

# Chapter 23

## Male and Female Successors' Support: The Role of Religion

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### ABSTRACT

*Despite substantial research on business success, female succession, its associated process, the encountered difficulties within the succession process, and the suitable support are theoretically ignored. The low attention of this subject is preconditioned by some cultural factors essentially religion and habits favorable to man. Successors face some difficulties like acceptance, integration, insertion, and management. It differs from the context and the successors' identities. Some countries support men more than women; others support women than men while some countries refuse this distinction. Using 20 successors, this study aims to understand how religion interferes in supporting successors within the succession process. Muslim countries offer to contextually support and assure business continuity and business cohesion.*

### INTRODUCTION

This chapter reveals that Tunisian successors face many difficulties before, within and after their business recovery process (Powell & Eddleston, 2013; Cucculelli & Micucci, 2008). These difficulties are regrouped respectively between personal, social, financial and strategically categories (Pavel, 2013). To overcome these lacunas, many entrepreneurial support elements remain necessary. The impact of these elements essentially depends on the relationship between actors; "Successors and accompanists". Also, the support's quality and quantity depend on the successor's gender. So, religion interferes to orient support among genders in some countries, whereas, its impact is ignored in other ones (Scandura & Viator, 1994). For instance, Muslim countries support male successors who assure familial project and reputation and give less attention to female successors (Meier & Schier, 2014; Yesil & Kaya, 2013; Lisboa, skarmas & Lages, 2011; Ensher & Murphy, 2011). In addition to that, Muslim countries encourage the

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virtual female support due to the difference between actors' gender (Zhao, Qi & Pablos, 2013; Ensher & Murphy, 2011). None of Muslim countries declare that female successors are more qualitatively supported than men (Valdivia, 2015). Yet, the religion impact is still ambiguous within support practices and successors' gender (Valdivia, 2015).

This chapter aims to identify how religion impacts successors' support in relation to their gender. In fact, this issue can be divided into other questions likewise: what is the most appropriate entrepreneurial support for successors? Can the entrepreneurial support distinguish male from female successors within Muslim context?

Some theories will be employed in this chapter. For instance, the social capital theory is used to understand the nature of relationship between actors (Roxas & Chadee, 2013; Powell & Edlleston, 2013; Lisboa, skarmas & Lages, 2011). Furthermore, human capital theory is fruitful to identify the necessary knowledge and competencies of the accompanists and the successors' needs (Haynes & Ghosh, 2012; See, Morrison, Rotham & Soll, 2011; Soysekerici & Ertugut, 2010). However, the based behavior theory is conducted to measure the effects of religion within successors' support (Valdivia, 2015).

## **LITERATURE REVIEW**

### **Succession/Successors**

Restarting interferes between transmission, succession and restarting after business failure (Ben Salem & Lakhal, 2018; Michel & Kammerlander, 2015). Family succession is considered as an internal succession well researched since the majority of economic fabric is composed from business family (Ben Salem & Lakhal, 2018; Wessel, Decker, Lange & Hack, 2013; Mooney, Semadeni & Kesner, 2013; Wong, Lai, Cheng & Venus Lun, 2012; Tirdasari & Dhewanto, 2012). It is defined partially as a management transfer and totally as an ownership transfer (Mussolino & Calabro, 2013). First, Succession is defined as a dynamic process combining management and ownership transfer (Carter III & Kindwell, 2013). Second, succession manifest a company transfer after retirement, founder illness or other reasons (Grundstrom, Oberg & Roonback, 2014). Third, succession manifests owner's or director's change (Cucculelli & Micucci, 2008). Its causes are multiple and categorical interfering between personal causes likewise founder's death or illness, retirement, self-Esteem loss, the loss of work value and the departure voluntary, social causes regrouping the maintain of family business and reputation on the one hand and the volition to assure fluid transfer on the other hand (Woods et al., 2013; Mooney, Semadeni & Kesner, 2013; Powell & Eddleston, 2013).

Previous research note that successors' choice is delicate since the profile of a good successor is absent (Ben Salem & Lakhal, 2018; Mussolino & Calabro, 2013). Someone declare that successors' choice is based on his competencies, his proximity within family member, family cohesion and hierarchy (Mussolino & Calabo, 2013). This problem is due in some cases to the founders' absence and in other cases to the absence of a succession plan (Tucker, 2013; Schroder, Rodermund & Arnaud, 2011). This lacuna is removed within the context of family cohesion since sisters; brothers maintain usually solid, confident and fruitful relationship (Overbeke, Bilimoria & Perelli, 2013). However, many researches argues that female succession remain a rare subject ignored from literature (Carter III & Kindwell, 2013; Tirdasari & Dhewante, 2012). Muslim religion support implicitly this finding since heritage sharing is mainly for man more than women (Naszalyi, 2013; Nahod, Vukomanovic & Radjukovic, 2013). For instance, Men

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