



Emirati Women's Leadership Development: Biographical Narratives of Culture and Learning

دراسة العوامل التي تؤثر على بناء الهوية القيادية للمرأة الإماراتية

By:

Shamma Hamdoon Al Naqbi, M.Ed.

A thesis submitted in fulfilment
of the requirements for the degree of
DOCTOR OF EDUCATION

at

The British University in Dubai

October 2016

© Shamma AlNaqbi 2016; British University in Dubai; UAE
Reproduced with permission of the copyright owner. All rights reserved

Emirati Women's Leadership Development: Biographical Narratives of
Culture and Learning

دراسة العوامل التي تؤثر على بناء الهوية القيادية للمرأة الإماراتية

by

SHAMMA HAMDOON ALNAQBI

A thesis submitted to the Faculty of Education
in fulfilment of the requirements for the degree of

DOCTOR OF EDUCATION

at

The British University in Dubai

October 2016

Thesis Supervisor
Professor Ashly H. Pinnington

Approved for award:

.....
Dr Saeeda Shah
External Examiner

.....
Dr Abdulai Abukari
Internal Examiner

.....
Professor Ojiako Udechukwu
Chair of Examiners

.....
Professor Abdullah Alshamsi
Chair of Research Degree Committee

Date: 14 February 2017

DECLARATION

I warrant that the content of this thesis is the direct result of my own work and that any use made in it of published or unpublished copyright material falls within the limits permitted by international copyright conventions.

I understand that one copy of my dissertation will be deposited in the University Library for permanent retention.

I hereby agree that the material mentioned above for which I am author and copyright holder may be copied and distributed by The British University in Dubai for the purposes of research, private study or education and that The British University in Dubai may recover from purchasers the costs incurred in such copying and distribution, where appropriate.

I understand that The British University in Dubai may make that copy available in digital format if appropriate.

I understand that I may apply to the University to retain the right to withhold or to restrict access to my thesis for a period which shall not normally exceed four calendar years from the congregation at which the degree is conferred, the length of the period to be specified in the application, together with the precise reasons for making that application.

Signature

COPYRIGHT AND INFORMATION TO USERS

The author whose copyright is declared on the title page of the work has granted to the British University in Dubai the right to lend the thesis to users of its library and to make partial or single copies for educational and research use.

The author has also granted permission to the University to keep or make a digital copy for similar use and for the purpose of preservation of the work digitally.

Multiple copying of this work for scholarly purposes may be granted by either the author, the Registrar or the Dean of Education only.

Copying for financial gain shall only be allowed with the author's express permission.

Any use of this work in whole or in part shall respect the moral rights of the author to be acknowledged and to reflect in good faith and without detriment the meaning of the content, and the original authorship.

ABSTRACT

The main purpose of this thesis is to investigate cultural factors and learning that have contributed to the leadership development of Emirati women. Available international educational leadership literature does not adequately address religious and cultural values, particularly those in Islamic and Arab contexts. The methodology adopted is qualitative aimed at an exploration of meaning, important in understanding the factors that contributed to leadership development of my participants. Three sources of data were used in understanding the complex issue of leadership development: in-depth narrative semi-structured interviews, document analysis and diary writing. Several themes are identified in the data analysis as having the main influences on Emirati women's leadership development: family influences, cultural influences, social influences, influential role models, colleagues' relationships, workplace culture/environment, and involvement in leadership activities. Based on these findings, an Emirati model of women's leadership development has been developed that includes those factors distinctive to UAE society that contribute to a local model. The thesis will focus on participants from two Emirates in the UAE that are less frequently studied in research on the GCC and Middle East region: Ras Al Khaimah and Fujairah. Further qualitative and quantitative research is required in order to continue the research that this thesis has presented as an exploratory study that has sought to begin the dialogue that is so relevant at this time in the UAE.

ABSTRACT IN ARABIC

إن الغرض الرئيسي من هذا البحث هو دراسة العوامل النفسية والاجتماعية والثقافية التي تؤثر في بناء الهوية القيادية للمرأة الإماراتية. حيث وجد أنه من خلال إستعراض للدراسات الحالية التي تعالج هذه القضية عدم وجود دراسات كافية تتطرق إلى هذه العوامل. وهنا تكمن أهمية هذه الدراسة حيث أن معظم الدراسات الموجودة حالياً لا تعالج هذا الموضوع على نحو كاف حيث أنها لا تتطرق إلى أهمية الدور التي تلعبه القيم الدينية والثقافية في بناء الهوية القيادية في المجتمعات الإسلامية والعربية.

و نظراً لكون هذه الدراسة ذات أبعاد متعددة سيتم البحث من خلال استخدام ثلاثة نظريات متكاملة و ثلاثة مصادر لجمع المعلومات للكشف و فهم العوامل التي تؤثر في تشكيل الهوية القيادية للنساء المشاركات في هذه الدراسة.

و من خلال تحليل البيانات التي تم الحصول عليها نجحت هذه الدراسة في تحديد عدة عوامل نفسية و إجتماعية و ثقافية قد ساهمت لحد كبير في تشكيل الهوية القيادية للنساء المشاركات في هذه الدراسة مثل دور الأسرة، دور التعليم، العوامل الإجتماعية، تأثير العلاقات الإجتماعية، دور الأصدقاء و زملاء العمل، تأثير القدوة الحسنة، دور بيئة العمل، و أهمية المشاركة في الأنشطة القيادية المختلفة.

وبناء على هذه النتائج، تم وضع نموذج يتناسب مع مجتمع دولة الإمارات و يتضمن جميع العوامل التي تساهم في تشجيع الهوية القيادية للمرأة الإماراتية حيث سيساهم هذا النموذج ذوي الخبرة في طرح المشاريع و السياسات التي بدورها ستساعد الكثير من الفتيات و السيدات في دولة الإمارات على الإلتحاق بركب القيادة.

DEDICATION

I dedicate this study to my parents, Kareema and Hamdoon, for their love, care and support and for raising me to be the woman I am today. You have inspired me in ways you cannot imagine.

To my wonderful siblings Halima, Aisha, Mohamed, Amira, Hajer, Deema, Rouya, Aaya and Al Montaser Bellah, and to my wonderful nephews Naser and Mansoor and my princess Aryam - thanks for your prayers and being around to support me all the time and to believe that I can do this. Special thanks to Auntie Eugenie for her genuine care, guidance and support all the way. I could not do it without her.

To my friend Carolyn Lefteris for her help during my doctoral journey whenever I needed it and for her words of encouragement and support. For all of what you have done, Carolyn, I cannot thank you enough.

To my friends and colleagues, for their never-ending encouragement and their interest in my work.

ACKNOWLEDGMENTS

A number of great individuals deserve acknowledgement for their support and assistance during the thesis process. I would like to thank them for their continued encouragement.

I would like to express my appreciation and gratitude to the three wonderful leaders who agreed to share knowledge and precious experiences in this study. By sharing their leadership journey and experiences they added a great value and many contributions to my thesis. I would like to extend my thanks to my supervisor Professor Ashly H. Pinnington first for sharing his professional expertise with me, and for his ongoing support, interest and genuine enthusiasm at every stage during my working on the thesis. Also, my appreciation for the encouragement, ideas and advice from Dr. Eugenie Samier.

A special thanks goes to my late mother, father, sisters, brothers, nephews and my niece for their endurance and encouragement. Their faith on me and prayers gave me the strength to meet greater challenges. I am grateful to have you in my life.

Last but not least, thanks go also to all my friends who believed that I can do this.

Table of Contents

Chapter One: Introduction.....	13
Statement of purpose and objectives	14
Significance of the study	17
Theoretical framework	18
Chapter Two: Literature Review.....	24
Leadership studies	24
General leadership theories and definitions.....	24
Major theories and models	25
Leader-member exchange (LMX) theory	27
Authentic leadership theory.....	28
Relational leadership theory	29
Islamic leadership theories	30
Women and leadership	31
Identity and leadership development	33
Islamic and Arab identity	34
Biographical theory	35
Biographies of Muslim leaders.....	36
Narrative and Organisations	36
Organisation culture	38
Cross-cultural management	40
Core values and organisational culture.....	40
Social and cultural capital development.....	42
Three types of learning.....	43
Chapter Three: Methodology	45
Research approach.....	45
Site and participant selection.....	50
Data collection methods	51
1. Document analysis.....	51
2. Multiple interviews.....	52
3. Participant diaries	55
Data analysis.....	56
Narrative analysis	57
Narrative truth	58
Trustworthiness and authenticity.....	58
Data triangulation	60
Ethical considerations.....	61

Limitations of study.....	61
Perspective of the researcher	62
Chapter Four: Case Study Stories	64
Introduction to the case study stories	66
Study case one: Asma's story	67
Family member interview: What did her son say about her?	76
Colleagues' interview: What did her colleagues say about her?	78
Summary of Asma's case	81
Study case two: Hessa's Story.....	82
Family member interview: What did her brother say about her?	88
Colleagues' interview: What did her colleagues say about her?	92
Summary of Hessa's case	95
Study case three: Reem's Story	95
Family member interview: What did her husband say about her?	101
Colleagues' interview: What did her colleagues say about her?	104
Summary of Reem's case	106
Conclusion: Summary of the cases.....	107
Chapter Five: Comparative analysis of documents and diaries in relation to the interviews	112
Document Analysis	114
Leaders' Diaries	123
1. Asma's diary.....	125
2. Hessa's Diary	137
3. Reem's Diary	142
Summary of chapter	147
Chapter Six: Discussion of Emergent Themes.....	151
The biographical journeys of Emirati women	153
The Role of Formal, Non-formal and Informal Education.....	157
The role of informal education	160
Schein's (2004) and Schultz (1995) model of culture and leadership	170
An Emirati Model.....	170
Chapter Seven: Conclusions and Recommendations	174
Theoretical implications	175
Methodological implications and recommendation for future research	175
Policy implications	176
Recommendations for future research.....	181
References	183

Appendices	218
Appendix 1	218
Appendix 2	220
Appendix 3	221
Appendix 4	222
Appendix 5	223
Appendix 6	224
Appendix 7	226

List of Figures:

		<u>Page</u>
Figure 1	Theoretical Framework	19
Figure 2	Schein's (2004, p. 32) Level of Culture Model	22
Figure 3	Emirati Leadership Development Model	170

List of Tables:

Table 1	Biographical Factors Affecting Women's Leadership Development	20
Table 2	Types of Learning Examples	21
Table 3	Examples of Levels in Schein's (2004) Model	23
Table 4	Demographic Data	65
Table 5	Factors Contributing to Asma's Leadership Development	80
Table 6	Factors Contributing to Hessa's Leadership Development	93
Table 7	Factors Contributing to Reem's Leadership Development	105
Table 8	Aspects of the Theoretical Framework that were Revealed in the Interviews	108
Table 9	Document Analysis According to Organisational Culture	114
Table 10	GWU Initiatives and Programmes to Empower Women in the UAE	116

Chapter One: Introduction

The role of women's leadership internationally has witnessed a remarkable change in the last 50 years, and as a result, many studies have been published on the topic of women's leadership (e.g. Bombuwela and De Alwis, 2013; Hassan and Silong, 2008; Lewis and Massey, 2011). In the Gulf region, the percentage of women attending universities, colleges, and obtaining doctorate degrees has increased dramatically from 60% in 1970 to over 92% in undergraduate and graduate levels in 2002. In the UAE, this increase is due mainly to economic development and political changes in the UAE that support the empowerment of women which have been affected by both regional and global development (Omair, 2008). This has resulted in women seeking and obtaining the highest leadership positions in business, education and other professions (Omair, 2010). For example, 30 years ago there were few educational opportunities beyond primary school for girls and an even smaller number of women had access to higher education. In contrast, from 1990 to 2004 the number of female students in higher education has grown to double that of male students (Al Marzouqi and Forster, 2011). In the Arab world, women are no longer associated with low expectations in the workforce and education (Mostafa, 2005).

Although various studies have been undertaken on women's leadership in many countries and regions, few have been carried out in the Middle East and Gulf region on the role of Arab women in leadership roles. However, recently El-Ghannam (2002) in the UAE, Mostafa (2003, 2005) in Egypt and the UAE, and Omair (2008) in Kuwait have identified this topic as a valuable area of study and have produced ground-breaking research that documents women in leadership roles. Nevertheless, there is a large gap in the literature and a need for further studies to explore leadership development and what social and cultural factors contribute to development of women leaders in the Arab world, in particular the UAE.

Due to the immense support and continued empowerment of women in society led by the late president His Highness Sheikh Zayed bin Sultan Al Nahyan and his successor H.H Sheikh Khalifa, women in the UAE have accomplished more than women in other Gulf and Arab countries (Bristol-Rhys, 2010; Mostafa, 2005). Today, Emirati women hold senior positions in many fields that are still traditionally viewed as male

domain in the West such as the military, aircraft piloting and police (Mostafa, 2005). Women are actively participating in decision-making and leading development to achieve the strategic plan of the UAE government (UAE Vision 2021, 2010). An example of this success is Sheikha Najla Al Qassimi and Dr. Hussa Al Otaiba who were recently named as the first two Emirati women ambassadors in the country's history, appointed to lead the embassies in Sweden and Spain respectively (UAE Year Book, 2010).

Another major success in empowering Emirati women was achieved in the year 2008 when they were able to gain a greater number of seats in the Federal National Council with 9 out of 40 (UAE Year Book, 2010). The immense leadership achievements of Emirati women can be linked directly to the support they receive from the UAE government, which continuously provides them with numerous opportunities and facilities to encourage their creativity, initiative and decision-making. Women are provided with support for their education, they are given opportunities to continue on to higher education through attending inter/national institutions and universities, they are offered scholarship programs and have greater employment and promotional opportunities due to government policy that supports the higher education of working Emirati women through the Emiratisation programme (Alhaj and Van Horne, 2013; Aswad, Vidican and Samulewicz, 2011; Marmenout and Lirio, 2014; Mostafa, 2005; Williams, Wallis and Williams, 2013). The Emiratisation programme is a policy that is created to document and set forth the Nationalization Strategy of organizations and inform the process of attracting, developing and retaining UAE Nationals. (Abdelkarim, 2001). Moreover, the Emiratisation programme's main objective is to recruit high potential nationals for managerial-leadership positions as well as non-managerial positions and equip them with state-of-the art development, mentoring, coaching and training interventions to make an appropriate contribution to the performance of the individual and the achievement of government and organizational requirements (Mashood, Verhoeven & Chansarkar, 2009).

Statement of purpose and objectives

Although government policy has had a major impact on the leadership development of Emirati women, it should be emphasised that there are a number of other factors

that have also contributed. Bates (2012) and Burke and Collins (2001) conduct studies on women's leadership development and their focus was on psychological factors but both studies failed to deal with social and cultural influences that would have contributed to their leadership development, as acknowledged by Deluga (2013), Lewis (1994), Schein (2010) and Trice and Beyer (2010). Boatwright and Egidio (2003) argue that psychological factors are associated with their social environment, so it is impossible to separate the unique influences of social, cultural and psychological elements of one's identity that contribute to leadership aspirations and achievements. Therefore, conducting more research to investigate these factors could provide a greater understanding of women in leadership roles in the UAE.

Currently, there is a lack of literature on the development of Arab women's leadership qualities during childhood and youth; most studies are about western women exploring how childhood and youth experiences have had an impact on how individuals develop (e.g. Hennig and Jardim 1977; Lorenzen, 2013; and Galambos and Sherri, 2000). More research could be conducted which examines the factors contributing to leadership development of Arab women in leadership positions, particularly in the UAE context. Therefore, more studies are crucial to identify influences that contribute towards this important development in UAE society.

The main aim of this thesis is to investigate cultural factors and learning that have contributed to the leadership development of Emirati women in higher education. These factors include the role of the family, social practices, Emirati culture and traditions and how the image of women as leadership role models affects their aspirations in pursuing leadership roles, particularly in an Islamic environment where role models are important (Hawwa, 1988). The thesis will include the influence of role models who are considered 'ideal' in the UAE and which inspire Emirati women to pursue leadership positions.

The main research question of this thesis is: What are the strongest biographical and cultural influences on Emirati women's leadership development, specifically for those in higher education leadership positions?

The two sub-questions that will be explored are:

1. What are the individual biographical narratives of Emirati culture including the subjects' immediate family and community that have contributed to women's leadership development and leadership in higher education context?
2. What are the individual biographical factors from all forms of learning experience in Emirati's social surroundings that have contributed to women's leadership development and leadership in higher education?

Based on these research questions the objectives of this thesis, which inform the design of the methodology and data collection instruments, are as follows:

O1: Identify childhood and adolescent experiences that have contributed to the women's leadership development.

O2: Determine to what extent different types of education - formal, informal, non-formal - have played a role in women developing, or failing to develop, leadership qualities.

O3: Examine women's early work experiences during adolescence and young adulthood by focusing on successes and challenges they have encountered in their leadership journeys, including the cultural features of organisations they work in.

O4: Explore how historical and contemporary role models help guide their choices to become leaders.

O5: Explore leadership experiences so far, taking into account the positive and negative experiences they faced in their leadership journeys occurring after their initial experiences of work.

O6: Examine their current aspirations and future plans exploring how these have changed over time according to their and others' narrative accounts of their leadership.

This study aims to investigate different factors that could have an influence on Emirati women's leadership development. This will be done through a set of narrative case studies of women leaders that are designed to explore the women's leadership

journeys from childhood up to the present. Childhood and early adult experiences will be investigated to help in determining to what extent different types of education - formal, informal, non-formal - have played a role in women developing, or failing to develop, leadership qualities. In addition, other biographical and cross-cultural factors will be explored as they influence the positive and negative challenges that women encountered during their leadership journey. The thesis will explore common patterns that reflect a common religion, a common general culture (although there are significant variations across the country), and common transitional context of a developing country where social institutions are being modernised and where higher education is still in a phase of institutional development and expansion across a wider range of subjects and disciplines. However, each leader case will constitute its own unique characteristics that reflect personality, character, educational path, and professional development as well as differences in family history and events in the personal lives of the participants (e.g., married, children, discipline they are in, professional opportunities, family events).

Significance of the study

This study is important because there is a lack of literature on the factors contributing to the leadership development and leadership roles being constructed by Emirati women in higher education in the UAE. Also since this is a new phenomenon in a transitional stage in the country's history it is important to capture their experiences now because in another 10 years, direct access to them, their experience and the context will be limited. An additional reason is that the international educational leadership literature does not adequately address the religious and cultural values, particularly those in Islamic and Arab contexts.

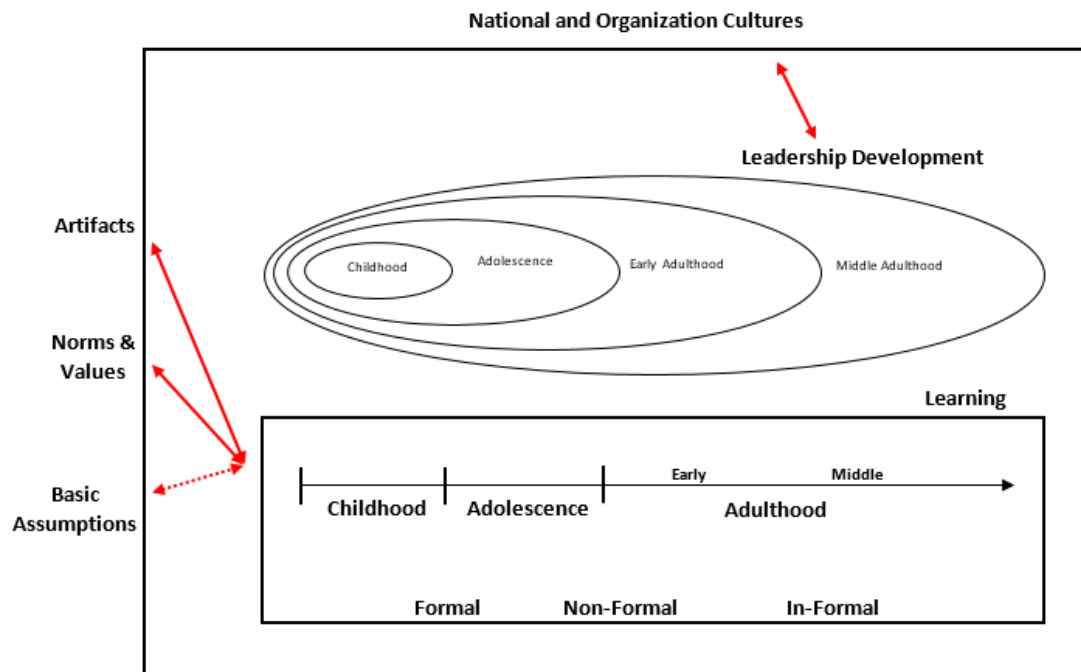
The female leaders' biographies are aimed to explore divergent perspectives of the leaders' development experiences that the women went through during their childhood, adolescence, and early adulthood and careers. Each individual has a distinctive personality and personal history and has different educational and professional experiences, so the study is designed to capture these while also identifying common patterns that may exist. Also, it will shed light on the influences arising from family, friends, work colleagues and other groups' cultural co-

construction of leadership narratives (Crabtree, 2007). Emirati families are predominantly extended families where there is a strong cohesion and shared collective experience and values, although patterns vary across families and tribes in the UAE, hence family influences and considerations are often of higher significance than in the more common nuclear families in the West (Al Sumaiti, 2012; Bigner and Gerhardt, 2014; and Thomas, 2013). Emirati nationals are also more likely to allow themselves to be influenced by others, like close colleagues, friends and other cultural and professional groups since they are part of a more collectivist oriented society (Lyons, Morgan, Thomas, and Al Hashmi, 2013). These influences include directly the diverse influences on their leadership roles, their self-concepts, and values as well as, indirectly, that women and men in Emirati society have to take family into consideration in all of their actions. In the UAE this does not mean that women have to take a subordinate role since government policy during the formation of the country has been to treat women equally and strongly supports their education and adoption of leadership roles in all sections of society, including government and the military (Thomas, 2013).

Theoretical framework

The study of women's leadership requires further research as the proportion of women ascending to middle and senior leadership positions in the UAE is still in its fledgling stage requiring exploratory research. In order for this thesis to provide an understanding of women's leadership in the UAE, three complementary perspectives will be used: biographical theory by English (1995) and Samier (2009), the formal, informal and non-formal Education Model by Mocker and Spear (1982), and Schein's (2004) and Schultz's (1995) model of leadership and organisational culture. The theoretical framework proposes that learning and leadership development is embedded in a national and organizational culture. Individuals' narratives of their leadership development potentially can provide rich qualitative data on continuities and changes during their lives, in this thesis which is confined to childhood, adolescence and up to middle adulthood (see Figure 1).

Figure 1: Theoretical Framework



The biographical approach by English (1995) and Samier (2009) and the Mocker and Spear Educational Model (1982) will provide details about the participants' social, psychological and cultural factors that are related to and still affect their leadership development. English (1995) and Samier (2009) have outlined the biographical approach to studying leadership in administrative and educational contexts including important cultural factors in the society in which they live and the organisations in which they work, thereby complementing the other approaches in the theoretical framework. Using the biographical approach will allow me to:

- (a) Explore the concepts of leadership formation by referring to the memories of life experiences of the women participating in this study; and
- (b) Provide new insights into leadership as experienced by women (*see Table 1 below*).

Table (1): Biographical Factors Affecting Women's Leadership Development

By using a biographical approach one could reveal the following elements that could contribute to women's Leadership development:
<ul style="list-style-type: none"> • Personal history, such as family origins, social class, early education and international experience. • Memories about childhood, adolescence and adulthood • Correspondence with family, friends or colleagues • Diaries, portfolios, life stories. • Participant personality • Professional travelogues. • Dispatches received from relatives, friends or colleagues. • Professional practice. • Personal networks. • Career path (challenges, positive and negative experiences) • Politics of organisational life. • Achievements and major events. • Relationships and interactions in the participant's life. • Role models. • Morals (life/ work). • Contexts in which leaders work and an understanding of the objectives they were pursuing.

Mocker and Spear (1982) created the Life-Long Learning Model in which four types of learning are taken into account: (a) Who makes decisions about learning?; (b) What should be learned?; (c) How to learn?; and (d) Who controls the learning process? Their model consists of the following four types of learning that have also been adopted by European Centre for the Development of Vocational Training (Cedefop, 2000) (*see Table 2 for more detail*):

Formal learning: The decision on what and how is not made by the learners, accordingly they have little control over the learning process. Elementary and secondary schools, university and college degree programs are some examples of this type of learning.

Non-formal learning: Learners decide what they want to learn but how is decided by others, and learners have partial control over the process and

method of learning. Workshops, Professional Development programs and training courses are some examples of this type.

Informal learning: An individual makes a decision on what the learners should learn while the learners decide how they will learn. Similar to non-formal learning, learners have partial control over the method of learning. The influence from family, friends, colleagues, society and other leaders are some examples of this type of learning.

Table (2): Types of Learning Examples

Formal	Non-formal	Informal
<ul style="list-style-type: none"> • Schooling (school, college, university) • Degrees (Diploma, Masters, PhD) • Certificates (IELTS, TOEFL, ICDL) • Any type of learning that is evaluated (e.g exams, assessments, projects) 	<ul style="list-style-type: none"> • Participating in educational initiatives during school/university. • Attending workshops. • Professional development sessions. • Conferences. • Being part of student council/ alumni. • School/university visits/field trips. • Training programs. • Joining seminars activities. • Cooking classes • Driving lessons 	<ul style="list-style-type: none"> • Religion (rules and beliefs) • Social life (family gathering, weddings, parties) • Culture values • Family and friends. • Role models. • Spontaneous situations (e.g. situations occur within the family circle, the neighbourhood). • Hobbies • Listening to radio broadcasting • Watching TV • Reading in journals, magazines and novels.

Using Mocker and Spear (1982) and Cedefop (2000) models, I will consider the degrees and certificates that the research subjects have achieved and which have contributed towards the development of their leadership and advancement in their career. The latter stages of their education will provide an insight into their intellectual ability, in combination with earlier educational experiences. With regard to non-formal learning courses, workshops and other professional development experiences fall into this category, therefore it is important to determine what, when and how non-formal learning has influenced the subjects of this study. Finally, informal learning will be investigated in terms of the different social and cultural aspects that have had, or may have an impact on the development of the subjects’

leadership. Areas to be considered include the role of their family, children, friends, role models, colleagues and immediate society.

Secondly, Schein's (2004) and Schultz (1995) model of culture and leadership should provide a more in-depth insight into the layers of organisational context and provide a framework to explore how these factors affect the career and leadership development of each participant. Schein's (2004) model consists of three levels (see Figure 2 and Table 3):

Artifacts: the visible process and organisational structure.

Espoused beliefs and values: the goals, philosophies and strategies that are shared in an organisation.

Basic underlying assumptions: unconscious taken-for-granted perceptions, thoughts, beliefs, values and feelings which are not visible.

Figure 2: Schein's (2004, p. 32) Level of Culture Model

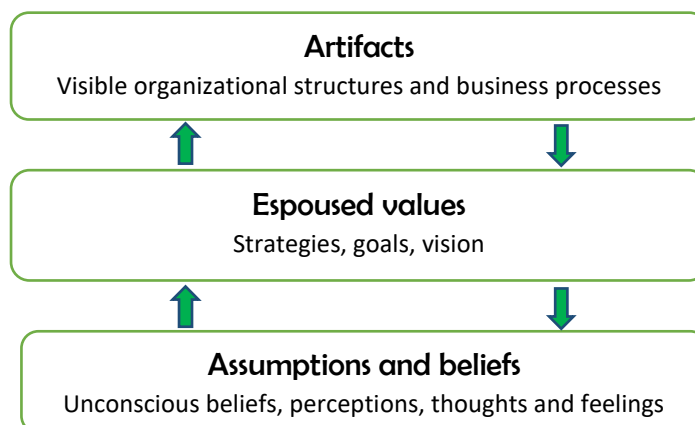


Table (3):Examples of Levels in Schein's (2004) Model

Artifacts	Espoused beliefs and values	Basic underlying assumptions
<ul style="list-style-type: none"> • The organisation's visible products, such as the architecture of its physical environment; its language; its technology and products; its artistic creations; its style, as embodied in clothing, manners of address, emotional displays, and myths and stories told about the organisation 	<ul style="list-style-type: none"> • Speeches by organisation leaders • Arguments that are made in organisation between employees • The organisation mission and goals statements • Organisational strategic plans • Briefing notes from meetings • Codes of conduct • What people say during/after events 	<ul style="list-style-type: none"> • Guide behaviour that tells group members how to perceive, think about, and feel about things. • Styles of interaction • Ways of organizing and delegating work • Decision-making • consultation and collaboration • Any cross-cultural experiences

The models that are used in the theoretical framework either draw on an abundance of research, such as English (1995) and Samier (2009), or have had many studies based on them. Schein's work has been used by many researchers who studied the topic of education and women's leadership such as Bates (2012), Burke and Collins (2001), Carless (2013), Corrigan, (2012), Gunter (2001). Mocker and Spear's Model has been used by different research in the field of education and women's leadership such as Heracleous (2011), Ogbonna and Harris (2000), Ribbins (2003) and Theakston (2000).

Combining the three approaches will allow for the study to examine a broad range of factors that may contribute towards developing the leadership of participants within the unique context of the UAE. Since this is an emerging phenomenon, it requires exploratory research for which the qualitative research method is most suited (Creswell, 2013; Glesne, 2011).

Chapter Two: Literature Review

The literature review will consist of four main sections, including leadership studies that introduce Western and regional sources, biographical studies covering Western and Islamic sources, organisational cultural and social and cultural capital literature from Bourdieuan sociology and the more recent cross-cultural literature that is relevant to the multicultural society of the UAE, and learning theory including the formal, informal and non-formal types of education that are related to shaping leadership roles.

Leadership studies

This section covers a number of topics including general leadership literature containing definitions, major leadership approaches, Islamic leadership theories, and women and leadership.

General leadership theories and definitions

The thesis will review several leadership theories, models and definitions, including significant foundational authors who are still relevant and the more recent literature. The term ‘leadership’ has had many definitions (Bass, 1990; Bass and Avolio, 1990; Insch, Moore, and Murphy, 1997; and Kotter, 1988) that influence the theories and designs of models that have been contributed. One adopted by various authors is, ‘leadership is used to identify the process of inspiring a group of people using a non-forced behavior’ (e.g., Bass, 1990; Chemers, 1997; Kakabadse and Kakabadse, 1999; Kotter, 1988; and McFarland, Senn, and Childress, 1994). Others have emphasized the importance of leadership influences (Van Wart, 2005; Yukl, 2010), and many stress the need for collaboration where the significance of relationships is emphasised (e.g., Bass, 1985; Bennis and Nanus, 1985; Gardner, 1990; Komives, Lucas, and McMahon, 1998; Kouzes and Posner, 1995; Shamir, House, and Arthur, 1993; and Van Wart, 2003). The common theme appears to be that leadership motivates, inspires and influences people to achieve goals or change their behaviour. The field

also contains a diverse range of views on the characteristics producing different styles, for example charismatic, autocratic, bureaucratic, democratic, laissez-faire, task oriented, people-oriented, transactional, transformational, and servant leadership as well as a discussion on leadership identity.

Major theories and models

The thesis will review a number of major theories and models that predominate in the literature, and which will inform the research and discussion in the thesis. One major author who contributed greatly to the field of management and leadership is Max Weber (1968) whose leadership theory consists of three types of legitimate authority: legal-rational (bureaucratic), charismatic and traditional (see also Bryman, 1993). Weber was one of the first to acknowledge that a leader may have to change styles in changing conditions in order to remain successful. Burns (1978), who based his work heavily on Weber, argued that there are two main models of leadership: transactional and transforming. According to Burns, a transactional leader is one who works in an existing, bureaucratic, system to achieve results since they use their authority and knowledge to ensure tasks are completed efficiently and effectively (Yukl, 2010).

On the other hand, Burns (1978) argues that, “Transforming leadership is a moral process because leaders engage with followers based on shared motives, values, and goals” (p. 20). He explains that transformational leaders bring changes to organisations by introducing a compelling vision and building a good relationship and emotional attachment with their followers. Both Weber’s and Burns’ work have been used in a number of studies in education leadership (e.g. Rebore 2000; Samier 2003).

Transformational leadership is considered to be a growing area of research in the field of leadership, as it impacts on leadership development in every organisation. Over time, many researchers have supported the idea that transformational leadership makes a positive difference in the lives of people who are being led. Avolio (1999) conducted several studies from which he concluded that, “In the last two decades there has been accumulating evidence to suggest that transformational leadership is an influential form of leadership that is associated with high levels of individual and organisational performance” (p. 67). Transformational leadership is not only about

getting things done by people or creating successful organisations or making a profit, but it in fact “helps in partnering leaders and their followers together in a way that allows both to grow and become better in the pursuit of a valued and worthy mission that is bigger than their own personal goals” (Northouse, 2012, p. 43). Leaders who practice transformational leadership strive for the change of an organisation and the individuals in the organisation by focusing on “emotions, values, ethics, standards, and long term goals” (Northouse, 2012, p. 175).

During the 1970s another significant leadership model was proposed by Greenleaf (1977), the ‘servant leadership’ model which is important for studies in Islamic contexts because of its similarity to some aspects of the Islamic model of leadership (ElKaleh & Samier, 2013) discussed below.

More recent leadership research models include the ethical (Yukl, 2010) which was originally recognised in Western literature by Plato and Aristotle, followed by Kant (Chen, 1997; Cline, 2013; Eisenbeiss, 2012; Morgan, 1992; Radhakrishnan, 1992). There are a number of important authors in educational administration who emphasise the ethics of leadership that will also be reviewed in the thesis (e.g., Branson and Gross, 2014; Longman and Madsen, 2014; Normore and Brooks, 2013; Olscamp, 2003; Samier, 2003; Wilcox and Ebbs, 1992).

Yukl (2010) reviews major leadership approaches that have become independent fields of study, including Trait, Behavioural, Situational, Power-influence, and Integrative. The Trait Approach is considered to be the oldest psychological approach used to study leadership, having originated in the twentieth century by American scholars Allport (1937) and Cattell (2009). The core concept is that people are born with certain traits that allow them to be successful leaders. However, researchers failed to identify the attributes that help people become good leaders, and there was no clear explanation as to why people with certain traits may become successful leaders while others do not. The Behavioural Approach was also developed in the 1940s by researchers at Ohio State and Michigan universities, popular until the 1960s with the work of Blake and Mouton (1964). They aimed to study the behaviour of leaders rather than their traits, believing that leaders are not born but can be made. Both approaches ignored the impact of situational aspects on the style of leadership,

which was the reason behind the emergence of the Situational Approach in the early 1960s by Fiedler (1967) and House (1971). In this approach leaders are created because of a particular situation such as their followers' characteristics, the type of work, their level of authority and other environmental aspects (Bass, 1990).

The Power Approach introduced by Dubrin (2007) claims that in order for a leader to exert influence, they "must have power" (p.200). However, Atwater and Yammarino (1996) criticize this claim since "power and leadership behaviour are considered by most researchers to be independent, yet interrelated" (p.3). French and Raven's (1959) 'power taxonomy' explains the relationship between power and leadership identifying six types of power: reward, coercive, legitimate, expert, referent and information (Raven, 1999).

An Integrative Approach to leadership aims to integrate elements of the previous models of leadership into one. Bass (1990) and Stogdill's (1948) claim is that personality traits help to distinguish leaders from their followers and successful leaders from unsuccessful leaders. However, Bass (1990) argues that, "Personality as a factor in differentiating leadership does not represent a return to the pure trait approach. It represents a sensible modification of the extreme situationalist point of view" (p. 87). In this approach, more attention is given to other factors that could affect leadership like the impact of the environment and the characteristics of the followers. Some educational leadership studies using this approach are Brown (2005), Brown and Posner (2001), Fernandez, Jik Cho and Perry (2011), and Groves (2007).

Leader-member exchange (LMX) theory

LMX theory is considered to be one of the most widely studied leadership models in the field of leadership (Yukl, 2010). The main idea behind this theory is that leaders form two groups of followers with differentiated relationships, an in-group and an out-group. According to this theory, leaders develop high quality relationships with the 'in-group' followers who are treated with high mutual respect and trust, while developing low-quality relationships with the 'out-group' followers who are treated with low degree of trust, mutual respect and obligation (Dansereau, Graen, & Haga, 1975). Therefore, this theory was originally labelled as a 'vertical dyad linkage'

because it focuses on the reciprocal influence of leaders and their followers within vertical dyads whereby one has direct authority over another (Yukl, 2010).

Studies show that followers who exhibit a higher level of self-efficacy are more likely to belong to the in-group, where they are considered to be more likable and share similar personalities with the leaders (Murphy & Ensher, 1999). A number of studies have shown that followers in the in-group tend to have higher productivity and job satisfaction, are more engaged and motivated at their work, and contribute more to the organisation's success (Ilies, Nahrgang, & Morgeson, 2007; Chen, Lam, & Zhong, 2007; George & Jones, 2008; Engle & Lord, 1997). Therefore, it was suggested that leaders need to develop high-quality relationships with more followers and they should have more in-group followers than out-group followers as possible (George & Jones, 2008).

Authentic leadership theory

Authentic leadership is considered to be an emerging area of research over the last few years, with important scholarly sources such as Gardner, Avolio and Walumbwa (2005), Herman and Korenich (1977), Ladkin and Spiller (2013), Schedlitzki and Edwards (2014). Authentic leaders are defined as those who are confident, genuine, ethical/moral, optimistic, self-aware, decision-makers, and transparent in enacting leadership (Avolio and Gardner, 2005; Avolio, Griffith, Wernsing, & Walumbwa, 2010). It has also become an area of popularity in leadership studies with books that have aimed their writing at the general reader such as Avolio and Luthans (2006), Criswell and Campbell (2008), Godino (2013), Goffee and Jones (2006), Giuliano (2014), Hames (2007) and Terry (1993), or combine scholarship with practical application (e.g., Northouse, 2012; Ryde and Sofianos, 2014). There are also a number of case studies and profiles on individual leaders, as well as memoirs by those who meet the criteria for authenticity such as George (2004), Gandossy and Sonnenfeld (2004), and Gerber (2002), and studies from the non-Western world (e.g., Cameron, 2013). Some leadership literature dealing with authenticity also focuses on identity and leadership identity formation, such as Ahmed's (1997) biography of Ali Jinnah, the founder of Pakistan.

Shamir and Eilam (2005) develop a life story approach to authentic leadership development. In their approach, they describe how leaders' life stories can provide a deep insight into the meaning leaders attach to their understanding of leadership and how they develop their leadership identity over time by reflecting on the life events they go through.

.

Relational leadership theory

Scholars in the field have referred to forms of leadership by using different terms such as constructed, distributed, and shared (Pearce & Conger, 2003; Gronn, 2002; Hosking, 1988; Drath, 2001; Fletcher, 2007; Uhl-Bien, 2006). 'Relational' leadership is a relatively new emerging term in the leadership literature that is focusing on processes, not on persons by which "leadership is produced and enabled" (Uhl-Bien, 2006). It is defined as "a social influence process through which emergent conditions (i.e., evolving social order) and change (i.e., new values, attitudes, approaches, behaviors, ideologies, etc.) are constructed and produced" (Uhl-Bien, 2006, p. 668). In simple terms, it is the relationship between leaders and their followers to make sense of an event or situation in order to determine what is to be done and how to do it (Fletcher, 2007). The idea of presenting leadership as a process of linking it to the social movement was presented and discussed 20 years ago (Brown and Hosking, 1986; Hosking, 1988). Hosking, Dachler and Gergen (1995) argue that "organisational life is viewed as the result of individual action" (p. x) in the way that the actions of both follower and leader interrelate. Their argument is that relational perspectives are more complex and their study reveals multiple individual and collective relational processes and outcomes. In general, the role of relationships cannot be overstated when studying leadership; according to Wheatley (1992) "Leadership is always dependent on the context, but the context is established by the relationships we value" (p. 144). Most of the recent leadership development studies focus on leaders, while Pearce (2004) and Pearce and Conger (2003) argue that the focus of leadership development needs to be greatly expanded to include a greater array of competencies and behaviours and should include the followers in the process of leadership development.

According to Uhl-Bien (2006), relational leadership consists of two different dimensions: entity and relational. ‘Entity’ refers to the “attributes of individuals as they engage in interpersonal relationships” whereas the relational part refers to “a process of social construction through which certain understandings of leadership come about and are given privileged ontology” (Uhl-Bien, 2006, p. 654).

Islamic leadership theories

The basic ideas and concepts that represent leadership in Islam are contained in the *Qur’an*, written more than 1400 years ago and in the Sunna. Leadership in Islam is considered to be a central concept in any Muslim society (e.g., Abdel-Haleem, 2005; Al-Salabi, 2001; Al-Tartouchi 2005; Ibn Hesham, 820). In order to gain a better insight there are a number concepts that will need to be examined for their meaning and how they are used. Some of these are ‘Amir’ (prince) ‘Khalifa’ (king) and ‘Imam’ (king) (Al-Marawdi, 2000; Belkeziz, 2009; Boroujerdi, 2013; Crone, 2004; Hawwa, 1988; Ibn Taymiyyah, 1300).

The thesis will include discussion of studies on Islamic leadership which began early in the 11th century, guided by an understanding of the *Qur’an* and the traditions of the Prophet Mohammed (PBUH). Al-Marawdi (2000) and Ibn Taymiah (1300) presented five main characteristics that an effective Muslim leader must have that include righteousness, courage, integrity, sagacity and knowledge in addition to the principle of social justice, all of which were included in the long and influential mirrors of princes tradition (e.g., *The Ordinances of Government* by Abu’l-Hasan al-Mawardi; *The Book of Government or Rules for Kings* by Nizām al-Mulk; *Mirror for Princes* by Kai ibn Qābūs ibn Washmgīr; and also Afsaruddin, 2002). These key characteristics are found in the main Mirror of Princes texts and they apply to political rulers and senior management staff. These basic characteristics also apply to anyone in a leadership and administrative position, including education, because these qualities are foundational. These characteristics compare with Thomas’s (2001) five keys aspects of sustained and successful leadership, passion, perseverance, principles, people and performance. These characteristics are also important in the Islamic tradition in which leadership is expected to uphold social justice (Samier, 2015).

There are some strong similarities between Islamic leadership and Greenleaf's (1977) servant leadership model, the transforming model (Burns, 1978), and ethical (ElKaleh and Samier, 2013; Yukl, 2010) leadership models. Most Islamic sources focus on behaviour and characteristics of effective leaders, placing an emphasis on learning and reasoning as part of the Islamic tradition (Abdel-Haleem, 2004). However, it is possible to link the Islamic model to some modern Western ones such as servant, transformational, and ethical, which are the focus of my thesis.

The results will be discussed in terms of how Islamic values and traditions have affected their leadership development similar to other studies that have been conducted in other Arab countries such as Abaza (2012) and Sullivan (1986) from Egypt, Tessler (1999) from Tunisia, Rawaf (2013) from Saudi Arabia, and Soffan (1980) from the UAE.

Women and leadership

The topic of leadership has been discussed since the *Epic of Gilgamesh* in Mesopotamia and Plato and Aristotle's work in classical Greece, but the topic of women in leadership has only recently been explored and become an area of interest to researchers in the 1980s (Fitzgerald, 2013; Kellerman, 1984; O'Connor and Rhode, 2007). Outside of history and political science many researchers have studied women political leaders for a long time usually in biographical or regime studies (Kellerman, 1984). According to Kellerman (1984), "much of the traditional literature on leadership and political elites has overlooked women or portrayed them in a distorted manner" (p. 143). Since that time a number of important books about women in leadership have been written such as Bayes (1991), Fagenson (1993), Grogan and Shakeshaft (2010), and Jamieson (1995).

In the 1970s and 1980s, women in leadership positions were treated as being worthless and unseen (Kellerman, 1984). Most of the studies at the time about leadership were conducted by men studying male leadership (Hill and Ragland, 1995). In the 1990s, women demanded that their ability to lead be recognized, and they suggested the need for more studies of women in leadership to "balance the picture" and also to raise an awareness of and reflect anti-discrimination legislation in

a number of countries (Hill and Ragland, 1995, p. ix). Since that time, many studies have been conducted to include the topic of leadership from the perspective of women and to determine the factors that help them become leaders, such as research carried out by Baines, Evans and Neysmith (1991), Bayes (1991), Brodsky (2010), Cantor and Bernay (1992), and Collingwood (1995) in Europe, Book (2000), Diekmann and Eagly (2010), Donnell and Hall (2012), Gherardi (2011), Hennig and Jardim (1977), Jamieson (1997), and Oakley (2000), in the UK and Canada, and Bartol, Martin and Kromkowski (2003), Burke and Collins (2001), Carless (2013), Catalyst (2000), Eagly (2000), Jamieson (1995), Marshall (1987), and Rosener (1990) in the US.

Several studies share the same conclusion: that women are capable of holding a leadership position and once their abilities are recognized it will be normal for women to be seen as leaders in their communities, including education, and in turn serve as role models to motivate more women to pursue leadership positions, for example, Bombuwela and De Alwis (2013), Dobbins and Platz (2011), Epstein (1970), Hassan and Silong (2008), Kephart and Schumacher (2014), Lewis and Massey (2011), Rosner (1990), Sergiovanni (1992), and Wood and Eagly (2012). A number of additional sources on women in education include: Blackmore (1999), Blackmore and Kenway (1993), Dunlap and Schmuck (1994), Shakeshaft (1989) and most recently Reilly and Bauer (2015).

In Islam, women have been given and enjoyed many rights and privileges that they share equally with men. The Prophet Muhammad (PBUH) was an advocate for the rights and needs of women and was considered “a champion of women’s rights” (Shaukat, 1975, p. 13), saying the “he who honours women is honourable, he who insults them is lowly and mean”, and “treat your children equally. However, if I were to favour some of them over others, I should favour the girls” (Aziz, 1960, p.55). Historically this was a very strong position to take in relation to cultural practices at the time.

A study conducted by Shaaban (1988) indicates a shift in the social standing of Arab women when the Prophet became influential. In Islam, the rights of women and men are equal with regard to participating in many religious and social activities. Considering Arab societies today, it could be said that all the Islamic laws that

concern women's rights and privileges are due to the male interpretation of Islamic texts (Shaaban, 1988). However, in reality, cultural traditions and social trends are responsible for the interpretations of Islamic law in some Arab societies (Al-Sadawi, 1980; Tillion, 1966).

According to the Prophet Muhammad (PBUH) women have the right to exercise all their rights like men as well as having control over their social life (Asad, 1980). For example, they have economic rights, political rights and the right to seek knowledge. These ideas provide a foundation for the political rights of women in countries such as Egypt (Abaza, 2012; Anker and Anker, 2013), Saudi Arabia (Abdelwasssi, 2010; Almama, 1981; Almulhim, 1984; Al Mungajjed, 1997), Oman (Al-Lamky, 2010; Eickelman 1984), Iraq (Fattah, 1981) and the UAE (Al Marzouqi and Forster, 2011; Madsen, 2010; Mostafa, 2005; Omair, 2010) that relate to leadership positions.

Identity and leadership development

Whereas the thesis is not explicitly focused on identity theory, research subjects' biographical narrative conceptions of themselves is still a central part of their experience and how they see themselves having changed over time. In the current leadership and management literature, identity is often linked to leadership development. Many studies that were conducted in the field argue that leadership and identity overlap in the sense that identity formation is part of leadership development, although identity also extends beyond leadership, and suggest the need for further research on leadership self-identity. These research studies on leadership and identity include authors such as Hall (2004), Lord and Hall (2005), McCarthy, O'Connell, and Hall, (2005). In addition, it includes authors such as Shamir and Eilam (2005) and Sparrowe (2005) who include the role of narrative and how it is related to leadership and identity development.

Hall (2004) emphasizes the importance of identity self-awareness in helping someone to develop her/his competencies. He argues that "It is the person's sense of identity that, by definition, helps her evaluate herself. It tells her how she fits into her social environment and it tells her about her uniqueness" (p. 154). A person's identity could include many of the following aspects such as family identity, values, work and career

identity, personal identity, social identity, and accuracy of self-perceptions (Hall, 2004). According to Lord and Hall (2005), identity is linked to context and could develop and change over a course of life transitions, major life events or experiences, over the course of a career and through developing sub-identities while dealing with other people and building personal networks and new relationships. According to Kempster (2006), there is a limited understanding within the field of leadership about the role of context in the development of leadership practice. Hall (2004), claims that a strong sense of identity is essential to building a strong and successful leadership identity.

Shamir and Eilam (2005) and Sparrowe (2005) have conducted many studies where they link narrative and authentic leadership. For example, Sparrowe (2005) has used narrative as the major research approach in his article on authentic leadership. In his study he refers to Ricoeur's hermeneutic philosophy to establish a link between narrative and identity, where he claims that "narrative is a bridge between what is lived and what is told" (p. 426) and where narrative identity portrays "the 'whys' of one's life—if not by means of a 'causal' explanation, then through an accounting of how these events are related" (p.427). On the other hand, Shamir and Eilam (2005) focus on the role of life-story construction in the development of authentic leaders. In their study, they argue that an authentic leader has the ability to make meaning of her/his life experiences. Also, according to them authentic leaders can be developed and promoted through the construction of a life-story, a self-narrative to relate the meaning of their lives. Shamir and Eilam (2005) suggest that authentic leaders "are more likely than inauthentic leaders to find the inner strength and internal compass to support them and guide them when dealing with their challenges. This is our first ground for associating authentic leaders with leader effectiveness" (p. 400).

Islamic and Arab identity

At the end of the 19th century, many fundamental and profound international and regional changes had touched most aspects of life in the Middle East (Hourani, 1991). The Arab literary renaissance that started over a hundred years earlier played an important role in many of these changes as well. Since that time, the search for an Arab identity that is suitable for the new modern world had started and still seems to

be the underlying principle of an ongoing quest in the Arab world (Daniel, 1993). According to Martin (1982), in order to best understand human experiences in cross-cultural environments, the concept of identity is considered to be a useful starting point. By asking about personal identity, it means we are asking about how someone is defining himself/herself or thinking about himself (Daniel, 1993). Identity can be affected by both local and global policies and history (Martin, 1982). Denny (1993) has identified many factors that help in shaping individual identity, which are helpful to explore in the Middle East. The five major factors when studying Identity formation are: (1) religion, (2) ethnicity, (3) nationalism, (4), family and gender, and (5) mode of livelihood. It is very important to keep in mind that identities are not 'primordial' rather they are dynamic (Denny, 1993; Eickelman, 1989; and Lapidus, 1990).

Biographical theory

Since this thesis will include the construction of biographies of the main participants, the biographical research approach will allow me to cover three important stages of the participants' development: childhood, adolescence and adulthood. This will allow me to examine the role that their family has played in their development as children, their early educational experiences and their professional experiences. Fischer-Rosenthal (2000) emphasizes that the link between structure and individuals can only be understood by examining the development of the individual's personality over the life course. This means that the participant's biographical stories link past experiences to the present and provide an insight into why and how that person has developed traits, knowledge and skills that contribute towards her effective leadership.

Bleakley (2014) recommends using stories as a method of inquiry for qualitative studies, since they lead to more cognitive and affective insights. Higginbottom (2009) argues that qualitative studies yield theses based on life stories of personal experiences that go beyond a simple, safe, and comfortable standardized method. Also, Kerka (2008) stresses the importance of finding the voice of leaders for authenticity, so the participants' stories will help investigate their life events and the factors that influence their leadership development. Indeed, Cohen and Bumbaugh (2012) emphasize that life stories present a greater understanding of individuals and

communities. Biographical research will allow me to discover the complexities of individuals and contexts that help women develop their leadership, interpersonal relations and the role of character and personality that enables them to be leaders (Samier, 2009). This research method has been promoted by many authors, including Edinger (2012), English (1995), Gronn and Ribbins (1996), Oates (1991), Ribbins (2003), Samier (2001) and Theakston (2000).

Biographies of Muslim leaders

One of the aims of using a biographical research method is to capture the lives of important people who are making differences in their communities, by allowing others to gain a clearer image of these individuals (English, 1995). Researching the leadership identity formation through biography will be complemented by the effects of three types of education: formal, informal and non-formal (Mocker and Spear, 1982). The intention here is to determine the roles these have played in women developing leadership qualities, especially social and psychological factors.

The role of the biographical genre in Islamic countries and traditions is a major feature of the conception of leadership and the qualities of people who are recognized as leaders (Khalidi, 2009), which includes not only the long-standing practice of writing biographies of the Prophet but also of other individuals who exemplified the core values such as Saladin (Hindley, 2010), and Shirin Ebadi (Ebadi, 2006).

Narrative and Organisations

In the previous section, I argued that biographical theory could provide a powerful means for exploring the different social and cultural factors that might affect the leadership development of women in the UAE. Using narratives can provide the participants with opportunities to discuss these aspects and will allow the researcher to examine how their meanings of leadership are socially and culturally constructed, both in similarity and in the variations and differences in order to preserve the integrity of each case. Moreover, this thesis will be using the narrative approach to explore the organisation culture and the different aspects of the organisations that have an impact on the female leaders. In recent years, an increased attention has been

given by researchers in the social sciences to the role and value of narrative and stories in organisation studies (Bruner, 1992; Gabriel, 2000).

Stories from the organisations can give new insights into the culture and social nature knowledge and work on these organisations (Boje, 1994, 1995, 2001). According to Czarniawska (2003), stories can be a very powerful strategy to convey and represent multi-dimensional and complex ideas and emotions in organisations culture as well as the nature and roles of the individuals in them. The aim of using this strategy is to understand the female leaders' experiences in their career by referring to the narratives that they tell, including their individual narrative styles and the kind of language they use including metaphors, similes, and the relative degree of interest in different aspects of higher education organisations and their roles, for example emotional content, interest in the politics of leadership and organisations, etc. From an epistemological point of view people have the tendency and ability to represent their lived experience in narrative form (Bruner, 1990, 1991). Narratives can be well structured (Bruner, 1991), and provide deep meaning to people's experiences (Polkinghorne, 1988).

Many research studies have been conducted to explore the role of stories and narrative in organisation studies and careers such as Mitroff and Kilmann, (1975) to explore the idea of organisation problem solving, McWhinney and Batista (1988) on organisational reform, Louis (1983) and Brown (1982) on socialization of new employees, Boje (1991, 1995) on learning and Helmer (1989) and Buckler and Zien (1996) on innovation and development.

Childhood, adolescence and educational experiences are not the only important phases in developing leaders. Leadership development is a lifelong and continuous learning process that revolves around individuals' workplace experiences, where the best leadership lessons and experiences are gained from the organisation life (Sparrowe, 2005). The thesis will highlight those stories from the female leaders' work experiences that capture the role of their careers in developing their leadership.

In recent years, the narrative approach has been used in conducting organisational research to investigate how individuals construct and make sense of their world

through the way that they narrate their organisational experiences (Boyce, 1995; Czarniawska, 1997). Gabriel (2000) argues that stories can be a window into the organisational realities and experiences of an organisation's members. A major contribution to this field was made by Czarniawska (1998) in her work on narrative methodology and organisation studies. Czarniawska (1997) argues that "organisational studies can be richly empowered by taking narratives more attentively" (p. 45). Stories from organisations can be used to explain, educate, inspire and convince (Gabriel, 2000). According to Gabriel (2000) "stories about organisations represent attempts to humanize the impersonal spaces of organisations, to mark them as human territory, as does the vase of flowers or the family picture on the executive desk ...' (p. 57). Using stories in this thesis will allow the researcher not only to know about the participants' lives, but will also serve as a means to explore how their leadership identities may be shaped (Czarniawska, 1997) both individually and commonly. Moreover, in organisations using narratives is considered to be one of the effective ways of studying human relationships with internal and external stakeholders (Boje, 1994). Studying the female leaders' relationships at work with their managers and employees can reveal important elements about their leadership development (Sparrowe, 2005).

Organisation culture

Organisation culture, according to Schein (1996, p. 13), is "a pattern of shared basic assumptions invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration, that have worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems." Another common definition used by Ravasi and Schultz (2006) is, "the specific collection of values and norms that are shared by people and groups in an organisation and that control the way they interact with each other and with stakeholders outside the organisation" (p. 435).

Many scholars argue that different styles of leaders could influence organisational culture as they are the creator of the organisational culture in which they reflect their beliefs and values (e.g., Bass, 1998; Schein, 2010). Bass (1998) argues that

organisation culture influences leadership as much as leadership affects culture. According to Schein (1985), “the only thing of real importance that leaders do is to create and manage culture” (p. 54). This means that leaders have the ability to change and transform the culture (Lewis, 1994). These cultural factors are also included in the biographical narratives of the theoretical framework, however Schein identifies in more detail what constitutes organisation culture for data collection and analysis purposes.

Many scholars have examined the factors that can affect organisation culture and leadership, and the relationship between these (e.g., Burns, 1978; Deal and Kennedy, 2000; Hofstede, 1993; Kotter and Heskett, 1992; Lewis, 1994; Mehta and Krisnan, 2004; Ravasi and Schultz, 2006; Trompenaars and Hampden-Turner, 2012). This approach has also been developed for educational organisations becoming a major part of the literature on leadership studies (e.g., Bennis and Nanus, 1985; Deluga, 2013; and Lewis, 1994).

Schein (2004) and Schultz (1995) believe there is a strong relationship between leadership and culture, referring to them “as two sides of the same coin”. In other words they are mutually dependent and often influence each other. On the one hand, the cultural norms in a society will define leadership, who will be a leader and who deserves to lead, and on the other, Hofstede (1993), Trice and Beyer (2010) and Ravasi and Schultz (2006) claim that the main task of a leader is to both manage and change culture. Schein (2004) argues that, “Culture is the result of a complex group learning process that is only partially influenced by leadership behavior” (p.11). Therefore, he claims that culture and leadership are difficult concepts to separate.

A number of studies have used his model in researching the effect of organisation culture on leaders, for example, Aksu and Ozdemir (2005), Chang and Lee (2007), and Givens (2013) from the UK, and Dension (1990), Dension and Mishra (1995), Kim (2013), and Lock and Crawford (1999) from the US. Using this research model will provide a greater depth of knowledge about the relationship between leadership and cultural influences.

Cross-cultural management

The literature on cross-cultural management also contributes to the discussion of women's leadership, especially in multicultural organisations in which many Emirati women work. This includes a large number of recent authors who have investigated how culture and values shape leadership, its relationships, communication styles and decision-making practices. Early studies were conducted by Hofstede (1984), Lewis (1996) and Mead (1998), followed by Cox (2001) and Thomas (2001). Authors from a number of countries have produced work that addresses values and cultural differences affecting organisational practices (e.g., Aycan, Kanungo, and Medonca, 2014; Browaeys and Price, 2011; Chanlat, Davel and Dupuis, 2013; French, 2010; Hofstede, Hofstede and Minkov, 2010; Moodian, 2009; Patel, 2013; Rohmetra and Gupta, 2015; Trompenaars and Hampden-Turner, 2004, 2012; Trompenaars and Voerman, 2009; Trompenaars and Woolliams, 2003), including Branine (2011) who has a chapter on Arab countries identifying many core values.

Core values and organisational culture

Studying organisation culture will allow me to appreciate contextually some of the core values of female leaders in their leadership positions which are considered the deepest level of organisation culture and are essential to understanding it (Lord and Brown, 2001). Schwartz (1999) defined "values as conceptions of the desirable that guide the way social actors (e.g., organisational leaders, policy-makers, individual persons) select actions, evaluate people, and events, and explain their actions and evaluations" (p. 24). According to Weber (1968), core values have an impact on the characteristics that one develops or exhibits in a professional role and in shaping the way one sees the world and the form of one's social action. Exploring these core values will allow me to gain a deeper understanding of the way Emirati Female leaders perceive themselves as leaders and the impact these core values could have on their leadership development. Fox et al. (2006: p. 19) define these core values as being "central to the functioning of any society and help distinguish it from other cultures and societies." They identify and describe the 15 core values of the Arabian Gulf as follows:

1. Priority of family and family dignity/ honour and respect for elders
2. Religion provides ultimate meaning, and morality defines face-to-face interactions
3. Transactions focus on the influence of kin and friends
4. Hospitality, generosity, sharing
5. Loyalty to family and friends, and patience and mercy
6. Pride of heritage and tradition, and respect for traditional norms and beliefs from the past
7. Sociability in which the social group is more important than personal achievements including family councils where issues are discussed
8. Justice, honesty, and compassion for the down-trodden, and honest transactions to avoid disgracing one's family name
9. A show of strength and courage, defending one's family, land and rights at a moment's notice
10. Respect for authority, patriarchy, and gender segregation as well as deference to the demands of family/ clan/ tribal patriarch
11. Marriage within the extended family (endogamy)
12. Modesty in dress
13. Religious education as specified within Islam, to take people from the darkness
14. Material wealth
15. In-group inclusiveness (sometimes associated with ethnic groups as an "in-group out-group dichotomy").

To give examples of just three of these core values:

Number 3: means kin and friends will be involved in the decision process about any important decision involving career, marriage, travel ...etc.

Number 13: Taking people from the darkness means educations should provide enlightenment of moral values, culture and knowledge about the world.

Number 14: that means that economic activities are important in Gulf region and material success is also important especially in financial sector and business world.

These values inform the decisions that leaders have to make every day (Collins & Porras, 2004; Kuczmarski & Kuczmarski, 1995; Lord and Brown, 2004), therefore finding out more about women's values allows one to explore their leadership development which can be identified by studying the organisation culture and how they situate themselves in it. Gecas (2000) refers to it as the 'value identity' which arises when "individuals conceive of themselves in terms of the values they hold" (p. 96). Studying organisation culture and leaders' core values will help with exploring the perceived influence of the environment on leaders' behaviours and their leadership development.

Social and cultural capital development

Social capital traditionally consists of two factors: the networks that people affiliated with and belong to (such as family, friends, and colleagues), and the behaviour and norms that people rely upon to keep these networks (Arrow, 1999). In simple words, the core idea of social capital is that networks do have value (Almedom, 2005). Cultural capital is used by Bourdieu to refer to the values, traditions, practices and processes from a culture that provide value in a social context, and combined with social capital and intellectual capital, are sources of authority and power for leadership (Bourdieu, 1993; Lareau & Weininger, 2003).

In this thesis, I will be referring to the work of Bourdieu (1986) when discussing the issue of social capital, because he used the concept of social and cultural capital in the field of education. Moreover, this is because the main argument in Bourdieu's work is that social and cultural capital are the knowledge, skills and connections that come from the society, and these are valuable resources to use in a position and to develop a leadership role. Bourdieu (1986) defines social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership of a group – which provides each of its members with the backing of the collectively-owned capital, a 'credential' which entitles them to credit, in the various senses of the word" (p.248). According to Bourdieu (1986), capital takes three forms: economic, cultural, and social, which also include intellectual capital. Bourdieu (1986) argues that there are some privileges that come to individuals by gaining access to economic capital, and as the social capital sets and separates individuals from their less privileged peer, so social capital supplies individuals with the connections and networks to allow individuals to continue to have access to privilege in future. For Bourdieu (1986), capital comes with power and it is "Immanent in the structure of the social world" (p. 242). His concepts of social, cultural and intellectual capital will be discussed in the conclusion section as part of the significance of Emirati women's leadership in higher education.

Three types of learning

Learning has been defined in many different ways. Webster (1990) defines it as “as a process by which behaviour changes as a result of experiences” (p.1). Most of the modern definitions indicate that there is a strong relationship between learning and behaviour. For example, Shuell (1990) argues “that learning is an enduring change in behaviour, or in the capacity to behave in a given fashion, which results from practice or other forms of experience” (p.35), while Candy (1991) defines learning as “behavioural change or change in the capacity for behaviour” (p. 58). According to Isarawatana (1987, 1995, 1999), learning consists of three elements: (a) an outcome, (b) applying knowledge, and (c) as a process.

Merriam and Caffarella (1999: p. 45) state that “Learning, so central to human behaviour yet so elusive to understanding, has fascinated thinkers as far back as Plato and Aristotle”. To be able to gain a better understanding of learning theory one must take into account the context in which it has developed. Most of the recent thinking about learning has its origins in the field of philosophy and particularly within the frameworks of Plato and Aristotle. In the nineteenth century there was a transition made in the study of learning from philosophical inquiry to scientific investigation (Merriam and Caffarella, 1999). This was followed by many significant studies in the fields of psychology and education and was the reason behind the development of many learning theories from different disciplines and schools of thought such as cognitive, behaviourist, social, humanist, and constructivist approaches.

Attempts to understand how people learn, and what occurs during the process of learning, has been the subject of much research. In the following paragraphs different methods of learning will be explored. Burman (1969) observes that learning can happen in a variety of ways in different settings, and proposes four methods of learning as follows:

Formal learning: is learning that takes place in educational institutions and it contains formal curriculum with different types of assessments. In this type of learning, learners receive a certificate or degree as a recognition of their work.

Incidental or Random learning: this type of learning happens by accident and without planning or an iteration of learning.

Self-directed learning: this type of learning is where a learner has the intention to learn new knowledge. Learners try to acquire the new know by using different methods and this often happens without encouragement or support from other people.

Collaborative learning: is where learners come together to learn and acquire new knowledge.

Cross (1981) presents three different methods by which adults and employees learn:

- Learning from an activity that is organized by their organisation. This is similar to Burman's (1969) 'formal learning' because in these two types learning is structured and learners will receive a certificate at the end.
- Learning alone, in which learners exhibit an enthusiasm to learn and increase their knowledge by themselves. These adult learners tend to be lifelong learners.
- Learning from an educational institution, in which learners attend educational institutions that have rules and regulations that learners must follow to receive a credit/certificate at the end.

In their attempt to define how learning takes place, Mocker and Spear (1982) presented a model of lifelong learning based on objectives and means of learning. Accordingly, they have introduced three methods of learning: (1) formal, in which educational institutions control the learning process and the means of learning; (2) non-formal in which learners control the objectives of learning and institutions will control the means; and (3) informal, in which institutions will control learning but learners will have control over the means. Their model was adopted by the European Centre for the Development of Vocational Training (Cedefop) in 2000 when defining the three types of learning, that are included in the theoretical framework described above to identify more broadly the most common forms of learning.

Chapter Three: Methodology

To understand the influence of the factors contributing to the leadership development and leadership roles being constructed by Emirati women in higher education in the UAE, I sought to gain a full understanding of the phenomenon by using a variety of data collection methods. The first section of this chapter will describe the research approach used for this study followed by the site and sample selection. Section three will describe the design of the data collection methods, instruments and the reasons behind using them. Section four will present the researcher's bracketing process and discuss trustworthiness, credibility, transferability and dependability of the study and finally the limitations of this study.

Research approach

Focusing on psychosocial and cultural factors, this thesis is a qualitative study investigating the journey of four women to leadership positions in the UAE Higher Education sector. The study aims to capture the common and unique paths, influences, experiences and characteristics of the participants to gain an in-depth understanding of their ongoing leadership development.

Marshall and Rossman (1999) explain how qualitative research has become increasingly important for the social sciences, applied in many fields such as education, community development and management. This study is based on the principle that, "Qualitative researchers are interested not in prediction and control but in understanding" (Pinnegar and Daynes, 2007, p. 4). Qualitative research also aims at an exploration of meaning, important in understanding the leadership development of my participants. Collins (2003) and Firestone (2013) encourage the use of qualitative research for social phenomena because it gives more value to the individuals' understanding of their own activities and allows the researcher to gain a deeper understanding of the effect of culture and social factors on the participants' lives.

As discussed above, because there is a gap in the literature on Emirati women's leadership development, particularly considering social and cultural factors, this study requires exploratory research, which qualitative research is most suited to (Creswell, 2013; Glesne, 2011). Creswell (2013) argues that qualitative research is considered as an appropriate method when a phenomenon in a particular context needs to be explored, and this is aligned with the purpose of this study.

A number of qualitative approaches could have been used to examine the thesis topic such as those main ones identified by Creswell (2013). This research study could be conducted as an ethnographic study, a phenomenological study of the experiential dimensions, a narrative study composed of storytelling, and a grounded theory study that collects data from many types of sources as patterns emerge in the data.

These other approaches require different theoretical frameworks and a different level of focus from the one chosen here. The ethnographic would require a deeper cultural analysis using thick description (Geertz, 2000) and much more observational work to capture the cultural environment in which the subjects live and work. A phenomenological study would require using one of the phenomenological frameworks from Husserl (1983), Heidegger (2008) or Merleau-Ponty (2005) and a deeper experiential exploration of how the subjects experience their reality requiring a more psychological, interpretative analysis (Moustakas, 1994).

A narrative storytelling method would focus more on linguistic aspects of their language and the symbolic representation of their lived reality and the classification and interpretation of different narrative styles (Clandinin and Connelly, 2000; Czarniawska, 2003) rather than how the sources of information collected through a number of data collection methods form a biographical account of their career development. Storytelling research can also focus on the symbolic and mythic roles that people play in organisations, such as Gabriel's *Storytelling in Organizations: Facts, Fictions, and Fantasies* (2000) which focusses on the poetics of the narratives and organisational roles like heroes, fools, and villains or Boje's *Storytelling Organizational Practices* (1991) which focus more on the organisational experience, which is not the purpose of this study. Some narrative methods are used to explore the deep, inner psychology of the research subjects, particularly psychoanalytic

narrative interviews, a type of research method required for data evidence in Kets de Vries' *The Leader on the Couch* (2006), however, this kind of analysis of personality and character development is not the purpose of this study.

Grounded theory would require a less focussed study of the cases to allow for structures and themes to emerge from the data probably requiring much more data collection and more follow up research sessions as themes emerged from the data (Charmaz, 2011; Glaser & Strauss, 1967) and the purpose of the study would be different, to generate a new theory rather than draw on existing theories that would be modified to reflect Emirati society.

Mixed methods research, which is also an option for case studies and advocated by Stake (1995) and Yin (2003) but are used more for organisational case studies rather than individual case studies which are on a smaller scale requiring multiple qualitative methods. Since the number of research participant in biographical studies is much smaller, the large scale surveying for organisations is not required.

A multiple case study design was chosen which will help me understand the depth of the participants' experiences and answer my research questions. Case studies are "an exploration of a 'bounded system' of a case or multiple cases over time through detail, in depth data collection involving multiple sources of information rich in context" (Creswell, 2013, p. 61). Stake (1995) describes the importance of using case studies when the researchers are looking to investigate the uniqueness and commonality on any phenomena. In this case, since there are not yet many Emirati women who are in senior leadership roles in higher education, a study requiring a larger sample is not possible, but there are enough women who have achieved this to be studied through multiple case studies. The multiple case study design or collective case study investigates several cases to gain insight into a central phenomenon (Creswell, 2013; Stake, 2006; Yin, 2003). Moreover, and in order to gain a better understanding of this phenomenon, the findings from case studies in this thesis will be compared within and across cases to identify unique and common themes. Yin (2003) explains how comparative case studies is used interchangeably with multiple case studies.

My thesis falls within the constructivist paradigm because the main aim is to understand how the participants construct their meaning of leadership. Morrow and Smith (2000) claim that qualitative research is considered to be the best method for gaining a clear understanding of the meaning of an individual's experiences. According to Merriam (2009: p. 6), "qualitative researchers are interested in understanding the meanings people have constructed, that is, how they make sense of their world and the experiences they have in the world". In recent years there has been greater attention given to interpreting, describing and understanding the meaning of phenomena rather than focusing only on how they actually happen (Laverty, 2003). Some researchers like Epting and Leitner (2012), and Holland (1970) argue that adopting the qualitative approach, with the help of interpretive instruments, is best to use when studying human behaviour and social issues.

The study of leadership development has to take into account many influential factors such as gender, culture, social status, ethnicity and social interaction (Jones and McEwen, 2012; Torres, 2013). Using the qualitative inquiry method should allow the acquisition of in-depth information about the lives of the main participants and how these qualities influence their leadership formation. Merriam (2009: p. 3) argues that aiming to study the meaning of phenomena, qualitative research has proven to be a helpful approach as it offers a framework to "learn how individuals experience and interact with their social world and the meaning it has for them".

Approaches and methodologies examining and exploring the human experience include case studies (Stake, 1995), phenomenology (Moran, 1999), ethnography (Wolcott, 1999), grounded theory (Strauss and Corbin, 1998), and narrative inquiry (Connelly and Clandinin, 1990). Although they can overlap to some extent, each provides a different focus. Studies in the field of education highlight human experiences in which the narrative approach is considered to be an effective means for representing the participants' experiences (Clandinin and Connelly, 2000). In order to gain insight into the complexity of the three women's experiences and organisational life, narratives were used as the method of inquiry in this thesis in addition to document analysis (Lawrence-Lightfoot and Hoffmann Davis, 1997). One reason for choosing this approach is that it focuses on the qualities of everyday life and individual experiences in order to gain a better understanding of the factors affecting

their leadership formation (Connelly and Clandinin, 1990). Moreover, using this research approach complements the biographical research method, used in my theoretical framework because both methods seek to understand how individuals interpret their everyday experiences and it helps individuals to provide interpretations about events in their past, present and future (Coffey and Atkinson, 1996). The Mocker and Spear model (1982) of types of learning provides a broader perspective than just formal schooling and so complements the biographical approach that includes a broader range of formative experiences.

Creswell (2013: p. 55) argues that “Narrative research is best for capturing the detailed stories or life experiences of a single life or the lives of a small number of individuals”. Denzin and Lincoln (2005: p. 3) claim that qualitative research has to be viewed as: “A situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world”. My goal in this thesis is to achieve what Lawrence-Lightfoot and Davis (2000) call “narrative truth” by identifying and investigating the “central story by aiming to develop a convincing and authentic narrative” (p.18). Clandinin and Connelly (2000, p. 18) claim that “the narrative research approach is the best way of representing and understanding experience”.

Finally, I am interested in using this research approach because I support Clandinin and Connelly's acknowledgment that using methods that focus on personal experiences "permit researchers to enter into and participate with the social world in ways that allow the possibility of transformations and growth" (1994, p. 425). Using this approach not only allows me to study my participants' experiences but it offers possibilities for participant growth, as Connelly and Clandinin (1988) point out. By allowing my participants to share their personal stories and experiences I am providing them with the opportunity to "make meaning of their experience . . . refigure[ing] the past and creating purpose in the future" (Connelly and Clandinin 1988, p. 24).

Site and participant selection

Purposive sampling has been chosen to meet the study objectives since it allows one to select participants to ensure that information-rich cases will be explored (Creswell, 2013; Patton, 1990).

The site selection is the three public higher education organisations in the UAE, to which the researcher also has access, in order to get a better representation across the UAE and from different types of universities. Sample size, Patton (1990) argues, should be large enough for a qualitative study to produce a saturation point. The saturation point is reached when new information is no longer being introduced which answers the research questions.

Considering the nature of the issues and the depth of detailed understanding required for this study, I believe that focusing on three participants is a suitable sample size to reach the saturation point for this study (Creswell, 2013; Denzin and Lincoln, 2005; Glesne, 2009). Moreover, this type of research approach is often associated with small samples sizes because of the in-depth nature of interviewing (Van Manen, 2001). One participant from each university has been selected because there are very few women in senior leadership positions in each institution, and many would not be able or want to make the level of commitment to a case study project which has in its multiple data collection methods a series of interviews, along with keeping a diary and providing access to their family and colleagues. Given the multiple qualitative methods involved, three cases are enough to meet Van Manen's criteria for size of sample. The criteria for participants of this study include having been assigned to a senior leadership position in a federal higher education institute in the UAE for a period of at least two years. The study uses a multiple case study design which helps in gaining a better understanding of the depth of the participants' experiences. Case studies are "an exploration of a 'bounded system' of a case or multiple cases over time through detail, indepth data collection involving multiple sources of information rich in context" (Creswell, 2013, p. 61). Creswell (2013), Stake (1995) and Yin (2003) highlight the importance of using case studies when investigating the commonality and uniqueness of any phenomena and to gain insight into a central phenomenon.

For each leader four additional interviews were held – one interview with a family member and one each with three colleagues to provide more depth and triangulation. Therefore, the total number of participants is 15. The family members were those whose age is above 21, is close to the participant and if possible a confidante. The participant was asked to nominate a family member who matches these criteria to be interviewed. The criteria used for the three colleagues were that they should be females who are at the same rank, have known the participants for at least three years, and are people the leader has recommended whom they believe understands them well and whom they trust. The colleagues are preferably those who have served with the person on committees, have either co-taught or co-authored or have shared other kinds of working experience with the participants.

Data collection methods

Three sources of data were used in understanding the complex issue of leadership development: in-depth narrative semi-structured interviews, document analysis and diary writing. The main source of data was in-depth interviews. However, the other evidence from document analysis and subject diaries provided background information and opportunities for data triangulation. Data collection began with the multiple interview method that was used with the four leaders, followed by interviews with family members and colleagues, followed by the document analysis and leaders' diaries analysis.

1. Document analysis

A number of documents were analysed that related to women in leadership in the UAE. Yin (2003) argues that, "For case studies, the most important use of documents is to corroborate and augment evidence from other sources" (p.87). Analysing documents adds value to examining the research phenomenon from organisational and personal perspectives and can enrich knowledge and understanding of this topic (Patton and Appelbaum, 2003; Stake, 1995). Document analysis can also provide a better understanding of the themes that emerge during the interview sessions (Bryman, 2004). Prior (2003: p. 4) has conducted many studies on the use of document analysis in research and claims that "in most social scientific work,

documents are placed at the margins of consideration”. However, here, as he recommends, they are placed more centrally in the study by linking the findings in each theme from the interview with supportive evidence from the analysed documents to validate them through determining the degree of consistency (Sandberg, 2005).

Document analysis provides background information about the country’s policies on empowering women towards pursuing leadership opportunities and the opportunities in the federal institutes that are provided for leadership development of those in leadership positions. The range of documents include federal and Emirate vision statements and reports and Ministry of Higher Education and Research reports and policies, including the UAE Vision 2021 report (UAE Vision 2021, 2010), all of which are identified by name in the document analysis section of Chapter Five (see Table 9, p. 106) that includes the Emiratisation policy and future women’s status. University documents included any documents and policies related to employee empowerment and leadership that might have contributed to the participants’ leadership development.

2. Multiple interviews

Walker (2011) claims that using the semi-structured interview technique is an effective strategy to assist in revealing important aspects of individuals’ experiences because it provides a flexible atmosphere for encouraging the participant to talk about things that are important to her, while still allowing the interviewer to gain the required data. Using semi-structured interviews enables researcher to ask participants questions and follow up questions in order to learn more from their experiences (Glesne, 2011; Kvale and Brinkmann, 2009).

Kvale and Brinkmann (2009) recommend that researchers should be flexible in designing their interview questions in a way that matches the nature of their studies in order to improve the quality of the data gathered. In other words, the interview questions must be guided by the basic research purpose and theoretical framework and be open-ended enough to allow the participant perspectives and voice to come through. Each interview session was 90 minutes long. All interview sessions were

taped and transcribed for meaning. A copy of transcriptions was given to the participants as a way of validating the data (Glesne, 2006).

The narrative interview aims to create a setting that stimulates and encourages participants to tell stories about significant events in their social context and their lives (Flick, 1998; Hatch and Wisniewski, 1995; Lamnek, 1989; Riessman, 1993). Taking into account that the human impulse for storytelling is natural, Wengraf (2001) suggests not over-structuring the narrative interview instrument so that the participants' authentic language and meanings are captured. Atkinson (1998: p. 14) suggests that 'Wherever the storyteller goes with the open-ended questions asked, whatever is emphasized the most in a life story, will highlight what is most personally meaningful to the teller'.

Leader interview guides

Since individual leaders are the principal sources for the case studies, a multiple-interview format was used in order to collect the volume of information that is necessary. The participants were asked to reflect on specific situations, events and/or people that they have encountered in their lives and who they believe have affected their leadership development, followed by the exploration of these experiences in more detail. The three semi-structured interviews used a narrative style following the three main phases of their lives which is designed to gather and explore meaning from individuals leading to a depth of understanding (Connelly and Clandinin, 1990). Lawrence-Lightfoot and Davis (1997) argue that researchers using this research approach should choose the right type of questions that encourage participants to talk freely about their experiences and keep them focused on the topic being investigated.

Wengraf (2001) describes this strategy as the best way to elicit in-depth biographical narratives. All of these interviews are designed to discuss themes that are open-ended so that women's own voices and ideas can come through, their own personality and values can be expressed, and their individual histories can be respected. For example, one question is "What were major events in your life that you feel impacted your sense of yourself as a leader?" This question allows the participants to reflect freely

on many events they encountered on their leadership journey and helps me gain in-depth information about the experiences that are meaningful for them.

The first interview (see Appendix 1) focussed on stories from childhood, family, schooling, influential individuals and other early formative experiences and lasted for 90 minutes. For example, the participants were asked to talk about their relationship with their parents, siblings and relatives. According to English (1995) and Samier (2009), one of the advantages of using a biographical approach is to reveal some of the characteristics and personality attributes of the participants.

The second interview also lasted for 90 minutes and focused on university education, influential individuals and other experiences, as well as early employment (see Appendix 2). Questions like “Can you give an example of someone whose leadership you have admired or who you see as a role model?” allow the participants to discuss those who helped in developing their leadership. This question supports Mocker and Spear (1982) and Cedefop’s (2000) non-formal education model which is part of my theoretical framework.

The third interview lasted for 90 minutes and explored their leadership experiences in senior positions, individuals who provide support and mentorship, and what their future aspirations are (see Appendix 3). In this section, I ask questions that allowed them to relate stories about events and experiences they encounter in their current career and the organisational culture they are working in.

Family member and close friend interview guide

The family member and the close friend interviews lasted for 90 minutes and consisted of questions allowing me to gain a better understanding of the participants’ role models, challenges, determination, and achievements that they encountered on their leadership journeys. The interview guide consists of five sections of questions: (a) a demographic section to gather general information about the family member and their relationship with the participant; (b) the participant’s childhood; (c) the participant’s adolescence; (d) their early adulthood; and (e) any major people/events

they believe have influenced participant's leadership development in the form of influencing aspirations, and career planning (see Appendix 4). The family member's story allows for validation of some of the information provided by the participants and obtaining new information that the participant might omit in the three interview sessions.

Colleague interview guide

The colleague interview questions were aimed at gaining more in-depth information regarding the participants' leadership development on a professional level. This interview guide is divided into four sections: (a) a demographic section to gather general information about the colleague and their relationship with the participant; (b) questions about the participant's career path, how long they have known the participant and ways in which they have worked together; (c) the participant's personality and leadership styles; and (d) stories about any major people/events at work they believe have influenced the participant's leadership development (see Appendix 5 for the interview guide) .

3. Participant diaries

Researchers in the fields of social sciences and education have been using diaries as a tool to "give voice to other people" (Goodrich, Hackett and Frank, 1998; Mallon, 1995; Nin, 1976; Plummer, 1983; Richardson, 1995). According to Conti (1993), using diaries in social science studies can offer a way of accessing information that cannot be accessed in any other way. The data collected from interviews and document analysis was triangulated with information from the participants' diaries. Diaries or journals have been used in a number of studies on women's leadership such as Grisoni and Beeby (2007), Idris and Hong (2012), Isaac, Kaatz, Lee and Carnes (2012), Salem, Ibrahim and Brady (2003), Sperandio and LaPier (2009), and Wojtalik, Breckenridge, Hancox and Sobehart (2007) for this purpose.

Since the aim of this study is to investigate the different factors that play a role in shaping the four women's leadership identities, diaries can make a major contribution

to understanding some of these factors and participants' views of them that could be missed during interview sessions (MacFarlane, 1970). The diaries were based on a set of questions designed to help the participants focus their thoughts on major events or activities they encounter in their daily life or work (see Appendix 6). They provided me with clues as to the importance of events for the participants and their attitudes about them. They were asked to describe the event, the people who are involved and why they think that this event has an impact on them. By asking these general questions the participants are allowed to write at their own pace and reflect on and respond to their own experiences, thoughts and emotions, perhaps promoting new insights into their own lives (Csikszentmihalyi and Csikszentmihalyi, 1988; Csikszentmihalyi and Larsen, 1987). Diaries also offer participants the opportunity to give voice to their choice of everyday experiences. According to Alaszewski (2006: p. 68), "Diaries ... offer the opportunity for the recording of events and emotions in their social context. A particular benefit is that these social contexts are often not accessible to researchers".

The optimum length of time for recording diaries is between 3 to 9 weeks (Alaszewski, 2006). Less than two weeks, and diaries do not have sufficient depth of data; more than 9 weeks, and the participants usually tire of making regular entries. I requested the participants to keep diaries for two months in order to gain insights into their behaviours, attitudes, beliefs, and feelings as they occur within the context of the participants' daily routines in natural settings (Redlich, 1975).

An individual meeting was held with each main research subject to discuss the diary and to review the Diary Guide (in Appendix 1), so that they could ask any questions for clarification. They were given a hard copy on which to take notes, and were provided with an electronic copy so that they could fill it out electronically and email it back to the researcher at their convenience.

Data analysis

In this empirical research, narrative data are analysed thematically which requires connecting patterns, threads and themes across and within each participant's narratives. According to Polkinghorne (1995, p. 13), "the paradigmatic analysis of

narrative seeks to locate common themes or conceptual manifestations among the stories collected as data”. This method of analysis is well suited to narrative inquiry because “it understands lives as unfolding temporally, as particular events within a particular individual’s life. Thematic analysis was used to analyse data from both interview and document analysis” (Glesne, 2011; Kvale and Brinkman, 2009; Merriam, 2009). Categorizing the data into themes that emerge from the texts allows for an in-depth analysis of each participant’s narrative in terms of content and meaning to find common themes such as role models, critical incidents, problems that were overcome, adjusting one’s behaviour, and the role of values.

Narrative analysis

As a paradigmatic type of narrative inquiry (Polkinghorne, 1995), I analyzed the narrative data thematically, looking for categories, connecting threads and patterns, and themes within and across each participant’s narratives. Although I have knowledge of the research literature and have guiding research questions for this thesis focused on factors that could contribute to leadership development, it is important that I “come to the transcripts with an open attitude, seeking what emerges as important and of interest from the text” (Seidman, 2006, p. 117). Beginning by reading the transcripts and marking what was of interest to me, and working back and forth with the data in an iterative manner, I began to code the transcripts. I engaged in content analysis of the interview transcripts, coding and organizing the data according to the guiding research questions and topic areas of culture and learning that could contribute to leadership development. Although I expected patterns and themes to emerge within these topic areas, I also needed to remain open to other, unexpected themes emerging from the data. This is a process of description, analysis and interpretation (Wolcott, 2001), calling for judgment on the part of the researcher.

There are some tensions within thematic analysis of which I am aware. There can be a desire to fit the data cleanly into the identified themes in what is called narrative smoothing (Clandinin & Connelly, 2000; Sarbin, 1986). It is important to retain and note the inconsistent or contradictory narratives, the outliers and surprises (Miles &

Huberman, 1994). There is also what Clandinin and Connelly (2000) call tension at the reductionist boundary. In narrative inquiry, it is possible to pull themes from the analysis without reducing them to generalisations.

Narrative truth

Narrative truth differs from other truths, such as scientific or mathematical truth, in that it cannot be proved or triangulated.

Life stories are subjective, as is one's self or identity. They contain "narrative truth" (Spence, 1982), which may be closely linked, loosely similar, or far removed from 'historical truth.' Consequently, our stand is that life stories, when properly used, may provide researchers with a key to discovering identity and understanding it—both in its "real" or "historical" core, and as a narrative construction. (Lieblich, Tuval-Mashiach & Zilber, 1998, p. 8)

The participants in my study are self-reporting, telling their stories. Their stories are forms of self-presentations; they are choosing what to include and what to exclude. The participants may intentionally deceive themselves and/or the researcher.

When talking about their lives, people lie sometimes, forget a lot, exaggerate, become confused, and get things wrong. Yet they *are* revealing truths. These truths don't reveal the past "as it actually was," aspiring to a standard of objectivity. They give us instead the truths of our experiences. (Personal Narratives Group, 1989, p. 261)

The narrative truth of experience, interpretation and the claiming of an identity is the essence of narrative inquiry.

Trustworthiness and authenticity

Like other qualitative methods, narrative inquiry relies on criteria other than validity and reliability (Clandinin & Connelly, 1994). Many qualitative researchers (Lincoln

& Guba, 1985; Smith & Deemer, 2001) argue that the terminology of validity and reliability in positivistic research is not congruent with, or adequate for, qualitative work. Lincoln and Guba (1985) use alternative terms, such as *credibility*, *transferability*, *dependability*, and *confirmability* to establish the trustworthiness of a qualitative study. The most essential issue when conducting a qualitative research study is for researchers to build trustworthiness and authenticity (Creswell and Miller, 2000; Glesne, 2011; McMillan, 2004; Merriam, 2009). Moreover, taking into consideration the qualities of qualitative data, narratives, interpretation, and the fact that “narrativization assumes point of view” (Riessman, 1993, p. 64), trustworthiness and authenticity are key issues in evaluating narrative research. Kvale (1995) argues that trustworthiness can be achieved through applying different techniques of analysis, triangulation, transparency, interpretation and researcher reflexivity that assist the reader in determining the veracity, credibility and validity of the data and its interpretation. The evaluative criteria for this thesis are the two multifaceted criteria for the constructivist interpretive paradigm: trustworthiness and authenticity (Denzin & Lincoln, 2000).

Lincoln and Guba (1985) ask the following question to determine trustworthiness: “How can an inquirer persuade his or her audiences (including self) that the findings of an inquiry are worth paying attention to, worth taking account of” (p. 290)? Trustworthiness then leads to the pragmatic aspect of validation. Guba and Lincoln (1989: p. 290) define trustworthiness “as the way in which the researcher can convince the audience and also oneself that the findings of an inquiry are worth paying attention to and worth taking account of”. Trustworthiness suggests that both the inquiry and results are reliable. It is measured by the credibility, transferability, and confirmability of the research. Credibility refers to the accuracy of the participants’ perspectives and the interviewer’s interpretation. A Clear description of research methods, research site, and participants assists readers in determining whether the results of this study are transferable to the readers’ situation. Confirmability suggests that another researcher conducting the same study would be able to confirm the results (Denzin & Lincoln, 2000).

Authenticity is characterized by fairness and the validity of ontological, educational, and tactical standpoints. Fairness implies that there is an even representation of

perspectives. Ontological authenticity implies that participants experience an increased awareness as a result of the research. Educational authenticity suggests that participants gain an appreciation and understanding of the ideas of others, and tactical authenticity involves participant empowerment (Lincoln & Guba, 2000).

The first criterion, trustworthiness, is an expression of the reliability of the inquiry and the results. It is determined through a review of the document's credibility, transferability, and confirmability. The credibility of the document was addressed by retelling the participants' stories as accurately as possible. Equal attention was given to interpretation as I allowed the themes to emerge from their stories and then made sense of themes in relation to the literature, while noting any gaps that emerged. Using clear description of the participants, research sites, and research methods, I have provided a framework for readers to determine whether this study is transferable to other situations. Another aspect of trustworthiness is confirmability, and I believe that another researcher conducting the same study would be able to confirm the results.

The second evaluative component is authenticity, which is also multifaceted. Authenticity is characterized by fairness and the validity of ontological, educational, and tactical standpoints. The fairness criterion was met by providing a balanced depiction of the participants' perspectives. Verbal feedback from several participants suggests that participation in the research increased awareness of their leadership and provided an opportunity to reflect on who they are as leaders. For this reason, I believe the ontological component of authenticity has been obtained. Participants who were interviewed multiple times expressed a curiosity about what I was discovering from other participants and were eager to learn about my findings. It is for this reason that I believe the educational aspect of authenticity has been reached. Finally, tactical authenticity, or participant empowerment, can be garnered from their willingness to share their stories so that others can learn from their examples.

Data triangulation

To develop a meaningful perspective of an individual's experience, the data that I collected focused on participants' stories related to who we are. Clandinin and

Connelly (1994) call the data that narrative inquirers and practitioners create *field texts*. Previous research suggests that triangulating, confirming and disconfirming sources of field texts are better in a study than a single source of data (Bogden & Biklen, 2003). In this case, multiple sources lead to a fuller understanding of culture and learning that have contributed to the leadership development of Emirati women in higher education. Therefore, in this thesis three data collection tools, multiple interviews, documents analysis, and participants' diaries will be used to explore the research questions.

Stake (1995) and Yin (2003a) explain triangulation as a “tool” to ensure accuracy in case study research. In addition, using triangulation leads to a deeper and broader understanding of the research (Steinke 2004; Flick 2004b). Triangulation aims to address issues of validity in qualitative research by using multiple sources of data.

Ethical considerations

Research ethics requirements, as outlined by Glesne (2011) and Christians (2002), and the British University of Dubai, were followed. Ethics approval was applied for and granted by the British University in Dubai. Given the sensitive nature of some personal details, all ethical requirements were followed. Participants were assured that their identities would remain anonymous. They were provided with a description of the study's purpose and approach for the interview sessions and informed that they could withdraw at any time. A consent form was provided to all participants informing them of their rights and they were assigned a pseudonym to ensure confidentiality (see Appendix 7). The data, audio tapes, transcriptions and any other materials contributing to this study, have been kept in a secure place and will be retained for a maximum period of three years following the research study's conclusion.

Limitations of study

As the study focuses on four female leaders, and it is an interpretive qualitative study, its findings cannot be generalised to other female leaders in the UAE, in other

universities and organisations (Creswell, 2013; Donmoyer, 2000; Glesne, 2009; Gomm, Hammersley and Foster, 2000) although similarities suggest that a general cultural pattern may exist. Each family in the UAE has a unique structure, as the results of this study suggest, although they do share in many cultural values and practices, so accordingly each leader's experiences should not be generalised. However, as the UAE culture is somewhat homogenous, it is possible that these leaders may share similar developmental experiences in their journey towards their leadership identities.

The nature of this method is subjective and interpretive (Creswell, 2013; Denzin & Lincoln, 2005; Glesne, 2009; Merriam, 2009), therefore the limitation and strength of the thesis relies heavily on the skillful interpretation of the data and my intuition and judgment, which is characteristic of all narrative inquiries. Little research has been conducted on Emirati women leaders in higher education so the study must be exploratory (Creswell, 2013; Glesne, 2009; Merriam, 2009), possibly leading to future research on the topic of leadership development of women in this part of the world.

Perspective of the researcher

In this kind of qualitative research, it is important for researchers to 'bracket' their own perspectives about the topic they study to mitigate the effect preconceptions can have on the research process (Beech, 1999). The way I understand my world is constructed from the notion that social relations allow people to make sense of their world. My social reality has been shaped and influenced by the experiences I have been through, how I have interpreted them, the social context I live in and the people I am living with. Some of the factors that have influenced me and that affect how I understand the world around me are my family, religion, culture, education and gender. This background is also the main reason for conducting this study; I am curious to understand the female leadership perspective and factors that have contributed towards developing my subjects' leadership, particularly with regard to leadership theories. Moreover, since I am a female from the same culture and I am on a career path that is similar to the participants' earlier career stages, this gives me a relevant experiential background to conduct this study (Glesne, 2009). Having an insider's knowledge of the role and domain provides me with benefits in terms of

understanding the field. However, I must take into account the fact that this could compromise my ability to think and reason independently about my research participants and the contexts they work within. However, the triangulation provided by multiple sources of information reduces the researcher bias, along with contextualising the study in the existing literature.

Chapter Four: Case Study Stories

The purpose of this chapter is to present the findings of the multiple interview sessions that I have with the leaders, their family members and their colleagues. The chapter will be divided into four sections. The first section will present the individual stories of the leaders who participated in this study. I chose to begin with their stories to allow the reader to gain a deeper understanding of each participant, and how family, friends, educational background, community and culture have contributed to their lives and eventually contributed to the ongoing construction of their leadership identities. Shamir and Eilam (2005) describe how leaders' life stories can provide a deep insight into the meaning leaders attach to their understanding of leadership and how they develop their leadership over time by reflecting on the life events they go through. Denny (1993) has identified many factors that help in shaping individual identity, which are helpful to explore in the Middle East. Five major factors when studying Identity formation are: (1) religion, (2) ethnicity, (3) nationalism, (4), family and gender, and (5) mode of livelihood. It is interesting to find out if some of these factors or all of these them are revealed during the interviews, and what other factors emerge during these interviews to help in understand the leadership journeys of each of the participants.

According to Cohen and Bumbaugh (2012) life stories present a greater understanding of individuals and communities. Each leader story will be structured to present the following information on what are the strongest biographical and cultural influences on Emirati women's leadership development:

- Demographic data about the leader, her family, number of siblings, parents' education and some information about family relationships.
- The role of formal education in leader development where stories about all kinds of formal education that she has received during her childhood, adolescence, adulthood and up to now will be related that have contributed towards shaping her leadership and have assisted in the advancement of her career.

- The role of non-formal education that will include information on courses, workshops and other professional development experiences that have influenced her leadership journey.
- The role of informal education, where social and cultural aspects that have had, or may have had, an impact on leader development with regard to her leadership development. Areas to be considered include the role of her family, her children, role models and the society she is living in where she has initiated activities and taken leading roles or observed someone closely doing this.
- Aspects of the leader's leadership perspective, where stories from her previous and current leadership roles are explored to highlight significant aspects of her leadership style and personality. By asking about each of their conceptions of leadership I have endeavoured to gain a deeper understanding about how they perceive themselves as leaders, and the values they think are important in their leadership development.

This is followed by a section that will present the findings from family members' and colleagues' interviews where the aim is to gain a better understanding of the participants' role models, challenges, determination, and achievements that they encountered on their leadership journey. From the family member's story, I may be able to validate some of the information provided by the participants and obtain other new information that the participants might omit in the interview sessions (Creswell, 2011; Glesne, 2009). The main aim of interviewing the leaders' colleagues is to gain more in-depth information regarding their leadership development on a professional level and in an organisational context. Stories from the organisations can give new insights into the culture and social nature of knowledge and work in these organisations (Boje, 1994). According to Czarniawska (2003), stories can be a very powerful strategy to convey and represent multi-dimensional and complex ideas and emotions in organisations' cultures as well as the nature and roles of the individuals in them. In these interviews my goals are to gain an understanding of the relationships between the leaders and their followers, the leaders' personalities and leadership styles and events or individuals recounted through work stories that may have influenced their leadership development.

Finally, once all the stories have been presented and discussed individually, the final section compares the common themes that emerge from all of the stories that will provide a foundation for the analysis in Chapter Five.

Introduction to the case study stories

Each story is based on self-reported data that was gathered from interviewing the participant, a family member and three colleagues. Also, some of the data was gained from the written diary that each leader was asked to write for a period of time as part of the data collection methods.

The following Table 4 presents the demographic data from the main participant interviews that provide an overall picture of each participant including age, marital status, education background, parents' education, number of children and siblings that will enable the readers to understand some of the family attributes and other important factors that have influenced leadership development.

Table (4):Demographic Data

Pseudonym	Age	Education	Marital status	# of children	# of siblings	Parents Education	Hometown
Asma	39	Master's Degree in Education Technology	Divorced	3	2	Both parents have a less than a high school education	Ras Al Khaimah
Hessa	35	Master's Degree in Education Leadership and Management	Single	NA	13	Both parents have a Bachelor Degree	Fujairah
Reem	37	Master's Degree in Educational Leadership and administration	Married	1	5	Father completed high school Mother did not get the chance to go to school	Ras Al Khaimah

Study case one: Asma's story

Who is Asma?

Asma is 39 years old, and a single mother of three young men. She has a Master's Degree in Education Technology, and currently is holding the position of Supervisor of Learning Resources and Education Technology in one of the Higher Education Institutes in the country. Asma comes from a small family in which she is the eldest to a sister and a brother. Both of her parents have passed away. Asma's mother was a housewife and her father was a farmer, and both of her parents had less than a high school education. She grew up in a small town in the middle of Ras Al Khaimah. Asma lost her mother when she was 19 years old so she took on the huge responsibility, at a young age, of being the mother for her 10 year old sister and 13 year old brother. In the interview Asma said *"during that time, I missed my mother every single minute; it was a tough task but it helped me grow stronger every day"*. When Asma's mother passed away she was doing her third year at UAE University in Al Ain, but she had to give up her education and go back to RAK to take care of her brother and sister.

The role of formal education in Asma's life:

I asked Asma to share some stories about her educational background and she answered my question first with the following.

Education is the foundation of any successful society. UAE women have accomplished outstanding progress in the field of education.

Education has always been treated as one of the UAE's highest government priorities, where it is considered as "social capital that has contributed to the movement of people from a lower socio-economic class to the middle and higher classes" (UAE

Year Book, 2001, p. 223). Asma said that formal education is very important for us as women in the UAE and around the world. Asma is in her late-thirties but she chose to refer to herself as a member of the “*older generation*” who had the chance to witness and live the different stages that the UAE educational system has gone through in its rapid development during this period. She said that during her early education, she learned everything “*the tough way*”, as the schools and the teachers were different. For example, there was no technology used in the classroom to support the learning process like now and going to school was not easy because fast and comfortable transportation was not available. Asma said,

Coming from that generation allowed me to appreciate education and I always believed that to be someone important in the future I needed to keep learning.

Asma graduated with a Master’s degree in Educational Technology, which is currently her highest level of formal education. For her Bachelor’s degree, Asma majored in IT as well. She said that the knowledge and skills that she acquired from obtaining these two degrees have helped her in her current leadership position as the Supervisor of Education Technology in one of the Higher Education Institutes. Being qualified in her field has allowed her to make the right decisions in her career such as selecting the right kinds of positions to apply for. At the start of the new academic year Asma intends to commence her doctorate studies, which she believes will allow her to be a better person and a better leader, as well as possibly opening up new and better leadership opportunities such as getting a higher level position in her current institute.

Asma claims that her formal education has played an effective role in her leadership development. Some studies that had been conducted in the field of leadership (e.g., Bayes, 1991; Epstein, 1981; Hennig & Jardim, 1977; Rosener, 1990; Sergiovani, 1992) indicate that education plays an essential role in leadership development. Due to her education she possesses skills such as planning, organizing, management, communication skills and the ability to work efficiently. Asma pointed out that her studies have also taught her to be a good listener. Her self-confidence has developed and this inspired her to seek her current position. Asma believes that her education has assisted her in developing important characteristics that have helped in the

developing of her leadership such as how to be organised, how to do work efficiently and how to get input from people.

The role of non-formal education in Asma's life:

When asked about her childhood experiences, she said that she used to be the student council president at her school and she was the informal leader of her class. According to Asma, taking on these two roles taught her to learn to be responsible and to be a role model for her fellow students. *"I used to be careful how to speak and what to say and I needed to listen to my friends' concerns all the time,"* Asma said. She also mentioned that her participation in all the school camps that were offered during the school holidays were important in her development, happily commenting, *"I didn't miss one"*. Asma said that at these camps she met different students from different schools from different Emirates and that helped in building her confidence because within a short period of time she was asked to work with a diverse group of students to perform a different variety of tasks such as being a team leader for her group and organizing others during the different activities. A number of authors claim that involving students in leadership activities during school life has a positive impact on their leadership development especially since they are given the chance to deal with a diversity of students (gender, ethnicity, sexual orientation) which leads them to develop their leadership skills and help them to build their personal identities (Arminio et al., 2000; Liang et al., 2002; Porter, 1998; Rhoads, 1997, 1998; Sutton and Terrell, 1997; Yamasaki, 1995).

Asma talked about the period when she was a student at the HCT, noting that she attended many workshops that related to her studies or were organised by the college for students during their free time, and participated in many field-trips to other Emirates that gave her confidence to interact effectively with teachers and other students and to improve her knowledge and skills. She said,

As a student there were many things I wanted to change at college and now being in this position it is like a dream come true for me, as now I can make

some of these changes in order to improve the college experience for the current students.

From Asma's stories, it is apparent that involvement in several kinds of leadership activities during her college years had influenced her leadership development. Komives et al. (2007) argue that significant contributions from adults and peers, along with students' meaningful involvement in college activities, are strongly influential factors that contribute to students' leadership development.

Moreover, Asma explained that also all previous, work experiences and jobs she has held, before taking this leadership position, have paved the way for her to be ready for this leadership position and she felt confident that she could successfully meet all of the requirements of this position of responsibility. Asma said that she started working at the HCT in the year 2000 as a Student Services officer. This job required her to plan student activities, listen to the needs of students and try to help them, as well as advising and guiding students when needed. In 2004 she had a lateral move to the Academic Services department where she was responsible for registering students and creating student timetables. In 2005, she recommenced her studies and became a trainee teacher at the college level to teach IT major in an IT department, which required her to shadow teachers and observe classes in order to develop effective teaching skills. In 2006 she became a full-time teacher.

According to Asma, her new appointment as Supervisor of Learning Resources and Education Technology in 2013 is a measure of all the experiences she gained along the way. Asma recognized that changing departments prior to being appointed as supervisor allowed her to deal with different people and learn to be flexible in dealing with people and how to handle change very well, and this is, what she feels to be, a crucial element for her as a leader. Finally, after reflecting back on all her past experiences she concluded, *"I am meant to be in this position as it is the perfect position for me"*. Her experience confirms Madsen's (2010) contention that encouraging girls to participate in leadership activities has influenced greatly the Emirati women's leadership development.

The role of informal education in Asma's life:

Family is an integral part of Emirati society so family ties are extremely important and valuable, and viewed as a source of emotional guidance. In the UAE, parents play an important role in shaping their children's lives and future, influencing their major decisions like marriage, careers and their professions. Asma claims that individual family members such as her mother, father, sister, brother and children had influenced her development as a leader. Also, she referred to the role of her grandparent, aunts and uncles in developing her leadership. This supports several arguments made by Anderson (1993), Freeman (1980), Haas and Shaffir (1995, 1980) and Schutz (1973) who claim that leadership is a life-long sociological process where personality is being constructed and shaped from childhood. It appears that individuals form their own view of leadership from interpreting the behaviour of other people in their environments. In this way, Asma's family played a crucial role in her leadership development. This factor has been recognised often in many studies on leadership development (e.g., Astin, 1993; Bowen & Bo, 1998; Fiedler, 1967; Hartman & Harris, 1992).

There are many ways in which Asma's family has played a crucial role in her leadership development since she was a little girl. She views her parents as people she respects and admires and that they were influential figures in her career choices. When talking about her mother she said, *"My mother did not have the chance to go to school but she placed significant value upon education, and this encouraged me to complete my education and acquire these degrees."* She also explained that her mother showed her how to be dependable, competent, to work hard and have high expectations, all characteristics that she associates with being a good leader.

Asma grew up in a family where education is considered to be the key to a better life and now, being a mother of three young men, this is the message she is teaching them as well. Asma also indicated that she grew up with one brother and her father always provided her with equal opportunities and equal expectations as that of her brother. He helped her to develop her decision-making and thinking skills, and that provided her with two main skills that helped her to attain her current leadership position. Also, they encouraged and supported her in taking on challenges and unfamiliar goals. Asma indicated that since she was a child she always had her family's support when needed. Asma stated that she believes her family support, in terms of the help that was

provided by her mother, sister and brother, appears to be the most influential factor that helped Asma to coordinate between her home and social responsibilities. Hartman (1999), Wells (1998) and Stephens (2003) claim that when girls grow up in supportive families this serves as an important factor in developing their leadership as women.

One experience that helped in building Asma's leadership at a young age and had a major influence on her life was the death of her mother. Asma found herself acting as a mother at a very young age. She said, *"I was 19 years old, and I had to take care of my brother and sister"*. She found herself in a position where she needed to make family and home decisions, solve problems and be responsible for her siblings and father. For her this was a dramatic life-changing experience that helped her to mature.

Asma said being the mother of three boys, 7, 13 and 15 years old, has had a huge impact on her personality, especially when dealing with people. She said, *"I am lucky that my children appreciate what I am doing - they respect working and educated women and I am really proud of them"*. She said when dealing with people she always tries to be fair, caring and helpful whenever she can. She avoids hurting people or making people uncomfortable. Asma states, *"Whatever I do to other people will come back to my kids and I want the best for my kids."* Asma indicated that having three boys was not an obstacle in her way; on the contrary, it made her feel more responsible towards her society. She said raising her children helped her to learn some valid leadership skills such as decision making, problem solving, and team work. Her experiences confirm Alpert's (1973) claims that taking care of children has a positive effect on women's application of power. She describes her younger son as a strong individual character-wise, and she has learned how to negotiate with him to get him to do things from the age of three. Asma believes that negotiation skills are one of the most important abilities for a leader.

Many studies conducted on leadership highlight the importance of role models in leadership development (Bass, 1990; Beekun, 2012; Beekun & Badawi, 1999). During the interview I asked Asma who her role models were while she was growing up. She replied, *"I have two important role models"*. First, Asma identified her mother as her first role model because she had the qualities that she most looked for

and admired. She said that her mother didn't have to work outside the home but she managed to run the house perfectly by herself when Asma's father travelled most of the year as part of his job. She added that this required intelligence and hard work at the same time. She said, *"My mother wasn't educated but she pushed me and my siblings to learn."* *"Do what I couldn't do, live the life I couldn't live!"* were the words that Asma grew up listening to and she says the same thing to her own children today. Asma said that although her mother was uneducated she was the best mother, the best cook and an amazing story teller.

I was always amazed at how an uneducated woman could do all that and I feel now that I need to do double the job for my boys to ensure that they are educated.

His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, is her second role model. She said he is a *"charismatic"* leader and his charismatic personality has enhanced his leadership. When asked about her definition of charisma, Asma said, *"There is something about Sheikh Mohammed, some kind of charm. He has the ability to pull people along with him easily"*. She said that she admired his ambition and determination to turn his nation into the best in the world. She said there is no *"roof"* to his ambition and he always encourages the people around him to do their best. *"For him nothing is impossible, and this is what I like about him the most,"* Asma emphasised. She said with all his responsibilities he finds time to have fun and enjoy being involved in different hobbies such as reading, watching movies and doing voluntary work. She believes that he has reached this high level of leadership because he is successful in empowering and trusting the people around him so he is not afraid to allocate work to others instead of controlling and handling everything himself. He is very selective about who he appoints to positions as well – which is probably the most important gift of leadership. *"This is the essence of leadership,"* Asma stated. This corresponds with Sullivan and Decker (1992) contention that most of the leadership skills that leaders have are not learned in formal education or on-the-job training; they are developed by observing role models throughout life.

When asked about the other factors that had contributed to her leadership development, Asma identified the following as the most crucial to the development of the leadership of Emirati women. Firstly, she said that UAE leaders and the government are always working on creating educational opportunities for all young Emirati women in schools and universities because they believe that these opportunities cultivate skills and knowledge needed in life, especially for leadership positions. *“Most of the leadership positions required a master degree, I believe that Education equips us with the knowledge and confidence and they are important for leadership”* Asma said. Since this policy and the vision comes from the top leadership of the UAE, organisations are working hard to implement it with a fair amount of success, but there are still people in some organisations who do not give women the opportunities they should have. The second important factor that she noted is societal attitudes towards women as leaders. Women in leadership positions should be treated with respect and always encouraged to do their job effectively which is not always happening. Thirdly, women should be provided with their family’s support, both extended and immediate family, to be able to be responsible both at home and in their social responsibilities. Many studies that were conducted in the Arab world and internationally support this finding that the encouragement these ladies received from their families to participate in leadership activities has a significant influence on their leadership development (e.g., Beltman and Wosnitza, 2008; Gallant, 2008; Krause et al., 2005; Kyriacou & Coulthard, 2000; Lynch, 2003; Madsen, 2009; Renn & Arnold, 2003; Sharif & Jamal–Ena, 2002). Asma indicated that there is a law in the UAE to support equality at work between women and men. Finally, she concluded by discussing the new mentoring programs that have been introduced in colleges/universities that are aimed to better prepare young Emirati women to become leaders that is suitable for Emirati culture. Mentorship can be a powerful tool both in the leadership and personal development of young Emirati women (Komives et al., 2005). Mentoring could be accomplished by providing these young women with support and guidance during their college/university lives, and through modelling leadership skills and behaviour (Sosik & Godshalk, 2000).

Asma’s leadership perspective:

Asma's team consists of seven members, of different nationalities such as Emiratis, Australian, Canadian and American. They hold Diploma and bachelor degrees, with three being librarians and the remaining four education technology technicians. When asked about leadership and what the characteristics of a successful leader are, Asma stated, *"A person does not instantly become a leader; her/his leadership continually develops with the different life experiences she/he goes through."* She believes that there is not one particular time in your life when you attain all of the required skills related to leadership, but that these are developed over time and by going through different experiences that culminate in one becoming better as a leader. *"As a leader you will continue to learn,"* she said.

Asma defines leadership as, *"The ability to observe, reflect and act at the same time. Being able to effectively delegate resources, including people, time and money."* Asma offered some examples of desired leadership characteristics. She described the ability to effectively communicate with others as one key aspect of leadership. In her opinion if a leader cannot communicate what she/he thinks or feels or his/her vision then she/he cannot be much of a leader. She added that leaders must have the ability - to be understood by others, regardless of their position in the organisation hierarchy. Asma believes that a leader should be a critical thinker, be patient, have a sense of humour, be flexible, enthusiastic, a hard worker, a good listener, be honest, and be able to effectively negotiate. Asma stated, *"For me leadership is not about changing things, it is about improving them"*.

When asked about her own personal leadership style Asma stated, *"I follow different styles because in my position I deal with different people, nationalities, age groups and educational backgrounds"*. She indicated that sometimes she is flexible and she gives her staff freedom to make decisions, but at other times she needs to instruct them on exactly what they need to do and she will then follow up with them. One aspect that Asma most enjoys about her job is having the ability to inspire her team to do their best and to allow them to reach their true potential. On accepting this new leadership position, Asma met with all her staff individually to get to know them better and to design a development plan for each one of them. She said that she enjoys motivating her staff and seeing them shine. According to Asma, she was surprised to see that her belief in her staff resulted in her staff achieving more than she had

imagined in their work. She said that she has received comments from other employees that her staff are more confident and that they are different. She indicated that she likes to empower her team to think, make decisions and sometimes to try to solve problems independently. Asma said, *“Each staff member that I supervise, needs to be a leader, at times, using the different skills that they have”*. Asma believes that working in such an environment allows her staff to feel more connected to their work, which will keep them motivated. In her department, they all work as a team and everybody is important.

Family member interview: What did her son say about her?

When I asked Asma to nominate someone for me to interview from her family she replied immediately without thinking *“Ali, my son and my best friend.”* Asma’s sister is currently out of the country and her brother is living in another Emirate so it was difficult to arrange to meet them. My meeting with Ali lasted 1 hour and 30 mins. Asma was there at the beginning, but then left me and Ali to carry on with the interview.

Ali is 21 years old, currently in his first year in one of the USA Universities to complete his Bachelor in Mechanical Engineering. Ali came home during the Christmas break and Asma arranged for our meeting at her home. *“She is my mother, father and best friend,”* is how Ali started the conversation. Ali’s parents were divorced when he was 12 years old. *“It was tough for me and my two young brothers, but I still remember how strong she was.”*

Ali sees his mother as a strong, independent and kind person. When asked to share some of the things they do as family, Ali acknowledged that although Asma’s responsibilities at work are heavy she manages to balance her job and her role as mother.

Me and my brother call her “superwoman”, because two years ago she was studying her Masters, working full time, taking care of us and still had time to read. I think reading is her medicine, because whenever she is tired or angry

she will read. I got the love of reading from her for sure. We do many things as a family such as traveling, going to the cinema and having dinner out.

It was interesting to know that Asma shared her love of education with her children. In her interview Asma described how her mother taught her how to value education and now Asma is passing this on to her children as well.

She has a unique way to convince me and my brothers to do what she wants. I think we do what she wants because we are not afraid but because we trust that she knows what is best for us. Doing well in our studies is something very important to my mother. She used to tell us that *“people can take anything from you but not your education.”* I think she took this love from her mother as she used to always tell us how my grandmother used to tell her the same. My grandmother was 100% her role model.

From my conversation with Ali, it could be said that Asma’s childhood meant a lot to her and it still has a significant impact on her life now. Asma’s childhood was not easy as she had to cope with many things but she still referred to it with lots of love and that is why she made sure to share this period of her life with her children.

We used to spend long hours just talking about her childhood, and I could tell that it meant a lot to her. That is why although we don’t have our father around she is doing her best to make us have a normal childhood as other kids. She used to tell us how simple her childhood was, yet she enjoyed every single moment of it and she wants us to do the same. Talking to my aunt and uncle, they said the same about my mother. They said she used to be active as a child and teenager. She was lively and happy all the time and they still can see this in her now.

Asma mentioned in her interviews that raising her children helped her to be a good leader because it taught her many skills that she finds herself using at work such as patience, listening to people, and most importantly caring for other needs. I asked Ali if he thinks his mother is a good leader and he said:

My mother used to tell me about the good and bad moments in her work, take my advice if she needed help and put me in charge of my two brothers if she had to leave for meetings. She taught me to take responsibility and that is why I adjusted to life in America. My mother is a good listener, and she never judges us before she hears the whole story, that is why me and my brothers consider her as our best friend. After finishing my high school, she was the first one to encourage me to travel, although I knew how hard it is for her. I am a strong person now because of the way she raised me and I will never change anything about my life. I want my future wife to be like my mother. I like to describe my mother as being extremely independent and having great determination. She is my role model for perseverance and hard work. She pushed me and my brothers to be the best we could be. She taught us the 3 characteristics that she admires the most: discipline, trust and responsibility.

From this body language and his facial expression, I could see the amount of love and respect Ali has towards his mother. Ali acknowledged that his mother's life was not easy before and now, but he commented on her outgoing and young spirit to face all the challenges she faces.

Colleagues' interview: What did her colleagues say about her?

Asma's team represents a diverse group with respect to age, gender and race. With Asma's permission I met three members from her team, Hasan (C1) who is working as a technician and Mark (C2) and Omar (C3) who are working as librarians. Because of their busy schedule, I managed to meet each one of them separately for one hour in a meeting room at their work. The three members have been working with Asma for more than three years. I started the interview by asking them to share their stories about meeting Asma for the first time.

C1: When I first heard that Asma will be my supervisor I was nervous. She is younger than me, and I was wondering if she has the experience to deal with us all and address our individual needs.

C2: I still remember our first meeting. She smiled and introduced herself and encouraged me to do the same. She broke the ice with her polite manner and enthusiasm to get to know me and the other colleagues.

C3: To be honest I was afraid to have a woman as my supervisor. Maybe this is because of a bad past experience. But this all changed in the first meeting - she left us with a good impression and a clear message that we will be the best department in the college.

It was interesting to find out that there are still some concerns when it comes to having a leader who is female. Although the UAE has provided Emirati women with the full support to occupy leadership positions it is clear that they are still facing a number of challenges when they seek promotion to leadership roles. This may be due to different factors such as tradition, gender issues, stereotypes and culture (UAE Interact, 2008, p. 20). However, even though Emirati women are still facing some barriers and obstacles, the UAE is rapidly catching up with Western levels of women in leadership (if not exceeding them), and that government policies and practices are at least equal to that in many Western countries (Marmenout, 2009).

I asked the followers about their relationship with Asma. I also wanted to understand their attitude toward having her as supervisor. It was clear from the three participants that they have great respect for her as a person and as a leader:

C1: Mutual respect does exist here. I feel that if my supervisor respects her team members, we will respect her and accordingly we will respect each other.

C2: Our team is small and we feel like a family.

Participant **C2** shared a story to support her point:

I was going through a hard time in my private life when I started to work here and I shared the situation with Asma. She took it very well and encouraged me to do my tasks and supported me if I needed days off. I will always remember this and up until now she still asks about me and how I feel.

According to her team members Asma always cares about their needs and listens to them all the time. They feel that they are empowered to share their opinions, take decisions and be creative. They said that Asma has never neglected their experience and individual skills and that's why she always likes to consult with her team.

C3: I can express my opinion openly and I will always be heard.

C2: I trust my supervisor and I am not worried about my future here. Asma gives me the power to make decisions.

C1: Before we organize any event for our students in the library, my supervisor will meet us and we will brainstorm ideas together. No ideas will not be heard or will be overlooked, our ideas have always felt valued.

All three participants commented on the support they are receiving from their supervision to improve their knowledge and skills and accordingly this will improve their career path.

C1: I started my Bachelor's degree because of my supervisor's support. I have always felt satisfied with my Diploma but she convinced me to complete my studies. Her passion for learning is amazing and contagious and all the team members are affected by this.

C2: I am always encouraged to attend professional development sessions to keep myself updated with the knowledge in my field.

Commenting on her leadership style, one of the team said, "*She is a genuine person, honest and very accessible which are important factors of leadership*". According to her team, she does not hide the truth; she always tells them her honest opinion about their performance or what is going on in the system that will have an impact on their work.

C1: Her door is always open for her staff and our students as well. She has a charming and delightful personality that makes it easy for people to deal with her.

C2: We can talk about anything openly.

Also, **C3** commented about Asma's method for treating them all in the same way:

I respect her way of treating all of us equally without taking into account the position we are in. I remember once that I was in a meeting with her and during our meeting the college director entered the room. She asked him politely to wait so that she could continue our meeting. I was impressed because in my previous job I would be asked to leave the room for sure.

The word “*clever*” was mentioned by all participants in referring to Asma’s strategy for dealing with stress. According to them, running the library and dealing with two campuses and more than 1800 students is a tough job.

C1: She is always well organised and she never complains.

C3: “Dealing with these students is much easier than dealing with my young boys” this is what she says if she has a tough day. We will laugh about it and we keep going.

During the interviews I made notes about the participants’ body language and facial expressions. They were all relaxed, happy and I could feel their enthusiasm to talk about Asma. In my interview with Asma, she mentioned that she thinks highly of her team and after their interviews I believe they feel the same.

Summary of Asma’s case

The following table provides a summary of the factors that have influenced and developed Asma’s leadership, and Asma’s leadership qualities and attributes that were identified during the interviews.

Table (5): Factors Contributing to Asma’s Leadership Development

Formal Education	<ul style="list-style-type: none"> • Completed Undergraduate degree • Completed Postgraduate degree • Working on her PhD
Non-formal Education	<ul style="list-style-type: none"> • Student Council president in school • Participating in school camps • Attending workshops as a college student • Participating in field-trips

	<ul style="list-style-type: none"> • Work experiences
Informal Education	<ul style="list-style-type: none"> • Mother • Children • Role model (e.g Shaikh Mohammed Bin Rashid) • Society support • UAE culture • Government support
Asma's Leadership Qualities	<ul style="list-style-type: none"> • Build positive relationship with the team members • Create a positive learning environment • Empowering other members to improve • Positive communicator • Decision maker

Study case two: Hessa's Story

Who is Hessa?

Hessa is 35 years old, the youngest in her family and she is single. Hessa has a Master's degree in Educational Leadership and Management from United Arab Emirates University (UAEU), and currently works as a supervisor of a General Studies department in one of the Higher Education Institutes. Hessa comes from a large and extended family where she shares her home in Fujairah with her parents, six brothers and seven sisters. Her father serves in the UAE Army and her mother is a teacher. Both of her parents are educated and hold Bachelor's degrees from UAEU. Also, all of her siblings are well educated as four have earned their Masters degrees, five hold Bachelors and four have diplomas. *In the interview, Hessa stated that she enjoyed growing up in a large family and with many siblings. "Being number 14 taught me many skills and lessons, but the most important lessons were in love and loyalty," she said.*

The role of formal education in Hessa's life:

Hessa still remembers her Kindergarten where she spent the first three years of her life as a student. *"I still remember my teacher's name in my first year there. The KG is five minutes from home so I still pass by it every day on my way home," she said.* She added, *"I grew to love learning there, that is why it has a special place in my*

heart". Hessa completed her primary, preparatory and secondary education in one school. *"I grew up in a small area in Fujairah called Deba, and in Deba we had only one school for girls at that time"*. According to Hessa, there are three different schools now in her area, one for each level.

Hessa was always an excellent student and she always came among the top three in her classes. She said, *"My parents were educated and they used to encourage me and my siblings to do our best. We used to get gifts and money if we got a good ranking at the end of each academic year"*. Hessa still remembers her first jewellery box, as it was a gift from her mother, for getting a full mark in her Arabic exam in Grade 5. *"Growing up in such an environment taught me the value of encouragement and praising good efforts, and, as a leader, this is what I am doing now with my employees"*. According to Hessa, she grew up in a family where a great value was placed on education and self-fulfillment. Many studies in the field of leadership have shown that educated parents can have a positive influence on their children's development (e.g., Blau & Duncan, 1967; Haveman & Wolfe, 1995; Sewell, Haller & Portes, 1969). This was reflected in the case of Hessa, whose parents are both well-educated and they pushed Hessa to pursue her education and to always do her best. It could be said that children who grow up in homes where education is valued by both parents find themselves more empowered to make decisions about their education and life and that helps in shaping their identities.

Hessa received the same encouragement and support to complete her higher education. Moving to Al Ain to study at UAEU was a huge challenge for her. To leave her family during the week and come home on the weekends took Hessa a long time to adjust to. *"All my brothers and sisters studied there, but maybe it was difficult for me because I was the youngest. I completed both my Bachelors and Masters degrees at UAEU. I have a Bachelor of Education and a Master's Degree in Educational Leadership and Management."*

According to Hessa, all her formal education experiences have played an essential role in her leadership development. *"Most of the challenges that I faced as a student, I am currently facing as a leader. The only difference is that now I have the experience to face them"*. Leaving her family and living with new people during her

university life equipped Hessa with many skills such as patience, empathy, confidence and, according to her, she learned how to compromise. *“These skills are necessary for a good leader and they played a major role in building my leadership,”* she said.

The role of non-formal education in Hessa’s life:

Since primary school, Hessa was an active student in her school, *“I used to participate always in the morning assembly to read the Holy Qur’an”*. According to her, this experience helped her in gaining more confidence as she used to read the Holy Qur’an in front of more than 300 teachers and students, so presenting in conferences and chairing meetings in not an issue for her. Also, Hessa enjoyed participating in school competitions and representing her school in some inter-school competitions in several Emirates. These experiences allowed Hessa to deal with different students and make lots of friendships: *“I learned how to respect others and how to deal with different personalities”*. Her parents encouraged her and her siblings to participate in many activities and camps during the summer holiday break. *“While other kids at our ages waited for the summer holiday to sleep and relax, we couldn’t wait for summer to come because we knew that we would be part of a new adventure of learning.”* Until now, Hessa has always managed to find something interesting to do during her summer breaks.

Moving to UAEU didn’t change things for her much when it came to extra extra-curricular activities. Hessa joined the university student council and was a member for five years. Being part of the student council allowed her to attend and organize many events and conferences inside and outside the university. Doing this gave her the opportunity to meet many important individuals from the UAE and other countries as well. *“By being a part of the student council I always felt that I needed to be a good role model for my peers in the university and that made me a good person”*.

In her final year in the Bachelors program, Hessa was nominated to present in a conference in London. *“I will never forget this experience,”* she said. *“You are ambassador of your country, university and your home, so make us all proud. These were my father’s last words before I got onto the plane”*, she said. According to her

this experience changed her life forever. Dealing with people from different cultures, learning how to work in groups with new people, being flexible and learning to adapt to changes, respect other people's values and beliefs were some of the lessons that Hessa gained from the ten days she spent in London. *"Working with my current team at work reminds me of all these good lessons because I am dealing with more than 12 nationalities,"* Hessa said.

Hessa graduated from UAEU in 2009 with a Master's degree and joined one of the higher education institutes as a teacher before she was appointed the Supervisor of the General Studies department. During her time as a teacher and a supervisor, Hessa attended many workshops, conferences, and professional development experiences that she found beneficial and equipped her with useful knowledge and skills that helped her previous career and current leadership position. *"I always make sure to benefit 100% from all the workshops and conferences that I attend"*. Hessa believes that leadership does not depend only on the character of the person, but it requires education and training. Also, success or failure depends on the person's ability to fight, face, and deliver, and education helps to achieve that.

Overall, it is clear that the experiential learning that Hessa gained from taking part in these non-formal experiences is as powerful as all the knowledge and skills she gained from the formal educational opportunities. Many authors (Broderick, 1983; Cseh, 1998; Marsick & Watkins, 1990; Walker, 2001; Wick, 1993) have observed that learning from non-formal experiences is indeed an influential factor in leadership development.

The role of informal education in Hessa's life:

Growing up in a big family played an important role in developing Hessa's leadership. *"My mother was a key contributor to the person I am today,"* she said. *"My mother used to tell me that: a woman's status is through her education, knowledge and contribution to the society and family."* According to Hessa, these words were the motivation for Hessa becoming a better person in order to contribute to the success of her country and family. She stated that having an educated mother placed a significant value upon education in the family, which influenced her to

complete her education and get her degrees. She said that her mother had influenced her leadership development by showing her how to be competent, dependable, have high expectations, and work hard. She emphasised that her mother's leadership role as a teacher had modelled confidence, management and the ability to move ahead. Her mother's role modelling had helped her handle some challenges she had faced in leadership and had encouraged her to have high expectations of herself.

Hessa also indicated that living in a big house and sharing it with 15 people had taught her to be sensitive emotionally to other people. Also, it had taught her to listen to others who are in need of emotional support: *"Being able to understand and listen to people help made me a better leader."* During the interview sessions Hessa acknowledged that she had developed her leadership skills throughout her life by interacting and communicating with others, and being a member of a big family is the main reason for her belief. Her claim suggests that leadership is about concepts that are constructed by individuals in their past and kept developing by ongoing interaction with others. This finding corresponds with the sociological view of Merton (1969) that leadership is considered to be a type of social transaction between leaders and other people in their environments.

Hessa's father retired this year after serving for more than 20 years in the UAE Armed Forces. Five of her brothers followed in their father's footsteps and they are working in the UAE Army. According to Hessa, she learned many lessons from her father and brothers that have allowed her to develop her personality and made her a strong leader today. *"Take good care of your own people, is what my father used to tell me all the time,"* she said. *"My father told me that in the army if we don't stand up for each other someone will get hurt."* According to Hessa, this is the reason why she always makes sure that her team is feeling taken care of and they feel secure. Also, she stated that her father taught her to listen to others' opinions, value others, and be willing to incorporate as many people's ideas as she can. *"I still remember that this was my father's strategy whenever we met to decide how to spend our summer holiday."* Her father used to listen to all the family members' ideas and then make sure to choose something that would make everyone happy. *"We all left feeling valued and satisfied. What a wonderful role model."* Also, she mentioned that her father taught her and her siblings to always commit to what they are doing 100%.

“Commitment is what distinguishes a good leader from a bad one, and my father was definitely a good one”. The findings from Hessa’s stories correspond with the findings of two studies that were conducted by Cantor and Bernay (1992) and Hennig and Jardim (1977) on women’s leadership which concluded that the participants’ fathers had strongly influenced their leadership development.

Another factor that influenced Hessa’s leadership development is reading. Hessa described how her curiosity and inquiring mind had motivated her to read and had helped her to develop her communication skills. Reading helped her to be talkative and outgoing. According to Hessa, she gained a lot of experience by reading and she felt that she was always informed about what was happening around her.

I always liked to read since I was a child. It is pretty much the same as I am now. I always enjoyed biographies and novels and I like magazines. I’m not sure if there is any clear relationship between reading and leadership, but I have a strong belief that if you have an inquiring mind, this might lead to more effective leadership.

Hessa identifies ‘socialisation’ as an important factor that influenced her leadership development. She said she came to this conclusion as a result of growing up in a large family. *“Each Friday all my relatives used to gather at my grandparent’s house - all my siblings, my cousins, uncles and aunts would be there”*. Hessa reported that she learned a lot as a child from sitting in these gatherings and talking and observing how people interact and deal with each other. Also, according to Hessa, these family gatherings increased her confidence and made her a social person who is not afraid to share her ideas and thoughts with others. Her uncle was another of her role models. *“I used to sit with him a lot,”* she said. Hessa’s uncle got his PhD from the UK and is currently teaching at UAEU. *“I loved to listen to his stories since he got the chance to travel outside the country. We used to talk for long hours and I never felt bored.”* Hessa described her uncle as independent, brave, wise, adventurous and ambitious. *“I call him now whenever I feel that I need . . . advice or I face a tough situation at work. I was blessed to grow up in a loving and caring family.”*

Hessa’s leadership perspective:

Hessa is currently leading a team of 15 teachers of 10 different nationalities, experiences and ages, ranging between 29 to 47 years old. Most of her team hold Master's Degrees and two have their PhD. "I call them my family because we treat each other as family members with respect and we care about each other". When asked to define a leader, Hessa claims that people don't suddenly become leaders; their leadership skills develop with life and a range of positive and negative experiences. According to Hessa, a leader is a person who can empower others to do their best, challenge them to break out of their shells and have the courage to explore other new possibilities. Hessa identified various personality attributes that she perceives as being characteristic of a leader such as patience, having a strong work ethic, being enthusiastic about her/his work, caring for others, understanding others' perspectives, and confidence.

When asked about her own personal leadership style, Hessa stated that she likes to listen to team members: *"I do not take any decision without making sure that my team's voices are heard."* She had discussed empowerment of her team before and, according to her, listening to her team members gives them the power to be effective in the team. *"Growing up with military people taught me the power of discipline and following the rules,"* she said. As a leader, she likes to have clear rules and guidelines for her and her team to follow. Moreover, she discusses the importance of trusting people: *"I am dealing with teachers who have come with wide and varied experiences, so trusting them will allow them to show the best in themselves and will give them the chance to grow more."* Hessa sees herself as a source of inspiration and motivation for her team:

I believe that people usually respond more openly to a person of passion. And as a leader I want my team members always to feel welcome to speak to me all the time [and] to share their ideas and needs with me. In my team every member is valuable, she said.

Family member interview: What did her brother say about her?

When I asked Hessa to nominate someone from her family for the interview, she selected her younger brother Ahmed. Ahmed is one year younger than Hessa, is 35 years old and works in the UAE armed forces. *“We are like twins; this is how our family calls us,”* she said.

I met Hessa and her brother in a coffee shop, upon their request, and Hessa was there during the 1 hour and 30 minutes duration interview, as culturally it is not appropriate for me to meet Ahmed alone. In all research work there is some impact on the data through the researcher’s subjectivity and cultural norms (Creswell, 2011; Denzin & Lincoln, 2005), and this was a condition set by the research subject. I could not spend more time with Ahmed as he was in a hurry and he was going to leave the country the next day for a military mission. *“I am honoured to be her brother. She is more than a sister to me and I was so happy when I knew that she chose me to be part of this study about her life,”* Ahmed said before we started the interview.

Me and Hessa have been very close since we were kids and we are still. We used to do things together all the time. We share the same interests and hobbies as well. I always say that Hessa grew up around adults which made her *“mature faster.”* Hessa was a very good student in school and she used to help me to complete my homework all the time. We worked as a team and she will always come back to me if she needs advice or help with anything and I will do the same.

It is clear that Hessa’s relationship with her brother had a strong influence on her leadership development through offering help and advice on how to handle many situations during her leadership journey. This could be because they are close in age and her brother could understand what she is going through. Hessa talked highly about her relationship with her brother and highlighted the positive impact of the support she received from him and how it played a role in her leadership development. In the UAE this is considered a significant factor that contributes to women’s development because although women can interact with men at work in a professional capacity, women still need the support from their brothers to be able to do most activities outside the house as they are not allowed to interact with other males socially because of the religious and cultural norms (Madsen 2008a, 2008b, 2010).

Hessa's brother confirms the role that their father had played in their lives and how it affected Hessa and all her siblings in shaping their identities. From my discussion with both Hessa and her brother, it could be said that their father is well respected, admired and also an influential figure in many major decisions in their lives such as studies and career choices.

My father believes that education will help us to be respected citizens in our community so I think Hessa got her passion for learning from our father. I completed my Diploma and then joined the Armed Forces and I am planning to complete my Bachelors as soon as I get permission from my work. We were always excited about our studies and my father has instilled this value in all of us at a young age. He used to register us in different camps and activities during the summer holidays. Among us all, Hessa was the one who put her hands up always to be part of these activities. Also, I remembered that as a result of her good grades she was chosen by her teacher to be the "leader" of her class. My father always treated us the same, girls and boys we got the chance to make decisions and we have been treated equally. Hessa, as a teenager is not different at all, she was outgoing, independent, and a risk taker. I remember in one of the summer holidays my father registered us to be part of a camp where we had to spend one week away from home. I was not excited and nervous to be away from home for a long period and I nearly quit. Hessa was super excited and she kept telling me that we will enjoy it and we should benefit from this experience and she planned an activity for each day we were there. I went and thanks to Hessa it was one of the best camps I participated in so far. That is Hessa, turning every new challenge into a wonderful experience. That is why leaving to study in UAEU in Al Ain was not so difficult for her.

Ahmed told some stories about how interactions with their parents, siblings, relatives and friends helped to construct and develop Hessa's leadership. Being social and having the ability to communicate and interact with others was one of her strengths according to her brother. According to Anderson (1993), the concept of socialization always begins from home, when children begin to commence internalising attitudes,

values, beliefs and skills by interacting with their family members and people in their environments, which continues later on in school. Interacting with people in their environments allow individuals to construct their personalities and shape their identities (Manis & Meltzer, 1978).

All our relatives know Hessa very well. She was really social; she would spend a lot of time sharing her stories and adventures with my uncles and aunties. The few gatherings that she missed, because she had to stay at the University for Final Exams, were not the same without her presence. She was close to my uncle Khalid. She admired his love for education and his courage to travel aboard to complete his studies. We all knew that she would grow up to be an effective member of her community and a successful woman. I feel so proud of Hessa now and proud of all her achievements.

When asked about her leadership qualities, some of the stories Ahmed shared reflect the philosophy that Hessa told me during her interview such as treating her team as family members and her belief about empowering her team.

Since we are really close and she shares with me all her good and challenging moments at work, I can feel how wise she is. The way she speaks about her work and team is amazing, always aiming to be the best and help her team reach their highest potentials. She sees the good in people, although I disagree with her approach sometimes, she turns out to be right. She told me about one of her team members who is not following the rules and his colleagues and students are not happy about his performance. I remember telling her to ask him to leave and not renew his contract. She saw something in him and insisted to help him to adjust to the work environment and give him a chance to change. I asked her about this employee two months later, and from her stories I think she made the right decision. She treats her employees like family members and I think they feel that she is genuine when she deals with them in her leadership style. Her view of leadership is about empowering her team to be the best and achieve their goals. This is just the beginning for Hessa and I have a great belief that she will end up in a leading position in our country.

This illustrates the good relationship that Hessa has with her team members and confirms what Hessa's stated earlier during her interviews about her strong beliefs on the importance of empowering her team members to be the best and achieve their goals.

Talking to Hessa's brother was interesting and I could see how much Hessa's childhood had a significant influence on her leadership development. Most of the stories Ahmed shared matches with the stories I got from Hessa. Parents, siblings, formal education and non-formal experiences have played a significant role in developing her leadership and helped her to develop during her leadership Journey.

Colleagues' interview: What did her colleagues say about her?

Hessa selected three teachers to do the interviews. The selections were made based on the teachers' availability during my visit to the campus. I interviewed her administrative assistant and two teachers.

I arrived at the campus and Hessa was in a meeting so her assistant took me to her room to wait there. Her office was well organised, she had a large picture of the Late President, His Highness Sheikh Zayed bin Sultan Al Nahyan, on the wall and with one of his famous quotes, "Education is like a lantern that lights up your way in a dark alley". Also on display was the institute's vision. On the bookshelf were Arabic and English books, for example, a book about the life of Shaikh Zayed, a history of the UAE, and other books related to some subjects taught in her department. The front of her office is glass so that she is in view and accessible to students and staff. When she returned to her office, she welcomed me and talked to me about her department, giving me some background information about the teachers I was about to interview such as their nationalities, their roles in the team and how long they have been working with her.

I met the participants one after another alone. I started my interviews by asking the participants to describe their relationship with Hessa. I will use P1 to refer to the assistant, P2 and P3 to refer to the teachers

P1: She managed to create a positive and supportive culture among the team members, where we all feel that we are one big family.

P2: Collegial relationships, where every team member is treated with respect and his/her needs are addressed at all times.

According to her assistant, Hessa meets all of the team twice a month so that she can update them about new rules and policies implemented by management, share her expectations, listen to their needs and allow them to share their success stories and challenges. *“She encourages teachers to share their ideas all the time to help in developing the department,”* P1 said.

P3: I can describe the communication in the team as being effective, during the team meetings and we always have authentic discussions regarding school improvement.

P2: I and the other colleagues feel that we always have many chances for input during the team meetings.

P1: attending these meetings gives me a good feeling for what is going on in the department and the system in general.

P3: She sets high expectations for us as a team and pushes us to achieve them. Her vision of creating a strong department to serve our students’ needs is well shared with all the team members. I like to work in such an environment where I know what my supervisor’s expectations are and I get the necessary support all the time to help me achieve them.

Another point that was made by the three interviewees was trust. They described how Hessa trusted them to lead projects to help their students, and the fact that she trusts them to make decisions.

P3: She is always making sure to involve many teachers in the critical decisions and actions taken.

Also, the teachers described how they are encouraged to share their knowledge and skills with each other. According to them, Hessa was successful in creating a work environment where all teachers are not afraid to admit that they do not know everything.

P1: Collective thinking is always better than working alone. This is what she says all the time.

P2: Talking with my colleagues gives me new teaching ideas that allows me to create meaningful and engaging lessons for my students.

Hessa encourages her teachers to attend workshops, conferences and training regularly to keep updated with the new changes in the academic world.

P1: Hessa has no problem in admitting that she has weaknesses and her need to go to workshops to help herself to improve and build on her strengths.

P2: She is always supportive of my desire to learn new strategies for teaching to help my students succeed.

P3: Hessa repeats all the time that I can be a successful person by educating myself and continuing my own personal growth and most importantly is to have the desire to want to learn more.

Hessa knows that teachers do not have good days in classes all the time, *“learn from them, I heard her say many times to a number of teachers,”* P1 said.

P1: Making an impact. It is all about making a positive impact at work and in our student’s lives.

According to interviewees, Hessa empowered them to be good teachers and good members of their campus community.

Checking the interviewees’ transcripts, these words were used by all the participants when they were asked to talk about Hessa’s leadership attributes: friendly, strong, positive, enthusiastic, wise and a good listener. From the three interviews it was clear that Hessa has succeeded in gaining her team members’ trust to help her to achieve the goals she has for her department.

P2: She is a true leader because she knows how to take charge as well as listen and follow her team’s advice.

Summary of Hessa's case

Table 6 below is a summary of the factors that have influenced and developed Hessa's leadership as well as Hessa's leadership qualities and attributes that were identified during the interviews.

Table (6): Factors Contributing to Hessa's Leadership Development

Formal Education	<ul style="list-style-type: none">• Completed Undergraduate degree• Completed Postgraduate degree
Non-formal Education	<ul style="list-style-type: none">• Participating in the school assemblies• School competitions• Summer School camps• A Student Council member• Present in conferences• Attending workshops• Attending PD sessions
Informal Education	<ul style="list-style-type: none">• Mother• Father• Siblings (6 brothers/ 7sistes)• Reading• Family gatherings• Travelling
Hessa's Leadership Qualities/Attributes:	<ul style="list-style-type: none">• Build positive relationships with team members• Support others• Delegating tasks• Empowering other members to improve• Good listener• Friendly• Strong• Positive• Enthusiastic

Study case three: Reem's Story

Who is Reem?

Reem is 37 years old, married and a mother of a 3 year old boy. She has a Master's degree in Educational Leadership and Administration from Zayed University in Dubai. She is currently working as Supervisor of the Business Department in one of the Higher Education Institutions in the county. Reem comes from an average-sized family, for the UAE that consists of father, mother, two brothers and three sisters.

Reem is the oldest in her family. Her grandfather and grandmother were part of her childhood as they shared the same house. Reem's father completed high school and runs his own business, while her mother did not have a chance to go to school. At the age of 20, Reem got married and she moved to Dubai to live with her husband. She travelled to the UK with him and lived there for four years, where both Reem and her husband joined the University of Birmingham and gained Bachelor's degrees in Business Management. *"Living in the UK for four years may be one of the most beneficial experiences of my life,"* she said in summing up this period of her life.

The role of formal education in Reem's life:

"I was not a high achiever and I used to love going to my school," Reem said. In introducing this part of her life, Reem's parents always encouraged her to do her best in her studies because she was a role model for her younger siblings. *"Although my mother did not get a chance to go to school, she placed a significant value upon education and this has influenced me and my siblings to study hard and finish high school"*. Similar to the previous case studies, Reem's mother played an important role during her childhood in encouraging her to study and that had a positive impact on her leadership development.

Reem believes that a great deal of her leadership development took place while she was studying in the UK with her husband. When Reem left for the UK her English was not strong and she faced some difficulties in dealing with people there. Reem and her husband took a course in English language communication for six months in order to improve their language skills before they started their Bachelors in the University. *"Four years passed like a dream. Talking about it now makes me happy."*

After completing her Bachelors in the UK, Reem took a two months break and then started her Master's degree at Zayed University in Dubai. *"I did not think that I had such a great passion for learning in me."* Graduating with Distinction in her Master's degree was a huge achievement for Reem. *"It was a great day in my family, completing my Masters and giving birth to my first son Saif. Something I will never forget."* According to Reem the fact that some of her courses were delivered online allowed her to balance between her family responsibilities and her studies. *"Two days*

a week we had an online course where we need to do work at home and communicate with our teacher using an online platform". The UAE government always seeks to see more women in leadership and this is reflected in their policies that were designed to encourage and support women in pursuing their higher education. For example, the government has played a very important role in this respect by supporting the development of online learning which can help overcome barriers for women in pursuing education posed by problems of time or inability to travel (Adams, 2003; Al-Nowais, 2003b, p. 1; Gallant, 2006; HCT, 2002).

The role of non-formal education in Reem's life:

According to Reem she did not pay attention to joining activities and clubs when she was in school. She explained that she used to join workshops and activities only if they were related to the subjects she was studying. *"I don't get motivated easily,"* she said. The only club that got her motivated and excited was the Reading and Writing Club when she was in Grade 10. *"I discovered that I love reading. Our teacher used to choose a book and would read some pages and then we would discuss the ideas together."* Reem was part of the reading club until she graduated from high school. She described how she enjoyed sharing her ideas and thoughts with her peers and teacher. *"Each time we finished a book, I felt wiser and stronger as a person."*

Reem explained that while she was studying in the UK, she enjoyed joining clubs all the time. *"I was an active member in the Business department, and I helped in organizing lots of activities and events with my group during the academic year for new students."* Also, Reem was a member of the UAE Students Club in Birmingham, where Emirati students used to meet to organize activities among themselves to educate other students about the UAE's tradition and culture. *"My husband and I never missed a meeting and we were in charge of organizing the National Day celebration for two years."* Reem stated that all these experiences helped in developing her leadership. *"Being responsible for planning and organizing activities where I found myself leading people made me discover the leadership skills that I have."*

During her Master's Degree studies, Reem described how she got the chance to present at several conferences at her university and at other local universities. *"Presenting in conferences allowed me to network with many educators and important people in the society; having such experiences definitely developed my leadership skills."* Reem was also invited by the college management to talk to new students about her experiences in the university and to give some advice on how to be active members during their studies. *"All these non-formal experiences equipped me with much needed leadership skills that I am using in my current position,"* she said.

The Role of Informal Education in Reem's Life:

Reem identified her father as one of her role models because he has the qualities she most admired and looked for. *"My father is a wise man and a good listener. I like to consult him whenever I feel lost and I need advice."* Reem stated that she gained most of her leadership abilities from her father: *"I learned how to be empathetic, creative and caring from observing my father,"* she said. She also praises the role of her mother in her life in teaching her intelligence and integrity:

My mother didn't go to school or worked outside the home but she runs her house perfectly by herself without my father because he was busy running his business most of the time. This requires intelligence and so much hard work.

Reem's husband is a successful businessman who runs many small businesses in Dubai. His father gave him the responsibility of running the family business since he is the oldest in his family. Reem also claimed that her husband had influenced her leadership development: *"He encouraged me to travel with him and to complete our Bachelors studies. He could do it alone but he wanted to share this experience with me."* According to Reem, her husband was also supporting her decision to pursue her Master's degree. *"He never made me feel that I am a bad wife. He used to share the household duties with me, cooked our meals, did laundry, helped with cleaning, and I can't forget that he used to sit for a long time listening to me practicing my presentations. I owe him my success."* Reem described as well how her husband supported her career choice and trusted that she could be a good leader: *"He taught*

me not to fear anything at my job, showed me how to facilitate, manage and to be a risk taker.”

Also Reem acknowledged the fact that her family members are always available to help her out. *“I can always find someone to take care of my boy and help me with the household duties. Their presence assists me to create a balance between my home life and job duties,”* she said.

Reem’s parents, siblings and husband play a role in her leadership development either directly or indirectly. These findings match the results of other studies conducted by Bayes (1991), Canter and Bernay (1992), Epstein (1991), Kovack (1988), and Rosener (1990) which concluded that family members and other people that personally interact with in her/his social life could influence her/his leadership development.

Reem also expresses her admiration for the leadership of the late President of the UAE, His Highness Sheikh Zayed bin Sultan Al Nahyan. *“He is a great role model to me and all the UAE citizens. Due to his wisdom and leadership skills he was able to achieve amazing social and cultural contributions [for] his nation in a short time span.”* According to Reem, Sheikh Zayed was a genuine leader and she learned a lot from observing him and listening to his speeches: *“He taught me many important leadership skills such as wisdom, courage, generosity, authority and justice.”*

Reem also described how traveling outside of the UAE with her husband helped her to develop her leadership. Meeting different people, being introduced to new cultures, and learning new languages made her a strong woman. *“Living in a new country’s experience forced me outside my comfort zone and strengthened me emotionally,”* she said. She continued *“Studying abroad gave me a new perspective in life, I was sensitive to other cultures and I had the chance to deal with different nationalities and experience being independent from my birth family”*. Reem recalled at this point in her discussion how her passion for reading helped her to adjust to this new life. *“I read a lot before going to the UK and having an insight into this new life made the transition easier.”* According to her, reading is an important *“weapon”* for any human being and especially a leader.

Reem's Leadership Perspective:

Reem is leading a team of 25 teachers, coming from 15 different countries with varied teaching experiences. The team members range in age from 30 to 55 years old, and are well-educated: 10 have PhDs and the rest have their Master's degrees. *"Dealing with this number of nationalities at the same time reminds me of my days at Birmingham University. Having such experience to refer to helps make my work easier."* When asked to define what a leader is, Reem said a leader is someone who has the ability to influence or inspire her/his team towards achieving the leader's goals. She added that a true leader makes a true difference in the lives of people who are being lead. *"Dealing with my team members is the most enjoyable part of my job."* According to Reem, this allows her to know their true needs and support them accordingly.

Reem also pointed out that her Emirati supervisor is a very supportive and strong mentor. According to her he is modelling ideal mentor behaviour:

My supervisor is 100% my mentor. He interviewed me and hired me and has supported [me] in all my steps so far. He is down to earth and so very humble. He is very good in guiding and supporting me when I need [it]. He makes me feel good when I talk to him, because he always makes me think that I can do that... What I see in him, I see coming out of me in what I do.

Reem explained that her supervisor is respectful, and he is a leader in that he has the strength to help other people get things done. *"He is kind and never gets angry even when I ask a stupid question,"* she said. *"One day I want to be like him - loved and well respected"*. Reem acknowledged that leadership could be defined as including a 'teaching process' because in many occasions she found herself encouraging and helping others to achieve their goals and this might be a teaching or other kind of supportive role, but it is not necessarily a leadership role.

Family member interview: What did her husband say about her?

"You can go ahead and interview my husband Hamdan, I am sure he will be ok," Reem said when I asked her to nominate a member of her family to be interviewed. Reem invited me to visit her house in Dubai and to spend one afternoon with her family. Asma welcomed me into her home with a smile on her face that was stretched from ear to ear. Before the interview I met Reem's mother in law, sisters-in-law and her three year old son. What got my attention was how well organised her house was, the wallpaper colours in the living room were well coordinated with the colour of the furniture, and nothing was out of order. Also, I noticed that on the wall she had photos hanging of five individuals, the late president of the UAE His Highness Sheikh Zayed bin Sultan Al Nahyan, his Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, her father, her husband and her father in law. *"They are my role models and I owe my success and all my achievements to them,"* Reem said.

Hamdan is Reem's cousin and they grew up together as the two families were neighbours before Ali's father decided to move to Dubai. *"I always admired his personality and we used to talk a lot during the family gatherings,"* she said. Hamdan and Reem got married after she completed high school and moved to live in Dubai. Reem shared this information before I started the interview. Reem was there during the two hour interview as it is culturally not appropriate to be alone with Hamdan. Similar to Hessa's case this was a condition that set by Reem and her husband. Moreover, since Hamdan is going to share stories about their personal life he refused the presence of anyone else than his wife and myself.

When asked about how did Hamdan met Reem, it was interesting to know that they knew each other since they were kids. They used to spend time playing together during the family gatherings and that was stopped when she was a teenager because of the religious and cultural norms where women are not allowed to interact with other males who are not their brothers. Consequently, male support in the family is often significant (a feature of Emirati life discussed by Madsen 2008a, 2008b, 2010).

I knew Reem since she was a kid as we went to the same kindergarten. Also, I remember we used to play together during the family gatherings at our grandparent's home. She was social and she didn't have any problem in dealing with the other kids in the family. As she grew older we didn't spend much time together as we used to do while we were kids and that was due to the fact that we moved to Dubai. We got married after she finished her high school and we started our journey as a couple.

I asked Hamdan to share some stories of situations and events that he thinks affect their relationship and could impact Reem's leadership journey. Hamdan indicates that travelling to the UK with Reem had a significant impact on their marriage and developing Reem's leadership. According to him all these activities and experiences enabled Reem to "step outside of myself" and they played an important role in developing a belief in herself as a determined, independent and strong individual.

After 3 months of our marriage we moved to the UK to work on our Bachelor degrees. This was a huge request to ask her to leave her family and country and to move with me to a new country and she was surprisingly supportive and was excited to share this experience with me. It was an unforgettable 4 year experience that revealed a lot about Reem's character and personality, she was outgoing, confident, ambitious, strong, and independent and focused on her future. She adjusted to life in the UK quicker than I did and she helped me to adjust accordingly. She was a wife, friend, and mother at some points especially when I got sick. Because of her enthusiasm we joined many clubs at the university and we became active students at Birmingham University. She was excellent in dealing with new people, she has the ability to get people's attention and get them to listen to her when she speaks. She was chosen by the university to organize different events and this was a great achievement for her, as a woman, and coming from this part of the world. Reem always talked about how this experience helped her in developing her own personality and that she completely changed as she started to make friends, learn how to speak in public and developed an appreciation for getting involved. She was recognised by the Cultural Attache of the UAE Embassy in London for her

leadership role in organizing the UAE National Day Celebration. This experience helped in developing Reem's leadership.

Also, Hamdan shared Reem's journey to complete her Master's degree. He acknowledged the role that their families played in supporting both of them during her journey in pursuing her degree.

When we came back Reem embarked immediately on her next journey - to get her Master's degree. Education is a strong value for me and Reem and we will make sure to pass the same values on to our kids as well. She always amazed me with the amount of energy that she has, it is contagious. During her Master's journey she kept working hard at being an active member of her university. With all her commitment, Reem was excellent in keeping in touch with all her family members, and she did her best not to miss family gatherings. For Reem family comes first and she is always there to support both of our families in good and sad events.

According to Hamdan his wife has an excellent CV that qualified her to get her current job easily. Hamdan was confident that Reem's personality and beliefs will help her to be a successful leader.

Reem doesn't share many stories from work as she prefers to keep the job matter outside the home and this is something I really respect about her. But the stories that I hear sometimes are good and it shows that Reem is on the right track of being a good leader. Since starting this job, Reem began to recognize that as a leader she could have a positive impact on other people's lives. She wants to accomplish goals with her team and influence what is happening at her university and eventually the larger community. Now that we have our little boy, Reem, has managed to balance between her responsibilities as wife, mother and leader. I am lucky to be her husband and I am really proud of her achievements. With the support we get from the UAE government and leaders, it is the time for Reem and other female leaders to shine in our country and for Reem and others this is just the beginning.

Spending time with Reem and her husband was enlightening. I left the meeting feeling energised and more proud to be Emirati because of Reem's achievements, character and high values. It is interesting to see that there is consistency in how Reem talks about herself and how others see her.

Colleagues' interview: What did her colleagues say about her?

Reem nominated three teachers for the interviews, two female and one male. The nomination was random and it was based on the teachers' availability during my visit and because of their tight schedules I spent one hour with each teacher. The three interviewees indicated that they have known Reem for more than four years. Surprisingly, one of the female teachers was Reem's teacher during her Masters studies. I will be using R1, R2 and R3 to refer to participants' answers.

I started by asking the teachers to describe their relationships with Reem.

R1: I cannot believe she is 37. Reem is young, but she has got a lot of experience and wide knowledge. I have a great respect for her accomplishments at such a young age.

R2: I'm fortunate to have a positive relationship with my supervisor. I respect the fact that Reem always gives me a high degree of latitude to do my job and for me this trust means a lot. And she is there to support me whenever I need her.

R3: Our team is big and I know Reem is a member of many committees at work, but she does an excellent job in closely supervising our team.

According to her team members, Reem is successful in creating a positive relationship with her team at work, what one of the teachers referred to as a "*friendly working atmosphere*". As mentioned previously, Reem's team consists of 25 teachers so it is not an easy job to lead people from different nationalities, personalities and expectations.

R1: At the beginning of each academic year Reem will involve all the team members in team building experiences to help us in knowing each other and allow everyone especially the new members to integrate into our team.

R3: She respects all of us and in this she is a role model for all the team members to respect each other.

I asked the teachers to describe Reem's leadership style and what kind of leader she is. They mentioned the idea of empowering her team members and helping them to grow. They mostly hold the same conceptions of what a good leader is and what qualities make a successful leader.

R1: I believe that the team members are always mirroring the leader's behaviour. This means that it is the leader's responsibility to set the tone of the entire team. If the leader is positive the whole team will be the same. Reem is always helpful and supportive and I would say that we all try to treat each other in the same manner.

R2: Reem is close to all of her team members, she knows if something has happened in our personal lives and she sympathizes with us if something is going on.

The participants agreed that Reem is always keen to empower her team to make decisions and act on them, and motivates them to do their best.

R1: She appreciates the work I do and that is what motivates me to strive to achieve my very best all the time.

R2: She believes in group decisions, she makes sure to listen to all the opinions before she makes her final decision.

R3: We all have bad days and sometimes we will have a rough time as a team. Reem usually will not interfere and will give us some time to handle the situation between ourselves. She will interfere only if the situation starts to effect the team dynamics in a bad way. I believe that one of the marks of a leader is to know when to interfere and when her/his team members need to be left alone to allow them to learn and grow.

Training and professional development sessions seem to be something that Reem supports because they were mentioned by all the participants.

R1: She is excellent in ensuring that we all have everything to be successful and productive teachers. She is helping us to get the training we want, attending conferences, presenting in conferences and this makes us happy and appreciate her as a leader.

R3: She believes in the development of her team members, and treats it as the most important aspect of her job. This is how she makes us feel.

One of the teachers described Reem as being talented, creatively thinking outside the box and always coming up with great ideas. *“She is a leader because she was able to create emotional bonds between the whole team which has brought a feeling of belonging to our team and the institute we work for,”* R2 said.

R1: She is a good leader because she is able to listen, always patient and works hard to help her team, students and the institute.

“There are some people that, when you meet them for the first time, you know that they are going to be someone you will enjoy working with”, was how one of her teachers ended his interview.

Summary of Reem’s case

Table 7 below presents a summary of the factors that have influenced and developed Reem’s leadership and reports on her leadership qualities and attributes identified during the interviews:

Table (7): Factors Contributing to Reem’s Leadership Development

Formal Education	• Completed Undergraduate degree
------------------	----------------------------------

	<ul style="list-style-type: none"> • Completed Postgraduate degree
Non-formal Education	<ul style="list-style-type: none"> • Joining school club (e.g reading and writing club) • Joining the UAE Students Club in Birmingham. • Organizing events • Presenting in conferences • Attending Workshops • Attending Leadership courses
Informal Education	<ul style="list-style-type: none"> • Mother • Father • Husband • Family gathering • Role model (e.g late Sheikh Zayed) • Mentorship (Support from her supervisor) • Travelling
Reem's Leadership Qualities/Attributes:	<ul style="list-style-type: none"> • Build positive relationship with the team members • Empowering other members to improve • Friendly • Positive • Enthusiastic • Talented • Creatively thinking outside the box

Conclusion: Summary of the cases

The data collected from the interviews with the three female leaders, their family members and colleagues indicates that the development of leadership is a continuous process that begins in childhood and continues throughout the leaders' lives. Also, the data demonstrated that some of the factors that influence Emirati's women leadership development are different from other Western cultures, investigated further in Chapter Five. Analysing the interviews in this chapter reveals several different aspects of the theoretical framework especially the contents of the box title 'learning', although some issues have not been covered in the interviews (See Table 8). That is the reason why other data collection methods were used to cover comprehensively as many aspects of the theoretical framework as possible since relying exclusively on just one method is less likely to achieve sufficient coverage of the issues.

The three leaders described how they had been exposed to leadership roles in their families and communities since they were children and during their teenage years, which required making group and family decisions. They also stated that their

leadership attributes and personality were developed because they had many chances to interact with their family members and others while they grew up. Moreover, these leaders had taken on leadership roles during their adulthood while they were pursuing their higher education or in one case while raising her own children as she mentioned during the interview. The three leaders stressed the importance of role models in their lives who helped them to develop their leadership. For example, all three participants recalled the role of their parents in influencing their leadership development, referring to relationships between the way they were raised and how they are raising their own children or communicating with their followers at work now. They each have their own personality and so their leadership attributes would vary because each person might have a different style.

The female leaders claimed that different formal, non-formal and informal education experiences played a significant role in preparing them for their current leadership positions. They have indicated that all the leadership abilities and skills they gained and developed over the previous years had been refined since they took on leadership positions through challenges, enriching experiences and the support they received from many individuals around them. These findings demonstrate that leadership development continues throughout individuals' lives.

Furthermore, the data collected from interviewing the leaders and their family members indicates that leadership develops as a result of different types of education, life experiences and people's influences. For example, the fact that these women had the opportunities to gain their Masters degrees and being involved in other types of formal education experiences helped them to reach their current leadership positions. Moreover, the three women have always experienced support from their family members, friends and colleagues during their leadership journey. For instance, both mothers and fathers of all the three leaders played a significant role in shaping these ladies' leadership identities, and this is a factor that is recognised frequently by academics (e.g., Astin, 1993; Bowen & Bo, 1998; Fiedler, 1967; Hartman & Harris, 1992). It could be said that all the positive and negative experiences these ladies encountered in their leadership journey had helped them to be successful leaders today. Additionally, the findings suggest that many other circumstances influence leadership development such as role models, mentors, socialization and hobbies, all of

which provided learning experiences that these leaders have benefited from (e.g.,

Theories & Models			
-------------------	--	--	--

Bass, 1990; Chemers, 1997; Kakabadse and Kakabadse, 1999; Kotter, 1988; and McFarland, Senn, and Childress, 1994). According to Lord and Hall (2005), identity is linked to context and could develop and change over a course of life transitions, major life events or experiences, over the course of career and while someone builds sub-identities when dealing with other people and building personal networks and new relationships. Hall (2004) claims that a strong sense of identity is essential to building a strong and successful leadership identity.

From interviewing the leaders' colleagues, it is clear that they have a similar view of the participants to that of the participants themselves – both associate their definition of leadership and the characteristics of leaders with a number of attributes that include caring, honesty, wisdom, courage, knowledgeable, communication and team work. These characteristics match what Al-Marawdi (2000) and Ibn Taymiah (1300) present as some of the main characteristics that an effective Muslim leader must have. There are some strong similarities between Islamic leadership and Greenleaf's (1977) servant leadership model, the transforming model (Burns, 1978), and ethical (ElKaleh and Samier, 2013; Yukl, 2010) leadership models. Most Islamic sources focus on behaviour and characteristics of effective leaders, placing an emphasis on learning and reasoning as part of the Islamic tradition (Abdel-Haleem, 2004). In summary, Chapter Four reports the main information collected from interviewing the main leaders, their family members and their colleagues, identifying common themes and identifying differences across the cases (See table below). Chapter Five will expand on the findings presented in chapter four by looking into documents analysis and leaders' diaries.

Table (8):Aspects of the Theoretical Framework that were Revealed in the Interviews

	Asma's Interviews (+ Family & Colleagues Interviews)	Hessa's Interviews (+ Family & Colleagues Interviews)	Reem's Interviews (+ Family & Colleagues Interviews)
Biographical (English & Samier)			
Personal history (family origins, social class, early education & international experience)	√	√	√
Memories about childhood, adolescence & adulthood	√	√	√
Correspondence with family, friends or colleagues	√	√	√
Diaries, portfolios, life stories	√	√	√
Participant personality	√	√	√
Professional travelogues			
Dispatches received from relatives, friends or colleagues	√	√	√
Professional practice	√	√	√
Personal networks	√	√	√
Career path (challenges, positive and negative experiences)	√	√	√
Politics of organisational life	√	√	√
Achievements and major events	√	√	√
Relationships and interactions in the participant's life	√	√	√
Role models	√	√	√
Morals (life/ work)	√	√	√
Lifelong Learning (Mocker & Spear)			
Formal			
Schooling (school, college, university)	√	√	√
Degrees (Diploma, Masters, PhD)	√	√	√
Certificates (IELTS, TOEFL, ICDL)	√	√	√
Any type of learning that is evaluated (e.g. exams, assessments, projects)			
Non-formal			
Participating in educational initiatives during school/university	√	√	√
Workshops	√	√	√
Professional development sessions	√	√	
Conferences	√	√	√
Joining student council/ alumni			
School/university visits/field trips	√	√	
Training programs		√	
Volunteer work	√		
Seminar activities			
Skill courses (e.g., cooking, driving)			
Informal			
Religion (rules and beliefs)	√	√	√
Social life (family gathering, weddings, parties)	√	√	√
Culture values	√	√	√
Family and friends	√	√	√
Role models	√	√	√
Spontaneous situations (e.g. in family circle, neighbourhood)	√	√	√
Hobbies	√	√	√
Listening to radio broadcasting			

Watching TV			
Reading in journals, magazines and novels	√	√	√
Organisation Culture (Schein & Schultz)			
Artefacts			
Architecture of physical environment			
Language			
Technology and products			
Artistic creations			
Style embodied in clothing, manners of address			
Emotional displays	√	√	√
Myths, legends, stories			
Espoused Beliefs & Values			
Arguments that are made in organisation between employees			
The organisation mission and goals statements			
Organisational strategic plans			
Briefing notes from meetings			
Codes of conduct			
What people say during/after events			
Basic Underlying Assumptions			
Guide behaviour that tells group members how to perceive, think about, and feel about things	√	√	√
Styles of interaction	√	√	√
Ways of organizing and delegating work	√	√	√
Decision-making	√	√	√
Consultation and collaboration	√	√	√
Cross-cultural experiences	√	√	√

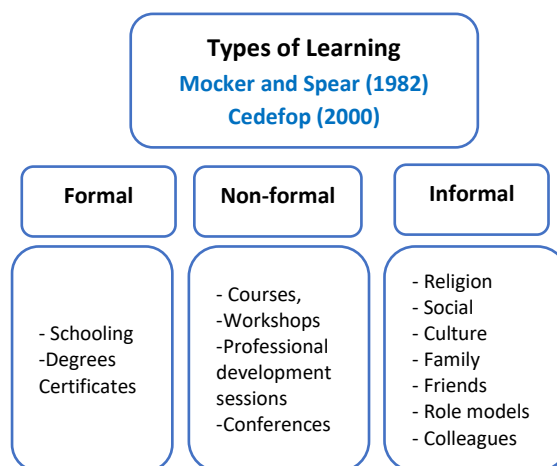
Chapter Five: Comparative analysis of documents and diaries in relation to the interviews

In this chapter I explore the findings of the document analysis and the leaders' diaries in more detail, in order to gain greater insight into the complex issue of the leadership development of the three female Emirati leaders who participated in this study. This contributes to the data collected from the interviews discussed in the previous chapter. Analysis of the data from these two methods of data collection will assist in providing a better understanding of some of the themes that emerged from the interviews and contribute to drawing conclusions related to the main objectives of the research. Comparing the findings from the three data sources (interviews, documents and diaries) will help in determining some of the important factors that have played a role in the development, or the failure to develop, of leadership and leadership qualities. In addition, linking the findings of each theme from the interviews with evidence from the analysed documents should help with validating them by increasing trustworthiness and reliability. Moreover, analysing the leaders' diaries will provide meaningful examples of some of the positive and negative experiences they have encountered during their leadership journeys and which have contributed towards shaping and developing their leadership identities. Also, the diaries should provide insight into their aspirations, future plans and how these have changed over time.

The findings from the previous chapter have provided evidence that leadership development starts at an early age and continues throughout adulthood, however, most existing literature addresses women's leadership development from adolescence and adulthood. It appears that the childhood of leaders has been relatively overlooked in the leadership literature up until recently (e.g. Galambos & Sherri, 2000; Henning & Jardim 1977; Lorenzen, 2013) and so this is an interesting area to explore further. The findings of this study are intended to contribute to current research by focusing on the early years of leaders and discover if early experiences are influential in an individual becoming viewed as a 'natural' leader or having the confidence to believe in their ability to hold a leadership position.

This chapter will explore the findings and offer an analysis of documents, participant diaries and interviews by comparing them against the theoretical framework to which they correspond, in order to identify the features that are not present in the data but are identified in the theoretical framework. This will be done by using the concepts of the theoretical framework as themes by which the data will be analysed, and, in addition, other themes that emerge from the data will be added to those already in the theoretical framework; a practice that is common in qualitative data analysis (Glesne, 2011). The purpose of this is to identify the similarities and differences between the collected data and the theoretical framework on which this study is based, in order to establish an Emirati model that is distinctive from the current Western paradigm. The combination of factors from the theoretical framework which has guided the presentation and discussion of this study, such as the biographical approach by English (1995) and Samier (2009) is used in this study to allow the researcher to explore aspects of leadership by referring to memories of early life experiences as well as to provide a more in-depth insight into the lives of these women and the development of their leadership abilities.

To make sure that the leaders' stories are captured from every angle and have covered most of the stages of the leaders' development, the learning models of Mocker and Spear (1982) and Cedefop (2000) have helped to uncover aspects in their lives that have, or may have influenced them during their leadership journey, such as earlier educational experiences, professional development experiences, and different social and cultural aspects that include the role of their family, children, friends, role models, colleagues and immediate society that are represented in the diagram below.



Although mentioned in the Mocker and Spear (1982) model, it appears that certain societal customs and traditions impact more significantly on the development of a woman's leadership in the UAE, compared to that of Western societies. For example, factors of greater significance and influence in the UAE are religion, family ties and role models who are more accessible personally in a society with a much smaller population than that of many Western countries and appear to have greater significance in a woman's leadership development within the expectations of her society. This does not mean that a woman is playing a less significant role than her male counterparts, since Emirati men are influenced by the same factors, but merely means that there are specific areas of her personality, character and behaviour that have been influenced by the greater emphasis placed on these societal, cultural and religious values in the UAE.

It appears that the individual leadership journeys of the participants have involved varied life experiences, successes and challenges, which were identified by the participants during their interviews and in their reflective diaries. To identify and analyse their influential successes and challenges, Schein's (2004) and Schultz's (1995) model of culture and leadership are used to recognise the organisational cultural aspects of the participants' work settings in the organisations that appear to have played a role in the career and leadership development of each participant. This allows the researcher to determine which factors from Western models are there and which are not as well as identifying any factors in the cases which are not included in Schein's (2004) and Schultz's models.

This chapter commences with a document analysis where a number of documents related to women in leadership in the UAE will be analysed. This is followed by an analysis of the reflective diaries and then a comparison of data from Chapters Four and Five.

Document Analysis

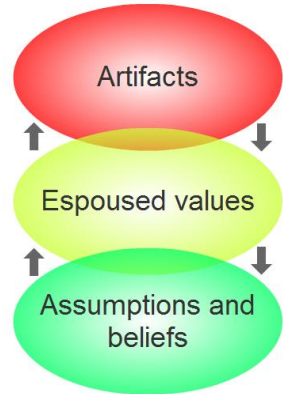
The documents analysed in this section include the following:

- Federal and Emirate vision statements and reports, including the UAE Vision 2021 report, and Ministry of Higher Education and Research reports and policies.

- University documents that include any reports and policies related to employee empowerment.

Accessing and reviewing such documents adds value to the research phenomenon, enriches the findings of the research and helps in highlighting some important aspects of this topic both from personal and organisational perspectives. Moreover, it will provide contextual information about the country's policies about empowering women towards pursuing leadership opportunities and the opportunities in the federal institutes that are provided for the leadership development of those in leadership positions. Analysis of the documents, as mentioned above, demonstrates the limitations of Mocker and Spear's (1982) model when applied to a different cultural context. Mocker and Spear's research was based on a study of individuals in western society, therefore it is likely to be culturally biased, as the nuances of other societies don't appear to have been taken into consideration. Although Mocker and Spear's research can be applied to certain aspects of the data collected from the documents, their 1982 Educational Model does not appear to consider the integral influences in UAE society, such as religion, social and cultural aspects. The document analysis will refer to specific aspects of Schein's (2004) and Schultz's (1995) model of culture and leadership that highlight the institutions' shared values, vision, philosophy and culture when it comes to empowering women to take leadership positions (See Table 9). The contents of these documents possess elements relevant to all three levels of Schein's model. For example, explicitly and implicitly, they address issues such as what people wear, what values men and women espouse and what work and family values they believe in.

Table (9): Document Analysis According to Organisational Culture

Documents that were analysed	Part of the theoretical Framework that was covered
Document (1): Women in the United Arab Emirates: A Portrait of Progress (<i>Prepared by the Ministry of State for Federal National Council Affairs</i>)	<p>Schein's and Schultz Levels of Culture</p> 
Document (2): Women in Parliament and Politics in the UAE: A Study of the First Federal National Council Elections	
Document (3): Gender equality in education, employment and entrepreneurship: Final report to the mcm 2012	
Document (4): UAE Vision 2021	
Document (5): MENA Gender Equality Profile Status of Girls and Women in the Middle East and North Africa, 2011	

Federal documents and policies to support women's empowerment

Women in the UAE have always been supported by the country's leaders and government since the time of the UAE founder His Highness Sheikh Zayed bin Sultan Al Nahayan, former President of the UAE, who was an advocate for women having their full rights in education and playing a full role in the development of their country and society, as is evident in the following statement from one of his interviews:

The means to develop a country and modernise its infrastructures is a magnificent burden that should not be taken up by men only. The loss would be huge, for women will be paralysed without any participation in productivity. It would lead to an unbalanced rhythm of life. Hence, women's participation in public life is required and we must be prepared for it (cited in Sayed, 2001).

Accordingly, the constitution of the UAE, which is based on the principles of Islam, was designed to guarantee equal rights for both women and men, where women have

similar legal status, have full access to education, have the right to inherit property, and enjoy the same right to practice professions as men (MENA, 2011). In short, gender equality. Moreover, Sheikh Zayed's approach to women's rights was considered very liberal by political leaders in the Gulf and journalists when compared to other leaders in the Gulf region:

Women have the right to work everywhere. Islam affords to women their rightful status, and encourages them to work in all sectors, as long as they are afforded the appropriate respect. The basic role of women is the upbringing of children, but, over and above that, we must offer opportunities to a woman who chooses to perform other functions. What women have achieved in the Emirates in only a short space of time makes me both happy and content. We sowed our seeds yesterday, and today the fruit has already begun to appear. We praise God for the role that women play in our society. It is clear that this role is beneficial for both present and future generations (UAE Interact, 2008, p. 20).

In order to achieve his vision, the late Sheikh Zayed launched an ambitious initiative to develop the role of women in his country and expressed his belief that women represented an equal half of society through instituting various initiatives. The significance of the date 27th August, 1975 is the establishment of the General Women's Union (GWU). The GWU is under the chairmanship of her H.H. Sheikha Fatima bint Mubarak, Chairwoman of the General Women's Union, Supreme President of the Family Development Council and President of the Supreme Council for Motherhood and Childhood, and it represents the beginning of the march towards women's empowerment and progress in the UAE. Since its establishment, the GWU has adopted a series of plans and ambitious projects to strengthen all Emirati women's skills and knowledge and activate their role in society to promote the profile of Emirati women locally, regionally and internationally (referred to in Table 10). Her Highness took this a step further last year by announcing the launch of the Strategy for Empowerment of Emirati Women 2015-2021 program whose main aim is to provide all federal and government organisations and institutions with a framework to help them develop programmes to empower all Emirati women in all fields of sustainable development.

The part of UAE culture that is considered to be unique when compared to other cultures in the Arab world and even worldwide is that directed towards women's empowerment which has a major influence on Emirati women's leadership development (Said, 1994). UAE culture includes its religion, norms, policies, values of society, laws and so on (Geertz, 1973), all of which respect women's equality in access to education and in the workplace. Said (1994) argues that the culture of any country influences its individuals' behaviour, attitudes, values and morals. For example, living and growing up in a country that dedicates significant sections of its constitutions, laws and regulations to supporting women's empowerment has a great impact on women's leadership development (Samier, 2009). This support that women receive in the UAE with regard to education and employment opportunities has increased many women's desire to hold leadership positions.

Table (10):GWU Initiatives and Programmes to Empower Women in the UAE

- | |
|---|
| <ul style="list-style-type: none"> • GWU offers women training sessions in different economic programmes to improve women's administrative, technical and linguistic skills. • Encourages the Ministry of Social Affairs to provide nurseries for Government departments and set up day-care centres for working mothers. • Works with UNICEF in protecting the rights of women and children. • Started the Productive Families Project in 1977 to give women independence and empower them economically, by promoting their products and showcasing their business talent to a wider audience. |
|---|

These great initiatives to empower Emirati women are continuing and receiving the same attention that Sheikh Zayed paid to women's development from the current UAE leaders headed by His Highness Sheikh Khalifa bin Zayed Al Nahyan as Sheikh Zayed who, on many occasions, expresses his pleasure that the women in the UAE are enjoying their full rights in their country and are giving their full support as part of the development of the UAE.

Sheikh Khalifa: We have made women's empowerment an urgent national priority, and thanks to proper planning, our nation has achieved a good track record in the field of women's rights where she enjoys full rights, and exercises activities without any discrimination," he said adding that, "All doors are open for women to achieve further progress and development (UAE Vision 2021, 2010).

Moreover, the Vice President and Prime Minister of the UAE and Ruler of Dubai, His Highness Sheikh Mohammed bin Rashid Al Maktoum announced recently that, “The UAE went beyond the stage of women's empowerment. We are now empowering the community through women” (UAE Vision 2021, 2010). In February 2015, Sheikh Mohamed Bin Rashid, Vice President and Ruler of Dubai, announced the launching of the Gender Balance Council, chaired by Sheikha Manal bint Mohamed Al Maktoum. The aim of this council is to increase the participation of Emirati women in building the future of the UAE: “The impact of a significant female presence in leadership roles has wide-ranging benefits on the economy, on governance and on society at large” Sheikh Mohamed said (Al Dabbagh & Nusseibeh, 2009). This council is another initiative by the government to support the work of other initiatives and foundations that were established to support woman such as the Family Development Foundation and the General Women’s Union.

Moreover, in 2009 a new Ministerial Resolution 518 was announced by the UAE government to encourage more companies and organisations to appoint women to their Boards of Directors, which means more equitable representation of women in leadership positions (Ministerial Resolution 518, 2009). According to this law, the Board of Directors of each company or organisation must have at least one woman.

In a recent ranking by *Forbes Middle East* (2015) of the 100 most powerful Arab women in the Arab world in the fields of business, government and the most powerful women who are making a difference worldwide, the UAE was one of its strongest performers, with a total of 26 women from the UAE featured on the list of 200 women from the Arab region. The principles of women’s empowerment in the UAE is no longer considered a rhetorical term but has been turned into a reality and is currently embodied in all of the country’s policies and regulations due to the wisdom of its leaders and government. It could be said that the UAE has reached a point where its women are considered the most empowered in the Middle East. For example, 20 per cent of the UAE’s Federal National Council is constituted by women, where for the first time in UAE history, and in the Arab world, the speaker of the Federal National Council is a woman.

However, it is fair to say that although the role of women in their country's development is clearly laid out in the country's constitution and supported by both the country's leaders and government, women are still facing a number of barriers when it comes to attaining some of the senior leadership positions in the country. One of the barriers which may need to be taken into consideration could be the lack of support provided by middle-management, who may not be supportive of the promotion of women in the workplace, for reasons that require further research (Elmuti, Jia, & Davis, 2009). Also the open-mindedness of families differs considerably, with some tribes viewing the role of women according to the traditional model of being a wife and mother, and viewing a working woman as neglecting her family responsibilities (Elmuti, Jia, & Davis, 2009). Another factor may be that it is forbidden for women to be in contact with men who are not directly related to them, and so some tribes may not be supportive of a woman being outside of her family's protection by entering the workforce.

Emiratisation, education and women's empowerment

In the last few years the UAE has gone through a dramatic and rapid economic transition. Since the discovery of oil and with the vision of the UAE leaders the economy of the country has grown at a staggering rate to become a diverse and modern one, with the UAE transforming into one of the fastest and highest growing countries, when it comes to the GDP. The UAE's GDP has now exceeded one trillion dirhams in 2015, compared to 11 billion dirhams in 1973, achieving an expansion in the economic rate of growth that has exceeded even that of Singapore (Al Baik, 2015).

Having a strong economy has acted as an attraction for and led to a rapid influx of many foreign workers who hold many positions in all fields of the economy now constituting 85% of the nation's population (CIA, 2015). Concerns about the large number of foreign workers and their impact on the country has led the UAE government to adopt an official nationalisation policy of 'Emiratisation', similar to that adopted in other Gulf States (Mashood, Verhoeven & Chansarkar, 2009). The main aim of this policy is to reduce the country's dependence on well-educated and skilled foreign workers and empower UAE citizens to take up the positions that are

held by many of these workers. Part of the aim of the Emiratisation policy is to educate UAE nationals to reach international standards that will enable them to be as well and highly qualified for these positions as foreign workers in professional fields (Abdelkarim, 2001). In general, through this initiative the UAE leaders aim to create high-value work opportunities for UAE nationals and maximize the participation of women in the workforce.

The UAE leaders and government have always placed the country's economic growth and their people's welfare and prosperity as their highest priority and have always worked towards achieving this. For example, by providing free medical care and free education into the higher education levels, Emiratisation aims are placed at the heart of many UAE policies and regulations. This has significant implications for women in the UAE as it increases their opportunities in employment and, accordingly, their chances in reaching leadership positions. It was reported by *the Abu Dhabi Council for Economic Development* (2015) that Emirati women's participation in economic activities has increased significantly in recent years. For example, in the Emirate of Abu Dhabi there are now over 22,000 Emirati women who are members of the Abu Dhabi Chamber of Commerce and Industry and who are responsible for nearly 25,000 commercial and economic projects with investments of up to Dh45 billion (Abdelkarim, 2001).

Moreover, according to the UAE Labour Law, women have equal employment opportunities like men with certain restrictions that are put into place to protect them such as women not being allowed to work at night and or in any job that is considered risky as many women are engineers and military officers so it is undue risk given the nature of the job. In addition, women have the right to equal remuneration to men if they are doing the same job that has an equal value: "working woman shall be entitled to the same wage as that of a working man, if she does the same work" (Article 32). In order to equip women with the needed skills to be ready to hold leadership positions, whether in the economy or other sectors in the country, the UAE Constitution guarantees that all women in the country have full support and access to all educational opportunities that the country offers. It could be said that Islam is considered to be the basis of all these regulations, since Islam states clearly that women have an equal right to seek knowledge as men do.

Prophet Muhammad (PBUH) said: Seeking knowledge is mandatory for every *Muslim. (AlBayhaqi, 1860, p.153)

*Muslim as used here including both males and females.

Religion is another aspect of Mocker and Spear's Educational Model (1982) that in this case has played a positive role in these women's leadership journeys. In the international literature, Islam is often cited as being a barrier for women by encouraging gender segregation and emphasizing women's place in the home, however, these cases are the result of cultural and political traditions in societies that affect their interpretation of Islam (see Jones-Pauly & Tuqan, 2011). Many other authors have argued that the rights of women are equal to men, a central principle in Islam (Abou El-Fadl, 2001; Masud, 2002; Syed & Ali, 2010).

According to the Global Gender Gap Index (2014) that was presented at the World Economic Forum in 2014, the UAE ranked first for its literacy rate and the enrolment of students in the secondary education index, out of a total of 142 countries that participated in this study. Moreover, regarding educational attainment, the UAE has ranked 43 (out of 185 countries) in the Gender Equality Index according to a report published in the UN Human Development Report (2014) and this ranking is considered to be the highest of all Arab countries.

Recent statistics in education from the UAE Ministry of Higher Education indicate that 95% of female high school graduates are completing their education at tertiary level in a number of higher education institutes compared to 80% of male students (Farah, 2012). In addition, in 2010, it was reported by a government official that UAE women have achieved outstanding progress with over 70 percent of university graduates being women (Farah, 2012). Another positive statistic is that 46% of the country's graduates in science, technology, engineering and mathematics (STEM) are women (Bin Shabib & Singh, 2013).

Overall, it could be said that the positive development in the number of women who now hold leadership positions in the UAE is not only because of the effort government has put into providing women with a high standard of education but also because of the change in general social attitudes towards women's empowerment in

the country (Bin Shabib & Singh, 2013). These governmental and social attitudes were also reported during the interviews with the three leaders. All three explained how they support the continuing education of women both in the UAE and internationally. Having access to all of these educational opportunities has definitely had a huge impact on women's leadership development. Currently work is seen as an opportunity for women to develop their identity both personally and professionally (UAE Vision 2021 2010). It is important that Emirati women have a chance to study and visit abroad in order to broaden their experience and understanding particularly to move up into very senior leadership levels. In addition, there is the fact that women are highly significant role models for encouraging other women to take leadership positions and break away from the normal and traditional fields of empowerment.

Leaders' Diaries

This section is dedicated to exploring the leaders' diaries according to all of the factors in the whole theoretical framework. Diaries can provide important information about influences in the participants' lives that shaped their leadership identities that cannot be accessed or could be missed during interview sessions (Conti, 1993). Diaries have been used as a data collection instrument in the field of social sciences to allow people to record their feelings and thoughts on paper as well as to reveal stories about certain individuals, times or places (Goodrich, Hackett & Frank, 1998). Taking into account the busy schedules that the participants have, the diaries were based on a set of questions to help leaders focus their thoughts on major events and activities in their daily lives and at work (identified below). The aim of asking them to write diary entries is so that they can write at their own convenience and reflect on and respond to their own choice of everyday experiences, thoughts and emotions, perhaps prompting new insights into their own lives. Many researchers in the social sciences and education have been using diaries as a tool to "give voice to other people" (Goodrich, Hackett & Frank, 1998; Mallon, 1995; Nin, 1976; Plummer, 1983; Richardson, 1995).

Riessman (1993) explains that there can be limitations to the abilities of conventional research methods, such as interviews, in providing an understanding of social lives, which are overcome by analysing diaries and which can capture important information and insight into human action such as knowing how they felt during an

event. In this way individuals have the opportunity to reflect on their behaviour so they can capture their deeper feelings. Diaries can reveal some unexpected and possibly unpleasant aspects of leaders' lives, as well as some of their weaknesses that may not have been acknowledged during their interviews. In this study the data obtained from the interview sessions and document analysis will be triangulated with the information from the leaders' diaries. The findings from the diaries will be compared with the other findings in the first part of this chapter to help better understand the factors that played a role in shaping these women's leadership identities. The objective of this analysis and interpretation is to determine if there are similar patterns for Emirati women from which a model can be developed that better captures and presents their experiences than those available in Western models. It is expected that some factors will vary to some degree from those of Western countries given the social and cultural differences that have been discussed in this thesis. A UAE model can also be used to guide policy and development of women's leadership careers in the UAE.

The following are the themes that leaders were asked to include in their diaries (for more detail refer to Appendix 6):

- Events and activities: identify any significant events and activities, no matter how small, that you believe influence your skills, knowledge, and conception of yourself as a leader (leadership identity).
- The people involved: this can include key figures or peripheral individuals, as well as group experiences. These can also include negative and positive interactions either with you or among the group.
- The diary entry can also capture organisational culture elements in describing the events/activities and interactions such as:
 - a. Artifacts like furnishings, pictures, posters, documents, refreshments.
 - b. Speeches, comments or arguments that are made, mission and goals statements, strategic plans, briefing notes.
 - c. Behaviours, styles of interaction, communication styles, ways of organizing and delegating work and decision-making, consultation and collaboration, etc., including any cross-cultural experiences.
- Any formal, informal and non-formal leadership practice and growth experiences which could include observations of experiences others are going through that are instructive.

Leaders were given the opportunity to structure and present the data in whatever way they chose so the findings from their data will be presented according to the leaders' design of their diaries. The leaders kept diaries for two months, recommended by

Csikszentmihalyi and Csikszentmihalyi (1988) and Csikszentmihalyi and Larsen (1987), because the researcher's aim was to allow leaders to write at their own pace and reflect on and respond to their own experiences, thoughts and emotions, perhaps promoting new insights into their own lives. All three participants kept diaries during the required period, producing around 15 pages each and on average each participant wrote four times a week. Most of the writing was done during the week and nothing was added in any of the diaries during the weekends.

1. Asma's diary

After two months from the first interview with Asma I met her to collect the diary and I was curious to get her feedback about the process of diary writing. *"In the first few days I was not sure what to write and I was afraid and nervous that things I write will sound silly to you,"* she said. When she was asked about her nervousness she said:

A diary is a personal thing and I was maybe nervous to share my thoughts and feelings with you, however, this feeling changed after one day when I left a meeting and found myself writing and reflecting about what happened during the meeting. Writing the diary on that day gave me a sense of relief and allowed me to look at things from a different aspect. This incident allowed me to appreciate this practice and I found myself writing in the diary at least four times a week.

Taking into account her family and job responsibilities, by looking into her diary it could be said that Asma spent a considerable amount of time writing and reflecting on events that happened at work and at home with her children. Asma decided to divide her diary into three sections: at work, at home, and 'me' time. Under each heading, she added descriptions of events, workshops, meetings, conferences and gatherings that she attended whether at work or with her family. Also, she mentioned some people who were part of these events, and shared many feelings she had about them, and she used words, drawings or symbols to convey them such as happy faces, hearts.

Asma explained each of the three sections of her diary, which allowed me to formulate relevant questions that would require her to elaborate on specific areas that

I identified as being important aspects according to features in the theoretical framework and at the same time which seemed important to her and UAE culture. Some of her diary contents required further clarification whereas other entries were comparatively easy to follow. The diary is reported below following the structure of Asma's three sections. The interview was informal, but it revealed a greater depth of understanding, with regard to factors written about in her diary but not mentioned in her interviews. This insight proved valuable as Asma was able to determine whether these factors played a substantial and/or incidental role or not in her leadership development (e.g. movies). Notes were taken during the debriefing interview when picking up the diary and this data was used to inform the interpretation of findings that emanated from the diary.

At work

For the first few days Asma used bullet points to refer to meetings and events she attended at work without giving many details; she just recorded the event with the date next to it (e.g. meeting students =15 Feb; meeting with Academic coordinator= 1st March). There were many sketches and drawings that did not make sense since they did not seem connected to the text, but they show that she was struggling to write something in the diary as she stated earlier. In the second week, things changed and Asma used two full pages to write about an incident that happened at work, an abbreviated version of which is below.

The top management in the organisation suddenly decided that teachers will not get contracts renewed until they all go through a long process to get their qualifications equalised by the Ministry of Higher Education in the country. Two teachers from my team were affected by this decision, and other teachers were sad and sympathised with their colleagues. The team morale was down and everyone was affected badly by this decision. I called for a meeting with the college director to get more information about this process and then I met with my team to explain the whole process and put their mind[s] at ease. I told them that we are one family and they will receive all the needed support from me and the college management. It was one of my toughest moments as a leader, and I felt the need to lift my team's spirits and comfort them and make it clear to them that they are not alone and I am there to support them.

This situation presents a few aspects of Asma's leadership style that were highlighted during the interviews such as the fact that she treats her team as members of a family and she seeks help and guidance when needed and her belief that a good leader should always be there to support and encourage team members in tough situations. Asma used sad faces to present her feelings about this situation as well. After explaining the situation she wrote at the end "*tomorrow is a new day*". This expresses the kind of positivity that I felt during her interviews, where she stressed that every challenge is a learning opportunity, "*There is nothing easy in being a leader and these kinds of situations distinguish a manager from a true leader,*" she wrote.

Building such a positive culture at work has an impact on Asma's development and performance in the workplace, a result that Schein (2004) notes in his discussion of work culture. Schein (2014) and Schultz (1995), in their model of culture and leadership, stressed the impact that values and beliefs can have on a leader's performance. Analysis of the situation that Asma went through illustrates that her positive attitude in handling the situation affected the outcome. What a leader says during and after events shows the kind of leaders they are and the kind of effect they could have on their team members (Schein, 2004; Schultz, 1995).

Asma recorded as well that she was leading the preparation for the annual spring festival in the college. She wrote, "*I met the members, listened to their ideas, divided the tasks and set some deadlines and goals for the next meetings*". Next to this statement she wrote, "*I like to make my team members feel empowered to make decisions and come up with new ideas. This will encourage them to put more effort and energy into completing the tasks assigned to them*". Asma wrote on many occasions that she enjoys delegating tasks to her team members and that she acts as a facilitator on many occasions. She mentioned that doing this lessened the stress she faces sometimes at work. For example, she wrote the same point when she met her staff and asked them to come up with ideas for the Library Week. "*I don't like the spotlight to be on me all the time, my team should take the credit as well for their hard work,*" she wrote. This style of interaction that Asma has built with her team, based on trust, has played a role in making her team work hard and feel empowered to perform the tasks assigned to them, another feature of effective leadership noted by

Schein (2004). The success of any event within the organisation is being recognised as lying within the team's ability to work together to achieve a common goal (Schultz, 1995). From interviewing Asma and her team members and analysing the data from the diary it could be said that she has successfully created an environment within her team where everyone is trying to achieve the department's goals.

She also referred to conferences and workshops she attended, writing, *"I enjoy meeting new people from my field and to enrich my knowledge."* Conferences and workshops are non-formal educational elements that Asma highlighted also in her formal interviews and referred to as important aspects that have affected her development, in the sense that she has participated in a range of educational experiences that have not only developed her mind but have also allowed her to interact with like-minded people, giving her the opportunity to view things from other perspectives and to further enrich her beliefs, knowledge and understanding (Mocker & Spear, 1982). As mentioned previously, such learning opportunities benefit leaders as it provides opportunities for them to expand their knowledge and allows them to network with other people and learn from the experiences of others. Sharing and receiving knowledge and learning from others' experiences, appears to be a necessary element for leaders to grow and develop, a point stressed by English (1995). According to Bass (1990), it is the blending of experience on the job, combined with leadership education that yields the most successful leaders.

At home

In this section of the diary Asma wrote about her relationship with her children, family and friends and the activities she shared with her children and what they meant to her. Also, she wrote about the family gatherings and the "quality" time she spent with her friends as she called it. Although perhaps to some it seems irrelevant, it is not only work relationships that have an impact on the development of a leader, but research shows that family and social relationships have also contributed towards a leader's development although the degree of its importance varies between cultures depending upon how individualistically or collectively they are oriented, and on individual needs and dispositions (Auerbach, 2010; Cunningham, Kreider & Ocón, 2012; Delgado-Gaitan, 1991; Trainor, 2010). Relationships that leaders build during

their leadership journey have an impact on their leadership development (Henderson & Mapp, 2002). Both the formal and informal interviews with Asma indicate that she has a strong relationship with her family members, which originates in the UAE group-orientated, collectivist culture where much of the focus is placed on religion and family (Anwar & Chaker, 2003). Also, in the UAE most of the identity development is aligned with religion, tribe and family (Abdalla & Al-Homoud, 2001). Asma and the two other participants spoke highly about the strong influence the support of their family members and relatives have had on them during their leadership journey. Identity in the UAE is not individualistic, but based on the role that a person plays within his/her family and in the wider community. It is based on the expectations of the role of a woman, possessing certain characteristics that are accepted and respected by the community, as she is aware that she is not only representing herself, but she is also a representative of her family and of her tribe.

From reading this section, it could be said that Asma tries her best to spend more time with her children. As she mentioned during the interview, being a single mother means that she needs to be both mother and father for them. She always dedicates her time in the afternoons after work to her children to help them with homework and listen to their stories from school. *“Naser [her younger son] told me that he received a certificate in the school assembly today for getting full marks in his Maths exam. I am very proud,”* she wrote. Although she did not write in detail in this section, I can see from the number of activities that she does with her children on a weekly basis that she enjoys her time with her children and how this has an impact on her personality and leadership identity. The time with her children and family, gives her emotional balance, perspective on her priorities in life and it reinforces the values of her as a mother, sister, daughter, as well as a leader in the workplace. At the end of this section she wrote something very interesting in this regard:

I learnt a lot from spending time with my children. I feel that they teach me more than I teach them. When I got this job I promised myself that I will always be there for my children and I will not allow my responsibilities to affect my duties as a mother. I got energy and positivity from them and I end up transferring these to my team. Being a mother helped me to be a good leader because I have learnt how to listen, be patient and solve problems in

creative ways. They are my power on tough days and that is why I like to spend my time with them.

A number of studies of Arab Gulf families have demonstrated that the modernisation of society has changed the region in many ways, including the nature of the family system which includes a change in family roles (Al-Zawadi & Sultan 1992; ESCWA, 1992; Thomas, 2010; Young & Shami, 2013). For example, studies emphasize the changing role of the mother and the fact that this new generation of women have careers and complete their education. Asma is an example of this changing trend, but she equally makes sure that her children receive the necessary attention of a mother and it is important to her not to neglect her familial duties. This is because the UAE is a hybrid society, which is composed of elements of a traditional society and elements that are modernised, a combination that is being recognised in media stories (e.g. Khamis & Nazzal, 2014). Asma is attempting to balance both of these elements, in order to be successful in both areas and not prioritise one over the other, thus neglecting an important role that is expected of her.

In her diary Asma noted that Fridays are for family gatherings. She did not elaborate but each time she mentioned the location of the gathering which rotated each week around the extended family (e.g. gathering at my uncle's home, gathering at my brother's house). In these two months Asma attended all of the family gatherings on Fridays, and she mentioned other family gatherings that she also attended such as weddings, a birthday party and going out to the park with her children and with some of her relatives. These regular gatherings are part of the Emirati culture that take place most weeks (Young & Shami, 2013). She also reported that she spends time with her friends whenever she can, *"I enjoy spending time with my friends and we end up sharing a lot of old stories and this makes me appreciate all the great experiences I went through to be this person today,"* she wrote. These types of gatherings and social activities are part of the Mocker and Spear (1982) informal learning opportunity that is claimed to have a positive impact on an individuals' development. In her interviews, she also referred to the role of these gatherings in her leadership development and the important role that her family played in developing her leadership. These characteristics she identified as including mutual respect, patience, listening to others, being aware of others opinions and needs, as well as being able to

assert her own opinions in a constructive way. Her identity is that of an Emirati woman, functioning in a hybrid society, meeting social and family expectations, whilst at the same time succeeding in the workplace as a leader, by displaying leadership qualities, which at times are distinctive from each other and at other times overlap.

Asma's diary recordings also revealed the importance of the greater community and her volunteer work in a number of community activities and events organised by government and private organisations and institutions. She has participated in special needs events, the organisation of projects for children and she joined the health and medical centre volunteer program, in her Emirate, to visit patients in hospital.

Asma mentioned her community service briefly in her interviews, explaining doing volunteer work supported her behavioural maturity and her personal growth. She felt that it enhanced her social responsibility and this was a small way to pay back her country. The idea of working hard to give back to your country is something people in the UAE have grown up with since childhood. Asma noted a section from the UAE national anthem, which states:

We have vowed to build and work, Work sincerely, work sincerely, As long as we live we'll be sincere.

She, along with all Emirati nationals, has grown up with this motto repeated every morning at the school assembly promising to work hard for my country. It is for this reason that participation in such activities is seen by Emirati nationals as a duty that most citizens feel obliged to fulfil. Emiratis have a true sense of nationalism, however, they are also very tolerant of others and work happily alongside people of other nationalities (Khamis & Nazzal, 2014). However, the goal of Emiratis is not merely 'self-improvement', but to contribute to the success of their country and to ensure that everyone in the community is treated fairly and provided with opportunities that will allow him/her to live comfortably, whilst contributing to the success and development of their nation. A sense of service to their community is a core value of all Emirati citizens.

Asma emphasised the importance of involving her children in these activities as well. “This will increase my children’s awareness of their social responsibility and will allow them to be active members of society. My children and other members of my family view me as a role model so if I manage to transfer this love of volunteer work to them I will be satisfied,” she wrote. Children, especially young boys, are taken to many kinds of meetings that Westerners would not do and this is part of a collectivist traditional culture of the UAE. Asma does not believe in placing her values on others, however by modelling a strong work ethic, positive character traits, such as being an active member of her society through volunteering and supporting charities and caring about her community, she believes that she is positively influencing those around her to value these very important human ideals. This also applies to the workplace, where she imparts these values, which as a leader, has significant influence on the staff working within her department.

Many research studies in the field of leadership have emphasised the role that volunteer work plays in developing leadership skills (Boyce, 1971; Boyd, 2004; Komives, Lucas & McMahon, 1998; Komives, Owen, Longerbeam, Mainella & Osteen, 2005). According to Komives, Lucas and McMahon (1998) leadership is not only about holding a position but also people displaying leadership skills when taking action for the common good, volunteering in programs to help their community, and actively interacting with people in their community. Komives et al. (2005) explain that participating in volunteer activities can help in leadership development as it allows individuals to be involved in many opportunities for personal growth such as meeting different kinds of people, as well as learning and applying new skills. This aspect is very important in the UAE, due to traditions and practices varying between each Emirate. As well as this factor, there is a large expatriate community of workers, making the UAE a multicultural country both internally and externally, although the local Emirati society remains quite steadfast to its values and belief systems, due to the strong tribal bonds that continue to exist. Asma acknowledged the important role that volunteer work plays in her leadership development, in the sense that she maintains a perspective on what is important in life, and that, for her, values such as caring for others and having the power to bring about positive change in the lives of others, are also characteristics that she is able to transfer to the workplace in the form of caring for her staff and ensuring that they are supported and listened to.

'Me' time

In this section Asma explains why her 'me time' is important - the different activities she does for herself: "*My 'me time' is my approach to reward[ing] myself and my method of relieving stress*". Asma dedicated most of her 'me time' to reading, a point she made more than 15 times in her diary. From her diary notes it appears that she enjoys reading books about self-development and biographies about leaders and famous people. The book that she is currently reading is *Selected Speeches* which contains some speeches by H.H. Shaikh Dr. Sultan bin Mohammed Al Qasimi - Supreme Council Member and Ruler of Sharjah as she likes reading literature relating to leaders in the UAE. Shaikh Dr Sultan describes his life journey and offers advice to readers based on his personal experiences. Asma mentioned in her interviews that reading has been her favourite hobby since childhood. Reading allows her to learn from others' experiences and as a leader she needs to be well informed about things that are new in her field or about things that have happened around the world, as she considers herself a citizen of the world.

An important point to note here is the distinction between a subject's belief and what is empirically evident historically or claimed through social science research. In the case of Asma's belief about leadership being formed through reading is an indication of how she views her own leadership development and what is necessary for her as an individual. However, she is aware that a number of international and national leaders do not share her enthusiasm for reading. Having said that, though, for many reading is a vehicle for widening one's knowledge of the world and of the varying views, policies and philosophies that exist. Some consider reading to be a factor affecting individual development and of having an impact on leadership development, and Asma feels that being an avid reader has helped to shape her identity (Cedefop, 2000; Mocker & Spear, 1982).

Amner (2006: p. 3) claims, "Through reading we can fill an experiential vacuum ... encourage our minds to be flexible ... heighten our understanding of our profession and the circumstances we might face into the future". This statement is aimed at professionals in the field of education and training, which are important areas for on-

going development of both skills and knowledge. In her interview, Asma explained that reading widely had allowed her to learn an abundance of new information that she has drawn upon when dealing with certain work situations. She has particularly relied on her reading-based knowledge in situations that have involved interpersonal problems between staff. For example, where a staff member felt that he had been unfairly evaluated, Asma, was able to calm the situation and solve this matter due to her understanding of how to create a fair outcome for all parties involved, based on Sheikh Dr. Sultan's strategies for dealing with people through patience, understanding and valuing their point of view and most importantly, allowing them to be heard. Accordingly, Harris & Bruce (2011) argue that reading is considered to be a way of furthering the development of leadership skills as it enhances thinking and decision making skills. Therefore, leaders who do understand the importance of reading are more likely to have a wider range of strategies to draw upon.

Asma mentions her enjoyment of watching movies in her diary, but her passion for movies did not come up during interviews. For this reason, when engaging in a further interview session, I specifically posed questions to her, with the aim of exploring this area that had been overlooked previously. The following questions were asked to find out more about Asma's movie interests:

- Why do you like watching movies?
- What types of movies do you prefer to watch?
- In your opinion, what is the relationship between leadership and watching movies?

I have enjoyed watching movies since I was a teenager. I believe that movies are an excellent tool to teach me some leadership skills. Many principles of leadership and leadership characteristics were brought to life through the use of movies. I always found films a very appealing strategy to enrich my knowledge about leadership. I used to watch movies and analyze the characters and doing this made me curious to learn about different personality features and the best way to deal with them. I am always fascinated with a movie's ability to show challenging and complex leadership situations and how leaders react in certain situations. However, I am also aware that movies are not real life and so I don't base my own leadership style on movies, I

simply enjoy being able to compare leadership styles as presented and to draw upon some aspects that contribute towards being a positive leader.

This aligns with Champoux (1999) who claims that movies can be used to enhance the learning process in a way that is not available in the traditional written media, due to the viewing of visual images that brings an idea or a situation to life. The same claim is made by Bluestone (2000: p. 142) who argues that movies are good at “illustrating a concept in action by creating the experience”.

Asma mentioned two insightful movies that she had viewed more than 15 times each: “*Gandhi* and *Elizabeth* are my favourite movies and each of them is a lesson about leadership”. When asked to give a reason as to why she liked these movies she stated:

Gandhi sheds a light on his achievement regardless of the fact that he could not achieve national unity in the end. It shows his involvement in the social-political changes in India during the British colonial rule. I like the movie because the events of the movie bring out Gandhi’s resilience, sensitivity and tenacity and most importantly how he successfully managed to motivate and inspire his followers through being compassionate.

For Asma, Gandhi was an enlightened leader, with many of his beliefs sharing fundamental values with Islam. For example, as stated in chapters 5.48 and 11.118 of the Holy Qur’an, “equality, tolerance and simplicity”, were also reflected by Gandhi in his role as a leader, who believed in justice and compassion for all. These values are also important to the leaders of the UAE and it is for this reason that Sheikh Zayed, in particular, is and was so respected by his people.

Movies have been used a lot recently in leadership education. According to many researchers in the field of leadership, movies are an effective tool to teach many leadership concepts and can be used to identify a number of leadership aspects that are interpreted through this medium (Callahan & Rosser, 2007; Graham, Ackermann & Maxwell, 2004; Wimmer, Meyers, Porter & Shaw, 2012).

Asma said that she related to leadership models in the movies *Gandhi* and *Elizabeth*, due to the connection between Gandhi's views and Islam, which was in line with her own belief system, and because of Elizabeth being a woman at a time when few women were leaders and how she used her intelligence and political skill to stay in power. Asma found this to be fascinating and it gave her the strength to continue to pursue her own leadership development, which is also based on the belief system of her and her family of the importance of education.

Asma stated that an important aspect she likes about watching movies is the fact that it allows her to observe the behaviours and reactions of followers in response to the leader's leadership style which she feels allows her to measure how effective a leader is based on the reaction of followers. Movies may help in developing leaders' emotional intelligence skills as they allow viewers to construct personal meanings and values as they move toward authenticity (Graham et al., 2004). Accordingly, these values and meanings reflect how a person deals with his/her followers (Schein, 2004; Schultz, 1995). Of course, styles of leadership do have cultural influences and so certain traits that may suit one culture, could be considered insulting or offensive in another. Therefore, when watching leaders in movies, Asma was able to distinguish what characteristics would suit an Emirati environment from those that are not culturally appropriate.

According to Wimmer et al. (2012), watching movies allows individuals to learn skills from the characters because it allows them to make connections with real-life situations and the viewing of movies gives them an opportunity to think about how they would react in similar situations. However, it could be said that this depends on the types of movies, how good they are, and how deeply the audience understands them, and what messages they are getting out of them. For example, some movies have also been criticised for desensitising people, making them egocentric, and reinforcing a lot of bad behaviour and language (e.g., Romer et al., 2014).

Asma also wrote about other activities that she enjoyed such as cooking, going to the gym and going to the beach. According to her the "me time" is her chance to refresh her mind and allow her to relieve some of the stress as well. All these activities are

part of the informal learning activities that Mocker and Spear (1982) refers to as activities that can help in the leadership development process.

2. Hessa's Diary

I visited Hessa's office to collect her diary but she was on leave that day, so I phoned her the following day to thank her and get some feedback from her regarding this process. *"Writing my diary has allowed me to see some special aspects of normal events in my day that I usually take for granted such as a funny comment that was said during a meeting or an interesting idea that I thought about during the day,"* she said. From her tone I could tell that she was excited about the process and she appreciated the experience. She went on to say, *"Sometimes because of my busy schedule I do not get the chance to appreciate what I achieve, writing down my challenges and how to overcome them has made me realize this."*

Hessa did not follow a special format in writing her diary; she wrote down random events with general comments without specifying a date or a time, but which tended to focus on relationships in the workplace and how various situations influence her decision-making. For example, she wrote the following about a team meeting that she had with her teachers:

I like to meet my team every Sunday around 3:00 to share our success from the previous week, to plan for our coming week and I get the chance to pass on any news from the top management. Having such a meeting allows teachers to know what has been happening in our department as sometimes we all get so busy that we don't have a chance to talk to each other. As expected all of the teachers came on time, we covered all the points in the agenda and had 10 minutes extra so I asked my team members to share some exciting news about themselves. It was one of the teacher's birthdays, another teacher got a new car and one teacher was excited that all her students passed their quiz with good marks. This is the family spirit I like to see in my team and this is why I like our Sunday meetings, and this is part of the organisation vision where all the teachers are members of one large family.

This confirms some aspects of Hessa's leadership that she referred to during the interviews. The idea of celebrating success and planning ahead supports her idea of motivating her team to work harder and it shows that as a leader she appreciates their efforts. Celebrating success and motivation could be considered as part of the 'Espoused beliefs and values' that Schein (2004) addresses in his model of culture and leadership in the organisation where certain beliefs and vision are shared among everyone in the organisation. Sharing what is happening in the department allows the team to be strong where all members are well informed about their colleagues' achievements and challenges.

One point that Hessa mentioned in her interview was that she likes punctuality, a value she got from her father who served in the military for more than 20 years. It was interesting that Hessa emphasised this point in her diary as well when she noted that "all teachers came on time". This supports the fact that her childhood had a huge impact on her leadership development influencing values and expectations. This is why the biographical approach by English (1995) and Samier (2009) was used in this study because it helped in highlighting these early experiences during childhood and how they correlated to develop the leader's leadership qualities and impacted their personalities.

Also, the 'family spirit' is something Hessa stressed during her interviews and this is how she has referred to her team at all times. I believe that is why teachers did not hesitate to share some aspects of their personal lives with Hessa and their colleagues, as it appears that Hessa has earned their support and respect.

Hessa and the other two leaders used the word 'family' as a metaphor to refer to their connection to their institutes and to their relationship with their team members during the interview sessions and in their diaries. In the field of organisation and leadership, metaphors are used to convey meanings and sense-making in many efficient ways when leaders deal with followers (Oswick, Keenoy & Grant, 2002) used to categorise leadership by style, and reflective of the culture of the society. Hofstede categorised leadership and organisational national styles by metaphor such as the 'Village Market' for Anglo-Saxon, the 'Well-oiled Machine' for German, the 'Family' for Asian, and the 'Pyramid of People' for French (Hofstede, 1991). More recently,

Trompenaars and Hampden-Turner (2012) use a similar set of metaphors: 'Family' for Latin countries; 'Eiffel Tower' for the German and Austrian; the 'Guided Missile' for the US and UK; and 'Incubator' for the Swedish. UAE leadership styles are closest to the 'Family' metaphor used by both, but with some significant differences from Arab culture, Islam, and the traditional Emirati culture that would require a modified version.

Many researchers have illustrated the role of emotion embedded in using a metaphor that followers tend to follow as much as they follow the leaders (Conger, 1991; Oswick and Montgomery, 1999). They also assist people in practicing leadership, evident in Conger's (1991) claims that the symbolic and visual nature of metaphors help leaders cope with the complexity of organisational life because using a metaphor helps in creating a visual image in the mind of the recipient. Parry and Hansen (2007) suggest that leaders should use metaphors in an inspirational way to ensure that the message that is generated will have a positive effect on the followers. Therefore, maybe by using metaphors leaders are better able to influence their followers in directions their vision and goals take them.

One common theme that could be extracted from all of the participants is the metaphor they use for a healthy team or organisation and the leadership role. For example, using 'family' rather than other metaphors when referring to their team and their feelings towards their institutions shows that they have a parental approach in their cases. This means that they probably do not distinguish a great deal between the work world and family, which is a trait of a traditional society with extended family and tribal affiliations being part of the unique culture of the UAE (UAE Vision 2021, 2010). The participants of this study used 'family', metaphorically, when referring to their teams, and felt that this contributed to their success as leaders, as it drew them closer to their staff, leading to the gaining of respect and trust among team members. This is evidenced by the followers' interview responses. The success of this style of leadership may be due to the team members being largely Emirati and sharing the same culture, therefore holding the same expectations and belief system, however this approach may not be as effective cross-culturally if expectations are different. Of course, this more personable approach to leadership does have its limitations, as staff may take advantage of the more informal relationship that a 'family' suggests and

therefore may not act as professionally, as when there is a more distant relationship based on professional norms and values.

Moreover, in her diary Hessa described briefly other one-to-one meetings that she has had with teachers or students. Interestingly, she wrote about one of the management meetings that she had had on a day she took her diary with her so that the details were fresh in her mind when she wrote the entry:

I arrived 10 minutes before the start of the meeting, I like to do this as it gives me a chance to meet other supervisors and chat with them before we start. The room was well organised; it is the first time for me to notice some of the photos on the wall although I have been to this room more than 20 times. Also, I noticed that the college vision and mission statement are framed and hanging on the wall. It is amazing how many things we overlook often because we are busy. The director's body language and facial expression are strong. He is confident and has got everyone's attention the minute he starts to talk. He listens to all ideas without interrupting the speaker and he acknowledges all suggestions, even if he doesn't agree with them. I always admire his leadership style and qualities.

Hessa described the room and the meeting in detail, including people's behaviour during the meeting. *"Taking my diary to the meeting gave me a new eye and allowed me to focus on things I had missed before. I think I shall take it more often,"* she wrote.

I noticed that when Hessa had bad days she just drew a sad face without adding any text. Once she wrote a verse of the Qur'an in Arabic that says "So verily with the hardship there is relief, verily with the hardship there is relief – Quran Ch 94:5-6".

Hessa noted that she attended some workshops and conferences as part of her professional development. *"To Dubai to attend a workshop named 'What makes teams succeed,'"* she wrote. Under this she added some points and activities that I think she listened to and learned during the workshop and she added, "to share with my team". Also, on many occasions she just wrote, "Attending PD" or "System PD", which are required for her job, and which she views as learning opportunities. These

PD's form part of her appraisal and she values these opportunities as a means of sharing new ideas and knowledge with her team. This supports the data from the interviews as well, where Hessa explained how the skills and knowledge she gains from these PDs and workshops help in developing her leadership skills.

Hessa also wrote about the time she spent with her family and relatives. As reported during the interviews she has a large family and the fact that she is single allows her to spend a lot of time with her brothers and sisters. From her notes in the diary it could be said that Hessa dedicates her time after work to participate in family activities or spend time out with her relatives and friends. For example, she wrote, "shopping with my lovely sisters, dinner with my family, coffee with a friend and attending a family gathering." "Thanks Allah for blessing me with the best family," she wrote. In addition, Hessa reported reading as another activity that she likes to do in her free time, and watching movies was mentioned more than five times. Interestingly, she listed drawing as well, but she did not elaborate on any of these topics so the significance and content of them cannot be interpreted, however it appears that she is living a full and varied life, rather than placing her entire focus on work, which is often the case in western societies.

Overall, it could be said that although most of Hessa's contributions in the diary were written as bullet points, they help to reveal important aspects of her life as well as her leadership style. Her diary writings help to support the findings from the interviews which validate the data and help in enriching the findings of the study, which is consistent in many ways with Asma's case.

By analysing Hessa's diary and comparing it with her interview responses, it could be said that most of the values that she follows, her assumptions about leadership and organisations, and even her conceptions of social relationships have come from the experiences that she went through in her journey to reach this position. In other words, it is the formal, non-formal and informal experiences that she has encountered, thus far, that have impacted on her leadership development such as her relationship with her family, her educational experiences and other experiences that she referred to in her diaries and interviews (Mocker & Spear, 1982). These also relate to the biographical models used as part of the framework for this study.

Although, after reviewing all the data on the subjects, it is notable that Hessa did not present information about the larger organisation and community around her as she tended to focus on her immediate relationships and surroundings but does not seem to think beyond this. This was not the case with Asma, who reads and watches films beyond those of her country and region and appears to hold a broader international view. The lack of participation in the wider community may be because the three participants are still young and have held their current leadership positions for less than five years. From analysing the data and meeting the three leaders, with greater experience and maturity it is likely that their commitment to society could change as they show an eagerness to learn and improve themselves as leaders and attain higher positions.

3. Reem's Diary

Reem invited me to her house to give me the diary and she apologised for not writing much in it as she was busy with her son. It was for this reason that she wanted to see me in person to walk me through her notes and give me more information if needed. She was excited to go back and share some of the events and stories she wrote about and she ended up answering some questions about certain events and elaborating on some stories where needed. *“Keeping a diary in the last two months made me appreciate the things I have in my life. It also helped me to reflect on some of my decisions and look into others from different perspectives. This task was effective and I was happy to be asked to do it,”* she said.

She started her diary with a quote from H.H Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, "Becoming number one is not impossible – the word impossible doesn't exist in our dictionary." When asked about why she decided to choose this quote she said:

Sheikh Mohammed is my role model and mentor when it comes to leadership. I chose this quote especially because looking into all the challenges that I faced to reach this position I do believe that there is nothing impossible and like him there is no place for the word impossible in my dictionary as well.

The idea of having a leadership 'role model' is particularly important in Emirati culture, due to the phenomenon of women being promoted to leadership positions being relatively new, in terms of the traditional role of women in Emirati society historically. The relationship between UAE citizens and the rulers of the UAE is somewhat unique as it goes beyond what Western theory usually refers to as 'role models' which although may include political leaders for Westerners, is a more distant relationship than that of UAE citizens and their leaders, which is more personal, with the leaders being viewed as infallible by their citizens. Criticism of leaders does not have a role in UAE culture, unlike in many western cultures.

When asked to elaborate and give some examples about what she meant by challenges she said:

I mean, feeling challenged when facing the completion of my education such as travelling outside the country to complete my Bachelor's degree and then completing my Masters where I needed to balance my duties as a wife and a daughter. Also, I was pregnant during the last few months of my Masters. Moreover, the fact that I got this job where at the beginning I faced some resistance from some of my team members who saw me, at that time, lacking the needed experience and the fact that I am a woman.

It was interesting that Reem admitted that she faced some resistance from her team when she got her current job which is something she hadn't mentioned during the interview sessions. What Reem went through is normal and many women in leadership positions went through similar experiences due to the same gender stereotypes where people generally think about women as having less leadership ability compared to men (Blau & Kahn, 2007; Rudman & Glick, 2013). For example, many institutions and organisations still link masculine characteristics such as aggressiveness, task-oriented and assertiveness with achievement and this perception could hinder women from holding leadership positions (Envick, 2008; Jogulu & Wood 2006). A related stereotype that acts as a barrier for women seeking to be a leader is the perception that women have certain characteristics that may be seen by managers

as non-executive material such as women being selfless, modest, nurturing and quiet (Eagly & Carl, 2003; Nelson & Levesque, 2007).

Reem explained that her team members' reactions changed with time as they got to know her better. *"Although I may have lacked managerial experience, I was happy that my team trusted my knowledge and leadership qualities and it was something that needed time."* Reem attributed the Emiratisation initiative that the government launched with helping her to get this job. As discussed earlier in this chapter, one of the aims of the Emiratisation initiative is to open doors for more women to reach leadership positions in government institutions and non-governmental organisations where companies have to meet a target as well.

Reem referred to team meetings she attended but not in detail. However, she did say that she enjoys working with her team and she treats these meetings as an opportunity for teachers to share their concerns, challenges, ideas and achievements. *"At the end of each meeting, I left charged with positive energy and I feel that we are one family. As a leader I believe that it is my responsibility to create a positive working environment where my team feel motivated to do their best and have the chance to grow and develop"*. Reem used the same terminology during the interview, stressing the importance of a leader creating a positive relationship with the team. Reem used the 'family' metaphor to refer to her relationship with her team. From Reem's interviews and from visiting her home and meeting her husband, it could be said that her home environment has a strong influence on her leadership style at work. I saw how she dealt with her husband and child and she appears to transfer the same attitude to her work, so her personal experiences have influenced her leadership style. Reem displayed a mutual respect for her husband and a very kind and caring nature towards their child. Reem and her husband displayed a very positive relationship and it was clear that Reem's husband admired her and supported her.

This relates to her work, in that she is also positive to her staff and approachable. She listens and cares about each person's views and her team has become like a family due to her genuine desire to work harmoniously with others. In this case the 'family' metaphor has been used to provide a culture and style of relationships where Reem's team members feel that they are valued and respected and eventually this could

transfer into how they feel towards the whole organisation. Scholars in the field of leadership have emphasised the role that metaphors play when used by leaders in conveying emotional meaning and their ability in triggering positive emotional reactions in followers (Graesser, Mio & Millis, 1989; Katz, 1996; Mio, 1997).

Reem also used gardening as a metaphor when referring to her relationship with her team members, as “*having the chance to grow*”. The gardening metaphor has been used in many organisation and leadership studies to describe the leaders’ interactions with their followers (Cornelissen, Kafouros & Lock 2005; Grisham, 2006; Oswick, Keenoy & Grant 2003). It is the leader’s responsibility to create a healthy environment to support their followers’ growth process by providing them with a clear vision, encouragement and training, but leaders cannot force their followers to grow (Wlodkowski, 1999). Reem mentioned that she finds pleasure in encouraging her team to be better by listening to them, providing them with training and empowering them to make decisions, after consulting with her involving classroom management, lesson content and the agenda of team meetings. Reem gained this caring attitude from her experiences with her family that clearly impacted on her leadership development and have influenced her as a leader.

Another interesting point that Reem mentioned in her diary, and was mentioned in brief during the interviews, is doing volunteer work. It is considered by Mock and Spear (1982) to be an informal learning activity that according to Reem has influenced her during her leadership journey. Reem volunteered to present many workshops for college students, such as time management, exam preparation and dealing with stress.

Although I have a busy schedule I always try to fit these workshops into my calendar. Presenting these workshops reminds me of my time when I was a student at Birmingham University where I used to run and attend similar workshops. These workshops played an important role in shaping my identity and I want the students to experience the same. For the students, I am a role model before being a leader and spend such quality time with them to help to encourage them to be active members in their college life and to be good citizens in their county.

Reem also attended several conferences and professional development workshops as part of her personal and professional development to keep herself updated with knowledge in her field. In the interviews, she talked about how participating in such events raises her profile as a female leader and allows her to gain more leadership knowledge and skills. According to the data generated from both interviews and the reflective diary, Reem has a transforming leadership style because her leadership style is based on bringing change to organisations by introducing a compelling vision and building a good relationship and emotional attachment with her followers. Burns (1978) argues that, “Transforming leadership is a moral process because leaders engage with followers based on shared motives, values, and goals” (p. 20). This matched with the values and beliefs that Reem is using with her team members. Leaders who practice transformational leadership strive for the change of an organisation and the individuals in the organisation by focusing on “emotions, values, ethics, standards, and long term goals” (Northouse, 2012, p. 175). These are the kinds of knowledge and skills that are important to Reem and what she is seeking to gain from attending the leadership workshops and conferences as she stated in her interviews and diary.

Regarding her time outside work, Reem prefers spending time with her husband and son. “After a long day at work, all I could ask for was to spend quality time with my family,” she wrote. She seems to enjoy spending time with her relatives as well, for example, she wrote in her diary about a day out with her aunts, a wedding celebration, and a family gathering. These gatherings have helped Reem to develop her leadership especially when it comes to teaching her several aspects of social values and relationships that are identified by Mocker and Spear (1982) as informal learning experiences. Reem mentioned in her interviews the importance of family gatherings during her childhood and how these gatherings helped in developing her leadership. For example, according to Reem these gatherings helped her in practicing social skills. During these interactions Reem learnt proper social behaviour and increased her self-esteem and confidence to deal with others. Belonging to an extended family, beyond the nuclear type family model that is more common in Western countries, and where most of the current leadership models originate, appears to have influenced the type of leader that Reem has become. Of course, families differ in western society, so there are families whose upbringing is similar to Emiratis, however the UAE culture

is typically similar from family to family, due to religious values and traditions, which distinguishes it from other societies, and this is one reason why Reem still has such a strong connection to family, which she has transferred to her role as a leader. All of these early experiences, skills and values have come together to shape some aspects of Reem as a leader, elements that are included in the biographical models in the theoretical framework (English, 1995; Samier, 2009).

Reem's diary recordings were very brief compared to Asma's and Hessa's but the information she provided is as valuable as the other two diaries. I was able to get to know some aspects of Reem's social life such as how humble she is with her team which is something I observed during my visit to her and how humble she is in her home. All the information I collected from the diary matches data that was collected from the initial interview, and on some occasions, it reveals other aspects of her life and her leadership style that were missing in the interview such as her hobbies and her passion about voluntary work. The insight that Reem attained from recording her thoughts and daily experiences in a diary, led Reem to stating, *"This experience has made me think about starting to write my own diary because it will allow me to store some memories that I can share with my son in the future."*

Summary of chapter

Analysis of the data in this chapter, presents results related to the different aspects of the theoretical framework that include English (1995) and Samier (2009) for biographical factors, the formal, informal and non-formal Education Model by Mocker and Spear (1982), and Schein's (2004) and Schultz's (1995) model of leadership and organisational culture.

The findings demonstrate the presence of certain elements which were not identified in any of the Western theoretical frameworks that this study was based on, possibly due to the fact that the UAE has a unique context so the results were different accordingly. Research referred to in this study, appears to be culturally specific to Western societies, so certain concepts/norms are not present or relevant to an Emirati society and/or certain criteria identified in the data collection from Emirati leaders had not been recognised in prior research. The experiences of the female participants in

this study, from childhood up until the present day, shows differing experiences from those of women in other cultures particularly in countries without extended family structures, and these findings will be further discussed below.

The biographical approach by English (1995) and Samier (2009) is the prime contributor to this study and this approach revealed in-depth information of each participant's life journey from childhood until now. The stories that these leaders told were powerful and highly informative, as they uncovered certain aspects of the participants that formal non-biographical research is likely to miss or disregard. An example of this is the impact that their early family relationships have had on their development as community leaders and leaders in the workplace. Using stories allowed the leaders to refer to their memories of life experiences that have affected/contributed to their leadership journey and through stories they have been able to recall the different aspects that have affected their leadership development.

Findings based on the biographical approach, when compared with Mocker and Spear's (1982) Life-Long Learning Model, which includes formal, non-formal and informal learning experiences, reveals that some aspects of Mocker and Spear's model are present, but other aspects were not. Aspects of formal and non-formal experiences were similar as they cover concepts like education, and other learning opportunities such as training, PDs and attending conferences. Aspects of informal experiences appear to differ, perhaps due to these learning opportunities being more closely linked with cultural and social experiences. For example, *religion* was mentioned by the three leaders as a factor that has had a great impact on the developing of their leadership and this aspect did not receive the same degree of attention in Mocker and Spear's (1982) model. This could be due to the fact that the rules and teachings of Islam are at the core of all aspects of the UAE culture, traditions and the manner in which people are expected to deal with others. One of the key aspects, mentioned by all three Emirati leaders, being *family and family gatherings* was not an element of the Mocker and Spear Model as it appears that they do not consider these aspects as relevant to leadership development in their culturally specific study. The *tribal ties* in the UAE are a culturally specific feature that is not present to the same extent in Western culture, therefore, the impact of this way of life has not been considered in much of the current research outside of the UAE that mostly originates in modernised

Western countries (Abdalla & Al-Homoud, 2001; Davidson, 2011; Rugh, 2007; Suliman & Hayat, 2011).

All three women reported that they believed that growing up surrounded by the support and care of their families was a great contributor to their leadership ability and style. For example, in Western societies when a woman turns 18 she is considered to be independent and legally she can make her own life decisions, without the permission of her parents or extended family. However, in the UAE and under the guidance of Islamic teachings, *women are the responsibility of their families*, regardless of age.

Another aspect, not mentioned in the Mocker and Spear Model, and appearing to have influenced these leaders' leadership development, is the concept of *having role models*. Participants in this study show an admiration for specific national and international leaders that have inspired them, themselves, to become leaders. Some of the inspiring leaders are still alive, giving opportunities for others to observe and learn from them, while others have passed away but their impact continues through biographies, documentaries and films based on their lives. The concept of a role model is powerful in the Islamic environment where role models are respected and great importance is placed on them (Hawwa, 1988), and while present in many Western theories of leadership development that were referenced above, take a different form and degree of influence. In Islam on a daily basis people are reminded of the Prophet Muhammad and decision-making is done in reference to Islamic values and passages in the Qur'an and in Hadith and the Sunnah (Al-Hashimi, 2006, 2007)

Using Schein's (2004) and Schultz (1995) model of culture and leadership provided a more in-depth insight into the layers of organisational context and provided a framework to explore what factors have affected the career and leadership development of each participant. The main idea behind Schein's model is to highlight how the culture in the organisation and national or societal culture that leaders created within their team have affected their leadership development. The three levels of Schein's (2004) model are: artefacts; espoused beliefs and values; and basic underlying assumptions. These levels were clearly identified in the findings of this study and the leaders refer to them during their interviews and in their diaries. The

leaders did mention the importance of goals, philosophies and strategies that are shared in an organisation in guiding them in their role as leaders.

Abstract concepts, such as unconscious taken-for-granted perceptions, thoughts, beliefs, values and feelings also impact on these leaders' leadership styles in the workplace and most of these concepts arose from experiences encountered during their leadership journeys. One aspect of Schein's (2004) model is the general assumption of the organisation and how it supports the work of leaders. From analysing the UAE laws and organisational regulations, it is evident that the women have a very high level of support from UAE leaders and the Federal Government. Many initiatives, foundations and organisations have been established to support women's empowerment in the country, to guarantee equal rights for women and men, and to create a positive and supportive environment that allows women to achieve their full potential. This kind of support was felt by the participants and they mentioned that they felt supported by their leaders at work and were always offered opportunities to develop.

In general, the findings did provide substantive information with regard to the influential factors that these leaders encounter in their daily lives and which have possibly contributed towards their leadership development.

Examining the data through the application of three distinctive data collection tools validates the data. Aspects of the leaders' lives that have contributed to their leadership development may not otherwise have been revealed if only one data collection instrument was used in the study, and which would reduce the study's validity. Referring to the findings collected from the three data collection tools assists me in formulating an appropriate national model, suitable for the nuances of UAE society to determine the common patterns and factors that play a significant role in Emirati women's leadership development and which influence them during their leadership journeys. The model will be presented in the next chapter along with the conclusions and recommendations of this study.

Chapter Six: Discussion of Emergent Themes

Several themes had been identified from the analysis of the data as having significant influences on Emirati women's leadership development such as family influences, cultural influences, social influences, influential role models, colleagues' relationships, workplace culture/environment, and involvement in leadership activities. In the previous chapter the most distinctive differences between Western models and the UAE women leaders' leadership development accounts of influences on leadership development; religion, tribal ties, family and family gatherings, women are the responsibility of their families and individuals having role models. These themes will be further discussed in this chapter in the context of the theoretical framework and the literature reviewed for this thesis. Most of these themes are common to many studies that have been conducted on leadership and Emirati women (Adam, 2003; Darwish, 1998; Randeree & Ninan, 2011), however, there are significant cultural differences compared to the available Western models that will be discussed in this chapter due to the unique culture of the UAE such as the role of the family, more specifically the role of male siblings, the support Emirati women receive from the UAE leaders and government, the Islamic and Emirati concepts of role models, the special relationship between the UAE leaders and its people, the strong sense of citizenship and national identity that people have towards their country, and the number of opportunities that Emirati women are provided to gain the necessary knowledge and skills to hold leadership positions and as well as to develop as leaders.

This chapter is organised in sections to discuss one element of the theoretical framework at a time starting by providing an overall summary that covers each element with a detailed discussion relating the findings to the literature reviewed in Chapter Two. The chapter will start with the biographical approach by English (1995) and Samier (2009) to cover the women's leadership journeys from childhood up to the present. This is followed by childhood and early adult experiences including the different types of education – formal, informal, non-formal – that have played a role in Emirati women either developing or failing to develop, leadership qualities as

stated in Mocker and Spear's (1982) Educational Model. Then, findings that are related to Schein's (2004) and Schultz's (1995) model of culture and leadership will be discussed to provide a more in-depth insight into the layers of organisational context and ascertain to what extent organisational culture affects the career and leadership development of Emirati women. Finally, the chapter will be concluded by introducing an Emirati model which includes factors distinctive to the UAE that could contribute to leadership development of Emirati women.

The method used here is to first use the themes from the theoretical framework in identifying and organizing data content, and then adding emergent themes that particularly would relate to the Emirati cultural context. This approach is used in qualitative research, involving abductive reasoning which follows this process. This approach is used in qualitative research, involving abductive reasoning which follows this process. This section discusses thematic comparisons made across the three case studies for similarities and differences among them such as the role of formal, informal and non-formal educational experiences in the women's leadership development. This section also synthesizes results from the interviews, document analysis and leaders' diaries along these thematic lines. The approach used for this comparative analysis is based on Charmaz's (2008) grounded theory abductive reasoning, drawing in part on Glaser and Strauss (1967) who state "the method ... includes checking emergent categories that emerge from successive levels of analysis" and which includes the following principles: "(1) minimizing preconceived ideas about the research problem and the data, (2) using simultaneous data collection and analysis to inform each other, (3) remaining open to varied explanations and/or understandings of the data, and (4) focusing data analysis to construct middle-range theories" (p. 155). It "takes a systematic inductive, comparative and interactive approach to inquiry" by offering open-ended strategies (Charmaz, 2008: 156; also Charmaz, 2006). The process begins with inductive logic, "but moves into abductive reasoning as the researcher seeks to understand emergent empirical findings" involving invoking "imaginative interpretations" that allow one to arrive at a plausible interpretation of the data using intuitive interpretation and creative ideas (Charmaz, 2006: 157; Reichertz, 2007). The process involves a comparing of the data, checking hunches that arise in the process, refining the emerging ideas through cross-checking the data, and constructing categories that emerge in this process (Charmaz, 2008).

This iterative process was used in identifying the thematic categories used in this section involving a continuous process of reflection of going back and forth between the data collection and analysing the data as common themes emerged.

The biographical journeys of Emirati women

The Emirati biographies consist of many different elements, most of which are included in the models that were used as part of the theoretical framework and some are different from Western experiences such as gender segregation, everyday religious practices, extended families, and the particular relationship with the country leaders. In addition, these leaders and UAE society have gone through a huge amount of development and modernization over the last 40 years, at a depth and level of change which very few countries have experienced that increases further the opportunities available in the country for leadership development.

Gender segregation comes at different levels of life for Emirati women, for example, in school education boys and girls study together only in Kindergarten and then they are separated until higher education, and for many the undergraduate years are segregated into different buildings or wings of a building. In social life men and women are not expected to mix together except in their families but experience a rich and active segregated social life, sometimes including travelling. There are some very traditional families who still maintain segregation in the workplace, but this is becoming rarer in the country.

In Islam, all spheres of life are integrated. Religious practices are carried out several times a day in Islam, which means that people are in a continuous religious mode (Abdel-Haleem, 2004). This means that professional life and leadership are part of religious observances.

Much more of the family live together in the same home than in many Western nuclear family structures, even after 18 years of age and sometime even when they get married. Families get together once a week and regularly discuss as a group their educational and professional careers. This is part of the collectivist culture that is common to Arab societies, noted in the cross-cultural work of Hofstede (1984),

Trompenaars and Hampden-Turner (2004, 2012), the GLOBE studies (Chhokar, Brodbeck & House, 2007) and many other works in the cross-cultural field. This means that the way these leaders understand their roles is connected to their family structures, roles and practices and their values, often regarding education and work life as an extension of family.

Having a small Emirati population that has personal access to their rulers and members of the rulers' families on a regular basis is significant and distinguishes them from Western societies. Also, the population is exceptionally happy with their rulers starting from the founder His Highness Sheikh Zayed bin Sultan Al Nahyan and subsequent rulers in the Emirates and country who have been fulfilling his vision for the country in which the wealth gained from natural resources was invested in the development and welfare of UAE citizens to a much higher degree than in most other countries.

Based on the analysis and findings in Chapters Four and Five, and the way in which these findings have been interpreted, it could be said that the leadership development journey for Emirati women is a very complex one that starts from an early age and is influenced by many social and cultural contextual experiences. This finding matches those in other studies that had been conducted about Western women exploring how childhood and youth experiences in their cultures have had an impact on how individuals develop (e.g. Hennig and Jardim, 1977; Lorenzen, 2013; and Galambos and Sherri, 2000). Using the biographical approach by English (1995) and Samier (2009) to explore the stories of the three participants demonstrated that leadership development is a continuation of a number of factors including values, attitudes, ways of interacting with others, decision-making styles and cultural practices that begin in childhood and continue throughout an individual's life. Their leadership development is also a balanced combination of traditional culture, religion and modernisation with foreign influences that have come with changes in the economy, and other societal sectors like education and healthcare (see Rugh, 2007; Samier, 2015).

Fischer-Rosenthal (2000) emphasizes that the links between structure and individuals can only be understood by examining the development of the individual's personality over the life course. This means that the participants' biographical stories link past

experiences to the present and provide an insight into why and how they have developed traits, knowledge and skills that contribute towards their effective leadership. For example, the results showed that Emirati women have been significantly influenced by their family members including their parents, siblings and close relatives during their childhood and this influences the kind of leaders they are today. This means these peoples' personal beliefs, norms, assumptions and values played a role in shaping these women leadership identities (McCrea, 2015). This supports several arguments made by Anderson (1993), Freeman (1980), Haas and Shaffir (1978) and Schutz (1973) who claim that leadership is a life-long sociological process where personality is being constructed and shaped from childhood. All of these authors however adopt primarily a Western cultural and societal approach, which it is important to remember varies in some significant details from Emirati society.

In the research for this thesis, the participants shared stories from their childhood where they took leadership positions when they were children and teenagers, and they found themselves in positions where they were required to make decisions. Asma is a good example here, when she lost her mother during her first year in college and was suddenly responsible for her father and young siblings. During her interview, Asma claimed that her personality attributes and her leadership skills developed because of this traumatic incident. Hessa and Reem took leadership roles as well when they were young by being active members of students' council, running clubs or organizing their families' holidays. It was significant to find out that after becoming adults, the three leaders, who demonstrated leadership skills during their youth, had taken on leadership roles in their workplace and with their own families and children. They learned how to plan, arrange, organize, handle budgets, recruit people, solve problems, and delegate work. This shows that all of these positive experiences that Emirati women go through affects their leadership development, accordingly, much attention needs to be given by parents and other stakeholders to provide Emirati women from an early age with such opportunities to help shape their leadership identities.

The women studied appear to transfer their beliefs and life experiences into their leadership roles, and these experiences have contributed towards the kind of leaders

they are today. These experiences include the role of education, the different types of training and professional development, the role of their families, the support of their national and Emirate leaders who are seen as their role models, growing up in an environment where women are seen as half of the community and treated as equal to men, and having the freedom of choice to enjoy different hobbies such as watching movies, reading and doing volunteer work.

It was interesting to find out that reading was a common hobby among the three leaders, and they all explained how reading had allowed them to learn an abundance of new information that they have drawn upon when dealing with certain work situations. For example, they have particularly relied on their reading-based knowledge in situations that have involved interpersonal problems between staff. This corresponds with the claim made by Harris and Bruce (2011) that such kinds of reading are considered to be an important way of furthering the development of leadership skills as it enhances thinking and decision making. Asma and Hessa shared the same passion for watching movies, and they both view movies as an effective tool for teaching some leadership concepts by showing challenging and complex leadership situations and how leaders react in them. This is consistent with the claim made by Bluestone (2000: p. 142) who argues that movies are good at “illustrating a concept in action by creating the experience”.

Volunteer work was mentioned by Asma and Reem who both believed that doing volunteer work supported their behavioural maturity and their personal growth by allowing them to help their community, and actively interact with people in their communities. This corresponds with many research studies in the field of leadership that have emphasised the role volunteer work plays in developing leadership skills (Boyce, 1971; Boyd, 2004; Komives, Lucas & McMahon, 1998; Komives, Owen, Longerbeam, Mainella & Osteen, 2005).

All the factors mentioned in this section will be further explored in the following sections as they also form part of non-formal and informal education.

The Role of Formal, Non-formal and Informal Education

The role of formal, non-formal and informal experiences in Mocker and Spear's Educational Model (1982) were in this research study found to be important factors shaping the leadership identities of these women. The three participants claimed that formal education has played an effective role in their leadership development. *"Coming from that generation allowed me to appreciate education and I always believed that to be someone important in the future I needed to keep learning"* Asma said. According to Hessa, all her formal education experiences have played an essential role in her leadership development. *"Most of the challenges that I faced as a student, I am currently facing as a leader. The only difference is that now I have the experience to face them"*. Some studies that had been conducted in the field of leadership (e.g., Bayes, 1991; Epstein, 1981; Hennig & Jardim, 1977; Rosener, 1990; Sergiovanni, 1992) indicate that formal education plays an essential role in leadership development.

Women in the UAE have always been supported by the country's leaders and government since the time of the UAE founder His Highness Sheikh Zayed bin Sultan Al Nahayan, former President of the UAE, who was an advocate for women having their full rights to education and playing a substantial role in the development of their country and society. Education has always been treated as one of the UAE's highest government priorities, where it is considered as "social capital that has contributed to the movement of people from a lower socio-economic class to the middle and higher classes" (UAE Year Book, 2001, p. 223). The UAE Constitution guarantees that all women in the country have full support and access to all educational opportunities that the country offers, in order to equip women with the needed skills to be ready to hold leadership positions, whether in the economy or other sectors in the country.

The value of women's education in Western countries may be similar to the value of education in the UAE but what is distinctive about the UAE is that education has been used as the main source for women's empowerment by introducing many educational leadership programs in the country's universities and colleges. For example, the launching of the Kafa'at Leadership program was developed for Emirati students in government colleges and universities to help them learn essential leadership skills that

will help them in the future. This program was developed by the Emirates Foundation under the guidance of Sheikh Mohamed Bin Zayed who believes in the importance of equipping Emirati youth with knowledge to help them succeed in the workplace after graduating from college (Kafa'at, 2014). In addition, colleges have introduced six credit hours of leadership courses aiming to develop their leadership skills and competencies as part of general studies courses which students must be enrolled in before graduating from their programs. In these courses students are expected to learn about different leadership theories, cross-cultural leadership theories, and concepts like power, empowerment and responsible citizenship.

The participants reported that they took part in many learning courses, workshops, training sessions and other professional development activities to help with developing their leadership knowledge and skills and accordingly these have influenced their leadership journeys. In their interviews the participants shared a few stories about their involvement in a variety of leadership activities during their school and college years and at their current workplaces that affected their leadership development such as being a member of Student Council or being members in reading, writing or speaking clubs where they got chances to act as official presenters in school/college events, to chair meetings, and took part in organizing and overseeing activities and financial affairs. These activities had a huge influence on their self-esteem, empowering them to invest in their skills and leadership development, and allowing them to socialise with other people from their fields that contributed to developing their social interaction skills. The findings of this study highlight the value of socialisation and what these leaders gained from being involved in a variety of cognitive and psychosocial learning opportunities in relation to their leadership identities and aspirations. The Emirati leaders in this study had many opportunities to be involved in activities such as field trips, conferences, workshops and Professional Development activities that allowed them to develop certain cognitive and psychosocial skills including conflict resolution, reasoning, negotiation, judgment, empathy, giving opinions and cooperation.

Analysing the findings suggests that the participants' leadership abilities and personal attributes are constructed over the long period of socialisation when these leaders are socialised to perceive a leadership role and gain learning and development by

socialising with a broad range of people in their environments. In this case, socialisation is referred to as the process of gaining skills, knowledge and shaping identities as people interact with other individuals in their environment (Anderson, 1993; Abercrombie, Hill & Turner, 1988; Haas & Shaffir, 1995). The socialisation process begins from an early age in childhood, usually by the age of 8 in Emirati families, when children are given responsibilities and opportunities to start internalising values, skills and attitudes as well as learning types of social interactions in the family and surrounding community and this process continues during later stages of life when they become socialised into organisations and professions (Anderson, 1993; Abercrombie et al., 1988). There are also two factors that are distinctive in Emirati society that are different from many Western contexts – Islamic practices that require daily self-discipline which begin to be learnt early in life along with the Islamic work ethic which includes responsibilities to the community and responsibilities that children have in the regular extended family meetings that take place on a weekly basis.

A number of authors have shown that being involved in leadership activities has an impact on leadership development especially since it involves a diversity of individuals by gender, ethnicity, religion, and sexual orientation and encourages positive development of leadership by building a personal identity (Armino et al., 2000; Rhoads, 1997; Yamasaki, 1995). All three participants reflected on the importance of being involved in activities and described how holding leadership positions during their early ages inspired them to work harder to live up to that role. Overall, it is clear that the leadership skills and knowledge that leaders gain from non-formal learning experiences, where they get opportunities to bridge the gap between what they study in the classroom and the outside world such as work placement, field trips and joining clubs, are as powerful as all the leadership knowledge and skills gained from formal educational opportunities. Many authors (Boud, Cohen & Walker, 1993; Cseh, 1998; Marsick & Watkins, 1990) have observed that learning from non-formal experiences is indeed an influential factor in leadership development because leaders involved in such activities have the chance to work on improving their confidence and team work skills and increasing their self-esteem. These activities may vary in the UAE from those opportunities that arise in other countries. “*All these non-*

formal experiences equipped me with much needed leadership skills that I am using in my current position,” Hessa said.

The role of informal education

In this section informal factors that have played a major role in the participants’ leadership development will be explored. These factors are family influences, parental influences, siblings’ influences, role models, mentors, cultural influences and citizenship obligations.

Family influences

The findings of this study demonstrate that ‘family’ is the most influential factor that contributes to the development of Emirati women leadership. All three participants shared stories to refer to the encouragement and support they had received from their family members and how significant this support was to their leadership development. The ‘family’ factor has been recognised by many academics in the field of leadership as a contributor to individuals’ leadership development (e.g., Astin, 1993; Fiedler, 1967; Hartman & Harris, 1992). However, it must be said that the data demonstrated that the role of the family in these Western studies is different to some extent from the role of the family in Emirati culture. Rugh (2007) has explained how the family is considered to be the basic unit of Muslim society. It pervades the society upwards and outwards, helping in personalising its different societal foundations in a way that is not found in Western societies. In Muslim and Arab societies individuals do not make decisions separate from the family - even professional appointments and decisions are discussed within the family unit whereas in Western countries one’s individual work life is kept much more separate, except from the immediate family of spouse and children. In other words, there is no limit to the values that are integrated into society because of the cohesiveness of the family unit in Muslim and Arab societies (Rugh, 2007). For example, one aspect that is different in Emirati and Western societies and cannot be explained and found in Western studies is the fact that the family in the UAE, as in all Muslim and Arab societies, is extended and includes grandparents, uncles, and aunts, as well as cousins and other relatives that in most cases share the same house or live next to each other. No response was received during the interview

sessions with the three leaders that indicates that any of the women had been raised exclusively by their parents; there was always a close involvement and influence from other members of the extended family and these are relationships that continue throughout one's life.

Identity theory that is relevant to this context and this study is social identity theory from Tajfel and Turner (1979) and Turner et al. (1987). The individual level of leadership identity formation is examined through Tajfel's (1982) Social Identity theory combined with Côté and Levine's (2002) agency-cultural identity formation (synthesised with cultural analysis) providing a link to the other levels of analysis. The social identity model proposed initially by Tajfel and Turner in 1979 (and further developed by Tajfel in 1982), recognises three cognitive processes involved in being part of an in-group that shapes one's social identity through membership which describes the participants' social world: first, social categorisation, how one decides which group one belongs to; secondly, social identification, the process by which one identifies with the group accommodating to its norms, values and attitudes; and thirdly, social comparison, how one's self-concept becomes closely embedded with the perceptions of the group which adds to self-esteem (see also Iner & Yucel, 2015).

During their interviews, the participants shared their perceptions of leadership according to their own interpretations of their social world, in their everyday lives. They spoke about how interaction and being involved in social family events with their parents, siblings, peers, husbands, children and others relatives helped them to develop their ideas of leadership skills and duties. For example, the participants claimed that interacting with their parents, siblings, children and husbands has assisted them in improving their interpersonal, managing, communications, negotiating and problem solving skills. It could be said that there is a similarity in their general perception that could be a result of a shared cultural and social values. This is consistent with the findings of many other studies (e.g., Bayes, 1991; Cantor & Bernay, 1992; Epstein, 1991; Kovack, 1988; Rosner, 1990) that propose family members influence leadership development. *"My family was always there to support me when I was young and I want them to be proud of me now and I want to show them that their daughter can be a great leader"* for example, was how Hessa commented on the impact that her parents had on her leadership journey and on her as a leader.

The three research participants stressed that the main aim of them to be good leaders is to make their families proud as a way of paying them back for their support and encouragement they received during their leadership journey. This is significant culturally where most people in Western societies would not give this answer as in most cases motivation for achievement is more individually based or with some individual their motive is to do good in society if they are religious (Klein & Kuperman, 2008). Hartman (1999) and Stephens (2003) claim that growing up with a supportive family environment has a crucial influence on women's leadership development. It corresponds with the studies of Hofstede (1993) and Trompenaars and Hampden-Turner (2012) that show that most Western countries are individualistically oriented and Arab societies are more collectively oriented.

Secondly, during their interviews the participants acknowledged that they had many opportunities to be involved in leadership activities as a result of the support they had received from their families. *"I was a member of the Student Council and my father used to sit with me to listen to my adventure, and he advises and guides me whenever I need help"* Asma said during one of her interview sessions. To many Westerners this kind of family involvement would be interpreted as due to people lacking the confidence in their own ability to function independently (Howland, Anderson, & Smiley, 2006). Klein and Kuperman (2008) who examined some western and Arab societies' cultural aspects state that Arab societies tend to be collectivist where interdependence is often promoted and decisions are taken after discussion and consultation among family members, however in Western societies, people are encouraged to be independent and decision making is more personal. Having such supportive families that encourage and trust their daughters to be involved in leadership activities has proven to have a positive and strong impact on women's leadership development and this issue of collective family involvement has been concluded to be important in many empirical studies conducted internationally and in the Arab world (e.g., Beltman and Wosnitza, 2008; Gallant & Pounder 2008; Lynch, 2003; Renn & Arnold, 2003). Madsen (2010) suggest that discussing the concept of leadership in a family context and encouraging girls to get involved in leadership activities has a significant influence on Emirati women's leadership development.

Mothers' and fathers' influences

A common pattern that was shared among the three participants is that they all recognized their mothers and fathers as the strongest influences on their leadership development. They all acknowledged that on many occasions their mothers and fathers served as sources of encouragement and support during their leadership journey and they were their ideal role models who presented ideal characteristics such as empathy, dependence, grace, charm, deference and sensitivity. Many studies in the field of women's leadership have shown that female leaders had usually reflected the role their parents played in their leadership development, and they emphasised the role their mothers and fathers play in encouraging them to be well educated and be good citizens when interviewed (Coutu, 2004; Madsen, 2010; Matz, 2002; Robinson, 1996).

For example, it was interesting to find out that except for Reem's mother all the other parents were educated and that could explain their passion for education and the value of seeing their daughters well educated. Many studies show that parents' educational attainment can have a positive influence on their children's leadership development (e.g., Blau & Duncan, 1967; Haveman & Wolfe, 1995). In many cases in the West, depending on cultural origin, children are surpassing their parents – one of the reasons why so many immigrate to the US and Canada so their children will have opportunities they did not have (Haveman & Wolfe, 1995). This was evident in the findings of this study. An analysis of the data shows that there are some common characteristics among the participants' educated parents. The way they value education, which could be as a result of their personal experiences that make them place a greater value on education, and accordingly they supported their daughters during their learning process. Moreover, they empowered their daughters to make decisions about their education, and this was evident in the three cases where the participants always found themselves empowered to choose where they want to study and the kind of major they want to specialize in. Although their choices and decisions are part of family discussion with advice given, where in many Western cases the parents do not 'interfere,' Emiratis individual choices and desires are also respected.

Reem stated in her interview that although her mother did not get a chance to go to school, she always pushed Reem to do her best in her studies: *“My mother placed significant value upon education, and this encouraged me to complete my education and acquire these degrees.”* Asma as well explained that her mother and father showed her how to be dependable, competent, to work hard and have high expectations, all characteristics that she associates with being a good leader.

Siblings' influence

Another factor that was common among the three participants was having supportive brothers who have a positive influence on their sisters' leadership journey. The UAE has a unique culture when it comes to the relationship between siblings that differs from the surrounding Gulf and Arab countries (Madsen, 2010; Morris & Madsen, 2007). In the UAE, a brother is viewed as an empowering agent who helps his sister(s) to grow and develop (Madsen, 2010) whereas this might not be a significant factor in other countries and cultures. For example, an Emirati woman can usually count on her brother's support and encouragement on many occasions such as a travel companion if she has to pursue her dreams and goals (Madsen, 2010). She is expected to count on his support even for professional matters, which is not what happens much in the West except in rare cases where the brother (or sister for a man) has relevant professional expertise to give guidance like law, where a family member may ask for advice on rare occasions (Madsen, 2010). All three participants shared similar stories where they were provided with their brother's support, care and encouragement.

Role models

Role models were also mentioned by the three leaders as a factor that had an influence on their leadership development. Many studies conducted in the field of leadership highlight the importance of role models in leadership development (Bass, 1990; Beekun, 2012; Beekun & Badawi, 1999). The concept of a role model is powerful in

the Islamic environment where role models are respected and great importance is placed on them due to the role they play in Islam and in some Arab cultures because of the importance of Hadith and the Sunnah in daily life (Hawwa, 1988).

Determination and motivating and inspiring others to do their best, working hard, empowering others to be better, having a vision, leaving a positive imprint on their people and society were some of the common characteristics that the three leaders deemed important in successful and influential leaders, common to other Arab cultures (Astin, 1983; Kuh, 1995; Pascarella & Terenzini, 1991; Schuh & Laverty, 1983). These are also the qualities the participants mentioned when they described their role models. The three participants identified their fathers and mothers as their role models because they have the qualities they looked for and most admired. For example, during her interview Reem stated that *“my father and mother are my role models and I owe my success and all my achievements to them”*. Moreover, Asma identified her mother as her role model because according to Asma her mother did not have to work outside the home but she managed to run the house perfectly by herself when Asma’s father travelled most of the year as part of his job. She added that this required intelligence and hard work at the same time. Also, she added, *“my mother was educated and she pushed me and my siblings to learn, I was always amazed at how an uneducated woman could do all that”*. Reem, Asma and Hessa acknowledged that most of leadership qualities that they adopted today as leaders are from what they gained from their role models. From the parents (as opposed to professionals discussed below) the particular set of role model characteristics are: a strong work ethic, use of intelligence, and the value of empowerment of themselves and others.

Interestingly, when asked about mentioning other role models than their parents, the three participants came up with names of male role models such as Sheikh Zayed, Sheikh Sultan, and Sheikh Mohamed bin Rashid. The relationship between Emiratis and their rulers is different from Westerners who mostly have elected leaders who are only in office for short periods of time. Even in the UK, the queen does not have the same relationship that one finds in the UAE. And the relationship would be different in other Gulf countries where conditions politically vary a lot particularly in relation to women. When asked about the reason for choosing only male leaders and whether their choices were based on cultural reasons or was their decision affected by social

factors and this case it is based on the idea that men are responsible for women (*Qiwama*)! They could not give a clear answer to justify their choices. It could be said that this could be due to there being a shortage of female role models in leadership positions as indicated in some of the literature (e.g. Armstrong, 1984; Smith, 1987), which makes it unusual for women to hold such positions. There are also religious and cultural factors involved here for women where men perform this role in society, not women. One is that because men perform religious leadership roles doesn't necessarily mean that women cannot have roles in other sectors, and in the case of Islam, there were many strong women who had leadership roles beginning with Khadija, the Prophet's first wife, and later his wife Aisha. The leaders mentioned that by observing these leaders and listening to their speeches they gained a wider knowledge about leadership. This corresponds with Sullivan and Decker's (1992) contention that most of the leadership skills that leaders have are not learned in formal education or on-the-job training; they are developed by observing role models throughout life. Complementing the role model characteristics of their parents, the participants reported important characteristics of professional leadership role models, like vision, dedication to goals, perseverance, being principled (being fair, equitable and compassionate), and protecting and providing opportunities for those for whom they are responsible.

Mentors

In this study 'mentors' have contributed positively to the Emirati leader's leadership development during their leadership journey. Traditionally, mentorship has been defined as a relationship between older, more experienced individuals and younger, less experienced ones who work together to help the less experienced individuals to develop in their career (Kram, 1985; Wanberg et al., 2013). This definition has been refined over the years, but a core feature that distinguishes mentorship from other relationships is that it is embedded within the career context and its primary focus is on career growth and development (Ragins, 2014). Generally, it has three main functions the first two of which are: (a) a career function where the mentor is working with the mentee to provide advice to enhance the mentee's professional development and performance; (b) psychosocial function where the mentor is acting as a support system and a role model for the mentee (Wanberg, Welsh & Hezlett, 2013). A third

function in the most developed models also includes a guardian role to protect the protégée in organisational politics (Samier, 2000). Several authors in the field of leadership have argued that having a mentor is a very important factor in the process of leadership development (e.g. Astin, 1993; Komives & Dugan, 2010; Komives et al., 2005). Mentoring is a long term relationship that consists of providing guidance and support during the leaders' development stages and by modelling leadership skills and behaviour (Sosik & Godshalk, 2000; Lipshitz, Popper & Oz, 1996).

Reem pointed out during her interview sessions that her Emirati supervisor is a very supportive and strong mentor. She stated that he helped in providing her with guidance in her professional area when she first took the leadership position. "He helped to get to know the organisation structure and policies" she stated. Also, she described his role in mentoring her as helping her develop a long-term career path. One characteristic that Hessa and Reem shared in their supervisors who acted as their mentors was their provision of moral support and encouragement when they first joined and facilitated their professional development by allowing them to attend conferences and workshops to improve their knowledge of leadership and allow them to grow. These traits match those described in Western sources (Johnson & Huwe, 2003; Ragins, Cotton & Miller, 2000; Samier, 2000; Wanberg, Welsh & Hezlett, 2013; Young, Cady & Foxon, 2006). What could be different is how Hessa described her relationship with her mentor as a "parent-like relationship". She stated that her supervisor has values, experiences and attitudes that she aspires to have. This could be because her supervisor is an Emirati and she looks up to him as a father more than as a supervisor. In some cases, mentors can sometimes be more important to people than their parents – it is a role similar to parenting but focused mostly on adult development and only in certain spheres of their lives related mostly to their career development but does extend into character shaping. It is a developmental role, similar but different in the way people interact with each other (Wanberg, Welsh & Hezlett, 2013). This is also influenced by the Islamic tradition and Emirati culture, where such important figures and older people are supposed to be treated with the same respect that fathers are treated (Young & Sibai, 2009) and also is consistent with a very different and more extensive conception of family.

Cultural influences

Since the UAE has witnessed an extremely rapid period of modernisation and development over the past few decades, its social and cultural development have been affected accordingly (Walsh, 2010). Due to these dramatic changes, opportunities to travel abroad and a proportionately very large population of expatriates (Almazroui, 2012), new customs have been introduced and embedded in the social lives of Emirati people and this has eventually affected UAE culture. For example, family gatherings is one aspect that has been affected by the rapid changes in society as a result of the mother's and father's busy work schedules it is often difficult to devote sufficient time to family activities. In addition, female and male interaction is one aspect that has developed among Emiratis since increasingly they work and study together. Moreover, Emirati women now have more freedom than before and they are no longer restricted by those traditions that come from cultural practices that required women to stay in and around the home - now they can study abroad, study at non-segregated universities and colleges, work, and go out to malls with female friends (Almazroui, 2012). UAE culture has an influence on how people think, their values, and how they interact with each other. Schein (1985) argues that culture also plays a major role in developing leaders' leadership qualities. This corresponds with the findings in the previous chapters where it was clear that the participants' perceptions of leadership have been affected by the culture of the country in general, and external influences through travel, movies, television and print media. For example, in the UAE the general view now is that men and women are equal in their Islamic right to reach leadership positions and this is due to the special care that the country's leaders place on empowering Emirati women to hold such positions for which new policies have been adopted. Emiratisation is considered to be one of the most important government initiatives in supporting Emirati women to obtain leadership positions and overall to maximize the participation of women in the workforce. This is something that women in other western societies are often facing difficulties in achieving. The continued support and encouragement for UAE leaders, policies and constitution, for example the Emiratisation policy, which is based on the principles of Islam, have an impact on Emirati women leaders' behaviour, morale and productivity at work (MENA, 2011).

Many authors have argued that it is impossible to eliminate the roles of society and culture when studying leadership development since leadership is culturally and

socially constructed, formed by the country's social expectations in society and through its culture (Cantor and Bernay, 1992; Eagly & Johnson, 1990; Klenke, 1996). In the UAE, Islam is considered to be the strongest significant factor that shapes the social identity of the country. Thomas (2010, p. 50) defines culture as "the socially standardised ways of thinking, feelings, and acting that are shared by members of a society". He claims that culture influences individuals through their families, schools and social organisation. Wilkins (2001, p. 263) argues that "Arab culture emphasizes status in all areas of society, family and work". Status here means the standing and reputation one has achieved in a field – it is understood by most people as having a senior position. In Emirati culture, there is the expectation that one will do well. Despite the great progress that the country has made in women's empowerment it is fair to say that in some cases cultural hurdles are still preventing Emirati women from securing these opportunities. For example, there are still some tribes who are conservative in terms of their norms and traditions which do not favour women mixing with men in the same work environment (Almazroui, 2012), but this has been rapidly changing over the last 20 years. There are also some men, as in all societies, who are chauvinistic and are not wholly supportive of women's advancement, which applies both to some Emirati and some expatriate men.

Citizenship

This section will cover a social aspect that has played a major role in the development of the participants' leadership development which is 'citizenship'. It was interesting that all three participants stated that the main reason behind them working hard to achieve their leadership position is to help in developing their country, leave a positive imprint on their society, and eventually give back to their country which has supported women heavily. What they mean by leaving a positive print means to work hard and be successful and leave a positive impression in the country and abroad that other Emirati women can follow to help improve their country as well. Emirati women grow up with a belief that they owe it to their country to be well educated and successful members in their community to make their country and families proud of their achievements (Mostafa, 2005). Also, the participants were motivated by the high expectations from their Sheikhs, government and families to be seen as role models for other Emirati women and they generally seek opportunities to develop their

leadership skills and knowledge to eventually change the image of the UAE and Arab women in the world because there is a negative stereotype and low opinion about women's status in the Middle East that needs to be changed. These findings can therefore be interpreted as an accurate reflection of the support these women are receiving from their leaders, government and families to be active citizens in their country.

Schein's (2004) and Schultz (1995) model of culture and leadership

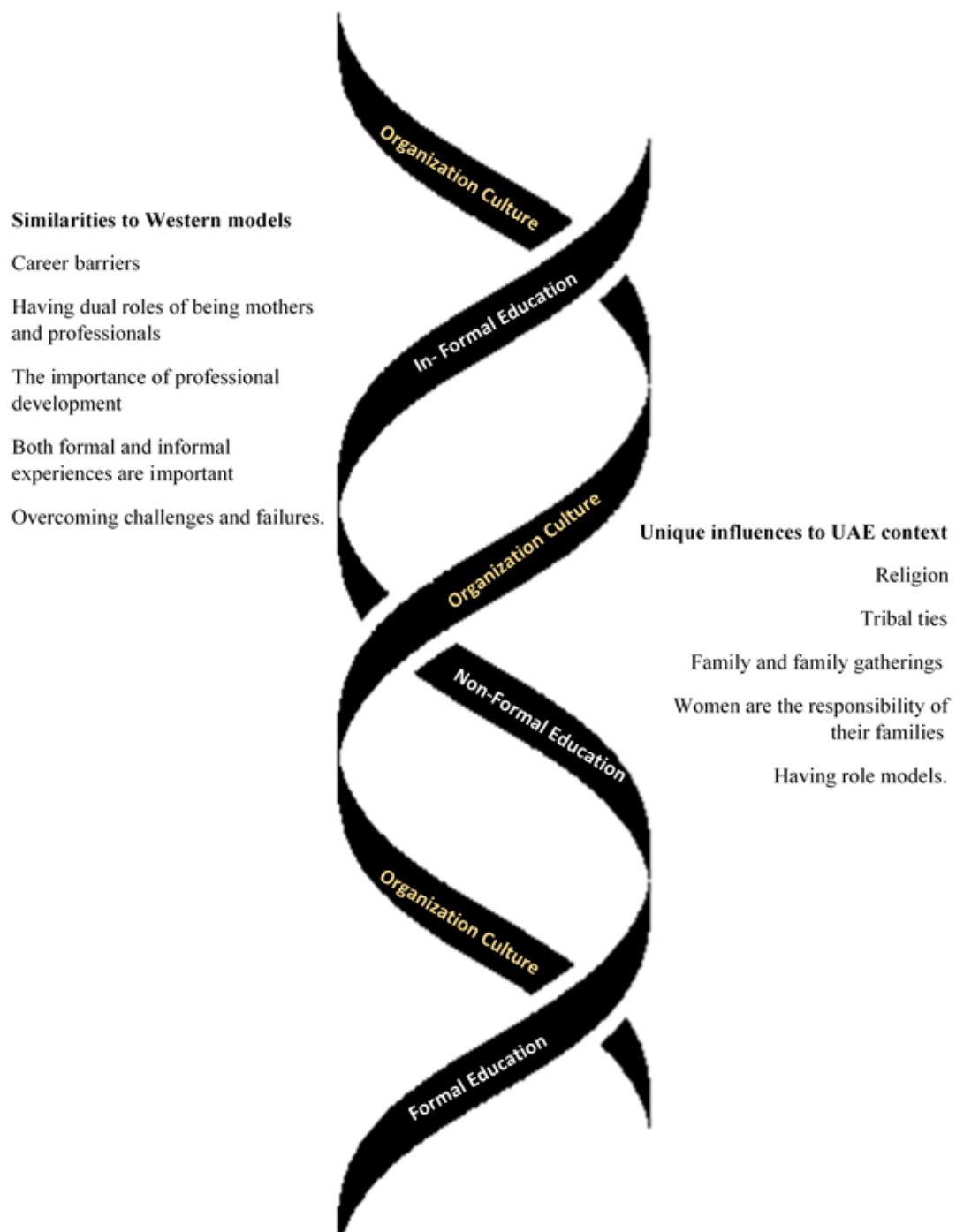
The findings in this study demonstrate that organisational culture factors and emotions play determining roles in affecting the career and leadership development of Emirati women. This corresponds with the claim that was made by Sparrowe (2005) who argues that the best leadership lessons and experiences are gained from organisational life. In some Emirati families, the impact and significance of outside organisations is less because the large extended family provides many of these social supports and experiences. These factors include the organisation's vision, belief, values, physical environment, and the leaders' attitudes, values and beliefs that they bring into these positions as well which match the levels of organisational culture that were introduced by Schein (2004) and Schultz (1995). Many scholars argue that the different styles of leaders could influence an organisation's culture as they are the creator of the organisation culture which reflects their beliefs and values (e.g., Bass, 1998; Schein, 2010). In these cases, it was clear that the Emirati leaders' positive attitudes and manner helped in creating a positive working environment and that was reported in the colleagues' interviews.

An Emirati Model

Based on the findings of this study, an Emirati model of women's leadership development has been developed (see Figure 3) that includes those factors that are distinctive to society in the UAE that contribute to a local model. The model is based on an analysis and interpretation of the data applying the three complementary perspectives that were used as the theoretical framework for this study: the biographical theory by English (1995) and Samier (2009), the formal, informal and non-formal Education Model by Mocker and Spear (1982), and Schein's (2004) and Schultz's (1995) model of leadership and organisational culture.

The Emirati model includes aspects of these models that are relevant to the cultural context while including new aspects that have emerged from the study's findings that reflect UAE values and customs. While the leadership development contributing factors are integrated together and it is difficult to separate them, the Western and distinctively Emirati contexts are distinguishable. The Emirati model demonstrates that there are strong influences from family that keep shaping their leadership even after they are working in leadership positions (Hurriez, 2011; Soffan, 2016). Unlike most Western contexts where the nuclear family is dominant, some cultures, like Emirati still are structured around the extended family where decisions are not only individual but collective. As demonstrated in this chapter, education, leadership activities, religion, family and family gatherings, social and culture factors and role models are the main factors that play a vital role in developing leadership qualities of Emirati women and have an effect on their understanding of leadership concepts and what constitutes healthy organisations and good leadership. The model also acknowledges the role of organisational culture on the leadership formation and development of women, consisting of the support they receive, opportunities they receive, and achievements. There are also similarities this model has to Western models that women share across cultures. The model below also serves in the next chapter as a foundation for the recommendations.

Figure 3: Emirati Leadership Development Model



Chapter Seven: Conclusions and Recommendations

Based on the analysis and findings in the previous chapters and the way in which these findings have been interpreted I have drawn a number of conclusions for this thesis. Firstly, the leadership development journey for Emirati women is a very complex one that starts from an early age and is influenced by many cultural factors and learning experiences. In simple terms, the leadership development process is a continuation of skill acquisition that begins in childhood and continues throughout an individual's life, in contemporary times now including higher education and travel outside the UAE. Secondly, the findings demonstrate that cultural factors, learning experiences, and the influence of others played a key role in the leadership and character development of the women leaders in this thesis, as well as the necessity of having role models.

There were five emergent factors that were discussed in the previous chapter, and contributed to the leadership development of the participants and are unique to UAE contextual influences: religion, tribal ties, family and family gathering, women are the responsibility of their families, and having role models. For instance, both parents played a major role in encouraging their daughters to develop intellectually and think critically from when they were young. Many learning opportunities and a range of circumstances contributed to the women's leadership development, with the exposure to these opportunities differing from one leader to another. For example, one participant reflects on how losing her mother at an early stage of her life contributed towards cultivating her leadership skills, due to the fact that she was forced to take on a leadership role and to make family decisions, being the eldest of her siblings.

This chapter presents the main implications of this study followed by recommendations related to the findings for researchers and those stakeholders who are genuinely interested in seeing more Emirati women hold leadership positions. Finally, this chapter will be concluded by presenting some recommendations for further research that can enrich the field of women's leadership in this region and internationally.

Theoretical implications

The study has demonstrated that the dominant models in educational leadership from the UK and US are heavily country-based and do not transfer well to many other countries around the world. Therefore, either the existing models and theories need to be significantly adapted and modified or more local and indigenous models have to be created. Many fields and disciplines are internationalising to include global diversity but educational leadership has yet to develop to the same degree in order to address many issues of international development and globalisation as leadership (e.g., Dimmock & Walker, 2000, 2005), curriculum (e.g., Leask, 2013; Proglar, 2014; Rodwell, 1998; Vidovich, 2004), and the latest transcultural movement (e.g., Cuccioletta, 2001/2002; Éigeartaigh & Berg, 2010). More attention should be given to these theories developing in the field. These kinds of theoretical work should be seen as valuable and important as empirical research.

More grounded theory work is required in order for culturally relevant educational leadership models to be designed and theoretical approaches from other parts of the world need to be investigated for their value to non-Western and Western contexts. Moreover, other disciplines should be considered for additional studies on women in Arab and Islamic contexts such as psychological studies (e.g. different personality theories), sociological approaches, anthropology for cultural analysis and historiographical methods as well as post-colonial theories. Also, different schools of thought can be applied to women's leadership development like hermeneutic, phenomenological, and critical theory studies.

Methodological implications and recommendation for future research

There are several implications for research methodology arising from this study. One is that qualitative methods are more suitable given the importance of understanding women's experience and the diversity of types of experiences. Generally, post-colonial thinking is becoming a major force across disciplines and educational leadership should develop its own indigenous research methods that are better able to sensitively and accurately reflect cultural values, norms and practices (e.g., Ahmed, 2014; Smith, 1999; Stewart-Harawira, 2005). The main recommendation is that

different forms of research need to be developed suitable for the countries they will be used in. This also means ensuring that the research subject's cultural rights are respected and protected. One possible technique is to involve participants in the planning and design of instruments during the piloting stage. In some contexts, hermeneutic research may be the most appropriate because of the open-ended nature of its methods. Also, in some parts of the world there are long standing intellectual traditions that can be used for research, for example, hermeneutic methods in an Islamic context.

Policy implications

There are many policies that need to be developed and implemented starting from the country's constitutions and on to Human Resource policies in individual organisations. This involves policies that affect families, schools, community groups, higher education organisations, government departments, occupational and professional groups and non-government organisations (NGOs). Basically, all societal sectors have a role to play in the empowerment of women and supporting them in formation of leadership identities.

The detailed discussion here on policies and their implementation will focus only on the UAE, although some general principles might apply to other countries. Many types of policies and stakeholder groups are involved, but can be grouped into political leadership, government departments and agencies (including the police and the military who are actively encouraging pursuit of higher education degrees in variety of fields), the family and community level, education, the private sector and the non-profit sector.

Political level

At the political level in the UAE women are fortunate since leadership has heavily supported them through the constitution, appointments to various agencies, supporting special programmes for women, and having women from the monarchy taking very public roles in women's empowerment. However, the journey is not yet complete and

the vision of UAE leaders and government of empowering women is an ongoing process. Although the importance of women in leadership positions has recently become an issue at the national level, women remain significantly under-represented in leadership positions both in the private and public sector. In order to achieve its policy commitments to gender equality and women's empowerment, the government needs to ensure that there is an increase in funds dedicated to women's leadership and empowerment programs. In order to enhance women's leadership opportunities there needs to be an expansion of training programs and greater availability of resources to help facilitate women's inclusion in management positions.

Government departments and agencies

Another stakeholder group is government departments and agencies that can support women's leadership in many ways such as through promotions and appointments to senior positions, men should assist by mentoring women who are rising in organisations beyond the level where there are women mentors available, HR programmes for women's empowerment can be applied to the recruitment, training, and career promotion dimensions of their work. Another policy decision should be the organisation of 'women's dialogues' that specifically relate to the empowerment of women in society and in the workplace. Such dialogues are already taking place and are growing in popularity. Women of this generation are no longer content with living a passive lifestyle, but have fostered the belief that they need to be active members of their community in order to support the development of our nation. Women are now also involved in broader national dialogues and this ensures the inclusion of more perspectives reflecting the variety of viewpoints held by women, which may enlighten male viewpoints and add greater quality to decision making processes. As well as these policy implications, it is important for the government to receive ongoing feedback and formal reports to ensure that greater awareness is raised as to what has been achieved in this area and what the next steps should be in order to continue to support the development of women in leadership roles.

Public organisations

There are also public organisations that are part of government that preserve and maintain culture like museums, heritage centres, performing arts agencies and groups, and art exhibitions in which women's role in creating culture can be acknowledged and celebrated and where women can play a strong role administratively and in initiating programmes and activities. This cultural and heritage sector of government also has informal and non-formal educational roles.

Family, tribal, and community levels

At the family and tribal, and community levels many initiatives can be made or practices that have started be continued. Already many families, particularly fathers and brothers are highly supportive, but the practice is not sufficiently widespread for equitable support for all women in the country. Community groups and organisations can focus more on providing challenging activities and especially those that require leadership skill development. These also should receive strong resource support from government such as youth activity groups that are organised to provide developmental experiences like excursions, field trips and workshops. To some extent community groups overlap into field of education by providing opportunities for non-formal and informal education.

Educational sector

The educational sector plays a crucial, and perhaps the most important, role next to the family since it is responsible for providing knowledge and skills and shaping people's attitudes and aspirations. There are three main ways that educational organisations can contribute to women's leadership development: first, by ensuring that there are women available as role models in senior positions in these organisations; secondly, by ensuring female students are provided with the knowledge and skills through the curriculum that they need to have access to leadership roles should they decide to follow this career path; and finally by using a pedagogical approach that enhances empowerment in female students.

Greater focus on providing leadership development roles for female primary and secondary school students is recommended in order to provide a pathway for female leadership from an early age. The findings of this study highlight the benefits of such opportunities and the positive impact that early exposure to leadership development has had on the participants' leadership journey. According to Boatwright and Egidio (2003), students at this stage of their lives must be given the appropriate opportunities to discover, develop and demonstrate their leadership potential. Young girls must develop competency in areas such as self-confidence, knowing that it is acceptable to be assertive and to share their thoughts and ideas with others, to develop decision-making and organisation skills, and to possess the quality of being able to motivate others. Girls need to realise the importance of their relationships with others and this can be achieved by allowing girls to work in teams/groups to achieve common goals. With the valuable support of the family, community and their peers it is important for girls to form social networks, which is something that has been quite limited in the UAE, with the family providing social interaction and the workplace and friendships traditionally being kept quite separate for females. Therefore, it is essential for Emirati girls to be immersed in a curriculum that provides this style of networking so that skills such as analysing, planning, working together and opportunities to practice as leaders are offered. The availability of mentors and tailored leadership courses that provide students with a deeper knowledge, the skills and qualities of leaders cannot be overlooked. Mentoring provides a vital role in developing confidence, improving academic ability and developing positive relationships across all sectors of society.

With regard to good practice for teachers in schools, it is important for them to be facilitators of learning and role models for girls to aspire to. Students come to schools with different needs and teachers should ensure equitable, quality education where all learners are treated with dignity and respect, thus allowing them to build a foundation for leadership competencies.

Private sector

The private sector also has a number of roles to play: in recruiting women to leadership positions in more than a token sense; in providing career development and other human resources support such as workshops, job shadowing and mentorship

programmes to prepare women to take on leadership roles; and support women's leadership in symbolic ways by supporting government programmes and community initiatives for women's leadership.

NGOs

NGOs also have an important role by promoting women's competence and leadership, providing opportunities for women to take on the leadership of activities and events, and also recruit women to the organisation for experience and gaining familiarity with the community and various societal issues. For example, work that the Red Crescent does to help underprivileged communities or Habitat for Humanity where experience of the rest of world is gained as well as skills in planning, distribution, organisation, and delegation are valuable opportunities for women.

Policy recommendations

Based on the section above on the implications for policy, the following recommendations are now made:

1. Ensure a substantial increase in funding for training and career development programs especially for women's leadership and empowerment
2. Organize women forums and women dialogues to ensure that women are aware of the new policies that support their empowerment
3. Create and organize events where women's leadership achievements are acknowledged and celebrated
4. Provide women and young ladies with leadership development experiences and activities to provide opportunities to both groups to develop leadership qualities and skills
5. Develop the women's leadership curriculum and programs at school and university levels to build a good foundation for leadership
6. Recruit more women to leadership positions in the private sector
7. Provide more opportunities for women to take part in organizing a variety of leadership events to become more involved in their communities and country

Recommendations for future research

I view this study as only the starting point of revealing and understanding the likely important factors contributing to the development of leadership skills in Emirati women. Further qualitative and/or quantitative research is required in order to continue the research that this thesis has presented as an exploratory study that has sought to begin the dialogue that is so relevant at this time in the UAE. There has been little research carried out with regard to women's leadership development and identity in the Gulf countries and this research thesis has revealed that although there are some similarities with research carried out in Western societies, there are a number of factors that are unique to Emirati society and these are only just starting to emerge in academic debates on leadership.

More cases need to be examined in different types of organisations and from different generations of women and from a wide range professions. There needs to be more comparative work between the Gulf countries and in comparison with a growing body of literature from other countries in the Middle East. Research that seeks to make deeper comparisons with other parts of the world will help to identify the similarities and differences from international perspectives. The historical dimension is important as well where the history of women's leadership in the region needs to be investigated more and compared and contrasted with the history of women's leadership in other parts of the world. Future research should also be designed and conducted specifically on women's leadership development in diverse Islamic and Arab societal / community group contexts.

Overall, to my knowledge and understanding the research methods I have used in this thesis have been suitable for the research problem addressed and have led me to make relevant conclusions and recommendations for women's leadership development. The narrative research method, which included interviews and diary entries, revealed a greater depth of information and provided more significant data that other methods might have done. Further research could explore the value of other research instruments, designs and types of data collection such as visual data collection and

focus groups. One other qualitative method that should be used in further research is observational data collection.

To provide a more comprehensive understanding of the factors that influence the leadership development of Emirati women, I recommend that further studies be conducted. A study involving a larger population would provide greater evidence of the validity and reliability of the findings of this study. From an educational perspective such research would be beneficial to educational decision-makers, when considering how to develop women as leaders, particularly from a diversity of female perspectives. This would enable leadership training programs to be established from an early age, which is when the formative development of leadership characteristics begins.

References

- Abaza, M. (2012). *The changing image of women in rural Egypt*. Cairo, Egypt: American University in Cairo Press.
- Abdalla, I. & Al-Homoud M. (2001). Exploring the Implicit Leadership Theory in the Arabian Gulf States. *Applied Psychology*, vol.50(4), pp. 506-531.
- Abdel-Haleem, K. (2004). *The Qur'an, A new translation*. London: Oxford.
- Abdelkarim, A. (2001). UAE Labour Market and Problems of Employment of Nationals, an Overview and Policy Agenda. Research Report 1, Centre for Labour Market Research and Information, Tanmia, Dubai.
- Abdelwassil, W. A. (2010). *Education in Saudi Arabia*. London, England: Macmillan.
- Abercrombie, N., Hill, S., Turner, B. (1988). *Dictionary of sociology Toronto: Penguin Books*.
- Abou El-Fadl, K. (2001). *Speaking in God's name: Islamic law, authority and women*. Oxford, UK: One World.
- Adam, K. (2003). Women's Empowerment and Leadership in Education: A Key Factor for Emiratisation in the United Arab Emirates. Dissertation submitted in fulfillment of the requirements for the degree of Master of Education in the subject Education Management at the University of South Africa.
- Afsaruddin, A. (2002) *Excellence and Precedence: Medieval Islamic Discourse on Legitimate Leadership*. Leiden: Brill.
- Ahmed, A. (1997). *Jinnah, Pakistan and Islamic identity: The search for Saladin*. London: Routledge.
- Ahmed, F. (2014). Exploring halaqah as research method: A tentative approach to developing Islamic research principles within a critical 'indigenous' framework. *International Journal of Qualitative Studies in Education*, vol. 27(5), pp. 561-583.
- Aksu, A., & Ozdemir, B. (2005). Individual learning and organization culture in learning organizations. *Managerial Auditing Journal*, vol. 20 (4), pp. 422-441.
- Al Baik, D. (2015). Bold initiatives that transformed Dubai. *Gulf News*, [online] 5 January, [Accessed 20 June 2016]. Available at: <http://gulfnews.com/news/uae/government/bold-initiatives-that-transformed-dubai-1.273113>
- Al Dabbagh, M., & Nusseibeh, L. (2009). *Women in Parliament and Politics in the UAE: A Study of the First Federal National Council Elections*. Dubai School of Government, Ministry of Federal National Council Affairs.

Al Marzouqi A. H., & Forster N. (2011). An exploratory study of the under representation of Emirate women in the United Arab Emirates' information technology sector. *Equality Diversity and Inclusion: An International Journal*, vol.30 (7), pp.544-562.

Almazroui, A. (2012). Emirati women and workforce in a clash of culture. *The National*, [online] 19 May, [Accessed 29 June 2016]. Available at:<http://www.thenational.ae/news/uae-news/emirati-women-and-workforce-in-a-clash-of-culture>

Al Mungajjed, M. (1997). *Women in Saudi Arabia today*. New York: St. Martin's Press.

Al Sumaiti, R. (2012). *Parental involvement in the education of their children in Dubai*. Dubai School of Government Policy Brief, 30.

Al-Ghazali (1093). *Ihya ulum al-din*, Vol.2 [The revival of the religious sciences]. Bierut, Lebanon: Dar Al-Maarifah.

Al-Hashimi, M. (2006). *The Ideal Muslim: The True Islamic Personality of the Muslim Man as Defined in the Qur'an and Sunnah*. Riyadh: International Islamic Publishing House.

Al-Hashimi, M. (2007). *The Ideal Muslimah: The True Islamic Personality of the Muslim Woman*. Riyadh: International Islamic Publishing House.

Alhaj, S. and Van Horne, C. (2013). *The development of Arab women leaders: An Emirati perspective*. In J. Rajasekar and L.-S. Beh, (2011). In *Culture and gender in leadership: Perspectives from the Middle East and Asia*. Basingstoke: Palgrave Macmillan. 297-316.

Al-Lamky, A. (2010). Feminizing leadership in Arab societies: the perspectives of Omani female leaders. *Women in Management Review*, vol. 22(1), pp. 49-67.

Allport, G. W. (1937). *Personality –A psychological interpretation*. New York: Henry Holt and Company.

Almama, A. (1981). *Economic development and Its Impact on the status of women in Saudi Arabia* (Ph.D. dissertation, University of Colorado, 1981).

Al-Mawardi, A. 2000. *The Ordinances of Government: Al-Ahkam as-Sultaniyyah w'al-Wilayat al-Diniyya*. Reading: Garnet Publishing.

Almedom, A.M. (2005). Social Capital and Mental Health: An Interdisciplinary Review of Primary Evidence. *Social Science & Medicine*, vol. 61(5), pp. 943-964.

Almulhim A. S (1984). *Obstacles to bringing women into labor force in Saudi Arabia* (Master of public admin. California State University, Chico).

Al-Sadawi, N. (1980). *The hidden face of eve: Women in the Arab world*. London: Zed.

Al-Salabi, M.R. (2001). *Al-Khulafaa Al-Rashedeen: Abo-Bakr*. <http://saaaid.net/book/open.php?cat=7&book=2146>, downloaded on November 12, 2014.

Altalib, H. (2011). Training guide for Islamic workers. *Human Development Series*, vol. 1(2), pp. 34-67.

Al-Tartouchi, M. (2005). *Seraj AlMolouk* [The Lamp of the Kings]. In Wahdan, A. (2007) Cairo, Egypt: Alem AlKotob.

Al-Zawadi, A. & Sultan, A. (1992). *Population Structure of Gulf Cooperation; Council States: Ajman, U.A.E*. Um Al- Mu'mineen Women's Association.

Amner, M. L. (2006). New Zealand Army Professional Reading List. Military Studies Institute, New Zealand Army: 1-48.

Anderson, M. L. (1993). *Thinking about women: Sociological perspectives on sex and gender*. New York: McMillan.

Anker, R., & Anker, M. (2013). Measuring the female labour force in Egypt. *International Labour Review*, vol. 128(4), pp. 511-521.

Anwar, S., Chaker, M. (2003). Globalisation of corporate America and its implications for management styles in an Arabian cultural context. *International Journal of Management*, vol. 20 (1), p.p. 43-56.

Armino, J., Carter, S., Jones, S., et al. (2000). Leadership Experiences of Students of Color. *NASPA Journal*, vol. 37(3), pp. 496-510.

Armstrong, P. (1984). *Labour pains: Women's working in crisis*. Toronto: Women's Educational Press.

Arrow, K.J. (1999). *Observations on Social Capital*. In P. Dasgupta and I. Serageldin (eds.) *Social Capital: A Multifaceted Perspective*, the World Bank, Washington, DC.

Asad, M. (1980). *The Principles of State and Government in Islam*. Cairo: Dar Al-Andalus.

Astin, A. W., (1993). *What matters in college? Four critical years revisited*. San Francisco: Jossey-Bass.

Aswad, N., Vidican, G. & Samulewicz, D. (2011). Creating knowledge-based economy in the United Arab Emirates: Realising the unfulfilled potential of women in the science, technology and engineering fields. *European Journal of Engineering Education*, vol. 36(6), pp. 559-570.

Atkinson, R. (1998). *The Life Story Interview*. Thousand Oaks CA: Sage.

Auerbach, S. (2010). Beyond coffee with the principal: Toward leadership for authentic school-family partnerships. *Journal of School Leadership*, vol. 20(6), pp. 728-757.

Avolio, B. and Luthans, F. (2006). *The high impact leader: Moments matter in accelerating authentic leadership development*. New York: McGraw-Hill.

Avolio, B. J. (1999). *Full leadership development: Building the vital forces in organizations*. Thousand Oaks, CA: Sage.

Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, vol. 16, pp. 315-338.

Avolio, B., Griffith, J., Wernsing, T. S., & Walumbwa, F. O. (2010). *What is authentic leadership development?* .In P. A. Linley, S. H. Harrington & N. Garcea (Eds.), *Oxford handbook of positive psychology and work*. New York: Oxford University Press. 39-52.

Aycan, Z., Kanungo, R. and Medonca, M. (2014) *Organizations and Management in Cross-Cultural Context*. New Delhi: Sage.

Aziz, A. (1960). Sayyid Aḥmad Khān, Jamāl Al-Dīn Al-Afghānī and Muslim India. *Studia Islamica*, vol. 13, pp. 55-78.

Badran, M. (1979). Trends in history: A review of current periodical literature in history. *Middle East and North African Women*, vol. 1(1), pp. 123-129.

Baines C., Evans P. & Neysmith S.N. (1991). *Women's Caring: Feminist Perspectives on Social Welfare*. Toronto: McClelland and Stewart.

Bamyeh, M. (2008). Hermeneutics against Instrumental Reason: national and post-national Islam in the 20th century. *Third World Quarterly*, vol. 29(3), pp. 555 – 574.

Bartol, K. M., Martin, D. C., & Kromkowski, J. A. (2003). Leadership and the glass ceiling-gender and ethnic group influences on leader behaviors at middle and executive managerial levels. *Journal of Leadership and Organizational Studies*, vol. 9, pp. 8-20.

Bass, B. (1998). *Transformational leadership: Industry, military, and education*.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.

Bass, B. M. (1990). *Bass and Stogdill's handbook of leadership: Theory, research, and managerial applications, Third Edition*. New York: Free Press.

Bass, B. M., & Avolio, B. J. (1990). *The implications of transformational and transactional leadership for individual, team, and organizational development*. In

- Woodman, R. & Passmore, W. (2006). *Research in organizational change and development*. Greenwich, CT: JAI Press.
- Bass, M.B. (1990). *Bass & Stogdill's handbook of leadership*. New York: The Free Press.
- Bate, P. (2012). The Impact of Organizational Culture on Approaches to Organizational Problem-solving. *Organization Studies*, vol. 5, pp. 43–66.
- Bayes, J. H. (1991). *Women and Public Administration: International Perspectives*. New York: Harrington Park Press.
- Beech, I. (1999). Bracketing in Phenomenological Research. *Nursing Researcher*, vol. 6(3), pp. 35–51.
- Beekun, R. I. (2012). Character centered leadership: Muhammad (p) as an ethical role model for CEOs. *Journal of Management Development*, vol. 31(10), pp. 1003-1020.
- Beekun, R.I. & Badawi, J. (1999). *Leadership: An Islamic perspective*. Beltsville, MD: Amana.
- Belkeziz, A. (2009). *The State in Contemporary Islamic Thought: A Historical Survey of the Major Muslim Political Thinkers of the Modern Era*. London: I. B. Tauris.
- Beltman, S., & Wosnitza, M. (2008). You are getting too old, find a man and marry: Social aspects of motivation to choose teacher education. *Australian Journal of Educational and Developmental Psychology*, vol. 8, pp. 49-63.
- Bennis, W. G., & Nanus, B. (1985). *Leaders: The strategies for taking charge*. New York: Harper and Row.
- Bigner, J., & Gerhardt, C. (2014). *Parent-child relations: An introduction to parenting* (9th Edition). New Jersey: Pearson Education, Inc.
- Bin Shabib & Singh (2013). *UAE Women Board Directors: Careers, Board Experiences and Recommendations for Change*. Hawkamah Books.
- Blackmore, J. & Kenway, J. (1993). *Gender matters in educational administration and policy*. London: Falmer Press.
- Blackmore, J. (1999). *Troubling women: feminism, leadership, and educational change*. Buckingham: Open University Press.
- Blake, R. R. and Mouton, J. (1964). *The Managerial Grid*. Houston: Gulf Publishing Company.
- Blau, F. D., & Kahn, L. M. (2007). The gender pay gap: Have women gone as far as they can? *Academy of Management Perspectives*, vol. 21, pp. 7–23.

- Blau, P. D. (1967). *The American Occupational Structure*. New York: John Wiley and Sons.
- Bleakley, A. (2014). Stories as data, data as stories: Making sense of narrative inquiry in clinical education. *Medical Education*, vol. 39(5), pp. 534–540.
- Bluestone, C. (2000). Feature films as a teaching tool. *College Teaching*, vol. 48(4), pp. 141–146.
- Boatwright, K.J. & Egidio, R. K. (2003). Psychological predictors of college women's leadership aspirations. *Journal of college student development*, vol. 44(2), pp. 653-669.
- Bogdan, R.C. & Biklen, S. K. (2003). *Qualitative Research for Education An Introduction to Theories and Methods*. Pearson Education Group, Inc.
- Boje, D.M. (1991). The Storytelling Organization: A Study of Story Performance in an Office-Supply Firm. *Administrative Science Quarterly*, vol. 36, pp. 106-126.
- Boje, D.M. (1994). Organizational storytelling: Struggles of pre-modern, modern and postmodern organizational learning discourses. *Management Learning*, vol. 25, pp. 433-461.
- Boje, D.M. (1995). Stories of the Storytelling Organization: A Postmodern Analysis of Disney as 'Tamara-Land'. *Academy of Management Journal*, vol. 38(4), pp. 997-1035.
- Boje, D.M. (2001). *Narrative Methods for Organizational & Communication Research*. London: Sage Publications.
- Bombuwela P. M., & De Alwis, A. C. (2013). Effects of glass ceiling on women career development in private sector organizations: Case of Sri Lanka. *Journal of Competitiveness*, vol. 5(2), pp. 3-19.
- Book, E. (2000). *Why the best man for the job is a woman: The unique female qualities of leadership*. New York: Harper Business.
- Boroujerdi, M. (2013) *Mirror for the Muslim Prince: Islam and the Theory of Statecraft*. Syracuse, NY: Syracuse University Press.
- Boud, D., Cohen, R., and Walker, D. (1993). *Using Experience for Learning*. Buckingham: The Society for Research into Higher Education and Open University Press.
- Bourdieu, P. (1986). *The Forms of Capital*. In Richardson, J (ed), *Handbook of Theory and Research for the Sociology of Education*. Ithaca: Greenwood Press. 241-58.
- Bourdieu, P. (1993). *The Field of Cultural Production*. Cambridge: Polity Press.

- Boyce, M. V. (1971). *A systematic approach to leadership development*. Paper presented at the County and Area 4-H Youth Agents Conference in Pennsylvania and Missouri.
- Boyce, M.E. (1996). Organizational story and storytelling: A critical review. *Journal of Organizational Change Management*, vol. 9(5), pp. 5-24.
- Boyd, B. L. (2004). Extension agents as administrators of volunteers: Competencies needed for the future. *Journal of Extension*, vol. 42(2), pp. 78-89.
- Branine, M. (2011) '*Arab Countries, 'from Managing Across Cultures: Concepts, Policies and Practices*. Los Angeles: Sage.
- Branson, C. and Gross, S. (2014). *Handbook of Ethical Educational Leadership*. New York: Routledge.
- Bristol-Rhys, J. (2010). *Emirati women: Generations of change*. New York: Columbia University Press.
- Brodsky, M.A. (2010). Successful female corporate managers and entrepreneurs: Similarities and differences. *Group & Organization Management*, vol. 18, pp. 366–378.
- Browaeys, M. J. and Price, R. (2011) *Understanding Cross-Cultural Management*. Harlow: Pearson Education.
- Brown, D. (2005). *University Presidents as Moral Leaders*. Westport, CT: Greenwood Press.
- Brown, L. & Posner, B. (2001). Exploring the relationship between learning and leadership. *Organizational development Journal*, vol. 22(6), pp. 274-280.
- Brown, M. H. (1982). *That Reminds Me of a Story: Speech Action on Organizational Socialization*. Unpublished PhD Thesis, University of Texas at Austin (cited in Boyce, 1996).
- Brown, M.H. and Hosking, D.M. (1986). Distributed leadership and skilled performance as successful organisation in social movements. *Human Relations*, vol. 39, pp. 65–79.
- Bruner, J. (1990). *Acts of meaning*. Cambridge. M.A.: Harvard University Press.
- Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry*, vol. 18, pp. 1-21.
- Bruner, J.S. (1992). *The narrative construction of reality*. In H. Beilin and P. B. Pufall (Eds) *Piaget's theory: Prospects and possibilities*. NJ: Erlbaum: Hillsdale. 229-248.
- Bryman, A. (1993). Charismatic leadership in business organizations: Some neglected issues. *Leadership Quarterly*, vol.4, pp. 289–304.

- Bryman, A. (2004). *Social research methods*. New York: Oxford University Press.
- Buckler, S. A., Zien, K. A. (1996). The Spirituality of Innovation: Learning from Stories. *The Journal of Product Innovation Management*, vol. 13(5), pp. 391- 405. September.
- Burke, S., & Collins, P. (2001). Gender differences in leadership styles and management skills. *Women in Management Review*, vol. 16(5), pp. 244-257.
- Burman, A.C. (1969). Creative adult learning. In Burrichter, A.W. and Keith, R.L (1967). In *The Adult Learner*. Dekalb, Illinois. 241-378.
- Burns, J. M. (1978). *Leadership*. New York: Harper & Row.
- Callahan, J. L., & Rosser, M. H. (2007). Pop goes the program: Using popular culture artifacts to educate leaders. *Advances in Developing Human Resources*, vol. 9(2), pp. 269-287.
- Cameron, G. (2013). *Authentic African leadership*. Johannesburg: Real African Publishers.
- Candy, P. (1991). *Self-direction in learning: A comprehensive guide to theory and practice*. San Francisco: Jossey-Bass.
- Cantor, D. W., & Bernay, T. (1992). *Women in power: The secrets of leadership*. Boston: Houghton Mifflin.
- Carless, S. A. (2013). Gender differences in transformational leadership: An examination of superior, leader, and subordinate perspectives. *Sex Roles*, vol. 39, pp. 887-902.
- Catalyst. (2000). *Cracking the glass ceiling: Catalyst's research on women in corporate management, 1995-2000*. New York: Author.
- Cattell, R. B. (2009). The description of personality: Basic traits resolved into clusters. *Journal of Abnormal and Social Psychology*, vol. 38(4), pp. 476-506.
- CEDEFOP (2000) Glossary, in: *Making Learning Visible* (Thessaloniki, Cedefop).
- Champoux, J. E. (1999). Film as a teaching resource. *Journal of Management Inquiry*, vol. 8(2), pp. 206–217.
- Chang, S. and Lee, M. (2007). A Study on Relationship among Leadership, Organizational Culture, the Operation of Learning Organization and Employee, Job Satisfaction. *The Learning Organization*, vol. 14(2), pp. 155–185.
- Chanlat, J.-F., Davel, E. and Dupuis, J.-P. (eds) (2013) *Cross-Cultural Management: Culture and Management across the World*. Abingdon: Routledge.

- Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. London: Sage.
- Charmaz, K. (2008). 'Grounded theory as an emergent method', in S. Hesse-Biber & P. Leavy (eds). *Handbook of emergent methods*. New York: Gilford Press, pp. 155-172.
- Chemers, M. M. (1997). *An integrative theory of leadership*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Chen, X. (1997). Justice as constellation of fairness, harmony and righteousness. *Journal of Chinese Philosophy*, vol. 24, pp. 497-519.
- Chen, Z., Lam, W., & Zhong (2007). Leader-member exchange and member performance: A new look at individual-level negative feedback-seeking behavior and team-level empowerment culture. *Journal of Applied Psychology*, vol. 92(1), pp. 202-212.
- Chhokar, J., Brodbeck, F. & House, R. (2007). *Culture and Leadership across the world: The GLOBE Book of In-Depth Studies of 25 Societies*. Mahwah, NJ: Lawrence Erlbaum.
- Christians, C. G. (2002). Ethical theorists and qualitative research. *Qualitative Inquiry*, vol. 8(1), pp. 407-410.
- Clandinin, D. J., & Connolly, F.M. (1987). Narrative, experience and the study of Curriculum. *Canadian Journal of Education*, vol. 11(2), pp. 1-25.
- Clandinin, D. J. & Connelly, F. M. (1994). 'Personal experience methods', in N. K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research*. Thousand Oaks: Sage, pp.413-427.
- Clandinin, D. J., & Murphy, M. S. (2007). 'Looking ahead: Conversations with Elliot Mishler, Don Polkinghorne, and Amia Lieblich', in D. J. Clandinin (Eds). *Handbook of narrative inquiry: Mapping a methodology*. Thousand Oaks, CA: Sage Publications, pp. 632-650.
- Clandinin, D.J. & Connelly, F.M. (2000). *Narrative inquiry experience and story in Qualitative research*. San Francisco: Jossey-Bass Publishers.
- Cline, E. M. (2013). Two senses of justice: Confucianism, Rawls, and comparative political philosophy. *Dao: A Journal of Comparative Philosophy*, vo. 6(4), pp. 361-381.
- Coffey, A. & Atkinson, P. (1996). *Making Sense of Qualitative Data*. Thousand Oaks, CA: Sage.
- Cohen, M. Z., & Bumbaugh, M. (2012). Group dream work: A holistic resource for oncology nurses. *Oncology Nursing Forum*, vol. 31(4), pp. 817-824.

- Collingwood, H. (1995). Women as managers: Not just different—better. *Working Women*, vol. 14, pp. 142-135.
- Collins, D. (2003). Pretesting survey instruments: An overview of cognitive methods. *Quality of Life Research*, vol. 12(3), pp. 229-238.
- Collins, J. D., & Porras, J. I., (2004). *Built to last: Successful habits of visionary companies*. New York: Harper Business.
- Conger, J. A. (1991). Inspiring others: The language of leadership. *Academy of Management Executive*, vol. 5(1), pp. 31-45.
- Connelly, F.M., & Clandinin, D.J. (1990). Stories of experiences and narrative inquiry. *Educational Researcher*, vol. 19(5), pp. 2-14.
- Cornelissen, J. P. & Mario K. & Andrew R. L. (2005). Metaphorical Images of Organization: How Organizational Researchers Develop and Select Organizational Metaphors. *Human Relations*, vol. 58(12), pp. 1545-1578.
- Corrigan, J. (2012). Leadership for Learning: Tasks of Learning Culture. *The Journal of Higher Education Studies*, vol. 2(2), pp. 155- 162.
- Côté, J. E. & Levine, C. G. (2002). *Identity formation, agency, and culture: A social psychological synthesis*. Mahwah, NJ: Lawrence Erlbaum.
- Coutu, D.L. (2004). Putting leaders on the couch. *Harvard Business Review*, vol. 82(1), pp. 64-71.
- Cox, Taylor. (2001). *Creating the Multicultural Organization: A Strategy for Capturing the Power of Diversity*. San Francisco: Jossey-Bass.
- Crabtree, S. (2007). Culture, Gender and the Influence of Social Change amongst Emirati Families in the United Arab Emirates. *Journal of Comparative Family Studies*, vol. 38 (4), pp. 575-587.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: choosing among five approaches*. Los Angeles, CA: Sage.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry.
- Criswell, C. and Campbell, D. (2008). *Building an Authentic Leadership Image*. Greensboro, NC: Center for Creative Leadership.
- Crone, P. (2004) *God's Rule: Government and Islam*. New York: Columbia University Press.
- Cross, K.P. (1981). *Adults as Learners: Increasing Participation and Facilitating Learning*. San Francisco: Jossey-Bass.

- Cseh, M. (1998). *Managerial Learning in the Transition to a Free Market Economy in Romanian Private Companies*. Unpublished doctoral dissertation, The University of Georgia, Athens.
- Cuccioletta, D. (2001/2002) Multiculturalism or Transculturalism: Towards a Cosmopolitan Citizenship. *London Journal of Canadian Studies*, vol. 17, pp. 230-269.
- Cunningham, S. D., Kreider, H., & Ocón, J. (2012). Influence of a parent leadership program on participants' leadership capacity and actions. *School Community Journal*, vol. 22(1), pp. 111-124.
- Czarniawska, B. (1997). *Narrating the organization: Dramas of institutional identity*. Chicago: The University of Chicago Press.
- Czarniawska, B. (1998). *A narrative approach in organization studies*. Thousand Oaks, CA: Sage.
- Czarniawska, B., (2003). Forbidden knowledge: Organization theory in times of transition. *Management Learning*, vol. 34, pp. 353-365.
- Dadswell, G. (2010). The Adult Independent Learner and Public Libraries: A New Perspective for Library Service. *Adult Education*, vol. 5(11), pp. 184 -497.
- Daniel, N. (1993). *Islam and the West: the Making of an Image*. New York: Oxford University Press.
- Dansereau, F., Graen, G.B., & Haga, W. (1975). A vertical dyad linkage approach to leadership in formal organizations. *Organizational Behavior and Human Performance*, vol. 13, pp. 46-78.
- Darwish A. Y. (1998). Correlates of perceived leadership style in a culturally mixed environment. *Leadership & Organization Development Journal*, vol. 19(5), pp.275 – 284.
- Dave, R. H. (1976). *Foundations of Lifelong Education*. Oxford, England: Pergamon Press.
- Davidson, C. (2011). *Power and Politics in the Persian Gulf Monarchies*. London: Hurst & Company.
- Deal, T.E. and Kennedy, A.A. (1982). *Corporate Cultures: The Rites and Rituals of Corporate Life*. Boston: Addison-Wesley.
- Delgado-Gaitan, C. (1991). Involving parents in the schools: A process of empowerment. *American Journal of Education*, vol. 100(1), pp. 20-46.
- Deluga, R.J. (2013). Relationship of transformational and transactional leadership with employee influencing strategies. *Group and Organization Studies*, vol. 13(4), pp. 456-467.

- Denison, D.R. (1990). *Corporate Culture and Organizational Effectiveness*. New York: John Wiley & Sons.
- Denison, D.R. and Mishra, A.K. (1995). Toward a Theory of Organizational Culture and Effectiveness. *Organization Science*, vol. 6(2), pp. 204–223.
- Denny, F. M. (1993). *An Introduction to Islam*. London: Palgrave Macmillan.
- Denzin, H. & Lincoln Y. (2005). *Handbook of qualitative research*. Thousand Oaks: Sage.
- Denzin, N. K., & Lincoln, Y. S. (2000). ‘Introduction: The discipline and practice of qualitative research’, in N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research*. Thousand Oaks, CA: Sage, pp. 1-28.
- Denzin, N.K. and Lincoln, Y.S. (2005). *Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.
- Diallo, I. (2014). Emirati students encounter Western teachers: tensions and identity resistance. *Learning and Teaching in Higher Education: Gulf Perspectives*, vol. 11(2), pp. 45-67.
- Diekmann, A. B., & Eagly, A. H. (2010). Stereotypes as dynamic constructs: Women and men of the past, present, and future. *Personality and Social Psychology Bulletin*, vol. 26, pp. 1171-1181.
- Dimmock, C. & Walker, A. (2000). Developing comparative and international educational leadership and management: A cross-cultural model. *School Leadership & Management*, vol. 20 (2), pp. 143-160.
- Dimmock, C. & Walker, A. (2005). *Educational leadership: Culture and diversity*. London: Sage.
- Dobbins, G. H., & Platz, S. J. (2011). Sex differences in leadership: How real are they? *Academy of Management Review*, vol. 11(1), pp. 118-127.
- Donmoyer, R. (2000). ‘Generalizability and the single-case study’, in R. Gomm (Ed.), *Case study method*. London: Sage.
- Donnell, S., & Hall, J. (2012). Men and women managers: A significant case of no significant differences. *Organizational Dynamics*, vol. 8, pp. 60-77.
- Drath, W. (2001). *The deep blue sea: Rethinking the source of leadership*. San Francisco: Jossey-Bass & Center for Creative Leadership.
- Dubrin, A.J. (2007). *Leadership*. (5th Ed.). New York: Houghton Mifflin.
- Dunlap, D. & Schmuck, P. (eds) (1994). *Women leading in education*. Albany: SUNY.

- Eagly, A. (2000). The female leadership advantage: An evaluation of the evidence. *Leadership Quarterly*, vol. 14, pp. 807-834.
- Eagly, A. H., and Carl, L. L. (2007). The female leadership advantage: An evaluation of the evidence. *The Leadership Quarterly*, vol. 14, pp. 807-834.
- Eagley, A. & Johnson, B. (1990). Gender and Leadership Style: A Meta-Analysis. *Psychological Bulletin*, vo. 108(2), pp. 233-256.
- Ebadi, S. (2006). *Iran Awakening: A Memoir of Revolution and Hope*. New York: Random House.
- Edinger, L. (2012). Political science and political biography: reflections on the study of leadership. *The Journal of Politics*, vol. 26, pp. 423-439.
- Eickelman, C. (1984). *Women and community in Oman*. New York: University Press.
- Eickelman, C. (1989). *The Middle East: An Anthropological Approach*. Englewood Cliffs, NJ: Prentice Hall.
- Éigeartaigh, A. & Berg, W. (2010). *Exploring transculturalism*. Wiesbaden: Verlag für Sozialwissenschaften Springer.
- Eisenbeiss, S. (2012). Re-thinking ethical leadership: An interdisciplinary integrative approach. *The Leadership Quarterly*, vol. 23, pp. 791-808.
- El-Ghannam, A. R. (2002). Analytical study of women's participation in economic activities in Arab societies. *Equal Opportunities International*, vol. 21(1), pp. 1-18.
- Elmuti, D., Jia, H., and Davis, H. (2009). Challenges Women Face in Leadership Positions and Organizational Effectiveness: An Investigation. *Journal of Leadership Education*, vol.8(24), pp. 169-187.
- Engle, E. M., & Lord, R. G. (1997). Implicit theories, self-schemas, and leader-member exchange. *Academy of Management Journal*, vol. 40(4), pp. 988-1010.
- English, F. (1995). Toward a reconsideration of biography and other forms of life writing as a focus for teaching educational administration. *Educational Administration Quarterly*, vol. 31(2), pp. 203-223.
- Envick, B. R. (2008). The Big Five Personality Model. *Business Network*, vol. 16, pp. 9-12.
- Epstein, C.F. (1970). *Woman's place: Options and limits in professional careers*. Berkeley: University of California Press.
- Epting, F. R., & Leitner, L. M. (2012). Humanistic psychology and personal construct theory. *Humanistic Psychologist*, vol.20, pp. 243- 259.

ESCWA. (1992). Impact of Social and Economic changes On the Arab Family: An Exploratory Study. Amman: ESCWA.

Fagenson, E. (ed.). (1993). *Women in management: trends, issues, and challenges in managerial diversity*. Newbury Park: Sage.

Farah, S. (2012). Education quality and competitiveness in the UAE. Al Qasimi Foundation (Policy Brief No. 2). Retrieved from [http://www.alqasimifoundation.com/Files/Pub3-paper\(Samar.Farah\).pd](http://www.alqasimifoundation.com/Files/Pub3-paper(Samar.Farah).pd)

Fattah, Y. M. (1981). *The role of rural women in family decision making in Iraq*. Knoxville, TN: University of Tennessee.

Fernandez, Sergio, Cho, Yoon Jik, and Perry, James L. (2010). Exploring the Link between Integrated Leadership and Public Sector Performance. *Leadership Quarterly*, vol. 21(2), pp. 308-323.

Fiedler, F. E. (1967). *A theory of leadership effectiveness*. New York: McGraw-Hill.

Firestone, W. A. (2013). Alternative arguments for generalizing from data, as applied to qualitative research. *Educational Researcher*, vol. 22(4), pp. 16-23.

Fischer-Rosenthal, W. (2000). *Biographical work and biographical structuring in present-day societies*. In Chamberlayne, P., Bornat, J. & Wengraf, T. *Turn to Biographical Methods in Social Science*. New York: Routledge.

Fitzgerald, T. (2013). *Women Leaders in Higher Education: Shattering the myths*. New York: Routledge.

Fletcher, J. K. 2007. *Leadership, power, and positive relationships*. In J. E. Dutton, & B. R. Ragins (Eds.), *Exploring positive relationships at work: Building a theoretical and research foundation*. New York: Psychology Press. 347-371.

Flick, U. (1998). *An Introduction to Qualitative Research*. Sage, London.

Flick, U. (2004b). *Triangulation in qualitative research*. In Flick U., Ernst von Kardorff and Steinke I. (2001). In *A Companion to Qualitative Research*. Sagepublications, London. 178–183.

Forster, G. (2014). *The Influence of Islamic Values on Management Practice*. Basingstoke: Palgrave Macmillan.

Fox, W., Mourtada-Sabbah, N. and Al Mutawa, M. (2006). *Globalization and the Gulf*. New York: Routledge.

Freeman, R. (1980). Phenomenological Sociology and Ethnomethodology. In J. D. Douglas et al. (eds.). *Introduction to the sociologies of everyday life*. Boston: Allyn & Bacon. 113-154.

- French, R. (2010) *Cross-Cultural Management in Work Organisations*. London: Chartered Institute of Personnel and Development.
- Gabriel Y. (2000). *Storytelling in organizations: facts, fictions, and fantasies*. New York: Oxford University Press.
- Galambos, C. M. & Sherri L. (2000). Using Political and Community Activism to Develop Leadership Skills in Women. *Race, Gender & Class*, vol. 7(4), pp. 18-35.
- Gandossy, R. and Sonnenfeld, J. (2004). *Leadership and governance from the inside out*. Hoboken, NJ: John Wiley & Sons.
- Gardner, J. N. (1997). *Keys to success*. In Gardner, J. N. & Jewler, A. J. (2001), *Your College Experience: Strategies for Success*. Belmont, CA: Wadsworth Publishing.
- Gardner, W., Avolio, B. and Walumbwa, F. (2005). *Authentic Leadership Theory and Practice: Origins, Effects and Development*. Bingley: Emerald Group.
- Gecas, V. (2000). *Value identities, self-motives, and social movements*. In S. Stryker, T. J. Owens, & R. W. White (Eds.), *Self, Identity, and Social Movements*. Minneapolis, MN: University of Minnesota. 93-109.
- Gallant, M. & Pounder, J.S. (2008). The employment of female nationals in the United Arab Emirates: An analysis of opportunities and barriers. *Education, Business and Society: Contemporary Middle Eastern Issues*, vol. 1(1), pp. 26-33.
- Geertz, C. (1968). *Islam Observed: Religious Development in Morocco and Indonesia*. New Haven: Yale University Press.
- Geertz, C. (2000). *The interpretation of cultures: Selected essays*. New York: Basic Books.
- George, B. (2004). *Authentic leadership: Rediscovering the secrets to creating lasting value*. San Francisco: Jossey-Bass.
- George, J. M., & Jones, G. R. (2008). *Understanding and managing organizational behavior* (5th ed.). Upper Saddle River, NJ: Prentice Hall.
- Gerber, R. (2002). *Leadership the Eleanor Roosevelt way: Timeless strategies from the first lady of courage*. New York: Penguin.
- Gherardi, S. (2011). Gendered organizational cultures: Narratives of women travellers in a male world. *Gender, Work and Organization*, vol. 3(4), pp. 187-201.
- Giuliano, G. (2014). *The hero's journey: Toward a more authentic leadership*. Rancho Santa Margerita, CA: GGB.
- Givens, R. (2013). Transformational Leadership: The Impact on Organizational and Personal Outcomes. *Emerging Leadership Journeys*, vol. 1(1), pp. 4-24.

- Glaser, B. & Strauss, A. (1967). *The discovery of grounded theory*. Chicago: Aldine.
- Glesne, C. (2011). *Becoming qualitative researchers*. Boston: Pearson.
- Godino, P. (2013). *The business alchemist: A road map to authentic and inspirational leadership*. London: Hay House.
- Goffee, R. and Jones, G. (2006). *Why should anyone be led by you? What it takes to be an Authentic Leader*. Boston: Harvard Business School Press.
- Gomm, R., Hammersley, M., & Foster, P. (2000). 'Case study and generalization', in R. Gomm (Ed.), *Case study method*. London: Sage, pp. 98-115.
- Goodrich, F., Hackett, A., & Frank, O. (1998). *The diary of Anne Frank*. New York: Dramatists Play Service.
- Government of the UAE. (2015). A document of Conduct and Ethics of the Emirati Citizen [online]. UAE Cabinet. [Accessed 15 July 2016]. Available at: <http://www.uaecabinet.ae/>
- Graesser, A. C., Mio, J. S., & Millis, K. (1989). Metaphors in persuasive communication. In D. Meutsch (Ed.), *Models of literary understanding* (pp. 131–154).
- Graham, T. S., Ackermann, J. C., & Maxwell, K. K. (2004). Reel leadership II: Getting emotional at the movies. *Journal of Leadership Education*, vol. 3(3), pp. 44-57.
- Greenleaf, R., (1977), *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, NJ: Paulist Press.
- Greenleaf, R.K. and Spears, L.C. (2002). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Paulist Press, New York, NY.
- Grisham, T. (2006). Metaphor, poetry, storytelling and cross-cultural leadership. *Management Decision*, vol. 44 (4), pp. 486-503.
- Grisoni, L. & Beeby, M. (2007). Leadership, gender and sense-making. *Gender, Work & Organization*, vol. 14 (3), pp. 191-209.
- Grogan, M. and Shakeshaft, C. (2010). *Women and educational leadership*. San Francisco: Jossey-Bass.
- Gronn, P. & Ribbins, P. (1996). Leaders in Context: Postpositivist Approaches to Understanding Educational Leadership. *Educational Administration Quarterly*, vol. 32(3), pp. 452-473.
- Gronn, P. (2002). Distributed leadership as a unit of analysis. *The Leadership Quarterly*, vol. 13(4), pp. 423-451.

- Groves, K. S. (2007). Integrating leadership development and succession planning best practices. *Journal of Management Development*, vol. 26 (3), pp.239 – 260.
- Guba, E., and Lincoln, Y. (1989). *Fourth generation evaluation*. Newbury Park, CA: Sage.
- Gunter, H. (2001). Critical approaches to leadership in education. *Journal of Educational Enquiry*, vol. 2(2), pp. 94-108.
- Hall, D.T. (2004). *Self-awareness, identity, and leader development*. In D.V. Day, S.J. Zaccaro, & S.M. Halpin (Eds.), *Leader development for transforming organizations*. Mahwah, NJ: Lawrence Erlbaum. 153-176.
- Hames, R. (2007). *The five literacies of global leadership: What authentic leaders know and you need to find out*. Chichester: John Wiley & Sons.
- Harris, J., Bruce, J. (2011). You Are What You Read: Inside Leadership Texts. *Journal of Leadership Education*, vol. 10(1), pp. 23-40.
- Haas, J., Shaffir, W. (1978). *Shaping Identity in Canadian Society*. Scarbrough, Ontario: Prentice Hall.
- Haas, J., Shaffir, W. (1995). *Socialization*. In R. Brym (ed.). *New Society Sociology for the 21st Century*. Toronto: Harcourt Brace & Company Canada Limited.
- Hartman, B., (1999). The construct validity of the Career Decision Scale administered to high school students. *Vocational Guidance Quarterly*, vol. 31, pp. 250-258.
- Hartman, S. J., & Harris, O. J. (1992). The role of parental influence on leadership. *Journal of Social Psychology*, vol. 132, pp. 153–167.
- Hassan, Z., & Silong, A. (2008). Women leadership and community development. *European Journal of Scientific Research*, vol. 23(3), pp. 361-372.
- Haveman, R., & Wolfe, B. (1995). The determinants of children's attainments: A review of methods and findings. *Journal of Economic Literature*, vol. 33, pp. 1829–1878.
- Hawwa, S. (1988). *Fusool fi Al-Emarah wa Al-Amir* [Sections on Commanding and Commander]. Beirut, Lebanon: Dar Ammar.
- Heidegger, M. (2008). *Being and Time*. New York: HarperPerennial.
- Helmer, J. E. (1989). *Between horses: An ethnographic study of communication and organizational culture at a harness track*. Unpublished dissertation. University of Illinois at Urbana-Champaign.
- Henderson, A., & Mapp, K. (2002). *A new wave of evidence: The impact of school, family, and community connections on student achievement*. Austin, TX: SEDL.

- Hennig, M., Jardim, A. (1977). *The managerial woman*. New York: Anchor Press/Doubleday.
- Heracleous, L. (2011). An Ethnographic Study of Culture in the Context of Organizational Change. *The Journal of Applied Behavioral Science*, vol. 37(4), pp.426-446.
- Herman, S. and Korenich, M. (1977). *Authentic Management: Gestalt Orientation to Organizations and Their Development*. Boston: Addison Wesley Longman.
- Higginbottom, G. (2009). Qualitative research. *Nurse Researcher*, vol. 16(4), pp. 4–6.
- Hill, M. S. & Ragland, J. C. (1995). *Women as educational leaders Opening windows pushing ceilings*. Thousand Oaks, CA: Corwin Press, Inc.
- Hindley, G. (2010). *Saladin: Hero of Islam*. Barnsley: Pen & Sword Military.
- Hofstede, G. (1984). *Culture's Consequences: International Differences in Work-Related Values*. Newbury Park, CA: Sage.
- Hofstede, G. (1991). *Cultures and Organizations: Software for the Mind*. London: McGraw-Hill.
- Hofstede, G. J. (1993). Cultural constraints in management theories. In Wren J. T. (2000). *The leader's companion*. New York: Free Press.
- Hofstede, G., Hofstede, G., Minkov, M. (2010) *Cultures and Organization: Software of the Mind*. McGraw-Hill.
- Holland, R. (1970). 'George Kelly: Constructive innocent and reluctant existentialist', in Bannister D. (ed.), *Perspectives in personal construct theory*. London: Academic Press.
- Howland, A., Anderson, J. A., & Smiley, A. D. (2006). School liaisons: Bridging the gap between home and school. *School Community Journal*, vol. 16(2), pp. 47-68.
- Hosking, D. M., Dachler, H. P. and Gergen, K. J. (1995). *Management and Organization: Relational Alternatives to Individualism*. Avebury: Aldershot.
- Hosking, D.M. (1988). Organising, leadership and skilful process. *Journal of Management Studies*, vol. 25, pp. 147–166.
- Hourani, A. (1991). *A history of the Arab peoples*. Cambridge, MA: The Belknap Press of the Harvard University Press.
- House, R. J. (1971). A path-goal theory of leadership effectiveness. *Administrative Science Quarterly*, vol. 16, pp. 321–338.

Hurriez, S.H. (2011). *Folklore and Folklife in the United Arab Emirates (Culture and Civilization in the Middle East)*. New York:Routledge.

Husserl, E. (1983). *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy: First book*. The Hague: Martinus Nijhoff.

Ibn Hesham. (820). *Asseerah AlNabawiah* [The Biography of the prophet, Vol.4]. Bierut, Lebanon: Dar El-Kitab Al-Arabi.

Ibn Qābūs ibn Washmgīr, K. 1951. *A Mirror for Princes: The Qābūs-nāma*. R. Levy (transl.). New York: E. P. Dutton & Co.

Ibn Taymiyyah. (1300). *As-Siyasah ash-Shariyyah* [The Principles of religious Imam Muslim]. Riyadh, Saudi Arabia: Darussalam.

Idris, N. & Hong, T. (2012). A qualitative inquiry of women managers' competence acquisition. *Procedia*, vol. 40, pp. 395-403.

Ilies, R., Nahrgang, J. D., & Morgeson, F. P. (2007). Leader-member exchange and citizenship behaviors: A meta-analysis. *Journal of Applied Psychology*, vol. 92(1), pp. 269-277.

Insch, G. S., Moore, J. E., & Murphy, L. D. (1997). Content analysis in leadership research: Examples, procedures, and suggestions for future use. *Leadership Quarterly*, vol. 8(1), pp. 1-25.

Iner, D. & Yucel, S. (2015). *Introduction: Identifying 'Identity'*. In D. Iner and S. Yucel (eds). In Muslim Identity formation in religiously diverse societies. Newcastle upon Tyne: Cambridge Scholars Publishing. 1-16.

Isaac, C., Kaatz, A., Lee, B. & Carnes, M. (2012). An educational intervention designed to increase women's leadership self-efficacy. *CBE Life Sciences Education*, vol. 11(3), pp. 307-322.

Isarawatana, S. (1987). "A study of how adults experience the process of learning: Affective and qualitative aspects". *Unpublished Doctoral Dissertation*, College of Education, University of Iowa.

Isarawatana, S. (1995). *Self-Directed Learning of Thai Adults*. Bangkok, Thailand: Mahidol University.

Isarawatana, S. (1999). *The Effecting of Thai Socialization towards Self-Directed Learning Characteristics*. Bangkok, Thailand: Mahidol University.

Jamieson, K. H. (1995). *Beyond the double bind: Women and leadership*. New York: Oxford University Press.

Jamison, L. (1997). Leadership-is gender an issue: Women's leadership in the 21st Century. In A Consensus Report of the CSIS International Women's Leadership Fellowship Program. Washington, D.C.: Centre for Strategic and International studies.

- Jogulu, U., & Wood, G. (2006). The role of leadership theory in raising the profile of women in management. *Equal Opportunities International*, vol. 25(4), pp. 236-250.
- Johnson, W. B., & Huwe, J. M. (2003). *Getting mentored in graduate school*. Washington, DC: American Psychological Association.
- Jones, S. R. & McEwen, M. K. (2012). A conceptual model of multiple dimensions of identity. *Journal of College Student Development*, vol. 41(4), pp. 405-414.
- Jones-Pauly, C., & Tuqan, A. (2011). *Women under Islam: Gender, justice and the politics of Islamic law*. London, UK: I. B. Tauris.
- Kakabadse, A., & Kakabadse, N. (1999). *Essence of leadership*. London: International Thomson Business Press.
- Katz, A. N. (1996). On interpreting statements as metaphor or irony: Contextual heuristics and cognitive consequences. In J. S. Mio, & A. N. Katz (Eds.), *Metaphor: Implications and applications* (pp. 1–22). Mahwah, NJ: Erlbaum.
- Kets de Vries, M. F. R. (2006). *The Leader on the Couch: a clinical approach to changing people and organizations*. San Francisco: Jossey-Bass.
- Kellerman, B. (1984). *Leadership: Multidisciplinary perspectives*. Englewood Cliffs, NJ: Prentice-Hall.
- Kempster, S. (2006). Leadership Learning Through Live Experience: A Process of Apprenticeship. *Journal of Management and Organization*, vol. 12(1), pp. 4–22.
- Kephart, P., & Schumacher, L. (2014). Has the glass ceiling cracked? An exploration of women entrepreneurship. *Journal of Leadership and Organizational Studies*, vol. 4, pp. 12-18.
- Kerka, S. (2008). Review of the book *Leadership in Place: How Academic Professionals Can Find Their Leadership Voice*. *Journal of Continuing Higher Education*, vol. 56(3), pp. 56-97.
- Khamis, J. & Nazzal, N. (2014). How young Emiratis balance traditional and modern values. *Gulf News*, [online] 1 June, [Accessed 20 June 2016]. Available at: <http://gulfnews.com/news/uae/society/how-young-emiratis-balance-traditional-and-modern-values-1.1341572>
- Kim, D.H. (2013). The Link between Individual and Organizational Learning. *Sloan Management Review*, vol 34(1), pp. 37–50.
- Kinsey, D. C., and Bing, J. W. (1978). *Non-formal Education in Ghana: A Project Report*. Amherst, MA: University of Massachusetts.
- Klein, H. A., & Kuperman, G. (2008). Through an Arab cultural lens. *Military Review*, vol. 88(3), pp. 100-105.

Klenke, K. (1996). *Woman and leadership: A contextual perspective*. New York: Springer.

Komives, S. R., Lucas, N., & McMahon, T. R. (1998). *Exploring leadership: for college students who want to make a difference*. San Francisco: Jossey-Bass.

Komives, S. R., Owen, J. E., Longerbeam, S. D., Mainella, F. C., & Osteen, L. (2005). Developing a Leadership Identity: A Grounded Theory. *Journal of College Student Development*, vol. 46(6), pp. 593-611.

Komives, S., Dugan, J. (2010). *Contemporary leadership theories*. In R. A. Couto (Ed.). *In political and civic leadership: A reference handbook*. Thousand Oaks, CA: sage. 111. 120.

Kotter, J. P. (1988). *The leadership factor*. New York: The Free Press.

Kotter, J.P. and Heskett, J.L. (1992). *Corporate Culture and Performance*. New York: The Free Press.

Kouzes, J. L., & Posner, B. Z. (1996). *Seven lessons for leading the voyage to the future*. In Hesselbein, F., Goldsmith, M. & Beckhard, R. (2000), *The Leader of the Future*. San Francisco: Jossey-Bass.
Kuczarski, S. S., & Kuczarski, T. D. (1995). *Values-based leadership*. Paramus, NJ: Prentice-Hall.

Kram, K. E. (1985). *Mentoring at work*. Glenview, IL: Scott, Foresman.

Kuh, G.D. (1995). The other curriculum: Out of class experiences associated with student learning and personal development. *The Journal of Higher Education*, 66(2), 123-155.

Kvale, S. (1995). The social construction of validity. *Qualitative Inquiry*, vol. 1(19), pp. 19-40.

Kvale, S., & Brinkmann, S. (2009). *Interviews: Learning the craft of qualitative research interviewing*. Los Angeles: Sage.

Ladkin, D. and Spiller, C. (2013). *Authentic Leadership: Clashes, Convergences and Coalescences*. Cheltenham: Edward Elgar.

Lapidus, I. M. (1990). *A History of Islamic Societies*. Thousand Oaks: Sage.

Lareau, A. & Weininger, E. (2003). Cultural capital in educational research: A critical assessment. *Theory and Society*, vol. 32 (5/6), pp. 567-606.

Larson, L. P. (1978). *A Workshop for Parents of Young Children Utilizing a Self-Directed Learning Approach*. (PhD dissertation: Pennsylvania State University).

- Laverty, S. M. (2003). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, vol. 2(3), pp. 21–35.
- Lawrence-Lightfoot, S., & Davis, J. H. (1997). *The art and science of portraiture*. San Francisco: Jossey-Bass.
- Leask, B. (2013) Internationalizing the Curriculum in the Disciplines—Imagining New Possibilities. *Journal of Studies in International Education*, vol. 17(2), pp. 103–118.
- Leithwood, K., Jantzi, D., & Steinbach, R. (1999). *Changing leadership for changing time*. Buckingham: Open University Press.
- Levchuk, J. W. (1977). Pharmacists Self-Management of Self-Directed Learning Projects. (PhD dissertation: University of Arizona).
- Lewis, D.S. (1994). Organizational Change: Relationship between Reactions Behaviour and Organizational Performance. *Journal of Organizational Change Management*, vol. 7(5), pp. 41–55.
- Lewis, K., & Massey, C. (2011). Critical yet invisible: the “good wife” in the New Zealand small firm. *International Journal of Gender and Entrepreneurship*, vol. 3(2), pp. 105-122.
- Lewis, R. (1996) *When Cultures Collide: Leading Across Cultures: Leading, Team working and Managing Across the Globe*. Boston: Nicholas Brealey.
- Lieblich, A., Tuval-Mashiach, R., & Zilber, T. (1998). *Narrative research: Reading, analysis and interpretation*. Thousand Oaks, CA: Sage.
- Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.
- Lings, M. (2006). *Muhammad: His Life Based on the Earliest Sources*. Rochester, Vermont: Inner Traditions.
- Lipshitz, R., Popper, M., & Oz, S. (1996). Building learning organization: the design and implementation of organizational learning mechanisms. *Journal of Applied Behavioral Science*, vol. 32(3), pp. 292-305.
- Lock, P. and Crawford, J. (1999). The Relationship between Commitment and Organizational Culture, Subculture, Leadership Style and Job Satisfaction in Organizational Change and Development. *Leadership and Organizational Development Journal*, vol. 20, pp. 365–373.
- Longman, K. and Madsen, S. (2014). *Women and Leadership in Higher Education, Women and Leadership: Research, Theory, and Practice*. Greenwich: Information Age Publishing.

- Lord, R. G., & Brown, D. J. (2001). Leadership, values, and subordinate self-concepts. *The Leadership Quarterly*, vol. 12(2), pp. 133-152.
- Lord, R. G., & Brown, D. J. (2004). *Leadership processes and follower self-identity*. Mahway, NJ: Erlbaum.
- Lord, R.G., & Hall, R.J. (2005). Identity, deep structure, and the development of leadership skills. *Leadership Quarterly*, vol. 16, pp. 591-615.
- Lorenzen, Z. (2013). Female Leadership: Some Personal and Professional Reflections. *Leadership & Organization Development Journal*, vol. 17(6), pp. 24-31.
- Louis, M.R. (1983). *Organizations as culture bearing milieu*. In Pondy, et al. (Eds.), *Organizational symbolism*. Greenwich, CT: JAI Press.
- Lynch, J. M. (1993). *Reasons cited by Virginia Tech Honors Students for their institutional choice compared with reasons cited in literature for all students entering higher education*, published Master's thesis, Blacksburg, VA: Virginia Polytechnic Institute and State University.
- Lyons, M., Morgan, K., Thomas, J., & Al Hashmi, A. (2013). Patterns of Parental Warmth, Attachment, and Narcissism in Young Women in United Arab Emirates and the United Kingdom. *Individual Differences Research*, vol. 11(4), pp. 149-158.
- Madsen, S. (2010). Leadership development in the United Arab Emirates: The transformational learning experiences of women. *Journal of Leadership & Organizational Studies*, vol. 17(1), pp. 100-110.
- Mallon, T. (1995). *A book of one's own: People and their diaries*. Saint Paul, MN: Hungry Mind Press.
- Marmenout, K. (2009). *Women leadership development in the Middle East: Generating Local Knowledge*. INSEAD, Abu Dhabi.
- Marmenout, K. and P. Lirio. (2014). Local female talent retention in the Gulf: Emirati women bending with the wind. *International Journal of Human Resource Management*, vol. 25(2), pp.144-166.
- Marshall, C., & Rossman, G. B. (1995). *Designing qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.
- Marshall, V. (1987). Social models of aging. *Canadian Journal of Aging*, vol. 14(1), pp. 12-43.
- Marsick, V. J., & Watkins, K. (1990). *Informal and Incidental Learning in the Workplace*. New York: Routledge.
- Martin, C. (1982). *Islam: A Cultural Perspective*. Englewood Cliffs, NJ: Prentice Hall.

- Mashood, N., H. Verhoeven and B. Chansarkar (2009). Emiratisation, Omanisation and Saudisation – common causes: common solutions?. The Tenth International Business Research Conference, Crowne Plaza Hotel, Dubai.
- Masud, M. (2002). The scope of pluralism in Islamic moral traditions. In H. Hashmi (Ed.), *Islamic political ethics: Civil society, pluralism and conflict* (pp. 135–147). Princeton, NJ: Princeton University Press.
- Matz, S. (2002). *Women Leaders: Their Styles, Confidence, and Influences*. PhD diss., The Claremont Graduate University.
- McCarthy, J. F., O'Connell, D. J., & Hall, D. T. (2005). Leading beyond tragedy: The balance of personal identity and adaptability. *Leadership & Organization Development Journal*, vol. 26 (5/6), pp. 458- 467.
- McCrea, N. L. (2015). *Leading and Managing Early Childhood Settings: Inspiring People, Places and Practices*. Port Melbourne: Cambridge University Press.
- McFarland, L.J., Senn, L. E., & Childress, J. R. (1994). *21st century leadership*. New York, NY: The Leadership Press.
- McMillan, J. H. (2004). *Educational research: Fundamentals for the consumer*. Boston, MA: Pearson Education.
- McWhinney, W. and Batista, J. (1988). How remythologizing can revitalize organizations. *Organizational Dynamics*, vol. 17(2), pp. 46-58.
- Mead, R. (1998) *International Management: Cross-Cultural Dimensions*. Oxford: Blackwell.
- Mehta, S. & Krishnan, V. (2004). Impact of organizational Culture and influence tactics on transformational leadership. *Management and Labour Studies*, vol. 29(4), pp. 281-290.
- Merleau-Ponty, M. (2005). *Phenomenology of Perception*. London: Routledge.
- Merriam, S. B. (2009). *Qualitative Research: A Guide to Design and Implementation. Revised and expanded form qualitative research and case study applications in education*. San Francisco: Jossey-Bass.
- Merriam, S.B. and Caffarella, R.S. (1999). *Learning in Adulthood*. San Francisco: Jossey- Bass.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: Sage.
- Milligan, J. (2003). Teaching between the Cross and the Crescent Moon: Islamic Identity, Postcoloniality, and Public Education in the Southern Philippines. *Comparative Education Review*, vol. 47(4), pp. 468-492.

Ministerial Resolution no. (518) of 2009:

<https://www.sca.gov.ae/English/legalaffairs/New%20Laws/012.pdf>

Mio, J. S. (1996). Metaphor, politics, and persuasion. In J. S. Mio, & A. N. Katz (Eds.), *Metaphor: Implications and applications* (pp. 127–145). Mahwah, NJ: Erlbaum.

Mitroff, I. and Ralph H. K. (1975). Stories managers tell: A new tool for organizational problem solving. *Management Review*, vol. 64(7), pp. 18-28.

Mocker, D.W. & Spear, G.E. (1982). *Lifelong learning: formal, non-formal, informal, and self-directed*. Columbus. ERIC Clearinghouse on Adult, Career, and Vocational Education.

Moodian, M. (ed.) (2009). *Contemporary Leadership and Intercultural Competence: Exploring the Cross-Cultural Dynamics within Organizations*. Thousand Oaks: Sage.

Moran, D. (2000). *Introduction to Phenomenology*. London: Routledge Press.

Morgan, M. L. (1992). *Classics of moral and political theory*. Indianapolis, IN: Hackett Publishing.

Morris, M. L., & Madsen, S. R. (2007). Issue Overview: Advancing work-life interaction in individuals, organizations and communities. *Advances in Developing Human Resources*, vol. 9(4), pp. 439-454.

Morrow, S.L., & Smith, M.L. (2000). 'Qualitative research methods in counseling psychology', in Brown S.D. & Lent R.W. (Ed.). *Handbook of Counseling Psychology*. NY: Wiley, pp. 5-67.

Mostafa, M. M. (2003). Attitudes towards women who work in Egypt. *Women in Management Review*, vol. 18, pp. 252-66.

Mostafa, M. M. (2005). Attitudes towards women managers in the United Arab Emirates: The effect of patriarchy, age, and sex differences. *Journal of Managerial Psychology*, vol. 20(6), pp. 522-540.

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage.

Murphy, S. E., & Ensher, E. A. (1999). The effects of leader and subordinate characteristics in the development of leader-member exchange quality. *Journal of Applied Social Psychology*, vol. 29(7), pp. 1371-1394.

Muslim (2000). *Sahih Muslim* [Authentic Prophetic traditions as compiled by Imam Muslim]. Riyadh, Saudi Arabia: Darussalam.

Nelson, T., and Levesque, L. (2007). The status of women in corporate governance in high-growth, high-potential firms. *Entrepreneurship Theory and Practice*, vol. 42 (10), pp. 25-87.

- Newsom, R. (1977). Lifelong Learning in London: 1558-1640. *Lifelong Learning: The Adult Years I*, vol. 4(5), pp. 19-21.
- Nin, A. (1976). *The diary of Anais Nin, 1955-1966*. New York: Harcourt, Brace.
- Normore, A. and Brooks, J. (2013). *Educational Leadership for Ethics and Social Justice: Views from the Social Sciences*. Greenwich: Information Age Publishing.
- Northouse, P. (2012) *Leadership: Theory and Practice*. Thousand Oaks: Sage.
- Oakley, J. G. (2000). Gender-based barriers to senior management positions: Understanding the scarcity of female CEOs. *Journal of Business Ethics*, vol. 27(4), pp. 3213-3234.
- Oates, S. (1991). *Biography as History*. Waco: Mankham Press Fund.
- O'Connor, S. and Rhode, D. (2007). *Women and Leadership: The State of Play and Strategies for Change*. San Francisco, CA: Jossey Bass.
- Ogbonna, E. & Harris, L. (2000). Leadership style, organizational culture and performance: empirical evidence from UK companies. *The International Journal of Human Resource Management*, vol. 11(4), pp. 766-788.
- Olscamp, P. (2003). *Moral Leadership: Ethics and the College Presidency*. Lanham, MD: Rowman & Littlefield.
- Omair K. (2010). Typology of career development for Arab women managers in the United Arab Emirates. *Career Development International*, vol. 15(2), pp.121-143.
- Omair, K. (2008). Women in management in the Arab context. *Education, Business and Society: Contemporary Middle Eastern Issues*, vol. 1(2), pp. 107-123.
- Oswick, C., & Montgomery, J. (1999). Images of an organization: The use of metaphor in a multinational company. *Journal of Organizational Change Management*, vol. 12(6), pp. 501-523.
- Oswick, C., Keenoy, T., & Grant, D. (2003). More on metaphor: Revisiting analogical reasoning in organization theory. *Academy of Management Review*, vol. 28(1), pp. 10-12.
- Parkin, M. (2001). *Tales for coaching*. London: Kogan Page Limited.
- Parry, K. W., & Hansen, H. (2007). The organizational story as leadership. *International Leadership Journal*, vol. 3(3), pp. 281-300.
- Pascarella, E. T., & Terenzini, P.T. (1991). *How college affects students*. San Francisco: Jossey-Bass.

Patel, T. (2013). *Cross-Cultural Management: A Transactional Approach*. Abingdon: Routledge.

Patton, E., & Appelbaum, S. H. (2003). The case for case studies in management research. *Management Research News*, vol. 26(5), pp. 60-71.

Patton, M.Q. (1990). *Qualitative evaluation and research methods*. London: Sage.

Pearce, C. L. (2004). The future of leadership: Combining vertical and shared leadership to transform knowledge work. *Academy of Management Executive*, vol. 18(1), pp. 47–57.

Pearce, C. L. and Conger, J. A. (2003). *Shared Leadership: Reframing the Hows and Whys of Leadership*. Thousand Oaks: Sage.

Personal Narratives Group (1989). *Interpreting women's lives: Feminist theory and personal narratives*. Bloomington: Indiana University Press.

Phillips, C. (2013). *The Shaping of the Arabs: A Study in Ethnic Identity*. London: Routledge.

Pinnegar, S. & Daynes, J. G. (2007). ‘Locating narrative inquiry historically: Thematics in the turn to narrative’, in D. J. Clandinin (Ed.), *Handbook of narrative inquiry: Mapping a methodology*. Thousand Oaks, CA: Sage, pp. 3-34.

Polkinghorne, D. (2007). Validity issues in narrative research. *Qualitative Inquiry*, vol. 13(4), pp. 471-486.

Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *Qualitative Studies in Education*, vol. 8(1), pp. 5-23.

Polkinghorne, D.E. (1988). *Narrative knowing and the human sciences*. Albany: State University of New York.

Prior, L. (2003). *Using documents in social research*. London: Sage.

Proglar, J. (2014). Internationalization and Cultural Diversity in Higher Education: Teaching for Mutual Understanding. *Ritsumeikan International Affairs*, vol. 12, pp.61–82.

Radhakrishnan, S. (1998). *The Hindu view of life*. New York, NY: HarperCollins.

Randeree, Ninan, (2011). Leadership and teams in business: a study of IT projects in the United Arab Emirates. *International Journal of Managing Projects in Business*, vol. 4(1), pp.28 – 48.

Ravasi, D., Schultz, M. (2006). Responding to organizational identity threats: exploring the role of organizational culture. *Academy of Management Journal*, vol. 49(3), pp.433-458.

- Raven, B. H. (1999). Kurt Lewin address: Influence, power, religion, and the mechanisms of social control. *Journal of Social Issues*, vol. 55, pp. 161–186.
- Rawaf, M. (2013). Women in public administration in Saudi Arabia: The need for reform. *Dissertation Abstracts International*, vol. 51(08), pp. 2873-3235.
- Ragins, B. R. (2014). Diversified mentoring relationships in organizations: A power perspective. *Academy of Management Review*, vol. 22, pp. 482–521.
- Ragins, B. R., Cotton, J. L., & Miller, J. S. (2000). Marginal mentoring: The effects of type of mentor, quality of relationship, and program design on work and career attitudes. *Academy of Management Journal*, vol. 43, pp. 1177–1194.
- Rebore, R. (2001). *The ethics of educational leadership*. New Jersey: Merrill Prentice-Hall.
- Reichertz, J. (2007). ‘Abduction: The logic of discovery of grounded theory’, in A. Bryant & K. Charmaz (eds). *The handbook of grounded theory*. London: Sage, pp. 214-228.
- Reilly, E. and Bauer, Q. (2015). *Women Leading Education across the Continents: Overcoming the Barriers*. Lanham, ML: Rowman & Littlefield.
- Renn, K. A., & Bilodeau, B. L. (2003). Leadership identity development among lesbian, gay, bisexual, and transgender student leaders. *NASPA Journal*, vol. 42, pp. 342-367.
- Rhoads, R. A. (1997). Interpreting identity politics: The educational challenge of contemporary student activism. *Journal of College Student Development*, vol. 38, pp. 508-519.
- Ribbins, P. (2003). *Biography and the Study of School Leader Careers: Towards a Humanistic Approach*. In Brundrett M., Burton N., & Smith R. (2005). *Leadership in Education*. London: Sage.
- Richardson, L. (1995). Writing–stories: Coauthoring “The Sea Monster” A writing story. *Qualitative Inquiry*, vol. 1(2), pp. 189-203.
- Riessman, C.K. (1993). *Narrative Analysis. Qualitative Research Methods*. Newbury Park, CA: Sage.
- Robinson, F. (1996). African American Women Leaders in the Community College: Where They Get Their Strength. *Thresholds in Education*, vol. 22(1), pp. 49-52.
- Rodwell, S. (1998) Internationalisation or indigenisation of educational management? Some Issues of Cross-Cultural Transfer. *Comparative Education*, vol. 34 (1), pp. 41-54.
- Rohmetra, N. and Gupta, A. (2015). *Cross-Cultural Management: Practice and Research*. Delhi: Primus Books.

- Romer, D., Jamieson, P., Bushman, B., Bleakley, A., Wang, A., Langleben, D., Jamieson, K. (2014). Parental Desensitization to Violence and Sex in Movies, *Pediatrics*, vol. 134 (5), pp. 877-884.
- Rosner, J. (1990). Ways women lead. *Harvard Business Review*, vol. 68, pp. 119-125.
- Rudman, L. A., & Glick, P. (2013). Feminized management and backlash towards agentic women: The hidden costs to women of a kinder, gentler image of middle managers. *Journal of Personality and Social Psychology*, vol. 77, pp. 1004–1010.
- Ryde, R. and Sofianos, L. (2014). *Creating authentic organizations: Bringing meaning and engagement back to work*. London: Kogan Page.
- Rugh, A. (2007). *The Political Culture of Leadership in the United Arab Emirates*. New York: Palgrave Macmillan.
- Salem, R., Ibrahim, B. & Brady, M. (2003). Negotiating leadership roles: Young women's experience in rural Egypt. *Women's Studies Quarterly*, vol. 31 (3-4), pp. 174-191.
- Said, E. W. (1994). *Culture and Imperialism*. New York: Knopf/Random House.
- Sandberg, J. (2005). How do we justify knowledge produced within interpretive approaches? *Organizational Research Methods*, vol. 8(1), pp. 41-68.
- Samier, E. (2000). Public administration mentorship: conceptual and pragmatic considerations. *Journal of Educational Administration*, vol. 38 (1), pp. 83-101.
- Samier, E. A. (2000). Public Administration Mentorship: Conceptual and Pragmatic Considerations. *The Journal of Educational Administration* (Australia), vol. 38(1), pp. 83-101.
- Samier, E. (2001). Demandarisation in the New Public Management: Examining Changing Administrative Authority: from a Weberian Perspective.
- Samier, E. (2009). Canadian Federal Mandarin Memoirs: On the Formation of the Public Service Ethos. *Zeitschrift für Kanada-Studien*.
- Samier, E. A. (2015) “Emirati Women’s Higher Educational Leadership Formation under Globalisation: Culture, Religion, Politics and the Dialectics of Modernisation” for special issue “Regendering the Academy,” *Gender and Education*, vol. 27, pp. 1-16.
- Samier, E. A. (2015). *Fairness, Equity and Social Cooperation: A Moderate Islamic Social Justice Leadership Model for Higher Education*. In M. Viczko & L. Schultz (eds) *Assembling the Higher Education Institution: Considerations of Democracy, Social Justice and Leadership*. London: Palgrave Macmillan.

- Samier, E. A. (Ed.) (2003) *Ethical Foundations for Educational Administration*. Abingdon: Routledge.
- Sarbin, T. R. (1986). The narrative as a root metaphor for psychology. In T. R. Sarbin (Ed.), *Narrative psychology: The storied nature of human conduct* (pp. 3-21). New York: Praeger.
- Sayed, S. (2001). *Women and Governance in the UAE*. Paper presented on the 8th of May, 2002 at the UNESCO conference on Women and Sustainable Development in the Arab World (8-9 May 2001). Abu Dhabi: United Arab Emirates.
- Schedlitzki, D. and Edwards, G. (2014). *Studying leadership: Traditional and critical approaches*. London: Sage.
- Schein, E. (2010). *Organizational culture and leadership (5th addition)*. San Francisco: Jossey-Bass.
- Schein, E. H. (1996). *Leadership and Organizational Culture*. In Frances Hesselbein, Marshall Goldsmith, & Richard Beckhard (Eds.). *The Leader of the Future*. San Francisco, CA: Jossey-Bass.
- Schein, E. H. (2004). *Organizational Culture and Leadership*. San Francisco: John Wiley & Sons, Inc.
- Schein, E.H. (1985). *Organizational Culture and Leadership*. Jossey Bass, San Francisco.
- Schuh, J.H. & Laverty, M. (1983). The perceived long-term influence of holding a significant student leadership position. *Journal of College Student Personnel*, 24(1) 28-32.
- Schultz, M. (1995). *On studying organizational cultures: Diagnosing and understanding*. New York: Walter de Gruyter.
- Schutz, A. (1973). *Collected papers: Studies of the life world*. Martinus Nijhoff: The Hague.
- Schwartz, S. H. (1999). A theory of cultural values and some implication for work. *Applied Psychology: An International Review*, vol. 48, pp. 23-47.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (3rd ed.). New York: Teachers College Press.
- Sergiovanni, T.J. (1992). *Moral leadership: getting to the heart of school leadership*. San Francisco: Jossey-Bass.
- Shaaban, B. (1988). *Both right and left handed: Arab women tell about their lives*. Bloomington, IN: Indiana University Press.
- Shakeshaft, C. (1989). *Women in educational administration*. Thousand Oaks: Sage.

- Shamir, B., & Eilam, G. (2005). What's your story? A life-stories approach to authentic leadership development. *The Leadership Quarterly*, vol. 6, pp. 395-417.
- Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. *Organization Science*, vol. 4, pp. 1-17.
- Shaukat, A. P. (1975). *Status of women in the Muslim world: A study in the feminist movement in Turkey, Egypt, Iran and Pakistan*. Lahore, Pakistan: Aziz.
- Sheehi, S. (2004). *Foundations of Modern Arab Identity*. Gainesville: University Press of Florida.
- Shuell, T.J. (1990). Phases of meaningful learning. *Review of Education Research*, vol. 60(4), pp. 531-547.
- Siljander, P., Kivelä, A. and Sutinen, A. (2012). *Theories of Bildung and Growth: Connections and Controversies between Continental Educational Thinking and American Pragmatism*. Rotterdam: Sense Publishing.
- Smith, D. E. (1987). *The everyday world as problematic*. Toronto: University of Toronto Press.
- Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed Books.
- Smith, J.K., & Deemer, D.K. (2001). The problem of criteria in the age of relativism. In N. K. Denzin, & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (pp.877-896). Thousand Oaks: Sage.
- Soffan, L.U. (2016). *The women of the UAE*. London: Groom Helm.
- Sosik, J.J., & Godshalk, V.M. (2000). Examining gender similarity and mentor's supervisory status in mentoring relationships. *Mentoring and Tutoring*, vol. 13(1), pp. 41-54.
- Sparrowe, R. T. (2005). Authentic leadership and the narrative self. *Leadership Quarterly*, vol. 16, pp. 419-439.
- Spence, D. (1982). *Narrative Truth and Historical Truth*. New York: W. W. Norton & Co.
- Sperandio, J. & LaPier, A. (2009). Confronting issues of gender and ethnicity: Women's experiences as aspiring urban principals. *Journal of Research on Leadership Education*, vol. 4(4), pp. 67-95.
- Stake, R. (1994). *The art of case study research*. Thousand Oaks: Sage.
- Stake, R. (1995). *The art of case study research*. London: Sage.

- Steinke, I. (2004). Quality criteria in qualitative research. In Flick U., Ernst von Kardorff and Steinke I. (2001). *A Companion to Qualitative Research*. Sagepublications, London.184–190.
- Stephens, J. (2003). The Rhetoric of Women's Leadership: Language, Memory and Imagination. *Journal of Leadership and Organizational Studies*, vol. 9(3), pp. 45-60.
- Stewart-Harawira, M. (2005). *The new imperial order: Indigenous responses to globalization*. London: Zed Books.
- Stogdill, R. M. (1948). Personal factors associated with leadership. *Journal of Psychology*, vol. 25, pp. 35–71.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory Procedures and techniques*. Thousand Oaks, CA: Sage Publications.
- Suleiman, Y. (2011). *Arabic, Self and Identity: A Study in Conflict and Displacement*. New York: Oxford University Press.
- Suliman, A. and Hayat, R. (2011). *Leadership in the UAE*. In B. Metcalfe and F. Mimouni (eds). In *Leadership Development in the Middle East*. Cheltenham: Edward Elgar. 104-128.
- Sullivan, E. L. (1986). *Women in Egyptian public life*. Cairo, Egypt: American University in Cairo Press.
- Sullivan, E.J. & Decker P. J. (2009). *Effective Leadership and Management in Nursing*. New Jersey: Pearson Education.
- Syed, J., & Ali, A. (2010). Principles of employment relations in Islam: A normative view. *Employee Relations*, vol. 32(5), pp. 454–469.
- Tajfel, H. and Turner, J. (1979). *An integrative theory of intergroup conflict*. In W. Austin & S. Worchel (eds). In *The Social Psychology of Intergroup Relations*. Monterey, CA: Brooks/Cole. 33-47.
- Terry, R. (1993). *Authentic leadership: Courage in action*. New York: Jossey-Bass.
- Tessler, M. A. (1978). *Women's emancipation in Tunisia*. In Beck, L. & Keddie, N. (1999), *Women in the Arab world*. Cambridge, MA: Harvard University Press.
- Theakston, K. (2000). *The Biographical Approach to Public Administration: Potential, Purpose and Problems*. In Theakston, K. (2001), *Bureaucrats and Leadership*, Houndmills: Macmillan.
- Thomas, D. (2001) *Essentials of International Management: A Cross-Cultural Perspective*. Thousand Oaks: Sage.
- Thomas, G. (2005). Persistent. *Leadership Quarterly*, vol. 24(1), pp. 318-350.

Thomas, J. (2013). *Psychological well-being in the Gulf States: The new Arabia Felix*. London: Palgrave Macmillan.

Thomas, K. (2010). *The New Arab Woman*. The Middle East Magazine.

Tillion, G. (1966). *Le Harem et les cousins*. Paris: Edition du Sueil.

Torres, V. (2013). Influences on ethnic identity development of Latino College students in the first two years of college. *Journal of College Student Development*, vol. 44(4), pp. 532-547.

Trainor, A. A. (2010). Diverse approaches to parent advocacy during special education home-school interactions: Identification and use of cultural and social capital. *Remedial and Special Education*, vol. 31(1), pp. 34-47.

Trice, H. M. & Beyer, J. M. (2010). Cultural leadership in organizations. *Organization Science*, vol. 2, pp. 149-169.

Trompenaars, F. and C. Hampden-Turner. (2012). *Riding the Waves of Culture: Understanding Diversity in Global Business*. London: Nicholas Brealey.

Trompenaars, F. and Hampden-Turner, C. (2004) *Managing People across Cultures*. Chichester: Capstone Publishing.

Trompenaars, F. and Voerman, E. (2009) *Servant Leadership across Cultures*. Oxford: Infinite Ideas.

Trompenaars, F. and Woolliams, P. (2003) *Business across Cultures*. Chichester: Capstone Publishing.

Trompenaars, F. & C. Hampden-Turner. (2012). *Riding the Waves of Culture: Understanding Diversity in Global Business*. London: Nicholas Brealey.

Turner, J., Hogg, M., Oakes, P., Reicher, S. and Wetherell, M. (1987). *Rediscovering the Social Group: A Self-categorization Theory*. Oxford: Blackwell.

UAE Vision 2021. (2010). UAE vision [online]. [Accessed 3 March 2015]. Available at: <http://www.vision2021.ae>

UAE Year Book. (2010). The UAE year book collection [online]. Abu Dhabi: National Media Council. [Accessed 9 June 2012]. Available at: <http://www.uaeyearbook.com/>

Uhl-Bien, M. (2006). Relational leadership theory: Exploring the social processes of leadership and organizing. *The Leadership Quarterly*, vol. 17, pp. 654-676.

Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. New York: The State University of New York.

- Van Wart, M. (2003). Public-sector leadership theory: An assessment. *Public Administration Review*, vol. 23(3), pp. 214–228.
- Van Wart, M. (2005). *Dynamics of leadership in public service: Theory and practice*. Armonk, New York: ME Sharpe.
- Vidovich, L. (2004). Towards internationalizing the curriculum in a context of globalization: comparing policy processes in two settings. *Compare*, vol. 34(4), pp. 443-461.
- Walker, A. (2010). Learning to Be Interpretive. *Marriage & Family Review*, vol. 24 (3), pp. 223-239.
- Walsh, J. (2010). *UAE: The essential guide to customs & culture*. New York: Kuperard.
- Wanberg, C. R., Welsh, E. T., & Hezlett, S. A. (2013). Mentoring research: A review and dynamic process model. *Research in Personnel and Human Resources Management*, vol. 22, pp. 39–124.
- Weber, M. (1968). *Economy and Society*. Berkeley: University of California Press.
- Webster, R. (1990). The role of the nurse teacher. *Senior Nurse*, vol. 10(8), pp.16-18.
- Wengraf, T. (2001). *Qualitative Research Interviewing*. London: Sage.
- Wheatley, M.J. (1992). *Leadership and the New Science: Learning about Organization from an Orderly Universe*. San Francisco: Berrett-Koehler.
- Wilcox, J. and Ebbs, S. (1992). The Leadership Compass: Values and Ethics in Higher Education. San Francisco, CA: Jossey Bass.
- Wilkinson, Blackmore (2008). Representing women and leadership: a methodological journey. *International Journal of Qualitative Studies in Education*, vol.21(2), pp.67-87.
- Williams, A., J. Wallis and P. Williams. (2013). Emirati women and public sector employment: The implicit patriarchal bargain. *International Journal of Public Administration*, vol. 36(2), pp. 137-149.
- Wimmer, G., Meyers, C., Porter, H., & Shaw, M. (2012). Learning vicariously: Students' reflections of the leadership lessons portrayed in The Office. *Journal of Leadership Education*, vol. 11(2), pp. 52-71.
- Wlodkowski, R. J. (1999). *Enhancing adult motivation to learn*. San Francisco, CA: Jossey-Bass Inc.
- Wojtalik, J., Breckenridge, M., Hancox, M. & Sobehart, H. (2007). There's no place like home: The effects of childhood themes on women's aspirations toward leadership roles. *Journal of Women in Leadership*, vol. 5(1), pp. 133-212.

- Wolcott, H. (1999). *Ethnography: A Way of Seeing*. Oregon: Altamira Press.
- Wolcott, H. (2001). *Writing up qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.
- Wood, W., & Eagly, A. H. (2012). A cross-cultural analysis of the behaviour of women and men: Implications for the origins of sex differences. *Psychological Bulletin*, vol. 128, pp. 699-727.
- Yamasaki, E. (1995, November). *The role of ethnicity in conceptualizing and practicing leadership in a Japanese-American student organization*. Presented at the 20th meeting of the Association for the Study of Higher Education, Orlando, FL.
- Yammarino, F. J. (1996). *Group leadership: A levels of analysis perspective*. In West, M. A. (2007), *Handbook of work group psychology*. Chichester: John Wiley.
- Yin, R. (1994). *Case study research: Design and methods* (2nd). Newbury Park, CA: Sage Publications.
- Yin, R. K. (2003). *Case study research, design and methods*. Thousand Oaks, CA: Sage.
- Young, A. M., Cady, S., & Foxon, M. J. (2006). Demystifying gender differences in mentoring: Theoretical perspectives and challenges for future research on gender and mentoring. *Human Resource Development Review*, vol. 5, pp. 148–176.
- Young, W. and Shami, S. (2013). Anthropological Approaches to the Arab Family: An Introduction. *Journal of Comparative Family Studies*, vol. 28(2), pp. 187- 210.
- Yount, K.M. and Sibai, A.M. (2009). Demography of Ageing in Arab Countries. In: Uhlenberg, P., Ed., *International Handbook of Population Ageing*, 1, Springer, Netherlands, 277-315.
- Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *Leadership Quarterly*, vol. 10, pp. 285–305.
- Yukl, G. (2010). *Leadership in organizations* (7th ed.). Upper Saddle River, NJ: Prentice Hall.
- Yukl, G., Gordon, A., & Taber, T. (2002). A hierarchical taxonomy of leadership behavior: Integrating a half century of behavior research. *Journal of Leadership and Organizational Studies*, vol. 9, pp. 15–32.
- Zaman, M. and Memon, N. (2016). *Philosophies of Islamic Education: Historical Perspectives and Emerging Discourses*. Abingdon: Routledge.

Appendices

Appendix 1

Dear Participant:

You have been invited to participate in a research study that will attempt to understand and to investigate the roles of formal, non-formal and informal Education in shaping your Leadership style, as well as to analyze their impact on you career.

- ❖ The following information is provided in order to describe the nature of the interview process:

Project: The Roles of Formal, Non-formal and Informal Education in Shaping Women's Leadership in the UAE: Case studies of Four Emirati Women in Higher Education Senior Leadership Positions.

Procedures: You will be asked to participate in 3 interview sessions and each session will take no more than *an hour* of your time. The interview will be *audio-recorded* and take place in a location *mutually agreeable* to the participant and the researcher.

Confidentiality: Your name will not be used in the research study. All audiotapes will be kept in a locked location. Once the interviewer has transcribed the tapes, they will also be kept in a secured location as well.

Freedom to Withdraw: You are free to decide not to participate in this study. You can also withdraw at any time without harming your relationship with the researcher. You are voluntarily making a decision to participate in this study.

First Interview:

- a. Childhood and adolescence: (*non-formal education*)
 - 1. I would like you to describe a memory from your childhood that describes who you were or who you are. It may be a positive or negative memory at home, at school or any other place. Please describe exactly what happened, when and where it happened, who was involved, what you did, what you were thinking and feeling in the event, what impact this experience may have had on you, and what this experience says about who you were or who you are as a person.
 - 1. What about adolescence? What stays with you from that period?
- b. Family (*non-formal education*)
 - 1. Tell me something about your relations to your family and their relations to you?
 - 2. How many children were in the family, and where were you in the line-up?
 - 3. Describe what your siblings were like. Who were you closest to?

4. What were your duties around the house as a child? What were the other children's duties? How did duties break down by gender? What activities did the family do together?

c. Schooling (*formal education*)

1. What was school like for you as a child and a teenager? What did you like about it? What was hard about it for you?
2. Who were your friends at school?
3. Who were your favorite teachers?
4. What was your favorite subject?
5. Were there any historical or non-historical individuals that you learned about in school whom you admired? Why?
6. What schools activities you enjoyed the most?
7. Did you like taking a leading role in group activities or did you do a lot of individual activities?

d. Influential individuals/ events (*non-formal education*)

1. Who were important people for you, both in childhood and adolescence?
2. When you look back, can you describe some significant events?
3. Can you give an example of someone whose leadership you have admired or who you try to emulate?
4. Were there any women that you knew or heard of who were going through higher education, professional training and appointments?
5. What qualities in others did you admire while growing up?
6. While growing up, were you influenced by media – TV, movies, newspapers, books?
7. Is the way you see yourself now different from the way you saw yourself in the past?
8. What led to the changes?
9. What changes have you seen in the UAE during the time they were growing up?

e. Early formative experiences (*in-formal education*)

Did you get any chance to travel outside UAE?

Mention some important places that you visited in the UAE or outside UAE that you still remember?

Did you take part in any students association e.g. Student Council, clubs? what was your role? Are there any other activities, workshops that you found very useful and helped you to reach this position?

Appendix 2

Second Interview:

The second will focus on university education, influential individuals and other experiences, and early positions.

a. University Education (*formal, informal and non-formal education*)

1. What are the current degrees you are holding? and from where?
2. What subjects did you study in university?
3. What was your specialization?
4. Is there any course that you enjoyed the most and you learnt the most from attending it?
5. Did you change majors?
6. Who influenced your selections?
7. Did you have any Teachers and/or other students who were influential?
8. How does your university degree help you in reaching this position?
9. Had the knowledge you gained from your students changed your ideas about the world and influenced your values?
10. Are there any significant events that happened during university that you still remember and help in shaping your leadership identity?

b. Early leadership experiences (*in-formal education/ non-formal education*)

1. Tell me about your career bath before you become a leader?
2. On your journey to leadership position, how did you overcome hurdles or obstacles in the other early positions?
3. What have been turning points for you in your journey?
4. What were accomplishments that gave a lot of satisfaction?
5. What skills and knowledge do you think you acquired that are now important in your current leadership?
6. Were there any major influences (individuals/projects/ workshops/ activities/ media/ travel experiences) in your early leadership experiences that you feel impacted your sense of your-self as a leader?
7. How was your relationship with your previous colleagues?
8. How can you describe your previous experiences of working with other?
9. Are you a team player?
10. Are there any memories/ lessons you took from your previous working experiences that help shape your leadership identity?
11. When you look back on your early journey to leadership position, how can you describe it for me?
12. What, if anything, did you have to overcome or change to see yourself as a leader?

Appendix 3

Third Interview:

The third will explore their leadership experiences in senior positions, individuals who provide support and mentorship, and what their future aspirations are.

- a. Leadership experiences in senior positions (*in-formal/ non-formal education*)
 1. What was your first managerial job?
 2. What was special about it?
 3. What did you learn most from it?
 4. What accomplishments did you achieve?
 5. What do you recall as notable about your first boss?
 6. What has been the toughest part of your job or challenge you have faced? Was there a time when you thought you were in over your head?
 7. Did it shake your sense of yourself as a leader?
 8. Can you give an example of a time when you were disappointed, either in your career or as leader?
 9. What did you learn from it?
 10. Did anyone give you advice when you took this position that has been helpful or meaningful?
 11. Have you surprised yourself in what you have been able to accomplish?
- b. Current position (*in-formal/non-formal education*)
 1. Talk about your current position?
 2. What are the most challenging parts of it?
 3. What are the most enjoyable parts of it?
 4. What are you learning from it in terms of the work you do, working with colleagues?
 5. Tell me about your relationship with your subordinates, superiors?
 6. Mentioned some organizational lessons you have learned?
 7. Are there any formal leadership or management training programs you are taking in the organization or outside the organization for professional development?
 8. Have you had a relationship with someone who helped you shape the person you have become?
 9. How would you describe that?
 10. How important was that in your life?
 11. What is your personal drives and motivation in what you do?
 12. How have you grown?
 13. What are your aspirations?
 14. What kinds of positions would you like to have?
 15. What is next in your life?

Wrap up

Is there anything you wished I had asked or expected me to ask that I didn't?

Appendix 4

Family Member Interview Guide

The interview guide will consist of five sections of questions: (a) demographic section to gather general information about the family member and their relationship with the participant; (b) the participant's childhood; (c) the participant's adolescence; (d) their early adulthood; and (e) any major people/events they believe have influenced participant's leadership identity development.

Demographic section:

1. What is your age?
2. What was the highest level of formal education that you have achieved?
3. What is your current occupation?
4. How long have you known the leader for?

a. Family Background

1. Tell me about your parents? What kind of people they are? And are they working?
2. How many sisters/brothers do you have? What are they doing (work/ study/ other)?
3. In which Emirate did you grow up?
4. What kind of work has your family been involved in?
5. Talk about your family customs and traditions? Describe your relationship with?
6. Talk about her personality, qualities and traits?
7. Tell me about other people she was close to?
8. Talk about family events, activities (traveling) that you usually do as a family?

b. The participant's childhood:

1. How do you describe childhood?
2. Call you recall any positive and negative events that happened to ... while she was a child that lead to a lot of growth in her understanding and skills?
3. Can you share some stories from her childhood?
4. Who was her role model when she was grouping up?

c. The participant's adolescence:

1. How is as a teenager?
2. How was her school experience (in her classes and the social side of school)?
3. Was there any special friend/teacher/ person that have any kind of influence on her?
4. Call you recall any special events that happen to her while she was a teenager?
5. Was she involved in any kind of school activities, events?

d. The participant's adulthood:

1. How is ... as an adult?
2. Is there a specific individual that she is influenced by as an adult??
3. Mention some people who had influence in different ways in different aspects of her life?

4. Can you recall any positive- negative events/ activities that help her to become a leader?

Appendix 5

Colleague Interview Guide

The colleague interview questions will be aimed at gaining more in-depth information regarding the participants' leadership development on a professional level. The interview guide will be divided into four sections: (a) a demographic section to gather general information about the colleague and their relationship with the participant; (b) questions about the participant career path, how long they have known the participant and ways in which they have worked together; (c) the participant's personality and leadership styles; and (d) stories about any major people/events at work they believe have influenced the participant's leadership identity development.

Demographic section:

1. What is your age?
2. What was the highest level of formal education that you have achieved?
3. What is your current occupation?
4. How long have you known the leader for?
 - a. Relationship with the participant:
 1. How long have been with your organization?
 2. What is her current role? And what are your previous roles?
 3. How do you describe your relationship with?
 4. How long have you known her for?
 5. How did you first meet?
 6. Have you worked together before? Give some examples?
 - b. The participant personality and leadership style:
 1. How do you describe personality?
 2. How do you see..... as a leader?
 3. What do you think the reasons for her success?
 4. What are some of traits and qualities as a leader?
 5. What style is her leadership?
 6. How do you describe her relationship with subordinates, peers and superiors?
 7. How does she handle challenges conflict as a leader?
 - c. Influential people/ events
 1. Is there a specific manager/leader that she was influenced by?
 2. Can you describe any events/ activities that have influenced her as a leader?
 3. What are the most important values and ethics that are demonstrated by as a leader? Give me an example of these in practice.
 4. Where do you see her going in her future career path?

Appendix 6

Diary guide

Purpose of the research:

The focus of the thesis is to investigate the roles of formal, non-formal and informal education in shaping the leadership style of Emirati woman working in senior leadership positions in Higher Education in the United Arab Emirates, as well as to analyze the impact of these aspects on their career.

Purpose of diary:

I have been researching this area and I am interested to know more about the events and activities that you encounter in your daily life or at work that you feel help in developing your leadership skills.

When completed, your work diary will provide me with important information about the events/activities, and the people who are involved in them, how you feel about these experiences, and in what ways you think they have affected you.

The daily diary:

It would be very helpful if you could make entries into this diary for the next two month from to

Diary themes guidelines:

For the first day or two, some of these elements below may not seem to be obvious, but after 2-3 diary writing sessions, these elements will be more observable and come to the surface. It is important to also capture any of these that you feel allow you to exercise leadership, or challenged your leadership, or limited your leadership. This can also include leadership lessons that you learned in the process.

1. Events and activities: identify any significant events and activities, no matter how small, that you believe influence your skills, knowledge, and conception of yourself as a leader (leadership identity). This includes both negative and positive experiences. These can include meetings, conferences, organizational events and celebrations, team activities involving teaching, research and administration, etc. It is important to identify the type of session and its purpose involved in each that you are recording.
2. The people involved: this can include key figures or peripheral individuals, as well as group experiences. These can also include negative and positive interactions either with you or among the group. The range of interactions can be with one other person or in a group setting.

The diary entry can also capture organizational culture elements (from Schein) in describing the events/activities and interactions such as:

- d. Artifacts like furnishings, pictures, posters, documents, refreshments,
- e. Espoused beliefs and values: speeches, comments or arguments that are made, mission and goals statements, strategic plans, briefing notes, codes of conduct, etc.

- f. Basic underlying assumptions that are not consciously or explicitly presented or verbalized: behaviors, styles of interaction, communication styles, ways of organizing and delegating work and decision-making, consultation and collaboration, etc., including any cross-cultural experiences.

It is important to this study to also capture formal, informal and non-formal (from Mocker and Spear) leadership practice and growth experiences which could include observations of experiences others are going through that are instructive:

- a. Formal: any certificate or diploma programme, working on a doctoral programme.
- b. Informal: workshops, individual courses, professional development sessions, conferences, colloquia, etc.
- c. Non-formal: cultural events, family gatherings involving a leading role, sessions with any role models or other leader, informal meetings with colleagues to discuss issues, etc. This category can also include films, documentaries and individual reading of novels, travelogues, history, biographies, etc.

Appendix 7

Consent Form

The British University in Dubai and those conducting this project subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of subjects. This form and the information it contains are given to you for your own protection and full understanding of the procedures. Your signature on this form will signify that you have received a document which describes the procedures, possible risks, and benefits of this research project, that you have received an adequate opportunity to consider the information in the document, and that you voluntarily agree to participate in the project.

Any information that is obtained during this study will be kept confidential to the full extent permitted by law. Knowledge of your identity is not required. You will not be required to write your name or any other identifying information on the research materials. Materials will be held in a secure location and will be destroyed after the completion of the study.

Having been asked by Shamma Hamdoon Al Naqbi, a Doctorate student at The British University in Dubai to participate in:

A research paper on (Influential Learning on Women's Leadership Development: Narrative Case Studies of Leaders in UAE Higher Education) for a Doctoral thesis.

Purpose:

The proposed paper for this thesis is to investigate the roles of formal, non-formal and informal education in shaping the leadership style of Emirati woman working in senior leadership positions in Higher Education in the United Arab Emirates, as well as to analyze the impact of these aspects on their career.

Interview process:

There will be three interviews, each one – 90 minutes long and held in a place chosen by the participants.

I will be using a voice recorder upon the agreement of the participants and in case they do not agree a notes will be taken. The interviews will be transcribed with code identifiers only and with all other identifiers removed and a copy will be given to the participants for their approval. The tape, interview notes, and transcription will be kept in a locked cabinet and the researcher will be the one with sole access to it. Upon completion of the thesis, the tapes and original transcripts will be destroyed.

I have read the procedures specified in the document.

I understand the procedures to be used in this study and any personal risks to me in taking part.

I agree to participate by taking part in At:
.....

I understand that I may withdraw my participation in this study at any time.

I also understand that I may register any complaint I might have about the study with the researcher named above or with:

Dr. Ashly Pinnington, Director of Studies

Academic FCIPD, PhD, MSc, Dip Educ Tech, PGCE, BA(Hons).

Professor of Human Resource Management

Dean of Research

Telephone number: +971 (0)4 279 1452

ashly.pinnington@buid.ac.ae

I may obtain copies of the results of this study, upon its completion, by contacting:

Name: Shamma Hamdoon Al Naqbi

Mobile: 055-5577763

Email: shamma.alnaqbi@gmail.com

I have been informed that the research material will be held confidential by the Researcher.

I understand that my supervisor or employer may require me to obtain his or her permission prior to my participation in a study such as this.

NAME (Please type or print legibly):

ADDRESS:

SIGNATURE:

DATE: