above. This appears through Lincoln and Guba, (1985) replacing the

criteria of evaluating naturalistic enquiry (internal validity, external validity, reliability, and objectivity) by other four criteria (credibility, transferability, dependability, and conformability) for evaluating qualitative research, respectively.

Despite, the multiple criteria adopted by the qualitative researchers to validate their research process, there is no allocation of specific validation criteria to be suitable for a specific research approach or methodology. Rather, it is the researcher's freedom to select the validation criteria that s/he is comfortable with. Moreover, the variations in validation criteria adopted have resulted in no agreement about a unified definition of validity (Creswell & Poth, 2018). This is because that validity is seen by qualitative researchers as a goal that can never be "taken for granted" (Maxwell, 2005, p.105). Therefore, it is interpreted differently by the researchers.

Since, the researcher has the freedom to select the validation criteria that s/he is comfortable with, so, she has adopted Lincoln and Guba's, (1985) term "trustworthiness" with its four criteria (credibility, transferability, conformability, and dependability). This adoption is not only due to the comfortableness of the researcher with these four criteria, but also due to their popularity in validating qualitative research till today, as claimed by Creswell and Poth, (2018). Moreover, their adoption is also due to their suitability to both the qualitative research and the naturalistic enquiry, as indicated above by Lincoln and Guba, (1985). This is justified by their reflection to the core of the adapted reliability and validity concepts proposed by LeCompte and Goetz (1982), as indicated by Flick, (2006) and Riege, (2003). Therefore, this might combine both directions - trustworthiness and the reliability and validity - adopted by the qualitative researchers discussed above.

However, adopting the four criteria of "trustworthiness" led the researcher to adopt some specific techniques and practices during doing the research and collecting its data in order to enhance the quality and trustworthiness of the current research in the readers' eyes, as recommended by Creswell and Poth, (2018). A detailed explanation of the four criteria composing the "trustworthiness" term adopted within the current research, and the techniques and the practices have taken through the research process has discussed in the following section.

4.6.1. Credibility: Internal Validity

It is one of the important factors to measure the research's trustworthiness. It is concerned with matching the findings attained to the reality through a competent researcher who has captured the phenomena effectively (Lincoln & Guba, 1985), and considering how to manage any potential bias produced by the him/her or by the taken procedures within the study, as it can affect and alter its findings (Padgett, 2008). It is corresponding to the internal validity test in

naturalist inquiry (Lincoln & Guba, 1985). It seeks to attain accurate research findings and clarifications (Padgett, 2008) that can be confidently presented to the related audience (Lincoln and Guba, 1985). In other words, it is concerned with addressing how the adopted research methodology is appropriate for answering research questions (Burns, 1998), which entails adopting different techniques. In this research, the credibility has been ensured by adopting multiple techniques such as prolonged engagement, triangulations of both data and theories, as raised by Lincoln and Guba, (1985), peer debriefing (Creswell & Miller, 2000), and member checks (Bryman & Bell, 2011) that are also used to treat researcher reflexivity.

The prolonged engagement technique used in this study aimed to establish rapport and trust relationships between the researcher and participants, which encouraged the latter to speak freely to the researcher. This has allowed the researcher to know more about the adopted culture and procedures within the examined hotels' context, as it affects and is affected by the hotels' staffs' culture. The engagement with participants involved different types of participants from different managerial levels, different occupations, different origins, ages, and religions within different hotel's contexts. This aimed to attain varied sources of data that can be used as a tool of triangulations for enhancing credibility within this research.

The triangulations within this research have not only involved varied sources of data collected from different types of participants, but it extended to involve the triangulations of the theoretical base of this research. This occurred through involving different related literature, such as culture, social identity, Arabian culture, hospitality culture, and organizational culture and identity. This appeared clearly through reviewing the theoretical part - chapters (Ch.2 and Ch.3) - that reflects the multi-disciplinary nature of this research. This review aims to strength research's argument and debate that can benefit its related fieldwork. Moreover, the triangulation technique has also involved sampling methods adopted within this study, that represented in both convenience sampling, and purposive sampling for selecting both cases, and participants within cases. In total, all of these three examples of triangulations of (data sources, theoretical base, and sampling method) clarify how the triangulation technique is considered an important tool for developing research validity, as raised by Sarantakos, (2005), and enhancing its credibility, due to "corroborating evidence" from multiple sources (Creswell and Poth, 2018, p.260).

Moreover, the credibility of this research has been enhanced through adopting the member check technique, as recommended by (Bazeley, 2013). This involves asking respondents to raise their feedback and review the researcher's preliminary interpretation of their opinions which is

represented in number of developed themes. This aimed to comment on these themes through their language (Creswell & Poth, 2018), and to refer to any missing piece of data (Richards, 2015). Therefore, Lincoln and Guba (1985, p.314) have considered that technique as “the most critical technique for establishing credibility”. Thus, the researcher had held some telephone calls with some of the respondents who have shown - through the interview sessions - their agreement and corporation to be called back by the researcher. This aimed to discuss with them the obtained results, which granted the researcher a chance to revise, and expand her understanding of the analysed data.

Besides the member check technique, the researcher has also adopted a peer debriefing technique for enhancing research credibility, as recommended by Creswell and Miller, (2000). They define it as involving “someone who is familiar with the research or the phenomenon explored” (p.129). The importance of this technique lies in the role played by the peer debriefer who asks the researcher hard questions related to his/her research methodology, findings and their interpretations (Creswell & Poth, 2018). In this research, the role of peer debriefer has been played by the supervision team members that involves the key supervisor, in addition to the second and the third supervisors. They had discussed with the researcher the themes developed within each case, and their interpretations. This has contributed to obtain a robust research evidence, and reduce the risk of bias in analysing research data and interpreting its findings, due to researcher reflexivity.

The reflexivity has been discussed by Dey, (1993) as the tendency “to make more evidence that confirms our beliefs, and pay less attention to any evidence that contradicts them” (p.222). Such a tendency can affect interpretations and analysis of data, and result in ignoring the contradictory evidence that consequentially affect the whole quality of the research, and distort its credibility. According to Maxwell (2013), researchers need to employ a strategy to deal with that potential bias originated from the researcher him/herself. This has alerted the researcher to the potential bias in her interpretation of the respondent’s opinions, due to her background. Therefore, she depended on both the peer debriefing technique done by supervisors and the member check technique represented in respondents’ comments and amendments as a strategy to manage the impact of the researcher’s reflexivity.

4.6.2. Transferability: External Validity

It is concerned with the possibility and suitability of transferring and generalizing the findings of the qualitative study to another context. It is corresponding to the external validity in the naturalistic enquiry. The issue of transferring results of qualitative research have created a

debate between qualitative researchers. Some of them see the impossibility of transferring findings to another context (Lincoln & Guba, 1985). While, others see that the transferability of qualitative findings to similar contexts can be in forms of alternative explanations, interpretations or meaning that facilitate understanding of those similar contexts (Marshall & Rossman, 2011). In other words, those latter researchers see that the transferability of findings is shaped in form of developing and contributing to theories and concepts (Walsham, 1995) that reflect an analytical generalization (Parkhe, 1993), rather than a static generalization that is common in quantitative research. One of those researchers who support the analytical generalization is Yin, (2014) who sees the possibility of generalizing results of multiple case-study research to develop the broad theory. He depends on the theoretical replication logic that results from the conclusions obtained from comparing the cases involved in the multiple case-study design.

Because this research is adopting multiple case-study design, it is concerned with the analytical generalization, rather than the static generalization. In other words, the findings of this study will contribute to developing the broad theories related to this study, such as cultural theory, and social identity theory, as well as different literature related to this study, such as those related to the HRM in the Arab business organizations, organizational culture, and MNCs corporations. However, since this study is contextually oriented, - which is one of the characteristics of case-study research design -, the findings of this study can be applied to similar contexts. This involves five-star and one-star hotels, as well as four-star hotels, located in the Egyptian context. While, it should be taking into consideration any appropriate adjustments entailed, due to any potential variation in the Egyptian political and economic situations, and their impact on hotels industry in the Egyptian context.

Although that, sample of cases discussed within this research had not involved the four-star hotels, the findings of this study can be applied to these hotels. This is due to their similarity to five-star hotels in regard to the hospitality culture, as well as their management by Multinational hotels companies. While, the difference in the number of stars among them is due to their differentiation in the size and number of hotel's rooms, as it raised by some managers of the investigated hotels.

4.6.3. Dependability: Reliability

It refers to the "consistency" of the whole research process that appears in the adopted method for collecting data (Trochim, 2001), and the obtained findings (Guba & Lincoln, 1994). Therefore, it entails shedding the light on the theoretical, philosophical and methodological foundations

and justifications behind these selections that contribute to that consistency. This will enable auditing the whole research process and reaching to the same findings, if it is repeated by another researcher (Guba & Lincoln, 1994; Bryman & Bell, 2011). It is corresponding to the reliability in the naturalistic enquiry (Lincoln & Guba, 1985; Riege, 2003), especially external reliability that clarifies the degree of replicating the same study (LeCompte & Goetz, 1982). However, Lincoln and Guba (1985) have argued of obtaining the same results from repeating the same qualitative study, even if the researcher has provided a deep description of the research process. Therefore, the whole reliability of the qualitative research is argued to be achieved (Daymon & Holloway, 2002), especially the external reliability.

The researcher agrees with Lincoln and Guba's (1985) opinion, as at least the differentiation in the cultural background between researchers may drive them to different interpretations of the same detailed research' data, and consequentially, different findings and conclusions, even if they adopt the same research process. For example, any foreign researcher without awareness and considerable background about the Egyptian culture may interpret the same detailed data differently, as he/she is not familiar with the Egyptian culture. In this regard, the researcher sees that obtaining the same results from repeating the study is not prospected and is not suitable for determining the dependability and reliability of this study, especially the external reliability.

To deal with the difficulty of achieving the external reliability of this study, the researcher has considered Riege's, (2003) suggestion for enhancing the dependability of the study through stressing on the consistency within the enquiry process. Therefore, the researcher has depended on several techniques for ensuring consistency within this research. One of these techniques is building both the case study database (Yin, 1994, 2003) and the chain of evidence (Yin, 1994), to enhance reliability and consistency within the data collection process, as suggested by Yin (2003).

The researcher has built the case study database, as it appeared in section (4.4.4). She has recorded audibly most of the interview's sessions (20 interviews sessions from 24 ones), as recommended by Nair and Riege (1995) (look to section 4.4.4). Moreover, in the same section, she has mentioned the cultural background of the Egyptian's staff that formed boundaries for her access to the case study's sites, and how she has managed them. Furthermore, in the same section, she has provided general information about respondents' demographics and time, place, and duration of interviews' sessions.

Also, the researcher has built a chain of evidence within this research by following four different steps. It began by setting research questions which developed into detailed and broad questions in each case study protocol to be answered by respondents. Some of these answers have been

cited as specific sources of evidence within each case study, which formed the second step in capturing a chain of evidence within this research. The third step was building a case study database, as recommended by Lincoln and Guba, (1985), and Yin, (1994), that clarifies the situations under which each evidence within each case has been formed, such as (time, duration, and place of every interview), as clarified above in table 4.2. This step has resulted in composing a case study report, which is the fourth step in establishing a chain of evidence within this research. All of these techniques have been employed by the researcher, to enhance reliability and consistency within the data collection process.

Moreover, the researcher has employed another technique for ensuring consistency within the whole research process, which is the peer debriefing technique, as recommended by (Lincoln & Guba, 1985). As mentioned above in section (4.6.1), the peer debriefed is represented in supervision team members who have checked with the researcher the research plan, and the way of achieving it step by step. This revision by the peer debriefed (supervision team members) has enhanced the internal reliability of the study. This has raised by LeCompte and Goetz, (1982) who saw that internal reliability of the research can be achieved through reviewing the research work by another observer, or team's member of the research. Thus, the dependability of this research can be partially determined through the internal reliability, and within the enquiry process, and not through external reliability that is not suitable for the current research, due to its qualitative nature.

4.6.4. Confirmability: Objectivity

It concerns to prove to the external inspectors that research findings are reflecting and originating from respondents' opinions, and not affected by the researcher's values, characteristics, and tendencies, which reflect research's objectivity (Byman & Bell, 2011). To achieve this criterion, Yin, (2009) referred to the importance of building a case study database and chain of evidence, which will enable the reader to track the evidence from the beginning in the research question until reaching the end in forming a conclusion about each case study. Therefore, the researcher has focused on establishing both of a case study database for each case, and chain of evidence beginning from research questions and ending in every case study by a report.

However, Miles and Huberman, (1994) have referred to the importance of clarifying the justifications behind adopting research methods as a way for ensuring the confirmability of research. Therefore, the researcher has involved a detailed description of the research's philosophical and methodological foundations, and the adopted methods for collecting and

analysing data through this chapter. In total, all of the above techniques recommended either by Yin, (2009) or Miles and Huberman, (1994) have adopted not only to ensure confirmability within the whole research process that is represented in enabling any reader of the current research to track every step held within this research. But they also adopted to ensure dependability and reliability, as discussed in detail in the above section (4.6.3).

4.7. Ethical Considerations

Like all social research, this research also has considered the importance of involving a code of ethics and ethical practices that the researcher has faced through establishing this project. According to Lee (2009), this was aimed to demonstrate that this research has been undertaken “in a way that is open, honest and does no harm to the participants and others” (p. 145). While there is a wide range of code of ethics that has mentioned by previous researchers, and professional committees, this research has followed a code of ethics adopted by the University of Portsmouth ethics committee and has gained its approval on 17th of July 2017 under ethics application E455 (see Appendix I).

According to Creswell and Poth, (2018), ethical considerations have been arisen within different stages in the research before conducting the study (at the beginning of the study), through collecting and analysing data, and through publishing its results. Within this research, the ethical considerations have focused on three phases: 1) gaining access to both hotel’s organizations and its staff, 2) data collection phase, 3) and data analysis phase.

The method of gaining access to the hotel’s organizations and its staff is one of the main ethical practices that the researcher has considered, due to its affect by the social culture of Egyptian context, and the relationship between the researcher and participant. As indicated before in section (4.4.3), the researcher has depended on some of her friends who have a relationship with some of the five-star hotels’ human resource managers to access the investigated hotels. This has happened after many formal trials by the researcher to access these hotels that have ended by no access. Therefore, she has resorted to depending on friendship relationships to access these hotels, due to her awareness by the collectivist nature of the Egyptian context that was also stated by Hofstede (1984, 1994).

Another ethical issue that has arisen within gaining access to the personnel staff in those five-star hotels is related to the impact of the high-power distance culture that also characterizes the Egyptian context, as stated by Hofstede (1984, 1994). This culture has appeared when the human resource managers in the five-star hotels had nominated to the researcher some departmental managers that through their roles had also nominated some employees to be

interviewed by the researcher. In the Egyptian culture, this nomination by the higher authority level to the lower authority level might be understandable by the lower authority level as obligatory participation in the interview.

Therefore, in order to reduce the impact of both collectivism and high-power distance cultures, the researcher has clarified to all participants, either managers or nominated staffs by their managers that they are free to accept or to refuse to be interviewed. Also, they have the right to withdraw at any time from the interview session or after it, but before beginning in the analysis process. She clarified to them these issues, while they are far from their referees. This has occurred after the researcher has clarified to them the goals of the study, the areas of potential questions. This has been documented by giving them a copy of: 1) invitation letter clarifying the purpose of the study, and the areas of potential questions; 2) participant information letter indicating the purpose of the study, advantages and disadvantages of involving in the study, participation's rights, sponsor and financier of this study, the ways of using data, and the guarantee of the participants' confidentiality and anonymity of their identity; and 3) consent form to be signed by the respondent in case of accepting to take part in this study (review Appendixes II, III, IV for more details).

During the data collection stage, the researcher has also maintained participants' right through two practices: 1) avoiding pressing participant for getting a response, as mentioned by Saunders et al., (2003), while asking the same question in a different way; and 2) remembering participant that he/she has the right to refrain answering any question that he/she feels that is out of scope of the areas clarified in the invitation letter. The researcher has done that action, when she has felt that any respondent is worrying about answering any question. While, in the same moment, she mentioned to him/her that the data that will be obtained through this research will be used only for research purpose, with the whole grantee of the anonymity of his/her identity.

Finally, during the data analysis stage, the researcher did not mention the real names of hotels' organizations or staffs who had taken a part in the study, as it is mentioned previously in section (4.4.2). Rather, she substituted those real names by the fictional names that have been used in the analysis process and presented in findings and conclusions.

4.8. Summary

This chapter has shed the light on the main issues that are related to the adopted philosophy and methodology underpinning this research, methods of collecting, analysing, and trustworthiness of the current research's data, and the adopted code of ethics within this research. It starts with clarifying the philosophical stance of the current research. It involved

adopting constructionism as an ontological position, and following the subjectivist researchers' school of thinking as an epistemological stance for capturing reality within the current research. Both of the adopted ontological position and epistemological stance have driven the researcher to adopt the social constructionism as a suitable philosophical paradigm for producing knowledge about the current research's reality.

Also, the chapter has discussed a plan to design the current research. It started by remembering the reader by research questions and objectives, and shedding the light on the traditional methodology adopted in the related research fields (culture, and social identity theories). This review aimed to identify the gaps in the traditional methodology. This justifies research's adoption of the inductivism as a research approach for achieving the current research and case study design as a research strategy. Also, designing research plan has involved shedding the light on the steps of designing a multiple case study research, the number of accessed cases, method of sampling and assessing hotels' organizations and participants within these organizations, profiles of the selected hotels' cases, and the criteria of inclusion and exclusion of participants within these cases.

Furthermore, the chapter has clarified the adopted method for collecting data within this research that is represented in the semi-structured interviews. Moreover, it indicated the adopted guidelines to design these semi-structured interviews and provided a lot of details related to the whole process of interviewing, and semi-structured interviews' sessions. Then the chapter has moved to illuminate the adopted data analysis process within this research. This has been represented in adopting the template analysis as an appropriate coding strategy for identifying research themes. This has been followed by employing within and across case study analysis. The within cases analysis stage has been reflected in the analysis of the individual involved hotels' cases that appeared in the appendixes (V, VI, VII, VIII). The across case study analysis has reflected in the next two chapters. It aimed to categorize research findings into similar and varied ones, and reflect their literal and theoretical replications. Finally, the current chapter has discussed both the trustworthiness of research represented in its four criteria (credibility, transferability, dependability, and confirmability) and the ethical considerations that had been adopted within this study.

Chapter Five: Cross Case Analysis of the Five-Star Hotels in Egypt

5.1. Introduction

This chapter analyses the results obtained from the two cases of the five-star hotels involved in this research. The analysis process begins with shedding the light on the background of each hotel's case (hotel (A) located in Cairo, and hotel (B) located in Luxor). This is followed by identifying the shared similarities among the two involved five-star hotels, in relation to the key influential institutional and cultural factors affecting the management and behaviours of the staffs within the involved hotels, and the impact of these identified factors on the adopted HRM practices within these hotels. Finally, the chapter results in a framework that identifies the main themes representing the social identity within the five-star hotels located in the Egyptian context, and the key cultural singularities of their Egyptian staffs. Also, it reflects the cross-verging position of the analysed hotel's cases between the social and local factors; on one hand, and the sectoral and organizational factors; on the other hand, while, both factors have approximately the same impact on the analysed hotels.

5.2. Shared Key Influential Institutional and Cultural Factors among the Two Cases of the Five-Star Hotels (A and B)

By reviewing the section "key influential institutional and cultural factors" in the hotels' cases (A and B) in the appendixes (V and VI), it appeared that the respondents within the two hotels' cases had raised the same number of factors that affect their behaviours within the hotels. These factors included national, and sectoral and organizational factors, Egyptian cultural traditions, ethnic cultural traditions and religious principles. However, not all of the themes under these factors had been raised by respondents in both hotels' cases. The shared themes under these influencing factors and their shared effect among both hotels' identities are summarized in the table (5.1) and discussed as follows:

Table 5.1: Shared key influential institutional and cultural factors among the two cases of the five-star hotels (A and B) located within different regions in Egyptian context

Key Influential Institutional and Cultural Factors	Key Factors Raised Only by Hotel's case (A) Located in Cairo and not raised by Other Hotels' Cases	Key Factors Raised Only by Hotel's Case (B) Located in Luxor and not Raised by Other Hotels' Cases	Similar Key Factors Raised by all of the Two Hotels' Cases (A and B)	Similar Impact of the Shared Key Institutional and Cultural Factors on the Hotels' Identity and Their Staffs
National factors			1- Two Egyptian revolutions: the 25th of January 2011, and 30th of June 2013.	1- The dropping down of tourism activity. 2- Loss of prestigious status and decreasing the financial position of their hospitality staffs. 3- Deficit in the highly qualified hospitality staffs.
Religious principles	1- Principle of repentance and recognition raised by the Christian staffs.	1- Good morals and ethics such as truthfulness, fidelity at work, good appearance, and supporting the vulnerable 2- Social unity.	1- Good morals and ethics such as honesty, justice, love in God and forgiveness. 2- The basic Jurisprudence rule, which is necessitates permit prohibitions.	1- Acceptance of some Muslim's staffs to work in hotel's bars and night clubs.
Egyptian cultural traditions	1- Purity of the heart (white heart) and forgiving. 2- Mediation in solving conflicts. 3- Piousness.	1- Fun in dealings. 2- Collectivism soul in facing calamities and hardships. 3- Lovely and hospitable character.	1- Mediation in solving conflicts. 2- Lovely and hospitable people.	1- Image about hotels' sector from the point of view of some of the Egyptian public that it is characterized by non-respect and impolite

Key Influential Institutional and Cultural Factors	Key Factors Raised Only by Hotel's case (A) Located in Cairo and not raised by Other Hotels' Cases	Key Factors Raised Only by Hotel's Case (B) Located in Luxor and not Raised by Other Hotels' Cases	Similar Key Factors Raised by all of the Two Hotels' Cases (A and B)	Similar Impact of the Shared Key Institutional and Cultural Factors on the Hotels' Identity and Their Staffs
	<p>4- Boasting with Pharaonic ancestors.</p> <p>5- Negative thinking.</p> <p>6- Lovely people</p> <p>7-Image about hotels' sector that it characterized by its being a career of richness, non-prestigious and easy career, and lack feeling with its social responsibility toward society.</p>	<p>4- Mediation in solving conflicts</p> <p>5- Image about hotels' sector that it characterized by interesting and unsafe career, as well as, adopting policy for exchanging information among all five-star hotels in the Egyptian context.</p>		<p>activities.</p>
Sub-national (Ethnic) Culture	<p>Multi-varied ethnic traditions had been raised by the hotel's staffs, such as:</p> <p>1- Respecting elder and being social people (people originated from popular districts in Cairo).</p> <p>2- Bias to one's own ethnic</p>	<p>1- Committing to the social duties.</p> <p>2- Insisting on the opinion.</p> <p>3- Reckless and rush in taking decisions.</p> <p>4- Mediation in solving conflicts</p>	<p>No similar sub-national (ethnic) culture among the two compared cases of the involved five-star hotels.</p>	<p>No similar impact among the two compared cases of the involved five-star hotels.</p>

Key Influential Institutional and Cultural Factors	Key Factors Raised Only by Hotel's case (A) Located in Cairo and not raised by Other Hotels' Cases	Key Factors Raised Only by Hotel's Case (B) Located in Luxor and not Raised by Other Hotels' Cases	Similar Key Factors Raised by all of the Two Hotels' Cases (A and B)	Similar Impact of the Shared Key Institutional and Cultural Factors on the Hotels' Identity and Their Staffs
	<p>(people originated from the rural areas).</p> <p>3- Manhood and magnanimity, and preserving customs and traditions (people originated from the Upper Egypt region).</p>			
Cross-national factor			<p>1- Commitment to the global hospitality standards, despite the differentiation in the nationality of the operating Company of within each hotel that rang between local Saudi operating company, international Kuwaiti operating company, and international German operating company for hotels' cases (A and B)</p>	<p>1- Commitment to the global hospitality standards related to uniform.</p> <p>2- Commitment to the global hospitality standards related to enjoying guests.</p> <p>3- Commitment to global hospitality standards related to way of dealing with guests.</p> <p>4- Providing integrated training plan to hotel's staffs.</p>

Key Influential Institutional and Cultural Factors	Key Factors Raised Only by Hotel's case (A) Located in Cairo and not raised by Other Hotels' Cases	Key Factors Raised Only by Hotel's Case (B) Located in Luxor and not Raised by Other Hotels' Cases	Similar Key Factors Raised by all of the Two Hotels' Cases (A and B)	Similar Impact of the Shared Key Institutional and Cultural Factors on the Hotels' Identity and Their Staffs
				<p>5- Commitment to the global hospitality standards related to considering staffs' rights.</p> <p>6- Interconnectivity among hotel's departments.</p> <p>7- Daily follow-up work progress.</p>
<p>Egyptian institutional factor</p>	<p>1- Domination of the Egyptian labor law in controlling the relationship between its employees and their managers</p>		<p>1- Commitment to the Egyptian tourism law.</p> <p>2- Adopting the Egyptian hospitality taste.</p>	<p>1-Non-accommodating unmarried couples in the same room.</p> <p>2- Non-allowing guests to host their visitors within their rooms.</p> <p>3- Providing meals in the Egyptian food taste surrounded by the Egyptian Nubian heritage, "Shisha", and oriental Takht and music.</p>

Key Influential Institutional and Cultural Factors	Key Factors Raised Only by Hotel's case (A) Located in Cairo and not raised by Other Hotels' Cases	Key Factors Raised Only by Hotel's Case (B) Located in Luxor and not Raised by Other Hotels' Cases	Similar Key Factors Raised by all of the Two Hotels' Cases (A and B)	Similar Impact of the Shared Key Institutional and Cultural Factors on the Hotels' Identity and Their Staffs
Occupational role and educational level factor			<p>1- Recruiting staffs who are varied in their qualifications and skills.</p> <p>2- Raising a list of the general characteristics that distinguish staffs working in the hotel's industry, such as, ambition, appearance, hygiene and grooming, punctuality, bearing responsibility, smiling and good hospitality, multilingual, and possessing considerable educational level. In addition to these characteristics the managerial staffs should have the ability to manage and negotiate, lead subordinates, develop their skills and performance and take on spot decisions.</p>	

Note: The green colour refers to the similar influential institutional and cultural factors among the two cases of five-star hotels in different regions within the Egyptian context. The red colour refers to no similar influential institutional and cultural factors among the two compared cases of five-star hotels. The diagonal shading refers to no varied influential institutional and cultural factors between staffs raised by every hotel's case.

5.2.1. National Factors

It is represented in the political factor represented in the two Egyptian revolutions (25th of January 2011, and 30th of June 2013). The two revolutions have affected the whole identity of the two hotels' cases which resulted in the dropping down of tourism activity, the loss of prestigious status and decreasing the financial position of their hospitality staffs, scarcity in the available qualified hospitality staffs, and changes in the hotels' management policy regarding dealing with their guests. Also, the outbreak of the two revolutions has affected both hotels' staff's behaviour that resulted in the spread of frustration among them (look to the second row in table 5.1). All of these effects have been discussed in detail as follows:

- 1- Dropping down of tourism activity: This is represented in decreasing the occupancy rate of the hotels' rooms after the outbreak of the Egyptian revolution, due to the decrease in the number of tourists visiting Egypt, which had extended to affect the staffs' salaries negatively.
- 2- Loss of prestigious status and the decrease in the financial position of their hospitality staffs: This has been justified by the dropping down of the sum originated by service tax (12%) that is deducting from any receipt paid by every guest hosted by the hotel.
- 3- Deficit in the highly qualified hospitality staffs: This occurred because some of them had changed their career, or went to other hotels outside Egyptian context.

5.2.2. Religious Principles

The respondents within the two hotels' cases (A and B) had totally stressed on the good morals and ethics such as honesty, justice, and love in God and forgiveness. They also, had reflected one of the basic Jurisprudence rules, which is necessitates permit prohibitions (look to the third row in the table 5.1). All of these religious values have been discussed in detail as follows:

- 1- Honesty: This involves non-exploiting the position and authority to take bribery from the public to do their interests through one's doing of his job tasks.
- 2- Justice in dealing with people, regardless of their religion, Muslim or non-Muslim, and non-accounting the fault person on the same mistake more than one time unless the mistake is non-repeated.
- 3- Love and forgiveness: This involve loving all people for the sake of the God, despite their religious affiliations, Muslims or Christians; spreading love among them which drives them to forgive each other, forgetting others' abuse, and non-meeting their abuse by another

abuse.

- 4- Jurisprudence rule "Necessitates permit prohibitions": This appeared by Muslim staffs who accept to work in hotel's kitchen to add wine through cooking some meals, or who accept to work in hotel's bars and nightclubs to provide wine for the guests, regardless of the prohibition of the Islamic law of providing or drinking the wine. They justify their provision of the wine as one of the job's requirements, as well as it is the only available job, and they will leave it when they will find another alternative job.

However, staffs in hotel's case (A) had added the religious Principle of repentance and recognition to these religious values, while staffs in hotel's case (B) had added the religious value of social unity, truthfulness, fidelity at work, good appearance, and supporting the vulnerable to these religious values. All of these principles have been discussed in detail under the section "Religious principles" in the hotels' cases (A and B) in the appendixes (V and VI). The reflection of these religious principles on the key HRM practices adopted by the staffs within the two hotels' cases is presented in this chapter under the section (5.3).

5.2.3. Egyptian Cultural Traditions

The term "Egyptian cultural tradition" used in this research refers to the characteristics that can distinguish the behaviour of the Egyptians in their social life that are extended to their work life. The respondents within the two hotels' cases (A and B) had raised many Egyptian cultural traditions. However, the shared Egyptian cultural traditions among both hotels are represented in Egyptians' persons mediation in solving conflicts and their lovely and charitable character that distinguishes the Egyptian personality. These Egyptian cultural traditions have been described below as follows:

- 1- Mediation in solving conflicts: This is represented in mediation of the people who are known by their wise opinion in reconciling and settling between the conflicting parties through holding friendly sessions that involve all conflicting parties. In the work context, this is represented in preferring the cordial solutions to the occurring problem that is attained through mediation of the superior or leader, either in their work life or social life, according to the relativity of the conflict.
- 2- Lovely people: This is represented in characterizing the Egyptian public by generosity, hospitality, loving peace, charity, cooperation and help, tending to friendly solutions, being kind through their dealings within the normal situations, and their warm welcoming with the tourists, as they are seen as kindly, smiley, lovely, friendly and social people. For

example, as the chief within hotel (B) says: "***Egyptians are the best people do the duty of hospitality***".

However, staffs in both hotels' cases (A and B) had raised many varied Egyptian cultural traditions that are presented briefly in the fourth row in the table (5.1), while it is explained in detail under the section "Egyptian cultural tradition" in the hotels' cases (A and B) in the appendixes (V and VI). According to the researcher's opinion, the Egyptian cultural traditions had been appeared within this research, due to the inductive questions that she has asked to the respondents within every hotel. This aimed to induce the respondents' brainstorming regarding the common Egyptian cultural traditions in the Egyptian society that had helped them answering the question of how their Egyptian cultural traditions affect their way of communication with each other, with their guests, their way in making decisions, and in solving conflicts. The answer of that question is discussed later in this chapter in the section (5.3).

Moreover, the Egyptian cultural traditions had extended to frame a specific image about the hotels' sector and the staffs working in that career. That image is represented in its being non-respect and impolite career that has been justified by some respondents in hotel's case (B) that the staffs working in the hotels sector are seen by some of the Egyptian public as being affected by the foreign culture through their dealings with the guests that could result in their accepting to drink wine, and having a girlfriend relationship. Other images about the hotels' sector and its staffs had been raised by the respondents within each hotel (look to the third row in the table 5.1). A detailed review about the Egyptian cultural traditions and characteristics, and their image about the hotels' sector and its staffs that had been raised by the respondents in the two hotels' cases, had been discussed in detail under the section of the "Egyptian cultural tradition" in the hotels' cases (A and B) in the appendixes (V and VI). The reflection of these Egyptian cultural characteristics on the communication and dealing methods, decision making, and conflict resolutions styles adopted by the staffs within the two hotels' cases is presented later in this chapter under the section (5.3).

5.2.4. Sub-national (Ethnic) Culture

Although, respondents in both hotels' cases (A and B) have raised some sub-national (ethnic) cultural traditions, there is no similarity in these ethnic cultural traditions among the respondents within the two hotels' cases (look to the fifth row in the table 5.1). This is justified by the researcher as resulting from the variation in the regions that every hotel is located within (hotel A is located in Cairo; however, hotel B is located in Luxor). However, Cairo region involves citizens from varied districts and regions around Egypt that range between the popular districts

and prestigious ones in Cairo, rural areas and Upper Egypt. So, there is no specific ethnic culture characterizing people within Cairo region, due to the variation of the regions of their origin. The ethnic cultural traditions raised by the respondents with each hotel's case are presented briefly in the fifth row in the table (5.1), while it is explained in detail under the section "sub-national (ethnic) cultural tradition" in the hotels' cases (A and B) in the appendixes (V and VI). The reflection of these ethnic cultural traditions on the key HRM practices adopted by the staffs within the two hotels' cases is presented later in this chapter under section (5.3).

5.2.5. Sectoral and Organizational Factors

The sectoral and organizational factors that had been raised by the two hotels' cases were composed of a mix of sub-factors such as the cross-national factor, Egyptian institutional factor, and staff's occupational role and educational level factor. The similarities among these sub-factors are discussed below as follows:

(i) Cross-national Factor:

The two hotels' cases (A and B) are approximately similar in their commitment to the global hospitality standards, despite their differentiation in the nationality of the operating Company of each hotel, which are local Saudi operating company for hotel's case (A), and international German operating company for hotel's case (B). In other words, the commitment of the two hotels' cases (A and B) to the global hospitality standards can be considered a landmark that distinguishes the Multi-national hotels' companies (five-star hotels) than other types of hotels involved within the Egyptian context. The similar global hospitality standards adopted within each hotels' cases are related to staffs' uniform, methods of enjoying guests, way of providing service, providing staffs with varied training programs, considering staffs' rights, interconnectivity among hotel's departments, and the adoption of the daily system for following-up and controlling the sequence of the hotel's work processes (look at the sixth row in table 5.1). All of these photos for adopting global hospitality standards within the two hotels' cases have been discussed in detail as follows:

- 1- Committing to the global hospitality standards related to uniform: This is represented in not allowing any female staffs who are working in direct contact with the guest such as receptionist, guest relations' staffs, waiter, bars and night clubs' staffs to wear headscarf through work time shifts. This has been justified by laundry's manager saying in hotel (A): ***"There is nothing in hotels' tradition called headscarf"***. Also, front-office manager in hotel (B) has clarified that: ***"It is not accepted to reflect the staff's religious identity in the workplace that enables guests to distinguish one staff from another. For example, it is***

not allowed that a receptionist hangs a big cross on her chest; similarly, she is not allowed to wear headscarf, as this contradicts with the hotel's standards". However, it is allowed that other colleagues who are working either in the back-of-the-house (internal offices) to wear headscarf. Furthermore, the standards of uniform extend to involve the shape of hairstyle that should be tied to the back and not accepting abnormal haircuts, the colour of nail painting, the simple makeup and not wearing accessories (only wedding ring and watch are accepted), as well as shaving for male staffs.

- 2- Committing to the global hospitality standards related to enjoying guests: This is represented in the existence of casino for gambling, bars and nightclubs that provide different types of wine to the guests; spa and health center for offering guests all facilities for relaxation and comfortability; and varied Asian and Western cuisines for providing different Asian and Western plates to the guests . Also, this involved the acceptance of staffs to work in these facilities, despite that some of them are contradicting to their Islamic and Christian religious values that prohibit both gambling and providing or drinking wine.
- 3- Committing to global hospitality standards related to way of dealing with guests: This is represented in providing the guest with the high qualified service that is surrounded by a cordial atmosphere that makes the guest feel that he is living with his own family. The cordial atmosphere involves dealing and welcoming the guests gently through saying different statements such as "Welcome in Egypt", "Enjoy your stay with us", and "Good morning", as well as meeting guests with a smiley face that leaves a good impression in their minds, Knocking politely on their room's door, speaking politely and respectfully with them, dealing them in soft way, respecting their varied cultures, calling them with their names, sending congratulation card, birthday cake, or bouquet as a greetings in their birthday or any another special anniversary, and accompanying them to any place they do not know how to go to in the hotel. In addition, this appeared in listening and responding to the guest's speech in any subject and non-starting or initiating the guest with speaking in specific subject. Also, this involved staffs being clear and identified through their speaking with the guest, such as being punctual and identified regarding the time of returning his clothes to him from the laundry. Moreover, this involves staffs' being quiet through their dealing with the guest, absorbing his anger, and clarifying to him the hotel's rules. This became evident in the example raised by the minibar and room service employee in hotel (A): ***"If I knocked the door of guest's room, and he did not open the door, and then I entered the room and found the guest was sleeping, so, the guest would***

be angry. Thus, this entails me to apologize to him regarding the unintended mistake, and politely clarify to him that there is a sign of "Please, do not disturb" that should be hanging on the door's handle, if he was sleeping, which would prevent us from doing that situation again". Furthermore, this is represented in honestly dealing with the guests that involve returning any money, papers, gold, or anything forgotten in the guest's clothes (his trousers' pockets or his t-shirt's pockets) that were sent to the laundry. Also, this is shown in dealing modestly with the guest through making him feel that he is the best one in the place, which entails staffs not wear precious watches or having golden cigarette lighter. Moreover, it is represented in the idea of customer care, such as knowing the type of drink the guest likes, and providing it to the guest in the same place, and the same time.

- 4- Providing integrated training plan to hotel's staffs: This involves providing varied training sessions to both the current staffs and the newly appointed available unqualified and unskilled ones, in order to improve their skills, performance, and their way of dealing with their guests and colleagues. The provided training sessions are either general training sessions that are suitable to all hotel's staffs, or technical departmental training that is specific to staffs' group within each department. Examples of the general training sessions mentioned by hotel's (A) training manager is related to *"Staffs' hygiene and grooming, solving guests complain, customer's focus, how to be sales man, task management, and communication skills"*. The aim of general training sessions is to refresh the important behaviours and attitudes that staffs are presenting through their performance of their required tasks, as well as to develop staffs' skills, and to adjust any deviation within staffs' behaviours, attitudes and hygiene, and any deviation within the quality of service provided to the guest. However, the technical departmental training sessions aim to ensure staffs to adopt hotel's standards for providing the service rather than adopting the basic standards for providing the service, due to the hotel's following of the simplest way for providing the service. For example, the hotel's food and beverage manager in hotel (A) has clarified that *"The hotel adopts pouring the water in the guest's glass from his left-hand side rather than from his right-hand side, which is contradictory to the basics of the hospitality for providing the service to the guest"*. He has justified that way for providing the service by its most suitability for the waiter to pour the water to the guest without annoying two guests speaking with each other on the same table and intersecting in the space between them.
- 5- Committing to the global hospitality standards related to considering staffs' rights: This

involves not assigning up-normal tasks to the staff. This has represented in the training manager's saying in hotel (A): ***"Before my promotion to this position, my manager has tasked me to accompany one of the VIP guests, according to the request of the guest. That task was for three days that can be extended. When the human resource manager has known about assigning me a task that required me to work 72 hours continuously, without any break, he denied that order, and was amazed why I did not tell him with the issue from its beginning"***. Also, this is represented in considering the occupational safety and health standards for laundry's staffs. This is shown in the laundry's manager saying in hotel (B): ***"The hotel is spending half liter of milk daily for each one of the laundry's staffs to prevent them from getting chest's asthma due to their breathing of chemicals' steams through ironing clothes or through cleaning the dryers that involve wool saturated with chemicals' steams"***. In addition, this involves explaining to laundry's staffs the guidelines and instructions related to how to deal with the machines and chemicals used in washing clothes.

- 6- Interconnectivity among hotel's departments: In hotel's case (A), this is represented in the connection relationships that existed among different hotel's departments, such as those existed between laundry department and other departments within the hotel. This relationship existed due to the functional role of laundry department that is represented in washing all staffs' uniform and all hotel's textiles that resulted in their dealings with both housekeeping and food and beverage departments, as well as their dealings with supply management to ask for the chemical material needed for operation processes within the laundry. However, in hotel's case (B), this is represented in the multi-connection channels between different departments within the hotel, such as that one between kitchen department, on one side, and human resource, food and beverage, and purchasing departments, and General Manager, on the other side. The connections between kitchen and human resource department are related to the stock of remained vacation for kitchen's staffs, remembering by birthday of kitchen's staffs to send them congratulation, or remembering by the time of finishing contracts or healthy certificate of every kitchen's staffs, speaking about any unsuitable appearance of any staff within the kitchen, and enquiring about the early leave of any one of kitchen's staffs. The connections between kitchen and food and beverage department are related to enquiring about applying the required orders within the required budget of costs. Also, the connection takes form of sending prepared menu prepared by kitchen within different range of costs to food and beverage department. The connections between kitchen and

purchasing department are related to applying purchasing orders sent by the former, either these orders involve buying pure food, or raw material. Finally, the connections between kitchen and General Manager are related to judging in any issue between the kitchen department and other departments within the hotel, such as food and beverage department that might require number of orders with specific qualifications within unattainable cost.

- 7- Daily follow-up work progress: This involves a daily preview of what good things and mistakes which have happened through the day, thanking the team about the good actions, and clarifying secretly to each staff its faults, without embarrassing any member of the staff in front-of his colleagues. Also, this is represented in the hotel's case (A) laundry manager's behaviour of attending the work before the time of beginning the shift by half an hour and leaving the hotel after ending the shift by one hour, in order to be able to follow work process within the three shifts and be in connection with all the staffs working within the three shifts, which minimizes channels of indirect communication, and chances of transferring speech from the subordinates to their manager, and vice versa. In hotel's case (B), this is represented in the supervisor's following up of his subordinates' performance to the required tasks within the identified time. Moreover, this is represented in reporting the front-office staffs -within hotel (B) - in the log book which aims to clarify what has already happened in every previous shift, what has already done, and what still remains within the reception section, which facilitate completing the remaining tasks for the sake of the guest.

However, other global hospitality standards have been raised by the individual cases such as domination of the hotel's rules and system, and following the computerized managerial system that had been raised by hotel's case (A); and committing to the global hospitality standards related to operation process and raising the slogan of specialization and variation among hotel's departments that had been raised by hotel's case (B). All of these individual photos for adopting global hospitality standards have been discussed in detail under sections "sectoral and organizational factors/ cross- national factor" in the hotels' cases (A and B) in the appendixes (V and VI). The reflection of global hospitality standards on the key HRM practices adopted by the staffs within the two hotels' cases is presented later in this chapter under the section (5.3).

(ii) Egyptian institutional factor:

The two hotels' cases (A and B) are approximately similar in their affected by the Egyptian institutional factors. This is represented in their commitment to the Egyptian tourism law, and

their adoption of the Egyptian hospitality taste (look to the seventh row in table 5.1). All these impacts of the Egyptian institutional factors on both hotels' cases have been discussed in detail as follows:

- 1- Committing to the Egyptian law restrictions: This is presented in non-accommodating unmarried couples in the same room even if they have civil marriage contract, where the only accepted contract is the legitimate marriage contract. Therefore, the hotel's receptionist needs to see national identity or the legitimate marriage contract for any couple before booking to them the same room. Also, this involves not allowing guests to host their visitors within their rooms, in order to save guests' lives, and specifying the reception as a place for meeting guests with their visitors.
- 2- The Egyptian hospitality taste: This taste distinguishes the subsidiaries of the five-star hotels within the Egyptian context than other subsidiaries of the five-star hotels over the world. In other words, the Egyptian taste is considered one of the factors of the excellence of the Egyptian hospitality. In hotel's case (A), the Egyptian hospitality is represented in the Egyptian food taste that is provided to the guests in combination with the Egyptian Nubian atmosphere. The Nubian atmosphere appeared in the decorations, drawings, painting, and textiles which are involved in the Nubian cuisine within the hotel's (A) that reflect the Nubian heritage, in addition to providing "Shisha", and oriental Takht and music such as songs of world Egyptian singer "Om Kalthoum". Also, in the hotel's case (B), the Egyptian hospitality is represented in the Egyptian food taste that is provided to the guests in combination with the Eastern show in Music and dance, such as "Rababa" (Eastern musical instrument), "Eastern Takht", and oriental dance (belly dance).

Also, the hotel's case (A) has reflected another form of its being influenced by the Egyptian institutional factor. This is represented in its only adoption and the domination of the Egyptian labour law in controlling the relationship between its employees and their managers. However, hotel's case (B) had not only adopted the Egyptian labour law in managing the relationship between the hotels' employees and their managers, but it also has depended on the rules, and polices stated by the German operating company of the hotel's case (B). The reason behind the differentiation among both hotels in their adoption of Egyptian or foreign rules has been clarified in detail under section "sectoral and organizational factors/ Egyptian institutional factors" in the hotel's case (A) in the appendix (V).

(iii) Occupational Role and Educational Level Factor:

The two hotels' cases (A and B) had indicated a consensus about their recruiting many staffs that are varied in their qualifications and skills due to the variation of their roles within each hotel. The variation in staffs' qualifications had been represented in recruiting applicants from different educational backgrounds (high school graduates, graduates of tourism and hospitality school or graduates of another specialization rather than hospitality, and postgraduate), as not all of them are working in the hotel's departments according to their specialization in the graduation.

In spite of staffs' variation in their educational backgrounds and skills, or their roles and assigned tasks, the two hotels' cases (A and B) had agreed on a list of the general characteristics that are involved in the staffs working in the hotel's industry. These characteristics are smiling and good hospitality, multilingualism, ambition, appearance, hygiene and grooming, punctuality, bearing responsibility, and possessing considerable education level which is identified by hotel's case (B) to be at least technical institute graduate (two years after secondary school). In addition to involving these characteristics in the managerial staffs, the latter also have to present the ability to manage and negotiate, lead subordinates, develop their skills and performance and take on spot decisions (look to the eighth row in table 5.1). A detailed review about the role of occupational and educational factor in framing the identities of the two hotels' cases (A and B), had been discussed in detail under sections (sectoral and organizational factors/ occupational and educational level factor" in the hotels' cases (A and B) in the appendixes (V and VI).

5.3. Impact of the Key Influential Institutional and Cultural Factors on the Key HRM Practices Adopted within the Two Cases of the Five-Star Hotels (A and B)

By reviewing the section "key HRM practices" in the hotels' cases (A and B) in the appendixes (V and VI), it appeared that the investigated HRM practices within the two cases are common communication style among staffs, common communication style with guests, styles of decision-making process, and conflict resolution style. Also, it appeared that some of these HRM practices have been affected by some (not all) of the key institutional and cultural factors raised above in "section 5.2" (look to the tables 5.2, 5.3, 5.4, and 5.5). Furthermore, not all of the themes identified under each HRM practice had been raised by both hotels' cases (A and B). Thus, only the shared themes under each HRM practice (not the individual themes within every case) among both hotels' cases are discussed below. This is because the shared themes among both hotels under each HRM practice shed the light on the adopted HRM practices within the two hotels' cases, and consequently reflect the main cultural singularities of the Egyptians' staffs within the investigated hotels. Also, they help the researcher to frame a theory regarding the common social

identity within the five-star hotels in the Egyptian context. Every HRM practice and its shared themes among both hotels' cases (A and B) are discussed below as follows:

5.3.1. Adopted Communication Style among Egyptian Staffs within the Two Hotels' cases (A and B)

The adopted communication style among staffs within the two hotels' cases (A and B) was collectively affected by the Egyptian national factor (the outbreak of the Egyptian revolution), the Egyptian cultural traditions, ethnic cultural traditions, religious principles, and cross-national factor. In spite of that, respondents within both hotels' cases (A and B) have clarified that their communication style with each other was affected by their ethnic cultural traditions (look at the fourth row in the table 5.2); there is no shared feature of communication attributed to the staffs' ethnic cultural traditions had been raised by respondents in both hotels (look at the last column in the fourth row in the table 5.2). Also, the factor of the occupational role and educational level only affected the way of staffs' communication in hotel's case (A), and did not affect at all hotel's case (B) (look at both the second and the third columns in the sixth row in the table (5.2)). So, only the Egyptian national factor (the outbreak of the Egyptian revolution), the Egyptian cultural traditions, the religious principles, and the cross-national factors had a shared impact on the communication style among staffs within the two hotels' cases (A and B), which appeared by the yellow colour in the last column in the table 5.2. The shared impact of these factors on the staffs' styles of communication with each other is discussed as follows:

Table 5.2: The shared adopted communication style among Egyptian staffs within the two cases of the five-star hotels (A and B) located within different regions in the Egyptian context

Key institutional and cultural factors	Specific features raised only by case (A) located in Cairo and not raised by other hotels' cases	Specific features raised only by case (B) located in Luxor and not raised by other hotels' cases	Common features among the two cases of five-star hotels (A and B) located within different regions in Egyptian context.
National factor (outbreak of the two Egyptian revolutions)	1- Occurrence of some vigils among hotel's staffs.		1-Lack of the newly appointed staffs, or the current staffs' respect and commitment to their managers, and their lack in following the rules and system of the workplace, which are treated by hotel's management either by providing training sessions, or firing out from the job. 2- Spread of a case of frustration among hotels staffs that was represented in the lack of their internal motivation and engagement, mindless of concentration, and not liking and appreciating the job, as it was before the outbreak of the two Egyptian revolutions.
Egyptian cultural traditions	1- Grading the punishment. 2- Boasting among colleagues. 3- Confirmation and repetition. 4- Routine character. 5- Fear from source of power. 6- Abuse of statement "customer is always right". 7- Adoption of the manual system rather than the computerized one to achieve the required tasks. 8- Indirectness. 9- Failure to protect workers from false allegations of hotel's guests.	1- Oral or informal communication among staff. 2- Tolerance and intolerance policy in dealing with staffs' mistakes. 3- Informal events as a way to separate cordial atmosphere.	1- Mediation for the sake of the colleague's interests. 2- Cooperation and helping as a team spirit of the hotel. 3- Addressing through formal titles. 4- Simplicity in the way of addressing each other. 5- Respect in the way of addressing each other. 6- Fun. 7- Friendliness and Al-Fahloh in way of addressing. 8- Paternalism and brotherhood as existing social relationships among staffs.

Key institutional and cultural factors	Specific features raised only by case (A) located in Cairo and not raised by other hotels' cases	Specific features raised only by case (B) located in Luxor and not raised by other hotels' cases	Common features among the two cases of five-star hotels (A and B) located within different regions in Egyptian context.
Ethnic cultural traditions	1- Spirituality of Ramadan. 2- Rules of right and wrong or the principle of halal and haram. 3- Psychological support to the colleague from the same ethnic. 4- Gentility and bias to female's staffs.	1- Committing to ethnic's tradition, such as performing duty of condolence towards one's colleagues, and specifying the morning and afternoon shifts for female staff.	No similar features among the two compared cases of the involved five-star hotels.
Religious principles	1- Acknowledgment with the occurred mistake. 2- Not hurting colleagues and apologizing 3- Not personalizing the conflict. 4- Secret advice. 5- Non-positioning oneself as a God who accounts others. 6- Integrity and transparency.	1- Justice and non-favoritism. 2- Honesty in dealing. 3- Fidelity at work.	1- Modesty among managerial staffs.
Occupational role and educational level factor	1- Friendly versus tough dealing and cursive versus simple words among staffs.	1- No features raised at all	No similar features among two compared cases of the involved five-star hotels.
Cross-national factors	1- Loyalty to the hotel's interest. 2- Direct handling of work issues. 3- Departmental managers' encouragement for development and support. 4- Decentralization through stating Internal departmental rules versus hotel's general rules. 5- Empowering subordinates within limitations of hotel's policies.		1- Discussion, explanation, and persuasion. 2- Written formal notification with the works issues. 3- Low voice in dealings among staffs. 4- Punctuality. 5- Seriousness, accuracy and caution in achieving the required task.

Note: The yellow colour refers to the similar communication styles between staffs among the two cases of five-star hotels in different regions within the Egyptian context. The red colour refers to no similar communication styles between staffs among the two compared cases of five-star hotels. The diagonal shading refers to no varied communication styles between staffs raised by every hotel's case.

(i) **Communication and Dealing Styles among Staffs that Were Affected by the Egyptian National Culture (Outbreak of the Egyptian Revolution):**

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with each other is affected by some features that they attribute to the outbreak of the Egyptian revolution, as they indicated through their interviews with the researcher. The shared features among both hotels are the lack of staffs' commitment to their managers and to the hotels' rules, and the spread of a case of frustration among staffs (look at the last column in the second row in table 5.2). All of these features have been discussed in detail as follows:

- 1- Spread of a case of frustration among both hotels' staffs: This is represented in the lack of staffs' internal motivation or engagement with their job, staffs' absent-mindedness and lack of concentration in the work, and not liking the job that they are doing, which were not the situation before the outbreak of the Egyptian revolution. All of these frustration issues had been managed and treated by hotels' managements, either by staffs' termination, or by providing varied training sessions to staffs to improve their behaviours through their dealings with their guests or colleagues.
- 2- Lack of staffs' commitment and respect to their managers and hotel's rules, and non-punctuality despite of their working in five-star hotel that stresses these work values. All of these issues had been managed and treated by hotels' managements, either by staffs' termination, or by providing varied training sessions to staffs to improve their behaviours through their dealings with their guests or colleagues.

From the above, it is clear that there is a shared impact for the national factor (the outbreak of the Egyptian revolution) in colouring the way of staffs' communication with each other within the two cases of the five-star hotels, which appeared by the yellow colour in the second row in the table (5.2).

However, the effect of the outbreak of the two revolutions has resulted in more impacts on the staffs' communication with each other in some hotels rather than the others. For example, respondents in hotel (A) only had raised other features of their communication style with each other that had been affected by the outbreak of the two revolutions, such as the occurrence of some vigils by some hotel's staffs, as it was the situation in hotel's case (A) (look to the second column in the second row). A review about that feature of communication style has been discussed in detail under section "key HRM practices within a hotel / adopted communication style among hotel's staffs" in the hotel's case (A) in the appendix (V).

(ii) Communication and Dealing Styles among Staffs that Were Affected by the Egyptian Cultural Traditions:

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with each other is affected by some features that they attribute to their Egyptian cultural traditions, as they indicated through their interviews with the researcher. The shared features among both hotels (A and B) are the mediation for sake of the colleague's interests, addressing each other through the formal titles, cooperation and helping as a team spirit of the hotel, simplicity in way of addressing each other, respect in way of addressing each other, fun, friendliness and Al-Fahloh in way of addressing, and paternalism and brotherhood as existing social relationships among staffs (look at the last column in the third row in table 5.2). All of these features have been discussed in detail as follows:

- 1- Friendliness and Al-Fahloh in way of addressing: It is reflected in the staff's addressing each other either by pamper names, or by using Egyptian informal titles such as (Prince, Pasha, Kebeer, Malem, Zeft Gamed) (برنس, باشا, كبير, معلم, زفت, جامد) – these are words in slang Egyptian talking used between friends, denote to informality in speaking, and reflect existence of affinity and cordial relationships among staffs. Also, it is represented in the staffs' way to call each other through using the local popular words such as "Ya-Sahbey" يا "صاحبي" that means in English "My friend", in order to make his colleague know that he is veteran boy, and no one can deceive him. These words are used for addressing each other in the informal events, such as birthday parties, or in the absence of guests, and might be in front of the department's manager, if there is cordial atmosphere between him and his subordinates.
- 2- Addressing by the formal titles: In both hotels, this appeared in the staffs' addressing their department's manager, their colleagues in the higher position and their senior colleagues in the same positions through using English formal titles such as (Mr. and Miss), whether in front or absence of the guest. However, in hotel (B), staffs are addressing each other by using these English formal titles, in spite of their managerial positions that occurred only in the existence of the guests. This behaviour is not denoting to one's degrading of himself and not referring to the priority of one staff rather than the others. Rather, it is a common tradition followed in the hotel that has become a habit among hotel's staffs. Similarly, in hotel (B) this tradition has involved kitchen's staffs that address each other by the formal title "Chef", regardless of one's age, or his seniority or range in the job hierarchy. This is because it is not allowed in the kitchen department to address any one of the staffs by

informal Arabic titles such as (Um folan) (عم فلان) which means in English (Uncle x), although, in informal Arabic, using these titles denotes to respect and appreciation of the elder person.

- 3- Simplicity in addressing: In hotel (A), this involves staffs' calling their colleagues in the lower or similar managerial level by their names, without any titles. However, in hotel (B), respondents had added to these conditions, calling their colleagues in the higher managerial position, but at the same age, by their names only, without any titles, especially in the absent of guests, as they consider themselves friends.
- 4- Mediation for the sake of the colleague's interest: This is represented in the senior staffs' mediation to persuade the department's manager by the approval on the requests of his colleagues within the department. Most of the mediation situation is about senior staffs' mediation for the sake of a colleague who acquires vacation, while it might be refused by the department's manager, if the staff has required it by himself without any interference of the mediator.
- 5- Respect in the way of staffs dealing and addressing each other: In hotel (A), this is represented in the way of subordinates speaking with their manager, asking their manager the allowance to speak with him in the suitable time regarding any work-related problems. Also, this involves staffs' caution in choosing words, especially when the staff is speaking to his manager, or to any staff superior than his managerial position. Moreover, respect among staffs is represented in the way of male staffs' addressing their females' colleagues by using formal titles such as "Madam, or Miss" which mean in Arabic "مدام, انسة". This way of addressing is one of the traditions that characterize the Egyptian staffs in addressing each other within the hotel. However, in hotel (B), respect in dealing among staffs is represented in staffs' addressing their elder colleagues, even if they are lower than their own managerial position, by using informal Arabic titles such as (Abo folan, Um folan) (ابو فلان, عم فلان) which mean in English (Uncle x) and (X's father), that address the person by the name of his elder son.
- 6- Fun: In both hotels, this is represented in staffs' tending to impart fun' spirits on the workplace through joking and speaking in a funny way regarding the gains and losses of their colleague's favored football team. Also, this is represented in boasting by the favor or grace provided by one ethnic over another ethnic. For example, in hotel (A), this occurred through using some of the ethnic words, such as "O farmer, O Saidi, O lock" that mean that his colleague originated in an Upper Egyptian area which is characterized by the

closed mentality.

- 7- Social relationships of brotherhood and paternalism: In both hotels, this is represented in creating environment of love among staffs. For example, in hotel (A), this is represented in the food and beverage manager's behaviour of listening to staffs' personal problems, and providing them with the advice and the possible solutions. Similarly, in hotel (B), this appeared in the consideration of all laundry's subordinates that their manager is similar to their elder brother whom they can tell their personal problems, and trust in his opinions and advices. This social relationship drives subordinates to love, appreciate, and obey their manager. This has been translated into being keen on material, and machines existing in the workplace, and loyalty toward workplace, as an expression of their loyalty and love of their manager, which will not continue if that lovely manager has been replaced. Also, this social relationship existed among different staffs within different departments in the hotel (B), in spite of their managerial positions, which is represented in asking about each other from time to time that resulted in staffs' loyalty and love to the workplace.
- 8- Team spirit: In both hotels, this is represented in the cooperation and helping among staffs, however, respondents in hotel (A) have added the friendly and cordial atmosphere among staffs. The cooperation and helping among staffs are represented in staffs' cooperation and helping their new colleague to adapt and learn how to achieve job's tasks which resulted in affinity among staff. This appeared in the hotel's (B) chief saying: ***"I never hide telling any meal's description to any newly appointed chief in the hotel. Moreover, I did not fear that hotel's management will replace me by that colleague who is in the lower position than me"***. This had been justified by the chef's saying: ***"I had a great experience that locate me in advantageous status, so there is a lot of places that will appreciate my experience, and seek to recruit me"***. Furthermore, in both hotels, the cooperation among staffs is represented in the acceptance of the hotel's staff to work two consequent shifts rather than the agreed one shift -in case, if his manger has friendly required his help-, or performing other colleagues' tasks, -in case if they are sick, absent, or passing with urgent circumstances -, without taking any financial return for that extra work. Moreover, the cooperation among staffs in hotel (B) is represented in the colleague's coverage of the absence of each other within the shift to have an informal break to eat and break their fasting in Ramadan, or to enjoy drinking a cup of tea, or smoking a cigarette. Also, in hotel (B), the cooperation among staffs is represented in the connection and cooperation between the different departments within the hotel, such as cooperation of front-office department with other departments in the hotel. However,

respondents in hotel (A) had added the friendly and cordial atmosphere among staffs, as one of the issues characterizing their team spirit. This is represented in existing love and cordial relationships, honesty, loyalty to the current department and its staffs, cooperation among staffs, providing each other with the needed information, and offering advice to each other. In detail, in hotel (A), this is reflected in reconciling between any conflicting parties in the same department, in order to save the unity of staffs within the same department. Also, in hotel (A), it appeared in the behaviour of honesty among all staffs within the department which prevents them from accepting tipping paid by the guest in favor of one's personality, rather than in favor of team behalf. In addition, it extended to involve staff's affiliation to the current department that he works within, and not requiring to transfer to another department within the hotel (A), in spite of, the higher financial return he might gain from moving to another department. This is justified by his desire to continue with his colleagues within the department; even if he would sacrifice the increase in his financial level. Moreover, in hotel (A), the friendly and cordial atmosphere is represented in staffs' providing advice to each other, and drawing attention to their colleague regarding his repeated mistake such as his frequent absence that will drive the department's manager, as well as the other colleagues to disbelieve his alleged causes due to their repetition, even if they are real. This relationship or team spirit indicated above has been formed among staffs within hotel (A), due to their existence with each other for a long time ago.

Hence, it appeared that there is shared impact for the "Egyptian cultural traditions factor" in colouring the way of staffs' communication with each other within the two cases of the five-star hotels that appeared in the yellow colour in the third row in the table (5.2).

However, respondents in hotels' cases (A and B) had raised other features of their communication style with each other that had been affected by their Egyptian cultural traditions (look at both the second and third columns in the third row in table 5.2). A review about these features of communication style among staffs had been discussed in detail under section "key HRM practices within a hotel / adopted communication style among hotel's staffs" in the hotels' cases (A and B) in the appendixes (V and VI).

(iii) **Communication and Dealing Styles among Staffs that Were Affected by the Staffs' Religious Background:**

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with each other is affected by some features which they attribute to their

religious background, as they indicated through their interviews with the researcher. The shared feature among both hotels (A and B) is the modesty of the managerial staffs in dealing with their subordinates (look at the last column in the fifth row in table 5.2). This feature is discussed as follows:

1- Modesty of the managerial staffs in dealing with their subordinates: In both hotels' cases (A and B), it is represented in the way some of the hotels' managers are dealing with their subordinates. For example, in hotel (A), this is represented in training manager's speaking humbly and non-loudly, in his way in shaking hands with those who are less than his managerial position (his hands should be down their hands), in his way of bending when he shakes their hands, and in his replying and responding to their requests, and not ignoring them. Also, in hotel (A), this is represented in the laundry's manager's walking, setting, listening, speaking directly with subordinates, and in being interested in knowing their conditions after finishing his routine tasks in the office, instead of isolating himself from his subordinates, and just following and observing them from his office. This is reflected in laundry's manager reference to the Egyptian popular saying: **"We are all born after nine months"**. This popular saying means that there is no difference between all people, as all of them had passed with the same stages to be born after a period of pregnancy that continued for nine months. In hotel (B), the departments' managers saw that their modesty in dealing with their subordinates breaks the latter's fear from their managers' positions, and enables them to have more productivity from their subordinates.

Therefore, it appeared that there is a little shared impact and a weak influence for the "religious background factor" in colouring the way of staffs' communication with each other within the two cases of the five-star hotels which appeared in the yellow colour in the fifth row in the table (5.2).

However, respondents in hotels' cases (A and B) had raised other features of their communication style with each other which had been affected by their religious background (look at both the second and third columns in the fifth row in table 6.3). A review about these features of communication style among staffs had been discussed in detail under section "key HRM practices within a hotel / adopted communication style among hotel's staffs" in the hotels' cases (A and B) in the appendixes (V and VI).

(iv) **Communication and Dealing Styles among Staffs that were Affected by the Global Hospitality Culture:**

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with each other is characterized by some features that they attribute to the

impact of the global hospitality culture, as they indicated through their interviews with the researcher. The shared features among both hotels are discussion, explanation and persuasion, adoption of the written formal notification regarding the works issues, adopting low voice in dealings among staffs, punctuality, seriousness, accuracy and caution in achieving the required task (look at the last column in the seventh row in table 5.2). All of these features have been discussed in detail as follows:

- 1- Punctuality: This involves attending and leaving the work shift on time, as well as refusing any in-advance excuses from attending the shift. For example, the laundry manager in hotel (A) attends the work before the time of beginning the shift, which encourages and forces his subordinates to attend work early, or on time. Also, the laundry manager in hotel (B) has clarified that the only accepted excuse is urgent circumstances, such as the death of any staff's close relatives. Furthermore, punctuality involves penalizing the non-punctual staff through deducting from his salary.
- 2- Seriousness in achieving tasks: In hotel (A), this is represented in dealing with others carefully, and with concentration and seriousness. Also, it involves doing the assigned tasks carefully, in order to prevent the occurrence of any mistake, and to immediately treat any mistake, if it has occurred. However, in hotel (B), this is represented in the behaviour of the hotel's chief in reviewing the expiring date of food involved in the fridge continuously, and in his fear of making any mistake.
- 3- Low voice in dealings among staffs: This is represented in adopting the quiet voice tone and selecting the polite and respectable words in speaking with the guest and colleagues. For example, the laundry's manager in the hotel (B) has referred to his subordinates speaking with each other in a low voice, despite that, they are working in a noise environment caused by the voice of the washing machines in the laundry.
- 4- Adopting the written notes for notifying with work issues: In the hotel (B), this is represented in sending emails, writing formal requests, and public announcement on the board. The email is used as a formal method of communication to gain the approval of the hotel's management regarding specific requirement, the needed material or machines to achieve the required tasks. Only the higher managerial positions, such as departments' managers, and the chief engineering who has work related emails. Also, staffs' request of additional vacation is required through introducing a formal written request to their department's manager. Moreover, the formality involves the public announcement of the agreed monthly timetable of staffs' vacation in a written formal document hanging in the

board within the department. Similarly, in hotel (A), the minibar and room service department's manager is also writing and announcing the brief notes on the public board located within the department. These notes are understood by the subordinates within the department, due to their working in the department for a while. However, in their beginning in the minibar and room service department, their notification of the required tasks was a detailed oral notification announced by their department's manager to them.

- 5- Discussion, explanation, and persuasion: In both hotels, it is represented in discussion, explanation, and persuasion among different managerial levels such as between the departments' managers and their subordinates, and among different departments' managers within the hotel. In addition to these shapes of discussion, explanation, and persuasion, respondents in hotel (A) had added other forms of discussion, explanation, and persuasion among different managerial levels such as discussion and explanation among staffs within the same department, and between departments' managers and their General Manager. In hotel (B), the discussion between departments' managers and their subordinates is represented in respecting and listening to the opinion of the lower line employees who directly doing the tasks, as clarified by one of the foods and beverage employees. Also, it involves clarifying to the subordinates the required tasks, the steps of doing it in detail, either on the desk or through training sessions that benefit the whole staff within the department, as well as explaining the reasons behind doing these steps. This appeared in the hotel's chief's saying: ***"I discuss in detail for my subordinates the required tasks for the three coming shifts, as well as the mistakes that have occurred in the previous shift which were either related to appearance, way of dealing, or performance"***. The only case in which department's manager did not explain to his staffs and only gave orders was in urgent and critical times, when there was no time space for explaining, as clarified by laundry manager. Furthermore, the discussion between department's manager and subordinates is surpasses the talk regarding work issues to involve a meaningful conversation. This appeared in the hotel's chief's saying: ***"Through the shift time, I speak with my subordinates regarding the nutritional value of some food items used in the kitchen, and the right way to cook it to keep its minerals, and vitamins"***. In addition to these forms of discussion between the departments' managers and their subordinates that had raised by respondents in hotel (B), their peers in hotel (A) had added another forms of that discussion that represented in subordinates' returning to their department's manager as a neutral body to judge among them regarding their varied opinion in way of solving an issue, or executing a specific task, rather than, magnifying the

occurred variation among them, and extending it to involve other points of their communication with each other. In addition, it involved staffs' discussion with their department's manager about the reasons behind changing his familiar way in doing tasks. This appeared in the saying of the food and beverage's staff: ***"In one of the times, I found my manager asked me to change my way of doing specific task that was originally his way that he has learned to us. So, I asked him about the reason behind the change, in order to learn, to know different options for doing that task, and what is the suitable case for using each one of them"***. Another shape of discussion had been raised by respondents in both hotels is among departments' managers within the hotel that involves the department's manager oral discussion with the other department's managers, trying to persuade them with specific request through clarifying its advantages, and justifications behind that request, and supporting his opinion with evidences that result in their persuasion with his specific request. According to the laundry's manager in hotel (A), the persuasion process is based on his selection to the suitable time to speak with his superior managerial level, and persuade him with the usefulness of his request either to the whole hotel or to the laundry department. Also, the discussion and explanation in hotel (A) has represented among subordinates' managerial level through speaking and discussion among staffs who are sharing in performing the same task that ordered by their department's manager, in order to coordinate between each other how to achieve it efficiently, similar to what is required by their manager. Furthermore, it involved staffs' enquiring and discussing with their colleagues about the detailed information related to the guest's complain, in order to make sure that there is no mistake occurred from his colleague's side. However, that discussion is not occurring in front of the guest, in order to save guest's trust in hotel's staffs that might threaten, if the former felt with any contribution of the hotel's staffs in his problem. Finally, the discussion and explanation in hotel (A) has also, adopted by the General Manager toward his departmental managers, in order to explain to them the work plan that will be followed in the hotel.

From the above, it appeared that there is shared impact and consequentially, a considerable weight for the "cross-national factor" in colouring the way of staffs' communication with each other within the two cases of the five-star hotels that appeared by the yellow colour in the last row in the table (5.2).

However, respondents in hotel (A) only had raised other features of their communication style with each other that had been affected by the global hospitality culture (look to the second column in the seventh row in table 6.3). A detailed review about these features of communication

style among staffs had been discussed in detailed under section "key HRM practices within a hotel / adopted communication style among hotel's staffs" in the hotel's case (A) in the appendix (V).

5.3.2. Adopted communication style between staffs and their guests within the two hotels' cases (A and B)

The adopted communication style with guests within the two hotels' cases (A and B) had collectively affected by the Egyptian national factor (the outbreak of the Egyptian revolution), the Egyptian cultural traditions, and the cross-national factor. However, although that, respondents within both hotels' cases (A and B) has clarified that their communication style with their guests had affected by their the Egyptian cultural traditions (look to the third row in the table 5.3), there is no shared features of communication attributed to the staffs' Egyptian cultural traditions had been raised by respondents in both hotels (look to the last column in the third row in the table 6.4). So, only the Egyptian national factor (the outbreak of the Egyptian revolution), and the cross-national factors had a shared impact on the adopted communication style between staffs and their guests within the two hotels' cases (A and B), that appeared by the yellow colour in the last column in the table 5.3. The shared impact of these factors on the staffs' communication with their guests is discussed as follows:

Table 5.3: The shared adopted communication style with guests within the two cases of the five-star hotels (A and B) located within different regions in the Egyptian context

Key institutional and cultural factors	Specific features raised only by case (A) located in Cairo and did not raised by other hotels' cases	Specific features raised only by case (D) located in Luxor and did not raised by other hotels' cases	Common features among the whole two cases of five-star hotels (A and B) located within different regions in Egyptian context.
National factor (outbreak of the two Egyptian revolution)	1- Begging on the guest.	1- Overpricing by the associated tourism services' providers for the transportation fees and price of artifacts.	1- Allowing the guests to enter foods to the hotels.
Egyptian cultural traditions	1- Breaking hotel's rules.	1- Diplomatic reply to the guest's sensitive questions.	No similar features among the two compared cases of the involved five-star hotels.
Cross-national factors	1- Non clarity of hotel's policy related to guest's room minibar.	1- Formal dealing with guests' problems.	1- Keen on the guests' satisfaction. 2- Respecting guest's foreign culture that contradicts with the staff's national culture. 3- Fluent speaking in English with the foreign guests, as it the language of the globalization.

Note: The yellow colour refers to the similar communication styles with guests among the two cases of five-star hotels in different regions within the Egyptian context. The red colour refers to no similar communication styles with guests among the two compared cases of five-star hotels.

(i) Communication styles between staffs and their guests that affected by the Egyptian national culture (outbreak of the Egyptian revolution):

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with their guests is affected by some features that they attribute their existence to the outbreak of the Egyptian revolution, as they indicated through their interviews with the researcher. The shared feature among both hotels is represented in allowing the guests to enter foods to the hotels from any restaurants outside the two investigated hotels (look to the

last column in the second row in table 5.3). That only shared feature of dealings between staffs and their guests reflects the weak impact and weight of the factor of the Egyptian national factor (the outbreak of the Egyptian revolution) in colouring the way of staffs' communication with their guests within the two investigated hotels' cases of the five-star hotels.

However, the effect of the outbreak of the two revolutions has resulted in another individual impacts on both of hotels' cases (A and B), such as embarrassing the guests to pay more tipping, as it was the situation in hotel's case (A); and the overpricing by the associated tourism services' providers such as taxi drivers for the transportation fees and the bazar owners for the price of artifacts, as it had been raised by respondents in hotel (B). A detailed review for these individual effects of the outbreak of the two revolutions on the two hotel's cases and their staffs have been discussed in detailed under sections "key HRM practices within a hotel / adopted communication style between staffs and their guests" in the hotels' cases (A and B) in the appendixes (V and VI).

(ii) **Communication styles between staffs and their guests that affected by the global hospitality culture:**

The respondents within the two hotels' cases (A and B) had totally clarified that their communication style with their guests is characterized by some features that they attribute their existence to the impact of the global hospitality culture, as they indicated through their interviews with the researcher. The shared features among both hotels are keen on the guests' satisfaction, respecting guest's foreign culture that contradicts with the staff's national culture and fluent speaking in English with the foreign guests, as it the language of the globalization (look to the last column in the last row in table 5.3). All of these features have been discussed in detail as follows:

1. Respecting guest's foreign culture that contradicts with the staff's national culture: This represented in getting used to the way of the dressing of the foreign female's guests' to the transparent clothing in their personal rooms, wearing swimwear, as well as, swimming males and females together in the swimming pool, drinking wine on the swimming pool, which is unfamiliar behaviour for the Egyptian hotel's staff. According to respondents in hotel (A), the unfamiliarity to that behaviour is more occurring in the people who are originated from the Upper Egypt region than other Egyptians, as the former are more restricted regarding that culture. However, the respondents in hotel (B) that located in Upper Egypt saw that the unfamiliarity to that behaviour is more occurring in the people who are not grown up in Luxor since their childhood. This had been justified by the assistant of front-office manager's saying that: ***"The Upper Egyptian persons who are***

grown up in Luxor are getting used to the foreign tourists' culture rather than their peers who are not Luxor originated".

2. Foreign language: This represented in the Egyptian staffs' speaking with the foreign guests in foreign language, such as the English language, as it is a global language, in addition to, their ability to speak many of the other foreign languages fluently. This resulted in guests' happiness more than their happiness with speaking with the original foreign staff within the hotel. This due to their feeling that Egyptian staffs are keen to learn their own language.
3. Keen on guest's satisfaction: In hotel (A), this represented in listening carefully to the guest's complain, non-intersecting and non-arguing his speech, and non-refuting him, apologizing to him if the staff on the fault, and providing him many satisfactions and compliment to select the best suitable one for him. This represented in the saying of the laundry manager within hotel (A): ***"The hotel can pay for the guest the tenth time of the washing cost of his t-shirt that has unintentionally damaged in the hotel's laundry. If the guest is not happy with that compensation, so I speak with him personally, and search about the best compensation acceptable by him, even if this involve buying another piece of clothes similar to that one has unintentionally damaged in the hotel's laundry"***. In other words, the laundry manager has clarified hotel's keen on guest's satisfaction by his saying: ***"Any problem facing the guest is negatively affecting his image about the whole hotel, and not involves only the staff or the department behind occurrence of that problem"***. Also, according to the respondents within hotel (A), this involves providing the guest with the high qualified service - even this entailed providing the service by the manager not by the executive level - that will attract other guests through the impact of guest's word of mouth, and consequentially, activating the hotel's occupancy rate. However, in hotel (B), this represented in the idea of the customer care, surrounding guests with cordial atmosphere, and remembering them with some simple gifts in their special anniversary, such as congratulation card, birthday cake, or bouquet as a greeting in their birthday or any another special anniversary.

From the above, it appeared that there is shared impact and consequentially, a considerable weight for the "cross-national factor" in colouring the way of staffs' communication with their guests within the two cases of the five-star hotels that appeared by the yellow colour in the last row in the table (5.3).

However, respondents in both hotels (A and B) had raised other features of their communication style with their guests that had been affected by the global hospitality culture (look to both of the second and the third columns in the last row in table 5.3). A detailed review about these features of communication style between staffs and their guests had been discussed in detailed under section "key HRM practices within a hotel / adopted communication style between staffs and their guests" in the hotels' cases (A and B) in the appendixes (V and VI).

5.3.3. Adopted decision making style within the two hotels' cases (A and B)

The decision-making style adopted within the two hotels' cases (A and B) had collectively affected by both of the Egyptian cultural traditions, staffs' religious backgrounds, and the cross-national factors. Although that, respondents within both hotels' cases (A and B) have clarified that their style in making decisions had been affected by their Egyptian cultural traditions (look to the second row in the table 5.4), there is no shared features of their style in making decisions had been attributed to the their Egyptian cultural traditions in both hotels (look to the last column in the second row in the table 5.4). Also, by looking to the table (5.4), it appeared that the factor of the ethnic cultural traditions has only affecting the way of staffs in making decisions in hotel's case (B), and did not affect at all hotel's case (A) (look to both of the second and the third column in the third row in the table 5.4). So, only the staffs' religious backgrounds, and the cross-national factors had a shared impact on the adopted decision-making style within the two hotels' cases (A and B) that appeared by the yellow colour in the last column in the table 5.4. The shared impact of these factors on the staffs' decision-making style is discussed as follows:

Table 5.4: The shared adopted decision-making style within the two cases of the five-star hotels (A and B) located within different regions in the Egyptian context

Key institutional and cultural factors	Specific features raised only by case (A) located in Cairo and did not raised by other hotels' cases	Specific features raised only by case (B) located in Luxor and did not raised by other hotels' cases	Common features among the whole two cases of five-star hotels (A and B) located within different regions in Egyptian context.
Egyptian cultural traditions	1- Risk free. 2- Unilateralism in decision-making. 3- Fake freedom.	1- Bravery in making decision. 2- Informality or face-to-face notification with the taken decisions.	No similar features among the two compared cases of the involved five-star hotels.
Ethnic cultural traditions	1- No features raised at all	1- Firmness and rigidity through non-changing any taken decision.	No similar features among the two compared cases of the involved five-star hotels.
Religious factors	1- Controlling the anger feelings	1- Neutrality in taking decision.	1- Mercy and sympathy in taking decision.
Cross-national factors		1- Privacy in decisions that related only to employee himself. 2- Consultation in taking decision. 3- Civility and carefulness in taking decision.	1- Discussion and participation in making decision. 2- Verbal and written formal notification of the taken decisions.

Note: The yellow colour refers to the similar decision-making styles among the two cases of five-star hotels in different regions within the Egyptian context. The red colour refers to no similar decision-making styles among the two compared cases of five-star hotels. The diagonal shading refers to no varied decision-making styles raised by every hotel's case.

(i) Decision making styles that affected by the staffs' religious background:

The respondents within the two hotels' cases (A and B) had totally clarified that their decision-making style adopted within the two hotels' cases (A and B) is affected by some features that they attribute their existence to their religious background, as they indicated through their

interviews with the researcher. The shared feature among respondents within both hotels (A and B) is the mercy and sympathy in making decisions (look to the last column in the fourth row in table 5.4). That feature is discussed as follows:

- 1- Mercy and sympathy in making decisions: This represented in many forms. For example, in hotel (A), this represented in considering the impact of the taken decision not only on the staff member, but, also, its extended impact to his family. This appeared in laundry's manager saying: "***When I think in firing out any one of the staff due to his frequent absence without any excuses, I think in his children, and family that will affecting with that decision, therefore, I give him another chance***". However, in hotel (B), this represented in weighting the humanitarian or religious side in the taken decision over following the formal rules of the hotel. This has appeared in the assistant of the human resource manager's saying: "***I recommend with opening the restaurant*** again for the guest who has missed the time of breakfast in the open buffet, or opening the staffs' restaurant again for the staff that has missed eating his lunch".

From the above, it appeared that there is a little shared impact and consequentially, a weak weight for the "religious background factor" in colouring the way of staffs in making decisions within the two cases of the five-star hotels that appeared by the yellow colour in the fourth row in the table (5.4).

However, respondents in hotels' cases (A and B) had raised other features of their style in making decisions that had been affected by their religious background (look to both of the second and third columns in the fourth row in table 5.4). A detailed review about these features of their making decision style had been discussed in detailed under section "key HRM practices within a hotel / adopted decision making style" in the hotels' cases (A and B) in the appendixes (V and VI).

(ii) **Decision making styles affected by the global hospitality culture:**

The respondents within the two hotels' cases (A and B) had totally clarified that their decision-making style adopted within the two hotels' cases (A and B) is characterized by some features that they attribute their existence to the impact of the global hospitality culture, as they indicated through their interviews with the researcher. The shared features among both hotels are discussion and participation in making decision, and adoption of the verbal and written formal notes for notifying by the taken decisions (look to the last column in the last row in table (5.4). All of these features have been discussed in detail as follows:

- 1- Participation and discussion in making decision: In both hotels, this involves the encouragement of the department's manager to his subordinates to raise their opinions and suggestions regarding the discussed issue, which aims to enhance their self-confidence, even if some of these suggestions are not right. This is followed by the department's manager's listening freely to his subordinates' opinions and suggestions related to any discussed issue or decision, discussing their opinions and suggestions, rebutting the inappropriate ones, adjusting, and improving the appropriate ones through department's manager raising of his opinion. Then, the best decision that suited to the hotel's interests, and that agreed by all of department's staff will be taken. Also, in hotel (B), this represented in the department's manager discussion with his assistants, and supervisors within the department through brain storming sessions to make decisions that the former hesitates or fear from taking them, or if there are more than one decision can be taken, and he has not decided which one is the best decision.
- 2- Verbal and written formal notification of the taken decisions: Only in hotel (A), this represented in the oral notification through arranging a previewing by the department's manager to orally notify his subordinates collectively by the taken decision, in order to explain, and discuss it with them in detail. However, in both hotels, this represented in documenting the decision formally, through hanging a written copy of the general taken decision in the public board located in the back area within the hotel. Also, the formal documentation of the taken decision is represented in sending it by email, either from the hotel's top management to all the departments' managers, - if it is something important and general, and then the departments' managers notify their subordinates -, as it is the situation in the hotel (A), or through sending it in email from the departments' managers to their supervisors as a way of formal notification and connection among the sections within the same department, such as the situation in front-office department within the hotel (B). Finally, only in hotel (B), the documentation of the taken decision is involving the department's manager passing of the written decision in its formal document accompanied with a list involving all of the hotel's staffs' names, and asking each staff to sign in front of his name, as an acknowledgment that s/he knows about the taken decision.

From the above, it appeared that there is shared impact and consequentially, a considerable weight for the "cross-national factor" in colouring the way of staffs in making decisions within the two cases of the five-star hotels that appeared by the yellow colour in the last row in the table (5.4).

However, respondents in hotel (B) had raised other features of their style in making decisions that had been affected by the global hospitality culture (look to the third column in the last row in table 5.4). A detailed review about these features of their making decision style had been discussed in detailed under section "key HRM practices within a hotel / adopted decision making style" in the hotels' case (B) in the appendix (VI).

5.3.4. Adopted conflict resolutions styles within the two hotels' cases (A and B)

The adopted conflict resolution style adopted within the two hotels' cases (A and B) had collectively affected by the Egyptian cultural traditions, the staffs' religious backgrounds, and the cross-national factors. Although that, respondents within both hotels' cases (A and B) have clarified that their style in solving conflicts had been affected by the cross-national factor (look to the last row in the table 5.5), there is no shared features of their style in solving conflicts had been attributed to the cross- national factor in both hotels (look to the last column in the last row in the table 5.5). Therefore, only the Egyptian cultural traditions and the staffs' religious backgrounds had a shared impact in affecting staffs' way in solving conflicts within the investigated cases of five-star hotels' cases that appeared by the yellow colour in the last column in the table 5.5. The shared impact of these factors on the staffs' way in solving conflicts style is discussed as follows:

Table 5.5: The shared adopted conflict resolutions style within the two cases of the five-star hotels (A and B) located within different regions in the Egyptian context

Key institutional and cultural factors	Specific features raised only by case (A) located in Cairo and did not raised by other hotels' cases	Specific features raised only by case (B) located in Luxor and did not raised by other hotels' cases	Common features among the whole two cases of five-star hotels (A and B) located within different regions in Egyptian context.
Egyptian cultural traditions	1- Mediation.	1- Activating and inactivating the penalty according to the type of mistake.	1- Informal reconciliation and friendly cordial solutions. 2- Direct facing. 3- Formal solution.
Religious factors	1- Skipping the conflict.		1- Religious treatment of the existed problem.
Cross-national factors	1- Wisdom. 2- Gradient in solutions. 3- Guest is always right.	1- Confidentiality. 2- Gradient in punishment. 3- Quietness.	No similar features among the two compared cases of the involved five-star hotels.

Note: The yellow colour refers to the similar conflict resolution styles among the two cases of five-star hotels in different regions within the Egyptian context. The red colour refers to no similar conflict resolution styles among the two compared cases of five-star hotels. The diagonal shading refers to no varied conflict resolution styles raised by every hotel's case.

(i) Conflict resolutions styles that affected by the staffs' Egyptian cultural traditions:

The respondents within the two hotels' cases (A and B) had totally clarified that their conflict resolution style adopted within the two hotels' cases (A and B) is characterized by some features that they attribute to the impact of their Egyptian cultural traditions, as they indicated through their interviews with the researcher. The shared features among both hotels are direct facing, formal solutions, and informal reconciliation and friendly solutions (look to the last column in the second row in table 5.5). All of these features have been discussed in detail as follow:

- 1- Direct facing: This represented in the tendency of the two conflicting parties from the staffs to reconcile friendly not formally, any problem occurred between them by themselves, without any mediation from any another staffs, such as their direct manager immediately, the human resource department (HR), especially, if the conflict is related to work issues, not to personal ones. This due to the existed cordial relationship between

the staffs, their feeling that they are teamwork, as well as, their convergence in the age level, which facilitate the friendly reconciliation among them.

- 2- Informal cordial solution: In both hotels, this represented in the adoption of the hotels' management -represented in their departments' managers - the cordial adjustment of the conflicts occurred among staffs through listening carefully to both of the conflicting subordinates. In hotel (A), this followed by the departments' managers asking to the subordinate on the fault to apologize to his colleague. If the staff on the fault has refused to apologize to his colleague, so the problem is escalating to the human resource (HR) department in the hotel. According to the saying of the training manager within hotel (A): **"This reflects one of the Egyptians people's traditions that preferred the cordial solution that is justified by their cordial friendly and lovely nature", "which is different than what is followed abroad in foreign countries"**, according to minibar and room service employee in hotel (A). However, in hotel (B), there is no penalization to any staff of the conflicting parties, especially, if the conflict occurred in the back area, not extended to abuse to the sanctity and reputation of the workplace, and not involved any abuse or insults among the conflicting parties. This had been justified by the saying of the assistant of the human resources manager within hotel (B) that: **"The friendly solutions are preventing the development of the problem outside workplace and consequentially, its affect with the tribalism factor"**.
- 3- Formal solution: In hotel (B), this represented in following the formal route such as returning the departmental managers to the hotel's General Manager to judge in the problems happening between different departments within the hotel. Also, in hotel (B), it represented in following the power hierarchy for solving problems among staffs. This involves returning only to the direct manager who listens to both conflicting parties in their existence, and not separately, and not accepting any mediation for solving the problem from any person within or outside the hotel. If the problem can not be controlled by the direct manager, so the latter is transferring the issue to the human resource department, which is the second authority in the power hierarchy. In both hotels, the human resource manager listens carefully to both of the conflicting staffs, their witnesses, discusses the problem in his office, - as it is a formal place that characterize by its sacredness and formalities that prevents the conflicting parties to shout or fight again with each other – and reconciles the problem between the two conflicting parties. In hotel (B); the human resource manager sends a feedback to the direct manager, and solve the problem without any intermediation of any staff members between the disputing parties,

which is contradicting with the adopted way for solving problems among the disputing parties in Upper Egypt region. However, in hotel (A), the reconciliation of the problem is occurred according to the hotel's rules and policies that activated and applied by the human resource department (HR). Also, in both hotels, the formal solution is represented in applying penalties that stated by each hotel's policy. The conflicting staffs are penalized if they had abused or hit each other in front of the guest or inside the hotel, even if they had reconciled the problem, and forgiven each other. This aims to prevent the conflicting parties to repeat their bad behaviour again, and to maintain the prestige of the workplace, as staffs' fighting in front of the guests is distorting the hotel's reputation, and providing a bad image about it in his guests' minds. Finally, following the formal solutions is applied on the problems that occurred between the staffs and the guest. For example, in hotel (A), this represented in raising the problem happened between the guest and the staff to the responsible authority in the hotel to solve the conflict. However, this step is taken after failure of the staffs' individual tries to solve the problem between himself and the guest. If the responsible authority did not success in solving the conflict, so the problem occurred between the guest and the staff is escalating to the hotel's topmanagement, and may be to the tourism police if the situation is needed, especially, if the guest has abused or hit the staff. On the other hand, in the hotel (B), following the formal solutions in relation to the occurred problems between the staffs and the guest rules is represented in returning the problem occurred between the guest and the staffs to the direct manager to solve guest's problems even if the employee knows the solution, but has doubt about it.

From the above, it appeared that there is shared impact and consequentially, a considerable weight for the "Egyptian cultural traditions factor" in colouring staffs' way in solving conflicts within the two cases of the five-star hotels that appeared by the yellow colour in the second row in the table (5.5).

However, respondents in hotels cases (A and B) had raised other features of their style in solving conflicts that had been affected by their Egyptian cultural traditions (look to both of the second and the third columns in the second row in table 5.5). A detailed review about these features of their solving conflicts style had been discussed in detailed under section "key HRM practices within a hotel / adopted conflict resolution style" in the hotels' case (A and B) in the appendixes (V and VI).

(ii) Conflict resolutions styles that affected by the staffs' religious background:

The respondents within the two hotels' cases (A and B) had totally clarified that their conflict resolution style adopted within the two hotels' cases (A and B) is characterized by some features that they attribute their existence to the impact of the staffs' religious background, as they indicated through their interviews with the researcher. The shared feature among both hotels is the religious treatment of the problem and forgiving (look to the last column in the third row in table 5.5). That feature is discussed in detail as follows:

- 1- Religious treatment of the problem and forgiving: In hotel (A), this represented in the impact of mentioning to specific verse in Holy Quran by any one of the staff to the two conflicting parties that result in their quietness, forgiving each other, and adjusting the conflict softly. Similarly, in hotel (B), this involves remembering the conflicted parties with the religious opinion and model regarding how to deal and solve the existed issue, which is necessary at least to break the intense of the idea of revenge for dignity.

From the above, it appeared that there is shared impact and consequentially, a considerable weight for the "staffs' religious background factor" in colouring staffs' way in solving conflicts within the two cases of the five-star hotels that appeared by the yellow colour in the third row in the table (5.5).

However, respondents in hotel's case (A) had raised another feature of their style in solving conflicts that had been affected by their religious background (look to the second column in the third row in table 5.5). A detailed review about that feature of their solving conflicts style had been discussed in detailed under section "key HRM practices within a hotel / adopted conflict resolution style" in the hotel's case (A) in the appendix (V).

5.4. Summary: The social identity within two cases of the five-star hotels (A and B)

By reviewing the sections (5.2), it appeared the shared key influential institutional and cultural factors among both hotels' cases (A and B). These factors are represented in the national culture factor, Egyptian cultural traditions factor, religious principles factor, Egyptian institutional factor, occupational role and educational level factor, cross-national culture factor. They had affected hotels' identity and hotels' staffs' behaviour that reflected on their application to the four HRM practices (communication styles among staffs, and between staffs and their guests, decision-making and conflict resolution styles) adopted by these hotels. That affect has clarified through this chapter within tables 5.2, 5.3, 5.4, and 5.5, and it is also, summarized in the figure (5.1).

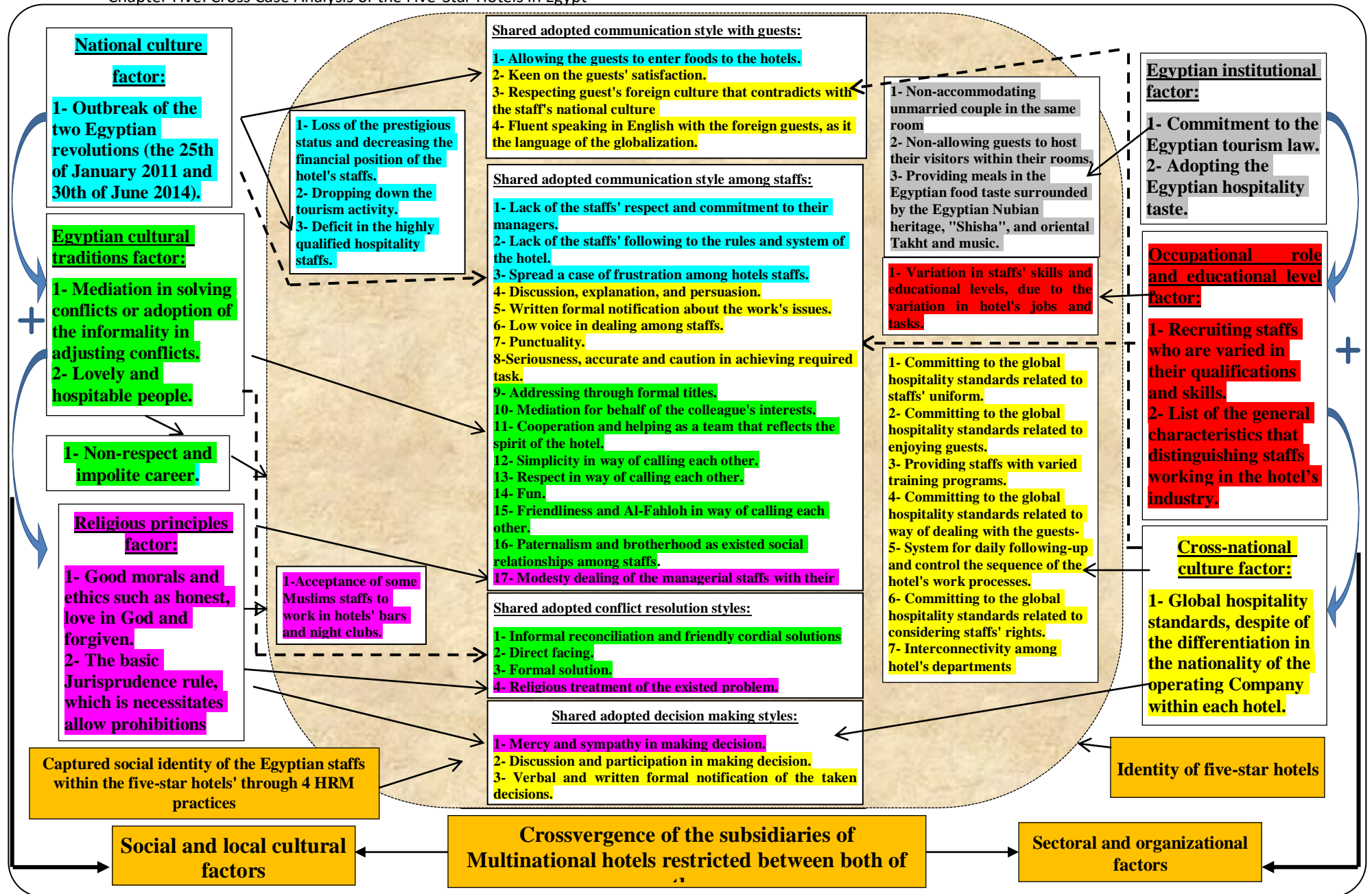


Figure 5.1: Framework of the social identity and cultural singularities of the Egyptian staffs within subsidiaries of the five-star hotels in the Egyptian context

By looking to the figure 5.1, it appeared the strength of the cross-national culture factor- that represented in the global hospitality culture – in colouring hotels' identities, and all discussed practices of the HRM adopted within the two investigated cases. This appeared in the lower right yellow square colour, and the yellow colour located within every HRM practice in figure 5.1, that totally resulted in 19 themes. These themes are classified as 7 themes colouring hotels' identities, 6 themes colouring communication style among staffs, 3 themes colouring their communication style with their guests, 2 themes colouring staffs' style in making decision, and 1 theme colouring staffs' style in solving conflicts.

The second factor in its strength in colouring hotels' identities, and some practices of the HRM adopted within the two investigated cases is the Egyptian cultural traditions factor. This appeared in the lower two left green squares colour, and the green colour located within some HRM practices in figure 5.1, that totally resulted in 10 themes. These themes are classified as 1 theme colouring hotels' identities, 7 themes colouring communication style among staffs, and 2 themes colouring staffs' style in solving conflicts.

A less important factor in its strength in colouring hotels' identities, and some practices of the HRM adopted within the two investigated cases is the Egyptian national cultural factor. This appeared in the upper left blue square colour, and the blue colour located within some HRM practice in figure 6.1, that totally resulted in 7 themes. These themes are classified as 3 themes colouring hotels' identities, 3 themes colouring communication style among staffs, and 1 theme colouring their communication style with their guests.

Moderate factors in their importance in colouring hotels' identities, and some practices of the HRM adopted within the two investigated cases are the staffs' religious backgrounds factor, and the Egyptian institutional factor. The latter factor is appeared in the upper right grey square colour that totally resulted in 3 themes that all of them are colouring only hotels' identities. However, the former factor (staffs' religious backgrounds) is appeared in the middle left pink square colour, and the pink colour located within some HRM practice in figure 5.1, that totally resulted in 4 themes. These themes are classified as 1 theme colouring each of hotels' identities, communication style among staffs, staffs' style in making decision, and staffs' style in solving conflicts.

Finally, the weakest factor in its importance in colouring hotels' identities of the two investigated cases is the occupational role and educational level factor. This appeared in the moderate right red square colour that totally resulted in 1 theme that coloured only the hotels' identities.

In sum, all of the above discussed factors, despite of their effect on the hotels' identity and on hotels' staffs' application to the four HRM practices adopted by these hotels, they are totally framing the identity of these hotels and the social identity of their Egyptian staffs, which had shaded the light on their Egyptian cultural singularities. The discussion of the obtained themes under each HRM practices in terms of how they are linked to the theory and literature review part adopted by this research, their contribution, their implications, and their limitations are discussed later in Ch.8.

Chapter Six: Cross Case Analysis of the One-Star Hotels in Egypt

6.1. Introduction

This chapter analyses the results obtained from the four cases of the one-star hotels involved in this research. The analysis process begins with shedding the light on the background of each hotel's case (hotel (C) located in Cairo, and hotels (D, E, and F) located in Luxor). This is followed by identifying the shared similarities among the four involved one-star hotels, in relation to the key influential institutional and cultural factors affecting the management and behaviours of the staffs within the involved hotels, and the impact of these identified factors on the adopted HRM practices within these hotels. Finally, the chapter results in a framework that identify the main themes representing the social identity within the one-star hotels located in the Egyptian context and the key cultural singularities of their Egyptian staffs. Also, it reflects the cross-verging position of the analysed hotels' cases between the social and local factors; on one hand, and sectoral and organizational factors; on the other hand, while, the former not the latter factors have the dominating impact on the analysed hotels.

6.2. Shared Key Influential Institutional and Cultural Factors among the Four Cases of the One-Star Hotels (C, D, E and F)

By reviewing the section "key influential institutional and cultural factors" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII), it appeared that the respondents within the four hotels' cases had raised the same number of factors that affect their behaviours within the hotels. These factors involved national, and sectoral and organizational factors, Egyptian cultural traditions, and religious principles, while ethnic cultural traditions had been raised only by the respondents within the three hotels' cases (D, E and F) located in the Upper Egypt region (Luxor). However, not all of the themes under these factors had been raised by respondents in both hotels' cases. The shared themes under these influencing factors and their shared effect among both hotels' identities are summarized in the table (6.1) and discussed as follows:

Table 6.1: Shared key influential institutional and cultural factors within the four cases of the one-star hotels (C, D, E, and F) located within different regions in the Egyptian context

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
National factors	<p>a- Social factor: unemployment aid that is provided by the Egyptian government's social solidarity program.</p> <p>b- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Scarcity in the available hospitality staffs, either qualified or non-qualified.</p>	<p>a- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Transferring from managing the hotel by a computerized managerial system before the outbreak of revolutions to adopt a manual managerial system.</p>	<p>a- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Cutting down wages of hotel's staffs.</p>	<p>a- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013.</p> <p>b- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Dropping down tourism activity.</p>	<p>a- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Scarcity in the highly qualified and non-qualified hospitality staffs.</p> <p>2- High availability of non-qualified staffs.</p> <p>3- Decrease the financial status of the hotel's staffs.</p>	<p>a- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013.</p> <p>b- The impacts of the outbreak of the two Egyptian revolutions are represented in:</p> <p>1- Dropping down tourism activity.</p>

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
Egyptian cultural traditions	1- Intelligence in dealing with the problems. 2- Indirectness.	1- Chaos. 2- Al- Fahloh "الفهلوة". 3- Aljdanh, and magnanimity "الجدعنة". 4- Lovely and peaceful public.	1- Dealing diplomacy with different persons. 2- Literate and cultured public.	1- Boasting with Pharaonic descents.	a- Egyptian cultural traditions that are represented in: 1- Continuous complain about rising of the standard of living. 2- Supporting and helping people. 3- Lack of respect among most of people after revolution. 4- Decreasing the level of fidelity at work. 5- Chaos. 6- Patience and	1- No similar features among all the four compared cases of the involved one-star hotels located within different regions in the Egyptian context.

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
					struggle. 7- Generosity, kind, and emotional. 8- Intelligence. 9- Creativity. b- Image about hotels' industry formed by the Egyptian culture that are represented in: 1- Career of moral decay. 2- Language of exchanging benefits with the assistant staffs' service providers	

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
					such as, taxi drivers and tourism offices.	
Sub-national (Ethnic) Culture	1- Restricting to customs, traditions, and principles. 2- Sensitivity toward personal issues.	1- Modernization of Luxor's people than other people in the Upper Egypt region.	1- Lovely people with tourists. 2- Positivity in dealing with tourists. 3- Accepting varied culture of the guests. 4- Appreciating peace. 5- Professional in tourism sector. 6- Linguistic people. 7- Feeling jealousy regarding family's honor.	1- Dignity, revenge culture and non-flexibility in dealings with guests on fault.	1- Modernization, openness, and civilization. 2- Consumption behaviour. 3- Looking forward to a higher standard of living. 4- Affected by the religious images and rituals. 5- Magnanimity and supportive people in	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
			8- Clinging to own view. 9- Boasting with descents.		the hardships. 6- Cohesive and collectivism. 7- Respecting traditions and customs.	
Religious principles	1- The Islamic way of females' wearing. 2- Living conscience 3- Cultivation of love and brotherhood among staff in the workplace. 4- Adopting principles of mercy and compassion through dealing with staffs.	1- Honesty attributes.	1- Love in God. 2- The Islamic wearing for females. 3- The rule of necessities permits prohibitions.	1- No similar features among all the three compared cases of the involved one-star hotels located within Luxor region.	1- Good morals and ethics such as honesty, modesty, and dealing respectfully. 2- Justice. 3- Islamic way of wearing for females. 4- Logic thinking and persuasion. 5- Commitment to	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

<p>Key influential institutional and cultural factors</p>	<p>Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases</p>	<p>Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases</p>
					<p>religious rules such as the rejection of some departmental managers to add wine through cooking.</p>	
<p>Cross-national factor</p>				<p>1-Speaking in English language by the hotels' staffs with the foreigner guests. 2- Dealing with guests from different cultures.</p>		<p>1- Dealing with guests from different cultures, and backgrounds. 2- Speaking in English language by the hotels' receptionists with the foreigner guests.</p>

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
Owner's character factor		a- Impacts of the imprint of hotel's owner is represented in: 1- Non-conditioning any specific criteria or qualifications in the job applicants		1- Imprint of the hotel's owner in managing the hotel and its subordinates that results in distinguishing one hotel than the other.	a- Impacts of the imprint of hotel's owner are represented in: 1- Dominance of the hotel's general manager power rather than the labor law's power. 2- Non-committing to the Egyptian labor law in relation to the number of working hours for the employee.	1- Imprint of the hotel's owner in managing the hotel and its subordinates that results in distinguishing one hotel than the other.

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
					<p>3- Non-clarity of tipping distribution policy.</p> <p>4- Lack of facilities provided to staffs.</p> <p>5- Following systematics and formal rules stated by the General Manager.</p>	
Egyptian institutional factor				<p>a- Committing to the rules of the Egyptian Tourism Ministry.</p> <p>b- The impacts of the committing to the rules of the Egyptian Tourism Ministry is</p>		<p>a- Committing to the rules of the Egyptian Tourism Ministry.</p> <p>b- The impacts of the committing to the rules of the Egyptian Tourism Ministry is</p>

<p>Key influential institutional and cultural factors</p>	<p>Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases</p>	<p>Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases</p>
				<p>non-accommodating unmarried couple of guests in the same room.</p>		<p>non-accommodating unmarried couple of guests in the same room.</p>
<p>Hospitality principles factor</p>	<p>1- List of general attributes is entailed in the staffs working in hostels' industry, such as: staff's awareness of hotel's facilities and services, staff's awareness of the tourism areas, staff's adding value to the hotel, staff's good</p>	<p>1- List of characteristics that describe the one-star hotels' sector, in general. 2- Image about one-star hotels that they are non-similarity among one-star hotels regarding their</p>	<p>1- List of general attributes is entailed in the staffs working in hostels' industry such as: complimentary, absorbing guests' angry, and dealing them with calmness; non-interfering in something does not concern; and</p>	<p>1- List of general attributes is entailed in the staffs working in hostels' industry such as: staff's tidy appearance, honesty, and good hospitality to the guest (smiling in the face of the guest, appreciating him, cooperation and</p>	<p>1- List of general attributes are entailed in the employees working in hostels' industry such as: highly educated staffs; promptitude, punctuality, ambition, and the desire to learn and gain experience; and Ignore thinking in</p>	<p>1- List of general attributes is entailed in the staffs (managers and employees) working in hostels' industry such as: staff's tidy appearance, honesty, and good hospitality to the guest.</p>

Key influential institutional and cultural factors	Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases	Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case	Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases
	<p>representing to his country, and staff's experienced and knowledgeable.</p> <p>2- Positive impact of working in hospitality sector on its staffs.</p>	<p>establishments, rooms' furniture, and facilities provided by every hotel.</p>	<p>experience.</p> <p>2- List of characteristics that describe hotels' industry, in general.</p> <p>3- Image about working in hotel's industry that it is easy task, not a hard one, similar to tourist's guider.</p> <p>4- Image about hotels' industry that it is high class' careers that refine behaviour of its</p>	<p>seeking to satisfy him).</p>	<p>the personal stresses during working hours.</p> <p>2- List of general attributes are entailed in the managerial staffs working in hostels' industry such as: firmness in dealing with staffs, good and accurate observation, professionalism and tactfulness in solving guests' problems quickly.</p> <p>3- List of characteristics</p>	

<p>Key influential institutional and cultural factors</p>	<p>Key factors raised only by hotel's case (D) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (E) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Key factors raised only by hotel's case (F) located in Luxor and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the three cases of the one-star hotels (D, E, and F) located in Luxor, and the similar impacts of these factors on the three hotels' cases</p>	<p>Key factors raised only by hotel's case (C) located in Cairo and did not raise by other hotels' cases and their impacts on hotel's case</p>	<p>Similarity factors raised by all of the all of the four cases of one-star hotels (C, D, E and F) located in different regions in the Egyptian context, and the similar impacts of these factors on the four hotels' cases</p>
			<p>staffs.</p>		<p>that describe hotels' industry, in general. 4- Image about hotels' industry that it is nice, good and interesting career.</p>	

Note: The green colour refers to the similar institutional and cultural factors among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The red colour refers to no similar institutional and cultural factors among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The diagonal shading refers to no varied institutional and cultural factors raised by every hotel's case.

6.2.1. National Factors

It is represented in the political factor represented in the two Egyptian revolutions (25th of January 2011, and 30th of June 2013). The two revolutions have affected the whole identity of the four hotels' cases represented in dropping down tourism activity that resulted in the absence of the guests from the hotels, and decreasing the occupation rate of every hotel's rooms (look to the fifth, and the last column in second row in the table 6.1). A lot of other varied impacts of the two Egyptian revolutions on the identity of each involved hotel's case had been raised by its respondents. This is mentioned briefly in the second row in the table (6.1), and discussed in detail under sections "National factors" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII).

6.2.2. Egyptian Cultural Traditions

The term of the "Egyptian cultural tradition" used in this research is referring to the characteristics that can distinguish the behaviour of the Egyptians in their social life that are extended to their work life. The respondents within the four hotels' cases (C, D, E and F) had raised many Egyptian cultural traditions; however, there are no shared Egyptian cultural traditions had been raised by the respondents within these four hotels' cases (look to the last column in the third row in the table 6.1).

The only shared Egyptian cultural tradition had been raised by the respondents within the three hotels' cases (D, E and F) located in Upper Egypt region (Luxor) was represented only in the Egyptians' boasting with their Pharaonic descents. This had been reflected in the respondents' opinions that the Egyptian character is similar to the Pharaohs' features in terms of seriousness, vigour, and determination, if the Egyptian person insists on doing anything; Egyptian's boasting by their Pharaohs descents' civilization that returns to 7000 years B.C, and the believe that the Egyptians are seen as the descendants of the Pharaohs from the tourist point of view.

Also, a lot of varied Egyptian cultural traditions, as well as some of the images about hotels' industry that had been formed by the Egyptian culture had been raised by the respondents within each involved hotel's case, as it is mentioned briefly in the third row in the table (6.1) while it is explained in detail under the section "Egyptian cultural tradition" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII). According to the researcher opinion, the Egyptian cultural traditions had been resulted within this research due to the inductive questions that she has asked to the respondents within every hotel. This aimed to induce the respondents' brainstorming regarding the common Egyptian cultural traditions in the Egyptian society that had helped them answering the question of how their Egyptian cultural traditions affect their way of

communication with each other, with their guests, their way in making decisions, and in solving conflicts. The answer of that question is discussed later in this chapter in the section (6.3).

6.2.3. Sub-National (Ethnic) Culture

Although, respondents in the four hotels' cases (C, D, E and F) have raised some sub-national (ethnic) cultural traditions, there is no shared sub-national (ethnic) cultural tradition among the whole four hotels' cases (look to the last column in the fourth row in the table 6.1). This is justified by the researcher due to the variation in the regions that every hotel is located within (hotel(C) is located in Cairo; however, hotels (D, E and F) are located in Luxor). Thus, the shared sub-national (ethnic) cultural tradition had been raised by the respondents within the three hotels' cases (D, E and F) located in Upper Egypt region (Luxor) (look to the fifth column in the fourth row in the table (6.1). This is justified by the researcher due to originating the respondents within the three hotel's cases (D, E and F) from the same region (Upper Egypt region). Their shared opinion regarding the common sub-national (ethnic) cultural tradition factor is represented only in the dignity, revenge culture and non-flexibility in dealings with guests on fault.

Dignity is represented in the Upper Egyptian staff's tough reply to the guest who has begun treating them toughly, as is indicated by the owner of hotel (E). Also, it is represented in staff's non- acceptance to any abuse from the Egyptian guest, and replying the same insult to that guest, while, he can condone the abuse from the foreigner guest, as is indicated by the owner of hotel (F). Their rough replies, and the non-flexibility in dealing with guests is producing conflicts between staff and guests, as is indicated by the owner of the hotel (E). This has been indicated in his saying: **"Cursed the money that come by this way, my livelihood is only with God's desire"** "ملعون ابو الفلوس رزقي علي الله". The rough replies have also been raised by one of the receptionists in the same hotel, who indicated that speaking gently with the guests is not a characteristic of one-star hotels. The origin of that behaviour returns to the revenge culture (Al-Tar) (التأر) that it is common in the villages surrounding the Upper Egypt region, while it is not common nowadays in Luxor, due to its modernization compared to other villages surrounding it, indicated by the owner of the hotel (D).

Revenge culture (Al-Tar) (التأر) means one's taking his right by his hand, and not considering the power of rules and laws. Thus, as the employees working in the hotel are from villages surrounding Luxor, so sometimes they reflect that culture on their dealings with the guests, which is indicated by the owner of the hotel (D). This has been reflected by the latter opinion that sometimes when a problem happens between a guest and some of the hotel's staffs, some of

the latter are reflecting the revenge culture and raising their voice against the guest. The owner of the hotel (D) has raised that the employee is justifying that action by saying that: ***“We are in my village respond to that action by this way”***. The owner of the hotel (D) added that: ***“Those employees can not understand that the guest is a customer, and dealing with him/her by that way will result in leaving the guest, and not returning back to the hotel. They did not believe in the cultures’ variation”***. Also, he mentioned that employees’ reflection to the revenge culture entails my intervention or hotel’s manager’s intervention, in order to solve the problem, and maintain the guest. The revenge culture is also reflected by the manager of hotel (D) that appeared in his saying: ***“If the problem has happened between the hotel’s staff and the employee, and I found and confirmed that the employee has the whole right, I will support the employee against the guest, and the latter has all the freedom to take his procedures against the employee. This is due to that some guests are exploiting the common saying of “customers always are right”***.

By looking to the fourth row in the table (6.1), it is noticed that a lot of varied sub-national (ethnic) cultural traditions that had been raised by the respondents within every involved hotel's case. However, as these sub-national (ethnic) cultural traditions had been raised by respondents within some of the involved cases, so they are representing the individual situation for every case, and not the shared situation among all of the involved cases. Thus, they are mentioned briefly in the fourth row in the table (6.1), while it is explained in detail under the section "sub-national (ethnic) cultural tradition" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII). The reflection of these ethnic cultural traditions on the key HRM practices adopted by the staffs within the four hotels' cases is presented later in this chapter under the section (6.3).

6.2.4. Religious Principles

Although that, respondents in all hotels' cases (C, D, E and F) has raised some religious principles, there is no total similarity in these religious principles among the respondents within the four hotels' cases (look to the fifth and last column in the fifth row in the table 6.1).

Also, by looking to the fifth row in the table (6.1), it is noticed that a lot of varied religious principles that had been raised by the respondents within every involved hotel's case. However, as these religious principles have been raised by respondents within some of the involved cases, so they represent the individual situation for every case, and not the shared situation among all of the involved cases. Thus, they are briefly mentioned in the fifth row in the table (6.1), whereas they are explained in detail under the section "Sub-national (Ethnic) Cultural Tradition" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII).

The researcher views that the variation in the religious principles that was raised by the respondents is due to the inductive questions that she had asked the respondents in every hotel. This aimed to induce the respondents' brainstorming regarding the common religious principles that they adopt in their life in general. It helped them to answer the question of how their religious principles had affected their way of making decisions, solving conflicts, and communication with each other, and their guests. The answer to this question is discussed later in this chapter in the section (6.3).

6.2.5. Sectoral and Organizational Factors

The sectoral and organizational factors that have been raised by the four hotels' cases consist of a mix of sub-factors such as the cross-national factor, owner's character factor, Egyptian institutional factor, and hospitality principles factor. The similarities among these sub-factors are discussed below as follows:

(i) Cross-national Factor:

The four hotels' cases (C, D, E and F) are approximately similar in being affected by the cross-national factor that represented in the globalization culture (look at the sixth row in Table 6.1), despite of being owned and managed by Egyptian persons not international companies. That similarity is represented in, staffs' dealing with guests from different cultures and backgrounds, as well as their ability to speak with foreigner guests in English, especially the receptionists' staffs, which is discussed as follows:

- 3- Dealing with guests from different cultures is the core task of any staff working in the hotel sector. It resulted in increasing the staffs' awareness of different cultures all over the world, giving them the chance to have good relationships with their guests, and exchanging civilization with them. However, receptionist in the hotel (E) added that exchanging civilization between staffs and their guests resulted in the staffs' gaining some of their guests' qualities such as speaking gently and accepting other's opinions in addition to other specific qualities that characterize some nationalities. For example, he referred to gaining some qualities, such as **"Honesty from dealing with British tourists, selfishness from American ones, right implementation from German ones, vineyard, accuracy in selecting words, smart, and reading guest's requests from his eyes from dealing with Russian guests"**.
- 4- Using English language as a way of communication with foreigner guests, regardless their

mother language. This factor has resulted not only in the hotel's staff's speaking English language, but also involves indigenous people in Luxor to speak in English with tourists, though they are illiterate. In addition, the owner of hotel's (F) adds that speaking in foreign languages, such as French or English involves staffs working in the assistant tourism services such as taxi drivers, and stagecoach drivers, though they are illiterate, which is a result of their dealing with guests from different countries.

(ii) Owner's Character Factor:

The four hotels' cases (C, D, E and F) are approximately similar in being affected by the owner character factor (look at the seventh row in Table 6.1). This is represented in the imprint of the hotel's owner in managing the hotel and its subordinates that result in distinguishing one hotel's case from another. That imprint is reflected in the policies adopted by each hotel that clarifies its common culture and specific identity, as it is briefly mentioned in the third and sixth columns in the seventh row in Table (6.1). These imprints of hotels' owners are discussed in detail under sections "Sectoral and Organizational Factors/ Owner Character Factor" in the hotels' cases (C and E) in the appendixes (VII and VIII). Furthermore, the imprint of the hotels' owners is reflected on their application of some HRM practices adopted by the subordinates within the four hotels' cases, which is presented later in this chapter under the section (6.3).

(iii) Egyptian Institutional Factor:

The four hotels' cases (C, D, E and F) are approximately similar in being affected by the Egyptian institutional factor that represented in their commitment to the rules of the Egyptian Tourism Ministry (look at the eighth row in Table 6.1). That commitment to the rules of the Egyptian Tourism Ministry is represented in the commitment of all of the hotels' cases to the Egyptian tourism law that involves not allowing the unmarried couple to accommodate in the same room, and not allowing guests to host their visitors within their rooms, as well as, specifying the reception as a place for meeting guests with their visitors. Moreover, the General Manager in hotel (C) added that the commitment to the rules of the Egyptian Tourism Ministry had involved reporting the guest's information in both the hotel's arrival and police books, as well as confirming that all the hotel guest's personal identification (ID) is still valid.

(iv) Hospitality Principle Factor:

The four hotels' cases (C, D, E and F) are approximately similar in being affected by the hospitality principles factor (look at the last row in Table 6.1). This is represented in the list of general attributes that are entailed in the staff (both managers and employees) working in hostels' industry, which had been raised by respondents in the four hotels' cases. The list

involved many attributes such as; staff's tidy appearance, honesty, and good hospitality to the guests, e.g., (welcoming the guest, smiling in his face, appreciating him, cooperation and seeking to satisfy him). Other attributes entailed by the staffs (managers and employees) working in hotels' industry, in addition to a list of characteristics that describe hotels' industry, in general; image about working in hotel's industry; image about one-hotel's industry; and the positive impact of working in hospitality sector on its staffs are other items reflecting the varied impact of the hospitality principles factor on the four hotels' cases. These influences of the hospitality principles factor has been briefly mentioned in the second, third, fourth and sixth columns in the last row in Table (6.1), while, they are discussed in detail under sections "Sectoral and Organizational Factors/ Hospitality Principle Factor" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII). The reflection of the hospitality principle factor on the key HRM practices adopted by the staffs within the four hotels' cases is presented later in this chapter under the section (6.3).

6.3. The Impact of the Key Influential Institutional and Cultural Factors on the Key HRM Practices Adopted within the Four Cases of the One-Star Hotels (C, D, E and F)

Reviewing the section "Key HRM Practices" in the hotels' cases (C, D, E and F) in the appendixes (VII and VIII) shows that the investigated HRM practices within the four cases are common communication styles between staffs and guests, and among staffs, and styles of both decision-making process, and conflict resolution. Besides, it appears that some of these HRM practices have been affected by some of the key institutional and cultural factors raised above in "section 6.2" (look at the Tables 6.2, 6.3, 6.4, and 6.5). Furthermore, some of the themes identified under each HRM practice within every hotel's case (C, D, E and F) have been raised by other hotels' cases. Thus, only the shared themes under each HRM practice (not the individual themes within every case) among all of the involved hotels' cases are discussed below. This is due to the fact that these shared themes among all hotels' cases shed the light on the adopted HRM practices within the four hotels' cases, and consequentially, they reflect the main cultural singularities of the Egyptians' staffs within the investigated hotels. In addition, they help the researcher to frame a theory regarding the common social identity within the one-star hotels in the Egyptian context. Every HRM practice and its shared themes among all of hotels' cases (C, D, E and F) are discussed below as follows:

6.3.1. Adopted Communication Style among Egyptian Staffs within the Four Hotels' Cases (C, D, E and F)

The adopted communication style among staffs within the four hotels' cases (C, D, E and F) had been collectively affected by the Egyptian cultural traditions (look at the third row in Table 6.2). Other factors such as national factor that is represented in the outbreak of the two Egyptian revolutions, and the staffs' religious principles factor had affected the staffs' style of communication with each other in some hotels' cases (D and F) respectively in Luxor and hotel's case (C) in Cairo (look at the second and fifth rows in Table 6.2) . However, other factors such as ethnic cultural traditions and owner's policy factors had affected the staffs' style of communication with each other only in hotel's case (C) in Cairo. While, they did not affect the staffs' style of communication with each other in all hotels' cases in Luxor (look at the fourth and last rows in Table 6.2). Therefore, there is no shared impact of the "national factor", the "staffs' religious principles factor", the "owner's policy factor", and the "ethnic cultural traditions" in colouring the way of staffs' communication with each other within the four investigated cases of one-star hotels' cases that appeared in the fifth and the last red colour columns in the second, fourth, fifth and last rows in Table (7.3). Only the Egyptian cultural traditions factor has a shared impact on the communication style among the staffs within the four involved hotels' cases (C, D, E and F), that appeared by the green colour in the fifth and the last columns in the third row in Table 6.2. The shared impact of that factor on the staffs' style of communication with each other is discussed as follows:

Table 6.2: The Shared Adopted Communication Style among Egyptian Staffs within the Four Cases of the One-Star Hotels (C, D, E, and F) Located within Different Regions in the Egyptian Context

Key Influential Institutional and Cultural Factors	Key Communication Styles among Staffs Raised Only by Hotel's Case (D) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Three Cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles among Staffs Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
National Factors	1- Patience of hotel's owner regarding unsuitable responses of his subordinates. 2- Breakdown in the work discipline. 3- Change in balance of power between employers and employees. 4- Spread a case of frustration among staffs.	1- No features raised at all	1- Spread a case of frustration among staffs represented in failing to provide good hospitality services to the guests.	1- No similar features among all the three compared cases of the involved one-star hotels located within Luxor region.	1- Lack of honesty and team's spirit among hotel's staffs. 2- Imbalance of power between employers and employees. 3- The acceptance of the hotel's owners of bad behaviours of the hotel's staffs. 4- An outbreak of a state of frustration among staffs.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.
Egyptian Cultural Traditions	1- Friendliness in way of addressing each other. 2- Fun.		1- Staffs' entreaty method to their manager. 2- Staffs' intolerance for their own opinions regarding	1- Cordial and informal relationships between hotel's owner and manager and their subordinates (Face saving; Friendships,	1- Staffs' familiarity to the workplace. 2- Friendliness in way of addressing each other. 3- Oral notification to	1- Cordial, informal relationships, and friendship between hotel's owner and manager and their subordinates (Face

Key Influential Institutional and Cultural Factors	Key Communication Styles among Staffs Raised Only by Hotel's Case (D) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Three Cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles among Staffs Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
			<p>their affiliations.</p> <p>3- Friendliness in way of addressing each other.</p>	<p>paternalism relationships and family system; and - Modest dealing).</p> <p>2- Respect in way of addressing each other.</p> <p>3- Simplicity in way of addressing each other.</p> <p>4- Authoritarianism of the hotel's owner.</p>	<p>hotel's General Manager with any faults and guest's complaints.</p> <p>4- Containment and cooperation of the departmental managers to their subordinates.</p> <p>5- Fun.</p> <p>6- Intransigence or personalizing the conflict.</p> <p>7- Informal oral punishment.</p> <p>8- Intimidation policy (fake penalty).</p>	<p>saving; Friendships, paternalism relationships and family system; and - Modest dealing).</p> <p>2- Respect in way of addressing each other.</p> <p>3- Simplicity in way of addressing each other.</p> <p>4- Authoritarianism of the hotel's owner.</p>
Sub-national (Ethnic) Culture	1- No features raised at all	1- No features raised at all	1- No features raised at all	1- No features had been raised by all the three compared cases of the involved one-star hotels located within Luxor region.	1- Dealing according to religious morals.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.
Religious	1- No features raised	1- No features raised	1- Tolerance of	1- No similar features	1- Justice.	1- No similar features

Key Influential Institutional and Cultural Factors	Key Communication Styles among Staffs Raised Only by Hotel's Case (D) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by other Hotels' Cases	Key Communication Styles among Staffs Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Three Cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles among Staffs Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles among Staffs Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
Principles	at all	at all	hotel's manager in dealing with his subordinates. 2- Manager's fairness in dealing with staffs.	among all the three compared cases of the involved one-star hotels located within Luxor region.	2- Honest dealing. 3- Patience and forgiving. 4- Self-accountability and control. 5- Self-refinement.	among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.
Owner's Policy Factor	1- No features raised at all	1- No features raised at all	1- No features raised at all	1- No features had been raised by all the three compared cases of the involved one-star hotels located within Luxor region.	1- Participation and discussion. 2- Explanation.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Note: The green colour refers to the similar communication styles between staffs among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The red colour refers to no communication styles between staffs raised at all by the hotel's case and consequently, no similar communication styles between staffs among the four hotels' cases. The diagonal shading

(i) **Communication and Dealing Styles among Staffs that are Affected by the Egyptian cultural traditions:**

The respondents in the four hotels' cases (C, D, E and F) had totally clarified that their communication styles with each other are affected by some features that reflect Egyptian cultural traditions, as they indicated through their interviews with the researcher. The shared features among hotels' cases (C, D, E and F) are the cordial, informal relationships and friendship between hotels' owners, managers and their subordinates, respect and simplicity in way of addressing each other, and authoritarianism of the hotel's owner (look at the green colour columns in the third row in Table 6.2). All of these features have been discussed in detail as follows:

- 1- **Respect in way of addressing each other:** In both hotels (E and F), it is reflected in the way of staffs' addressing their manager or hotel's owner through using Arabic formal titles, such as (Ostaz) (استاذ) (Mr.) In hotel (F) these titles have been used only in the attendance of the guests. According to respondents in hotel (F) that way of staffs addressing their manager or hotel's owner is enhanced by the existence of relative relationships, and neighborly relations among Luxor's citizens who know each other. However, in hotel (E) these Arabic formal titles have been used either in front or absence of the guest. Similarly, respondents in hotel (C) adopt prestigious Egyptian titles, such as (Beh or Zaeem) (يا زعيم, يا بيه) in addressing their General Manager, either in front or absence of the guest. This is justified by the respondents in hotel (C) that the General Manager has more experience, higher educational level, and is in higher managerial position. Another form of respect in the staffs' addressing each other is reflected by respondents in both hotels (D and F) through using both Arabic formal titles and informal Egyptian titles for addressing each other in the existence of guests, despite the staffs' managerial level. Common Arabic formal titles include (Ostaz, Madam, Anesa) (استاذ، مدام، انسة) (Mr, Madame, and Miss), whereas, common informal Egyptian titles include (Bashmands) (بشمهندس) that is a word in colloquial Egyptian talking refers to one's respect to the person you speak with him; (Um Folan, Abo Folan, Haj Folan) (عم فلان، ابو فلان، حج فلان) (Uncle x, x's father, and Pilgrim x). According to the respondents in hotel (F), that way of staffs' addressing each other resulted in guests' respect of the staff, especially the elder staffs and consider them in place of their father or mother. Similarly, respondents within hotel (C) reflect respect in their way of addressing each other through using Arabic formal titles, informal Egyptian titles, and prestigious Egyptian titles for addressing each other, either in front or absence of the guest, considering the managerial level of the staffs being addressed. For example,

the positional titles, such as "Meter, and Chef" are used to address hotel's Waiter, and Chef respectively. Informal Arabic title, such as (عم فلان) "Am Folan" "X's uncle" is used to address elder persons in lower managerial positions. Formal titles such as (أستاذ, مدام, آنسة) "Ostaz, Madam, Anesa" "Mr, Madam or Miss" are used to address senior colleagues in higher managerial positions, married and single females' staffs respectively. Informal Arabic title, such as (ام فلان) "Om Folan" "X's mother" is used for addressing married females' staffs.

- 2- **Simplicity in the way of addressing each other:** It is reflected in the staffs' addressing their colleagues within the same managerial level without any titles, just only calling their names, only in case of non-attendance of the guest, as it raised by the respondents within both of hotels' cases (D, E and F). However, respondents of hotel's case (F) had raised their adoption to that way of addressing each other despite of their functional position, or the seniority of the staff being called. This has been justified by the manager of the hotel (F) is due to the reduction in the number of the staffs that occurred after the outbreak of the two Egyptian revolutions, so, all employees are more familiar with each other. Similarly, respondents in hotel's case (C) adopt the same way adopted by the hotel (F) in addressing each other. Moreover, they (in hotel C) adopt that way, if the two staffs are from the same gender, the same range of age, or by the order one of them toward the younger one, whether of the attendance or absence of the guests.
- 3- **Authoritarianism:** It is represented in varied shapes such as, the blind obedience, non-empowerment, non-considering staffs' opinions, and fake freedom. Blind obedience is represented in the brief orders given by the General Manager of hotel (C) to his departmental managers, without any justification of the causes, or aims of these orders, which should be obeyed and executed without any discussion or argument, regardless of being convincing to others. This has been justified by the housekeeping and maintenance manager's saying: "***Of course, the hotel's General Manager has more experience in hotel's career than us. So, he is more knowledgeable than us***". In both hotels (C and E) the authoritarianism takes the shape of non-empowering staffs within the hotel. For example, in hotel (C), this is represented in non-giving the departmental manager any chance to their subordinates to do the required tasks according to their opinion or knowledge, which reflect the non-trust of the departments' managers in their subordinates. Similarly, in hotel (E), this is represented in the prevention of the hotel's owner his subordinates to deal with any problem related to the guests that is justified by his saying: "***The guest will accept the speaking from me, as I am the manager of the hotel, rather than from any other***".

employee”. This had been justified by one of the receptionists’ words in the same hotel: **“Egyptian manager likes to feel with his position, and power, and impose his verdict on the employees”**. A less degree of authoritarianism had been adopted by the owner of hotel (F). This is represented in his allowance to the hotel's manager to raise his opinion regarding hotel's issues. However, at the end the latter executes and follows the hotel’s owner thoughts and orders, despite the fact that his ideas and thoughts are better than those of the owner which might reduce the lack in the available facilities within the hotel that are specified to serve guests. Another lesser degree of authoritarianism had been adopted by the manager of hotel (D) that is represented in the false freedom given to his subordinates. This had captured through the hotel’s manager giving his subordinates the freedom the make decision, through presenting to them three options that all of them have the same priority for himself, and then asks them to select one option. He said that: ***“This gives the impression to employees that they make the decision by themselves, while, it is actually my own decision”***.

- 4- **Cordial relationship and friendship:** This are represented in different shapes among the involved hotels' cases. For example, in hotel (C), this is represented in the staffs' members speaking with each other about their personal issues after finishing the work, and giving advice to each other on how to deal or solve these issues. That friendship relation has been justified by of the receptionist's saying: ***“It is due to the long time that we spend together in the workplace, which has an important role in changing and adjusting any irregular behaviour appearing among us”***. The friendship relation has extended to involve staffs covering the mistakes made by each other. This has been raised by the confectioner who says: ***“The Meter or wedding planner in the hotel has not notified the hotel's general manager about the complaints raised by some invited guest regarding the non-well taste of the cake provided to them. He just spoke to me”***. Furthermore, it included some of the departments' managers giving to each other any material involving any knowledge related to the specialization of their colleague's manager in any another department in the hotel. However, in hotel (F), the cordial relationship and friendship is represented in the form of modest dealing between the hotel's owner and his subordinates by friendly directing tasks to them, while they talk and walk within the work place, and not formally in the official offices. Also, the modest dealing between the hotel's owner and his subordinates involved the logic discussion of the positives and negatives of any request or idea provided by the staff without critiquing it, which give the staff member the feeling of his importance, and the importance of his contribution through the stress periods in the hotel’s work, as it had

been raised by the owner of hotel (F). Another form of the cordial relationship and friendship is represented in the form of face saving, as it had been raised by respondents in hotel (D). It is represented in the hotel's (D) manager discussing orders with his subordinates, rather than giving them orders, screaming, and disrespecting them, which prevents occurring centralization within the hotel. This has been interpreted by his saying that: ***"My knowing by the staffs, their families, and relatives entails me to be friendly in dealing with them that prevent centralization in order to save faces"***. In other words, the same hotel's manager had clarified that, as Luxor is a small city, and most of the families know each other, at least the elder generation, not the young one, so this entails Luxor's citizens to deal with each other friendly, regardless of their position, in order to save their faces. Finally, respondents in hotel (E) reflected the existence of the cordial relationship and friendship in the form of friendships, paternalism relationships and family system. This is represented in hotel's owner consideration of himself, as well as, the hotel's staffs and guests as members of one family. Also, this involved not punishing employees in case of making a mistake, even if the guest has escaped from the hotel without paying the amounts due. Furthermore, the hotel's owner forgives the employee, and considers that loss as ***"a ransom"***, as the former raised. In addition, the brotherly and parental relationships appear when both of hotel's owner and staffs take breakfast together. Similarly, the former has clarified his non-adoption to give orders to his staffs, in order to be loved by them. He justified that action by his saying that: ***"Giving orders to employees will drive them to execute these orders only in front of me, while when I will be absent, they can break the dishes, and throw spoons in the rubbish, and clean detergent in the toilet"***. However, the receptionist in that hotel has justified the paternal relations adopted by the hotel's owner toward his staffs by owner's desire to know everything that happened in the hotel in his absence that can be known by developing good relations with the staff. Also, he denied that the reason behind the paternal relations is due to the fact that people in Luxor know each other, as well as their families, and descents.

From the above, it appears that there is a shared impact and consequentially, a considerable weight for the "Egyptian cultural traditions factor" in colouring the way of staffs' member's communication with each other in the four cases of the one-star hotels that is shown by the green colour columns in the third row in Table (6.2).

However, respondents in hotels' cases (C, D and F) had raised other features of their communication style with each other that had been affected by their Egyptian cultural traditions (look at the second, fourth and sixth columns in the third row in Table 6.2). A detailed review

about these features of communication style among staffs are discussed in detailed under section "Key HRM Practices within the Hotel / Adopted Communication Style among Hotel's Staffs" in the hotels' cases (C, D and F) in the appendixes (VII and VIII).

6.3.2. Adopted Communication Style between Staffs and Their Guests within the Four Hotels' Cases (C, D, E and F)

The adopted communication style with guests within the four hotels' cases (C, D, E and F) are collectively affected by both of the "cross-national factor" and the "hospitality principle factor" (look at the third and fifth rows in Table 6.3). Other factors such as the national factor that is represented in the outbreak of the Egyptian revolution, and the "owner's policy factor" had affected staffs' style of communication with their guests in some hotels' cases (D and E), and (E and F) respectively in Luxor and hotel's case (C) in Cairo (look at the second and fourth rows in Table 6.3). Therefore, there is no shared impact of factors of the "national factor" and the "owner's policy factor" in colouring staffs' way of communication with their guests within the four investigated cases of one-star hotels' cases that appeared in the fifth and the last red colour columns in the second and fourth rows in Table (6.3). So, only the cross-national and the hospitality principle factors had a shared impact on the adopted communication styles between staffs and their guests within the four involved hotels' cases (C, D, E and F) that appeared in the fifth and the last green colour columns in the third and fifth rows in Table (6.3). The shared impact of that factor on the staffs' style of communication with their guests is discussed as follows:

Table 6.3: The Shared Adopted Communication Style with Guests within the Four Cases of the One-Star Hotels (C, D, E, and F) Located within Different Regions in the Egyptian Context

Key Influential Institutional and Cultural Factors	Key Communication Styles with Guests Raised Only by hotel's case (D) located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Three cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles with Guests Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
National factors	1- Guests' haggling in the room's renting price. 2- Some guests had stolen some of the hotel's furniture located within their rented rooms. 3- Overpricing of the artifacts, antiques and souvenir sold by some of the bazars' sellers, who are considered as providers of	1- Staff's urgency of requesting the tip from the guest.	1- No features raised at all	1- No similar features among all the three compared cases of the involved one -star hotels located within Luxor region.	1- Staff's urgency of requesting the tip from the guest.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Key Influential Institutional and Cultural Factors	Key Communication Styles with Guests Raised Only by hotel's case (D) located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Three cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles with Guests Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
	associated tourism services to the guests.					
Cross-national factor				1-Using foreign languages as a way for communication with foreigner guests.		1-Using foreign languages by the hotels' receptionists as a way for communication with foreigner guests.
Owner's policy factor	1- No features raised at all	1- Providing limited qualified hospitality service in low prices.	1- Revenge for the hotel's dignity.	1- No similar features among all the three compared cases of the involved one-star hotels located within Luxor region.	1- Booking hotel's room only through paying its price (no booking by telephone). 2- Providing limited qualified hospitality service in low prices.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Key Influential Institutional and Cultural Factors	Key Communication Styles with Guests Raised Only by hotel's case (D) located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by Other Hotels' Cases	Key Communication Styles with Guests Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Three cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Communication Styles with Guests Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Communication Styles with Guests Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
					3- Settlement in relation to guest's problems.	
Hospitality principles factor			<ul style="list-style-type: none"> 1- Cordial atmosphere between the guest and staffs. 2- Respect in dealing with guest. 3- Helping guest with saving staff's dignity. 4- Containment policy for the trouble maker's guest. 5- Honesty in dealing with guests. 	<ul style="list-style-type: none"> 1- Adopting guest satisfaction policy. 	<ul style="list-style-type: none"> 1- Quietness and wisdom. 2- Gentility and tactfulness in speaking with guests. 3- Persuasion. 4- Clarity. 5- Guest satisfaction. 	<ul style="list-style-type: none"> 1- Adopting guest satisfaction policy.

Note: The green colour refers to the similar communication styles with guests among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The red colour refers to no communication styles with guests raised at all by the hotel's case and consequently, no similar communication styles with guests among the four hotels' cases. The diagonal shading refers to no varied communication styles with guests raised by every hotel's case.

(i) **Communication Styles between Staffs and Their guests that is Affected by the Cross- National Factor:**

The respondents within the four hotels' cases (C, D, E and F) had totally clarified that their communication style with their guests is characterized by some features which they attribute to the impact of the cross-national cultural factor that is represented in the globalization culture, as indicated through their interviews with the researcher. The shared feature among the involved hotels is the using of the hotels' staffs, - especially, the receptionists- the English language as a way for communication with the foreigner guests, as it is a global language, regardless of the mother language of the foreigner guest(look at the fifth and the last columns in the third row in Table 6.3). That only one shared feature clarified that there is a little shared impact and consequentially, a weak weight for the " cross-national cultural factor" in colouring the way of staffs' communication with their guests within the four cases of the one-star hotels that is shown by the green colour columns in the third row in Table (6.3).

(ii) **Communication Styles between Staffs and Their Guests that is Affected by the Hospitality Principles:**

The respondents within the four hotels' cases (C, D, E and F) had totally clarified that their communication style with their guests is characterized by some features which they attribute to the impact of the hospitality principles as indicated through their interviews with the researcher. The shared feature among the involved hotels is the adoption of the guest satisfaction policy (look at the fifth and the last columns in the last row in Table 6.3). It is discussed as follows:

- 1-** Adopting guest satisfaction policy: It is shown in listening to the guest's complain and giving him/her the solution that satisfies him/her, as described by the respondents within hotel (C). Also, respondents within hotel (F) indicated that it involves caring with the guest, and never abusing him if there is a problem has happened between him and the staff, even if the guest has not the right. In other words, instilling in staff's mind the principle that the customer is always having the right. Similarly, owner of hotel (E) pointed out that it involves supporting the guest in any problem happened between him and the staffs, even if the guest has not any right, and even if the hotel's owner will have to fake blame the staff in front of the guest. That adopted policy has been justified by one of the hotel's (E) staffs (receptionist) due to hotel's owner believing in the common saying "customers always have the right". However, this belief is contrasted with that receptionist's opinion that he only supports the guest, if the latter has the right, whereas, if the guest is at fault, so, he will not support him/her, and could even evict him/her from the hotel if it is necessary. In sum, guest satisfaction policy had summarized in the saying of the hotel's (D) manager: "***If a***

problem occurred between a guest and an employee, so, I seek first of all to satisfy the guest, even he/she has not the right".

From the above, it appeared that there is only one shared feature, which clarified that there is a little shared impact and consequentially, a weak weight for the "hospitality principle factor" in colouring the way of staffs' communication with their guests within the four cases of the one-star hotels that is shown by the green colour columns in the last row in Table (6.3).

However, respondents in hotel (F) had raised other features of their communication style with their guests that had been affected by the hospitality principles (look at the fourth column in the last row in Table 6.3). A detailed review about these features of communication style between staffs and their guests are discussed in detailed under section "Key HRM Practices within A Hotel / Adopted Communication Style between Staffs and Their Guests" in the hotel's case (F) in the appendix (VIII).

6.3.3. Adopted Decision Making Style within the Four Hotels' Cases (C, D, E and F)

The decision-making style adopted within the four hotels' cases (C, D, E and F) had collectively affected by both of the "Egyptian cultural traditions factor", and the "staffs' religious backgrounds factor" (look at the second and the third rows in Table 6.4). Another factor such as "owner's policy factor" had affected staffs' style of making decisions in some hotels' cases (E and F) in Luxor and hotel's case (C) in Cairo (look at the last row in Table 6.4). Therefore, there is no shared impact of the "owner's policy factor" in colouring staffs' way of making decisions within the four investigated cases of one-star hotels' cases that appeared in the fifth and the last red colour columns in the last row in Table (6.4). So, only the "Egyptian cultural traditions factor", and the "staffs' religious backgrounds factor" had a shared similar impact on the adopted staffs' style of making decision within the four involved hotels' cases (C, D, E and F) that appeared in the fifth and the last green colour columns in the second and the third rows in Table (6.4). The common impact of these factors on the staffs' style of making decision is discussed as follows:

Table 6.4: The Shared Adopted Decision-Making Style in the Four Cases of the One-Star Hotels (C, D, E, and F) Located within Different Regions in the Egyptian Context

Key Influential Institutional and Cultural Factors	Key Decision-Making Styles Raised Only by Hotel's Case (D) Located in Luxor and were not Raised by Other Hotels' Cases	Key Decision-Making Styles Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by Other Hotels' Cases	Key Decision-Making Styles Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Decision-Making Styles Raised by the Three Cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Decision-Making Styles Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Decision-Making Styles Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
Egyptian Cultural Traditions			1- Secret participation of the subordinates in the taken decision.	1- Unilateral opinion in making decisions. 2- Verbal notification of the taken decision.		1- Unilateral opinion in making decisions. 2- Verbal notification of the taken decision.
Religious Principles	1- Consultation.	1- Considering the interest of the whole hotel's staffs.		1- Mercy and sympathy in making decision.		1- Mercy and sympathy in making decision.
Owner's Policy Factor	1- No features raised at all	1- Considering the favoritism in making decision.	1- Considering the interest of the hotel rather than favoritism in making decisions.	1- No similar features among all the three compared cases of the involved one -star hotels located within Luxor region.	1- Wisdom in making decision. 2- Discussion in making decision. 3- Decisiveness in making decision.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Note: The green colour refers to the similar decision-making styles among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The red colour refers to no decision-making styles raised at all by the hotel's case and consequently, no similar decision-making styles among the four hotels' cases. The diagonal shading refers to no varied decision-making styles raised by every hotel's case.

(i) **Decision Making Styles that is Affected by the Egyptian Cultural Traditions Factor:**

The respondents in the four hotels' cases (C, D, E and F) had totally clarified that their decision-making style adopted within the four hotels' cases (C, D, E and F) is affected by some features which they attribute to their Egyptian cultural traditions, as they indicated through their interviews with the researcher. The shared feature among respondents in hotels' cases (C, D, E and F) is the unilateralism in decision-making, and the verbal notification of the taken decisions (look at the fifth and the last green columns in the second row in Table 6.4). That feature is discussed as follows:

- 1- Unilateralism in decision-making: In all of the hotels' cases (C, D and F), this is represented in the power of the hotel's General Manager or hotel's owner who is the only one who has the authority to make decisions, and bear its responsibility, without any discussion of the decision made by their departmental managers and subordinates to raise their opinions, and despite of their advices and recommendations regarding that made decision. However, the owner of hotel (F) had denied the unilateral in making decisions, and referred to his adoption of the democratic behaviour in making the hotel's decisions which is represented in his subordinates' participation in the decision-making process through their informal conversations with the hotel's owner. On the other hand, the owner of hotel (E) adopts the unilateral style in making his hotel's decision, which ignores all of his staffs' opinion regarding any hotel's issues, except the opinion of one of the receptionists (who is a university graduate) in the hotel. This has been clarified by the latter's saying that: **"The hotel's owner is concerned only with my opinion regarding any hotel's issues, rather than the opinions of the rest of the staff"**, which has been interpreted by the researcher as the inability of the hotel's owner to trust his subordinates' ability to solve the guests' problems and satisfy them, due to the lack of their skills and capabilities, except that highly graduated receptionist.
- 2- Verbal notification of the taken decision: This involved the notification of the hotels' owners or managers with the taken decision to all of hotel's staffs, as it had been raised by respondents' in the hotels' cases (C, D and F). That style in notifying the made decision is seen by the owner of hotel (D) as a chance for his subordinates to discuss and understand the taken decision, and consequentially, execute it easily, and comfortably. However, the housekeeping and maintenance manager in the hotel (C) had interpreted that style for notifying with the taken decision "as a method for over confirming the taken decision". He added that "It gives me the chance to ask about any unclear issue in the taken decision".

While, hotel's confectioner in hotel (C) has indicated that the notification of the taken decision by the General Manager of hotel does not involve any explanation of it. In spite of the respondents' variation in their interpretation to the policy of the verbal notification of the taken decision adopted by their employed hotels, the owner of hotel (F) had justified hotel's adoption to that policy due to the small number of the staff working in the hotel, as, not all hotel's departments are operating nowadays. On the other hand, the owner of hotel (E) only notifies one staff (the receptionist) with the decisions taken, as the latter is responsible for notifying the rest of the hotel's staffs.

From the above, it is clear that there is shared impact and consequentially, a considerable weight for the "Egyptian cultural traditions factor" in colouring the way of staffs in making decisions in the four cases of the one-star hotels that is shown in the green colour fifth and last columns in the second row in Table (6.4). However, respondents in hotel (F) had raised other features of their style in making decisions that are affected by their Egyptian cultural traditions (look at the fourth column in the second row in Table 6.4). A detailed review about their making decision style's features had been discussed in detail under section "Key HRM Practices in A Hotel / Adopted Decision Making Style" in the hotels' case (F) in the (Appendix VIII).

(ii) **Decision-Making Styles that is Affected by the Staffs' Religious Background Factor:**

The respondents in the four hotels' cases (C, D, E and F) had totally clarified that their decision-making style adopted in the four hotels' cases (C, D, E and F) is affected by some features that they attribute to their religious background, as they indicated through their interviews with the researcher. The shared feature among respondents in these above four hotels is the mercy and sympathy in making decisions (look at the fifth and the last columns in the third row in Table 6.4) that is discussed as follows:

- 3- Mercy and sympathy in making decision: In both hotels (C and E), this is represented in non-punishing the hotels' owners or General Manager any one of their subordinates by reducing from their salaries, despite the fact that s/he might deserve the penalty. For example, the owner of hotel (E) reproaches the staff on fault instead of reducing from her/his salary. This is justified by the receptionist in the same hotel explains that the hotel's owner is characterized by mercy which prevents him from doing harm to any staff or reducing his salary, which would affect his children. Similarly, the confectioner in hotel (C) justifies that style of making decisions by his saying: **"The financial penalty will not only affect the guilty person, but will also be extended to involve his family and children who are not guilty"**. In addition, both departmental managers and the staffs in the same

hotel adopt mercy in their taken decisions by refusing make any decision that will result in injuring or harming their subordinates or colleagues. In hotel (F), e.g., mercy and sympathy in making decisions had represented in the way that hotel's owner adopted in the financial dealings with his subordinates during periods of reduction in the percentage of occupancy of hotel's rooms. This has involved reducing their salaries, instead of expelling them from the hotel. This has been justified by the owner of hotel (F) that they have family and children who need money. Also, he adds that they have spent their lives in serving the hotel, and do not have another job. Therefore, they have not any chance to have another career. To sum up, the manager of hotel (D) summarizes the feature of mercy and sympathy in making decision by his saying: ***"Egyptians are affected by emotion in taking their decision"***, which, also has been declared by the owner of the same hotel who explains that he is affected by the principle of mercy and compassion, especially in making decisions related to employees sanctions.

It is, therefore clear that there is little shared impact and consequentially, a weak weight for the "religious background factor" in colouring the way of staffs in making decisions in the four cases of the one-star hotels that is shown by the green colour columns in the third row in Table (6.4). However, respondents in hotel's case (D and E) mentioned other features of their style in making decisions that had been affected by their religious background (look at both of the second and third columns in the third row in Table 6.4). A detailed review about the features of their making decision style is discussed in detail under the section "Key HRM Practices in a Hotel / Adopted Decision Making Style" in the hotels' cases (D and E) in the Appendix (VIII).

6.3.4. Adopted Conflict Resolutions Styles within the Four Hotels' Cases (C, D, E and F)

The common conflict resolution style adopted in the four hotels' cases (C, D, E and F) has been collectively affected by the Egyptian cultural traditions factor (look at the second row in Table 6.5). Another factor such as the owner's policy factor has affected the adopted conflict resolution style in some hotels' cases (D and F) respectively in Luxor and hotel's case (C) in Cairo (look at the last row in Table 6.5). Both of the ethnic cultural traditions and the staffs' religious principles factors had affected the staffs' styles of solving conflicts only in one region either Upper Egypt (Luxor) region or Cairo region. For example, the ethnic cultural traditions factor has affected the adopted conflict resolution style by the staffs only in hotels' cases (D, E and F) located in Luxor (look at the third row in Table 6.5). However, the religious principles factor has affected the adopted conflict resolution style by staffs only in hotels' cases (C) located in Cairo (look at the fourth row in Table 6.5). Therefore, there is no shared impact of the "staffs' religious principles factor", the "owner's policy factor", and the "ethnic cultural traditions" in colouring

the staffs' way of solving conflicts in the one-star hotels' cases investigated that appeared in the fifth and the last red colour columns in the fourth and the last rows in Table (6.5). However, the "ethnic cultural traditions factor" has a shared impact in colouring the staffs' way of solving conflicts only in hotels' cases (D, E and F) located in Upper Egypt (Luxor), which appeared in the fifth green column in the third row in Table (6.5). Thus, only the Egyptian cultural traditions factor has a shared impact in colouring the staffs' way of solving conflicts in the one-star hotels' cases investigated, - both in Upper Egypt (Luxor) and Cairo -, which appeared in the fifth and the last green columns in the second row in Table (6.5). The shared impact of these factors on the staffs' way of solving conflicts is discussed as follows:

Table 6.5: The Shared Adopted Conflict Resolution Style within the Four Cases of the One-Star Hotels (C, D, E, and F) Located within Different Regions in the Egyptian Context.

Key Influential Institutional and Cultural Factors	Key Conflict Resolution Styles Raised Only by Hotel's Case (D) Located in Luxor and were not Raised by Other Hotels' Cases	Key Conflict Resolution Styles Raised Only by Hotel's Case (E) Located in Luxor and were not Raised by Other Hotels' Cases	Key Conflict Resolution Styles Raised Only by Hotel's Case (F) Located in Luxor and were not Raised by Other Hotels' Cases	Similar Conflict Resolution Styles Raised by the Three Cases of the One-Star Hotels (D, E, and F) Located in Luxor	Key Conflict Resolution Styles Raised Only by Hotel's Case (C) Located in Cairo and were not Raised by Other Hotels' Cases	Similar Conflict Resolution Styles Raised by the Four Cases of One-Star Hotels (C, D, E and F) Located in Different Regions in the Egyptian Context
Egyptian Cultural Traditions				1- Informal solution in relation to staffs' problems with each other.	1- Staff's mediation in solving conflicts among their colleagues. 2- Consultation of the elder colleague.	1- Cordial and informal solution in relation to staffs' problems with each other.
Sub-National (Ethnic) Culture		1- Clarity and frankness.		1- Embracing, quickness, and sensitivity in dealing with the conflict occurred among staffs.	1- No features had been raised at all by the involved one-star hotel located within Cairo region.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.
Religious Principles	1- No features raised at all	1- No features raised at all	1- No features raised at all	1- No features had been raised by all the three compared cases of the involved one-star hotels located within Luxor region.	1- Calming down the conflict.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.
Owner's Policy Factor	1- Formal solution in relation to work related problems. 2- Wisdom in relation to guest's problems with hotel's staffs.	1- No features raised at all	1- Formal solution in relation to conflicts among staffs, according to staff's mistake.	1- No similar features among three compared cases of the involved one -star hotels.	1- Formal solution in relation to conflicts among staffs that occurred in front of guest.	1- No similar features among all the four compared cases of the involved one-star hotels within different regions in the Egyptian context.

Note: The green colour refers to the similar conflict resolutions styles among the three cases of one-star hotels in Luxor or the whole four cases of one-star hotels in Cairo and Luxor. The red colour refers to no conflict resolutions styles raised at all by the hotel's case and consequently, no similar conflict resolutions styles among the four hotels' cases. The diagonal shading refers to no varied conflict resolutions styles raised by every hotel's case.

(i) **Conflict Resolutions Styles that is Affected by the Staffs' Egyptian Cultural Traditions:**

The respondents in the four hotels' cases (C, D, E and F) had totally clarified that their conflict resolution style adopted in the four hotels' cases (C, D, E and F) is characterized by some features that they attribute to the impact of their Egyptian cultural traditions, as they indicated through their interviews with the researcher. The only shared feature among the involved hotels is the adoption of the cordial and informal solution in relation to the staffs' problems with each other (look at the fifth and the last columns in the second row in Table 6.5). This feature is discussed as follows:

- 1- Informal solution in relation to staffs' problems with each other: According to the manager of hotel (F), this involved listening to both of the conflicted parties, and identifying the faulty person by the hotel's manager, in order to apologize for his colleague. In spite of the that, the friendly and cordial solutions for personal related problems had been raised by respondents in the four involved cases, respondents by these cases had varied justifications for adopting the friendly and cordial solutions for the problems occurring among them. For example, the respondents in both (E and F) hotels adopt the friendly and cordial solutions as a necessary issue needed to create a friendly atmosphere between the colleagues working in the same place. However, in hotel (D) the hotel's owner had justified his subordinates' adoption of friendly and cordial solutions for the problems occurring among them, by saying that: ***"Employees tend to solve problems that happened among them individually, and friendly without returning notifying the manger or the owner with every problem. This is due to the bad reputation that will be attached to the continually complaining staff which might lead to being fired out or dismissed from the hotel"***. Similarly, respondents in the hotel (C) expressed their tendency to adjust and solve any conflict occurring among them friendly or cordially through their facing, directly speaking, and forgiving each other, - whoever is wrong -, without notifying their hotel's General Manager with the issue, or mediating any other colleague to adjust the conflict among them. Finally, the General Manager in the hotel (C) indicated that he preferred to adopt friendly and cordial solutions in relation to staffs' problems through his saying: ***"I adopt the cordial solutions when the problem that occurs between the two staffs members is simple, in order to keep a cordial and love atmosphere among staffs"***.

It is, therefore clear that there is little shared impact and consequentially, a weak weight for the "Egyptian cultural traditions factor" in colouring the staffs' way in solving conflicts within the four hotels' cases of one-star hotels that is shown by the green colour column in the second row in Table (7.6). However, respondents in hotel case (C) state other features of their style in solving

conflicts that had been affected by their Egyptian cultural traditions (look at the sixth column in the second row in Table 6.5). A detailed review about these features of their solving conflicts style is discussed in detail under the section "Key HRM Practices in a Hotel / Adopted Conflict Resolution Style" in the hotels' case (C) in the Appendix (VII).

(ii) **Conflict Resolutions Styles that is Affected by the Staffs' Ethnic Cultural Traditions:**

The respondents in the three hotels' cases (D, E and F) located in Upper Egypt (Luxor) had totally clarified that their conflict resolution style adopted in the three hotels' cases (D, E and F) is characterized by some features that they attribute to the impact of their ethnic cultural traditions, as they indicated through their interviews with the researcher. The only shared feature among the involved hotels is the embracing, quickness and sensitivity in dealing with the conflict (look at the fifth column in the third row in Table 6.5). This feature is discussed as follows:

- 1- Embracing, quickness and sensitivity in dealing with the conflict: This involved listening to both of conflicting parties, in order to resolve the dispute, as it had been stated by the owner of the hotel (D). In addition, resolving the dispute should be done quickly and immediately without any delay, that would lead to spread of the problem out of the workplace to take the shape of revenge, as it had been stated by the respondents in hotel (F). Furthermore, adjusting disputes or conflicts should not harm or oppress any of the conflicting parties of the staffs' members, taking into consideration their feeling, and clarifying for every one of them his mistake without blaming any of them, as stated by the in hotel (E).

It is clear that there is only one shared impact and consequentially, a weak weight for the "ethnic cultural traditions factor" in colouring the staffs' way of solving conflicts in the three hotels' cases of one-star hotels located in Upper Egypt (Luxor) which is shown in the green colour column in the third row in Table (6.5). However, respondents in hotel case (E) clarified other features of their style in solving conflicts which had been affected by their ethnic cultural traditions (look at the third column in the third row in Table 6.5). A detailed review about these features are discussed in detail under the section "Key HRM Practices in a Hotel / Adopted Conflict Resolution Style" in the hotels' case (E) in the Appendix (VIII).

6.4. Summary: The Social Identity within the Four Cases of the One-Star Hotels (C, D, E and F)

By reviewing the sections (6.2), it appeared the shared key influential institutional and cultural factors in the four hotels' cases (C, D, E and F). These factors are represented in the national culture factor, Egyptian cultural traditions factor, religious principles factor, Egyptian institutional factor, hospitality principles factor, cross-national culture factor, and owner's policies factor, in addition to sub-national cultural (ethnic) traditions factor that is raised only by hotels in Luxor region. They had affected hotels' identity and hotels' staffs' behaviour that reflected on their application to the four HRM practices (communication styles among staffs, and between staffs and their guests, decision- making and conflict resolution styles) adopted by these hotels. That affect has clarified through this chapter within tables 6.2, 6.3, 6.4, and 6.5 and it is also, summarized in the figure (6.1).

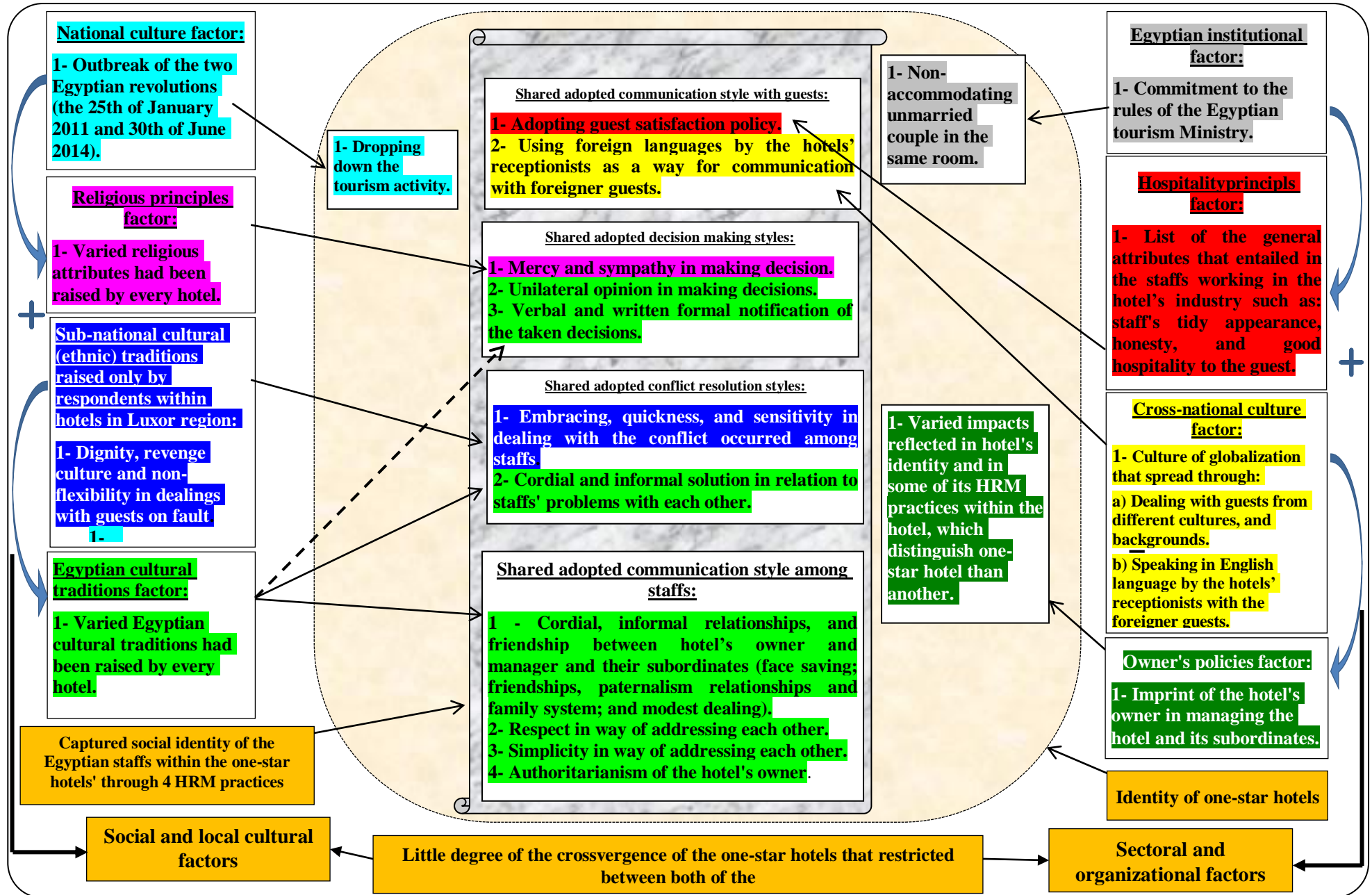


Figure 6.1: Framework of the social identity and cultural singularities of the Egyptian staffs within the one-star hotels in the Egyptian context

Figure 6.1 shows the powerful effect of the Egyptian cultural traditions factor on hotels' identities, and three HRM practices (communication style among staffs, styles of decision-making, and conflict resolution style) adopted by the four investigated hotels. This appeared in the lower left light green square colour and the light green colour located within some HRM practices in figure 6.1 that totally resulted in 7 themes. These themes are classified as 4 themes colouring communication style among staffs, 2 themes colouring staffs' style in making-decision, and 1 theme colouring staffs' style in solving conflicts.

All other factors, except the sub-national cultural (ethnic) traditions factor had the same weak impact in colouring either the hotels' identities, or some of the HRM practices (communication style between staffs and guests, and styles of decision-making process) adopted in the four investigated hotels' cases. This is resulted in only one theme had been produced by every factor of those mentioned above. The theme produced by the factors of (Egyptian national cultural factor, Egyptian institutional factor, and owner's policy factor) is shown in the upper left blue square colour, upper right grey square colour, and lower right dark green square colour. Other factors such as the cross-national culture factor and the hospitality principles factor had also resulted in one theme which had affected only one HRM practice (communication style between staffs and guests) adopted by the four investigated one-star hotels' cases. This appears in the yellow and red colour located within HRM practice (communication style between staffs and guests). Similarly, the staffs' religious backgrounds factor had also resulted in one theme, which had affected only one HRM practice (styles of decision-making) adopted by the four investigated one-star hotels' cases. This appears in the pink colour located within HRM practice (styles of decision making).

Finally, the least factor affecting hotels' identities and their HRM practices is the ethnic cultural traditions. This is due to its strength to colour only one HRM practice (conflict resolution style) adopted only by the three hotels' cases located in the Upper Egypt (Luxor). In other words, the "ethnic cultural traditions" factor had not any effect on the hotels' identities, and, HRM practices adopted by hotel's case located in Cairo; so, it can be considered as a regional factor.

In sum, all of the above discussed factors, despite of their effect on the hotels' identity and on hotels' staffs' application to the four HRM practices adopted by these hotels, they are totally framing the identity of these hotels and the social identity of their Egyptian staffs, which had shaded the light on their Egyptian cultural singularities. The discussion of the obtained themes under each HRM practices in terms of how they are linked to the theory and literature review part adopted by this research, their contribution, their implications, and their limitations are discussed later in Ch.7.

Chapter Seven: Research Discussion, Contributions and Limitations

7.1. Introduction:

This chapter aims to clarify the main core theoretical, methodological, and practical contributions of this study that occurred through four stages within this chapter. Firstly, the chapter begins by clarifying how the research results identified within the previous two chapters (5 and 6) answer research questions. Secondly, the chapter discusses research results by linking them to the previous literature and research proposed framework that were discussed in both chapters (2 and 3). This results in shedding the light on the contributions that the research results have added to the related previous literature and theories. Finally, the chapter suggests some further studies that can complete the stream adopted in the current study.

7.2. Linking Research Questions with their Findings:

This section reviews how the attained findings provide a satisfied answer for every research question in both research contexts (the subsidiaries of the five-star hotels, and the one-star hotels) within the Egyptian context. The findings related to every question are discussed in a separate section, as follows:

7.2.1. Research Findings Related to Cultural, Social and Institutional Factors Affect Egyptian Hotels' Staffs:

The findings related to the first research question have clarified how the main cultural, social, and institutional factors affect the behaviour of the Egyptian staffs in both research contexts. They clarified that the behaviour of the Egyptian staffs in both research contexts are affected by the same social, local cultural, sectoral, and organizational factors (look at the last column in the table 7.1). However, the behaviour of the Egyptian staffs in one-star hotels sector is also, affected by their hotel's owner's policies - as one of the sectoral and organizational factors - that not affect the behaviour of their peers in the subsidiaries of the five-star hotels. Moreover, the behaviour of the Egyptian staffs in the one-star hotels in Luxor region have also, affected by the sub-national (ethnic) cultural traditions, as one of the social and local cultural factors. This is represented in their reflecting some behaviours such as, dignity, revenge culture and non-flexibility in dealings with guests on fault, which is not adopted by their peers either in the subsidiaries of the five-star hotels, or in the one-star hotels in Cairo region (look at the third column in the table 7.1).

Table 7.1: Research Findings Related to Cultural, Social and Institutional Factors Affect Egyptian Hotels' Staffs

Research Question	Findings Related to the Subsidiaries of MNCs Hotels Companies, and were not mentioned by the Local Hotels Companies	Findings Related to the Local Hotels Companies and were not mentioned by the Subsidiaries of MNCs Hotels Companies	Similar Findings in both Research Contexts
<p>To what extent do cultural, social and institutional factors affect employees' behaviour in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?</p>		<p>The behaviour of the Egyptian staffs is affected by:</p> <p>1- Social and local cultural factors (sub-national cultural (ethnic) traditions. Only in one-star hotels in the Luxor region).</p> <p>2- Sectoral and organizational factors (owner's policies factor).</p>	<p>The behaviour of the Egyptian staffs in both contexts is affected by:</p> <p>1- Social and local cultural factors (national cultural factor, Egyptian cultural traditions factors, and religious principles factors).</p> <p>2- Sectoral and organizational factors (Egyptian institutional factor, staff's occupational role and educational level factor, hospitality principles factor, and the cross-national factor).</p>

Although both research contexts are affected by the same factors, some of these factors such as the Egyptian cultural traditions and religious principles vary among both contexts (review 5.2.2, 5.2.3, 6.2.2, and 6.2.4 sections). In other words, the Egyptian staffs in both contexts did not raise the same Egyptian cultural traditions and religious principles, which is justified by the researcher as due to the brainstorming method that staffs adopted to express their Egyptian cultural traditions and religious principles.

Similarly, the cross- national factor is also varied among both research contexts. This is represented in the commitment of the subsidiaries of five-star hotels to the global hospitality

standards, despite the differences in their nationality of the operating Company. However, in local one-star hotels, it is represented in dealing with guests from different cultures, and backgrounds, and speaking with foreign guests in the English language as it is a global language (review 5.2.5, and 6.2.5 sections / cross-national factor).

7.2.2. Research Findings Related to the Reflection of the Cultural, Social and Institutional Factors in Shaping the Egyptian Staffs' Collective Social Identity that Captured in their Application of the Hotels' HRM Practices:

The findings related to the second research question has clarified the reflection of the resulted identified factors obtained in the answer of the first question on the Egyptian hotels' staffs' application to the four HRM practices in both research contexts (look at table, 7.2). The application of some of these practices are similar among both research contexts (look at the last column in the table, 7.2). However, other HRM practices distinguish one of the research contexts than the other, which reflects its specific identity, and the cultural singularities of its Egyptian staffs and consequentially, their collective social identity (look at the second and the third columns in the table, 7.2).

Table 7.2: Research Findings Related to the Reflection of the Cultural, Social and Institutional Factors In Shaping the Egyptian Staffs' Collective Social Identity that Captured in Their Application of the Hotels' HRM Practices

Research Question	Findings Related to the Subsidiaries of MNCs Hotels Companies, and were not mentioned by the Local Hotels Companies	Findings Related to the Local Hotels Companies and were not mentioned by the Subsidiaries of MNCs Hotels Companies	Similar Findings in both Research Contexts
<p>To what extent are cultural, social and institutional factors shaping employees' collective social identity reflected in the application of HRM practices including communication, decision making and conflict resolution in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?</p>	<p>The identified cultural, social, and institutional factors have affected the application of the four HRM practices as follows:</p>		
	<p>a- Communication style with guests:</p> <ol style="list-style-type: none"> 1- Allowing guests to enter food from outside restaurants to the hotels. 2-Respecting the guest's foreign culture that contradicts with the staff's national culture. 		<p>a- Communication style with guests:</p> <ol style="list-style-type: none"> 1- Keen on the guests' satisfaction. 2- Speaking in English with foreign guests.
	<p>b- Communication style among staffs:</p> <ol style="list-style-type: none"> 1- Lack of the staffs' respect and commitment to their managers. 2-Lack of the staffs' following to the rules and system of the hotel. 3- Spread of frustration among hotels staffs. 4- Discussion, explanation, and persuasion. 5- Addressing each other through formal titles. 6- Written formal notification about the work's issues. 7- Low voice in dealing among staffs. 	<p>b- Communication style among staff:</p> <ol style="list-style-type: none"> 1- Authoritarianism of the hotel's owner. 	<p>b- Communication style among staff:</p> <ol style="list-style-type: none"> 1- Cordial, informal relationships, paternalism, brotherhood, and friendship among the hotel's staff. 2- Respect and simplicity in way of addressing each other. 3- Modest dealing.

Research Question	Findings Related to the Subsidiaries of MNCs Hotels Companies, and were not mentioned by the Local Hotels Companies	Findings Related to the Local Hotels Companies and were not mentioned by the Subsidiaries of MNCs Hotels Companies	Similar Findings in both Research Contexts
	<p>8- Punctuality, seriousness, accurate and caution in achieving required task.</p> <p>9- Mediation for behalf of the colleague's interests.</p> <p>10- Cooperation and helping as a team that reflects the spirit of the hotel.</p> <p>11- Fun.</p> <p>12- Friendliness, and Al-Fahloh “الفهولة” in way of addressing each other.</p>		
	<p>c- Conflict resolution styles:</p> <p>1- Direct facing.</p> <p>2- Formal solution</p> <p>3- Religious treatment of the existed problem.</p>	<p>c- Conflict resolution styles:</p> <p>1- Embracing, quickness, and sensitivity in dealing with the conflict occurred only among one-star hotels’ staffs in Luxor.</p>	<p>c- Conflict resolution styles:</p> <p>1- Cordial and informal solution related to staffs' problems with each other.</p>
	<p>d- Decision-making styles:</p> <p>1- Discussion and participation in making decision.</p>	<p>d- Decision-making styles:</p> <p>1- Unilateral opinion in making decisions.</p>	<p>d- Decision-making styles:</p> <p>1- Mercy and sympathy in making decisions.</p> <p>2- Verbal and written formal notification of the taken decisions.</p>

The justifications behind the Egyptian hotels' staffs' variation in their way of applying HRM practices is due to their varied influence by the cultural, social, and institutional factors identified in the answer of the first research question. For example, although that both research contexts adopt two similar practices of communication style between staff and guests - such as those clarified in the intersection of the third row with the last column in table 7.2 -, these similar practices resulted from getting affected by different factors. These factors involve the cross-national factor in subsidiaries of the five-star hotels that results in these two shared practices of communication style between staff and guests. However, in the one-star hotels context, these factors involve both the hospitality principal factor and the cross-national factor that results in these two shared practices of communication style between staff and guests, respectively. On the other hand, the other two practices of the communication style between staff and guests in subsidiaries of the five-star hotels are affected by both the national cultural factor, and the cross-national factor, respectively (look at the intersection of the third row with the second column in the table 7.2).

Similarly, the shared practices of the communication style among staffs in both research contexts - such as those clarified in the intersection of fourth row with the last column in table 7.2 - resulted from their being affected by different factors. These factors involve both the Egyptian cultural traditional factors and religious principal factors in the subsidiaries of the five-star hotels research context that result in producing the first two practices, and the last one, respectively. However, in the one-star hotels context, these factors involve only the Egyptian cultural traditional factors that results in the three shared practices of communication style among staffs. Another remaining practice of the communication style among staffs in the one-star hotels research context (look at the intersection of fourth row with the third column in table 7.2) is also, influenced by the Egyptian cultural traditional factors. On the other hand, the other eleven practices of the communication style among staffs in the subsidiaries of the five-star hotels research context (look at the intersection of fourth row with the second column in table 7.2) resulted from the influence of the national cultural factor (the first three practices), the cross-national factor (the second five practices), and the Egyptian cultural traditional factors (the last three practices).

The shared practice of the conflict resolution style adopted by the Egyptian hotels' staffs in both research contexts - such as those clarified in the intersection of fifth row with the last column in table 7.2 - is only influenced by the Egyptian cultural traditional factors. Another remaining practice of the conflict resolution adopted by the Egyptian hotels' staffs in the one-

star hotels, especially, in Luxor region (look at the intersection of fifth row with the third column in table 7.2) is affected by their sub-national (ethnic) cultural traditional factors. On the other hand, the other three practices of the conflict resolution adopted by the Egyptian hotels' staffs in the subsidiaries of the five-star hotels research context (look at the intersection of fifth row with the second column in table 7.2) resulted from the influence of the Egyptian cultural traditional factors (the first second practices), and the religious principal factors (the last practice).

Finally, the shared practices of the decision-making style adopted by the Egyptian hotels' staffs in both research contexts - such as those clarified in the intersection of last row with the last column in table 7.2 - resulted from their being affected by different factors. These factors involve the religious principal factors in both research contexts that result in the first shared practice of the decision-making style in both research contexts. However, the second shared practice of the decision-making style resulted from the influence of the Egyptian cultural traditional factors in the one-star hotels context, and the cross-national factor in the subsidiaries of the five-star hotels research context. Another remaining practice of the decision-making adopted by the Egyptian hotels' staffs in the one-star hotels research context (look at the intersection of last row with the third column in table 7.2) resulted from the influence of the Egyptian cultural traditional factors. However, the remaining practice of the decision-making adopted by the Egyptian hotels' staffs in the subsidiaries of the five-star hotels research context (look at the intersection of last row with the second column in table 7.2) resulted from the influence of the cross-national factor.

7.2.3. Research Findings Related to the Reflection of the Convergence, Divergence, and Cross-vergence between the Egyptian Staffs' Collective Social Identity and Employers' identity:

The attained results in the previous section 7.2.2 clarified the impact of a set of the identified cultural, social, and institutional factors in shaping the Egyptian staffs' collective social identity in both research contexts. Similarly, these identified factors have affected the investigated hotels' identity in both research contexts. However, not all of these factors are of equal effect on either the Egyptian staffs' collective identity, or the employers' identity (look at table 7.3).

Table 7.3: Research Findings Related to the Reflection of the Convergence, Divergence, and Cross-vergence between the Egyptian Staffs' Collective Social Identity and Employers' identity

Research Question	Findings Related to the Subsidiaries of MNCs Hotels Companies	Findings Related to the Local Hotels Companies	Similar Findings in both Research Contexts
<p>To what extent can cultural, social and institutional factors explain convergence, divergence, or cross-vergence between employees' collective social identity and employers' identity in the context of a) foreign MNCs and b) local small and medium hotels operating in two Egyptian regions?</p>	<p>1- Egyptian staffs' collective identity is composed through the highly cross-vergence with the Egyptian cultural traditions factor, and cross-national cultural factor, the moderate cross-vergence with the national cultural factor, and the less cross-vergence with the religious principal factor.</p> <p>2- Hotels' identity is composed through the highly cross-vergence with the cross-national cultural factor, the moderate cross-vergence with the national cultural factor and Egyptian institutional factor, and the less cross-vergence with the religious principal factor and occupational role and educational level factor.</p>	<p>1- Egyptian staffs' collective social identity is composed through the highly cross-vergence with the Egyptian cultural traditions factor, and the less cross-vergence with the cross-national cultural factor, hospitality principal factor, and religious principal factor.</p> <p>2- Hotels' identity is composed through the highly cross-vergence between the national factor, the Egyptian institutional factor, and the owner's policies factor. While, its composition is diverging with the Egyptian cultural traditions factor, cross-national cultural factor, hospitality principal factor, and religious principal factor</p>	<p>Both research contexts clarified that:</p> <p>1- Egyptian staffs' collective social identity is composed through the highly cross-vergence with the Egyptian cultural traditions factor, the less cross-vergence with the religious principal factor, and varied degrees of cross-vergence with the cross-national cultural factor.</p> <p>2- Hotels' identity is composed in varied degrees through the cross-vergence between the national factor, and the Egyptian institutional factor.</p>

For example, the attained results indicated that the Egyptian staffs' collective social identity in the one-star hotels is highly affected by the Egyptian cultural traditions factor, and weakly affected by the cross-national cultural factor, hospitality principal factor, and religious principal factor (review section 6.4, and figure 6.1). This means that the Egyptian staffs' way in applying the four HRM practices adopted by their employed one-star hotels is affected in varied degrees by these factors. Moreover, the attained results indicated that the Egyptian staffs' collective identity in the one-star hotels in Luxor region is also affected by the sub-national (ethnic) cultural traditions, in addition to the same factors affect their peers' collective social identity in the one-star hotels in other regions (review section 6.4, and figure 6.1). All of these influencing factors clarify that the Egyptian staffs' collective identity in the one-star hotels is composed through the highly cross-vergence with the Egyptian cultural traditions factor, and the less cross-vergence with the other mentioned factors.

On the other hand, the attained results indicated that one-star hotels' identity is equally affected by the national factor, the Egyptian institutional factor, and the owner's policies factor (review section 6.4, and figure 6.1). Also, these results did not reflect any influence of the Egyptian cultural traditions factor, cross-national cultural factor, hospitality principal factor, and religious principal factor in shaping the one-star hotels' identity, despite of their impact in shaping their Egyptian staffs' collective identity. This means that one-star hotels' identity is composed through the equal cross-vergence between the national factor, the Egyptian institutional factor, and the owner's policies factor. While, its composition is diverging with the Egyptian cultural traditions factor, cross-national cultural factor, hospitality principal factor, and religious principal factor.

Also, the attained results indicated that the Egyptian staffs' collective social identity in the subsidiaries of MNCs hotels is highly affected by the Egyptian cultural traditions factor, and cross-national cultural factor, moderately affected by the national cultural factor, and weakly affected by the religious principal factor (review section 5.4, and figure 5.1). This means that the Egyptian staffs' way in applying the four HRM practices adopted by their employed subsidiaries of MNCs hotels is affected by these factors. All of these influencing factors means that the Egyptian staffs' collective identity in the subsidiaries of MNCs hotels is composed through the highly cross-vergence with the Egyptian cultural traditions factor, and cross-national cultural factor, the moderate cross-vergence with the national cultural factor, and the less cross-vergence with the religious principal factor.

On the other hand, the attained results indicated that the subsidiaries of MNCs hotels' identity is highly affected by the cross-national cultural factor, moderately affected by the national cultural

factor and Egyptian institutional factor, and weakly affected by the religious principal factor and occupational role and educational level factor (review section 5.4, and figure 5.1). This means that the subsidiaries of MNCs hotels' identity is composed through the highly cross-vergence with the cross-national cultural factor, the moderate cross-vergence with the national cultural factor and Egyptian institutional factor, and the less cross-vergence with the religious principal factor and occupational role and educational level factor.

In sum, all the above results clarified that there are some shared factors influencing in varied degrees the compose of both the Egyptian staffs' collective social identity and the hotels' identity, either in the subsidiaries of MNCs hotels companies, or in the one-star hotels companies (look at the last column in table 7.3). In other words, both of the composed identities are reflecting mix of varied values. They neither reflect the whole business ideology (represented in the managing company in the subsidiaries of MNCs, and owner's policies in the one-star hotels), nor reflect the social and cultural backgrounds of the Egyptian hotels' staffs. This process of hybridization of values, in order to compose the mentioned identities is referred to the cross-vergence concept. It defined by Ralston, Holt, Terpstra, and Yu, (1997), as a unique value system that its characteristics formed by combing or interacting both national culture effects with economic ideology effects at the individual level, while the characteristics of produced system is different from its components taken as an individual parts. Thus, the researcher sees that by applying Ralston's et al., (1997) definition in relation to the research results, it can be said that the resulted composed identities are reflecting a case of cross-vergence between all social, cultural, and institutional factors surrounding the Egyptian hotels' staffs and their employers.

7.3. Link between Research Results and Related Previous Literature:

The main aim of this thesis is to develop a framework about the Egyptian cultural singularities that combines the universalities and particularities of the Egyptian culture, especially, about those working in varied hotels within the Egyptian context. This was done by proposing some institutional, cultural, regional, sectoral, and organizational factors that surround the Egyptian staff within the hotels' organizations. These factors had been proposed by adopting the social psychology discipline's view of the culture concept. According to this view, culture is visualized in the impact of social life on the individual's mental thinking that appears in their behavioural emotional reactions and responses in the context. It composes their shared cultural knowledge that transmits from one generation to another and reflects their adaption with their material environment.

As the material environment represented in its economic, technological, and political situations

change from time to another, the cultural knowledge, ideas, and practices shared within the society also change, to adapt to these changes. This can result in some modifications, or replacements of these ideas and practices with newer or even different ones that are convergent with the contextual changes (Chiu & Hong, 2006). All of these inferences had supported the researcher's proposing of some institutional, cultural, regional, sectoral, and organizational factors that surround the Egyptian staff within the hotels' organizations, - such as those clarified in the findings' columns in table 7.1 - to capture the common shared culture in hotels' society within the Egyptian context.

The result of proposing these factors reveals their effect on the staffs' behaviours in the hotels' sector in the Egyptian context. This is represented in their influencing the staffs' application of the four HRM practices which are: communication styles between guests and staff and among staff, decision-making and conflict resolution styles. Some of the staffs' styles in applying these four HRM practices have been mentioned by the literatures of Egyptian and Arabic business, organizational cultural values, and hospitality cultural values. Other styles have been added to the previous literature (look to the second and third columns in table 7.4). The relationship between the Egyptian staffs' style of applying these HRM practices and the mentioned previous literature is discussed in the next two sections (look at 7.3.1 and 7.3.2). On the other hand, there is another group of results that not classified as HRM practices. Rather they reflect hotels' identity within each group of the research context (look to the last column in table 7.4). Also, these results are discussed in the upcoming section (look at 7.3.3).

Table 7.4: Research results that add value to research related previous literatures

Research context	Research results related to varied HRM practices that add to culture literature within Egyptian and Arabian business	Research results related to varied HRM practices that add to the organization's cultural values, and hospitality cultural values literature	Research results related to the identity of hotels' sector within the Egyptian context that add to research related literature
Both contexts (subsidiaries of MNCs hotels' companies, and one-star hotels' companies)	<p>a) Communication style among staffs:</p> <ol style="list-style-type: none"> 1- Cooperation and helping as a team that reflects the spirit of the hotel. 2- Love and cordial, relationships. 3- Simplicity in way of addressing each other. 4- Modest dealing among staffs. 	<p>a) Communication style between staffs and guests:</p> <ol style="list-style-type: none"> 1- Speaking in the English language with foreign guests, as it the language of globalization. 	<ol style="list-style-type: none"> 1- Dropping down the tourism activity. 2- Non-accommodating unmarried couple in the same room.
Subsidiaries of MNCs hotels' companies	<p>a) Communication style among staffs:</p> <ol style="list-style-type: none"> 1- Friendliness and Al-Fahloh in calling each other. 2- Spread of frustration among hotels staffs. 3- Lack of the staffs' respect and commitment to their managers (contradict with the Arabian and Egyptian cultural practices in the business context). 4- Lack of staff following the rules and system of the hotel. <p>b) Conflict resolution style:</p> <ol style="list-style-type: none"> 1- Direct facing (contradict with the Arabian cultural practices in the business context). 2- Religious treatment of the existed problem. 	<p>a) Communication style among staffs:</p> <ol style="list-style-type: none"> 1- Low voice in dealing among staff. 2- Written formal notification about the work's issues (contradict with the managerial system in the Arabian business context). <p>b) Communication style between staffs and guests:</p> <ol style="list-style-type: none"> 1- Allowing the guests to enter foods to the hotels. <p>c) Decision-making style:</p> <ol style="list-style-type: none"> 1- Written formal notification of the taken decisions (contradict with the managerial system in the Arabian business context). 	<ol style="list-style-type: none"> 1- Deficit in the highly qualified hospitality staff. 2- Loss of prestigious status and decreasing the financial position of the hotel's staff. 3- Non-allowing guests to host their visitors within their rooms. 4- Providing meals in the Egyptian food taste surrounded by the Egyptian Nubian heritage, "Shisha", and oriental Takht and music. 5- Committing to the global hospitality standards related to the staffs' uniform. 6- Committing to the global hospitality standards related to enjoying guests. 7- Providing staff with varied training programs. 8- Committing to the global hospitality standards related to the way of dealing with the guests. 9- System for daily following-up and control the sequence of the hotel's work processes. 10- Committing to the global hospitality standards related to considering staffs' rights. 11- Interconnectivity among the hotel's department. 12- Variation in staffs' skills and educational levels, due to the variation in hotel's jobs and tasks. 13- Acceptance of some Muslims staffs to work in hotels' bars and night clubs.
One-star hotels' companies	<p>a) Conflict resolution style:</p> <ol style="list-style-type: none"> 1- Embracing, quickness, and sensitivity in dealing with the conflict occurred among staff (only one-star hotels in Luxor) 		<ol style="list-style-type: none"> 1- Varied impacts reflected in the hotel's identity and in some of its HRM practices within the hotel, which distinguish the one-star hotel from another.

Note: The light green, yellow, light blue, pink, dark blue, grey, and dark green colours shading HRM practices in the above table are referring to their result as an affect by both of Egyptian cultural traditions factor, cross-national culture factor, national culture factor, religious principles factor, sub-national cultural (ethnic) tradition factor, Egyptian institutional factor, and owners' polices factor respectively. The diagonal shading donates that no research result supported, disagreed, or added to the varied literatures.

7.3.1. Research Results' Reflection to the Egyptian and Arabic Business Literature:

Some of the Egyptian staffs' application of HRM practices - related to conflict resolution styles, communication styles among staffs, and decision-making style - resulted in this study had been previously confirmed by the Egyptian and Arabic business literatures, while other applications are adding to these literatures. One of these results that adds to these literatures is the adoption of the Egyptian staffs - in the subsidiaries of MNCs hotels' companies – to the direct facing to reconcile friendly any problem between any two conflicting staffs without any mediation from any other staffs. The previous Arabic business literature has clarified that tackling conflicts in the Arabic business context happened through the intervening a third party to adjust the debate. This is because the Arabic character does not hazard with their respect in arranging with an opponent without including a mediator, who is considered by both parties as a respectable and prestigious person (Harris & Moran, 1987).

Another conflict resolution style is the religious treatment of the existed problem - that adopted by subsidiaries of MNCs hotels' companies - is also not mentioned by the previous Egyptian and Arabian business literature. From the researcher's point of view, the religious style for solving conflicts reflects the popular Egyptian saying that "Egyptian is religious by native". Therefore, s/he is interested in knowing the religious opinion and treatment of any problem he is facing. Also, the Egyptian staffs' way of solving conflicts in the one-star hotels' companies in the Upper Egypt region that is characterised by the embraces, quickness, and sensitivity in dealing with the conflict is another research result that was not mentioned by the Egyptian and Arabic business literature. Moreover, this result also reflects one of the regional differences between the Egyptian staffs' way of solving conflicts in one-star hotels' companies in the Upper Egypt region than their peers in the one-star hotels' companies in other regions in the Egyptian context.

The other research results related to Egyptian staffs' way of solving conflicts in both research contexts have been mentioned by the previous Egyptian and Arabic business literature. For example, Brown and Attalla, (2002) clarify that conflict resolution in the Egyptian business context relies on disputes being negotiated and smoothed. This style in solving conflict is similarly raised by research results in both contexts (subsidiaries of MNCs hotels' companies and one-star local hotels). On the other hand, research results within subsidiaries of MNCs hotels' companies have clarified staffs' adoption of the formal solution to adjust conflicts among staff, and between them and their guests. That style in solving conflicts had been indicated by both of Parnell, and Hatem, (1999) and Hatem, (2006). They

clarified that dealing with conflicts in the Egyptian business context is relying on the strict and precise guidelines, laws, and procedures laid down by the autocratic system to avoid any risks that may emerge from dealing with conflicts based on their initiatives.

Reviewing research results related to the Egyptian staffs' way of communication with each other shows that social relationships (paternalism), respect, fun, and authoritarianism are the common communication styles adopted either in one or both of the research contexts (look at the fourth row in table 7.2). Some of these styles had been mentioned in the previous Egyptian and Arabic business literatures, while others are considered as an addition to these literatures. For example, research results in the subsidiaries of MNCs have clarified the lack of the staffs' respect and commitment to their managers, which is not supported by the previous Egyptian and Arabic business literatures. Rather, this result is contradicted with these previous literatures that clarified that Egyptian employees show respect toward senior colleagues, managers, and authorized staff in the workplace (Brown & Ataalla, 2002). On the other hand, both research contexts have indicated many pieces of evidence reflect their staffs' respect toward their managers and seniors. Some of these evidences are the caution in selecting their words, addressing their managers through formal titles such as (Mr, and Miss), and addressing their elder colleagues through informal titles such as, (Abo folan, Um folan) (ابو فلان, ام فلان) rather than addressing them by their names only, which refer to non-respect them.

From the researcher's point of view, the mentioned evidence of respect by the Egyptian staffs in both research contexts is not contrasted with the lack of respect and commitment expressed by the Egyptian staffs toward their managers in the subsidiaries of MNCs the Egyptian staffs. This is because the latter behaviour is a temporary situation that emerged due to the impact of the outbreak of the two Egyptian revolution that its impact has extended inside varied workplaces. While, the main behaviour among staffs is the respect. She inferred by the behaviour of males' staffs in the subsidiaries of MNCs who address their females' colleagues through using formal titles such as "Madam, or Miss" that means in Arabic "مدام, انسة", rather than address them by their names, as a sign of respect, which is not mentioned by the previous Egyptian and Arabian business literatures.

The researcher also inferred the domination of respect among Egyptian staffs by the existence of the paternalistic relationship in both research contexts. It is represented in the manager's behaviour of listening to staffs' personal problems, and providing them the advice and the possible solutions, staff's consideration that their manager is similar to their elder

brother that they tell him their personal problems, and trusting in his opinions and advices. These shapes of paternalism relationship had been confirmed by Hatem, (2006) and Hofstede, (1984). They clarified that in some Egyptian and Arabic business context the relationship between manager and employees has taken the shape of paternalistic form. Also, Bjerke, (1999) has clarified that paternalism relationship contributes to reducing the social barriers, and smooth communication between both of them. Similarly, this impact of social relationships had been indicated by research results that show the subordinates' love, appreciation, and obeying their manager. This has been translated into keen on material, and machines existed in the workplace, and loyalty toward the workplace, as an expression of their loyalty and love of their manager. These behaviours and feelings had been justified by Mellahi, (2003) that paternalistic relationship enhances group cohesiveness, commitment, and loyalty.

On the other hand, the paternalism relationship between the manager and his subordinates can result in low power distance between the managers and subordinates (Budhwar, & Mellahi, 2006). Similarly, this has been indicated by the research result raised by the one-star hotels' companies in Luxor. It indicated that hotels' owners do not give orders to his staffs, to be loved by them, and to know everything that happened in the hotel during their absence from the hotel that can not be known without their developing good relations with their staffs. From the researcher's point of view, this result is justified by the face-saving issue as most of Luxor's people know each other, due to the tribal nature that characterises Luxor society. Also, this clarifies one of the regional differences between Egyptian staffs in one-star hotels' companies in the Egyptian context.

Despite the low-power distance raised above by the Egyptian staffs in the one-star hotels' companies in Luxor, the Egyptian staffs in the whole one-star hotels' context have clarified their managers' adoption of the authoritarianism as a method of communication with them. This had involved varied shapes, such as blind obedience, non-empowerment, non-considering staffs' opinions, and fake freedom. Some of these shapes had been clarified previously by Longenecker et al, (2007) that indicated the familiarity of the employees in the Arabic business context to take orders and execute the instructions of their managers. The researcher argues that adopting authoritarianism as a method of communication in one-star hotels' context only, rather than in the whole research context is a normal issue. This is because the shape of ownership in the one-star hotels' context that is represented in the individual ownership or family business of the one-star hotel. Therefore, it is normal that the individual or family business is managed by authoritarianism, as there is only one known

source of authority in the workplace. However, in the subsidiaries of MNCs hotels, there is a board of directors that set a clear hierarchy of authority, rather than accumulating the authority in one staff's hand.

Regardless of authoritarianism as a communication method among staffs that were not raised by the subsidiaries of MNCs, the Egyptian staffs in these hotels' companies have clarified the lack of following the rules and system of their hotel, and they mentioned the spread of a case of frustration among them. All of these communication styles were not supported by the HRM practices in the Egyptian and Arabic business literature. This had justified by the researcher due to the Egyptian national cultural factor (the outbreak of the two Egyptian revolution) that resulted in appearing unusual and temporary behaviours within the Egyptian business context that is prospected to disappear after stabilizing the political situation in Egypt.

Completing the current research results that were not supported by the Egyptian and Arabic business literature shows that there are some communication styles among staffs raised by the Egyptian staffs in both contexts, such as the cooperation and help, love and cordial relationships, brotherhood among staffs, modest dealing between managers and their subordinates, and simplicity in staffs' way of staffs' addressing each other. However, Egyptian staffs in the subsidiaries of MNCs hotels' companies had added to these styles of communication among each other the friendliness and Al-Fahloh in way of addressing each other, which also were not supported by the Egyptian and Arabian business literature.

Another research result that has been indicated by the Egyptian staffs in the subsidiaries of MNCs hotels' companies is the spread of the fun spirit in the workplace through speaking about losses of their colleague's favoured football team, and boasting of his ethnic group over his colleague's ethnic. This adopted communication practice had been clarified by Budhwar and Mellahi, (2006) who are referred that Egyptians are adopting humour as a mechanism to help them avoid confrontation, and notifying and sending negative and unacceptable messages, or news.

Finally, most of the research results that are related to the adopted decision-making styles in the whole research context had been mentioned in some of the previous Arabian and Egyptian business literature. For example, Okasha, (2009) has clarified that taking decisions in the Egyptian business context is based on mode and emotive rather than on long-term plans. Similarly, this had been raised by the research results in both contexts. Also, research results in one-star local hotels' companies have clarified managers' adoption of the

unilateral opinion in making decisions. This has previously indicated by Parnell and Hatem, (1999). They clarified that Egyptian managers are not concerned with their subordinates' involvement and participation, as they commonly inform them what to do. However, Egyptian managers in the subsidiaries of MNCs do not reveal these singularities. This is justified by the researcher due to the differentiation in the type of hotels' organization, and their associated organizational cultural values that are explained in section (7.3.2) by Bamberger and others, (1990). Moreover, the research results in the one-star local hotels' companies have clarified the managers' adoption of verbal notes to notify their subordinates about the taken decisions. This is agreed with Abdalla and Al-Homoud, (2001) and Abel-Rahman, (1994) who indicated that staffs in the Arabic business context prefer face-to-face communications, rather than written ones.

7.3.2. Research Results' Reflection to Organization's Cultural Values, and Hospitality Cultural Values Literature:

Some of the Egyptian staffs' application of HRM practices - related to the adopted conflict resolution styles, decision-making styles, communication styles among staffs, and communication styles between staffs and their guests - in both research contexts (subsidiaries of MNCs hotels' companies and one-star local hotels) - had been confirmed by the previous literature related to the culture and managerial systems in hospitality organizations. While other applications are added to these literatures. The results adding to these literatures are classified into one communication style between staff and guests that are adopted by the Egyptian staffs in both research contexts, and four practices that are adopted only by the subsidiaries of MNCs hotels' companies. The four practices involve one practice under each communication style between staff and guests, and decision-making style, and two practices of the communication style among staff.

The practices of the communication style between staffs and guests that are not mentioned by the previous hospitality literature are the adoption of both research contexts to the English language - as a language of the globalization - to communicate with their foreign guests, and allowing of the subsidiaries of MNCs hotels' companies to their guests to bring foods from outside restaurants inside the hotel. The researcher argues that the latter style of dealing between staff and their guests is a temporary situation taken by the subsidiaries of MNCs hotels' companies to face the reduction in the number of guests that is associated with the outbreak of the two Egyptian revolutions. She believes that this style of dealing with guests is prospected to disappear when the tourism industry is returning to its normal

level that was before the outbreak of the Egyptian revolutions.

The practices of the communication styles among staff that not mentioned or supported by the previous hospitality literature are the staffs' adoption in the subsidiaries of MNCs hotels' companies to both the low voice in communicating with each other and the written formal notes for notifying about work's issues. The researcher argues that the latter style of communication among staffs is contradicting with Budhwar and Mellahi's, (2006) clarification of the absence of the documentation system in the Arabic business context, while saving only the manual financial recording that is related to staffs' wages, and company's sales and purchases.

The last practice that is not supported by the previous hospitality literature is the adoption of the verbal and written formal notification of the taken decisions that were raised only by the Egyptian staffs in the subsidiaries of MNCs hotels' companies. However, this practice is contrasted with Abdalla and Al-Homoud, (2001) and Abel-Rahman's, (1994) clarification that staff within the Arabic business context preferring face-to-face communications, rather than written ones. The researcher justifies this contradiction by the following subsidiaries of MNCs hotels' companies to the managerial system adopted by their Mother company.

On the other hand, other research results agree with the previous literature related to the culture and managerial systems in hospitality organizations. For example, both research contexts had clarified their keenness on their guests' satisfaction as one of the singularities that distinguish their communication and dealing with their guests. This had been clarified by the previous hospitality literature that stressed the necessity of staff behaving with their guests gently, courteously and not behaving like "robot" (Hochschild, 1983). They should have fun when they deal with them (Guerrier & Adib, 2003), making them feel that they are important (Shamir, 1980), and being pleased to help and serve them (Riegel & Dallas, 1998). Moreover, the research results in the subsidiaries of MNCs hotels' companies have added another singularity in the staffs' communication style with their guests. It represents in the staffs' respect to their guest's foreign culture that contradicts with their own national culture. This style of dealing with guests had been identified by the previous hospitality literature that stressed the necessity of the hotels' staff being more than multicultural (Tsang & Ap, 2007).

Also, some practices of staffs' styles in communicating with each other in the subsidiaries of MNCs hotels' companies have been mentioned in the previous literature related to the culture and managerial systems in hospitality organizations. One of these practices is staffs'

adoption to punctuality, seriousness, accurate and caution in achieving the required task. This is agreed with Dawson's et al., (2011) clarification that hospitality staff should characterize by hard work and efficiency, to remain in their jobs and succeed within the hospitality field.

Another staff's communication style with each other in the subsidiaries of MNCs hotels' companies that have been mentioned in the previous literature is discussion, explanation, and persuasion relationship between managers and their subordinates. Also, the discussion and participation practices are one of the decision-making styles in the subsidiaries of MNCs hotels' companies that have been mentioned in the previous literature. Dawson et al., (2011) clarify that hotels' organizations are transferred from driving the bottom-line employees to involve them in hotel issues and consider their centred philosophies, which are justified by their entrepreneurial soul, as well as, their role in framing hotel's organizational culture.

However, according to the research results, that transformation is revealed only in the subsidiaries of MNCs hotels' companies, rather than in the results obtained by the one-star local hotels that characterize by the unilateral opinion in making decisions. This is justified by (Almond, 2011) that the subsidiaries of MNCs follow their adopted mother companies' soft management applications, which is represented in their adoption to the participative management styles, concerning equality, and diversity. However, the one-star local hotels are similar to the family business. According to Bamberger and others, (1990) they are managed through the family-related system that characterized by the unilateralism in taking decisions, as the only person who takes the decisions is the business owner or manager. In other words, this reflects their adoption to conservative managerial styles, rather than their adoption of the internationalization strategies and thinking, as clarified by (Donckels & Frohlich, 1991).

In total, all of the above have discussed the novelty and agreement of the attained research results with the related literature. This discussion has taken in its consideration the impact of the surrounded context. This is because the differentiation in the ownership and managerial system adopted by each research context (subsidiaries of MNCs hotels' companies, and one-star hotels' companies) has resulted in some contradictory and varied practices related to the four HRM practices discussed in this study. Furthermore, this differentiation in the ownership and managerial system adopted by each research context has extended to affect the shape and the identity of hotels in both research contexts, as

discussed in the next section.

7.3.3. Research Results' Reflection of the Identity of Hotels' Sector in the Egyptian Context:

In addition to both of the staffs' application - within both of research contexts - to some of the HRM practices that discussed above in sections (7.3.1 and 7.3.2), there is another group of research result that are not classified as HRM practices adopted by the hotels' sector within the Egyptian context. Rather they are reflecting hotels' identity that affected by the two main groups of factors (social and cultural factors, and sectoral and organizational factors) with its involving sub-factors (review table 7.1).

For example, both of the national cultural factor represented in the outbreak of the two Egyptian revolutions, and the Egyptian institutional factor represented in the commitment to the Egyptian tourism law had impacted both of research contexts. This is represented in the form of dropping down the tourism activity, and a non-accommodating of an unmarried couple in the same room, respectively. Both of these factors provide an image of the identity of the hotels' sector within the Egyptian context. However, the impact of both of these factors was greater on the subsidiaries of MNCs than on the one-star hotels' companies. This resulted in the deficit of the highly qualified hospitality staff within the subsidiaries of MNCs, and decreases the financial position of the remaining staff. Also, the commitment to the Egyptian tourism law were more followed in the subsidiaries of MNCs than in the one- star hotels' companies. This represented in the former's prevention of their guests to host their visitors within their rooms, and providing meals in the Egyptian food taste surrounded by the Egyptian Nubian heritage, "Shisha", and oriental Takht and music.

Besides, being influenced by both of the outbreak of the two Egyptian revolutions, and the commitment to the Egyptian tourism law, the one-star hotels' companies are also affected by their owners' policies. This is represented in their effect on managing their owned one-star hotels and their subordinates. It is also reflected in their application to some HRM practices that vary from one-star hotel to another, which shows the distinguishing identity of each one-star hotel rather than its peers from the same type in the same context.

On the other hand, the identity of the subsidiaries of MNCs hotels' companies within the Egyptian context had affected by the factors of cross-national culture. This is represented in their commitment to the global hospitality standards, despite the differentiation of the nationality of their operating Company. This identity appeared in the staffs' uniform, way of their dealing with guests, adopting a daily system for following-up and controlling the

sequence of the work processes within the hotel, the existence of interconnectivity among hotel's departments, and the top management's considering of the staffs' rights and providing them varied training programs.

Moreover, the commitment of the subsidiaries of MNCs hotels' companies to the global hospitality standards had entailed them to commit to the hospitality principles factor that at the end is reflected in their hotels' identity. This is represented in recruiting staff who are varied in their qualifications and skills - due to the variation in the hotel's jobs and tasks -, and the commitment to a list of the general attributes that are entailed in the staff working in the hotel's industry. Also, the identity of the subsidiaries of MNCs hotels' companies in the Egyptian context had been affected by the staffs' religious principles factor. This is represented in applying the basic Jurisprudence rule "necessitates permit prohibitions" that had resulted in their acceptance to work in hotels' bars and night clubs, as it is a necessity to financially support their families and children until they can find another job with the same salary.

In total, the novelty of these results lies in providing an image about the hotels' identity in the Egyptian context that reflects the influence of the surrounding environment on these hotels and their staffs, which finally shape the image of the hotels' identity in the Egyptian context. This is not mentioned in the previous hospitality literature in the Egyptian context. The contribution of this study and its results are discussed in the following section.

7.4. Research Contributions:

This section reviews the theoretical and methodological contributions of the resulted two frameworks capturing the social identity and cultural singularities of the Egyptian staffs within varied types of hotels' companies in the Egyptian context. This includes how the resulted two frameworks satisfied the challenges and limitations of the current cultural models within the business context, as well as, their contributions to both of the social identity theory, Egyptian and Arabic business practices, organization's cultural values, and hospitality cultural values literatures.

7.4.1. The Frameworks' Theoretical Contributions:

The theoretical contributions of the resulted two frameworks are summarized in the following:

- *Adopting the social psychology discipline as a new lens to reflect the dynamics and specificity of the culture that has been ignored by other disciplines:*

The cross-cultural psychology and the cultural psychology disciplines are from the most applied

disciplines to capture culture concept. However, these disciplines had been lacking by many critiques. For example, as mentioned earlier in section 2.2.1.5, the cross-cultural psychology discipline did not provide any in-depth image or tiny details about the culture in each country separately (Chiu, & Hong, 2006). This is due to the fact that they provide a general picture of similarities and differences in cultural parameters among participants from different and multiple cultural backgrounds (Matsumoto & Juang, 2013). Also, adopting that line of thinking in the business context has resulted in ignoring the special nature and culture of the context. This appeared in the work of Hofstede, (1980), who has classified the whole Arabic countries as one context, without considering their specific cultural entity (Sidani & Gardner, 2000) or their variation in history, social norms, institutional system, and religious doctrines (Smith et al., 2007). Thus, this has resulted in ignoring the special culture of the Egyptian context and its effect on its public.

Moreover, adopters of the cross-cultural psychology discipline had adopted the reflexive view toward culture concept (Wyer, 2014). It considers cultural values as fixed constructs lasting for a long time (Barkema & Vermeulen, 1997; Hofstede, 2006) which verified its falsely as a representative of national cultures (Caprar, 2011). All of these critiques against the cross-cultural psychology discipline make its adopters and their cultural models such as Hofstede, (1980, 1991, 2001 and 2010); Hall, (1976); Schwartz, (2006, 2008); and Leung, et.al, (2004) unable to capture culture' specificity of the Egyptian context.

On the other hand, the cultural psychology discipline that is critiqued by its non-concern with the alteration occurring from one generation to another (Krumov & Larsen, 2013), as well as the prospect changing in the economic and political situation in the context. Therefore, this makes adopting that line of thinking unable to capture the dynamic culture of the Egyptian context. This is due to its neglecting the role of the interaction between the Egyptian people and their surrounding context that produced from cultural changes from one generation to another. Also, it ignores the political situation that occurred in the Egyptian context represented in the outbreak of the two Egyptian revolutions, which affect the culture of its public. Thus, all of these justifications had discouraged the researcher to adopt the cultural psychology discipline in the current study, and justify her search about another discipline to capture culture concept.

This research has adopted the social psychology discipline to capture culture concept within the business context, rather than depend on either cultural psychology or cross-cultural psychology disciplines that has its critiques, as mentioned above. The social psychology discipline shows culture as a continued interaction process between individuals and their

surrounding society that reflects the impact of social life on individual's mental thinking. This appeared through their behavioural emotional reactions and responses in the context that transmitted as cultural knowledge, ideas, and practices from one generation to another.

However, as the individual's surrounding environment changes economically, technologically, and politically from time to another, so, these ideas and practices also change, modify, and replace by new or different ideas and practices that are convergent with these contextual changes (Chiu, & Hong, 2006). Thus, conducting this research through fixing the lens of social psychology discipline had enabled the researcher to capture the dynamic state of the culture concept within the business context that unlikely, ignored in the above-mentioned disciplines. That dynamicity has been reflected in this research through the impact of the interaction between different factors surrounded the Egyptian staffs in shaping their behaviours in different types of hotels in the Egyptian context.

- *Adopting the social identity theory (SIT) as a new lens to capture shared culture in the business context, rather than depending on the traditional cultural models adopted in the international business context:*

Conducting the current research by fixing the lens of social psychology discipline had enabled the researcher to envision culture through the individual's reflections of the shared meanings in their society, and the common generalizations of others about the shared culture among society's individuals. Rather, it replaced envisioning the culture as existed values in the individual's mind. In other words, adopting the social psychology discipline enabled the researcher to capture the collective shared culture among the Egyptian staffs in the hotels' society in the Egyptian context. This adoption has replaced capturing the culture of some of the Egyptian staffs within these hotels as a representative of the shared culture within hotels' society in the Egyptian context. This had been achieved in this research by showing only the common features not all of the features raised by the interviewed Egyptian hotels' staffs and considering these common features as a representative to the shared culture within hotels' society in the Egyptian context.

According to social psychologist researchers, Hogg et.al, (1995), the shared culture among individuals within society refers to the social identity theory (SIT) that is an emerged theory from the social psychology discipline formalized by Tajfel, (1978) and Tajfel and Turner (1979). Tajfel and Turner (1979) had clarified that people's giving up their own distinguishing individual qualities for the sake of prominence of only their own group

qualities. This motivates group members to perceptually enhance the similarities within the group to distinguish their own group from the other groups. This has actually occurred in this research through its results that have shown similar qualities, culture, behaviour, and shared identity among Egyptian staffs within different types of hotels, which has distinguished the staff in subsidiaries of MNCs hotels' companies than their peers in the one-star hotels' companies.

Moreover, as SIT is distinguished by its ability to explain the impact of the socio-culture in regulating and framing individuals' behaviours, and shaping the group members' behaviours (Reicher et al., 2010). Thus, this had enabled the researcher to capture hotels' staffs' behaviours. She identified their shared socio-culture that is characterized by dynamicity - according to social psychology discipline -, since their shared socio-culture frames their behaviours and attributes them specific image in the eyes of their surrounding society (public, investors, and guests). All of these reasons justify the researcher's adoption of the social identity theory to capture the common collective culture among Egyptian hotels' staffs within different types of hotels' organizations in the Egyptian context. Therefore, this adoption is considered as new lens for capturing culture within business context, rather than depending on the traditional cultural models adopted by pioneer researchers such as, Hofstede, (1980); Hall, (1976); Schwartz, (2006, and 2008); and Leung, et.al., (2004) social axioms.

- *Adding new HRM practices to the culture literature in the Arabic business context, especially the Egyptian one:*

By reviewing both of the sections (7.3.1) and table (7.4), it appeared that some HRM practices resulting within this research had been indicated previously by the culture literature in Arabic and the Egyptian business. However, it also, appeared that some of these resulted HRM practices were not mentioned by the culture literature either within the Arabic or Egyptian business context, or contradicted with some cultural practices adopted by the Arabic business context (look to the second column in table 7.4). Therefore, they are considered by the researcher as additions to these literatures. These additions had involved contributions to varied HRM practices within different types of hotels' organizations in the Egyptian, such as the conflict resolution and communication styles among staff within the business context. Thus, they contribute to clarifying the specificity of the Egyptian business context, as some of its practices have differed than those cultural practices adopted by the Arabic business context (look to the intersection of the third row

with the second column in table 7.4). Also, they add new contributions to cultural practices field within the Arabian and Egyptian business context.

- *Adding new practices to the to the organization's cultural values, and hospitality cultural values literature, especially hotels' sector within the Egyptian context:*

By reviewing both of the section (7.3.1) and table (7.4), it appeared that some of HRM practices resulted within this research had been supported previously either, by the organization's cultural values, or by the hospitality cultural values literatures. While, there are other results had not mentioned or contradicted with the literature related to the managerial system in the Arabian business (look to the third column in table 7.4) that is considered by the researcher as additions to these literatures. Specifically, these HRM practices have provided an addition to the adopted communication styles among staffs, and between staffs and their guests within different types of hotels' organizations in the Egyptian context. Finally, they are contributed to discovering the specificity of the hotels' sector than other business sectors in the Egyptian context. Also, they are contributed to discovering the specificity of every type of hotel's company compared with their peers in the same context.

7.4.2. The Frameworks' Methodological Contributions:

The methodological contributions of the resulted two frameworks are summarized in the following:

- *Adopting integrated multiple lenses to capture culture concept in a predictive manner:*

According to Caprar et al., (2015), there is no ideal method to provide information about the meaning that individuals ascribe to their latent and revealed cultures and reasons behind invoking specific cultures in specific circumstances. Rather, they see that integrating multiple lenses in larger research design as the ideal method to provide that type of information. They also suggest looking to culture concept in a predictive manner that predicts culture, rather than something else by depending on culture, which is not covered effectively in the previous research. Therefore, this research had responded to these gaps by fixing multiple lenses that are represented in understanding the multiple factors that shape the Egyptian staffs' behaviour in their workplace (varied hotels' organizations) and consequently framing their latent and revealed culture in their workplace. This occurred in this research by looking to staffs' culture as a concept that formed as a result of the interacting a group of institutional and cultural factors surrounding them and shapes their behaviour in different types of hotels' organizations in the Egyptian context.

- *Adopting interpretive perspectives and qualitative approaches, especially, the interpretivist case study approach as a new method to capture context's culture:*

According to Caprar et al., (2015) and Schaffer and Riordan, (2003) the common methodological thinking in cross-cultural research in the business field is represented in the overreliance on the quantitative methods such as a self-report survey that is based on the positivist approaches through rating preferences by Likert-type scales. However, that approach has been lacking by many limitations. One of these limitations had been represented in the Western bias of developing and constructing questionnaire items, such as Hofstede's questionnaire (Ailon, 2008). Also, the over simplicity in studying culture by adopting positivism perspectives is another limitation of adopting that perspective, even though the studied phenomenon is highly characterized by complexity, diversity, kaleidoscopically, holographical and context related (see, e.g. Brewis & Jack 2009; Smircich & Cala 1987; McSweeney 2002). Moreover, some researchers had observed that these scales measure marginal preferences rather than cultural values (Caprar et al., 2015).

Due to all of the above-mentioned limitation, this research had responded to these limitations and contributed to the cultural research field by looking to the culture concept from interpretive perspectives, rather than restricting it only in the positivist perspectives. In other words, the current research had succeeded in understanding the culture concept in detail and more deeply by capturing respondents' subjective opinions that provided a specific type of data that is not obtained by the positivist method. This contribution is considered as a response to Birkinshaw et al., (2011) who had mentioned to the important role of the qualitative approaches in describing culture in more detail. These approaches have been clarified by van Manen, (1990) as a perfect method for knowing about peoples' lived experiences. Also, it is considered as a response to the debate raised by Gould and Grein, (2009); Leung, et.al, (2011) to study culture concept from interpretive perspectives, rather than restricting it only in the positivist perspectives.

More specifically, the current research has adopted the interpretive case study that succeeded in capturing the ecological environment with all of its real-life conditions that are represented in all possible cultural and institutional factors surrounding the Egyptian staffs within different types of hotels' organizations in the Egyptian context. According to Cicourel, (1982) the adoption of the interpretive case study is very important for applying and understanding SIT. This is due to the ability of the interpretive case study to shed light on the social structure of the context (Levitt & List, 2007), represented in its culture and historical background (Darke et al., 1998).

These backgrounds are used by individuals to refer and identify themselves, and to perceive others through their ongoing social interaction with them (Doolin, 1996). Similarly, the adoption of the interpretive approach within this research has succeeded in shedding the light on how the Egyptian staffs had created their special reality within different types of hotels' organization within the Egyptian context. This is represented in how they constitute their behaviours, intentions, and meanings through their social interaction process, which is occurred through holding interviews with research' respondents.

Moreover, the adoption of the interpretive case study is considered as a response to satisfy the lack raised by Larsson and Hyllengren, (2013) toward the positivism approach that is represented in assessing the phenomena only in a single item, without providing in-depth understanding and reflection of the personal and situational factors, while according to (Ye, Ollington and Salas, 2016) these factors are important to reflect situation's reality. However, according to Darke, et.al, (1998), the lack of positivism approach can be treated by adopting the interpretive case study to reflect the ecological validity that is concerned with real-life circumstances and issues.

In sum, this research had responded to Ye's et al., (2016) advice to interpretively examine the theoretical concepts provided by the positivism approach, to form detailed information about the situation and beliefs of the group's members. Also, it had responded to their advice by selecting the case study approach for studying (SIT) within real work settings.

7.4.3. The Frameworks' Practical Contributions:

The practical contributions of the resulted two frameworks are summarized in the following:

- *Contributions to the current and prospected investors in hotels sector within the Egyptian context:*

The results attained through the current study are very beneficial to any foreigner, Arabian, or Egyptian investor interested to invest in the hotels sector within the Egyptian context. This because this study had captured the main cultural singularities identifying the Egyptian staffs working within different types of hotels' organizations in the Egyptian context. This can be considered as guidelines for those investors regarding the nature of the Egyptian hospitality staff's character in their communication with each other and with their guests, their style in making decisions, and their method in solving conflicts that emerge in the work context.

Moreover, the current study has contributed in providing an image to the investors regarding the Egyptian institutional rules related to hotels' sector stated by the Egyptian Ministry of Tourism, as well as, the impact of the recent political issues represented in the two Egyptian

revolutions (25th of Jan, 2011, and 30th of Jun 2014) on the hotels' sector. This can be used as guidelines to the investors who are interesting in establishing their hotels' organization within the Egyptian context, and as guidelines to them regarding how to manage these hotels, and how to behave and deal with their subordinates in the tough times of the crisis, such as those passed by the current hotels' organizations in the period of the two Egyptian revolutions.

- *Contributions to the current and prospected guests over the world:*

The current study is very beneficial to varied guests over the world who are interested in visiting Egypt and accommodating within its hotels. This due to that it had contributed in providing them an image about the way of dealing and communicating of the Egyptian staffs with their guests, as well as, their method in solving any problem occurring between them and hotel's staffs within different types of hotels within different regions in the Egyptian context. This can be used as guidelines to varied guests over the world to select the appropriate type of hotel fitting with their needs. However, the guests should be aware regarding the impact of the national cultural factor (outbreak of the two Egyptian revolutions) on the Egyptian staffs' way of dealing and communicating with them, and on their way in solving any problem related to them. This due to that this political factor is temporary issue, so while it disappears, so, its impacts will also disappear.

- *Contributions to various departments in the hotel:*

The results attained through the current study are very beneficial to different hotel's departments, such as HRM department, training and development department. This because it can notify them the common practices and behaviours in the work context that need improvement or elimination, as they can negatively affect hotel's image in the eyes of its public and guests. This is occurred through its shedding the light on varied behaviours adopted by the Egyptian staffs in their communication with each other and with their guests, their style in making decisions and solving their daily conflicts.

- *Contributions to sociologists, anthropologists and international researchers:*

The current study is useful to sociologists, anthropologists and international researchers who are interested in knowing in-depth picture about the Egyptian context, and the Egyptian socialization background of its citizens that they can use as guidelines for dealing with that context. However, they should be aware of the continuous changes through the time regarding the political, economic, and technological situations within the Egyptian context that consequentially, will produce some changes on that in-depth picture provided by the current research.

7.5. Study Limitations and Future Research Recommendations:

Similar to most studies, current research has several limitations. First, the research has depended on the interpretive approach to adopt the social identity theory (SIT) as a new lens to capture the cultural singularities of staff within their workplace. However, this approach had been critiqued by its lack of generalization to larger contexts. According to Lincoln and Guba, (1985), it is capable and suitable for applying only to a similar context. This had been justified by the concern of the interpretive approach by the accuracy of the description of the situation occurred within the context, rather than the generalization and repetition of the resulted variables to larger populations (Lin, 1998).

This limitation has been treated within this research by adopting multiple case study design that involve more than one context (four contexts: the subsidiaries of the five-star hotels in Cairo, the subsidiaries of the five-star hotels in Luxor, one-star hotels in Cairo, and one-star hotels in Luxor), with classifying the similar cases in the same group. However, this does mean that the results obtained from each context can be generalized. This is because the obtained results in this research is aimed to reflect the literal replications within the hotels' cases in the same group, and theoretical replications across the compared groups of hotels' cases. In other words, the current research has concerned with the theoretical replications represented in improving the cultural research field and its practices in the Arabic business, especially the Egyptian ones, rather than concerning with generalizing the obtained results of the current study.

However, this limitation has opened the door for future research that adopts the positivist approach to quantitatively capture the cultural singularities of the Egyptian staffs within hotels sector. So, these further studies can depend on the qualitatively obtained results within the current study as guidelines referring to the necessary cultural singularities that should be involved in their constructed survey.

Second, the research had been held in the period after the outbreak of the second Egyptian revolution 30th of June 2013. So, the impact of that political factor has affected the hotels' industry within the Egyptian context and the behaviour of their staffs, as it appeared in the research results. Therefore, repeating the current research after stabilizing the political situation in Egypt can produce some different results to some extent, which can be considered another future research.

Overall, despite the above-mentioned limitations, the current research could be considered as a groundwork that many future pieces of research can emerge from holding some

adjustments in sectoral and organizational factor to reflect the nature of the furthers sectors, rather than restricting it only to hotels' sector within the Egyptian context. This can result in many future pieces of research that aim to identify the cultural singularities of staffs within different industries, and sectors within the Egyptian context.

7.6. Conclusion:

This study could form a new groundwork from which future research can adopt to study culture in business context via a) importing social identity theory (SIT) from social psychology discipline rather than adopting traditional cultural models; b) adopting the interpretative methods rather than traditional positivism one to capture context's culture, and c) considering the material and ecological environments surrounding the business context and its influencing on business' staffs.

It is also a call for the researchers who are interested in having more information about the culture of the Arabic business contexts to stop looking to all Arabic business contexts as one context, as there are some differences among them. This is clarified through this research that does not only shed light on some differences in cultures between the Arabian and Egyptian business contexts. However, it sheds light on some differences in cultures within the Egyptian business contexts per se, due to differences in the type of organizations within the same sector.

Finally, this study is a summary to investors who are interested in investing in the Egyptian tourism, especially the hotels' sector. It notifies them the singularities that characterise the Egyptian hotels' staffs, in general, and the specific singularities that differ among them according to the difference in the type of the hotel's organization they belong to. These singularities might be used as guidelines that help investors to understand their appointed Egyptian staffs.

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Appendix I: Ethical Approval of University of Portsmouth

17 July 2017

Samah Radwan PhD Student,
OSHRM Portsmouth Business
School

Dear Samah

Study Title:	Identifying Cultural Singularities of Egyptian Staff as a Social Identity and their Impact on Cultural Practises in Egyptian Hospitality Organizations: A Case of Crossvergence
Ethics Committee reference:	E455

Thank you for submitting your documents for ethical review. The Ethics Committee was content to grant a favourable ethical opinion of the above research on the basis described in the application form, protocol and supporting documentation, revised in the light of any conditions set, subject to the general conditions set out in the attached document, and with the following stipulation:

The favourable opinion of the EC does not grant permission or approval to undertake the research. Management permission or approval must be obtained from any host organisation, including University of Portsmouth, prior to the start of the study.

Summary of any ethical considerations:

-

Documents reviewed

The documents reviewed by Federica Alberti [LCM] + PBS Ethics Committee

<i>Document</i>	<i>Version</i>	<i>Date</i>
Ethics application form	V1	16 May 17
Interview questions	V1	16 May 17
Participant Information Sheet	V1	16 May 17
Consent form	V1	16 May 17
Data Management Plan	V1	16 May 17
Memorandum – Major Review	V1	16 May 17
Form UPR14MR	V1	16 May 17
Risk Assessment - Overseas Travel	V1	16 May 17
Ethics application form	V2	12 June 17
Interview questions	V2	12 June 17
Participant Information Sheet	V2	12 June 17
Consent form	V2	12 June 17
Data Management Plan	V2	12 June 17
Memorandum – Major Review	V2	12 June 17
Form UPR14MR	V2	12 June 17
Risk Assessment - Overseas Travel	V2	12 June 17
Ethics application form	V3	12 July 17
Interview questions	V3	12 July 17
Participant Information Sheet	V3	12 July 17
Consent form	V3	12 July 17
Data Management Plan	V3	12 July 17
Memorandum – Major Review	V3	12 July 17
Form UPR14MR	V3	12 July 17
Risk Assessment - Overseas Travel	V3	12 July 17

Statement of compliance

The Committee is constituted in accordance with the Governance Arrangements set out by the University of Portsmouth.

After ethical review

Reporting and other requirements

The attached document acts as a reminder that research should be conducted with integrity and gives detailed guidance on reporting requirements for studies with a favourable opinion, including:

- Notifying substantial amendments
- Notification of serious breaches of the protocol

- Progress reports
- Notifying the end of the study

Feedback

You are invited to give your view of the service that you have received from the Faculty Ethics Committee. If you wish to make your views known please contact the administrator, Christopher Martin.

Please quote this number on all correspondence: E455

Yours sincerely and wishing you every success in your research



Chair

Email:

Enclosures: *"After ethical review – guidance for researchers"*

Copy to:

Dr Vijay Pereira

Appendix II: Cover Letter



Managers' SemiStructured Interview

Business School
Organization Studies and
Human Resource Management
Richmond Building
Portland Street
Portsmouth
PO1 3ED+44 (0)23 9284 4094
Pbs.enquiries@port.ac.uk

Study Title: Identifying cultural singularities of Egyptians staff as a social identity and its impact on cultural practises in Egyptian hospitality organizations: a case of crossvergence?

REC Ref No:

Name of researcher: Samah Radwan

Supervision team: Dr. Vijay Pereira & Dr. Peter Scott

Dear Mr/Miss/Mrs:

This interview is part of a larger study which is concerned with identifying cultural singularities of Egyptians staff in Egyptian hospitality organizations. The main aim of this study is to identify the main cultural singularities of Egyptians managers employed by the Egyptian hospitality organizations in the workplace, and the impact of some cultural practices, such as their adopted communication styles, ways of making decisions, and method of conflict resolution. Also, in this interview, there will be questions about the different identities (cultural, ethnic, religious, organizational, and role identities) to which managers belong are belonging to, and, consequentially, their combination or converging with all of these personal identities.

Your opinions and attitudes are very much needed to complete and achieve the main aim of this study. Therefore, we seek your collaboration by inviting to you to participate in an interview which will take between 1 and 1.30 hours. Thus, please feel free and never be shy or hesitant to stop me or to ask any question. All answers will remain confidential and will be used only for scientific research purposes. Results will be reported only in aggregate, without reference to a specific person or hotel.

Appendix III: Participant Information Sheet

Participants' Information
Sheet



Business School
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Study Title: Identifying cultural singularities of Egyptian staff as a social identity and their impact on cultural practises in Egyptian hospitality organizations: a case of crossvergence

Name of researcher: Samah Radwan

Supervision team: Dr. Vijay Pereira & Dr. Peter Scott

Invitation:

I would like to invite you to take part in my research study. Before you decide, I would like you to understand why the research is being done and what it would involve for you. Talk to others about the study if you wish. Ask me if there is anything that is unclear

This study is focused on identifying the cultural singularities of Egyptian staff in Egyptian hotels organizations, and its reflection in their interactions within the situation. That reflection appears through some cultural practices, adopted in this research, such as their adopted communication styles, participation in decision making and method of conflict resolution.

The importance of this research stems from shedding light on the Egyptian staff's socialized rationalities that result in behaviours and actions affecting and colouring the situation and which portray hotel's image in the eyes of its internal and external customers (staff, guests, suppliers...etc.). Therefore, this can be more useful for current and prospective foreign organizations and investors who either have invested already or intend to invest in the Egyptian hospitality sector.

What is the purpose of the study?

The primary purpose of this research is educational since it is a required part to satisfy my PhD thesis and, consequently, to receive the award. Therefore, I am interested in understanding the factors that form your personality which might be expected to affect your behaviours and actions regarding the adopted communication styles, participation in decision making, and method of conflict resolution. Also, at the end, this is expected to reflect the impact of cultural singularities typifying Egyptian hospitality staff in framing companies' images both internally and externally.

Why have I been invited?

This research concerns Egyptian staff (managers, and employees) in Egyptian hospitality organization (MNCs or local hotels) and you have been identified as one of the targeted respondents to this research. The preliminary required number of respondents to this study is 32 staff distributed between 16 managers and 16 employees in both MNCs and local hotels located in the Egyptian cities of Cairo and Luxor.

Do I have to take part?

No, participation in this study is not obligatory. It is for you to decide whether to participate in this study or to ignore it. I will describe the study through this current information sheet. Thereafter, if you agree to take part, I will ask you to sign a consent form.

What will happen if I take part?

This interview will last between 1 - 1.30 hours. It will involve questions related to: **a)** different identities (cultural, ethnic, religious, organizational, and role identities) that participants belong to; **b)** common cultural practices in the hotel represented in adopted communication styles, participation in decision making, and method of conflict resolution; and **c)** the reflection of the combination or converging among all of these personal identities on the cultural practices adopted in the hotel. Your answers, given during the interview, will be recorded either by audiotape or in the form of taking notes, according to your wishes and preferences.

What are the possible disadvantages and risks of taking part?

As a participant, you may find that the time of holding the interview is inconvenient for you. Therefore, please let me know the most suitable time for you to be interviewed and, I will make the necessary arrangements. Furthermore, either during or after the interview, you may find yourself either unhappy or dissatisfied with your answers. Please do not worry since, if you wish, I will delete them immediately. Whatever, the method of recording that interview session will be according to your wishes. There is no intention of identifying you through your statements or opinions.

Therefore, I confirm you that I will not judge your answers and opinions. There are no right or wrong answers.

What are the possible benefits of taking part?

Participation in this study will provide a better recognition of the cultural singularities of Egyptian staffs in Egyptian hotel organizations and by reflecting on their interactions within the situation. This will be more useful, and will be taken in consideration when the current and prospected foreign organizations and investors - who had already invested or intend to invest in Egyptian hospitality sector - deal with Egyptian hospitality staffs.

Will my taking part in the study be kept confidential?

First of all, this study does not intend to identify any respondent through their provided data. This study does not include any interview questions requiring you to disclose your name or address or the name of your workplace (name of hotel). Data will be anonymised before it is stored. In summary, this study confirms protection of your data and the anonymity of your personal data. There is an outside chance that the anonymized data may be accessed, also, by authorised people, such as my supervision team and/or examiners, to

check that the study is being carried out correctly. However, all will have a duty of confidentiality to you as a research participant and we will do our best to meet this duty and to ensure anonymity of your data. Thereafter, the anonymous data may be presented in academic journals and books and at academic conferences.

All the collected data collected in the form of either digital recordings or interview notes will be stored on the researcher's own University network drive as protected by the University. However, interview notes will be scanned first and, then, will be transferred onto a PDF file that can be stored later on the researcher's own University drive. Moreover, it is planned that these data will be retained by the University for 10 years beginning from either the completion date of this study or the publication date of any findings dependent on data from this study, whichever is the later one.

What will happen if I do not want to carry on with the study?

As a study participant, you have the right, if you wish, to withdraw at any point during the interview without giving any justification. If your withdrawal occurs after some data has been collected, you will be asked if you are agreeable to the collected data being retained for the study or if you prefer to have the data destroyed. Also, after the interview has been held, you still have the right to withdraw your data at any time, before the data analysis process begins, which will be on the 20th September 2017. Once the interview data have been analysed it will be impossible to withdraw your personal data and your contribution to the study.

What if there is a problem?

If you have a concern or complaint about any aspect of this study, you should raise these with the researcher (Samah.radwan@port.ac.uk) beforehand. Furthermore, you can contact the supervisory team (vijay.pereira@port.ac.uk, peter.j.scott@port.ac.uk) with the details of your complaint. All of us will do our best to answer your questions. However, if you are still unhappy and dissatisfied and wish to complain formally, you can speak to the Head of Department (Mr Gary Rees, Head of Organisation Studies and HRM Subject Group, Portsmouth Business School, University of Portsmouth, gary.rees@port.ac.uk).

What will happen to the results of the research study?

The anonymised results of this study will be published through academic journals and at academic conferences relevant to the field of the study. Also, as a participant to this study, you have the right to know all the results once the study has been completed.

Who is organising and funding the research?

This research is educationally sponsored by Portsmouth University and is funded by the Egyptian Government. Neither the researcher nor her educational or financial sponsors are likely to obtain any financial gains from conducting this study. In addition, neither the researcher nor her educational or financial sponsors have the right either to interfere with the reported results or to influence participating individuals or organisations in any way.

Who has reviewed the study?

According to the policies of doing research in University of Portsmouth, any research, which deals with human participants, is considered by an independent group of people, called a Research Ethics Committee, in order to protect your interests. Therefore, the Business School Research Ethics Committee has reviewed and given favourable ethical approval to

this study by.

Great thanks

Thank you very much for taking the time to read the information sheet regardless of your decision whether or not to participate. If you decide to participate, your help is very much appreciated. In this case, please take a look at the accompanying consent form that you will be required to sign. Thereafter, you will be given a copy of both the information sheet and the signed consent form for your retention.

Appendix IV: Consent Form



Consent Form

Business School
Organization Studies and
Human Resource Management
Richmond Building
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PO1 3DE
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Pbs.enquiries@port.ac.uk

Study Title: Identifying cultural singularities of Egyptian staff as a social identity and their impact on cultural practises in Egyptian hospitality organizations: a case of crossvergence

Name of researcher: Samah Radwan

1. I confirm that I have read and understood the information sheet dated (to be interested) (version.....) for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.
2. I understand that my participation is voluntary and that I am free to withdraw my data without having to give any reason at any time before starting of the data analysis process on 20th September 2017).
3. I understand that data collected during this study, *could* be requested and looked at by regulatory authorities. I give my permission for any authority, with a legal right of access, to view data which may identify me. Any promises of confidentiality, provided by the researcher, will be respected.
4. I understand that the results of this study may be published and / or presented at meetings or academic conferences. I give my permission for my anonymous data, which does not identify me, to be disseminated in this way.
5. I consent for my interview to be audio / video recorded. The recording will be transcribed and analysed for the purposes of the research. Any promises of safe storage of recordings or transcripts, provided by the researcher, will be respected

Appendix V: Case (A) The Five-Star Hotel in Cairo

1. Introduction

This chapter discusses the results obtained from analysing the five-star hotel's case (A) assessed by the researcher in Cairo. The discussion begins by presenting the key influential cultural and institutional factors affecting the management and behaviours of staffs in the hotel's case which does not only affect the whole hotel, but also, its guests. The discussion is followed by an in-depth investigation of the impact of the key influential cultural and institutional factors on the key HRM practices adopted in the hotel's case. The latter is represented in the communication, decision-making, and conflict resolution styles, which results from the interaction among the key influential cultural and institutional factors affecting the management and behaviours of staffs. The investigated HRM practices in the hotel's case is beneficial to show the common social identity of the hotel, as well as, the cultural singularities characterizing its Egyptian staffs.

2. Hotel Background

Hotel (A) is a five-star hotel in Cairo that is registered and under supervision of Egyptian Tourism Ministry. It has been owned by a Saudi company since its establishment. The hotel had been managed by an American company, from its establishment till the beginning of Egyptian revolution in 2011, except in the period of August 2002 to August 2003, as the hotel has been managed by the owner Saudi company. At the beginning of Egyptian revolution in 2011, the American company had evacuated all its foreign staffs from Egypt, due to the political situation at that time. The Saudi owner company had managed the hotel again till 2018, and recruited an Egyptian manager to be the hotel's General Manager. In 2018, the Saudi company gave up managing the hotel and signed up a management contract with another American company that had recruited a French manager instead of the Egyptian one who was employed by the Saudi company. The multi-fluctuations and changes in managing the hotel's company shows the superiority of the foreign management to the Arabic one in managing the hotel, providing higher salary to the staffs, and attaining higher occupancy rate for the hotel's rooms, as identified by some of the hotel's staffs. The hotel's training manager has justified the superiority of the previous foreign American management in attaining higher occupancy rate for hotel's rooms by his saying: ***"The previous foreign management followed a specific Mother Company that depended on its brand name to market our hotel, as one of its subsidiaries all over the world. Therefore,***

the Mother Company had succeeded in forming many tourist groups and sending them to the hotel. Consequently, it succeeded in increasing the occupancy rate for the hotel's rooms, as well as, providing higher salary to the staffs "

Most of the hotel's staffs are Egyptians, and few of them have dual nationality. The whole number of the staff member before the outbreak of the Egyptian revolution was 1400 which decreased to 700 one after the revolution which resulted in a drop down of the tourism activity, who were distributed among 13 departments in the hotel. These departments are public relations department, rooms division department, front office department, housekeeping and maintenance department, laundry department, business center, communication center, fitness center, food and beverage department, kitchen department, sales and marketing department, finance department, security department, and human resource department (HR). The hotel is located on the Nile in the center of modern Cairo. It is near to Cairo International Airport. It involves 715 rooms and suites which are overlook on the Nile and are elegantly furnished with all modern amenities, such as minibar, coloured satellite TV and radio, telephone in the bathroom, hairdryer and weighing scale, high speed wireless internet access, and air-condition. Also, the hotel hosts a broad array of varied international kitchens and restaurants, such as the revolving French, Indian, Japanese, and Italian restaurants, in addition to another restaurant that provides seafood cuisine. In addition, the hotel provides the service of cruising through the Nile. Furthermore, the hotel includes a large ballroom that hosts a large number of guests, provides conference and banquet facilities, and offers recreational facilities that involve health club, spa and health center, and swimming pool.

3. Key Influential Institutional and Cultural Factors

Through analysing participants' opinions in hotel (A), it is clear that there are a number of factors affecting the behaviour of the Egyptian staff in the hotel which affects hotels' industry in general, and, the communication, decision-making, and conflict resolution styles adopted in the current hotel's case, in particular. These factors include national, sectoral and organizational factors, Egyptian cultural traditions, ethnic cultural traditions, and religious principles. A detailed analysis of those factors and their effect on the behaviour of the Egyptian staff in the hotel are discussed as follows:

3.1. National Factors

It is represented in the two Egyptian revolutions (25th of January 2011, and 30th of June 2013). Both revolutions have affected the whole identity of the hotel that resulted in

dropping down tourism activity, loss of prestigious status and decrease in the financial position of the hospitality staffs, and the shortage in the available qualified hospitality staff.

All of these effects have been discussed in detail as follows:

- 1- Dropping down the tourism activity: This is represented in the shape of reduction in the number of tourists visiting Egypt that resulted in decreasing the occupancy rate of the hotel's rooms after outbreak of the Egyptian revolution.
- 2- Decrease in the financial status of the hotel's staffs after the outbreak of Egyptian revolution. This has been justified by the decrease in the total sum of money obtained from sales tax that represent ratio of 12% from any receipt paid by every guest hosted by the hotel. That sum is collected by the hotel to be paid to its staffs, in addition to their monthly salary to improve their monthly financial return. However, due to the decrease in the number of the hotel's guests, the total amount of the ratio of 12% that was deducted from guests' invoices had been reduced, and consequently, the hotel's staffs' monthly financial return had been reduced too.
- 3- Loss of the prestigious status that were characterizes the hotels' staffs before the outbreak of Egyptian revolution.
- 4- Deficit in the highly qualified staffs: This is represented in leaving most of the highly qualified staffs that were working in that hotel, and going to other hotels outside or inside Egypt, as these hotels paying high salaries to their staffs, due to their ability to manage and market their hotels efficiently.

3.2. Religious Principles

It is represented in Christian staffs' stressing on the principle of repentance and recognition, while, Muslims staffs' stress was on the good morals and ethics such as, honesty, Justice, love and forgiveness. Also, they had reflected one of the basic Jurisprudence rules, which states that "necessitates permit prohibitions". All of these principles have been discussed as follows:

- 1- The principle of repentance and recognition: This is represented in one's recognition, in front of the Father Priest, of his mistakes and sins, in order to give him advices how to get rid of them.
- 2- Honesty: This involves rejecting to exploit one's authority to take bribery from the public in order to perform his tasks.
- 3- Justice in dealing with people, regardless of their religion, whether they are Muslim

or non-Muslims.

- 4- Love and forgiveness: This involve loving all people, despite of their religious affiliations, spread love among them that help them forgive each other, forget others' abuse, and rejecting to return their abuse by another abuse.
- 5- Necessitates permit prohibitions: This is represented by Muslim staffs who accept to work in hotel's bars and provide wine for the guests, regardless of the prohibition of the Islamic law. They justify providing wine to guests that it is one of the job's requirements. However, other Muslim staffs refuse to work in these jobs, and see it's contradictory to their religious identity.

3.3. Egyptian Cultural Traditions

It is represented in the characteristics that can distinguish the behaviour of the Egyptians either in their social or work life which are extended to their work in the hotel. These characteristics are represented in mediation in solving conflicts, preferring cordial solutions, pious public, lovely people, boasting with their Pharaonic ancestors' civilization, negative thinking and purity of the heart and forgiveness to manage the occurred conflict. Some of these characteristics had been reflected in the Egyptians' hotel's staffs' behaviours, as it appeared later under section (4.1 and 4.3). All of these characteristics are discussed below as follows:

- 1- Mediation in solving conflicts: This is represented in mediating wise people who are known by reconciling between the conflicting parties through holding friendly sessions including all parties. In the work context, this is shown in preferring cordial solutions to solve problems through the mediation of the superior or leader, either in the work life or social life, according to the relativity of the conflict.
- 2- Purity of heart (white heart) and forgiveness: This is represented in impulsiveness and recklessness of the Egyptian when he is angry. Then he forgives and forgets the issue forever, and does none of the threats that he has declared at the time of fighting. Forgiveness occurs after the interference of another person to calm the situation between the two conflicting parties.
- 3- Piousness: The Egyptian is religious by nature, even when he does the wrong, he thinks of how God is looking at him now, and after doing wrong, he suffers from his conscience's rebuke.

- 4- The Egyptian boasting of his Pharaonic ancestors' achievements, and their civilization.
- 5- Negativity Thinking: This is represented in expressing feelings of frustration to others that originate from obtaining lower salaries which can not make up for the expensive standard of living. Furthermore, negativity is represented in one's throwing his responsibility on the others' shoulders, and making others feel the difficulty of achieving their attempts of reform and creativity.
- 6- Lovely people: This is represented in their generosity, hospitality, loving peace, and kindness which are revealed in common situations.

Moreover, Egyptian cultural traditions had extended to frame a specific image about the hotels' sector and the staffs working in that career. This image is represented in being disrespect, impolite, and career of richness. It is also seen as being non-prestigious, easy, and social irresponsible career toward society, which is discussed below as follows:

- 1- Career of richness: This is represented in the public's image that all staffs working in hotel's field earn high salaries in American dollars not in Egyptian pound. This is reflected in the food and beverage's staff's words: "**People who are working in tourism are financially comfortable**" "السياحة جيوب مرتاحة".
- 2- Moral decay: This is represented in the public image that all staffs working in hotel's field are morally decadent.
- 3- Easy career: This is represented in the public image that working in hotel's field is a simple and an easy task. However, it is neither simple, nor hard task.
- 4- Non-prestigious career: That image is formulated by the low-class guests who see the steward or waiters who are providing foods to guests, or barman who gives wine to the drunken people as servants. However, this career was seen as prestigious one in the past.
- 5- Welfare and lack of sense of social responsibility: This is represented in characterizing hotel's environment as one of full welfare to the degree that guest can spend a lot of thousands of money in a short time, whereas, there are a lot of people outside the hotel dying from hunger. That challenge has been overcome by staffs' perception that this is the nature of hotels' industry, and non-concerning with how guests spend their money in the hotel.

3.4. Sub-national (Ethnic) Culture

The Cairo region involves citizens from varied districts and regions of Egypt that range between the popular districts and prestigious ones in Cairo, rural areas and Upper Egypt. This variation in the districts has resulted in the variation in the ethnic culture characterizing people in every district, and consequently, the difficulty of finding a specific ethnic cultural tradition distinguishing Cairo region. The ethnic culture traditions that is raised by the respondents in the hotel are represented in social collectivism and respecting elders which are also common among people in popular districts in Cairo, such as Shoubra, Al-Saida Zainab, and Al-Hussein. Being bias to one's own ethnic is common among people in rural areas such as Al-Mansoura; whereas manhood, magnanimity, and preserving customs and traditions are common among people in the Upper Egypt region. Some of these characteristics had been reflected by the Egyptians' hotel's staffs' behaviours, as it appeared later under section (4.1). All of these ethnic culture characteristics have been discussed as follows:

- 1- Social people: This is represented in their behaviour of helping each other either financially or psychologically, trying to solve any problem or fighting in the street in front of them, avoiding harming people, and helping them if unintentionally they hurt them. In addition, this involves considering their neighbors' feelings and performing the social duties toward them such as consolation or congratulations. Furthermore, this involves collective celebration with the religious anniversaries and doing its rituals collectively, such as hanging Ramadan's decorations in the streets, praying a Traweh collectively, and setting dining tables at sunset "Iftar "in the streets. Besides, it involves the existing cohesion of soul among people in the same district despite of their religious affiliations.
- 2- Respecting elders: This is represented in the youth's respecting and helping their elder neighbors.
- 3- Being bias to one's own ethnic: This is represented in providing help, cooperation, and support for the person belonging to their ethnic, keening on him, and paying the transportation fees for his behalf.
- 4- Manhood and magnanimity: This are represented in avoiding the error, rejecting its occurrence by himself or his family members, and saying the right even on himself.
- 5- Restricting to customs and traditions that are common among people of Upper Egypt region which may result in make the Upper Egyptian a restricted minded person. That

restriction has also resulted in difficulty of dealing with guests at the beginning of work in the hotel, compared with another colleague, who was already grown up in Cairo. This is probably due to his familiarity with guests in Cairo and dealing with them, whereas the person who has grown up in some cities in the Upper Egypt is not familiar with guests' existence in the city.

3.5. Sectoral and Organizational Factors

They involve a mixture of sub-factors such as cross-national factor, Egyptian institutional factor, staff's occupational role and educational level factor that are discussed below as follows:

(i) Cross-National Factor:

It is represented in the hotel's commitment to global hospitality standards adopted by the operating Company that distinguishes Multi-national hotels' companies (Five-star hotels) than other types of hotels in the Egyptian context. These global hospitality standards are related to the staffs' uniform, considering their human rights, providing them with the integrated training plan, the way of providing service, the daily follow-up of the work progress, the following the computerized managerial system, the interconnectivity among hotel's departments, following the global hospitality system, and the methods of enjoying guests, which are represented in the following:

- 1- Commitment to the global hospitality standards pertaining to uniform: This is represented in not allowing any female's staff who is in direct contact with the guest such as receptionist, bars and night clubs' staffs to wear headscarf during work time shifts. This has been justified by laundry's manager saying: ***"There is nothing in hotels' tradition called headscarf"***. However, their colleagues who are work either in the back- of the-house (internal offices), or in public area within the hotel, and does not deal directly with the guest, such as some employees in food and beverage (F&B) department are allowed to wear headscarf. Furthermore, the standards of uniform extend to involve the shape of hairstyle that should be tied to the back and rejecting abnormal haircuts, the colour of nail painting, the simple makeup and accessories (only wedding ring is accepted).
- 2- Daily follow-up work progress: This involves a daily preview of what good things and mistakes have happened through the day, thanking the team for the good actions, and clarifying secretly to each staff his/her faults, without embarrassing him/her in front-of his/her colleagues. Besides, this is represented in the laundry manager's behaviour of attending the work half an hour before the beginning of the shift and leaving the hotel one hour after ending the shift, in order to be able to follow work process in the three shifts

and be in connection with all the staffs members working in the three shifts that minimize channels of indirect communication, and chances of transferring speech from the subordinates to their manager, and vice versa.

- 3- Being systematic: This represented in a list of rules declared by the hotel that organize the relationship among subordinates and between subordinates and their managers, organize work process within different hotel's departments according to the global hospitality standards, and clarify employees' rights and penalties. Furthermore, this is represented in the staffs' following these rules, which is represented in their returning to their department's manager to judge between them regarding their varied way of doing the task, as, the latter's judgment is based on the hotel's rules and standards. In addition, the staffs' following hotel's rules and policies is represented in notifying their department's manager with any issue or problem that occurred, whether they deal and solve it, or not.
- 4- Considering with employees' rights: This involves non-assigning abnormal tasks to the staff. This is represented in the training manager's words: ***"Before, my promotion to this position, my manager assigned me a task as a lieutenant for one of the VIP guests, according to the request of the guest. That task was for three days and could be extended. When the human resource manager knew that the task required me to work 72 hours continuously, he denied that order, and asked me why I did not tell him about it"***.
- 5- Providing integrated training plan to hotel's staffs: This is represented in providing hotel's staffs either with general training sessions that are suitable to them, or technical departmental training that is specific to staffs' group in every department. Examples of the general training sessions mentioned by hotel's training manager are related to ***"Staffs' hygiene and grooming, solving guests complains, customer's focus, a how to be salesman, task management, and communication skills"***. The aim of general training sessions is to refresh the important behaviours, and attitudes that staffs present throughout their performance of their required tasks, as well as, develop staffs' skills, and adjust any deviation in staffs' behaviours, attitudes and hygiene, and any deviation within the quality of service provided to the guest. However, the technical departmental training sessions aim to help staffs to adopt hotel's standards of providing service rather than adopting the basic standards for providing the service, due to hotel's following the simplest way for providing the service. For example, the hotel's food and beverage manager clarified that ***"The hotel adopts pouring the water in the guest's glass from his left-hand side rather than from his right-hand side, which is contradictory to the basics of***

the hospitality for providing the service to the guest". He has justified that way for providing the service by its most suitability, easiest, and simplest way for the waiter to pour the water to the guest without annoying two guests speaking with other on the same table or intersecting in the space between them.

- 6- Commitment to hotel's standards in terms of way of dealing with guests: This is represented in welcoming the guests by saying different statements such as "Welcome to Egypt", "Enjoy your stay with us", and "Good morning", as well as, meeting guest with a smiling face, knocking politely on his room's door, speaking politely and respectfully with the guest, dealing with them in a soft way, calling them with their names, and accompanying them to any place in the hotel they want to go. This appeared in listening and responding to the guest's speech on any subject and not initiating the guest with speaking in specific subject. This also involved staffs being clear in speaking with the guest, such as being definite regarding the time of returning his clothes to him. Moreover, this involves the staffs' being quiet through their dealing with the guest, absorbing his angry, and clarifying to him hotel's rules. This appeared clearly in the example raised by the minibar and room service employee: ***"If I knocked the door of guest's room, and he did not open it then I entered it and found the guest sleeping, so, the guest will be angry. I will have to apologize to him for the unintended mistake, and politely clarify to him that there is a sign of "Please, Do not Disturb" that should be hung on the door's handle, if he was sleeping, which will avoid repeating that mistake again"***. Furthermore, this is revealed in honest dealing with guests; returning any money, papers, gold, or anything forgotten in the guest's clothes (e.g. his trousers' pockets or his t-shirt's pockets) to him. This is represented also in modestly dealing with guest through making him feel that he is the best one in the place, which entails staffs' non-wearing of the precious watches or having golden cigarette lighter.
- 7- Following the computerized managerial system: This is represented in the hotel's adoption of a unified computerized system (OPERA) that is uploaded on the hotel's computers to clarify which rooms are occupied or vacant, guests' time of check-in and check-out, the involved items within every rooms' minibar, guests' consumption from these items, and their requests from these items to be supplied to their rooms' minibar. Also, the computerized system is used to connect all the hotel's departments with each other. This appears in the connection between the minibar and room service department and the reception department, or between food and beverage department and reception department. That connection is also represented in providing a list of all guest's

consumption from his room's minibar, or from any hotel's restaurants to the reception department, in order to pay in return for their consumption.

- 8- Interconnectivity among the hotel's departments: This is represented in the connection relationships among different hotel's departments, such as those existed between laundry department and other departments in the hotel. This relationship is due to the functional role of laundry department that is represented in washing all staffs' uniform and all hotel's textiles, hence their dealings with both of housekeeping, food and beverage departments, and supply management to ask for chemical material needed for operation processes within the laundry.
- 9- Commitment to the global hospitality standards related to enjoying guests: This is represented in the existence of casino for gambling, bars and nightclubs that provide different types of wine, spa and health center which offers all facilities for relaxation and comfortableness to the guests, and varied Asian and Western cuisines which give different Asian and Western plates to the guests . In addition, this involves the acceptance of staffs to work in these facilities, though some of them are against to their Islamic and Christian religious. For example, the staffs who are working in food and beverage (F&B) department were intentionally hiding when any order of wine is requested, in order to escape from providing wine to the guest. That feeling spreads more among staffs in Ramadan, and on Friday. They wonder how they could provide wine, while they are fasting, or how to provide wine and leave the Friday prayer. However, they justify their breaking of that prohibition by saying that it is the only available job, and they will leave it when they will find another one which gives them the same salary or even higher one. Another section of the staffs (the Christian staffs) has justified their breaking of that prohibition by saying that it is one of the necessary requirements of the job which they perform, in order to ensure continuing the tourism industry, and accommodation of foreign guests. Otherwise, guests will go to other countries such as Turkey.

(ii) Egyptian Institutional Factor:

It is represented in the hotel's commitment to the Egyptian Tourism Law, to the Egyptian hospitality taste, and the domination of the Egyptian Labour Law, which are discussed as follows:

- 1- Commitment to the rules of the Egyptian Tourism Ministry: This is represented in prohibiting the unmarried couple to accommodate in the same room, or the guests to host their visitors in their rooms, in order to save their lives, as well as, mark the reception as the place for meeting guests with their visitors.

- 2- The Egyptian hospitality taste: This taste distinguishes the five-star hotels in the Egyptian context more than their peers all over the world. In other words, it is considered one of the factors of the excellence of the Egyptian hospitality. It is represented in the taste of the Egyptian food that is provided in Nubian atmosphere that appeared in the drawings, painting, and textiles used in the cuisine of the hotel, which reflect the Nubian heritage, in addition to providing "Shisha", and oriental music (Takht) such as songs of famous Egyptian singer "Om Kalthoum".
- 3- Domination of the Egyptian Labor Law: This is revealed through the power of labor law in controlling the relationship between the employee and the manager in the hotel, as well as, being a source of power, which prevents the extension of bad behaviours - resulting from the two Egyptian revolutions- to the work place inside the hotel.

(iii) Occupational Role and Educational Level Factor:

It is clear in the required variation in the staffs' qualifications and skills due to the variation in their role in the hotel. In other words, this is represented in hotel's recruiting applicants from different educational backgrounds, since some of them are highly educated, or graduated from tourism and hospitality school. They do not work in the hotel's departments according to their academic specialization. The variation in the educational levels, required skills, and the type of the task resulted in the differentiation of the department's managers' way in dealing with their subordinates that is discussed under section (4.1). However, there are general characteristics that should be manifest in the staffs working in the hotel's industry, despite of their occupational role, such as the following:

- 1- Ambition: This begins by staff's liking the job, then the desire to improve his skills, and develop his workplace, through the suggestions that he makes to his manager that result in his promotion to higher positions.
- 2- Separate personal life from work life: This is revealed in the laundry manager's words: ***"I leave my personal problem on the door of the hotel, as being in a bad mode affects dealing with my subordinates, and consequently on their dealing with the hotel's guests. On the other hand, if my mode is good, it will be reflected on my way of solving work's problems"***.
- 3- Ability to work under stress: This is revealed in the ability of the staff to work and achieve the required task under stress, and within the estimated time. The stress is represented in the overload work, difficulty in taking vacation, inability to identify any appointments without returning to work schedule, shortage in staffs' numbers that might result in

extending work's shift until another colleague receives the next shift, which might result in cancelling or delaying personal appointments. The stress is also represented in bearing the impacts of other colleagues' mistake, and being under control and observation the entire shift's time.

- 4- Appearance and hygiene grooming: These are shown in the staff's considering to his/her good personal appearance and elegance, as well as, commitment to the rules of hygiene, such as nail trim, and teeth washing.
- 5- Education and multilingual: This involves staff's having the good education, and fluency in speaking different foreign languages, especially receptionists.
- 6- Good hospitality: This is shown in dealing with guest respectfully and friendly, while at the same time, observing the limits of dealing with the guest that put him in higher situation through his dealing with the staffs. In addition, it involves keeping an eye- contact with the guest that helps the staff to detect the features of the guest's face, and satisfy him.
- 7- Global awareness: This is represented in staff's gaining varied experiences and awareness of different cultures due to dealing with people from different classes, cultures, nationalities, and backgrounds (i.e., different types of customers), while being aware of their own cultures and traditions, rather being limited to specific type of customers, as it is the case in some industries.
- 8- Personal characteristics needed to work in hotel's career: This involves the staff's ability to bear responsibility, observing his actions and reactions, punctuality, precision, smiling, expecting the problems before its occurring, and preparing the perfect solutions for dealing with these problems, if they occurred.
- 9- Managerial skills especially for managerial staffs: This involves manager's ability to lead and employ the right person in the right place, when to deal friendly or toughly with his subordinates, and how to direct them to do voluntarily what he wants with their full desire, as well as, how to develop their skills and himself skills.

4. Key HRM Practices within the Hotel

The investigated HRM practices in the hotel (A) includes four main practices: common communication style between staffs and guests, and among staffs, decision-making process, and conflict resolution style. These practices had been investigated due to their ability to draw an image about the adopted social identity in hotel (A), and reflect the main cultural singularities characterizing the Egyptian hospitality staff working in that hotel which have

been affected by the institutional and cultural factors framing the Egyptian context. In other words, these practices reflect the effect of the behaviour of the Egyptians' staffs by both the rules of the global hospitality, the staff's occupational role in the hotel on one hand, and the Egyptian national factor (represented in the outbreak of the two Egyptian revolutions), the Egyptian cultural traditions, ethnic cultural traditions, and religious principles and rules on the other hand. To sum, this investigation does not only shed light on the adopted HRM practices in the hotel's case, but also, reflects the main cultural singularities of the Egyptian staffs working in the hotel.

4.1. Adopted Communication Style among Hotel's Staffs

By analysing participants' responses, it is clear that the adopted communication style among hotel's staff show loyalty to the hotel's interest, punctuality, seriousness in achieving tasks, direct handling of work issues, low voice in dealings among staffs, discussion, explanation, persuasion, adoption of the written notes for notifying work issues, manager's encouragement for development and support, decentralization through internal departmental rules versus hotel's general rules and empowerment within hotel's policies limitations. All of these communication styles reflect the effects of the global hospitality rules, according to the respondents' opinions expressed in the interview.

Other communication styles among hotel's staffs reveal the effects of the Egyptian cultural traditions, according to the respondents' opinions declared within the interview. This include friendliness and cleverness (Al- Fahloh), addressing each other by using the formal titles, simplicity, and respect in way of staffs' addressing each other, punishment gradient, boasting among colleagues, fun, confirmation and repetition, routine character, fear of the source of power, misuse of statement such as "customer is always right", adoption of the manual system rather than the computerized one to achieve the required tasks, indirectness, mediation for sake of the colleague's interest, failure to protect workers from false allegations of hotel's guests, friendly and cordial atmosphere (team spirit), and paternalism.

Moreover, the respondents in the interview attribute their communication styles to their ethnic culture traditions. This include the spirituality of Ramadan, concerning with rules of right and wrong (the principle of halal and haram), providing psychological support to the colleague of the same ethnic culture, dealing gentility, soft, and biasing to their female's colleagues of their ethnic culture traditions. However, they had attributed other communication styles to their religious backgrounds. This include their recognition of their

mistake, refusing to hurt colleagues and apologizing to any one of them, non-personalizing the conflict, providing secret advice, refusing to act as a God who punishes others for their mistakes, modesty of the managerial staffs in their dealing with their subordinates, and the integrity and transparency regarding distributing the collected tipping. In addition, they attribute some of their communication styles to the Egyptian national factor that is represented in the outbreak of the two Egyptian revolutions. This includes the spread of frustration among hotel's staffs, vigils in the hotel, and non- commitment to both their managers and hotel's rules.

Finally, they had attributed their communication styles that reflects managers' friendly dealing with his subordinates rather than the tough one due to his occupational role. The results obtained under each classification do not only reflect the respondents' opinions, but also, they reveal the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, Egyptian cultural traditions, staffs' ethnic culture, and religious principles on the communication styles adopted among hotel's staffs. All of these communication styles are discussed as follows:

(i) Communication and Dealing among Staffs Affected by Hotel's Global Culture:

- 1- Loyalty to the hotel's interests: This is represented in the staffs' behaviour, e.g., removing any waste on the floor that might be done by the General Manager, though, it is not his specialization. This shows that all staffs are keen and care about the hotel's interests, with no difference between high and lower managerial levels.
- 2- Punctuality: This is shown by the laundry manager's behaviour of attending the work before the time of the beginning of the shift, which encourages and makes his subordinates to attend the work early, or on the time.
- 3- Seriousness in achieving tasks: This is manifest in dealing with others carefully and seriously with concentration, and seriousness. It also involves doing the assigned tasks carefully, in order to prevent the occurrence of any mistake, and treat any mistake immediately.
- 4- Direct handling of work issues: This is represented in the staffs' speaking directly with each other on any work issues, and non-adopting the indirectness to discuss work related issues such as speaking in any subject as an entrance to speak in relation to work related issues.
- 5- Low voice in dealings among staffs: This is clearly shown in adopting the quite voice tone and selecting the polite and respectable words through speaking with the guest and

colleagues.

- 6- Discussion, explanation, and persuasion: This is shown in the hotel's General Manager's explanation to his departmental managers the work plan that will be followed in the hotel, and the justifications behind following it. That explanation is followed by the departments' managers' clarification to their subordinates what are the taken decisions, the steps to execute them, and the reasons behind making these decisions. Besides, it is clear in speech and discussion among the staff who are performing the same task ordered by their department's manager, in order to coordinate with each other how to achieve it efficiently, as is required by their manager. In addition, this involves their returning to their department's manager as a neutral body to judge among them when there is a different to resolve an issue or execute a specific task, instead of, magnifying the differences among them, and extending it to involve other points of their communication with each other. Furthermore, it involves the staffs' discussion with their department's manager about the reasons behind changing his familiar way of doing tasks. This appeared in the words of the food and beverage's staff: ***"One my manager asked me to change my way of doing a specific task which I did originally as he has taught me. So, I asked him about the reason behind the change, in order to learn and know different options for doing that task, and what is the suitable case for using each one of them"***. Furthermore, it involves the staff's inquiring and discussing with his colleague about the detailed information related to the guest's complain, in order to make sure that there is no mistake made by his colleague. However, that discussion does not take place in front of the guest, in order to save guest's trust in the hotel's staff which might be threatened, if the former felt with the hotel's staffs' involvement in his problem. Moreover, it is shown in the attempts of the departments' managers to explain their point of view - regarding specific complicated request and its prospected benefits to their departments or to the whole hotel-, to their superior, and support their opinions with evidences that result in the persuasion of their superior managerial level of their requests. According to the laundry's manager, the persuasion process is based on his selection of a suitable time to speak with his superior managerial level, and persuade him with the usefulness of his request whether to the whole hotel or to the laundry department.
- 7- Using written notes to state work issues: This is represented in the brief notes written or announced by the minibar and room service department's manager on the public board located in the department that are understood by his subordinates after working in the department for a while. However, at the beginning of their work in the minibar and room

service department, the notification of the required tasks was in the method of detailed oral notification announced by their department's manager to them.

- 8- The manager's encouragement for development and support: This is expressed by the food and beverage manager's attempts to develop and improve the skills of his inactive staffs by mentioning to their active colleagues, in order to encourage and motivate them to be similar to their active colleagues. This is also clear in the support provided by the department's manager to his subordinates who hope and have the desire to learn and transfer his own experience and the knowledge that he gained throughout his career to them. This represented in the saying of the food and beverage's staff: **"My food and beverage manager has provided me with many good things. He taught me how to open the hotel's computerized system, find the guest's cheque, checking and closing it for the sake of the guest"**.
- 9- Decentralization through internal departmental rules versus hotel's general rules: This involves giving the chance to every department's manager to set some internal rules and polices related to his department, despite the fact that all the departments and staffs in the hotel follow the same regulation. For example, there is differentiation in the tipping distribution policy among different hotel's departments. In other words, there is no unified policy for distributing tipping among all subordinates within varied hotel's departments. For example, in housekeeping department, every staff has the total freedom to take the whole tipping for himself, without notifying other colleagues in the department. However, in the room service department, the whole tipping paid by the guests to any staff member in the department is collected together, and then distributed among the whole staff member within the department.
- 10- Empowerment within hotel's policies limitations: This is represented in the department's manager allowance to some of his subordinates to deal with problems according to the hotel's policies and standards. This permission does not entail the subordinate to return to his department's manager before taking any action, in order to know his instructions, and how to deal with the problem. This freedom or empowerment granted to that subordinate is due to his department's manager's trust in his previous way of dealing with the problems in previous situations, as well as, his great experience in the department. According to the food and beverages manager: **"I choose two of my subordinates and gave them the chance to solve the problem, according to their initiatives without asking them to return to me before solving the problem. This is due to being reader, careerist"**

and powering persons, who can bear responsibility, and have eye contact with me. Therefore, I can depend on them to achieve immediately any urgent required tasks "

(ii) Communication and Dealing among Staffs Are Affected by the Staff's Occupational Role:

- 1- Friendly versus tough dealing with subordinates depends on the managers' occupational role: According to the training manager: ***"When I was working as a manager of food and beverage (F&B) department, I sometimes dealt friendly with the subordinates, and other times, I was toughly. However, in my new role as training manager, I deal only friendly, smiling with the trainees, in order to avoid making the training session boring"***.

(iii) Communication and Dealing among Staffs Are Affected by the Staff's Egyptian National Factor that was Evident in the Outbreak of the Two Egyptian Revolutions:

- 1- Occurrence of some vigils by the hotel's staffs due to their imitation of the demonstrations that happened in the Egyptian street before and after the Egyptian revolution, which had resulted in hotel's staffs' regaining for some of their rights.
- 2- Change in the employees' behaviour: This is clear in the behaviour of the new employees who decline to execute their managers' orders, disrespect, break the hotel's rules, standards, and policies that result in the termination of their contracts from the hotel, which is not frightening to them.
- 3- Spread of frustration among the hotel's staffs: This is shown in the absence of purity of staffs' minds that it is highly needed to think and do their tasks creatively. It is also clear in the lack of the staff's love for hospitality career, unlike the staffs' attitude toward it in the past. In other words, the staffs work in the hospitality career nowadays because it is the available job, not because of their liking or interest in it. That case of frustration and absence of the purity of staffs' minds has been justified by the decrease in their monthly financial return which entailed them to work more than one job per day to compensate the decrease in their monthly financial return.

(iv) Communication and Dealing among Staffs Are Affected by the Staff's Egyptian National Culture:

- 1- Friendliness and cleverness (Al- Fahloh) in ways of addressing: It is reflected in the staff's addressing each other by using Egyptian informal titles such as (Prince, Kebeer, Malem,

Gamed) (برنس, كيپر, معلم, جامد) - which are colloquial Egyptian words used between friends, and denote to breaking formality in speaking. It also reflects the existence of affinity and cordial relationships among the staffs. Also, it is represented in the staffs' way of addressing each other by using local popular words such as "Ya- Sahbey" "يا صاحبي" which means in English "My friend", in order to make his colleague know that he is clever boy, and no one can deceive him. These words are used for addressing in the absence of guests and might be in front of the department's manager, if there is cordial atmosphere between him and his subordinates.

- 2- Addressing by formal titles: This is manifest in the staffs' addressing their department's manager, their colleague in higher position and their senior colleagues in the same positions by using English formal titles such as (Mr.), whether in front or absence of the guest that not denote to degrade the addressed staff, and not refer to the priority of one staff rather than the others.
- 3- Simplicity in addressing: This involves the staffs' addressing their colleagues in the lower or similar managerial level by their names, without any titles.
- 4- Respect in the way of staffs dealing and addressing each other: This is represented in the way subordinates speak with their manager, e.g., asking their manager's the allowance to speak with him in the suitable time regarding any work-related problems. It also, involves the staffs' caution in choosing words, especially, when the staff is speaking to his manager, or to any staff superior than his managerial position. Moreover, respect among staffs is represented in the way of male staffs' addressing their females' colleagues through using formal titles such as "Madam, or Miss" that means in Arabic "مدام, انسه". That way of addressing is one of the features that characterize the Egyptian staffs in addressing each other in the hotel.
- 5- Punishment gradient: This is represented in orally drawing the attention of the staff to his delayed attendance, or repetitive absenteeism, in order to stop repeating those actions. Otherwise, he will be penalized by the hotel's management, in order to prevent spreading the bad example among other staffs.
- 6- Boasting among colleagues: This is represented in the staffs boasting among each other of his ethnic origins, going to the stadium to watch one of the important matches in the Egyptian league, or having dinner in one of the prestigious restaurants.
- 7- Fun: This is represented in the staffs' speaking about their favorite football teams, the

competition among sports clubs participating in the Egyptian league, their opinions in these clubs, and their expectations regarding who will win the title of the Egyptian league champion. That conversation sometimes results in differences of the opinion. However, the difference never extends to be a conflict among them. Fun within work shift also involves some of the staffs calibrating in making fun of his colleague's origin, especially those who came from rural areas or Upper Egypt region, despite knowing that this funny way will annoy his colleague. This occurred by using some of ethnic words, such as "O farmer, O Saidi, O lock" that means that his colleague originating from Upper Egyptian area has a closed mentality)".

- 8- Confirmation and repetition: These are represented in the Egyptian's staff's being keen to notify his manager with what he will do before doing it, despite their previous agreement about what he will do. They are also clear in the Egyptian's staff's ending his speaking with his manager with a summary involving all the points that they had discussed through their speech but from the staff's perception, in order to make sure of his accurate understanding of his manager's orders.
- 9- Routine character: This appears in work's life of the Egyptian staffs who is keen to possess the evidences that prove his non-involvement in any defect when the problem occurs. These evidences, for example, involve the signature of the responsible person on receiving or sending the document that caused the problem.
- 10- Fear from source of power: This appears in the hotel's work's life through giving the priority, worry and response of the Egyptian staff to his manager orders more quickly than responding to the guest's order, as the manager represents to him the source of power that can injure him, or write a bad report about him.
- 11- Abuse of the statement "customer is always right": This is declared by the training manager who clarified that: **"The Egyptian manager supports the guest, even when he is wrong, or abused the hotel's staff"**. This also clearly indicated by the saying of one of the food and beverage staffs: "Believing in the statement "the guest is always right" is enough to solve any problem occurring between the guest and the hotel's staffs. However, there should be limitations that the guest should understand them. Some guests think that the hotel's staffs are their own employees".
- 12- Adoption of the manual system rather than the computerized one to achieve the required tasks. This is represented in the printing of the minibar and room service staffs' some hard

copies of the hotel's rooms' maps including all of the information related to the minibar in guests' rooms, instead of having a small tablet or electronic device involving all information through its connection directly to the hotel's computerized system, and consequentially, getting rid of the hard copy of hotel's rooms' map.

- 13- Indirectness: This is represented in mixing fun and jokes with the grandpa talk. However, these jokes represent sometimes the reality that it is better to be expressed indirectly rather than facing directly the other with his reality.
- 14- Mediation for the sake of the colleague's interest: This is represented in the senior staffs' mediation to persuade the department's manager with the approval of the requests of his colleagues in the department, e.g., one's vacation's request that might be refused by the department's manager if it required by the staff himself without involving the mediator.
- 15- Failure to protect workers from false allegations of hotel's guests: This is represented in the occurrence of some allegations by some guests toward housekeeping staffs, which confirms theft of some of their precious items (such as, bride's gold) from their rooms. However, through accurate search, it appeared that these items were not in the hotel, and the guest had forgotten to bring them with him. However, until the appearance of the truth, the housekeeping staff's reputation is abused. Even after the discovery of the truth, unfortunately, they are not enough compensated for that abuse.
- 16- Friendly and cordial atmosphere (Team spirit): This is represented in love and cordial relationships, honesty, loyalty to the current department and its staffs, cooperation among staffs, and offering advices to each other. In detail, it is reflected in reconciling between any conflicting parties in the same department, in order to save the unity of staffs within the same department. It also appeared in the honesty among all staffs in the same department that prevent them from accepting tipping paid by the guest for himself, rather than the whole team. In addition, it extended to involve the staff's affiliation to the current department that he works in, and refusing to transfer to another department in the hotel, despite of the higher financial return of the latter department. This is justified by his desire to continue with his colleagues in the department; even if he has to sacrifice increasing his financial level. Moreover, it involves staffs' help and being cooperative with their new colleague to adapt to and learn how to achieve job's tasks, their providing each other the needed information, and their acceptance to work instead of one of their colleagues to enable him to take vacation on specific day, or, if the latter is absent, or going through urgent circumstances. Finally, the friendly and cordial atmosphere is

represented in staffs' providing advices to each other, and drawing attention of their colleague to his repeated mistake such as his frequent absence that will drive the department's manager, as well as, the other colleagues to disbelieve his alleged causes, even if they are real. That relationship or team spirit indicated above has been formed among staffs due to their existence with each other for a long time.

- 17- Paternalism: This is represented in the food and beverage manager's behaviour of listening to the staffs' personal problems, and giving them advice and possible solutions.

(v) Communication and Dealing among Staffs Are Affected by the Staff's Ethnic Culture:

- 1- Spirituality of Ramadan: This is represented in staff's collecting money from each other in the department to buy Ramadan's lamps "فانوس" "Fanos" and hanging it in the office. This also involves staffs inviting and gathering each other to pray the prayers collectively on time due in the work's shift.
- 2- Rules of right and wrong (the principle of halal and haram): This is represented in dealings among colleagues according to customs and traditions that state the socially acceptable right behaviours and the wrong ones rejected by the society. That rule compensates the Islamic principle of (halal and haram) that guides the right Muslim to take actions if they are good according to Islamic religion and prevent him to take actions if they are prohibited by the Islamic religion, such as harming the other, as it haram action.
- 3- Psychological support of the colleague from the same ethnic: This is reflected in the workplace in the form of helping the Mansoura's person of his new colleague in the hotel who belongs to his same ethnicity until the latter finds accommodation and all of its facilities.
- 4- Gentility, soft, and bias to female's staffs: This is shown in the way the manager deals softly and gently when the problem is made by a female staff, compared with his way of dealing with the same problem when it is made by a male staff. This is due to that female colleague can not bear the tough words, which is reflecting our society's culture, as declared by the one of the laundry's employees. That way of dealing extended to involve biasing to female's staff through attributing the high share of mistake in any problem happened between male and female staffs to the male's staff, despite of the size of its mistake. This has been justified by the fact that it is not of a respectable man to make a problem with a woman.

(vi) **Communication and Dealing among Staffs Are Affected by the Staffs' Religious Background:**

- 1- Recognition of the occurred mistake: This is represented in the staffs' telling his department's manager any mistake he did, in order to benefit from his advices and prevent the repetition of that mistake again. That behaviour of admitting mistake is originated from the staff's Christian religious background (the principle of repentance and recognition), as the person acknowledge his sins in front of the Father Priest, as clarified by the staffs of the minibar and room service department. Moreover, staff's recognition of his mistake is repeated even if the same mistake is repeated.
- 2- Refusing to hurt colleagues and apologizing to any one of them, if I did a mistake in his right, as stated by the training manager.
- 3- Refusing to personalize the conflict: This is represented in the staffs' ability to differentiate between their negative personal feelings toward one of their colleagues in the department and their acceptance to work with him fairly and respectfully. This is justified by the training manager, as it is religiously wrong (haram) to annoy my colleague due to occurrence of any conflict among us.
- 4- Secret advice: This is represented in non- embarrassing any staff by advising him in front of his colleagues. Rather, the advice should be made secretly.
- 5- Refusing to act as a God who punishes others for their mistakes as we all make mistakes and no one is infallible.
- 6- Modesty of the managerial staffs: This is represented in the training manager's speaking humbly and non-loudly, his way in shaking hand with those who are less than his managerial position that make his hands down their hands, his way of bending when he shaking their hands, and his replying and responding to their requests, and not ignoring it. This is also represented in the laundry's manager's walking, setting, listening, speaking directly with his subordinates, and being interested in knowing their conditions after finishing his routine tasks in the office, instead of isolating himself from them, and just following and observing them from his office. This is reflected in laundry's manager reference to the Egyptian popular saying: "We are all born after nine months". This popular saying means that there is no differences among people, as all of them had passed the same stages of birth after pregnancy continued for nine months.

- 7- Integrity and transparency regarding collected tipping: This is represented in knowing all the laundry's subordinates the total sum of the tips gained from the guests every month, as well as, knowing the share of each one of them from that sum. This occurred through signing each one of them in front of his name the sum of money that he has received from the tips.

4.2. Adopted Communication Style with Hotel's Guests

By analysing participants' responses, it appeared that the common way of dealing with hotel's guests involves respecting the guest's foreign culture even if it contradicts with the staff's own national culture, being keen on guest's satisfaction, speaking English fluently with the foreign guests, and non-clarity of the hotel's policy in terms of guest's room minibar, which are classified as communication styles that are affected by global hospitality rules. Breaking hotel's rules is classified as a communication style affected by the Egyptian cultural traditions. Begging the guest and allowing them to order food from outside restaurants are classified as communication styles affected by the Egyptian national factor (the outbreak of the two Egyptian revolutions). All of these mentioned features of communication styles with guests have been classified according to the respondents' opinions that they have raised in the interview that are discussed as follows:

(i) Communication with Guests is Affected by Global Hotel's Culture:

- 1- Respecting the guest's foreign culture that contradicts with the staff's national culture: This is represented in getting used to the way of the foreign females guests' dress the transparent clothes in their personal rooms, wearing swimwear, as well as, males and females swimming together in the swimming pool, drinking wine on the swimming pool, which is unfamiliar behaviour for the Egyptian hotel's staff, especially, those who came from Upper Egypt who have more restrictions regarding that culture.
- 2- Keeness on guest's satisfaction: This is represented in listening carefully to the guest's complain, without interrupting or arguing with him, apologizing to him if the staff is wrong, and sending him compliments to select the best suitable one for him. According to the laundry manager: ***"The hotel can pay for the guest tenth times of the washing cost of his t-shirt if it is unintentionally damaged by the hotel's laundry. If the guest is dissatisfied with that compensation, I speak with him personally, and seek for the best compensation acceptable by him, even if this involves buying another piece of clothes similar to the one unintentionally damaged by the hotel's laundry"***. In other words, the laundry manager has clarified the hotel's keeness on

guest's satisfaction. He said: **"Any problem facing the guest negatively affects his image about the whole hotel, not only the staff or the department behind that problem"**. It also includes providing the guest with highly qualified service, which attract other guests through the impact of guest's word of mouth, and consequently, activate the hotel's occupancy, even if the service will be provided by the manager not the executive level

- 3- Speaking English fluently: This is represented in the staffs' speaking with the foreign guests in English, as it is a global language, in addition to their ability to speak many other foreign languages fluently.
- 4- Non clarity of hotel's policy related to the guest's room minibar: This is represented in the way some guests take out voluntarily from their bags the items they had taken from their room's minibar, as, they have no idea that taking any item from the room's minibar will charge them at their check-out.

(ii) Communication with Guests is Affected by the Egyptian National Factor Represented in the Outbreak of the Egyptian Revolutions:

- 1- Changing in the hotel's policy in dealing with guests: This is shown in allowing the guests to bring in foods that had requested from restaurants outside the hotel, and eat it inside their rooms, which was prevented before the outbreak of the Egyptian Revolution.
- 2- Begging from the guest: This is represented in some of the subordinates' speaking with the guest about the high expensive of living standard, in order to embarrass him to give more tipping than he has planned to pay them. It also revealed in the subordinate's behaviour of providing the guest extra items than those only items that he had required, in order to embarrasses the guest, and make him feel that the staff had provided him more care that should be faced by paying good and more tipping.

(iii) Communication with Guests is Affected by the Egyptian National Cultural Traditions:

- 1- Breaking hotel's rules: This is represented in allowing some of the hotel's security staffs to some guests to bring in their visitors (such as prostitute women) to their rooms in return of guest's paying some bribe to the hotel's security people.

4.3. Adopted Decision-Making Style in the Hotel

By analysing participants' response, it appeared that the common way of making decision in the hotel is characterized by discussion and participation, and the use of verbal and written

formal notification of the taken decisions, which are classified as decision-making styles which are affected by the global hospitality rules. Controlling feelings of anger, mercy and sympathy in making decisions are classified as decision-making styles which are affected by the staffs' religious background. Risk free, unilateralism in decision-making, and false freedom are also classified as decision-making styles which are affected by the staffs' Egyptian national culture. All of these mentioned features of the decision-making styles had been classified according to the respondents' opinions raised through the interview, which are discussed as follows:

(i) **Decision-Making Style that is Affected by Global Hospitality Rules:**

- 1- Discussion and participation in making decision: This is represented in the department's manager's listening freely to his subordinates' opinions and suggestions related to any discussed issue or decision, discussing their opinions, clarifying their disadvantages and advantages and applying the best of them, even if this will make him to change his decision.
- 2- Verbal and written formal notification of the taken decisions: This is represented in arranging a preview by the department's manager to orally notify his subordinates collectively with the decision made, in order to explain, and discuss it with them in detail. This is followed by documenting the decision formally by hanging a written copy of it on the public board located in the department, or sending it by email from the hotel's top management to all the departments' managers, if it is something important and general, and then the departments' managers will notify their subordinates.

(ii) **Decision-Making Style that is Affected by the Staffs' Religious Background:**

- 1- Controlling feelings of anger: This is represented in the reciting the staffs specific verses of the Holy Quran which relieves their anger, selects easier and soft decisions, ignore being speedy and rush in making decisions. They have to think carefully, and quietly before making decisions.
- 2- Mercy and sympathy in making decisions: This is represented in considering the impact of the taken decision not only on the staff member, but, also, on his family. According to the laundry's manager: "***When I think of firing out any one of the staff due to his frequent absence without any excuses, I think of his children and family that will affect my decision. Instead, I give him another chance***".

(iii) Decision-Making Styles that are Affected by the Staffs' Egyptian National Culture:

- 1- Risk free: This is represented in the tendency of the Egyptian manager to make decisions which will help him avoid condemnation, if his subordinates made a mistake, and throw full responsibility on his subordinate's shoulders. According to the training manager: ***"The Egyptian manager likes to wash his hand from bearing any responsibility, in case any mistake was made by his subordinate"***.
- 2- Unilateralism in decision-making: This is represented in the power of the department's manager to make decisions, without any discussion with his subordinates.
- 3- Fake freedom: This has been manifested by the training manager who declared that he gave the employees the freedom to make decision, by presenting four options to them. Only one of them is good. However, the other three options are very bad. He then asks them to state their opinion, and select only one. He said that: ***"Before asking my subordinates to express their opinion, I know which decision they will select from those options offered to them"***.

4.4. Adopted Conflict Resolution Style in the Hotel

By analysing participants' responses, it is clear that the adopted way of solving conflicts in the hotel is characterized by wisdom, grading in solutions, and policy of "The guest is always right" that has been classified as conflict resolution styles affected by the global hospitality rules. Direct facing, informal cordial solution, formal solution, and mediation among conflicting parties had been classified as conflict resolution styles affected by the Egyptian cultural traditions. Forgiveness and overlooking the conflict as conflict resolution style is affected by the staffs' religious backgrounds. All of these mentioned features of the conflict resolution style had been classified according to the respondents' opinions that had been declared in the interview, which are discussed as follows:

(i) Conflict Resolution Style that is Affected by Global Hospitality Rules:

- 1- Wisdom: This is represented in deep thinking and understanding of the problem, non-rush and speed in judging on persons and subjects, and depending on logic and evidences to form persuading solutions.
- 2- Grading solutions: It is known that if the guest has a problem with the hotel and he has no right, the hotel's staffs tries to adopt the cordial solution, clarify the situation and tries to persuade the guest with the justifications surrounding the situation.

However, if the guest is not persuaded by the justifications made by the staff, a formal solution is adopted and the problem is known by the higher managerial position.

- 3- The guest is always right: This rule is strongly raised in any conflict occurring between the guest and the hotel's management or its staffs. According to the Minibar and room service employee, ***"Yes, sometimes it happened that the guest denies - in his check- out with the receptionist – consumption of some items that were included in his room's minibar. The receptionist tries to persuade him that he did. However, if the guest is not persuaded, the guest is on right, and he will not pay for his consumption. This is due to the fact that it is illogical to make a guest angry or lose him, in return of 500 L.E that were consumed by him in some chocolates, and soft drinks, despite the fact that he has paid for example, 100,000 L.E, in return of his accommodation in the hotel. However, it is a wrong policy. Unfortunately, this is what is followed by the hotel and the other hotels over the world"***.

(ii) Conflict Resolution Style that is Affected by the Staffs' Egyptian National Culture:

- 1- Direct facing: This is represented in staffs' tendency to resolve friendly not formally, any problem among them, without returning to their direct manager, or to the human resource department (HR). This is due to the existed cordial relationship between the staffs.
- 2- Informal cordial solution: This involves the department's manager listening carefully to his conflicting subordinates and asking one of them on fault to apologize to his colleague. If the staff who was wrong refused to apologize to his colleague, the problem is raised to the human resource (HR) department in the hotel. According to the training manager: ***"This reflects one of the Egyptians' traditions that preferred cordial solution that is justified by their cordial friendly and lovely nature"***, ***"which is different from what is done abroad in foreign countries"***, according to minibar and room service employee.
- 3- Formal solution: This is represented in raising the problem that happened between the guest and the staff to the responsible authority in the hotel to solve the conflict. However, this step is made after the failure of the staffs to solve it. If the responsible authority does not succeed in solving the conflict, the problem between the guest and the staff is made known to the hotel's top management, and the tourism police if it is necessary, especially, if the guest has abused or hit the staff. Another shape for

adopting formal solution involves escalating the problem between the two conflicting staffs to the human resource (HR) department in the hotel that listens carefully to both conflicting staffs, their witnesses, and reconciles the conflict according to the hotel's rules and policies. This method occurs if the two conflicting staffs have abused or hit each other in front of a guest or inside the hotel. This is due to that behaviour distort the image of the hotel's reputation in the guests' minds.

- 4- Mediation: This is represented in staffs' preferences to mediate a third party between the two conflicting parties, if the mistake is mutual between them. However, if the mistake is done by only one of them, the person who did not any fault prefers the direct facing without any mediation of a third party. The third party is a mutually acceptable and loved person by both conflicting parties. Another shape of mediation is represented in the voluntary mediation of a group of colleagues in the department to reconcile between their conflicting colleagues, without any previous requirement from the conflicting parties.

(iii) Conflict Resolution Style that is Affected by the Staffs' Religious Background:

- 1- Forgiveness: This is represented when one of the staff mentions a specific verse in the Holy Quran to the conflicting parties which results in their quietness, forgiving each other and adjusting the conflict softly.
- 2- Skipping the conflict: This is shown in non-magnifying and non-exaggerating the conflict, ignoring it, and returning one of the disputing parties to speak, deal normally and joke with the other party without totally discussing the conflict in any way. In most cases, the mistaken person is the one who is adopting this method to resolve the dispute.

5. Summary and Discussion of the Hotel's Case (A)

This chapter displays the results obtained from analyzing hotel's case (A). Although, the hotel at the time of making interviews was being operated by an Arabic company, the results clarified its affect by some Egyptian national and institutional factors, rather than its affect only by cross-national culture, and the sectoral and organizational nature. The effect of the Egyptian national factors on the hotel is represented in dropping down the tourism activity that occurred after the outbreak of the Egyptian revolution, scarcity in the available qualified hospitality staff, and allowing guests to order foods from any restaurants outside the hotel, which was prevented before the outbreak of Egyptian revolution. Similarly, the hotel is affected by the Egyptian institutional system through its commitment to the

Egyptian Tourism Law restrictions represented in non-accommodating unmarried couple in the same room, preventing guests to host their visitors in their rooms, and the domination of the Egyptian Labor Law which regulates the relationship between the employee and the manager, particularly during and after the outbreak of the Egyptian revolution, as well as, the hotel's commitment to the Egyptian hospitality taste represented in providing Egyptian and oriental food taste in the Nubian atmosphere that is accompanied by listening to oriental music " Takht" and providing " Shisha". However, hotel (A) is also affected by the cross-national culture which is represented in the commitment of its Arabic operating company to the global hospitality standards pertaining to staff's uniform, and their human rights, giving them an integrated training plan, following the global hospitality system of by applying its rules in organizing the work process in the hotel, following the computerized managerial system, adopting its daily way in the follow-up of the work progress, and the interconnectivity among hotel's departments, as well as, being committed to the global hospitality standards related to the way of dealing with the guests and enjoying them.

Similarly, the Egyptian staffs' behaviours had been affected by the global hospitality standards stated by the Arabic operating company. This appeared in the Egyptian staffs' punctuality, seriousness in achieving tasks, low voice in dealings with each other, direct handling of the work issues, loyalty to the hotel's interest, adoption of the method of discussion and persuasion within the suitable time, written formal notes for notifying work issues, decentralization through stating internal departmental rules versus hotel's general rules, departmental managers' encouragement for the development and support of their subordinates, as well as, empowering them within the limitations of hotel's policies as methods for communicating with each other. Similarly, this appeared in the keenness on the guests' satisfaction, respecting guests' foreign culture even if it contradicts with the staff's own national culture, speaking English fluently with foreign guests, and non-clarity of hotel's policy such as that related to the guest's room minibar as methods for communication and dealing with their guests. Moreover, the Egyptian staffs' method of making decisions and solving conflicts had been affected by the global hospitality standards stated by the Arabic operating company through their adoption of the verbal and written formal notification of the taken decisions, discussion and participation, as methods for making decisions in the hotel; and wisdom, gradient in solutions, and "the guest is always right" policy as methods for solving conflicts within the hotel.

On the other hand, the Egyptian staffs' behaviours had been affected by their Egyptian cultural traditions, national factor (outbreak of the two Egyptian revolution), ethnic cultural

traditions, religious principles, and staffs' occupational role. For example, the Egyptian staffs had been affected by their Egyptian cultural traditions that appeared in their communicating with their manager for the sake of their colleague, friendliness and clearness (Al- Fahloh), formality, simplicity and respect in addressing each other, grading the punishment, boasting among colleagues, fun in communication, confirmation and repetition, routine character, fear of source of power, abuse of the statement "customer is always right", adoption of the manual system rather than the computerized one to achieve the required tasks, indirectness in dealings, failure to protect staffs from false allegations made by hotel's guests, friendly and cordial atmosphere (Team spirit), and paternalism. Furthermore, the Egyptian cultural traditions had been reflected on the Egyptian staffs' behaviours through their dealings with the guests through breaking hotel's rules in some cases in returning of some tipping paid by the guests. Similarly, Egyptian staffs' method of making decisions had been affected by their Egyptian cultural traditions reflected by the adoption of the Egyptian managers to the unilateralism in making decision, preferences to take risk free decisions, and giving false freedom to their subordinates to participate in the decision-making process. In addition, the Egyptian staffs' style for solving conflicts had been affected by their Egyptian cultural traditions that is clear in their adoption of direct facing, formal and informal cordial solution, and mediation as methods for solving conflicts in the hotel.

Egyptian staffs' behaviours had been also affected by the outbreak of the two Egyptian revolutions as a national factor that resulted in their loss of their prestigious status and decrease of their financial position. Besides, the impact of the two Egyptian revolutions had been reflected in their way of dealing in the hotel that result in occurrence of some vigils among hotel's staffs, spread a case of frustration among hotel's staffs, and non-commitment of the new staffs to both their managers and hotel's rules. Moreover, the outbreak of the two Egyptian revolutions had encouraged Egyptian hotel's staffs to beg their guests to take more tipping.

Furthermore, Egyptian staffs' behaviours had been affected by their religious background that is reflected in their communication and dealing with each other, e.g., providing secret advice to each other, dealing modestly , non-personalizing the conflict, refusing to hurt one's colleague and apologizing to him/her, refusing to act himself as a God who punishes others for their mistakes, recognition of one's mistake, and adoption of the Jurisprudence rule "Necessitates permit prohibitions" that results in their acceptance to work in the hotel's bars and night clubs until they find a more suitable job, as well as, the integrity and

transparency of the departmental manager's regarding the distribution of the collective sum of tipping. Besides, the Egyptian staffs' method of making decisions and solving conflict had been affected by their religious background which is clear in controlling their anger when they make decisions, mercy and sympathy in making decision, forgiving the colleague who is quarrelling with him, and skipping the conflict.

Moreover, the Egyptian staffs' behaviours had been affected by their ethnic cultural backgrounds that are reflected in their communication and dealing with each other through their commitment to the rules of right and wrong (the principle of halal and haram), their psychological support to their colleague who belong to the same ethnic origin, the gentile, soft dealing and bias to female's staffs, and the spread of spirituality of Ramadan among their colleagues in the department. Finally, Egyptian staffs' behaviours had been affected by their occupational role in the hotel which is shown in their variation in the educational level and skills that are needed to do their varied roles and tasks within the hotel, as well as, the variation in the departmental manager's dealings with his subordinates from the friendly to the tough attitude due to the variation in his occupational role from the training manager to food and beverage one.

The above-mentioned factors clarify the colouring of the Egyptian staffs' behaviours by both of the global hospitality standards adopted by the Arabic operating company on one hand, and their Egyptian cultural traditions, sub-national (ethnic) culture, religious principles, Egyptian national factors, and their occupational role on the other hand. The impact of that colouring had been reflected in the Egyptian staffs' way of communication with each other, and with their guests, their way of making decision, and conflict resolution styles adopted in the hotel, which totally shape the four HRM practices adopted in the hotel's case (A) that are clarified in the following table. Moreover, these adopted HRM practices are forming the hotel's own social identity which adopts the Egyptian institutional system and is committed to the global hospitality standards adopted by the Arabic operating company. In other words, this indicates the hotel's adoption of the global hospitality practices that are marked by Egyptian footprint. In sum, this reflects the cross-verging position of the hotel's case between both global and Egyptian cultures, and sheds light on the main Egyptian cultural singularities of those staff working in hotel's case (A).

Table 1: Key Influential Institutional and Cultural Factors Affecting Hotel (A) and Its Impact on the Key HRM Practices Adopted in the Hotel

Key HRM Practices		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel					
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., patience on the life's hardships, mediation in solving conflicts, Al-Fahloh, and favouritism,...etc.) more Egyptian cultural traditions, look to title 3.3	Ethnic cultural traditions (represented in variation of the staffs' ethnic culture due to their originating from varied districts and regions around Egypt	Religious Factors (ex., principle of repentance and recognition for Christian staffs, and Jurisprudence rule Necessitates allow prohibitions, and good morals for Muslims staffs).	Sectoral and organizational factors	
		Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the operating company).			
Communication style and dealings among staffs	<ul style="list-style-type: none"> 1- Occurrence of some vigils among hotel's staffs. 2- Non-commitment of the new staffs to both of their managers and hotel's rules that treated by terminating their contract with the hotel. 3- Spread a case of frustration among hotel's staffs. 	<ul style="list-style-type: none"> 1- Friendliness and Al-Fahloh in way of calling. 2- Simplicity in way of calling each other. 3- Respect in way of calling each other. 4- Gradient the punishment. 5- Boasting among colleagues. 6- Fun. 7- Confirmation and repetition. 8- Routine character. 9- Fear from source of power. 10- Abuse of statement "customer is always on right". 11- Adoption of the manual system rather than the computerized one to achieve the required tasks. 12- Indirectness. 	<ul style="list-style-type: none"> 1- Spirituality of Ramadan. 2- Rules of right and wrong or the principle of halal and haram. 3- Psychological support to the colleague from the same ethnic. 4- Gentility, soft, and bias to female's staffs. 	<ul style="list-style-type: none"> 1- Recognition with the occurred mistake. 2- Non-hurting colleagues and apologizing 3- Non-personalizing the conflict. 4- Secret advice. 5- Non-positioning oneself as a God who accounts others. 6- Modesty. 7- Integrity and transparency. 		<ul style="list-style-type: none"> 1- Friendly versus tough dealing with the subordinates due to managers' occupational role. 	<ul style="list-style-type: none"> 1- Loyalty to the hotel's interest. 2- Punctuality. 3- Seriousness in achieving tasks. 4- Direct handling of work issues. 5- Low voice in dealings among staffs. 6- Discussion, explanation, and persuasion. 7- Adopting the written notes for notifying with work issues. 8- Departmental managers' encouragement for development and support. 9- Decentralization through stating

Key HRM Practices		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel					
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., patience on the life's hardships, mediation in solving conflicts, Al-Fahloh, and favouritism,...etc.) more Egyptian cultural traditions, look to title 3.3	Ethnic cultural traditions (represented in variation of the staffs' ethnic culture due to their originating from varied districts and regions around Egypt	Religious Factors (ex., principle of repentance and recognition for Christian staffs, and Jurisprudence rule Necessitates allow prohibitions, and good morals for Muslims staffs).	Sectoral and organizational factors	
Key institutional and cultural factors		Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the operating company).			
			13- Mediation for behalf of the colleague's interest. 14- Failure to protect workers from false allegations of hotel's guests. 15- Friendly and cordial atmosphere (Team spirit). 16- Paternalism.				Internal departmental rules versus hotel's general rules. 10- Empowering subordinates within limitations of hotel's policies. 11- Calling by the formal titles.
Communication style with guests	1-Allowing the guests to enter foods to the hotels. 2- Begging on the guest.	1- Breaking hotel's rules.					1- Respecting guest's foreign culture that contradicts with the staff's national culture. 2- Keen on guest's satisfaction. 3- Speaking English fluently with the foreign guests. 4- Non clarity of hotel's policy related to guest's room minibar.

Key HRM Practices	Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel						
	National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., patience on the life's hardships, mediation in solving conflicts, Al-Fahloh, and favouritism,...etc.) more Egyptian cultural traditions, look to title 3.3	Ethnic cultural traditions (represented in variation of the staffs' ethnic culture due to their originating from varied districts and regions around Egypt	Religious Factors (ex., principle of repentance and recognition for Christian staffs, and Jurisprudence rule Necessitates allow prohibitions, and good morals for Muslims staffs).	Sectoral and organizational factors		
					Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the operating company).
Decision making style		1- Risk free. 2- Unilateralism in decision-making. 3- Fake freedom.		1- Controlling the anger feelings. 2- Mercy and sympathy in taking decision.			1- Discussion and participation in making decision. 2- Verbal and written formal notification of the taken decisions.
Conflict resolution style		1- Direct facing. 2- Informal cordial solution. 3- Mediation.		1- Forgiving. 2- Skipping the conflict.			1- Formal solution. 2- Wisdom. 3- Gradient in solutions. 4- Guest is always right.
General identity about the hotel's case and its staffs	1-Dropping down the tourism activity. 2- Scarcity in the available qualified hospitality staff. 3-Loss of prestigious status and decreasing the financial position of the hotel's staffs.	1- career of richness 2-Non-respect and impolite career. 3- Non-prestigious career. 4-Easy career. 5-lack feeling with its social responsibility toward society,		1-Acceptance of some Muslims staffs to work in hotel's bars and night clubs.	1-Non-accommodating unmarried couple in the same room, and not-allowing guests to host their visitors within their rooms. 2- Egyptian hospitality taste. 3- Domination of the Egyptian labour law in controlling the relationship between the employee and the	1-Variation in staffs' skills and educational levels, due to the variation in hotel's jobs and tasks.	1- Committing to the global hospitality standards related to staffs' uniform. 2- Following the global hospitality systematic. 3-Daily follow-up of the work progress. 4- Considering staffs human rights. 5- Providing integrated training

Key HRM Practices Key institutional and cultural factors		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel					
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., patience on the life's hardships, mediation in solving conflicts, Al-Fahloh, and favouritism,...etc.) more Egyptian cultural traditions, look to title 3.3	Ethnic cultural traditions (represented in variation of the staffs' ethnic culture due to their originating from varied districts and regions around Egypt	Religious Factors (ex., principle of repentance and recognition for Christian staffs, and Jurisprudence rule Necessitates allow prohibitions, and good morals for Muslims staffs).	Sectoral and organizational factors	
					Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the operating company).
					manager, especially, in the time surrounding and after the outbreak of the Egyptian revolution.		plan to hotel's staffs. 6- Committing to hotel's standards related to way of dealing with guests. 7-Following of the computerized managerial system. 8-Interconnectivity among hotel's departments. 9- Committing to the global hospitality standards related to enjoying guests.

Appendix VI: Case (B) the Five-Star Hotel in Luxor

1. Introduction

This chapter discusses the results obtained from the five-star hotel's case in Luxor assessed by the researcher. The discussion is beginning by presenting the key influential factors affecting the management and behaviours of staffs within the hotel's case that extend to affect the whole hotel, as well as, its guests. This has been followed by an in-depth investigation of the key HRM practices within the hotel's case that represented in its adopted communication, decision making, and conflict resolution styles that composed as a result of interaction between the key influential factors affecting the management and behaviours of staffs. The investigation of the key HRM practices within the hotel's case is beneficial in capturing a picture about the common social identity within the hotel, as well as, in shedding the light on the Egyptian cultural singularities characterizing the Egyptian staff working in the five-star hotels in Luxor.

2. Hotel background

Hotel (B) is five-star hotel in Luxor registered and under supervision of Egyptian tourism ministry. It owned by a German company that sold it to be owned by an Egyptian company and managed by an Egyptian manager. However, the German company still operating it, in addition to its owning and operating many hotels over the world. Most of the hotel's staffs are Egyptians, and few percentages of them have dual nationality. The whole number of staff before outbreak of the Egyptian revolution was 340 staff members that decreased to be 270 staff members after revolution and drop down of the tourism activity, who are distributed among 9 departments within the hotel. These departments are public department, rooms division department, food and beverage department, kitchen department, sales and marketing department, financial control department, engineering department, security department, and human resource department. The hotel is located on the Nile River, and has its own boat dock. It involves 304 rooms and suites that offer different fantastic views on the city or the river. All the rooms are fully equipped with minibar, flat-screen TV, sitting area, telephone, and air-condition. Also, the hotel includes spa center, eleven conferences rooms in different sizes, and four restaurants that offer four flavour experiences. Those flavour experiences are ranging between the Nubian taste; the Lebanese taste with its famous traditional dishes, mezze, and grill dishes that surrounding with atmosphere of folk music and dance; as well as, the Italian taste and the Thai taste.

3. Key influential institutional and cultural factors

Through analysing participants' opinions within hotel (B), it appeared that there are number of factors affecting the behaviour of the Egyptian staff within the hotel that had extended to affect hotels' industry in general, and specifically, the communication, decision making, and conflict resolution styles adopted in the current hotel's case. These factors are involved national, sectoral and organizational factors, Egyptian cultural traditions, sub-national (ethnic) culture, and religious principles. A detailed of those influencing factors and its effect on the behaviour of the Egyptian staff within the hotel are discussed as follows:

3.1. National factors

It represented in the political factor represented in the two Egyptian revolutions (25th of January 2011, and 30th of June 2014). The two revolutions had affected the whole identity of the hotel that resulted in dropping down tourism activity, decreasing the financial position of the hospitality staffs, scarcity in the available qualified hospitality staff, and high staffs' dismissal rate. All of these effects have been discussed in detail as follows:

- 1- Dropping down tourism activity: This is shown in decreasing the occupancy rate of the hotel's rooms after the outbreak of the Egyptian revolution that extended to affect the staffs' salaries negatively.
- 2- Decreasing the staffs' financial and prestigious status: This is shown in the loss of prestigious status that characterizes hotels' staffs, as well as, declining their salaries after the outbreak of the Egyptian revolution. This has been justified by the cutting down of the service tax (equivalent to 12% of service price), and tips that were paid by the guests who rarely existed in the hotel. In this regard, the hotel has increased the sum of salaries paid to its staffs, in order to keep the current employees, and encourage them to stay in their jobs in the hotel. However, the increase in the standard of living is not suited to the increase in salaries that results in a percentage of the staffs' turnover.
- 3- Scarcity in the qualified hospitality staff: This is represented in leaving the skilled and qualified staffs hospitality career, which results in deficit in the number of qualified staffs working in hotel's industry, despite of the high unemployment rate in Egyptian context. Consequently, the hotel has employed the available unqualified and unskilled job applicants, and gave them varied training sessions to improve their skills, and performance.

- 4- High dismissal rate: It is adopted by the hotel as a response toward the staff's audacity in replying on his manager, colleague, and guest. Such negative aspects of bad behaviour should not exist in the hotel's environment. Therefore, this has prevented the spread of bad behaviour within the hotel, which appeared in the employee in charge of food and beverage's saying ***"there is not any bad behaviour after the outbreak of revolution has extended to the hotel. If a staff presents a bad behaviour he will not complete in the hotel"***.

3.2. Sub-national (Ethnic) Culture

It is clear in the behaviour of the Upper Egyptians that had extended to the current hotel's workplace, such as the insistence on the opinion, commitment to the social duties, and recklessness and rashness in making decisions. The reflection of these characteristics on the Egyptian hotel staffs' behaviours appeared later under section (4.1 and 4.2). All of these ethnic culture characteristics have been discussed as follows:

- 1- Commitment to social duties: This involves attending weeding or performing the solace duty for three days continually toward one's neighbor or colleague, as well as, sending food to the family of the deceased. This is also shown in the workplace where the staffs go to the place of solace to offer condolence to their colleague in all the three days.
- 2- Insisting on the opinion: This is represented in carrying out the decision made in order to save one's prestige.
- 3- Recklessness and rashness: This are represented in making decision recklessly and rashly.

3.3. Religious Principles

It represented in stressing on good morals and ethics such as honesty, tolerance, love for God's sake, justice, social unity, supporting the vulnerable, and reflecting one of the basic Jurisprudence rules, which is necessitates permit prohibitions. All of these principles have been discussed as follows:

- 1- Love for God's sake: This involves colleagues' love and appreciation of each other for the sake of God, regardless of their religion Muslims or Christians.
- 2- Good morals and ethics: This is represented in religion stress on good behaviour, such as truthfulness and honesty, fidelity at work, good appearance, tolerance in dealings, and supporting the vulnerable.
- 3- Social unity: This is represented in one's sharing his neighbors, relatives, friends, and

colleagues their happy and sad circumstances, and performing condolence toward them, if they had a death case.

- 4- Justice: This is represented in not condemning the faulty person for the same mistake twice as long as the mistake is not repeated.
- 5- Necessitates permit prohibitions: This appeared by Muslim staffs who work in hotel's kitchen and had to add wine when cooking some meals; or who are working in hotel's bars and nightclubs and had to provide wine for the guests, regardless the prohibition of the Islamic law of providing or drinking wine. They justify their providing wine that it is the only available job, and they will leave it when they will find another alternative job.

3.4. Egyptian Cultural Traditions

It is represented in the characteristics that distinguish the Egyptians' behaviour either in their social or work life in the hotel. These characteristics are represented in their collectivism in facing calamities and hardships, mediation in solving conflicts, fun in dealings, and their lovely and hospitable character. Some of these characteristics had been reflected in the Egyptians hotel staffs' behaviours, as it appeared later under section (4.1, 4.2, and 4.3). All of these characteristics are discussed below as follows:

- 1- Lovely and hospitable people: This is represented in their charity, cooperation and helpfulness, tending to friendly solution, and their warm welcoming with tourists, where they are seen as kindly, smiley, lovely, friendly and socially people. According to the hotel's chief "***Egyptians are the best people to do the duty of hospitality***".
- 2- Collective soul in facing calamities and hardships: This is represented in supporting the other in his hardships, sickness, or condolence him in case of death, and forgetting any problems, conflicts, or antipathy among them.
- 3- Mediation in solving conflicts: This is represented in settlement and reconciliation among the disputing parties.
- 4- Fun in dealings.

Moreover, the Egyptian cultural traditions had extended to frame a specific image about the hotels' sector and the staffs working in that career, as well as, to affect dealings in the current hotel's case and its peers in the Upper Egyptian region, and other regions in the Egyptian context. This is represented in the image that working in hotel is an unsafe, interesting and elegant career, the misleading image about its staffs that they had been affected by the foreign

culture, and the exchange of information policy among the five-star hotels' sector, which are discussed below as follows:

- 1- Misleading image about hotels' staffs: They are seen by the public as affected by the foreign culture through their dealings with the guests such as accepting to drink wine, and having a girlfriend.
- 2- Interesting and unsafe career: This is represented in respondents' opinion that working in hotels is non-routine and non-boring task, interesting and elegant career that involve dealings with guests from varied cultures. However, it is unsafe career due to its temporary contracts that renew every year according to need of the workplace, and according to the scores attained by the staff in his/her appraisal. On the contrary, before terrorism that targeted the Egyptian tourism in 1990, the temporary contracts were transferring to permanent ones after four years of good appraisal attained by the staffs, which became very costing for the hotels. Therefore, the main office of the hotels' companies had stopped transferring the temporary contracts to permanent contracts.
- 3- Exchanging information policy: Five-star hotels are characterized by exchanging information among other five-star hotels in the same area, and within different regions in the Egyptian context. This information is related to the employees' salaries, numbers of guests, and occupancy rate, as well as, enquiring about the new job applicants through speaking to their referees in their previous workplace in another five-star hotel. That policy of exchanging information among the five-star hotels' sector reflects the trust in dealings among them, and help hotel's management to evaluate its hotel's position in relation to other five-star hotels' competitors in the Egyptian context. According to an assistant of human resource manager, ***"The exchange of information among five-star hotels' sector is based on the principle of exchanging interests, in addition, it depends on the cordial relationships among staffs of five-star hotels sector, as one staff in the hotel knows another staff in another hotel, so, they respond to the queries of each other"***.

3.5. Sectoral and Organizational Factors

They involve a mix of sub-factors such as the cross-national factor, Egyptian institutional factor, and staff's occupational role and educational level factor that are discussed below as follows:

(i) Cross-national Factor:

It is represented in the hotel's commitment to the global hospitality standards adopted by the operating Company that distinguishes the multi-national hotels' companies (five-star hotels)

than other types of hotels involved in the Egyptian context. These global hospitality standards are related to staffs' uniform, operation processes within the hotel, way of providing service to the guests, way of enjoying guests, system of follow-up and sequence, considering staffs' human rights, providing them with the varied training programs, specialization and variations of hotel's departments, and interconnectivity among hotel's departments, which are represented in the following:

- 1- Commitment to the global hospitality standards related to uniform: This is represented in the uniform of the staffs who are working in direct contact with the guests, such as receptionist, guest relation's staffs, and waiter. The way of wearing involves taking off the head scarf for females, which is contradicted with their religious values which forces some of them reject these jobs. However, another part of them deal with the taking off head scarf issue as a requirement of these jobs, due to its nature that entails showing a good aspect representing the hotel. Furthermore, the standards of uniform involve the shape of hairstyle that should be tied to the back; simple makeup; few accessories represented in hand watch and marriage ring, and shaving for male staffs.
- 2- Commitment to the global hospitality standards related to operation process: This appears in adopting the same accommodating system applied by the Multinational hotels existed globally, as mentioned by front-office manager. This is also, represented in the way of storing food raw materials according to the global specific standards determined by the Multi-national company managing the hotel. Furthermore, it involves benefiting from the rumble of cooking, such as peel onions, and beef bones according to hospitality standards determined by the operating German hotel's company that aim to maximize profits obtained, in conjunction with providing a healthy meal, and satisfying the guest. Moreover, the commitment to the global hospitality standards related to operation process includes the way of cooking some cakes and meals descriptions that entails the cookers to add wine through cooking, which is contradicted with their religious values that prohibit drinking wine in any way. However, they justify their using of the wine in the cooking that it is the only available job, and they will leave it when they will find another job. Another aspect reflecting the hotel's commitment to the global hospitality standards is shown in the way of operating its laundry that involves drying clothes by the steam's boilers (dry clean) to keep them fresher and healthier. Also, washing clothes by specific machines, which involve different washing programs that suit different types of clothes, and use specific chemicals in specific amounts for washing process. Moreover, adding some treatments to the clothes before washing it according to the international standards that stated by a

Multinational company working in the chemicals field that do not consider only cleaning the clothes, but also the zero effect of these chemicals on human bodies who will wear the clothes after washing, in order to, prevent any skin sensitivity.

- 3- Commitment to the global hospitality standards related to human rights: This is represented in considering the occupational safety and health standards for laundry's staffs. This is reflected in the laundry's manager saying: ***"The hotel is spending half liter of milk daily for each one of the laundry's staffs to prevent them from being injuring by chest's asthma due to breathing chemicals' steams through ironing clothes or cleaning the dryers that involve wool saturated with chemicals' steams"***. This also, involves explaining to the laundry's staffs the guidelines and instructions related to how to deal with the machines and chemicals used in washing clothes.
- 4- Commitment to the global hospitality standards related to enjoying guests: This is represented in the existence of casino for gambling, bars and nightclubs that provide different types of wine to the guests. This also, involves the acceptance of staffs to work in these facilities, despite of its contradiction with their Islamic and Christian religious values that prohibit providing or drinking the wine. However, they justified their breaking of that prohibition that it is the only available job, and they will leave it when they find another job. Another group of the staffs justify their breaking of that prohibition by their intention that they are committed to one of the requirements of the job that they perform. This is due to the fact that working in Multinational Company entails being committed to all its rules, and accepting its culture as a package with all of its advantages and disadvantages.
- 5- Commitment to global hospitality standards related to the way of providing the service: This is represented in stressing punctuality, respecting different cultures of the guests, and providing the service to the guest in a smiley face that leaves a good impression on his/her mind. Moreover, it is represented in the idea of customer care, such as knowing the type of drink of the guest, and providing it to the guest in the same place, and the same time. In other words, providing the guest with the high qualified service with a cordial atmosphere that makes him/her feel that s/he is living with his own family. The cordial atmosphere involves dealing with the guest gently, speaking politely, calling him by his name, and sending congratulation card, birthday cake, or bouquet as a greeting in his birthday or any another special anniversary.
- 6- System of the follow up, and sequence: This involves the supervisor's following up of how his subordinate has performed the tasks in time. This is also represented in front- office

staffs' reporting in the log book that aims to clarify what has already happened in every previous shift, what has been done, and what is still remaining within the reception section which facilitates completing the remaining tasks for the sake of the guest

- 7- Interdependence between departments: This is represented in the multi-connection channels between different departments within the hotel, such as that one between kitchen department on one hand, and human resource, food and beverage, purchasing departments, and General Manager on the other hand. The connections between kitchen and human resource departments are related to the stock of remained vacation for kitchen's staffs, remembering the birthdays' of kitchen's staffs to send them congratulation, remembering the time of finishing contracts or healthy certificate of kitchen's staffs, speaking about any unsuitable appearance of any staff within the kitchen, and enquiring about the early leave of any one of kitchen's staffs. The connections between the kitchen and the food and beverage departments are related to enquiring about applying the required orders within the required budget of costs and sending prepared menu prepared by kitchen of different range of costs to food and beverage department. Similarly, the connections between the kitchen and the purchasing departments are related to applying purchasing orders sent by the former. These orders either involve buying pure food, or raw material. Finally, the connection between kitchen and General Manager are related to judging in any issue between the kitchen department and other departments within the hotel, such as food and beverage department that might require a number of orders with specific qualifications within unattainable cost.
- 8- Specialization and variation: This is represented through every image about each hotel departments as clarified by its staffs. For example, food and beverage department is seen by its staffs' members as the nearest and the most dealing department with the guest compared with other departments in the hotel. The staffs within reservation department saw that their department is considered as the brain of the hotel that provides other departments in the hotel with the information related to the guest. On the other hand, the staffs within the front-office department saw that their department is a sign of elegance. This reflected in the assistant of front-office manager's saying: **"It is the department of high heels"**. It is so called due to its smiley dealing with the guests, and in nice way that reflects its staffs' wisdom, flexibility, and embellishment of their words and their way of thinking. However, the staffs within kitchen department saw their uniqueness unlike other departments within the hotel lies in their ability to provide various services (type of food) provided to the guest every day that can not be attained by any other department in the

hotel. This involves providing different tastes from different countries, such as the Lebanese, the Malaysian, and the Italian kitchens.

- 9- Providing staffs with varied training programs: This involves providing varied training sessions to the current staffs and the newly appointed available unqualified and unskilled ones, in order to improve their skills, performance, and their way of dealings with their guests and colleagues.

(ii) Egyptian Institutional Factor:

It is represented in the in the hotel's commitment to the Egyptian tourism law, and the Egyptian hospitality taste, which are discussed as follows:

- 1- Commitment to the Egyptian law restrictions: This is presented in non-accommodating unmarried couples in the same room even if they have civil marriage contract, where the only accepted contract is the legitimate marriage contract. Therefore, the hotel's receptionist needs to see national identity or the legitimate marriage contract for any couple before booking to them the same room.
- 2- The Egyptian hospitality taste: This taste distinguishes the Multi-national hotels companies (five-star hotels) within the Egyptian context than their branches over the world. It is represented in both the taste of Egyptian food that is considered one of the factors of the excellence of the Egyptian hospitality, as well as, the Eastern show in Music and dance, such as "Rababa" (Eastern musical instrument), "Eastern Takht", and oriental dance (belly dance).

(iii) Occupational Role and Educational Level Factor:

It is represented in the required variation in staffs' qualifications and skills due to the variation in their role within the hotel. In other words, this is represented in the hotel's recruiting applicants from different educational backgrounds (high school, graduate from tourism and hospitality school or another specialization rather than hospitality, and postgraduate), since some of them work in the hotel's departments according to their specialization in the graduation. However, there are general characteristics that should be included in the staffs working in the hotel's industry, despite of their occupational role within the hotel, such as the following:

- 1- Educational level: The staffs' education level should be at least Technical Institute graduate (two years after secondary school), in order to have the minimum level of skills that allow him to learn and gain experience quickly.
- 2- Appearance, hygiene and grooming: This involves staffs' wearing clean and ironed

uniform, and caring with personal hygiene and cleaning that include taking shower before going to workplace, putting perfume, face shaving for males, and trim nails. Caring with appearance, hygiene and grooming is not only essential to guest contact staffs, but it also essential to the staffs working in the back area, such as those who work in the kitchen, where any bad appearance reflects the unclean way of preparing food, and consequently, the guests' refusal to eat in the hotel's restaurants.

- 3- Hospitable person: It is represented in good behaviours and attitudes, knowing how to deal with guests, and being tactful. The front-office manager within the hotel stated a group of good behaviours and attitudes that involved the ability to be patient and quiet to absorb guest's anger, and trying to solve his problem, even if the latter abuses the hotel's staff, and not replying to the guest's abuse, even by body language, or face's expressions. He also, clarified the importance of the sympathizing with the guest and non-personalize any bad action done by the guest toward staff himself, where the problem of the guest is with the place itself not with the staff. Moreover, he adds "**smile as you go**" that softens any situation, and produces positive effect either financially in the form of a more tips paid by the guest or morally in the form of praise by the guests that will be rewarded by the hotel's management in form of providing promotion. Finally, he referred to the importance of calling the guest by his/her name, which can be easily applied by the receptionist rather than other staff in the hotel, where all guests' names appeared for the receptionist in the hotel's system. This makes the guest feel more self-confidence, and that s/he is famous and an important person in the hotel. It also, refers to the hotel's interest in the guest. In other words, he referred to the importance of being the front-office staffs as a good representative or ambassador of the hotel, as they are the last staff will be met by the guests before their leaving the hotel, hence leaving a good image about the hotel in the guests' minds.
- 4- Ambition: This involves the staff's desire to develop and attend training sessions such as on-line marketing, and those related to increasing sales that its creative impact is reflecting on the hotel and guests.
- 5- Keeping up with globalization's requirements: This is represented in the necessities of the staffs to speak number of foreign languages, in addition to speaking English language proficiently, as it is a global language in order to deal easily with guests from different countries. However, proficiency of speaking English language by Egyptian hotel's staffs was difficult at the beginning, while it became easy through training courses provided by the

hotel, and through practice and continuous contact with the guests. In addition, the number of foreign languages required to be spoken by the hotels' staff is different from one region to another within the Egyptian borders. Furthermore, the keep up with globalization entailed hotel's staffs to be proficient in using computers and being aware of the computer skills that they need to achieve work related tasks, which was a challenge for some staffs who have no information about using computers at the beginning of their work. That development in their familiarity with computer skills has extended to involve cooker's staffs benefit from YouTube videos to learn how to cook a new meal, rather than asking or watching their senior colleague how to cook it.

- 6- Personal characteristics: This involves honesty, punctuality, bearing responsibility, cooperation and good way of dealings with colleagues, keen on hotel's facilities, and guests' stuffs, and awareness of varied cultures of the hotel's guests. Furthermore, this involves the ability of the managerial leaders to change their subordinates thinking, their way of performance, and adjusting their behaviour to be in the same line of their manager's thinking. As well as, requiring them to perform the required task similar to the trainer.

4. Key HRM Practices in the Hotel

The investigated HRM practices in hotel (B) involves four main practices: communication style among staff, communication style between staffs and guests, decision making style, and conflict resolution system. These practices had been investigated due to their ability to draw an image about the adopted social identity in the hotel (B), as well as to reflect the main cultural singularities characterizing the Egyptian hospitality staff working within that hotel that has been affected by the institutional and cultural factors framing the Egyptian context. In other words, these practices reflect affecting the behaviour of the Egyptians' staffs by both the global hospitality standards, culture, and rules on one hand, and the Egyptian national factor (represented in the outbreak of the two Egyptian revolutions), the Egyptian cultural traditions, ethnic cultural traditions, and religious principles and rules on the other hand. Moreover, that investigation did not only shed light on the mentioned HRM practices, but has also reflected some general cultural singularities characterizing the Egyptians in general, not only those working in the five-star hotels.

4.1. Adopted Communication Style among Hotel's Staffs

Through analysing participants' response, it appeared that the adopted communication style in the hotel involves oral or informal communication among staffs, respect, simplicity, friendliness

in way of addressing each other, gentility and wisdom in dealing with females' colleagues, tolerance and intolerance policy in dealing with staffs' mistakes, addressing each other using formal titles, fun, cooperation and helping as a work spirit of the hotel, mediation for the sake of the colleague, adopting brotherhood and social relationships, and informal events as a way to separate cordial atmosphere. All of these communication styles had been attributed to the effects of the Egyptian cultural traditions, according to the respondents' opinions that had been raised within the interview. Other communication styles among hotel's staffs had been attributed to the effects of the global hospitality rules, according to the respondents' opinions that had been raised in the interview. This had involved adopting discussion, explanation, and persuasion among staffs; punctuality; quite voice; accuracy and caution; and written formal notification of an issue. Moreover, the respondents in the interview attributed their communication styles - that involve existing atmosphere of the spirituality among staffs, modesty of the managerial staffs, justice and non-favouritism of managerial staffs through their dealing with their subordinates, adopting honesty and fidelity at work - to their religious backgrounds. They also, had attributed their communication styles that are characterized by the lack of their internal motivation or engagement with their job to the impact of the Egyptian national factor. However, they had attributed their communication styles that reflect their commitment to ethnic's traditions to their ethnic culture traditions factor. The results obtained under each classification do not only reflect respondents' opinions, but also, show the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, the Egyptian cultural traditions, the staffs' ethnic culture, and religious principles on the communication styles adopted among hotel's staffs. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by Global Hospitality Rules:

- 1- Discussion, explanation, and persuasion: It is represented in different managerial levels between departments' managers and their subordinates; among different departments' managers within the hotel, and between departments' managers and their direct manager. The discussion between departments' managers and their subordinates is represented in respecting and listening to the opinion of the lower line employees who directly do the tasks, as clarified by one of the food and beverage employees. It also, involves clarifying to the subordinates the required tasks, the steps of doing it in detail, either on the desk, or through training sessions that benefit the whole staff within the department, as well as, explaining the reasons behind doing these steps. This appeared in the hotel's chief's saying:
"I discuss in detail with my subordinates the required tasks for the three coming shifts, as

well as, the mistakes had occurred in the previous shift particularly those related to appearance, way of dealing, or performance". The only case which the department's manager does not explain to his staffs and instead gives orders happens in urgent and critical times, when there is no time or space for explaining, as clarified by laundry manager. Furthermore, the discussion between the department's manager and subordinates is surpassing the talk regarding work issues to involve a meaningful conversation. This appeared in the hotel's chief's saying: *"Through the shift time, I speak with my subordinates regarding the nutritional value of some food items used in the kitchen, and the right way to cook it to keep its minerals, and vitamins"*. Another kind of discussion is among departments' managers within the hotel that involves the department manager's oral discussion with other department's managers to persuade them of specific request through clarifying the advantages, and justifications behind that request. Finally, the discussion and persuading method is also adopted by the assistant manager to require something rejected by his direct manager through clarifying to him the advantages, and justifications behind that request, as well as, the disadvantages behind rejecting the request, as mentioned by the front-office manager.

- 2- Written formal notification of an issue: This is represented in using email as a formal method of communication to gain the approval of the hotel's management regarding specific requirement, the needed material or machines to achieve the required tasks. Only the higher managerial positions, such as departments' managers, and the chief engineering that has work-related emails. Similarly, staffs' request of additional vacation is required through introducing a formal written request to their department's manager. Finally, formality involves the public announcement of the agreed monthly timetable of staffs' vacation in a written formal document hang on the board within the department.
- 3- Accuracy and caution: This are represented in reviewing the expired date of food involved in the fridge continuously, and fearing from making any mistake.
- 4- Punctuality: This involves attending and leaving the work shift on time, as well as, rejecting any excuses from attending the shift in-advance. The only accepted excuse is urgent circumstances such as death of any staff's close relatives. Furthermore, this involves penalizing the non- punctual staff by deducting his salary.
- 5- Quite voice: This is represented by laundry's manager who refers to his subordinates speaking with each other in a low voice, though they work in a noisy environment, due to the voice of washing machines in the laundry.

(ii) Communication Styles Affected by Egyptian National Factor:

- 1- Lack of staffs' internal motivation or engagement with their job: This involves the staffs' absent-mindedness and less of concentration in the work, disliking the job that they do, and lack of respect of some junior staffs to their seniors, which were not the situation before the outbreak of the two Egyptian revolutions. The lack of subordinates' internal motivation after the outbreak of revolution had been raised by front office, laundry, and human resource managers, as well as, hotel's chief. However, that attitude had been treated by the hotel's management through providing training sessions to the subordinates, in order to improve their behaviour through their dealings with each other.

(iii) Communication Styles Affected by Egyptian Cultural Traditions:

- 1- Oral or informal communication among staffs: This involves the departments' managers speaking to their colleague in the higher managerial position relating to any work issues except requiring any material or machines needed for the job tasks, or asking for vacation. This is also represented in arranging department's meeting by the department's manager to distribute the monthly vacation among department's staffs, through announcement of every one of them about his desire in this regard.
- 2- Addressing by formal titles: This involves staffs' addressing each other in front of the guests by using English formal titles such as (Mr, and Miss), while in the absence of the guests, the subordinates address only their managers, and their senior colleagues using these English formal titles, which is the followed tradition in the hotel, and has transferred to be a habit among hotel's staffs. Similarly, that tradition has involved the kitchen's staff addressing each other by the formal title "Chef", despite one's age, or his seniority or range in the job hierarchy. This is due to the fact that it is not allowed in the kitchen department to address any one of the staffs by informal Arabic titles such as (Um folan) (عم فلان) that means in English (Uncle x), though it is used to denote to respect and appreciation of the elder person.
- 3- Respect in the way of addressing each other: This is represented in the staffs' addressing their elder colleagues, even if they are lower than their own managerial position by using informal Arabic titles such as (Abo folan, Um folan) (ابو فلان, عم فلان) which mean in English (Uncle x) and (X's father) that appeal the person by the name of his elder son.
- 4- Simplicity in the way of addressing each other: This involves the staffs' addressing each other in the same managerial position or those in a higher managerial position, but in the same age by their names only, without any titles, especially, in the absence of guests, as

they consider themselves friends.

- 5- Friendliness in the way of addressing each other: It is reflected in the staff's addressing each other either, by pamper names, or "my friend", especially, in the absence of the guests or their managers, or through using Egyptian informal titles such as (Pasha, Prince, Zeft) (باشا, (برنس, زفت) - that is a word in slang Egyptian talking used between friends, and denotes breaking formality in speaking-, especially in the informal events, such as birthday parties, or in the absence of guests that reflects existence of affinity and cordial relationships among staffs.
- 6- Gentility and wisdom in dealing with females' colleagues: This is represented in the way of critiquing female staff that characterizes by soft and gentility compared with the way of critiquing his male colleague. This had been justified by the assistant of front-office manager' saying that: **"Tough critique for the females may result in her voluntary leaving of the job due to their high sensitivity, and soft feelings. In addition, females are more responding to the critique, and more committed compared by their male colleagues"**.
- 7- Tolerance and intolerance policy in dealing with staffs' mistakes: This is represented in adopting tolerance for dealing with unintentional mistakes, or those that resulted due to work stress, while, adopting intolerance for dealing with mistakes caused by negligence such as, forgetting to accommodate or respond to guest's request due to hurry-up to finish the shift.
- 8- Fun: Hotel's staffs tend to impart fun' spirit on the workplace through joking and speaking in a funny way regarding the gains and losses of their colleague's favored football team. This is also represented in boasting of the favor or grace provided by one ethnic over another ethnic.
- 9- Cooperation and help as a work spirit of the hotel: It expresses the taste of the workplace within the hotel that is reflected in the staffs' cooperation and helping their new colleague, which constitutes working spirit, and results in affinity among the staff. This appeared in the hotel's chief saying: **"I never hide telling any meal's description to any newly appointed chief in the hotel. I am not afraid that hotel's management will replace me by that colleague who is in the lower position than me"**. This is justified by the chef's saying: **"I had a great experience that locates me in an advantageous status, so there is a lot of places that will appreciate my experience, and seek to recruit me"**. It is also represented in the connection and cooperation between the different departments within the hotel, such as cooperation of front-office department with other departments in the hotel.

Furthermore, the cooperation among the staffs is represented in the acceptance of hotel's staff to work two consequent shifts rather than the agreed one shift -in case, if his manger has friendly required his help-, or performing other colleagues' tasks, -in case if they are sick-, without taking any financial return for that extra work. Moreover, the cooperation among staffs is represented in the colleague's coverage the absence of each other within the shift to have an informal break to eat and break their fasting in Ramadan, or to enjoy drinking a cup of tea, or smoking a cigarette

- 10- Mediation for the sake of the colleague's interest: This is represented in the mediation of one of the staff to persuade his manager of the request of another colleague in the department.
- 11- Informal events as a way to spread cordial atmosphere: The cordial atmosphere has been supported by the informal events organized by the hotel for staff, which contributes to spread the spirit of friendliness, and teamwork soul among staffs.
- 12- Brotherhood and social relationships: This is represented in creating an environment of love among staffs. For example, this appeared in the consideration of all laundry's subordinates that their manager is like to their elder brother. Thus, they tell him about their personal problems, and trust in his opinions and advices. That social relationship promotes subordinates to love, appreciate, and obey their manager. This has been translated into keen on material, and machines existed in the workplace, and loyalty toward workplace, as an expression of their loyalty and love of their manager, which will not continue if the lovely manager has been replaced. Similarly, that social relationship exists among different staffs within different departments in the hotel, despite of their managerial positions, which is represented in asking about each other's circumstances from time to time that resulted in staffs' loyalty and love of the workplace.

(iv) Communication Styles Affected by Staffs' Ethnic Background:

- 1- Commitment to ethnic traditions: This is represented in the hotel's staff's keenness to perform the duty of condolence towards their colleagues in the workplace, which is highly appreciated in Upper Egypt's culture. Also, this is represented in the hotel's chief saying: ***"In distributing work's shifts among subordinates, I specify the morning and afternoon shifts for females' staffs, rather than the night shifts, which is acceptable by their males' colleagues. This is done to allow females' staffs to return to their homes before mid-night, where delaying females out of their homes till late night is not acceptable in Upper Egypt's culture"***.

(v) Communication Styles Affected by Staffs' Religious Background:

- 1- Modesty: This represents the way of dealing of some of the current hotel's managers with their subordinates to break the subordinates' fearing from their managers' positions, and enable the latter to have more productivity from their subordinates. However, hotel's chef has reflected the modesty in the clothes of the senior colleagues, not the junior ones where the latter wear according to the fashion styles that reflected on their dealing with others by arrogance.
- 2- Justice and non-favoritism: This are represented in non-accounting the faulty staff on the same mistake more than once unless he does not repeat it. This also involves giving everyone either staff or guest his right, and dealing with all staff fairly in the same way, without preferring specific one to the others due to kin or friendship relations, as well as, penalizing the faulty person, regardless of the friendship considerations. This reflects the manager's ability to penalize the faulty person, despite the cordial and social relationship with him. In other words, it is related to the manager's ability to wear the mask of friendship out of work shifts, and wear the mask of manager within the work shift. This aims to prevent the spread of bad behaviour in the department which if it is spread, this will result in manager's failure to manage and control work process within department that might lead the top management to fire him from the work.
- 3- Honesty: This is represented in ensuring cleanliness of the tools used in the cooking, despite that they can not be checked by the guest, as well as, preserving the money and properties of the hotel.
- 4- Fidelity at work: This is represented in doing the tasks properly not for sake of taking a financial return or a promotion, but due to fidelity at work purposes that will result in gaining positive reflections.
- 5- Spiritual atmosphere: It is formed through staffs' praying together five-times per day. Their standing beside each other in praying, their hearts directed to one God make their hearts after praying combined together, and clear any antipathy toward each other, as well as, support the idea of cooperation and unity in achieving the required tasks, regardless of its hardness or difficulty.

4.2. Adopted Communication Style with Hotel's Guests

Through analysing participants' response, it appears that the common way of dealing with the hotel's guests is in foreign language. It is characterized by the formality in dealing with their

problems, keen on guests' satisfaction, and respecting their foreign culture, which are classified as communication styles affected by global hospitality rules; diplomatic reply toward their sensitive questions, which is classified as communication style affected by the Egyptian cultural traditions; and intensity and nervousness in dealing with the guests after the two Egyptian revolutions that treated by training sessions, allowing guests to order food from outside restaurants, overpricing by the associated tourism services' providers, such as taxi-drivers and owners of bazars, and guest's stop paying tips to the hotel's staffs which are classified as communication styles affected by the Egyptian national factor (outbreak of the two Egyptian revolutions). All of these mentioned features of communication styles with guests that had been attributed to the effects of the global hospitality rules, Egyptian cultural traditions, and Egyptian national factor had been classified according to the respondents' opinions that had been raised within the interview. They are discussed as follows:

(i) Communication Styles Affected by Global Hospitality Rules:

- 1- Foreign language: This is represented in the Egyptian staffs' speaking with the guests in foreign language that result in their happiness more than their happiness with speaking with the original foreign staff within the hotel. This due to their feeling that Egyptian staffs are keen to learn their own language.
- 2- Keen on guests' satisfaction: This is represented in the idea of the customer's care; surrounding guests with cordial atmosphere, and sending simple gifts in her/his special anniversary, as it explained previously in point.5 under the section of "***cross-national factor***" as one of the "***sectoral and organizational factors***".
- 3- Formality: It represented in dealing with the guests according to the rules of the hotel, and returning to the direct manager to solve any problem occurring between the staff and guest.
- 4- Respecting the guests' foreign culture: This is represented in respecting guests' culture, such as being familiar with the swimwear of female's guests, behaviour of swimming males and females together in the swimming pool, and drinking wine. However, these behaviours are unfamiliar for the Upper Egyptian's staffs, especially those who are not grown up in Luxor since their childhood. This had been justified by the assistant of front-office manager's saying that: "***The Upper Egyptian persons who are grown up in Luxor are getting used to the foreign tourists' culture rather than their peers who are not Luxor originated***".

(ii) Communication Styles Affected by Egyptian National Factor that are Represented in the Outbreak of the Two Egyptian Revolutions:

- 1- Intensity and nervousness in dealing with the guests after the occurrence of the two Egyptian revolutions, which had been treated by the hotel's management through its providing training sessions to their subordinates, in order to improve their behaviour through their dealings with their guests.
- 2- Changing in the hotel's guest's behaviour: This is represented in the guests' behaviours of stopping paying tips to the hotel's staffs, after the outbreak of Egyptian revolutions that is justified by the change in the nationality of the hotel's guests from American and British guests to Indian and Chinese ones.
- 3- Changing the hotel's policy in dealing with the guests: This is represented in allowing the guests to bring foods from any restaurants outside the hotel, and eat it inside their rooms, which was prevented before outbreak of the Egyptian revolution.
- 4- Changing the behaviour of associated tourism services' providers: This is represented in the excessive urgency of taxi drivers and stagecoach drivers on the tourists to take them to their desired destination. This also involved the overpricing in the fees of transportation required by both of taxi-drivers or stagecoach drivers from the tourists, or asking them to pay in foreign currency the same fees paid in Egyptian pound, without considering the exchange rate between the two currencies. Furthermore, this has involved overpricing of artifacts or antiques sold by the bazars' owners to the tourists. These behaviours did not exist before the outbreak of the two Egyptian revolutions. However, they had been justified by the decrease in the number of tourists visiting Egypt, as well as, the differentiation in the nationality of tourists from American and British tourists to Indian and Chinese ones who know the value and exchange rate of dollar in front of Egyptian pound.

(iii) Communication Styles Affected by Egyptian Cultural Traditions:

- 1- Diplomatic reply to the guest's sensitive questions: This involves questions that are related to the political situation, without embarrassing or annoying the guest. This had been raised by the assistant of front-office manager's saying: ***"When the guest asks the receptionist: do Egyptians consider the change happened in the political situation as a revolution or a coup? The receptionist has answered: Regardless of how we call that political change, you will stay in Egypt for some days, and you will see by yourself how the country is well and good, and then you will speak to your friends when you return to your country"***.

4.3. Adopted Decision Making Style within the Hotel

Through analysing participants' response, it appeared that the common way of making decision within the hotel is featuring with consultation, allowing the chance for listening to subordinates opinions, privacy, verbal and written formal notification of the taken decisions, and informal way of notifying with the taken decision, carefulness, firmness and rigidity, bravery, neutrality, emotionality and compassion in making decision. All of these decision-making features that had been attributed to the effects of the global hospitality rules, Egyptian cultural traditions, and staff's ethnic and religious backgrounds had been classified according to the respondents' opinions that had been raised within the interview. They are discussed as follows:

(i) Decision Making Style Affected by Global Hospitality Rules:

- 1- Participation and discussion: This involve encouragement of the department's manager to his subordinates to raise their opinions and suggestions regarding the discussed issue, which aims to enhance their self-confidence, even if some of these suggestions are not right. This is followed by discussing these suggestions, rebutting the inappropriate ones, adjusting, and improving them by department's manager raise of his opinion. Then, the best decision that suited to the hotel's interests, and that agreed by all of department's staff will be taken. Also, this is represented in the department's manager discussion with his assistants and supervisors in the department through brainstorming sessions to make decisions that the former hesitates or fear from making them, or if there are more than one decision can be taken, and it is not decided which one is the best
- 2- Consultation: This is represented in department's manager asking the advice from his senior colleagues who are in higher managerial positions, in order to gain more experience, and reach to more effective decision.
- 3- Privacy: This involves the decisions that are related to specific employee, and not related to the whole department's staffs, such as decision related to turnover of one of the staff.
- 4- Carefulness in making decision: This involves careful thinking of the decision before issuing it.
- 5- Verbal and written formal notification of the taken decisions: This involves the department's manager passing of the written decision in its formal document, and a list involving the names of hotel's staff as a package, and asking each staff to sign in front of his name, as an acknowledgement that he knows about the made decision. This is also represented in department's manager sending of written emails to his supervisors as a

way of formal notification and connection among the sections within the same department, such as the situation in front-office department. Finally, this involves the public advertising to all hotel's staff the general taken decision through hanging them in the public board located in the back area within the hotel.

(ii) Decision Making Style Affected by Egyptian Cultural Traditions:

- 1- Bravery in making decision: This involves taking the right decision, regardless of any stressing factors such as the imbalance in the power between the employees and managers that occurred in the revolution time, or stress power from the top management to make the departmental manager cancel his taken decision.
- 2- Informality or face-to-face notification with the taken decisions: This involves the oral notification of the department's manager to his subordinates in the department with the taken decision, especially, if the decision is related to operation tasks, and not a managerial decision. This had been raised by the assistant of the front-office manager's saying: ***"I only notify the supervisor, or some staffs in every section in the front-office department, who are responsible for notifying their colleagues in every section"***. The face-to-face notification with the taken decisions also involves explaining to staffs in detail the way of achieving the taken decision, and the justification behind it.

(iii) Decision Making Style Affected by Staffs' Ethnic Background:

- 1- Firmness and rigidity: This is represented in non-returning in any decision has been taken, which is appear clearly through saying of assistant manager of front-office department ***"If I took a decision, I can not return back in it"***.

(iv) Decision Making Style Affected by Staff's Religious Background:

- 1- Emotionality and compassion in making decision: This is represented in weighting the humanitarian or religious effect on the formal decisions. This has appeared in the assistant of the human resource manager's saying: ***"I recommend opening the restaurant again for the guest who has missed the time of breakfast in the open buffet, or opening the staffs' restaurant again for the staff that has missed eating his lunch"***.
- 2- Neutrality in taking decision: This involves being fair, ignore taking decision that oppresses any of the staffs, and the bias toward some persons for the sake of attaining fair and justice within workplace.

4.4. Adopted Conflict Resolution Style in the Hotel

Through analysing participants' response, it appeared that the adopted way of solving conflicts within the hotel is characterized by confidentiality, gradient in punishment, and quietness, in addition to the informal reconciliation and friendly solutions, facing, formality, activate and inactivate penalties, and concern with the religious treatment of the problem. All of these conflict resolution styles adopted within the hotel that had been attributed to the effects of the global hospitality rules, Egyptian cultural traditions, and staff's religious backgrounds had been classified according to the respondents' opinions that had been raised within the interview. They are discussed as follows:

(i) Conflict Resolution Styles Affected by Global Hospitality Rules:

- 1- Confidentiality: This is represented in handling, controlling, dealing, and solving the problem internally within hotel's departments in the back area, not in front of the guests, and without speaking about the problem outside the hotel boundaries.
- 2- Gradient in punishment: This involves starting the punishment by drawing attention to the mistake, deduction from the salary, and finally, the dismissal from work.
- 3- Quietness: This is represented in relieving the spirit of tribal intolerance and impulse among conflicted staffs, when there is a problem.

(ii) Conflict Resolution Styles Affected by Egyptian Cultural Traditions:

- 1- Activated and inactivated penalty: This depends on the size of the mistake. The inactivated penalty is a decision of deducting from the salary of the person at fault that is kept in his file in the department and not sent to the human resources department. It aims to threaten the staff at fault, which is cancelled after his apology publicly to his colleague in front of other staffs in department. While, the activated penalty is a decision that deducts from the salary of the staff on fault but is not cancelled and instead sent to the human resources department, even if the staff on fault has apologized to his colleague that justified by the magnificence of the mistake, and its occurrence in front area (in front of the guests).
- 2- Informal reconciliation and friendly solutions: This involve the hotel management's adoption of the cordial adjustment of the conflicts occurring among staffs, without penalizing any one of them. This method is adopted by the hotel's management if the conflict occurred in the back area, not extended to abuse to the sanctity and reputation of the workplace, and not involved any abuse or insults among the conflicting parties. This

had been justified by the assistant of the human resources manager's saying that: ***"Friendly solutions prevent the development of the problem outside the workplace and consequently, its affect with the tribalism factor"***.

- 3- Facing: This is represented in the staffs' tendency to reconcile any problem occurred between them by themselves, without any mediation from any other staff, and without returning to their direct manager immediately, especially, if the conflict is related to work issues, not to the personal ones. This is justified by the cordial relationship existing among the staffs, their feeling that they are teamwork, as well as their convergence in the age level, which facilitate the friendly reconciliation among them.
- 4- Formality: This is represented in following the formal route such as the General Manager to judge in the problems happening between different departments within the hotel. It is also represented in applying penalties set by the hotel, in case of a mistake, or problem between two staff members happen, even if they had reconciled the problem, and forgave each other, in order to prevent them from repeating it again, and to maintain the prestige of the workplace. Moreover, it is represented in following the hotel's rules that necessitates returning to the direct manager to solve a guest's problems even if the employee knows the solution, but has doubt about it. Finally, it is represented in following hotel's rules that confirm following power hierarchy for solving problems among staffs. This involves returning only to the direct manager who listens to both conflicting parties in their existence, and not accepting any mediation for solving the problem from any person within or outside the hotel. If the problem can not be controlled by the direct manager, the latter will transfer the issue to the human resource department, which is the second power in the hierarchy. The human resource manager discusses the problem between the conflicted parties in his office, as a formal office that is characterized by its sacredness and formalities that prevent the conflicting parties to shout or fight again with each other. The former holds the investigation between conflicting parties, sends feedback to the direct manager, and solves the problem without any intermediation of any staff members between the disputing parties, which contradicts with the adopted way for solving problems among disputing parties in Upper Egypt region.

(iii) Conflict Resolution Styles Affected by Staff's Religious Background:

- 1- Religious treatment of the problem: This involves reminding the conflicted parties with the religious opinion and model regarding how to deal and solve the problem, which is necessary at least to skip the idea of revenge for dignity.

5. Summary and Discussion of the Hotel's Case (B)

This chapter displays the results attained from analysing hotel's case (B). Although, the hotel is operated by a foreign company, the results clarify its affect by some Egyptian national culture and institutional factors, rather than its affect only by cross-national culture, and the sectoral and organizational nature. The impact of the Egyptian national culture on the hotel is represented in dropping down of the tourism activity that occurred after the outbreak of the Egyptian revolution (2011, 2013), scarcity in the available qualified hospitality staff, high dismissal rate for hotel's staffs due to the audacity of some of them in replying to his manager, colleague, and guest, and allowing guests to order foods from any restaurants outside the hotel, which was prevented before the outbreak of Egyptian revolutions. In addition, the hotel is affected by the Egyptian institutional system through its commitment to the Egyptian tourism law restriction represented in non- accommodating unmarried couple in the same room, as well as, it's commitment to the Egyptian hospitality taste represented in providing Egyptian and oriental food taste which provides the Nubian taste accompanied by listening to the oriental music " Takht" and the " Shisha", and the Lebanese taste with its famous traditional dishes, mezze, and grill dishes accompanied with listening to folk music and dance. Furthermore, the hotel is affected by the Egyptian culture that played an important role in its applying of the exchange information policy with the other five-star hotels within the Egyptian context. However, hotel (B) is also affected by the cross-national culture which is represented in its commitment to the global hospitality standards related to staff's uniform, ways of operating the hotel, enjoying guests, providing service, considering staff's human rights, providing them with the varied training programs, the interconnectivity among hotel's departments, the specialization and variation of hotel's departments, and the adoption of a system for following-up the sequence of the work progress and tasks achieved.

Similarly, Egyptian staffs' behaviours had been affected by the global hospitality standards stated by the foreign international operating company. This is represented in their way of dealing and communicating with each other that are characterized by the discussion, explanation, and persuasion among staff, written formal notification with work's issues, accuracy and caution in achieving required task, punctuality, and staffs' speaking in a quiet voice. Furthermore, the effect of the global hospitality standards stated by the foreign international operating company has been reflected in the Egyptians staffs' way in dealing and communicating with their guests that characterized by speaking in foreign language with foreign guest, formal dealing with guests' problems, keen on guests' satisfaction, and respecting guests' foreign culture. In addition, the style of both of the decision making and conflict resolution adopted in the hotel had been

affected by the global hospitality standards stated by the foreign international operating company. They are characterized by surrounding decision making process with participation and discussion, consultation, carefulness in taking decision, privacy in decisions that are related only to employees himself, and verbal and written formal notification to hotel's staff with the taken decisions; and adopting confidentiality, gradient in punishment, and quietness as a policy for solving conflicts.

On the other hand, the Egyptian staffs' behaviours had been affected by their cultural traditions, national factor (outbreak of the two Egyptian revolutions), ethnic cultural traditions, religious principles, and staffs' occupational role. For example, the Egyptian staffs had been affected by their Egyptian cultural traditions that give a misleading image about their behaviour, due to their working in hotel's career. The effect of their Egyptian cultural traditions had been also reflected in their way of dealing and communicating with each other. This is reflected in their oral or informal communication with each other, respect, simplicity and formality in addressing each other, fun, friendliness, gentility and wisdom in dealing with female staff, adopting tolerance and intolerance in dealing with staffs' mistakes, cooperation and help as a work spirit of the hotel, adopting informal events as a way to spread cordial atmosphere in the workplace, existing brotherhood and social relationships among staffs, and mediation for the sake of the colleague's interest. In addition, the effect of the Egyptian cultural traditions had been reflected in their way of communicating with the guests, style of the decision making and conflict resolution adopted within the hotel. This represented in their diplomatic reply to the guest's sensitive questions; bravery in making decision, informality or face-to-face notification with the taken decisions; and activating and inactivating the penalty according to the type of mistake, facing, formal, and informal reconciliation and friendly solutions.

Similarly, Egyptian staffs' behaviours had been affected by the outbreak of the two Egyptian revolutions as a national factor that resulted in their loss of their prestigious status and decreasing their financial position, their lack of internal motivation or engagement with their job that appeared in the shape of the mindless and less of concentration in the work, not liking their job that they were doing in the hotel, which were not the same in the past. In addition, the effect of the outbreak of the two Egyptian revolutions had been reflected in the way staffs' deal with each other, e.g. lacking respect of some junior staffs to their senior one. Also, it affects staffs' way of dealing with their guests, e.g. intensity and nervousness in dealing with the guest, especially when, the latter stopped paying tips to the hotel's staffs, due to the changing in the nationality of the hotel's guests from American and British guests to Indian and Chinese ones. However, all of these negative impacts had been managed and treated by the hotel's

management by providing training sessions to its staffs.

Moreover, the Egyptian hotel staffs' behaviours had been affected by the ethnic culture of the Upper Egyptians that are represented in commitment to ethnic tradition, firmness and non-changing any taken decision. Finally, Egyptian hotel staffs' behaviours had been also, affected by their religious background that are represented in their modesty, justice and non-favouritism and honesty in dealing, fidelity at work, the spiritual atmosphere within workplace, emotionality and compassion in making decision, neutrality in taking decision and religious treatment of the existed problem.

All of the above factors clarify the change of the Egyptian staffs' behaviours by both of the global hospitality standards adopted by the foreign international operating company on one hand, and their Egyptian cultural traditions, sub-national (ethnic) culture, religious principles, and two Egyptian revolutions as a national factor on the other hand. The impact of that influence had been reflected in the Egyptian staffs' way of communicating with each other, and with their guests, their way of making decision, and conflict resolution styles adopted in the hotel, which are totally shaping the four HRM practices adopted in the hotel's case (B) (clarified in the following table). The adopted HRM practices form the hotel's own social identity which also follows the Egyptian institutional system and commits to the global hospitality standards adopted by the foreign international operating company. In other words, this indicates the hotel's applying the global hospitality practices coloured by Egyptian footprint. In sum, this reflects the cross-verging position of the hotel's case between both the global and Egyptian cultures, and it sheds light on the main Egyptian cultural singularities of those staff working in hotel's case (B).

Table 1: Key Influential Institutional and Cultural Factors Affecting Hotel (B) and Its Impact on the Key HRM Practices Adopted within the Hotel

Key HRM Practices		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel						
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., fun in dealings, face saving, Wasta and favouritism...etc.). For more Egyptian cultural traditions, look to title 3.4	Ethnic cultural traditions (represented in tribalism, insisting on the opinion ...etc.). For more ethnic cultural traditions, look to title.3.2	Religious Factors (ex., Jurisprudence rule Necessitates allow prohibitions and good morals). For detailed information about religious Factors, look to 3.3	Sectoral and organizational factors		
Key institutional and cultural factors		Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the foreign international operating company).				
Communication style and dealings among staffs	<p>1- Lacking respect of some junior staffs to their senior one that treated by hotel's management through providing training sessions to its staffs.</p> <p>2- Lack of internal motivation or engagement among staffs that represented in their mindless, less of concentration in the work, and not liking their job that they were doing previously in the hotel.</p>	<p>1- Oral or informal communication among staff.</p> <p>2- Simplicity in way of calling each other.</p> <p>3- Respect in way of calling each other.</p> <p>4- Fun.</p> <p>5- Friendliness.</p> <p>6- Gentility and wisdom in dealing with females' staff.</p> <p>7- Tolerance and intolerance policy in dealing with staffs' mistakes.</p> <p>8- Cooperation and helping as a work spirit of the hotel.</p> <p>9- Mediation for behalf of the colleague's interest.</p> <p>10- Informal events as a way to separate cordial atmosphere.</p> <p>11- Existing brotherhood and social relationships among staffs.</p>	<p>1- Committing to ethnic's tradition, such as, performing duty of condolence towards one's colleagues, and specifying the morning and afternoon shifts for females' staff.</p>	<p>1- Modesty.</p> <p>2- Justice and non-favoritism.</p> <p>3- Honest in dealing.</p> <p>4- Fidelity at work.</p> <p>5- Spiritual atmosphere within workplace.</p>			<p>1- Way of discussion, explanation, and persuasion among staff.</p> <p>2- Calling by the formal titles.</p> <p>3- Written formal notification with work's issue.</p> <p>4- Accurate and caution in achieving required task.</p> <p>5- Punctuality.</p> <p>6- Low voice in dealings among staffs.</p>	

Key HRM Practices		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel					
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., fun in dealings, face saving, Wasta and favouritism...etc.). For more Egyptian cultural traditions, look to title 3.4	Ethnic cultural traditions (represented in tribalism, insisting on the opinion ...etc.). For more ethnic cultural traditions, look to title.3.2	Religious Factors (ex., Jurisprudence rule Necessitates allow prohibitions and good morals). For detailed information about religious Factors, look to 3.3	Sectoral and organizational factors	
Key institutional and cultural factors		Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the foreign international operating company).			
Communication style with guests	<p>1- Intensity and nervousness in dealing with the guest, especially that, the latter had stopped paying tips to the hotel's staffs, due to the changing in the nationality of the hotel's guests from American and British guests to Indian and Chinese ones. However, that emerging way in dealing with guests had been treated immediately by the hotel's management through its providing training sessions to its staffs.</p> <p>2-Allowing the guests to enter foods to the hotels.</p> <p>3- Changing the behavior of associated tourism services' providers, such as taxi drivers and bazars' owners that involved the overpricing of both of the fees of the transportation and prices of artifacts or antiques sold to the guests.</p>	1- Diplomatic reply to the guest's sensitive questions.					<p>1- Speaking in foreign language with foreign guest.</p> <p>2- Keen on guests' satisfaction.</p> <p>3- Formal dealing with guests' problems.</p> <p>4- Respecting guests' foreign culture.</p>
Decision making style		1- Bravery in making decision.	1- Firmness and rigidity through non-	1- Emotionality and compassion in			1- Discussion and participation in

Key HRM Practices	Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel						
	National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., fun in dealings, face saving, Wasta and favouritism...etc.). For more Egyptian cultural traditions, look to title 3.4	Ethnic cultural traditions (represented in tribalism, insisting on the opinion ...etc.). For more ethnic cultural traditions, look to title.3.2	Religious Factors (ex., Jurisprudence rule Necessitates allow prohibitions and good morals). For detailed information about religious Factors, look to 3.3	Sectoral and organizational factors		
Key institutional and cultural factors					Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the foreign international operating company).
		2- Informality or face-to-face notification with the taken decisions.	changing any taken decision.	making decision 2- Neutrality in taking decision.			making decision. 2- Verbal and written formal notification of the taken decisions. 3- Privacy in decisions that related only to employee himself. 4- Carefulness in taking decision. 5- Consultation in taking decision.
Conflict resolution style		1- Activating and inactivating the penalty according to the type of mistake. 2- Informal reconciliation and friendly solutions.		1- Religious treatment of the existed problem.			1- Formal solution. 2- Confidentiality. 3- Gradient in punishment. 4- Quietness 5- Facing.
General identity about the hotel's case and its staffs	1-Dropping down the tourism activity. 2- Scarcity in the available qualified hospitality staff. 3- High dismissal rate for hotel's staffs 4-Loss of prestigious status and decreasing the financial position of the hotel's staffs.	1- Misleading image about hotels' staffs that they had affecting by the foreign culture that represented in their accepting to drink wine, and having a girlfriend. 2- Interesting and elegant career due to its dealings		1-Acceptance of some Muslims staffs to work in hotel's bars and night clubs.	1-Non-accommodating unmarried couple in the same room. 2- Commitment to the Egyptian hospitality taste.	1-Variation in staffs' skills and educational levels, due to the variation in hotel's jobs and tasks.	1- Committing to the global hospitality standards related to staffs' uniform. 2- Committing to the global hospitality standards related to staffs human rights. 3- Committing to the

Key HRM Practices		Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel						
		National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., fun in dealings, face saving, Wasta and favouritism...etc.). For more Egyptian cultural traditions, look to title 3.4	Ethnic cultural traditions (represented in tribalism, insisting on the opinion ...etc.). For more ethnic cultural traditions, look to title.3.2	Religious Factors (ex., Jurisprudence rule Necessitates allow prohibitions and good morals). For detailed information about religious Factors, look to 3.3	Sectoral and organizational factors		
Key institutional and cultural factors		Egyptian institutional Factors (ex., Egyptian tourism law).	Occupational role and educational level (ex., managerial position, or executive one).	Cross-national Factors (ex., global hospitality standards adopted by the foreign international operating company).				
			with guests from varied cultures. 3- Unsafe career due to its temporary contracts that renew every year according to need of the workplace, and according to the scores attained by the staff in his/her appraisal. 4- Success in applying exchanging information policy among five-star hotels' sector within the Egyptian context.					global hospitality standards related to way of operating the hotel. 4- Committing to the global hospitality standards related to way of providing service. 5- Committing to the global hospitality standards related to enjoying guests. 6- System for following-up the sequence of the work progress. 7- Providing staffs with varied training programs. 8- Interconnectivity among hotel's departments. 9- The specialization and variation of hotel's department.

Appendix VII: Case (C) the One-Star Hotel in Cairo

1. Introduction

This chapter discusses the results obtained from the one-star hotel's case in Cairo assessed by the researcher. The discussion begins by presenting the key influential factors affecting the management and behaviour of staffs within the hotel's case that affect the hotel, as well as, its guests. It is followed by an in-depth investigation of the key HRM practices within the hotel's case that are represented in its adopted communication, decision making, and conflict resolution styles that are composed as a result of the staffs' interaction with the key influential factors affecting their behaviours as well as, the management of the hotel. The investigation of the key HRM practices within the hotel's case is beneficial in capturing a picture about the common social identity within the hotel, as well as, shedding light on the Egyptian cultural singularities characterizing the Egyptian staff working in the one-star hotels in Cairo.

2. Hotel Background

Hotel (C) is one-star hotel in Cairo, which is registered and run under the supervision of Egyptian Tourism Ministry. It is owned and operated by a group of Egyptian partners. It is managed by an Egyptian manager that occupies the position of the General Manager of the hotel. The hotel is located in a famous, modern, and prestigious area in Cairo. Its activity is not restricted only to providing the accommodation facility and some meals to the hotel's guests, similar to most of one- star hotels. Rather, it extends to involve hosting different parties such as, wedding, birthday, and baby's celebration parties. That latter type of parties called in Islamic religion by "Aqeeqah" and in Pharos culture by "Elsobooa". The hotel has a page on Facebook that is run by its management as a way for marketing about the hotel. It includes sharing photos of the events held within, and announcing hotel's promotional offers. The hotel is involving 20 rooms, all of them are en-suite that equipped by air-conditions, mini-bar fridge, TV, sky channels, telephone, and free Wi-Fi. All of the hotel's staffs are Egyptians. They are about 28 employees and departmental managers who are distributed among 6 departments within the hotel. Namely: the reception, restaurant, cafeteria, laundry and iron, confectioner, and accounting department. Furthermore, no one of those staffs has left the hotel during the outbreak of the Egyptian revolution, as the hotel was not strongly affected by these political issues. The hotel involves laundry, restaurant, and wedding hall. Both of the laundry and restaurant are serving the hotel's guests, wedding hall and its invitees. Indeed, the main hotel's activity was not only hosting guests, but also, holding different types of parties, which a personal issue that depends on size of

persons' wealth and not affected by the outbreak of the Egyptian revolution, especially, for rich people.

3. Key Influential Institutional and Cultural Factors

By analysing participants' opinions in hotel (C), it appeared that there are number of factors affecting the behaviour of the Egyptian staff within the hotel that had extended to affect hotels' industry in general, and specifically, the communication, decision making, and conflict resolution styles adopted in the current hotel's case. These factors include Egyptian national culture, Egyptian national factors, sub-national (ethnic) culture, religious principles, and sectoral and organizational factors. A detailed analysis of those influencing factors and its effect on the behaviour of the Egyptian staff within the hotel is discussed as follows:

3.1. National Factor

It includes the political factor represented in the two Egyptian revolutions (25th of January 2011, and 30th of June 2013). The two revolutions had resulted in the decrease in the financial status of the hotel's staffs, scarcity in the highly qualified staffs, and the high availability of non-qualified staffs. All of these results have been discussed below in detail as follows:

- 1- Decrease of the financial status of the hotel's staffs: This is represented in the decrease of salaries of the hotels' sector's staffs, as well as, the salaries of the current hotel's staffs after the outbreak of the Egyptian revolution. The decrease is due to the hotel's management stopping the distribution of the service tax's sum (equivalent to 12% of the total invoice paid by the guest) on the staffs, due to inability of the former to cover its fixed cost. Thus, the hotel's management has directed the service tax's sum deducted from guests' invoice to cover its fixed cost, instead of distributing it among hotel's staffs, as raised by hotel's General Manager. Also, the decrease in salaries of hotel's staffs is due to cutting off the tips that were paid by the guests, whose numbers has been reduced after the outbreak of the Egyptian revolution, and the accident of the Russian airplane, as raised by hotel's confectioner.
- 2- Scarcity in the high qualified staffs: This occurred as a result of travelling some of those qualified hotels' staffs out of Egypt to work in other hotels' organizations, while, some of them are still in Egypt and changed their career. However, that issue is common in the big hotels not the small ones such as, the current hotel, **as clarified by the hotel's General Manager.**
- 3- High availability of non-qualified staffs: This is represented in the staffs representing the new

generation, which is different from the previous generation in their way of thinking and bearing responsibility. According to the hotel's General Manager: ***"The new generation that represent the available staffs now had been affected by the internet and media. Unfortunately, they use it to waste time through browsing in Facebook, and chat, instead of benefiting from the internet technology to improve their knowledge"***.

3.2. Egyptian Cultural traditions

It represented in the characteristics that can distinguish the behaviour of the Egyptians either in their social or work life, and that their occurrences are extended to the work life within the hotel. According to the researcher opinion, these characteristics had been raised by the respondents, due to the inductive questions that she had asked them, in order to, induce their brainstorming regarding the common Egyptian cultural traditions in the Egyptian society that had helped them answering the question of how their Egyptian cultural traditions affect their way of communication with each other, with their guests. These characteristics are represented in characterizing Egyptians by some features that are raised by some respondents within the hotel, such as continuous complain about rising the standard of living, supporting and helping people, lack of respect among most of people after revolution, decreasing the level of fidelity at work, chaos, patience and struggle, generosity, emotionality, intelligence, and creativity, which are discussed below as follows:

- 1- Continuous complain about raising the standard of living, despite the fact that their situation is better than other nations such as Syria, Lebanon, and Iraqi.
- 2- Supporting and helping people, especially, in times of hardships and crisis that was common among Egyptians before the outbreak of the Egyptian revolution.
- 3- Decrease of the level of fidelity at work, as well as, the lack of desire to work that has extended to hotel's field.
- 4- Chaos: This is represented in the chaos which appeared after the revolution and non-respecting the rules in that period that is associated with the absence of authority, and power of government that has failed after revolution.
- 5- Patience and struggle: It is one of the characteristics that distinguish Egyptians that is represented in bearing the hardships and economic and political crisis.
- 6- Lack of respect among most of people after revolution, regardless, they are younger or elder.

- 7- Intelligence: Egyptians see themselves as the most intelligent people in the world.
- 8- Creativity: This is represented in thinking in things varied than the other publics' thinking, similar to Pharaohs who build pyramids.
- 9- Generous, kind and Emotional People.

Moreover, the Egyptian cultural traditions had extended to frame a specific image about the hotels' sector and the staffs working in that career. That image is represented in its being career of moral decay, which is wrong perception. However, there are two reasons behind that image. The first reason is the occurrence of some violations and abuses by some hotels, such as accommodating unmarried couple in the same room, which is considered a break of the rules stated by the Egyptian Tourism Ministry. The second reason is the drunkenness in the hotel's bars, and gambling in its casino, which is prohibited by Islamic rules that are the source for most of the legislation articles of the Egyptian law.

Furthermore, the Egyptian cultural traditions had extended to frame the relationship between the hotel's General Manager and the providers of the assistant services such as, taxi drivers and staffs of the tourism offices. In other words, it appeared that the common way of dealing among both parties is the language of exchanging benefits that reflect its affect by the Egyptian cultural traditions. The language of exchanging benefits depends on the cordial deal held between the top- management of one-star hotels, on one hand and some taxi drivers and tourism offices - located in the airports, on the other hand. This is clarified by the hotel's General Manager who says: ***"We work on consolidating our relation with both the taxi drivers and the staffs working in the tourists' offices - located in the airports to recommend and bring tourists to accommodate in the hotel, in return of cordial commission paid to them"***.

3.3. Sub-national (Ethnic) Culture

The Cairo region involves varied districts that range between the popular districts, and prestigious ones. This variation in the districts has resulted in the variation in the ethnic culture characterizing people within every district. The diverse in ethnic culture is represented in modernization, openness, civilization, consumption behaviour, and looking forward to a higher standard of living on one hand, and effects of religious images and rituals, magnanimity, cohesive and collectivism, and respecting traditions and customs on the other hand. The reflection of these characteristics on the Egyptians' hotel's staffs 'behaviours is appeared later under section (4.1). All of these ethnic culture characteristics have been discussed as follows:

- 1- Modernization, openness and civilization: They are represented in the actions and behaviours of Cairo's people that tend to imitate the Western life style, and behaviours, which are different from the behaviours in rural area and other regions in Egypt that adhere more to traditions and customs. This is declared by the hotel's receptionist's saying: "***Cairo is the capital of Egypt, so the behaviour of its people is more modernized compared with people's behaviours in other regions in Egypt***".
- 2- Consumption behaviour: Cairo's people are characterized by consuming behaviour rather than a productive one.
- 3- Looking forward to a higher standard of living: This is represented in one's desire to own lot of things, and improve his standard of living, despite of lacking enough money to attain his hopes and dreams.
- 4- Magnanimity and supportive people in the hardships that are common in the popular districts, such as Shobra's district.
- 5- A cohesive, social, collective, lovely, and coherent people that are common in the popular districts, such as Shobra's district, which disappeared or were reduced after the outbreak of the Egyptian revolution.
- 6- Respecting traditions and customs that are common in the popular districts, such as El-Husein's district.
- 7- The effect of religious images and rituals that are common in the popular districts, such as El-Husein's district.

3.4. Religious Principles

They include stressing on good morals and ethics such as, honesty, dealing respect, justice, Islamic way of wearing for females, deep thinking, and commitment to religious rules. All of these principles have been discussed as follows:

- 1- Good morals and ethics: They are represented in dealing with people honestly, humanly, respectfully, and politely.
- 2- Justice: This is represented in judging fairly among staffs, and not favoring one of them on the behalf of the other, due to kin relationships or other reasons such as one's spy on his colleague and transferring his news to his manager.

- 3- Islamic wearing for females: This is represented in females' staff wearing scarf, which is acceptable by the hotel's General Manager, even if they are working in tasks that entail direct guest contact, such as receptionist.
- 4- Deep thinking: This is represented in the confectioner's adoption of the method of logic thinking, discussion and persuasion by referring to the evidences involved in the real situation that speaks to the minds of others.
- 5- Commitment to religious rules: This is represented in the rejection of some department's managers such as confectioner to add wine through cooking cake, due its prohibition by Islamic religion.

3.5. Sectoral and Organizational Factors

They are involving mix of sub-factors such as the owner's character factor, the Egyptian institutional factor, the cross-national culture, and the hospitality principles factor that are discussed below as follows:

(i) Owner's character factor:

It represented in the imprint of the hotel's owner in managing the hotel and its subordinates that result in distinguishing one hotel than its peers. In other words, that imprint is reflected in hotel's adoption to some HRM practices, as it discussed later within this chapter. Also, it reflected in the policies adopted by the hotel that clarifies its common culture and its own specific identity, which is discussed as follows:

- 1- Dignity or dominance of the hotel's general manager: This is represented in hotel's general manager's behaviour of firing any staff contradicting with his opinion, or having any problem with him without considering the interest of the work.
- 2- Ignore committing to the Egyptian labor law: This is represented in non-committing of the hotel's manager to the law of sanctions, or financial rewards stated by the Egyptian law, and replacing it by the rules that he issued. These rules are characterized by maximizing both of the punishment to ensure non-repeating the mistakes, and the financial rewards to tempt the staff to work than limitations stated by the Egyptian labor law. For example, the general manager has referred to the acceptance of the kitchen's staffs to work 18 continuous hours for executing orders of "Iftar" in Ramadan, without taking any break. This is contradicting with the Egyptian labor law that allow working only 8 continuous hours that involve one-hour break. This is justified by the high rate paid by the hotel's manager, which is not stated in the Egyptian labor law. This issue has been apparent through hotel's General

Manager saying: ***"Although, Egyptian managers in one-star or five-star hotels, cafes and restaurants, or even in public organizations hang the sanctions list, and rules of employing teenagers and women in their offices, they do not apply them. The Egyptian manager puts the law that are actually applied in the workplace, which from his point of view is the best suitable for it, and for the nature of subordinates within"***.

- 3- Non-clarity of tipping distribution policy: According to the hotel's confectioner: ***"There is no clear system or policy regarding the way of dividing the tips between the employee and the one-star hotel's owner or general manager, which is not the situation in five-star hotels"***. Also, that opinion has been raised by hotel's General Manager who had refereed to multiple ways adopted by the one-star hotels for distributing tips. However, he did not refer to the specific method followed within the current hotel's case to distribute tips.
- 4- Lack of facilities provided to staffs: This is represented in the lack of facilities provided to staffs such as restaurants for break, laundry for washing staffs' clothes, or allowing the staffs to eat from guest food, which is not the situation in the five-star hotels.
- 5- Following systematics and formal rules stated by the General Manager: They are represented in the rules and systems issued by the hotel's manager to organize the work process in the hotel. This involves following the written rules stated by the hotel's manager, which include all solutions to any problem happened between staffs and guests. Also, this involves staffs' returning to the hotel's General Manager in case of having any problem that staffs are unable to adjust, either by themselves, through mediating another colleague, or in case of any staff's complaining of anything.

(ii) Egyptian institutional factor:

It represented in the in the hotel's commitment to the Egyptian tourism law that involves not allowing the unmarried couple to accommodate in the same room, and not allowing guests to host their visitors within their rooms, as well as, specifying the reception as a place for meeting guests with their visitors. Moreover, this involves reporting guest's information in both of the hotel's arrival book and police book, as well as, confirming that the guest's ID is still valid.

(iii) Cross-national Factor:

It includes dealing with guests from different cultures, and backgrounds, which is the core task of any staff working in the hotel sector, and using English language by the hotel's receptionists as a way for communication with foreigner guests, regardless their mother language.

(iv) Hospitality principles factor:

They are represented in the list of general attributes are entailed in both the managers and employees working in hotels' industry, and the characteristics of the hotels' industry in general that discussed below as follows:

- 1- Characteristics of the managers working in the hotel's industry: This involves a number of features that distinguish the managers working in the hotel's industry. These characteristics are involving firmness in dealing with staffs, good hospitality and welcoming of the guest, good and accurate observation that help discover staffs' mistakes such as improper cleaning of the rooms, and professionalism and tactfulness in solving guests' problems quickly to attain their satisfaction and enable the guest to select the best solution for their problems. All of these characteristics have been raised only by the hotel's General Manager, and not by the other departments' managers that justified by existing only one manager in the hotel. According to the hotel's confectioner, housekeeping and maintenance managers: ***"Don't call any one of us as manager; otherwise, you will make problems for us. All of us here are staffs, and the only manager in the hotel is the hotel's General Manager"***.
- 2- Characteristics of the staffs working in the hotel's industry: This involves a number of characteristics that distinguish the staffs working in the hotel's industry than their peers in other industries. These characteristics are involving hospitality's behaviours (smiling in guests' faces, warm welcome, the quiet, honesty, the tact, and the polite way in speaking and dealing with them); having highly educational degrees; caring with hygiene, grooming, and appearance that give impression about the hotel, despite the fact there is no unified uniform; and characterizing by some personal characteristics such as, promptitude, punctuality, ambition, the desire and willingness to learn and gain experience, and ignore thinking in the personal stresses during working hours.
- 3- Characteristics of the hotel's industry within the Egyptian context: This involves number of characteristics that distinguish the hotels' industry from the other industries within the Egyptian context. These characteristics are involving the diversity in staffs' educational standards and certificates, which is one of the characteristics that describe the social identity of hotel's sector in general, regardless the type of hotel's organization (multi-national hotel's company, or local hotel's company). Also, this involves the image about the hotel's industry that it is nice, good and interesting career.

4. Key HRM Practices within the Hotel

The investigated HRM practices within the hotel (C) had involved five main practices, which are: the common communication style among staff; communication style between staffs and both of the assistant staffs' services, and guests; the method of making decisions; and the adopted style for conflict resolution. These practices had been investigated due to their ability to draw an image about the adopted social identity within the hotel (C), as well as to reflect the main cultural singularities characterizing the Egyptian hospitality staff working within that hotel that has been affected by the institutional and cultural factors framing the Egyptian context. In other words, these practices reflect the staffs' commitment to the workplace rules stated by the hotel's top management on one hand, and their effect on both of the Egyptian institutional context (represented in the rules stated by the Egyptian Ministry of Tourism), and the Egyptian cultural context (represented in the staffs' national, ethnic culture, and their religious principles and rules) on the other hand. Moreover, that investigation did not only shed light on the mentioned HRM practices, but has also reflected some general cultural singularities characterizing the Egyptians in general, not only those working in the one-star hotels.

4.1. Adopted Communication Style among Hotel's Staffs

Through analysing participants' response, it appeared that the adopted communication style among hotel's staff is characterized by the staffs' familiarity to the workplace; staffs' respect, simplicity, and friendliness in their way of addressing each other; cordial relationship and friendship; authoritarianism of the hotel's General Manager and blind obedience of subordinates; staffs' oral notification to their hotel's General Manager with any faults and guest's complaints; containment and cooperation of the departmental managers to their subordinates; fun; intransigence or personalizing the conflict; informal oral punishment; and intimidation policy (fake penalty). All of these communication styles had been attributed to the effects of the Egyptian cultural traditions, according to the respondents' opinions that had been raised within the interview. Other communication styles among hotel's staffs had been attributed to the effects of the staffs' religious backgrounds, according to the respondents' opinions that had been raised within the interview. This had involved the behaviour of staffs' self-accountability and control; self-refinement; justice; honest dealing of subordinates with their departmental managers; and patience and forgiving of the departmental managers for their subordinates. Moreover, analysing participants' responses regarding their adopted way of communication with each other that had been raised within the interview has reflected their affect by the sub-ethnic cultural traditions through their dealing with each other according to religious morals. As well as, the Egyptian national factor represented in the outbreak of the two Egyptian revolutions

had affected the staffs' way of communication with each other, as they had raised within the interview. This had reflected in the lack of honesty and team's spirit among them, change in the balance of power between employers and employees, acceptance of the bad behaviours of hotel's staff, an outbreak of a state of frustration. Finally, policies of the hotel's owner and General Manager has coloured staffs' way of communication with each other that reflected in the encouragement of the departmental managers to their subordinates to participate, discuss, and raise their opinions; and the detailed explanation of the required tasks by the departmental managers to their subordinates. The results obtained under each classification are not only reflecting respondents' opinions, but also, it is a reflection to the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, the Egyptian cultural traditions, the Egyptian national factor (outbreak of the two Egyptian revolutions), the staffs' ethnic culture, and religious principles on the communication styles adopted among hotel's staffs. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Owner or General Manager's Policies:

- 1- Participation and discussion: This are represented in the subordinates' raising of their suggestions to their department's manager, where the latter discuss these suggestions and clarify their advantages and disadvantages, as raised by the hotel's housekeeping and maintenance manager. However, one of the hotel's receptionists has clarified that staffs can also give their opinion to the hotel's General Manager, and not only to their department's manager: ***"The General Manager never attributes our suggestions and ideas to himself. In addition, he sometimes applies some of our suggestions and ideas"***. Another receptionist within the hotel adds that one's raising his opinion occurs individually between the staff and the General Manager, and not in front of other colleagues. He said that: ***"Every staff gives his own opinion separately to the General Manager, which originated from the staff's loyalty and love to the workplace"***. Moreover, the discussion between the staffs and their departments' managers is not only restricted to discussing ideas and suggestions raised by the former, but it also extends to involve discussing the necessary requests asked by the former, as raised by one of the hotel's receptionist.
- 2- Explanation: This is represented in the department's manager explanation of the required task and how to achieve it in detail to his subordinates collectively, in order to form a unified clear vision, and specifying some staff members with individual explanation related to their individual tasks, which have been raised by both of hotel's housekeeping and maintenance manager, and receptionist.

(ii) Communication Styles Affected by Egyptian Cultural Traditions:

- 1- Respect in way of addressing each other: This involves dealings among staff in a respectful and gentle way. Also, this is represented in the way departments' managers speak with the hotel's general manager, due to the latter's higher managerial position, experience, and higher educational level. Furthermore, this is represented in staffs' using both prestigious Egyptian titles, such as "Beh or Zaeem" that means in Arabic "يا زعيم, يا بيه" for addressing general manager; positional titles, such as "Meter, and Chef" to call hotel's waiter, and chef consequentially; informal Arabic titles, such as "X's uncle" that means in Arabic "عم فلان" "Am Folan" for calling elder persons in lower managerial positions; formal titles such as "Ostaz (Mr), Madam or Miss" that means in Arabic "أستاذ, مدام, آنسة" for calling senior colleagues in the higher managerial positions, married and single females' staffs consequentially; and informal Arabic titles, such as "X's mother" that means in Arabic "ام فلان" "Om Folan" for addressing married females' staffs. All of these titles have been used by the staffs for addressing each other, according to each one position either in front or absence of the guest.
- 2- Simplicity in way of addressing each other: This is represented in staffs' addressing their colleagues who are in the same managerial positions, from the same gender, or in the same range of age, or younger than their age by their names, without any titles, in front of the guests.
- 3- Friendliness in way of addressing each other: This is represented in staffs' addressing their colleagues in the same positions in the absence of the guests by Egyptian informal titles such as "Ya Basha, Ya Prince, Ya Zaeem" that means in Arabic "يا باشا, يا زعيم, يا بيه".
- 4- Staffs' familiarity to the workplace: This is represented in the long period that some of the current staffs had spent in the workplace, where they had joined the workplace since their youth.
- 5- Cordial relationship and friendship: This represented in the staffs' speaking with each other about their personal issues after finishing the work, and giving advice to each other on how to deal or solve these issues. That friendship relation has been justified by of the receptionist's saying: **"It is existing due to the long time that we spend together in the workplace, which is an important role in changing and adjusting any irregular behaviour appearing among staffs"**. The friendship relation has extended to involve staffs covering the mistakes made by each other. This has been raised by the confectioner who says: **"The Meter or wedding planner in the hotel has not notified the hotel's general manager**

about the complaints raised by some invited guest regarding the non-well taste of the cake provided to them. He just spoke to me". Furthermore, it involved providing some of the departments' managers to each other any material involving any knowledge related to the specialization of their colleague's manager in any another department in the hotel.

- 6- Authoritarianism and blind obedience: This is represented in the orders given in brief by the hotel's General Manager to the departments' managers, without any explanation of the reasons, or the aims of these orders which should be obeyed and executed without any discussion or argument, regardless of being convincing to others. This has been justified by the housekeeping and maintenance manager's saying: **"Of course, the hotel's General Manager has more experience in hotel's career than us. So, he is more knowledgeable than us"**. Also, blind obedience has involved subordinates' obedience to the orders of their departments' managers, without giving any chance to the former to do the tasks according to their opinion or knowledge, which reflect the non-trust of the departments' managers in their subordinates.
- 7- Oral notification to hotel's General Manager: This involves subordinates' oral notification to their department's manager with any faults or complaints of the guest, and not through sending emails, or electronic reporting of the problem on the hotel's system, as raised by hotel's housekeeping and maintenance manager.
- 8- Containment and cooperation: This are represented in the hotel's confectioner saying: **"I support and contain any one of my subordinates who has the hope and the desire to learn, and give them all my own experience and knowledge which I gained within the field"**.
- 9- Fun: This involves the staff's speaking about the loss of some common football teams, which is favored by other colleagues in the hotel. Also, this occurred through boasting by the attributes of one owns ethnic over the other's ethnic.
- 10- Intransigence or personalizing the conflict: This involves the staff's refusal of his colleague's request, due to the previous' refusal of the latter to the former's request that has been raised by one of the hotel's receptionist.
- 11- Informal oral punishment: This involves reprimand of the department's manager to the person on the fault for his bad action, or mistake, which lead the latter to non-repeating the mistake, in order to ignore hearing the embarrass and reprimand words from his direct manager.

- 12- Intimidation policy (fake penalty): This is represented in issuing decision by deducting a specific sum from the salary of staff on the fault, which is cancelled after some days, and not applying as the behaviour of that staff has been improved. This is made clear by the hotel's confectioner: ***"Even when I decide to deduct from the salary of one of the staffs, I change my decision, without notifying him with my intention, and give him another chance, for example, 3 days to see if his behaviour has changed or not. If it is adjusted, I do not apply the deduction from his salary. However, if it is not adjusted, I apply the penalty"***. Also, one of hotel's receptionists says: ***"The hotel's General Manager notifies the staff on fault with the deducted amount from his salary. However, he removes it after some days, and even, if the money has already been deducted, he gives him back the deducted sum"***.

(iii) Communication Styles Affected by Staffs' Ethnic Background:

- 1- Dealing according to religious morals: This is represented in inference or referring to any verses from the Holy Quran or sayings of Prophet Mohamed (Peace Be upon Him) that are related to the existed situation, or help solve the existed problem. Also, this is represented in dealing with people according to the good morals stated by the religion, such as tolerance, kindness, and respect.

(iv) Communication Styles Affected by the Egyptian National Factor (Outbreak of the Two Egyptian Revolutions):

- 1- Lack of honesty and team's spirit among staffs: This is represented in hotel's confectioner saying that ***"Some staffs unfortunately accept taking the tips paid by the guest for their behalf rather than putting it in the tip's box, in order to distribute it among all staffs' members"***.
- 2- Imbalance of power between manager and subordinates: This is represented in the lack of subordinates' respect of their managers that might extend to fighting with them that consequentially has resulted in both fearing the latter from their subordinates, reducing penalizing staff on fault financially, and thinking in the reaction of penalized subordinate before issuing the penalty. This has been justified by the hotel's General Manager's saying ***"in order to ignore hearing any abuse words from the penalized staff"***.
- 3- Acceptance of staffs' bad behaviours: This is represented in the acceptance of department's manager, as well as, hotel's General Manager, the bad staffs' behaviours and their wrong actions, without penalizing them. This is justified by the hotel's General

Manager's saying *"..... Due to non-existence of alternative staff. Despite of, the high unemployment rate existed in the Egyptian society; they refuse to work in hospitality career in general due to the low salaries paid by the hotels"*. However, one of the receptionists in the hotel disagreed with that point by saying: *"There are no staffs' behaviours that have been changed, due to the firmness and rigor of the hotel's General Manager who puts the rules of dealing within the hotel, and any one of the staff who breaks these rules, will lose his/her job"*.

- 4- An outbreak of a state of frustration: This is represented in staffs' non-appreciating and liking of their job that did not exist before, and the rejection of any critiques related to their performance, such as the critiques and comments about their hygiene and grooming, as raised by hotel's confectioner. In addition, the state has been clarified in housekeeping and maintenance manager's saying that *"The staffs have been concerning with the sum of the salary paid by the hotel's owner, rather than with building a career, and attaining promotions"*.

(v) Communication Styles Affected by Staffs' Religious Background:

- 1- Justice: This is represented in not-making any decision that harms any one of the staff.
- 2- Honest dealing: This is represented in the department's manager encouragement to his subordinates to notify him with any mistake they already made, even it is unintended.
- 3- Patience and forgiving: This is represented in patience of department's manager on the mistakes of his subordinates, and not penalizing them, despite that, some of their actions deserve punishment that replaced by threatening with penalty.
- 4- Self-accountability and control: This is represented in the department's manager stressing to his staff the reality that God sees us, and our actions, which entails us doing only the good actions, being sincere persons in achieving our work's tasks, being honest in dealing with others, and not injure any person.
- 5- Self-refinement: This occurs through performing the five-time prayers that not only type of worship, but it produces an insider inquiry within person's psychic which is how to harm people or make moral mistakes, and then asking God in the praying the help or success in your life.

4.2. Adopted Communication Style with Hotel's Guests

Through analysing participants' response, it appeared that the adopted way of dealing with hotel's guests had been attributed to the effects of the cross-national factor (globalization),

according to the respondents' opinions that had been raised within the interview. This had involved communicating in English language with their foreigner guests. Other participants' responses regarding their adopted way in dealing with their guests had been attributed to the effects of the general hospitality principles, according to their opinions that had been raised within the interview. This had involved the quietness and wisdom, gentility and tactfulness in speaking with guests, persuasion, clarity, and keen on guest satisfaction. Furthermore, other participants' responses regarding their adopted way of communication with guests had been attributed to the effects of the Egyptian national factors represented in the Egyptian revolution. This had involved in their behaviour of urgency in requesting tips. Finally, the respondents within the interview had attributed other communication styles with their guests to the policies of the hotel's owner. This had reflected in booking hotel's room only through paying its price, providing hospitality service in low prices but in limited quality, and settlement in relation to guest's problems. All of these obtained communication styles are not only reflecting respondents' opinions, but also, they are reflection to the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors and Egyptian cultural traditions on the communication styles adopted by hotel's staffs in dealing with their guests. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Cross-National factor:

- 1- Using English language as a way for communication with foreigner guests, as it is a global language, regardless the mother language of the foreigner guest.

(ii) Communication Styles Affected by Principles of Hospitality Factor:

- 1- Quietness and wisdom: This is represented in staffs' non-replying to the abuse action made by the guest, which results in apology of the guest to the staff member.
- 2- Gentility and tactfulness in speaking with guests: This involved being patient, polite and respectable in dealing with guest, containing him, absorbing his angry, keenness on his satisfaction and pleasure, and responding to his complaints promptly.
- 3- Persuasion: This policy is adopted by staffs if the guest on the fault position. It involves the staff's explanation of the situation to the guest, clarifying to him his miss-use of the room's facilities, and persuading him to pay for that miss-use; otherwise, he will injure one of the hotel's staff who has to pay for the guest's miss-use.
- 4- Clarity: This is represented in clarifying to the guest information in clear, and specific, and little words.

- 5- Guest satisfaction: This is represented in listening to the guest's complain and providing him/her the solution that satisfies him/her.

(iii) Communication Styles Affected by Egyptian National Factor (Outbreak of the Two Egyptian Revolutions):

- 1- Urgency in requesting tips: This is represented in subordinates' behaviour that still stand beside the guest after providing the service, and repeating on his hearing different statements of welcoming and hoping a happy and enjoyable accommodation.

(iv) Communication Styles Affected by Owner's Policies Factor:

- 1- Method of booking rooms: According to the hotel's General Manager: ***"The only way for booking room in the hotel is through paying the whole price of the booked room and not through booking by telephone, similar to Multi-National hotels"***. He justified his words saying that ***"There is a possibility of having a fake booking by telephone call that can negatively affect the one-star hotels that has little number of available rooms for booking, and consequently resulting in a loss of the room's rent in that night"***.
- 2- Providing of low-price service: This is represented in the guests' acceptance of having low qualified service due to its low price.
- 3- Settlement in relation to guest's problems: This involves calming down, apologizing, and clarifying to the guest that the occurred mistake has unintentionally been made by the staff member.

4.3. Adopted Decision Making Style within the Hotel

Through analysing participants' response, it appeared that the common way of making decision within the hotel is featuring with discussion, wisdom in making decision, and decisive decision that reflects their affect by policies stated by the hotel's top-management; unilateralism in decision- making, and verbal notification of the taken decision that reflects its affect by the Egyptian cultural traditions; and finally, mercy and sympathy in making decision that reflects its affect by staffs' religious backgrounds. All of these mentioned features of the decision-making style that had been attributed to the effects of the hotel's top-management character, religious background, and Egyptian cultural traditions had been classified according to the respondents' opinions that had been raised within the interview. Moreover, all of these results obtained under each classification are not only reflecting respondents' opinions, but also, it is a reflection to the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, Egyptian cultural traditions, and staffs' religious principles on

the decision- making styles adopted within the hotel's case. All of these decision-making styles have been discussed as follows:

(i) Decision Making Style Affected by the Hotel's General Manager Policies Factor:

- 1- Discussion: This is represented in the referring of the hotel's General Manager to his organizing a meeting that involves all department's managers and listening to their opinions regarding specific issue, or specific decision before issuing it. Also, this involves the hotel's General Manager detailed explanation of any changes happened in the hotel's system, any decision has been made, the reasons, and the impacts of these changes.
- 2- Decisiveness: This is represented in the decisions made by the hotel's General Manager that characterize by the criticality, and result in managing hotel systematically, and successfully.
- 3- Wisdom in making decision: This is represented in understanding and considering of issues surrounding the decision, balancing between the current cost of the decision and its prospected benefits in the future (the effect of word of mouth). For example, this had represented in the decision of the General Manager to bear the hotel the cost of moving the guest from the current hotel to another hotel, as well as, to pay the cost of renting room for the behalf of the guest in another hotel. He took that decision due to the mistake of the hotel's receptionist that had booked a room to the guest by telephone, while, when the guest had attended the hotel, she found all of the hotel's rooms are occupied, and there is no room booked for her behalf. The decision of the General Manager has led the guest to say: ***"I will recommend the hotel to my friends, and relatives, and I will highly rate the hotel in the customer's reviews"***. The hotel's General Manager has inferred by that speech of the guest on the power of customer's word of mouth, and how he did not care about the current cost of his decision in return of attaining future benefits.

(ii) Decision Making Style Affected by Egyptian Cultural Traditions:

- 1- Verbal notification of the taken decision: This is represented in hotel's general manager detailed oral notification to the departments' managers with the taken decisions, as raised by the hotel's general manager. Also, this has been raised by the hotel's housekeeping and maintenance manager who has clarified that: ***"I understand the General Manager's notification on the decision made as a method for over confirming the taken decision. It gives me the chance to ask him about any unclear issue in the taken decision"***. However, hotel's confectioner has referred that departments' managers are notified with the taken decisions orally, without any explanation. Also, hotel's receptionists have added that the

oral notification with the taken decision is not only for the departments' managers, but directed for all hotel's staffs.

- 2- Unilateralism in decision-making: This is represented in the power of the hotel's General Manager who only has the authority to make decisions, without any discussion with his departments' managers, as raised by hotel's confectioner.

(iii) Decision Making Style Affected by the staffs' Religious Background:

- 1- Mercy and sympathy in making decision: This is represented in non-punishing any staff by deducting from his salary, despite his deserving of the penalty. This has been justified by the hotel's confectioner's saying: ***"The financial penalty will not affect the guilty person alone, but will also be extended to involve his family and children who are not guilty"***. Also, this is represented in both of departments' managers and staffs' exclusion of any decision that will result in injuring or harming their subordinates or colleagues.

4.4. Adopted Conflict Resolution Style within the Hotel

Through analysing participants' response, it appeared that the adopted way of solving conflicts within the hotel is characterized by formal punishment that reflect their affect by policies stated by the hotel's General Manager; cordial solution and confrontation, mediation, and consultation that reflect their affect by the Egyptian cultural traditions; and finally, calming down the conflict that reflect its affect by the staffs' religious backgrounds. All of these mentioned features of the conflict resolution styles that had been attributed to the effects of the hotel's top-management character, religious background, and Egyptian cultural traditions had been classified according to the respondents' opinions that had been raised within the interview. Moreover, all of these results obtained under each classification are not only reflecting respondents' opinions, but also, it is a reflection to the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, Egyptian cultural traditions, and staffs' religious principles on the conflict resolution styles adopted within the hotel's case. All of these conflict resolution styles have been discussed as follows:

(i) Conflict Resolution Styles Affected by Hotel's General Manager Policies Factor:

- 1- Formal solutions: It is issued by the hotel's general manager not by the department's managers. It is represented in inserting managerial punishment in the file of the staff at fault. This is clarified in hotel's General Manager who says: ***"It depends on the situation. So, if the problem occurred between the two staffs in front of the guest and they had fighting, and abused each other. I penalize both of them, as they did not respect the workplace, abused hotel's reputation, and made a bad image about the hotel in the***

guest's mind".

(ii) Conflict Resolution Styles Affected by the Egyptian Cultural Traditions:

- 1- Cordial solution and confrontation: It are clarified in hotel's General Manager saying: ***"I adopt the cordial solutions if the problem occurred between the two staffs is simple, in order to save a cordial and love atmosphere among staffs"***. Also, It is represented in the staffs' desire to adjust and solve friendly or cordially any conflict occurring among them through their facing, directly speaking, and forgiving each other, - whatever, who is on the fault –, without notifying the hotel's General Manager with the issue, and without mediating any other colleague to adjust the conflict among them, as raised by one of the hotel's receptionist.
- 2- Mediation: It is represented in the voluntary mediation between the two conflicting parties. This appeared in housekeeping and maintenance manager's saying: ***"I am not requesting my colleague to mediate in solving any problem occurred between me and another colleague, but if he mediated himself, I can not refuse his charitable interference to reconcile among us"***. Also, this involves mediating an elder colleague between the two conflicting parties, if they are unable to solve the conflict themselves, as raised by one of the hotel's receptionist. Furthermore, another receptionist has added that: ***"if the mistake is shared among the two conflicting parties, so, they mediate their shared manager to reconcile informally between them"***.
- 3- Consultation: This is represented in asking some staffs their elder colleague, or more experienced one for advice regarding how to deal or manage specific situation, or problem happening in the workplace.

(iii) Conflict Resolution Styles Affected by the Staffs' Religious Background:

- 1- Calming down the conflict: This is represented in reconciling and adjusting among the conflicting parties, and not transferring any abuse words that had been said by one of them to another party, in order to prevent occurring any strife between them, which can increase the intense of the conflict.

5. [Summary and Discussion of the Hotel's Case \(C\)](#)

This chapter displayed the results obtained from analysing the hotel's case (C). The results had clarified that its affect by both of the Egyptian national factors and the Egyptian culture traditions on one hand, and by the sectoral and organizational factors represented in (Egyptian institutional factor, hospitality principles factor, owner's character factor, and cross-national factor) on the other hand. The hotel's affect by the Egyptian cultural traditions is appeared in the

adopted language of exchanging benefits between the hotel's top management and the assistant staffs' service providers such as, taxi drivers and tourism offices, as well as, in the wrong perception and image about the career of hospitality and staffs working within it. Also, the national factor represented in the outbreak of the two Egyptian revolutions had resulted in dropping down the tourism activity, scarcity in the available qualified hospitality staff and the high availability of non-qualified ones, and decreasing the financial position of the hotel's staffs. A notable issue, although the outbreak of the two Egyptian revolutions and what was associated it from dropping down the tourism activity, the hotel's operation has not stopped or strongly affected by that issue, similar to a lot of one-star hotels within the Egyptian context. This has been justified by the non-restriction of the hotel's operation on hosting guests, but it has extended to involve holding different types of parties either inside or outside the hotel.

On the other hand, the hotel has been also affected by the hotel's General Manager's rules that are represented in the systematic and formal rules organizing work process within the hotel; the non- clarity of tipping distribution policy among the staffs; lack of facilities provided to staffs; ignore committing to the Egyptian labour law in relation to applying the list of sanctions and financial rewards related to the labours, as well as, the non- committing to the maximum limitation of the number of working hour of the labour per the day. Rather, the commitment to the Egyptian labour law has been replaced by what is the best suitable to the work's circumstances according to the view of the hotel's General Manager. Although of, the non-commitment of the hotel to the labour law, it commits to the laws stated by the Egyptian Ministry of tourism, which reflects the effect of the Egyptian institutional factor in colouring hotel's identity. This is represented in non- accommodating unmarried couple in the same room, not allowing guests to host their visitors within their rooms, reporting guest's information in both of the hotel's arrival book and police book, and checking the guest's ID. Also, the hotel had affected by both of the hospitality principles factor, and the cross-national factor (global culture) that respectively represented in both of the variation in the required staffs' skills, educational levels and certificates, due to the variation in hotel's jobs and tasks, and dealing with guests from different cultures, and backgrounds.

Similarly, sectoral and organizational factor represented in (hospitality principles factor, owner's character factor, and cross-national factor) had coloured staffs' behaviour. This had represented in the impact of both of the hospitality principles factor, and the cross-national factor (global culture) in colouring staffs' style of communication and dealings with their guests. This had appeared in their quietness and wisdom, gentility and tactfulness, persuasion and clarity in dealing with guests, as well as, the keen on the guest satisfaction as an adoption to the

hospitality principles through their dealing with their guests. Also, this had reflected in their speaking in the English language with foreigner guests, as a reflection to their affect by the cross-national factor (global culture) through their dealing with their guests. Moreover, the owner's character factor had resulted in stronger impact in colouring staffs' behaviour, which not only reflected through their dealings with their guests, but also, in the adopted styles to make decisions and solve conflicts within the hotel's case. This had been represented in adopting wisdom, discussion, and decisiveness as styles for making decisions within the hotel; formal solution as a style for solving staffs' conflicts occurred in the front of the guest; and booking hotel's room only through paying its price, not through the telephone, settlement in relation to guest's problems, and providing limited qualified hospitality service to the guests, in low prices as adopted styles of communication and dealings between the staffs and the guests.

On the other hand, the Egyptian staffs' behaviours had been affected by their Egyptian cultural traditions, the national factor (outbreak of the two Egyptian revolution), the ethnic cultural traditions, and the religious principles. For example, the Egyptian staffs had affected by their Egyptian cultural traditions that appeared in their adoption to both of the unilateral opinion and verbal notification as styles for making decisions; cordial solution and confrontation, consultation of the elder colleague and staff's mediation as styles for solving staffs' conflicts with each other; and respect, simplicity and friendliness in way of addressing each other, cordial relationship and friendship, authoritarianism and blind obedience, oral notification to hotel's General Manager with any faults and guest's complaints, containment and cooperation of the departmental managers to their subordinates, fun, staffs' familiarity to the workplace, intransigence or personalizing the conflict, informal oral punishment, and intimidation policy (fake penalty), as styles for staffs communicating with each other.

Also, Egyptian staffs' behaviours had been affected by the outbreak of the two Egyptian revolutions as a national factor that had resulted in an outbreak of a state of frustration among staffs, imbalance of power between manager and their subordinates, acceptance of hotel's top management to staffs' bad behaviours, and lack of honesty and team's spirit among hotel's staffs, as adopted styles for staffs communicating with each other. As well as, the impact of the two Egyptian revolutions had been reflected in their way of communicating and dealing with their guests to result in some staffs' urgency in requesting the tip from the guest.

Furthermore, Egyptian staffs' behaviours had been coloured by their religious background that reflected in their mercy and sympathy as a style for making decision; calming down the conflict as a style for solving conflicts; and honest dealing, justice, patience and forgiving, and principles

of self-accountability and control, and self-refinement, as styles for staffs' communication and dealing with each other. Finally, Egyptian staffs' behaviours had been coloured by their ethnic cultural backgrounds that reflected in dealing with each other, according to their religious morals, as style of communication and dealing with each other.

All of the above are clarifying the colouring of the Egyptian staffs' behaviours by the sectoral and organizational factors represented in the (hospitality principles factor, owner's character factor, and cross-national factor) on one side, and the social and cultural factors represented in the (Egyptian cultural traditions, the national factor (outbreak of the two Egyptian revolution), the ethnic cultural traditions, and the religious principles) on the other side. The impact of that colouring had been reflected in the Egyptian staffs' way of communication with each other, and with their guests, their way of making decision, and conflict resolution styles adopted within the hotel, which totally are shaping the four HRM practices adopted within the hotel's case (C) that clarified in the following table. Also, these adopted HRM practices are forming hotel's own social identity that are following to a large degree the General Manager and owner's character, few committing to the Egyptian institutional system and very little affecting by the global culture. In other words, this indicates hotel's applying the policies stated by the General Manager and its owner coloured by the footprint of the Egyptian institutional system. In sum, this reflects the cross- verging position of the hotel's case between both of the social and cultural factors, and sectoral and organizational factors, and it shed the light on the main Egyptian cultural singularities of those staff working in hotel's case (C).

Table 1: Key influential institutional and cultural factors affecting hotel (C) and its impact on the Key HRM practices adopted within the hotel

Key HRM Practices	Impacts of the captured key influential institutional and cultural factors on the Key HRM practices adopted within the hotel							
	National Factors (ex., two Egyptian revolution)	Egyptian cultural traditions (ex., patience and struggle, supporting and helping people, and emotionality,...etc.) For more Egyptian cultural traditions, look to title 3.2	Ethnic cultural traditions represented in variation of the staffs' ethnic culture due to their originating from varied districts and regions around Egypt	Religious Factors (ex., good morals for Muslims staffs, and Islamic wearing for females, ... etc.).	Sectoral and organizational factors			
					Egyptian institutional Factors (ex., Egyptian tourism law).	Hospitality principles factor (ex., general attributes entailed in staffs working in hotels' industry).	Owner's character factor (policies adopted by the hotel's owner)	Cross-national Factors (ex., global culture).
Communication style and dealings among staffs	1- Lack of honest and team's spirit among hotel's staffs. 2- Imbalance of power between manager and subordinates. 3- Acceptance of staffs' bad behaviors. 4- An outbreak of a state of frustration.	1- Respect in way of addressing each other. 2- Simplicity in way of addressing each other. 3- Friendliness in way of addressing each other. 4- Staffs' familiarity to the workplace. 5- Cordial relationship and friendship. 6- Authoritarianism and blind obedience. 7- Oral notification to hotel's General Manager with any faults and guest's complaints. 8- Containment and cooperation of the departmental managers to their subordinates. 9- Fun. 10- Intransigence or personalizing the conflict. 11- Informal oral	1- Dealing according to religious morals.	1- Justice. 2- Honest dealing. 3- Patience and forgiving. 4- Self-accountability and control. 5- Self-refinement.			1- Participation and discussion. 2- Explanation.	

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		punishment. 12- Intimidation policy (fake penalty).						
Communication style with guests	1- Staff's urgency of requesting the tip from the guest.					1- Quietness and wisdom. 2- Gentility and tactfulness in speaking with guests. 3- Persuasion. 4- Clarity. 5- Guest satisfaction.	1- Booking hotel's room only through paying its price (no booking by telephone). 2- Providing limited qualified hospitality service in low prices. 3- Settlement in relation to guest's problems.	1- Using English language as a way for communication with foreigner guests.
Decision making style		1- Unilateral opinion in making decisions. 2- Verbal notification of the taken decision.		1- Mercy and sympathy in making decision.			1- Wisdom in making decision. 2- Discussion in making decision. 3- Decisiveness in making decision.	
Conflict resolution style		1- Cordial solution and confrontation in relation to staffs' problems with each other. 2- Staff's mediation in solving conflicts among their colleagues. 3- Consultation of the elder colleague.		1- Calming down the conflict.			1- Formal solution in relation to conflicts among staffs that occurred in front of guest.	
General identity about the hotel's case and its staffs	1-Dropping down the tourism activity. 2- Scarcity in the available qualified hospitality staff. 3- Decreasing the financial position of the hotel's staffs. 4- High availability of	1- career of moral decay, which is wrong perception. 2- Language of exchanging benefits with the assistant staffs' service providers such as, taxi drivers and tourism offices.			1-Non-accommodating unmarried couple in the same room and not allowing guests within their rooms 2- Reporting guest's information in both of the hotel's arrival book and police book 3- Checking the guest's ID.	1-Variation in staffs' skills and educational levels and certificates, due to the variation in hotel's jobs and tasks.	1- Dominance of the hotel's general manager power rather than the labor law's power. 2- Non-committing to the Egyptian labor law in relation to the number of working hours for	1- Dealing with guests from different cultures, and backgrounds.

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	non-qualified staffs.						<p>the employee. 3- Non-clarity of tipping distribution policy. 4- Lack of facilities provided to staffs. 5- Following systematics and formal rules stated by the General Manager.</p>	
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Appendix VIII: Group of the One-Star Hotels' Cases (D, E and F) in Luxor

1. Introduction

This chapter discusses the results obtained from the three cases of one-star hotels in Luxor assessed by the researcher. The discussion begins with presenting the results of each hotel separately. This involves presenting the key influential factors affecting the management and behaviours of staffs within each hotel that extends to affect the whole hotel, as well as its guests. This has been followed by an in-depth investigation of the key HRM practices in each hotel represented in its adopted communication, decision making, and conflict resolution styles that reflect both its common social identity as well as the Egyptian cultural singularities of the Egyptian staff working within each hotel. Then the results in each hotel case representing its specific social identity, and captured Egyptian cultural singularities are compared to the other hotel cases in the group of one-star hotels in Luxor, in order to identify their similarities or differences, and the justification behind that similarities or variations in their social identities. Finally, all of these combined results aimed to identify the Egyptian cultural singularities characterizing the Egyptian one-star hotels' staffs in Luxor as well as reflecting the common social identity in the one-star hotel's sector in Luxor.

2. Case (D): First Case Assessed of One-Star Hotels in Luxor

2.1. Hotel Background

Hotel (D) is one-star hotel in Luxor registered and under supervision of Egyptian tourism ministry. It is owned by a family that employs one of their loyal and trusted friends as the hotel's manager follows the work progress in the absence of the owner. The whole number of staff before the outbreak of the revolution was 10 members which decreased after the outbreak of the revolution to be six staff members including one manager, two receptionists, one bell bag, and two housekeepers. All the staffs are male, except the housekeepers, who are females. The hotel is characterised by the worn and old-style, but clean rooms. It consists of 22 rooms, big restaurant, roof garden, and bar that are unfortunately closed due to the absence of guests. Consequently, the number of employed receptionist staffs was reduced to only two, in addition to the hotel's manager. All guest rooms are en-suite that are equipped by air-condition, mini bar fridge, TV, sky channels, telephone, and free wi-fi. The hotel also organizes different tourism programmes suitable for different tourists' desires, and ages in affordable prices and are

accompanied by tour guide who has awareness about Egyptologist sciences, which is determined according to the tourist's request. However, these services had also stopped due to dropping down the tourism, and absence of tourists. The hotel is located in a privileged place near to both the Luxor railway station, different temples, tourist information centre, tourist market, and bus stop travelling to different cities in Egypt. In other words, it is considered in the centre of the city.

2.2. Key Influential Institutional and Cultural Factors

Analysing participants' opinions in hotel (D) shows that there are a number of factors affecting the behaviour of the Egyptian staff in the hotel that had extended to affect hotels' industry in general, hotel's guests' behaviours, communication, decision making, and conflict resolution styles adopted in the hotel, as well as the ethnic culture of Luxor's people. These factors involve Egyptian national culture, Egyptian national factors, sub-national (ethnic) culture, religious principles, and sectoral and organizational factors, which are discussed as follows:

2.2.1. National Factors

They are represented in both the political factor, i.e., the two Egyptian revolutions (25th of January 2011, and 30th of June 2013), and the social factor, i.e., the Egyptian government's social solidarity program. The two revolutions had resulted in dropping down tourism activity, and scarcity in the available qualified hospitality staff. Egyptian government's social solidarity program had resulted in scarcity in employees in general, both qualified and non-qualified ones. All of these national factors, either political or social have been discussed in detail as follows:

- 1- Scarcity in the qualified hospitality staff: This is represented in the hotel's owner saying: ***"The available labor force now is non-qualified and non-trained people. The hotel's owner finds it difficult and uncomfortable to deal with them"***. According to the latter's opinion, the scarcity is due to the travel of the qualified staffs to work in other hotels outside Egyptian borders, or change the career at all ***"to be a taxi driver instead of working in the hospitality sector"***. The majority of them became unemployed and can be seen sitting in the cafes.
- 2- The social factor is represented in the government's social solidarity program that resulted in scarcity in employees in general, both qualified and non-qualified, as declared by the hotel's owner. The latter has clarified that youth has preferred to take the monthly unemployment aid that is near in its value to the low wage provided by vacant jobs in the hotel sector, rather than being employed in the hotel sector with its lower salaries after the outbreak of the revolution.

2.2.2. *Egyptian Cultural Traditions*

It is represented in the characteristics distinguishing the behaviour of the Egyptians either in their social or work life, which affect their life in the hotel. According to the researcher's opinion, these characteristics had been raised by the respondents, due to the inductive questions that she had asked them in order to induce their brainstorming regarding the common Egyptian cultural traditions in the Egyptian society that had helped them answer the question of how their Egyptian cultural traditions affect their way of communication with each other and with their guests. These characteristics include intelligence, boasting with Pharaonic culture, and indirectness, which are discussed below as follows:

- 1- Intelligence: It involved the ability to deal with any problem and find solutions: This has been raised by the hotel's owner, who faced a problem in hotel's accounts, and thought it could not be solved. However, it was solved easily by the account's office supervising the hotel's accounts.
- 2- Boasting with Pharaonic culture: This is represented in the view of the hotel's manager who sees that the Egyptian character is similar to the Pharaohs' features in terms of seriousness, vigor, and determination.
- 3- Indirectness: This is represented in the ambiguity policy that is known as "Al laf w el dawaran" (اللف والدوران) in the Egyptian slang. It is used as a way for evasion from giving any information through speaking around the issue, but not giving specific answers to the asked question. This policy has been raised by the hotel's owner, who indicates that his Egyptian peers in the area (hotels' owners) use this policy when he asks them about any issues related to the one- star hotels. Another example of indirectness is represented in "Al-alsh" (الالش) method. It is used as a way of avoiding giving any information by making silly fun or using word from the current situation, and the other party completes in that silly fun until one of them gets bored or can not find a suitable word to complete that silly fun. This policy has been raised by hotel's owner, who indicates that his Egyptian peers in the area (hotels' owners) use this policy when he asks them about any issues related to the one- star hotels.

From researcher's point of view, these methods of indirectness are justified by the worrying of the hotels' owners from speaking about any issues, policies, or procedures related to their hotels with any person working in the same industry, as they might see him as their competitor.

2.2.3. *Sub-national (Ethnic) Culture*

It is revealed in the behaviour of the Upper Egyptian's in the hotel's workplace, such as the

revenge culture, restricting to customs, traditions, and principles, and sensitivity toward personal issues. The effect of these characteristics on the Egyptians' hotel's staffs' behaviours is shown later under section (2.3.4). All of these ethnic culture characteristics have been discussed as follows:

- 1- Restricting to customs, traditions and principles: This is clarified in the hotel's manager saying: ***"The hotel's work is done according to our customs, traditions, and principles, not according to principles of the work. We will not give up our principles for the sake of the work"***.
- 2- Sensitivity toward personal issues, such as speaking about one's mother, wife, sister, or those involved in problem of one's family. In addition, boasting on each other by their descents and family's name in workplace produces conflicts between staffs.
- 3- Revenge culture (Al-Tar) (التار) which means one's taking his right by his hand, disregarding rules or laws. Although, it is not common nowadays in Luxor, while, it is common in the villages surrounding it. As the employees working in the hotel are from villages surrounding Luxor, so sometimes they reflect that culture on their dealings with the guests. For example, the owner's hotel stated that, when a problem happens between a guest and some of the hotel's staffs, the latter raises his voice against the guest. The employee justifies that action by saying that: ***"In my village, we respond to that action this way"***. The hotel's owner added that: ***"Those employees can not understand that the guest is a customer, and dealing with him/her by in this way will result in the guest going away, and not returning back to the hotel. They do not believe in the cultures' variation"***. He also, mentioned that employees' adoption of the revenge culture entails intervention of myself or hotel's manager, in order to solve the problem to keep the guest.

However, the researcher has found that the impact of revenge culture does not only affect some of the staffs who were originally grown up in villages surrounding Luxor, as the hotel's owner has identified, but it also affected the hotel's manager. The following words of hotel's manager clarifies being affected by the revenge culture. ***"If the problem happened between the hotel's staff and the guest, and I found and was confirmed that the employee was right, I will support the employee against the guest, and the latter has all the freedom to take his procedures against the employee. This is due to the fact that some guests exploit the common saying of "customers are always right"***. The researcher argues that the differentiation of the impact of revenge culture on both of the hotel's manager and staff on one hand and the hotel's owner on the other hand is due to the fact that the latter will only lose guests according to the revenge

culture, while both of the hotel's manager and staff are only concerned with their rights and receiving respect from the guests.

2.2.4. *Religious Principles*

They are represented in the Islamic way of females' wearing, living conscience, cultivation of love and brotherhood among staff in the workplace, and adopting principles of mercy and compassion through dealing with staffs. They are discussed as follows:

- 1- Wearing scarf (hair cover) for females which is seen by the hotel's owner as unsuitable for jobs that entails appearance, such as receptionist, while it is accepted for other jobs such as housekeeping. However, the hotel's manager saw that there is no contradictory between wearing hair cover, and working as a receptionist. The researcher argues that the difference in opinion between the hotel's owner and manager is due to the previous experience of the former where he has trained in five-star hotels, unlike the latter.
- 2- The principles of mercy and compassion: Those principles are reflected in the workplace and affect hotel's owner decisions, especially, those related to employees' sanctions, but with taking into consideration hotel's interest.
- 3- Cultivation of love and brotherhood among people: this principle has extended to the workplace. This appeared in the hotel's owner usage of cordial solutions to reconcile the workers disputing on issue, which are not related to the work issues.
- 4- Living conscience: this value has been raised by the hotel's manager who explained that a person's conscience is the major drive and motivator for his/her actions and behaviours.

2.2.5. *Sectoral and Organizational Factors*

They are involving a mix of sub-factors such as the owner's character, the Egyptian institutional, the cross-national culture, and the hospitality principles that are discussed below as follows:

(i) Owner's Character Factor:

It is represented in the imprint of the hotel's owner in managing the hotel and its subordinates that results in distinguishing one hotel than its peers. In other words, that imprint is reflected in the policies adopted by the hotel, and its application of some HRM practices, as discussed later in this appendix.

(ii) Egyptian Institutional Factor:

It is represented in the hotel's commitment to the Egyptian tourism law that involves not allowing the unmarried couple to accommodate in the same room, or hosting their visitors within their rooms, and making the reception a place for meeting their visitors.

(iii) Cross-national Factors:

It is represented in dealing with guests from different cultures, and using English language as a way of communication with foreign guests - regardless of their mother language-, either by the hotel's staff or by the indigenous people in Luxor, which is discussed as follows:

- 1- Dealing with guests from different cultures, is the core task of any staff working in the hotel sector. This has affected hotel's staffs, e.g. increasing their awareness of different cultures over the world, giving them a chance to make relationships with the guests, and exchanging civilization with them.
- 2- Using English language as a way of communication with foreign guests, regardless of their mother language. This factor resulted not only that in the hotel's staff speaking English language, but also indigenous people in Luxor speak it with tourists, though some of them are illiterate.

(iv) Hospitality Principles Factor:

It is represented in the positive impact of working in hospitality sector on its staffs, as well as, a list of general attributes and criteria entailed in the staffs working in hostels' industry, which has been discussed as follows:

- 1- Working in hospitality sector provides the person with a great experience to deal with any issues related to the hotel's work, according to the hotel's owner.
- 2- Hospitality staff's attributes: This involves a number of attributes that had been raised by both hotel's owner, and the manager, such as elegance and handsome appearance, awareness of hotel's facilities and services, awareness of tourism areas, adding value to the hotel, honesty, cooperation and seeking to satisfy guests, good representation of his country, and knowledgeable and experienced person. However, none of these attributes had influenced on the hotel, or staffs' behaviour, as clarified by the researcher through her interviews with the respondents. This has been justified by the researcher as due to the absence of tourists, and consequently, the hotel is empty of guests. The only reflection of these attributes is the awareness of hotel's top management of the necessary entailed attributes of the hostel's staff that can be considered one of the singularities of Egyptian staff working in one-star hotels.

2.3. Key HRM Practices in the Hotel

The investigated HRM practices in the hotel (D) involves three main practices: communication style, decision making process, and conflict resolution system. These practices had been

investigated due to their ability to draw an image about the adopted social identity in the hotel (D). They also show the main cultural singularities characterizing the Egyptian hospitality staff working in that hotel that has been affected by the institutional and cultural factors framing the Egyptian context. Moreover, that investigation does not only shed light on the mentioned HRM practices, but also on the common communication style among the one-star hotels' owners, as well as some general cultural singularities characterizing Egyptians in general, not only those working in the one-star hotels.

2.3.1. Adopted Communication Style among Staffs in the Hotel:

Analysing participants' response shows that the adopted communication style among the hotel's staff is characterized by the patience of hotel's owner regarding unsuitable responses of their subordinates, breakdown in the work discipline, change in balance of power between employers and employees, and spread of frustration among staffs that had been attributed to the effects of the Egyptian national factor (the outbreak of the two Egyptian revolutions), according to the respondents' opinions that had been raised in the interview. Other communication styles among hotel's staffs had been attributed to the effect of the Egyptian cultural traditions, according to the respondents' opinions raised in the interview. This had appeared in their behaviour of face saving, fun, respect, simplicity and friendliness in their way of addressing each other; and authoritarianism (Fake freedom) in dealing with subordinates. The results obtained under each classification do not only reflect the respondents' opinions, but also reflects the impact of some cultural and institutional factors mentioned above in section (2.3), such as the Egyptian cultural traditions and the Egyptian national factor (the outbreak of the two Egyptian revolutions). These communication styles have been discussed as follows:

(i) Communication Styles Affected by the Egyptian National Factor (Outbreak of the Two Egyptian Revolutions):

- 1- Patience: It characterizes hotel's owner or manager's relation to his/her subordinates, regardless of the latter's show response to their manager's orders, their non-regularity, non-commitment, non- punctuality to the work's appointment, and in some cases an improper dealing with the guest. According to the hotel's owner or manager this is due to the scarcity of qualified and non-qualified employees resulting from the two revolutions, the government's social solidarity aid, and the lower salaries provided by hospitality sector.
- 2- Spread of frustration among staffs: This is represented in different ways such as worrying about the future (tomorrow), due to the dropping down of the tourism industry that might

result in losing their jobs, and reducing their wages. Also, a frustration state has been spread among hotel's staff. That state has been described by the hotel's manager saying: ***"Now, the most important thing for the staff is to waste the work time, rather than producing something worthy to the workplace. Previously, people liked work, and were more loyal than these days that due to the irresponsibility of youth nowadays"***.

- 3- Breakdown in work discipline since the 2011 revolution: According to hotel's owner, this is represented in the absence of regularity, commitment, and punctuality with work's appointment as well as the absence of team work soul among the hotel's staffs.
- 4- Imbalance of power between employers and employees: Another change in the hotel's staff behaviour has appeared in the way of dealing between manager and employees. According to the hotel owner's opinion, this appeared in the absence of fear of the manager, fighting with the manager, and lack of fear of dismissal from work. In addition, staff's way of responding to their manager's orders has been changed, as clarified in the latter's saying: ***"Previously, staffs used to execute orders seriously. Now after the revolution, they execute them slowly"***. The researcher sees that variation in the way of dealings between the owner and manager on one hand and the staff on the other hand is perceived by some Egyptians as a type of democracy and breaking repression restrictions. However, other Egyptians could see it as breaking the customs and traditions that involve respect of elders and manager, and execute their orders.

(ii) Communication Styles Affected by the Egyptian Cultural Traditions:

- 1- Face saving: It characterizes hotel's manager's relation to all hotel's staffs. This involves existing cordial and informal relationships between the hotel's manager's and his subordinates, discussing orders with them rather than giving them orders, screaming, and disrespecting them, which prevents centralization. This has been interpreted by his saying that: ***"My knowing of the staffs, their families, and relatives entails me to dealing with them friendly that prevent centralization in order to save faces"***. The researcher argues that the commonality of both cordial and informal relationships, as well as, the discussion between the hotel's manager and the staffs is due to one of the characteristics of Luxor's people, i.e., boasting with their families and descents which is considered a source of prestige and power to the person, whom other parties respect and affects their dealings and relationships with him. Moreover, as Luxor is a small city, and most of the families know each other, at least the elder generation, not the youth one, so this entails Luxor's people to deal with each other friendly, regardless of their position, in order to save faces,

which has been raised by the hotel's manager.

- 2- Fun: The hotel's staff impart fun' spirit on the workplace through speaking about topics related to the defeats of the sport team that his colleague supports.
- 3- Respect: It is reflected in the way of addressing each other that using both Arabic formal titles and informal Egyptian titles. Arabic formal titles such as (Ostaz, Madam, Anesa) (استاذ (استاذة) which mean in English Mr, Madame, and Miss) are used to address staff from top to lower managerial level, and vis versa, as well as, the staff within the same managerial level in the existence of the guests. Informal Egyptian titles such as (Bashmands) (بشمهندس) (a word in Egyptian slang which refers to one's respect to the person he speaks with).
- 4- Simplicity: It is reflected in the staffs' addressing their colleagues within the same managerial level without any titles, using just only their names.
- 5- Friendliness: It is reflected in the staffs' addressing each other using Egyptian informal titles such as (Pasha, Prince) (باشا برنس) (a word in slang Egyptian talking used between friends), and refers to breaking formality in speaking, in the absence of guests.
- 6- Fake freedom: This is shown by hotel's manager who argues that he gives the employees the freedom to make decision, by giving them three options all having the same priority for himself, and then asks them to select one option. He said: ***"This gives the impression to employees that they take the decision by themselves, while, it is originally my own decision"***.

2.3.2. *Adopted Communication Style with Guests in the Hotel*

Analysis of participants' response shows that the adopted way of the dealing of hotel's staffs with their guests are attributed to the effects of the cross-national factor (globalization), according to the respondents' opinions raised in the interview. it involves communicating in English language with their foreign guests. Other participants' responses regarding their adopted way of dealing with their guests are attributed to the effects of the Egyptian national factors (the outbreak of the two Egyptian revolutions) according to their opinions raised in the interview. This involves guests' haggling with hotel's staffs in the room's renting price, guests stealing some of the hotel's furniture located in their rented rooms, and the overpricing tourism-related service providers, such as bazars' owners in the prices of artefacts. Finally, the respondents in the interview attribute other communication styles with their guests to the hospitality principles factor. This is reflected in adopting guest's satisfaction policy. All of these obtained communication styles do not only reflect respondents' opinions, but also, the impact of some

cultural and institutional factors mentioned above under section (2.2), such as the sectoral and organizational factors and the Egyptian national factors (the outbreak of the two Egyptian revolutions). All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Cross-National Factor:

- 1- Using English language as a way of communication with foreign guests, as it is a global language, regardless of the mother language of the foreign guest.

(ii) Communication Styles Affected by the Egyptian National Factor (Outbreak of the Two Egyptian Revolutions):

- 1- Guests' haggling with hotel's staffs in the room's renting price, as raised by the hotel's owner. This has been justified by the researcher as due to the dropping down of tourism and absence of guests from hotels. This made them haggle in the room's renting price, as a means of pressure on the hotel to reduce rooms' renting price.
- 2- Stealing some of the hotel's furniture located in the guest's rented rooms. This is justified by the researcher as caused by the outbreak of the two revolutions which has resulted in increasing standard of living which might explain stealing some stuffs of the room's furniture.
- 3- Change in the behaviour of the providers of associated tourism services: According to the hotel's owner opinion, some bazars' sellers overprice artefacts, antiques and souvenirs they sell to the tourists. That behaviour is interpreted by the researcher as a try of the bazars' owners to compensate the recession in their selling level. She sees also that, this behaviour is very strange in the Egyptian tourism, especially in Luxor city that, according to hotel's manager, is known for its lovely people, generosity and hospitality. Therefore, there is a high possibility that this behaviour will disappear, especially, with the returning of tourism to its level before the outbreak of the revolution. In other words, the tourism activity is going to improve.

(iii) Communication Styles Affected by the Hospitality Principle Factor:

- 1- Adopting guest's satisfaction policy: According to the hotel's manager: **"If the problem occurred between a guest and an employee, so, first of all, I seek to satisfy the guest, even if he/she is not right".**

2.3.3. Decision-Making Style in the Hotel

Analysis of participants' response shows that the common way of making decision in the hotel is adopting unilateral opinion in making decision, and the verbal notification of the taken decision

that both of them reflect their affect by the Egyptian cultural traditions. Besides, by analysing participants' responses regarding their adopted way of making decision shows the impact of their religious backgrounds that are represented in adopting consultation policy, and mercy and sympathy in making decisions. These features are classified according to the respondents' opinions raised in the interview. Moreover, the results obtained under each classification do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above in section (2.2), such as the Egyptian cultural traditions, and the staffs' religious principles on the decision-making styles adopted within the hotel's case. All of these decision-making styles have been discussed as follows:

(i) Decision-Making Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Unilateral opinion in making decision: The hotel's owner is the only one who make decisions, and bears their responsibility, regardless of the advices or recommendations of more experienced people
- 2- Verbal notification of the taken decision: This involved the top-management's notification of the taken decision to its staff. It is seen by the former as a chance for staff to discuss and understand the taken decision, and consequentially, execute it easily, and comfortably.

(ii) Decision-Making Styles Affected by the Staffs' Religious Backgrounds Factor:

- 1- Consultation: According to hotel's owner, this involves discussing ideas with those who are more experienced than him such as his father, and hotel's manager, without notifying them about his opinion. Hotel's manager also encourages employees to express their opinions, in order to adopt the good ones. He stated that: ***"I have not any problem to adopt any idea raised by staffs, if it is a good one. I also encourage them to express their opinion. I think that giving orders is a futile method"***.
- 2- Mercy and sympathy in making decision: This has been raised by hotel's manager: ***"Egyptians are affected by emotion in taking their decision"***. This also is explained by hotel's owner who said that he affected by the principle of mercy and compassion, especially in taking decisions related to employees' sanctions.

2.3.4. Conflict Resolution Style in the Hotel

Analysing participants' response shows that the common way of solving conflicts in the hotel is characterized by adopting the informal solution in relation to staffs' problems with each other. This shows the effect of Egyptian cultural traditions. In addition, analysis of participants' responses regarding their adopted way for solving conflicts shows their affect by sub-national

(ethnic) cultural traditions represented in embracing any conflict occurring among staffs. Finally, the hotel's owner's policies factor has affected the staffs' way of solving conflicts. This is reflected in adopting the formal solution in work related problems, and wisdom in guest related problem. All of these mentioned features of the conflict resolution style had been classified according to the respondents' opinions raised in the interview. Moreover, all of these results obtained under each classification do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above under section (2.2), such as the sectoral and organizational factors, Egyptian cultural traditions, and staffs' sub-national (ethnic) cultural traditions on the conflict resolution styles adopted in the hotel's case. All of these conflict resolution styles have been discussed as follows:

(i) Conflict Resolution Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Informal solution in relation to staffs' problems with each other: This involved applying friendly and cordial solutions for personal related problems, which are not adopted only by both of hotel's owner and manager, but also by employees themselves. According to the hotel's owner, ***"Employees tend to solve problems between them individually, and friendly without notifying the manger or the owner. This is due to the bad reputation that will be attached to the continually complaining person which might end in his firing out or dismissal by the hotel"***.

(ii) Conflict Resolution Styles Affected by the Sub-National (Ethnic) Cultural Traditions Factor:

- 1- Embracing: It involves listening to both conflicting parties, in order to adjust the dispute, as expressed by hotel's owner.

(iii) Conflict Resolution Styles Affected by the Owner's Policies Factor:

- 1- Formal solution in relation to work related problems: This involves applying penalties for work related problems, such as deduction from the salary, or dismissal from work, according to the size of the mistake.
- 2- Wisdom for guest related problem: If the problem between the guest and an employee happened, the hotel's manager said: ***"First of all, I seek to satisfy the guest, even if he/she is not right, then I speak and direct the employee to the right action but not in front of the guest. Moreover, the employee's salary may be reduced, if the mistake is considerable"***.

2.4. Summary of Case (Hotel D)

The hotel (D) is influenced by a number of key institutional and cultural factors that has not affected only the hotel, the behaviour of its staff, communication, decision-making, and conflict resolution styles adopted in the hotel, but has also affected the behaviour of the guests, as well as the ethnic culture of Luxor's people. These factors involve sectoral and organizational factors, Egyptian national factor (the outbreak of the two Egyptian revolutions), Egyptian cultural traditions, staffs' sub-national (ethnic) culture, and their religious principles.

Analysis of the respondents' answers in the case sheds light on the hotel's adopted communication, decision-making, and conflict resolution styles which shaped the hotel's own social identity, as well as, the main cultural singularities characterizing its Egyptians staffs. Some of these Egyptian cultural singularities had been attributed to the effects of Egyptian cultural traditions, such as their behaviour of face saving, fun, respect, simplicity, and friendliness in their way of addressing each other, authoritarianism (Fake freedom) in dealing with subordinates, unilateral opinion in making decision verbal notification of the taken decision, and informal solution in relation to staffs' problems with each other. Other Egyptian cultural singularities had been attributed to the effects of the staffs' religious backgrounds, such as adopting consultation policy, and mercy and sympathy in making decisions. In addition, another Egyptian cultural singularity had been attributed to the effects of the staffs' sub-national (ethnic) cultural traditions, such as solving any conflict among staffs. Other Egyptian cultural singularities had been attributed to the effects of the hotel's owner's policies, such as adopting the formal solution in relation to work related problems, and wisdom in guest related problem. Furthermore, both of the hospitality principles factor and the cross-national one (globalization) had affected Egyptian hotel's staffs' singularities by adopting the guest's satisfaction policy and communicating in English language with foreign guests respectively. Finally, other Egyptian cultural singularities had been attributed to the effects of the Egyptian national factor (the outbreak of the two Egyptian revolutions), such as the patience of hotel's owner regarding unsuitable responses of their subordinates, breakdown in the work discipline, change in balance of power between employers and employees, spread of frustration among staffs. Also, the Egyptian national factor (the outbreak of the two Egyptian revolutions) had coloured the behaviour of the guests through their haggling with hotel's staffs in the room's renting price and stealing some of the hotel's furniture located in their rented rooms. In addition, the providers of associated tourism services, such as bazars' owners had been affected by the Egyptian national factor (the outbreak of the two Egyptian revolutions) through their overpricing artefacts and antiques sold to the guests.

3. Case (E): Second Case Assessed of One-star Hotels in Luxor

3.1. Hotel Background

Hotel (E) is one-star hotel in Luxor registered under the supervision of the Egyptian Tourism Ministry. It is classified as an individual enterprise. It is owned by one individual. It is managed by its owner, as well as the receptionists, when the owner is not available. By reviewing the hotel's website, it is mentioned that the total number of workforces is ten employees. However, through the actual visit by the researcher to the hotel, it appeared that the whole number of the employed staff by the hotel are five; two receptionists each working 12 hours (one female in the morning shift, and one male for the evening shift), one bellman, and two housekeepers. The hotel consists of 20 rooms, a bar and a restaurant. However, most of these rooms are non-occupied. All of the guest rooms are en-suite equipped by air-condition, TV, sky channels, telephone, and free wi-fi. The hotel also includes a restaurant that is currently closed, while, the bar is still opening and working well, as mentioned by the employees. The current situation of the hotel involves stopping some facilities provided by the hotel (closed restaurant), low booking rate of the rooms, and cutting off in the number of employed staff has been justified by the existed employees as due to the dropping down of the tourism that occurred after the outbreak of the two Egyptian revolutions. The hotel is located in a privileged place near to both the Luxor train station, tourist market, and the bus stop travelling to different cities in Egypt.

3.2. Key Influential Institutional and Cultural Factors

Through analysing participants' opinions within hotel (E), it appeared that there are a number of factors affecting the behaviour of the Egyptian staff in the hotel, as well as, the hotels' managerial system, hotel's staffs' behaviours, communication, decision making, and conflict resolution styles adopted by the hotel. These factors involve Egyptian national culture, Egyptian national factors, sub-national (ethnic) culture, religious principles, and sectoral and organizational factors, which are discussed as follows:

3.2.1. *National Factors*

It is only represented only in the political factor embodied by the two Egyptian revolutions (25th of January 2011, and 30th of June 2013). Both revolutions had resulted in dropping down tourism, and changed the adopted managerial system in the hotel, as clarified by the hotel's owner. The change in the adopted managerial system involved stop using the computerized managerial system that was followed in the hotel before the outbreak of revolutions. That system used to register everything related to every guest in a separate file, such as the type of food required by the guest. However, due to the drop down of the tourism, and consequently, the absence of the guests from the hotel, there was no need for that computerized managerial system. Moreover,

the spread of restaurants in Luxor drove the few guests accommodating in the hotel to eat outside in these restaurants rather than in hotel.

3.2.2. *General Egyptian Cultural Singularities:*

They are represented in the characteristics distinguishing the behaviour of Egyptians either in their social or work life in the hotel. According to the researcher's opinion, these characteristics had been raised by the respondents, due to the inductive questions that she had asked them. Using brainstorming regarding the common Egyptian cultural traditions in the Egyptian society helped them answer the question of how their Egyptian cultural traditions affect their way of communication with each other, with their guests. These characteristics include chaos, Aljdanh, and magnanimity "الجدعنة", boasting of descents, and lovely and peaceful public, which are discussed below as follows:

- 1- Chaos: It is defined by the dislike of being restricted by any limitations.
- 2- Fahloh "الفهولة": It is defined as a person who has an idea about everything, who has an answer for every question, and who seldom say sorry, I do not know.
- 3- Aljdanh, and magnanimity "الجدعنة": It is defined as the helpful and lovely person who helps people e.g., a person falling in the street or woman screaming and asking for help. He will help them immediately, and without hesitation, even if he does not know them.
- 4- Boasting of descents: Egyptian boasting of their Pharaohs descents' civilization that were 7000 years B.C.
- 5- Lovely and peaceful public: Egyptians are seen by both Russians and Ukrainians tourists as respectable and peaceful people, as declared by the hotel's receptionist.

3.2.3. *Sub-national (Ethnic) Culture*

It is represented in the behaviour of the Upper Egyptians and affected the hotel's workplace, such as non-flexibility in dealings with people due to dignity reasons, and the change in behaviours of Luxor's people that represented in the modernization. The impact of these characteristics on the behaviours of Egyptian hotel's staffs appeared later under section (3.3.4). All of these ethnic culture characteristics have been discussed as follows:

- 1- Dignity: It is represented in the staffs' tough reply to the guest who treats them roughly. Although, rough replies and non-flexibility in dealing with guests produce conflicts between staff and guests, as indicated by the hotel's owner, the latter has been accepted that behaviour. This has been indicated in his saying: "**Cursed be the money that come by**

this way, my livelihood is only with God's desire "ملعون ابوالفلوس رزقي علي الله". The rough replies have also been raised by one of the receptionists in the hotel, who indicates that speaking gently with the guests is not a characteristic of one-star hotels.

- 2- Modernization: It is represented in the differentiation of staffs who were originally born in Luxor than other Upper Egyptian people who are characterized by their loud voice and insisting on their opinion. That differentiation has been justified by the respondent as due to Luxor's people dealings with guests, which affected their behaviours. Modernization also involves respecting the rules of the government rather than the word of tribe' leader that was common before, which originated from respecting the word of Pharaoh in the past.

3.2.4. *Religious Principle*

It is represented only in the honesty which is considered one of the distinguishing qualities of the current hotel. For example, housekeepers are not allowed to clean guests' rooms, while they are still inside. They have to wait until the guests are out. Therefore, honesty is very important to the staff working in one-star hotels.

3.2.5. *Sectoral and Organizational Factors*

They involve some of sub-factors such as the owner's character, Egyptian institution, cross-national culture, and hospitality principles that are discussed below as follows:

(i) Owner's Character Factor:

It is represented in the imprint of the hotel's owner in managing the hotel and its subordinates which distinguishes one hotel from its peers. In other words, that imprint is reflected in the hotel's adoption of some HRM practices, as it discussed later in this chapter. It is reflected also in the policies adopted by the hotel which reflect its common culture, its own identity, and distinguish it from other one-star hotels in Luxor, as discussed below:

- 1- Non-conditioning of any specific criteria or qualification in the job applicants: This is represented in accepting any person who desires to work in the hotel, if there is a vacant job. This has been justified by the hotel's owner as due to dropping down the tourism accompanied by the two Egyptians' revolutions. Therefore, the hotel has become a training centre for the job applicants, who just come only to gain experience and receive training, then leave the hotel after 2 years and go to work in greater hotels.

From the researcher's point of view, this feature affected negatively the behaviour of the current hotel's staffs in their dealings with the guests due to the possibility of employing non-qualified

staffs who have not any experience regarding basics of hospitality, and how to satisfy guests. However, in reality, it had not affected negatively the behaviour of the current hotel's staffs' dealings with guests, as it appeared through the interviews that the researcher has held in the hotel (E). This is due to the absence of tourists, and consequently, the hotel is empty of guests, so the prospected negative impact of non-requiring specific criteria in the staffs employed by the hotel is insignificant. Rather, the above-mentioned factor only provides a reflection on the current situation of one hotels' industry in general, and specifically, the social identity of hotel (E).

(ii) Egyptian Institutional Factor:

It is represented in the in the hotel's commitment to the Egyptian Tourism Law that involves not allowing the unmarried couple to accommodate the same room, hosting their visitors within their rooms. Rather, it considers the reception a place for meeting guests' visitors.

(iii) Cross-national Factors:

They are only represented in dealing with guests from different cultures. This has resulted in hotel's staffs speak foreign languages, make a lot of good relationships with guests from different nationalities and cultures, awareness of their traditions, and exchange civilizations with them, as identified by the hotel's owner. This entailed the staffs to be aware of their own civilization in order to be able to transfer it to the guests, as raised by one of the receptionists in the hotel. Furthermore, the latter has indicated that the exchange of civilization involves staffs' gaining some qualities from dealing with guests such as speaking gently, and accepting other's opinions. They also gained some specific qualities from other specific cultures, as it declared by a receptionist: **"Honesty from dealing with British tourists, selfishness from American ones, right implementation from German ones and vineyard, accuracy in selecting words, smart, and reading guest's requests from his eyes from dealing with Russian guests"**.

(iv) Hospitality Principles Factor:

It is represented in the characteristics distinguishing one-star hotels' sector in general, and a list of general attributes and criteria entailed in the staffs working in hostels' industry, which are discussed below as follows:

- 1- General characteristics which are only related to one-star hotels' sector: According to one of the (receptionist in the hotel), one-star hotels are different in their establishments, rooms' furniture, and facilities provided by every hotel to their guests.
- 2- Hospitality staff's attributes: This involves a number of attributes that had been raised by

both of the hotel's owner and manager, and receptionist, such as staff's tidy appearance, honesty, cooperation and seeking to satisfy guests.

3.3. Key HRM Practices in the Hotel

The investigated HRM practices in the hotel (E) involve three main practices: communication style, decision-making process, and conflict resolution system. These practices had been investigated due to their ability to draw an image about the adopted social identity of the hotel (E), as well as to reflect the main cultural singularities characterizing the Egyptian hospitality staff working in that hotel, as the latter are affected by the institutional and cultural factors framing the Egyptian context. Moreover, that investigation did not only shed light on the mentioned HRM practices, but also has reflected some general cultural singularities characterizing Egyptians in general, not only those working in the one-star hotels.

3.3.1. *Adopted Communication Style among Staffs in the Hotel*

Through analysing participants' response, it appeared that the adopted communication style among hotel's staff is characterized by friendships, paternalistic relationships and family system, respect and simplicity in way of addressing each other, and authoritarianism and non-empowering staffs. These communication styles had been attributed to the effects of the Egyptian cultural traditions, according to the respondents' opinions raised in the interview. The results do not only reflect respondents' opinions, but also, the impact of the Egyptian cultural traditions on the communication styles adopted among hotel's staffs. All of these communication styles have been discussed as follows:

- 1- Friendships, paternalistic relationships and family system: They are represented in the hotel's owner consideration of himself, as well as, the hotel's staffs and guests as members of one family. This also involves not punishing employees in case of making a mistake, even if the guest has escaped from the hotel without paying the amounts due. Furthermore, the owner forgives the employee, and considers that loss as "**a ransom**", as the former said. Brotherly and parental relationships also appeared when both the hotel's owner and staffs taking breakfast together. The former ads that he does not give orders to his staffs, in order to be loved by them. He justified that action by saying that: "**Giving orders to employees will drive them to execute these orders only in front of me, while when I am absent, they can break the dishes, and throw spoons in the rubbish, and clean detergent in the toilet**". Another (receptionist in the hotel) justified the paternalist relations adopted by the hotel's owner toward his staffs as due to his desire to know everything that happened in the hotel in his absence that can not be known without

developing good relations with the staff. He also denied that the reason behind the paternalist relations is due to that people in Luxor know each other, as well as their families, and descents.

- 2- Respect in addressing each other: It is reflected in the way the staffs' address their manager or owner - who are the same person - either in front of or absence of guests, through using Arabic formal titles, such as (Ostaz) (استاذ), which means in English (Mr).
- 3- Simplicity in addressing each other: It is reflected in the way staffs' address their colleagues in the same managerial level without any titles.
- 4- Authoritarianism and non-empowering staffs: According to the receptionist: **"Egyptian manager likes to feel his position, and power, as well as, his verdict on the employees"**. It is also reflected in the hotel's owner prevention and non-empowerment of his staffs to deal with the any problem related to the guests. He explains that: **"The guest will accept the speaking from me, as the manager of the hotel, rather than from the employee"**.

3.3.2. *Adopted Communication Style with Guests in the Hotel*

An analysis of the participants' response, shows that the adopted way of the staffs dealing with their guests had been attributed to the effects of the cross-national factor (globalization). This involves communicating in English language with their foreign guests. Other participants' responses regarding their adopted way in dealing with their guests had been attributed to the effects of the Egyptian national factors (the outbreak of the two Egyptian revolutions), as declared in the interview. This involves the staff's urgency of requesting the tip from the guest. Furthermore, other participants' responses attribute their adopted way of communication with guests to the effects of the hospitality principles factor. This is reflected in adopting the guest satisfaction policy. Finally, other participants' responses had been attributed to the effects of the policies of the hotel's owner. This is reflected in providing hospitality service in low prices but in limited quality. All of these obtained communication styles do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors - mentioned above in section (3) -, such as the sectoral and organizational factors and the Egyptian national factor. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Cross-National Factor:

- 1- Using English language as a way of communication with foreign guests, as it is a global language, regardless of the mother language of the foreigner guest.

(ii) Communication Styles Affected by the Egyptian National Factor (Outbreak of the

Two Egyptian Revolutions):

- 1- Staff's urgency of requesting tips from the guest: This occurred in an indirect way, such as providing food to the guest and standing up in front of his table, or coming to stand in front of guest's table from time to time, which gives implication to the guest that the employee wants tips (baksheesh). Although, the change in staffs' way in dealing with guests that has been mentioned by one of the receptionists, the hotel's owner has confirmed that there is no change in the way of the staffs' dealing with him after the revolution. He justified that constancy as they work in private sector. So, if anyone dislikes his/her role in the hotel, he can leave it.

(iii) Communication Styles Affected by the Hotel's Owner's Policies Factor:

- 1- Providing limited qualified hospitality service in low prices: According to the hotel's owner and receptionist, one-star hotels do not provide excellent hospitality service. They are characterized by their low prices of the services they provide.

(iv) Communication Styles Affected by the Hospitality Principles Factor:

- 1- Guest satisfaction policy: It refers to supporting the guest in any problem between him and the staffs, even if the guest has not any right, and even if the hotel's owner will have to blame the staff in front of the guest, as stated by the hotel's owner. That adopted policy has been justified by one of the hotel's staff (receptionist) as due to hotel's owner believing in the common saying "customers always have the right". However, that belief is contrasted with the receptionist's opinion, who only supports the guest, if he/she has the right, while, if the guest is at fault, he will not support him/her, and could evict him/her from the hotel if it is necessary. The researcher interprets that differentiation in the adopted method for solving problems which occurred between the staffs and the guests due to the differentiation in the aims of hotel's owner on one side, and the receptionist, as a representative to the staffs on another side. The former aimed to satisfy the guest, and consequently, the guest will speak well about the hotel (word of mouth) and recommend it to all of his friends, and acquaintances. While, the receptionist is only concerned with his dignity that will be harmed by the fake blame from the hotel's owner, in order to satisfy the faulted guest.

3.3.3. Decision-making Style in the Hotel

Analysing participants' response, shows that the common way of making decision in the hotel is characterized by unilateral opinion, and verbal notification of the taken decision which is affected by the Egyptian cultural traditions. In addition, analysing participants' responses

regarding their adopted way of making decision, shows the effect of their religious backgrounds, e.g., the interest of the whole hotel's staffs, and mercy and sympathy in making decisions. Finally, the policies of the hotel's owner had affected the staffs' way of making decisions that show favouritism in making decisions. Moreover, all of these results obtained under each classification do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above in section (3), such as the sectoral and organizational factors, Egyptian cultural traditions, and staffs' religious principles. All of these decision-making styles have been discussed as follows:

(i) Decision Making Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Unilateral opinion in making decisions: This had been represented in the hotel's owner ignorance of his staffs' opinion regarding any hotel's issues, except the receptionist's opinion - who is a university graduated -, as the latter has clarified that: **"The hotel's owner is concerned only with my opinion regarding any hotel's issues, rather than the opinions of the rest of the staff"**. Therefore, the researcher could interpret that action adopted by the hotel's owner as due to his non-trust in staffs' ability to solve guests' problems or satisfy them, due to the lack of their skills and capabilities. Therefore, he is concerned only with the opinion of the qualified and educated person, which is the receptionist.
- 2- Verbal notification of the taken decisions: It involves notifying only one staff (the receptionist) with the decisions taken, and he will be responsible for notifying the rest of the hotel's staffs.

(ii) Decision-Making Styles Affected by the Owner's Policies Factor:

- 1- Favouritism: It is represented in taking into consideration fellowship, kinship, and tribe relationships in making decisions.

(iii) Decision Making Styles Affected by the Staffs' Religious Backgrounds Factor:

- 1- Considering the interest of the whole hotel's staffs: It is represented in taking decision that will be good for all, and avoid taking those ones that are harmful for others.
- 2- Mercy and sympathy in making decision: This is shown in the way that hotel's owner penalize faulted employees. It is limited only to screaming and not in the form of reduction of salary, or evicting from the job. According to another respondent (the receptionist) this is due to the hotel's owner's mercy that prevents him to harm any staff or decrease his salary, and consequently, affecting his children.

3.3.4. *Conflict Resolution Style in the Hotel*

Through analysing participants' response, it appeared that the common way of solving conflicts in the hotel is characterized by adopting the informal solution in relation to staffs' problems with each other that reflects the effect of the Egyptian cultural traditions. In addition, analysing participants' responses regarding their adopted way of solving conflicts, shows the effect of their sub-national (ethnic) cultural traditions, e.g., sensitivity, and clarity and frankness in dealing with the conflict occurred among staffs. All of the results obtained under each classification do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above in section (3), such as the Egyptian cultural traditions, and sub-national (ethnic) cultural traditions on the conflict resolution styles adopted in the hotel's case. They have been discussed as follows:

(i) Conflict Resolution Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Informal solution in relation to staffs' problems with each other: This involved applying friendly and cordial solutions for staffs' related problems, which is necessarily needed to create a friendly atmosphere between the colleagues working in the same place.

(ii) Conflict Resolution Styles Affected by the Sub-National (Ethnic) Cultural Traditions Factor:

- 1- Clarity and frankness: They are represented in avoiding and rejecting argument, un-clarity, and dodge in discussion to solve any problem occurred among staffs.
- 2- Sensitivity in dealing with the conflict occurring among staffs: It is represented in avoid harming or oppressing any of the conflicting staffs' members, and taking into the consideration their feeling, while clarifying for everyone his mistake without blaming him.

3.4. Summary of case (hotel E)

The hotel (E) is affected by a number of key institutional and cultural factors that have affected the hotel, the behaviour of its staff, the communication, decision-making, and conflict resolution styles adopted in the hotel. These factors had involved sectoral and organizational factors, Egyptian national factor (the outbreak of the two Egyptian revolution), Egyptian cultural traditions, staffs' sub-national (ethnic) culture, and their religious principles.

The analysis of the respondents' answers in this case shed light on the hotel's adopted communication, decision-making, and conflict resolution styles that reflect hotel's own social identity, as well as, the main cultural singularities characterizing its Egyptians staffs. Some of these Egyptian cultural singularities had been attributed to the effects of the Egyptian cultural

traditions, such as friendships, paternalistic relationships and family system, respect and simplicity in addressing each other, authoritarianism and non-empowering staffs; unilateral opinion in making decision, verbal notification of the taken decision; and informal solution in relation to staffs' problems with each other.

Other Egyptian cultural singularities had been attributed to the effects of the staffs' religious backgrounds, such as considering the interest of the whole hotel's staffs, and mercy and sympathy in making decisions. Other Egyptian cultural singularities had been attributed to the effects of the staffs' sub-national (ethnic) cultural traditions, such as sensitivity, clarity and frankness in dealing with the conflict among staffs.

Moreover, other Egyptian cultural singularities had been attributed to the effects of the hotel's owner's policies, such as providing hospitality service in low prices, and favouritism in making decisions. Furthermore, both of the hospitality principles factor and the cross-national factor (globalization) had affected Egyptian hotel's staffs' singularities such as adopting guest satisfaction policy and communicating in English language with foreign guests respectively.

Finally, other Egyptian cultural singularities had been attributed to the effects of the Egyptian national factor (the outbreak of the two Egyptian revolutions) such as staff's urgency of requesting the tip from the guest.

4. Case (F): Third Case Assessed of One-Star Hotels in Luxor

4.1. Hotel Background

Hotel (F) is a one-star hotel in Luxor registered under the supervision of the Egyptian Tourism Ministry. It was classified as three-star hotel before the outbreak of revolution, which dropped later. It is now classified as one-star hotel, according to its staff in their interviews with the researcher. It is considered as a business family, where it is owned by the family of the hotel's owner and managed by both of the owner, his small family (wife and daughter) and one of his relatives. The hotel's website shows that the total number of workforces is ten employees. However, through the actual visit of the researcher to the hotel, it appeared that the whole number of the employed staff by the hotel are seven: four receptionists, two housekeepers, and one person responsible for maintenance of tasks in the hotel. The four receptionists are the owner, his wife, and his daughter as well as the hotel's manager who is also one of the relatives of the hotel's owner. The hotel consists of 30 rooms, a bar and a restaurant. However, most of these rooms are non-occupied. All of the guest rooms are en-suite and had balconies. All rooms are equipped with air-condition, minibar, TV, sky channels, telephone, and free wi-fi. The hotel's

restaurant and bar are currently closed, due to the reduction in the number of the hotel's guests that has been justified by hotel's staff due to the outbreak of the two Egyptian revolutions, as well as the summer season which is a recession period in tourism industry in Luxor. The closing of the hotel's restaurant and bar has been considered by the hotel's owner as a chance to begin some improvements and maintenance tasks of these facilities. Furthermore, as the hotel was previously classified as three-star hotel, it has more facilities compared with its one-star hotels peers, such as elevator, a large swimming pool, spa, free parking, wheelchair accessibility, and bicycle parking. It also provides more services compared with its one-star hotels peers, such as currency exchange, luggage storage, concierge, babysitter, free picking up from Luxor's airport, bus, or train station, and tours desk that provide hotel's guests with all information related to the city. The hotel is located in privileged place near to the Luxor train station, tourist market, and bus stop travelling to different cities within Egypt.

4.2. Key Influential Institutional and Cultural Factors

Analysis of participants' opinions in hotel (F) shows that there are number of factors affecting the behaviour of the Egyptian staff in the hotel represented in their communication, decision-making, and conflict resolution styles adopted in the hotel. These factors involve Egyptian national culture, Egyptian national factors, sub-national (ethnic) culture, religious principles, and sectoral and organizational factors, which are discussed as follows:

4.2.1. National Factors

It is represented only in the political factor that refers to two Egyptian revolutions (25th of January 2011, and 30th of June 2013). Both revolutions had resulted in dropping down tourism activity, and cutting down wages of the hotel's staff, which is discussed as follows:

- 1- Dropping down tourism activity: The hotel's owner says: **"Tourism can be sick, but it is not dead"**. This means that the tourism activity can decrease, but it returns again.
- 2- Cutting down staffs' wages: According to hotel's manager decreasing the salaries of hotel's staffs after revolution was due to the reduction in tourism which affected the hotel's staff and the staffs of assisting services such as taxi driver or stagecoach driver who urging on the tourist to make a tour in the city by taxi, or stagecoach without identifying specific fees, and then asking him/her for high fees, at the end of the tour.

4.2.2. General Egyptian Cultural Singularities

They are represented in the characteristics distinguishing the behaviour of the Egyptians either in their social or work life in the hotel. According to the researcher's opinion, these characteristics

are due to the inductive questions that she had asked respondents, in order to, induce their brainstorming regarding the common Egyptian cultural traditions in the Egyptian society that had helped them answer the question of how their Egyptian cultural traditions affect their way of communication with each other and with their guests. These characteristics are represented in boasting with descents, dealing diplomatically with different persons, and being literate and cultured public, which are discussed below as follows:

- 1- Boasting with descents, as the Egyptians are seen as the descendants of the Pharaohs from the tourist's point of view, as mentioned by the hotel's owner.
- 2- Diplomacy: knowing how to speak with different persons from different backgrounds, satisfy all parties, and absorb their anger, as explained by hotel's manager.
- 3- Egyptians are literate and cultured people, according the point of view of old tourists, as mentioned by the hotel's manager.

4.2.3. *Sub-national (Ethnic) Culture*

It is represented in the behaviour of the Upper Egyptian people which affected hotel's workplace, such as loving guests, being positive in dealing with them, accepting their varied culture, appreciating peace, being professional in tourism sector, adapt in language, feeling jealousy for their family's honour, dignity, clinging to their own view, and boasting with descents, The reflection of these characteristics on the Egyptian hotel staffs 'behaviours appeared later under the section (4.3.4). All of these ethnic culture characteristics have been discussed as follows:

- 1- Lovely people with tourists: This appeared as children growing up in Luxor to love tourists who continually see them in Luxor. That love takes the shape of children's greetings the tourists in the street, in the taxi, or in the stagecoach. The children's and their familiarity with tourists since their childhood has created persons who respect the tourists, their varied way in wearing, and never harm them by action, view, or even a word.
- 2- Positivity: it involves providing the guest with the advice through his buying papyrus from the street vendors if he wants and advising him to agree on the fees with tax drivers before taking the taxi.
- 3- Accepting the other: This is presented in never dealing with guests according to their religions or nationalities, especially that thirty percent of the guests have not any religion.
- 4- Peaceful: Luxor's people like living in peace, which is also necessary to attract guests.

Therefore, according to hotel's owner, they feel sorry regarding any bad actions that can result in dropping down tourism, and consequently, drop down the economy in Luxor.

- 5- Professionalism in tourism sector: According to the hotel's manager, this is reflected in the fact that two or three persons in every family at least work in tourism or hotels industry. Such familiarity of Luxor's people helped them deal respectfully with the guest whether he is foreigner or Egyptian. This has been justified by the hotel's owner as due to Luxor's environment that involves third of world's artefacts, which has directed Luxor's people to work in tourism area rather than other areas such as establishing factories which will harm Luxor's temples and artefacts with their smoke.
- 6- Adapt in language: This is represented in speaking foreign languages such as English and French by both of hotel's staffs as well as the staffs working in the assistant tourism services such as taxi drivers, and stagecoach drivers despite the fact that they are illiterate.
- 7- Jealousy for family's honour: This is clarified in problem and fighting in case of claiming the existence of informal relationship between a female from one family and a male from another family (boyfriend and girlfriend relationship) that might lead to revenge against the boy's family.
- 8- Dignity: This is represented in rejecting the Upper Egyptian staff of any abuse from the Egyptian guest, and replying that abuse to the guest. However, he can condone the abuse from the foreign guest.
- 9- Clinging to one's view: This is represented in never changing a decision, even if it is wrong.
- 10- Boosting of descents: This is represented in the problems among the staffs due to boasting one of them of his descents over another staff, as clarified by the hotel's manager. Therefore, the latter has prohibited that type of conversation among staffs. However, the hotel's owner sees that boosting with descents is one of the characteristics of the whole Egyptians, not only the Luxor people. She inferred that they are descendants of the Pharaohs that has spread to be a common image about them from the tourists' point of view, as raised by hotel's owner.

4.2.4. *Religious Principles*

It is represented in applying some religious principles in dealing among staffs, as well as the Islamic wearing for females, and the rule of "necessities permit prohibitions", which have been discussed as follows:

- 1- Love for God's sake: This involves loving your colleagues in the hotel for the sake of God, regardless of their religion Muslims or Christians.
- 2- Islamic wearing for females: This is represented in females' staff wearing scarf, which is acceptable by the hotel's manager, even if they work as receptionist. He also mentioned that accepting wearing head scarf for females who work as receptionists depends on the number of hotel's star. For example, it is acceptable in the one-star, two-star, and three-star hotels. He inferred about his claim that this way of wearing for females was acceptable when the current hotel was previously classified as three-star hotel, and it is still accepted currently, when the hotel dropped to be classified as one-star hotel.
- 3- Necessities permit prohibitions: According to this religious rule, this type of work is not accepted unless, if it is the only available job for the staff, which forces him to accept that type of job, according to the hotel's manager.

4.2.5. *Sectoral and Organizational Factors*

They involve mix of sub-factors such as the owner's character factor, the Egyptian institutional factor, the cross-national culture, and the hospitality principles factor that are discussed below as follows:

(i) Owner's Character Factor:

It is represented in the imprint of the hotel's owner in managing the hotel and its subordinates that result in distinguishing one hotel from its peers. In other words, that imprint is reflected in the policies adopted by the hotel, and on its application of some of HRM practices, as discussed later in this chapter.

(ii) Egyptian Institutional Factor:

It is represented in the hotel's commitment to the Egyptian Tourism Law that involves not allowing the unmarried couple to accommodate in the same room, and not allowing guests to host their visitors within their rooms, as well as, specifying the reception as a place for meeting guests with their visitors.

(iii) Cross-national Factors:

It is represented in dealing with guests from different cultures, and the ability of the hotels' staffs, as well as staffs working in assistant tourism services such as taxi drivers, and stagecoach drivers to speak foreign languages, such as English and French, even if the latter staffs are illiterate, which have gained through their dealing with guests from different countries.

(iv) Hospitality Principles Factors:

They are represented in the characteristics related to the staffs working in the hotel's industry, in particular, and the hotel's industry in general which reflect its own identity. They are discussed as follows:

- 1- Characteristics related to the staffs working in the hotel's industry: According to both hotel's owner and manager, this involves a number of characteristics and conditions that should be available in the staffs working in the hotel's industry. This include complimentary, absorbing guests' angry, and dealing them with calmly, honestly, smiling, non-interfering in their business, appreciating the guest, and making him feel that he is the most important guest in the hotel, and that his country is the second country I like after my country. In addition, staff's tidy wearing, cleanliness, hygiene, and appearance especially for those who working in reception, cafe, and restaurant. The ability to speak foreign languages is another criterion that should characterize the one-star hotels' staff in general, though the last criteria is not essential nowadays. Moreover, experience is a necessary requirement in the staffs working in the one-star hotel's area. It appeared through staff who tries to satisfy guest's requests through connecting them to the artefacts. For example, as raised by the hotel's owner, this has involved providing food to the guest in platter of pottery, and raising to him that this was the plate that old Egyptians used to eat in, which will drive the guest to take a photo for that platter of pottery. She has also mentioned that staff's experience also appeared through his/her ability to commit to hospitality basis, such as those related to providing lunch to guests that should begin by providing soup, salad, and bread, and then after finishing the soup the main dish will be provided. However, the hotel's manager saw that staff's experience is clarified in being a knowledgeable person, who is able to respond to guest's enquiries, and answer them.
- 2- Characteristics of the hotel's industry: This involves the advantages and the positive impact of working in hotel's industry in general. This includes considering the work in hotel's industry, as an easy task, not a hard one, like the tourist guider should works in hot and sunny weather in the street. In addition, hotels' industry is known as a high- class career that refines, and improves employees' behaviour and vocalization, as raised by hotel's manager.

From the researcher's point of view, the first point related to the essential characteristics of the staffs working in the hotel's industry are expected to wave a positive effect on the behaviour of the current hotel's staffs through their dealings with guests, due to the role of these criteria in

providing a good service for the guest. However, in the real situation, the impact of the staffs' criteria on dealing with guest has not been observed through the interviews that the researcher has held in the hotel (F). This is due to the absence of the tourists, and consequently, the hotel is empty of from guests. Thus, the positive impact of the current staff's attributes had not appeared in dealings with their guests that are originally absent from the situation. Rather, the above-mentioned factor only provides a general reflection of the required attributes characterizing the staffs working in one-star hotels' industry, according to the hotel's (F) owner and manager.

4.3. Key HRM Practices in the Hotel

The investigated HRM practices in the hotel (F) involves four main practices: common communication style among staff, common communication style between staffs and guests, decision-making process, and conflict resolution system. These practices had been investigated due to their ability to draw an image about the adopted social identity in the hotel (F). They reflect the main cultural singularities characterizing the Egyptian hospitality staff working within that hotel which is affected by the institutional and cultural factors framing the Egyptian context. Moreover, that investigation did not only shed light on the mentioned HRM practices, but also has reflected some general cultural singularities characterizing Egyptians in general, not only those working in the one-star hotels.

4.3.1. *Adopted Communication Style among Hotel's Staffs*

An analysis of participants' response shows that the adopted communication style among hotel's staff is characterized by the modest dealing of the hotel's owner with his subordinates, respect, simplicity, and friendliness in addressing each other, staffs' entreaty method to their manager, staffs' intolerance of their own opinions regarding their athletic affiliations, and authoritarianism of the hotel's owner. All of these communication styles had been attributed to the effects of the Egyptian cultural traditions, according to the respondents' opinions in the interview. Other communication styles among hotel's staffs had been attributed to the effects of the staffs' religious backgrounds, according to the respondents' opinions raised in the interview. This had involved the behaviour of tolerance and fairness of the hotel's manager in dealing with his subordinates. Finally, analysing participants' responses regarding their adopted way of communication with each other reflect the effect of the Egyptian national factor represented in the outbreak of the two Egyptian revolutions, according to the respondents' opinions in the interview. This involves spread of frustration among hotel's staffs that led them temporally to stop providing good hospitality services to their guests. The results obtained under each classification do not only reflect respondents' opinions, but also, the impact of some cultural and

institutional factors mentioned above in section (3) such as the Egyptian cultural traditions, the Egyptian national factor (the outbreak of the two Egyptian revolutions), and the staffs' religious principles on the communication styles adopted among hotel's staffs. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Egyptian National Factor (Outbreak of the Two Egyptian Revolutions):

- 1- Spread of frustration among staffs: This is represented in non-providing well hospitality services to guests that involved being careless, less attentive to them, and decreasing the politeness of the staff in their dealing with guests, especially those staffs who are not Luxor's indigenous people. This has been justified by hotel's owner as due to decreasing their financial return from working in hotel, either in the shape of the monthly salary, or the tips that guests used to pay for them.

(ii) Communication Styles Affected by the Egyptian Cultural Traditions:

- 1- Respect in addressing each other: This involves respecting boss that has enhanced by the existence of relative relationships, and neighbor relations among Luxor's people who know each other. That respect appeared in the way of staffs' addressing their hotel's owner, as well as, addressing each other in the existence of guests by using Arabic formal and informal titles. Arabic formal titles included (Ostaz, Madam, Anesa) (استاذ مدام انسة) which mean in English (Mr, Madame, and Miss), while, Arabic informal titles involved (Um folan, Abo folan, Haj folan) (عم فلان- ابو فلان- حج فلان) which mean in English (Uncle x, x's father, and Pilgrim x). That way of addressing resulted in guests' respect to the staff, especially the elder ones and consider them in place of their father or mother.
- 2- Friendliness in addressing each other: It is reflected in the staffs' addressing each other by using Egyptian informal titles such as (Pasha, Prince) (باشا برنس) (a word in Egyptian slang talking used between friends, and denotes to breaking formality in speaking) in the absence of guests that reflects cordial relationships among staffs.
- 3- Modest dealing of the hotel's owner with his subordinates: This is presented in the logic discussion of the positives and negatives of any request or idea provided by the staff, and not critiquing it. By so doing the staff member will feel his importance, and his contribution during the stress periods in the hotel's work, as explained by the hotel's owner. Moreover, modesty has been clarified in directing tasks through friendly talk and walk - in the work place - with the hotels' staff, not formally from the office.

- 4- Simplicity in addressing each other.: This involves staffs' addressing each other by their names without titles, in the absence of guests whatever, their functional position in the hotel, or their seniority, as raised by both of hotel's owner and manager. This has been justified by the latter as due to the currently reduction in the number of the staffs than before. So, employees are more familiar with each other.
- 5- Staffs' entreaty method of their manager: It is represented in telling a fake story to the hotel's owner, in order to get his acceptance about the staff's request. For example, as raised by hotel's manager, the staff can inform the hotel's owner that his wife is delivering her baby by caesarean, and, consequently, he needs money to pay hospital costs. So, the hotel's owner accepts to pay for the staff his delayed salary.
- 6- Staffs' intolerance of their own opinions regarding their own athletic affiliations: This is represented in discussion between two lower educated staffs regarding their favourite football teams that has expanded to be a conflict, due to the extreme differentiation in the opinion among them.
- 7- Authoritarianism: This is represented in the hotel's manager's execution and following of the hotel's owner thoughts and orders, regardless whether his ideas and thoughts are better than those raised by the owner, which can reduce the lack in the available facilities specified to serve guests.

(iii) Communication Styles Affected by the Staffs' Religious Backgrounds:

- 1- Manager's fairness in dealing with staffs: This is represented in lack of differentiation in dealing with staffs, and never oppressing any one of the hotel's staffs through magnifying the amount of the punishment than the type of mistake actually deserves.
- 2- Tolerance of the hotel's manager: This is reflected in staffs' love of their hotel's owner who forgives them when they make mistakes, which sometimes result in decisions' contradiction between the hotel's owner and the hotel's manager that sometimes drive the latter to give up his job (managing the hotel).

4.3.2. Common Way of Communication and Dealing with Hotel's Guests

An analysis of participants' response shows that the adopted way of dealing of hotel's staffs with their guests are attributed to the effects of the cross-national factor (globalization), according to the respondents' opinions raised in the interview. It involves communicating in English language with their foreign guests. Other participants' responses regarding their adopted way in dealing with their guests are attributed to the effects of the general hospitality principles, according to

their opinions raised in the interview. This is represented in adopting guest's satisfaction policy, forming a cordial atmosphere between the guests and staffs, respecting guests, helping guests without harming staff's dignity, containment policy for dealing with the trouble maker guest, and honesty in dealing with guests. Finally, other participants' responses regarding their adopted way of communication with guests are attributed to the effects of the policies of the hotel's owner. This involves revenge for the hotel's dignity. All of these obtained communication styles do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above under section (3), such as the sectoral and organizational factors and the Egyptian cultural traditions on the communication styles adopted by hotel's staffs in dealing with their guests. All of these communication styles have been discussed as follows:

(i) Communication Styles Affected by the Cross-National Factor:

- 1- Using English language as a way of communication with foreign guests, as it is a global language, regardless of the mother language of the foreign guest.

(ii) Communication Styles Affected by the Hotel's Owner's Policies Factor:

- 1- Revenge for the hotel's dignity: If the customer abuses the hotel's reputation, he/she will be kicked out of the hotel. According to hotel's owner: ***"One of the guests screamed and claimed that his money had been stolen. The hotel's staff and all other guests in the hotel heard his voice. However, after checking his room and his bags in front of his eyes by the hotel's owner, his fake claim appeared. Therefore, I asked him to leave the hotel"***.

(iii) Communication Styles Affected by the Hospitality Principles Factor:

- 1- Guest's satisfaction: This involves caring for the guest. He should never be abused if there is a problem between him and the staff, even if the guest has not the right. In other words, instilling in the staff's mind the principle that "customer is always having the right".
- 2- Cordial atmosphere between the guest and the staffs: This is represented in dealing with guests with smiling face, and creating an atmosphere of fun and joviality that reflects Islamic teachings of being hospitable, peaceful, and smiling in others' faces. That atmosphere makes the guest feel that he is living with his family, and that he knew those staff a long time ago.
- 3- Respect in dealing with guest: It is represented in dealing with the guest face to face, never walking while speaking with the guest, and letting the guest walk behind the staff enquiring about anything.
- 4- Helping guest with saving staff's dignity: It involves helping guest carry his bags, or open the

hotel's door for the guest, if the latter has more than one bag. If he has only one bag, the staffs will not hold it, or open the hotel's door for him, in order to save staffs' dignity, because they do not work as bellmen.

- 5- Containment policy for the trouble maker guest: This policy is specified for dealing with the trouble maker guest. It involves dealing with him as the top of the group, in order to ignore the negative impact of his behaviour that can affect other guests.
- 6- Honesty in dealing with guests: It is a common distinguishing feature of the hotel. It appears in dealing with guests without cheating them, keeping and transferring their missed stuffs in the hotel's rooms to the treasury department.

4.3.3. *Decision-making Style in the Hotel*

An analysis of participants' responses shows that the common way of making a decision in the hotel is characterized by unilateral opinion, verbal notification of the taken decision, and the secret participation of the subordinates in the taken decision which reflects the influence of Egyptian cultural traditions on them. In addition, analysing participants' responses regarding their adopted way of making decision shows the influence of their religious backgrounds that is represented in considering mercy and sympathy in making decisions. Finally, the policies of the hotel's owner had affected the staffs' way in making decisions that is reflected in considering the interest of the hotel rather than favouritism in making decisions. All of these mentioned features of the decision-making style do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above under section (3), such as sectoral and organizational factors, Egyptian cultural traditions, and staffs' religious principles on the decision-making styles adopted in the hotel's case. These decision-making styles have been discussed as follows:

(i) Decision Making Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Democracy versus unilateral opinion: According to the hotel's owner, democracy involves staffs' participation in making decision through the informal conversations between the staff and the hotel's owner. While, the hotel's manager has referred to the opposite situation represented in the unilateral opinion that not allow any staff to participate in making decision, where, the hotel's owner is the only person taking the decisions.
- 2- Secret participation of the subordinates: It involve allowing only the hotel's manager to raise his opinion secretly to the hotel's owner, not in front of other staffs, and the latter has the freedom to take with the opinion raised by hotel's manager or neglect it.

- 3- Verbal notification of the decisions taken: This involves notifying all hotel's staffs with the decisions taken. This method has been adopted due to the small number of staff working in the hotel, where, not all departments in the hotel are operating nowadays.

(ii) Decision Making Styles Affected by the Staffs' Religious Backgrounds Factor:

- 1- Mercy and sympathy in making decisions: This captured through the way that hotel's owner follow for financial dealings with staffs through the periods of reduction in the percentage of rooms' occupancy. This has involved reducing the salary of the staffs instead of expelling them from the work. This has been justified by hotel's owner that they have family and children who need money, as well as, they had spent their ages in serving the hotel, and did not know another job to do it, so, they have not any chance to work in another career, as raised by hotel's owner.

(iii) Decision Making Styles Affected by the Owner's Policies Factor:

- 1- Non-favouritism: This involve considering only the interest of the hotel rather than complimenting hotel's staffs through employing their relatives in the hotel, except if their relatives are suitable for the vacant job.

4.3.4. Conflict Resolution Style in the Hotel

An analysis of participants' response shows that the common way of solving conflicts in the hotel is characterized by adopting the informal solution in relation to staffs' problems with each other which reflects the influence of the Egyptian cultural traditions on them. In addition, by analysing participants' responses regarding their adopted way for solving conflicts shows the influence of the sub-national (ethnic) cultural traditions which represented in quickness in solving conflicts occurred among staffs. Finally, the hotel's owner's policies factor has affected the staffs' way of solving conflicts that is reflected in adopting the formal solution in relation to conflicts occurred among staffs, according to staff's mistake. All of these mentioned features of the conflict resolution style do not only reflect respondents' opinions, but also, the impact of some cultural and institutional factors mentioned above under section (3), such as sectoral and organizational factors, Egyptian cultural traditions, and staffs' religious principles on the conflict resolution styles adopted in the hotel's case. These conflict resolution styles are discussed as follows:

(i) Conflict Resolution Styles Affected by the Egyptian Cultural Traditions Factor:

- 1- Informal solution in relation to the staffs' problems with each other: It involves listening to both conflicted parties, and identifying the faulty person by the hotel's manager, in order to apologize for the other party. The hotel's manager also tries to apply friendly and

cordial solutions, which are necessarily needed to create a friendly atmosphere between colleagues working in the same place.

(ii) Conflict Resolution Styles Affected by the Sub-National (Ethnic) Cultural Traditions Factor:

- 1- Quickness: It involves solving problems immediately without any delay that can result in developing and spreading the problem out the workplace to take shape of revenge.

(iii) Conflict Resolution Styles Affected by the Owner's Policies Factor:

- 1- Formal solution in relation to conflicts among staff: This involves applying penalties according to the nature of the mistake, which ensures non-repeating the problem occurrence. If the problem happened between two staffs, the penalties can take the shape of moving the faulted person to another department, in order to prevent contact, for some days between the two conflicting parties. The penalties also can range between the reduction from the salary, and transferring to another department in case the cordial solutions between the fighting staff failed; and dismissal from work in case of speaking about others' honour or stealing guests.

4.4. Summary of Case (Hotel F)

The hotel (F) is affected by a number of key institutional and cultural factors that has affected the hotel, the behaviour of its staff, the communication, decision-making, and conflict resolution styles adopted within the hotel. These factors involve sectoral and organizational factors, Egyptian national factor (the outbreak of the two Egyptian revolution), Egyptian cultural traditions, staffs' sub-national (ethnic) culture, and their religious principles.

The analysis of the respondents' answers in the case sheds light on the hotel's adopted communication, decision-making, and conflict resolution styles that reflect hotel's own social identity, as well as, the main cultural singularities characterizing its Egyptians staffs. Some of these Egyptian cultural singularities had been attributed to the effects of the Egyptian cultural traditions, such as their behaviour of respect, simplicity, and friendliness in their way of addressing each other, modest dealing of the hotel's owner with his subordinates, staffs' entreaty method to their manager, staffs' intolerance of their own opinions regarding their athletic affiliations, authoritarianism of the hotel's owner; unilateral opinion in making decision, verbal notification of the taken decision, secret participation of the subordinates in the taken decision, and informal solution in relation to staffs' problems with each other. Other Egyptian cultural singularities are attributed to the effects of the staffs' religious backgrounds, such as the

behaviour of tolerance and fairness of the hotel's manager in dealing with his subordinates; and adopting the mercy and sympathy in making decisions. Another Egyptian cultural singularity is attributed to the effects of the staffs' sub-national (ethnic) cultural traditions, such as quickness in solving conflicts among staffs. Other Egyptian cultural singularities are attributed to the effects of the hotel's owner's policies, such as the revenge for the hotel's dignity, considering the interest of the hotel rather than favouritism in making decisions, and adopting the formal solution in relation to conflicts among staffs, according to staff's mistake. Furthermore, the hospitality principles factor had affected Egyptian hotel's staffs' singularities through adopting guest satisfaction policy, forming a cordial atmosphere between the guest and staffs, respecting guests, helping guests without harming the staffs' dignity, containment policy in dealing with the trouble maker guest, and honesty in dealing with guests. In addition, the cross-national factor (globalization) had affected Egyptian hotel's staffs' singularities through communicating in English language with their foreign guests respectively. Finally, other Egyptian cultural singularities had been attributed to the effects of the Egyptian national factor (the outbreak of the two Egyptian revolutions), such as the spread of frustration among hotel's staffs that led them temporally to non-providing good hospitality services to their guests.

5. Comparison among the Three Cases of the One-star Hotels Investigated in Luxor

As analysis of the respondent's opinion in the three one-star hotels' cases (E, F, and G) located in Luxor shows that there are many similarities and some differences in both the key institutional and cultural factors and the key HRM practices within each hotel, as it appears in both of the tables (1 and 2) respectively. Table (1) shows the key institutional and cultural factors that had been raised by each hotel's case, which involve the (Egyptian national factors, Egyptian cultural traditions, sub-national (Ethnic) culture, religious principles, and sectoral and organizational factor that are represented in the cross-national factor, owner's character factor, Egyptian institutional factor, and hospitality principles factor) . Some of these institutional and cultural factors are similar among the three hotels' cases (D, E and F), such as those coloured in yellow under each factor.

Table (2) shows the key HRM practices that had been raised by each hotel's case, which involve the communication style among staffs, communication style between staffs and guests, decision-making styles, and conflict resolution style adopted in each hotel. Under each HRM practice in each hotel's case, there are different features that are coloured in different colours. For example, the features that are coloured in yellow clarifies that these features are due to the effect of the Egyptian national factors that are represented by the outbreak of the two Egyptian

revolutions, while, those coloured in the light green clarifies that these features are due to the effect of the Egyptian cultural traditions. Both of the red and the rose colours clarify that the resulted features under each HRM practice in each hotel are due to the effect of both of the cross-national culture factor represented in the global culture, and the hospitality principles factor, respectively. Similarly, both of the light blue and dark blue colours clarify that the resulted features under each HRM practice in each hotel are due to the effect of both of the owner's character factor, and the Egyptian institutional factor, respectively. In addition, the grey and the dark green colours clarify that the resulted features under each HRM practice in each hotel are due to their effect by both of the staffs' religious backgrounds, and staffs' sub-national (ethnic) cultural traditions. These colours do not only appear under each HRM practice in each hotel, but also, in the last column in the table that is the "similarity among the three hotels' cases", which clarifies the effect behind the result of each feature in the table (2).

Regarding the varied feature that do not appear in the last column in the table, that is, the "similarity among the three hotels' cases", they refer to the social identity of each hotel, and how the HRM practice is framed in each hotel. For example, despite that the three hotels' cases had raised the same adopted communication style among staffs (look to the second row in the last column in the table 2), both hotels' cases (D and F) show other features regarding the adopted communication style among their staffs, which form a part of their specific social identity. Some of these features are result due to the effect of the Egyptian national factor (the outbreak of the two revolutions), such as those coloured in yellow in both of hotels' cases (D and F), while others are result due to the effect of the staffs' religious background, such as those coloured in grey in both of hotels' cases (D and F). Similarly, a lot of variations had been raised among the three hotels' cases regarding the other HRM practices (the communication style between staffs and guests, decision- making styles, and conflict resolution style) adopted in each hotel, which also contributes to frame the specific social identity within each hotel.

Finally, despite the fact that identifying the common social identity in each hotel's case might be interesting to the reader, and to the owners of these hotels. However, it is not the main concern for this research. Rather, the most important issue in this research is the shared features under each HRM practice that had been raised by each case by those involved in the three hotels' cases, which contribute to frame the common social identity in one-star hotels sector in Luxor region, as well as, identify the main cultural singularities of its Egyptian staffs, which is the core aim of this research.

Table 1: Key Institutional and Cultural Factors in Each Hotel's Case (D, E and F), and Similar Factors among the Three Hotels' Cases

Key institutional and cultural factors	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
National Egyptian factors	<p>1- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013</p> <p>2- Social factor: unemployment aid that provided by the Egyptian government's social solidarity program.</p>	<p>1- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013.</p>	<p>1- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013.</p>	<p>1- Political factor: two Egyptian revolutions that are the 25th of January 2011, and 30th of June 2013.</p>
Egyptian cultural traditions	<p>1- Boasting with Pharaonic descents.</p> <p>2- Intelligence in dealing with the problems.</p> <p>3- Indirectness.</p>	<p>1- Boasting with Pharaonic descents.</p> <p>2- Chaos.</p> <p>3- Al- Fahloh "الفهلوة".</p> <p>4- Aljdanh, and magnanimity "الجدعنة".</p> <p>5- Lovely and peaceful public.</p>	<p>1- Boasting with Pharaonic descents.</p> <p>2- Dealing diplomacy with different persons.</p> <p>3- Literate and cultured public.</p>	<p>1- Boasting with Pharaonic descents.</p>
Sub-national (Ethnic) Culture	<p>1- Revenge culture.</p> <p>2- Restricting to customs, traditions, and principles.</p> <p>3- Sensitivity toward personal issues.</p>	<p>1- Dignity and non-flexibility in dealings with guests on fault</p> <p>2- Modernization of Luxor's people than other people in the Upper Egypt region.</p>	<p>1- Dignity in dealings with guests on fault.</p> <p>2- Lovely people with tourists.</p> <p>3- Positivity in dealing with tourists.</p> <p>4- Accepting varied culture of the guests.</p> <p>5- Appreciating peaceful.</p> <p>6- Professional in tourism sector.</p>	<p>1- Dignity, revenge culture and non-flexibility in dealings with guests on fault.</p>

Appendix VIII: Group of the One-Star Hotels' Cases (D, E, and F) in Luxor

Key institutional and cultural factors	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
			7- Linguistic people. 8- Feeling jealousy regarding family's honor. 9- Clinging to own view. 10- Boasting with descents.	
Religious principles	1- The Islamic way of females' wearing. 2- Living conscience 3- Cultivation of love and brotherhood among staff in the workplace. 4- Adopting principles of mercy and compassion through dealing with staffs.	1- Honesty attributes.	1- Love in God. 2- The Islamic wearing for females. 3- The rule of necessities permitting prohibitions.	1- No similarity among all the three compared cases of the one-star hotels.
Cross-national factor	1-Speaking in English language by the hotels' staffs with the foreigner guests. 2- Dealing with guests from different cultures.			
Owner's character factor	1- Imprint of the hotel's owner in managing the hotel and its subordinates that result in distinguishing one hotel than the other.			
Egyptian institutional factor	1- Committing to the rules of the Egyptian Tourism Ministry.			
Hospitality principles factor	1- List of general attributes is entailed in the staffs working in hostels' industry, such as: staff's awareness of hotel's facilities and services, staff's tidy appearance, honesty, staff's awareness of the tourism areas, staff's adding value	1- List of general attributes is entailed in the staffs working in hostels' industry such as: staff's tidy appearance, honesty, and good hospitality to the guest (smiling in the face of the guest, appreciating him, cooperation and	1- List of general attributes is entailed in the staffs working in hostels' industry such as: staff's tidy appearance, honesty, experience, and good hospitality to the guest (smiling in the face of the guest, appreciating him,	1- List of general attributes is entailed in the staffs working in hostels' industry such as: staff's tidy appearance, honesty, and good hospitality to the guest (smiling in the face of the guest, appreciating him, cooperation

Appendix VIII: Group of the One-Star Hotels' Cases (D, E, and F) in Luxor

Key institutional and cultural factors	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
	<p>to the hotel, staff's good representing to his country, staff's experienced and knowledgeable, good hospitality to the guest (smiling in the face of the guest, appreciating him, cooperation and seeking to satisfy him).</p> <p>2- Positive impact of working in hospitality sector on its staffs.</p>	<p>seeking to satisfy him).</p> <p>2- List of characteristics that describe the one-star hotels' sector, in general.</p> <p>3- Image about one-star hotels that they are non-similarity among one-star hotels regarding their establishments, rooms' furniture, and facilities provided by every hotel.</p>	<p>cooperation, seeking to satisfy him</p> <p>complimentary, absorbing guests' angry, dealing them with calmness; non-interfering in something does not concern).</p> <p>2- List of characteristics that describe hotels' industry, in general.</p> <p>3- Image about working in hotel's industry that it is easy task, not a hard one, similar to tourist's guider.</p> <p>4- Image about hotels' industry that it is high class' careers that refine behavior of its staffs.</p>	<p>and seeking to satisfy him).</p>

Table 2: Key HRM Practices in Each Hotel's Case (D, E and F), and Similar Factors among the Three Hotels' Cases

Key HRM practice	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
Communication styles among staffs	<p>1- Patience of hotel's owner regarding unsuitable responses of their subordinates.</p> <p>2- breakdown in the work discipline.</p> <p>3- Change in the balance of power between employers and employees.</p> <p>4- Spread a case of frustration among staffs.</p> <p>5- Face saving</p> <p>6- Fun.</p> <p>7- Respect in way of addressing each other.</p> <p>8- Simplicity in way of addressing each other.</p> <p>9- Friendliness in way of addressing each other.</p> <p>10- Authoritarianism (Fake freedom) in dealing with subordinates.</p>	<p>1- Friendships, paternalism relationships and family system.</p> <p>2- Respect in way of addressing each other.</p> <p>3- Simplicity in way of addressing each other.</p> <p>4- Authoritarianism and non-empowering staffs.</p>	<p>1- Modest dealing of the hotel's owner with his subordinates.</p> <p>2- Respect in way of addressing each other.</p> <p>3- Simplicity in way of addressing each other.</p> <p>4- Friendliness in way of addressing each other.</p> <p>5- Staffs' entreaty method to their manager</p> <p>6- Staffs' intolerance for their own opinions regarding their athletic affiliations</p> <p>7- Authoritarianism of the hotel's owner.</p> <p>8- Tolerance of the hotel's manager with his subordinates.</p> <p>9- Manager's fairness in dealing with subordinates.</p> <p>10- Spread a case of frustration among hotel's staffs.</p>	<p>1- Friendships, paternalism relationships and family system.</p> <p>2- Respect in way of addressing each other.</p> <p>3- Simplicity in way of addressing each other.</p> <p>4- Authoritarianism and non-empowering staffs.</p>
Communication styles between staffs and guests	<p>1- Communicating in English language with their foreigner guests.</p>	<p>1- Communicating in English language with their foreigner guests.</p>	<p>1- Communicating in English language with their foreigner guests.</p>	<p>1- Communicating in English language with their foreigner guests.</p>

Appendix VIII: Group of the One-Star Hotels' Cases (D, E, and F) in Luxor

Key HRM practice	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
	<p>2- Guests' haggling with hotel's staffs in the room's renting price</p> <p>3- Stealing some guests some of the hotel's furniture located within their rented rooms.</p> <p>4- Overpricing of the providers of associated tourism services, such as bazars' owners in the prices of artefacts.</p> <p>5- Adopting guest satisfaction policy.</p>	<p>2- Staff's urgency of requesting the tip from the guest.</p> <p>3- Adopting guest satisfaction policy.</p> <p>4- Providing hospitality service in low prices but in limited quality.</p>	<p>2- Adopting guest satisfaction policy.</p> <p>3- forming a cordial atmosphere between the guest and staffs.</p> <p>4- respecting guests.</p> <p>5- Helping guest without harming staff's dignity.</p> <p>6- Containment policy for dealing with the trouble maker's guest.</p> <p>7- Honest in dealing with guests.</p> <p>8- Revenge for the hotel's dignity.</p>	<p>2- Adopting guest satisfaction policy.</p>
Decision making style	<p>1- Unilateral opinion in making decision.</p> <p>2- Verbal notification of the taken decision.</p> <p>3- Consultation policy.</p> <p>4- Mercy and sympathy in making decisions.</p>	<p>1- Unilateral opinion in making decision.</p> <p>2- Verbal notification of the taken decision.</p> <p>3- Considering the interest of the whole hotel's staffs.</p> <p>4- Mercy and sympathy in making decisions.</p> <p>5- Favouritism in making decisions.</p>	<p>1- Unilateral opinion in making decision.</p> <p>2- Verbal notification of the taken decision.</p> <p>3- Secret participation of the subordinates in the taken decision.</p> <p>4- Mercy and sympathy in making decisions.</p> <p>5- Considering the interest of the hotel rather than favouritism in making decisions.</p>	<p>1- Unilateral opinion in making decision.</p> <p>2- Verbal notification of the taken decision.</p> <p>3- Mercy and sympathy in making decisions.</p>
Conflict resolution style	<p>1- Informal solution in relation to staffs' problems with each other.</p> <p>2- Embracing any conflict occurred</p>	<p>1- Informal solution in relation to staffs' problems with each other.</p> <p>2- Sensitivity in dealing with the</p>	<p>1- Informal solution in relation to staffs' problems with each other.</p> <p>2- Quickness in solving conflicts</p>	<p>1- Informal solution in relation to staffs' problems with each other.</p> <p>2- Embracing, quickness, and</p>

Appendix VIII: Group of the One-Star Hotels' Cases (D, E, and F) in Luxor

Key HRM practice	Hotel (D)	Hotel (E)	Hotel (F)	Similarity among the three hotels' cases (D, E and F)
	<p>among staffs.</p> <p>3- Formal solution in relation to work related problems.</p> <p>4- Wisdom for guest related problem.</p>	<p>conflict occurred among staffs.</p> <p>3- Clarity and frankness in dealing with the conflict occurred among staffs.</p>	<p>occurred among staffs</p> <p>3- Formal solution in relation to conflicts occurred among staffs, according to staff's mistake.</p>	<p>sensitivity in dealing with the conflict occurred among staffs</p>
<p>General identity of the hotel</p>	<p>1- Dropping down tourism activity.</p> <p>2- Scarcity in the available hospitality staffs, either qualified or non-qualified.</p> <p>3- Non-accommodating unmarried couple of guests in the same room.</p>	<p>1- Dropping down tourism activity.</p> <p>2- Transferring from managing the hotel by a computerized managerial system before the outbreak of revolutions to adopt a manual managerial system.</p> <p>3- Non-accommodating unmarried couple of guests in the same room.</p> <p>4- Non-conditioning any specific criteria or qualifications in the job applicants.</p>	<p>1- Dropping down tourism activity.</p> <p>2- Cutting down wages of hotel's staffs.</p> <p>3- Non-accommodating unmarried couple of guests in the same room.</p>	<p>1- Dropping down tourism activity.</p> <p>3- Non-accommodating unmarried couple of guests in the same room</p>

6. Summary of the One-star Hotels' Group in Luxor:

This appendix has been discussed the results obtained from the three one-star hotels' cases in Luxor assessed by the researcher. It has begun by discussing the results of each hotel separately represented in both of the key influential factors affecting the management and behaviours of staffs within each hotel, as well as, the key HRM practices adopted within each hotel. The key HRM practices has involved the adopted communication, decision making, and conflict resolution styles within each hotel that has shaded the light on the common social identity within each hotel, as well as, the Egyptian cultural singularities of the Egyptian staff working within each hotel. Finally, the results within each hotel case has been compared to the other hotel cases in the group of one-star hotels in Luxor, in order to create a general picture about the common HRM practices within the one-star hotels in Luxor region, and consequentially, capture the Egyptian cultural singularities characterizing the Egyptian one-star hotels' staffs in Luxor, as well as, the common social identity within the one-star hotel's sector in Luxor.

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Department:	OSHRM	First Supervisor	Dr Peter Scott
Start Date: (or progression date for Prof Doc students)	1 / 10/ 2015		
Study Mode and Rout	Part-time	MPhil	MD <input type="checkbox"/>
	Full-time	PhD <input checked="" type="checkbox"/>	Professional Doctorate <input type="checkbox"/>

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Thesis Word Count: (excluding ancillary data)	80,663

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