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**Examining student mothers' and female academics' experiences
of higher education in the United Arab Emirates through an Organisational Culture lens**

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Submitted in fulfilment of the requirements for the

Degree of PhD by published work

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Abstract

In this PhD by Publication thesis, I present a portfolio of ten publications: eight journal articles and two book chapters, centred on women in higher education in the United Arab Emirates (UAE). I use arguments to extend the existing research and discourse in the field of women's accessibility to higher education, specifically in the UAE, a small but wealthy Arabian Gulf country. In the UAE, as in several other GCC (Gulf Cooperation Council) countries, women outnumber men studying in higher education (70% to 30%, according to latest figures¹) and there is near gender parity in the workforce², including in academic institutions. These statistics are often showcased as evidence of the high status of women in the country. The empirical research carried out in the studies represented in this portfolio curates work completed over a period of around six years; between 2017 and 2023. The studies centre upon the experiences of two groups of women: students who are mothers, and women academics (many of whom are also mothers). Nine of the publications are empirically data-driven, while one used secondary data sets from institutions across the country. I believe that the synthesis of these articles in one submission helps to concretize the status of women in university by bringing together the experiences of these two key stakeholder groups of women in higher education. By exhibiting the work together I am able to consider the organisational culture and structures which impact both groups of women, including the structural aspects not currently addressed and which continue to remain roadblocks into women's academic lives. This portfolio contributes to understanding the barriers and challenges which women - both students and academics - encounter. These are important to understand and are often overlooked in the face of much lauded statistics of women's participation in higher education in the UAE. Bringing together the empirical evidence from these publications, along with a conceptual line of reasoning through an organisational culture lens, I argue that statistics of gender parity in higher education are no substitution for consideration of gender equality within this setting. In short - it may be that women are thriving in parity terms *in spite* of organisational structures and organizational culture, rather than *because* of them. Understanding the complexity of these tensions is important. By combining work from two distinct demographic groups in this submission, there is novelty in that the focus then becomes broader than challenges facing particular groups of women (although this is of course important) and instead allows for more of an institutional focus. This, I would argue, is more likely to facilitate the provision of concrete recommendations to address issues of gender inequity in practical terms.

Keywords: Higher education; gender; United Arab Emirates; students; mothers; organisational cultures

¹ <https://www.wam.ae/en/article/14a5js5-emirati-women-set-historic-milestones-2024>

² GGGR. (2024). Global Gender Gap Report 2024. World Economic Forum. [Global Gender Gap Report 2024 | World Economic Forum \(weforum.org\)](https://www.weforum.org/publications/global-gender-gap-report-2024/)

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List of Accompanying Material

List 1: *Articles and Book chapters submitted for consideration of PhD by Publication, links to full manuscripts attached within this submission*

1. **Dickson, M.** (2018). The Joys and Challenges of Academic Motherhood. *Women's Studies International Forum*, (71), 76-84. <https://doi.org/10.1016/j.wsif.2018.08.008>
2. **Dickson, M.** (2019a). Academic Motherhood in the United Arab Emirates. *Gender, Place and Culture*, 26(5), 719-735. <https://doi.org/10.1080/0966369X.2018.1555143>
3. **Dickson, M.** (2019b). Student Mothers' Experiences of Workplace Internship. *Journal of Workplace Learning*, 31(7). <https://doi.org/10.1108/JWL-12-2018-0151>
4. **Dickson, M.** (2020). "He's not good at sensing that look that says, I'm drowning here!" Academic Mothers' Perceptions of Spousal Support. *Marriage and Family Review*. 1-23. <https://doi.org/10.1080/01494929.2020.1712302>
5. **Dickson, M. & Alharthi, M.** (2023a). Gender Representation in STEM departments in Higher Education Institutions in the UAE. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer. https://doi.org/10.1007/978-981-19-9135-6_9
6. **Dickson, M. & Alharthi, M.** (2023b). Female STEM Leadership in the Gulf: Journeys through Education. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer. https://doi.org/10.1007/978-981-19-9135-6_8
7. **Dickson, M. & Tennant, L.** (2017). "The Accommodation I make is turning a blind eye": Faculty Support for Undergraduate Emirati Students. *Studies of Continuing Education*, 40 (5), 1-22. <https://doi.org/10.1080/0158037X.2017.1392296>
8. **Dickson, M., & Tennant, L.** (2019). Emirati University Student Mothers Post-Childbirth: Support Systems in the Home. *Journal of Women and Gender in Higher Education*, 12(1), 88-105. <https://doi.org/10.1080/19407882.2018.1533479>
9. **Dickson, M., & Tennant, L.** (2021a). Spouses of Student Mothers in the United Arab Emirates: Enablers or Constraints to Their Pursuit of Higher Education? *Indian Journal of Gender Studies*, 28(3), 385-407. <https://doi.org/10.1177/0971521521103040>
10. **Dickson, M., & Tennant, L.** (2021b). Faculty support for student mothers: comparing student and faculty perspectives. *Student Engagement in Higher Education Journal*, 3(2), 103-118. <https://sehej.raise-network.com/raise/article/view/1001>

Preface

I am presenting to the University of Glasgow as my submission of PhD by Published Work, a portfolio of ten published articles and book chapters. I graduated from the University of Glasgow in 1995 with a BSc in Aeronautical Engineering, and then with a PGCE the following year (1996). Following this up with a PhD in Medical Physics from the University of London (now UCL), I have worked in higher education in the United Arab Emirates teaching educational courses since 2011. Since gaining my MA in Education, Gender and International Development from UCL in 2015, I became increasingly focused on writing about gender disparity issues in higher education in particular. The two main demographic groups that my research work has focused on are female students and academics. Since my work has been situated in the UAE, my research publications are also mostly contextualized there. Two of the presented publications are book chapters (published by Springer), and seven are SCOPUS articles with an SJR Quartile Rank of 1 or 2 (see Appendix, List 1). I am either the sole or first author of all of the publications, which centre upon gender in education in some form. For the publications which are co-authored, I was both first author and therefore the major contributor to the manuscript, as well as the principal investigator of each of the related, funded research studies. Although some of my work has addressed gender disparity and gendered stereotypes in STEM fields (which is connected to my previous qualifications and work experience as a science educator), in this portfolio I have chosen to present my work on gendered experiences of higher education.

In addition to the eight articles which are about student mothers and academic mothers, I made the decision to also include a book chapter which presents data evidencing the gender inequity in positions of academic rank in higher education in the UAE, since this could also be explained in terms of institutional organisational culture. I also chose to include a further chapter which focuses on the experiences of female STEM leaders, since they are a subset of academic women. The majority of the participants in that study were mothers too, and whilst this was not the focus of the study, the insights into the institutional culture they experienced in a very male-dominated working environment are relevant to their experiences as both women and mothers. The participants they also referred to their higher education experiences which were sometimes isolating and intersectional, experiencing prejudice as Gulf Arab women and also facing barriers as mothers. These barriers, and discussions about them, are universal to women in higher education and not

specific to STEM fields. So, they provided further weight to the larger body of work which I present here.

I made this choice for reasons of coherence and in order to present the work as a whole with a commentary which overarches the thesis. The studies which these publications have resulted from took place over a period of approximately six years, from 2017 to 2023 (see Appendix, Table 1 for details of the sample sizes in each of the studies). For some of the earlier work in particular, I examine them now with the hindsight of further reading as well as a more nuanced understanding of the status of women in education in the UAE and in the Gulf Cooperation Council (GCC) countries overall. I have used a framework of organisational culture with which to re-view the concepts presented in the articles (see Bahrami et al., 2016; Cohen, 1993; De Long & Fahey, 2000; Mullins, 1999; Panda & Gupta, 2001).

Acknowledgements

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Finally, special thanks to my husband Ayman and daughters Dana Iona and Maya Skye, who have supported and inspired me throughout my professional career.

Author's Declaration

I, Martina Dickson, declare that, except where explicit reference is made to the contribution of others, that this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.

Martina Dickson

Explanatory Essay

My research on parenthood in higher education has focused on questions such as: what challenges and/or support systems do students and academic parents face or experience in juggling their dual roles, and what accommodations are made by them and by others, if any? What elements of organizational culture influence some of these outcomes? In the case of academic mothers, what joys were experienced and how do their roles as mothers interact with and influence their perceptions of being an academic, and vice versa? How are the dual roles of academic parents affected by their status as expatriates living in the UAE? Finally, in a region where females vastly outnumber males in university student bodies, how equitable is the gender make-up of faculty teaching the students represented, and what role does organisational culture play in this?

I have attempted to synthesise my portfolio of publications by integrating a commentary based around notions of organisational culture and structure as informed by previous research. Institutions - faculty, staff, administrators – play key roles in creating structures and climates which can support anyone who is ‘non-traditional’, yet these structures can be problematic and often persist even where the student body may indeed not be ‘non-traditional’ in the first place. The contribution to knowledge which this work makes is as follows. There have been very few (if any) studies which focus explicitly on student mothers and academic mothers; certainly in the UAE, but also in the GCC. Having explicit recommendations for cultural change (albeit not articulated as this, yet) is also novel. Through this accompanying explanatory essay, I re-view all of this work to bring together ways in which these aspects do impact and indeed create, institutional culture. The power dynamics which impact women in institutions, particularly in the case of academic mothers, and the subtle ways in which this can enact itself, was also a novel exploration in the GCC context. The findings from my studies include recommendations and responsibilities for women, but also for peers and for institutional stakeholders. Some of these deliberately move away from an ideology of modelling recommendations upon women’s empowerment, and changing policies for greater equity which do not require the changes of behaviours and powered dynamics (GAD theory, as explored in one of my papers, Dickson & Tennant, 2021a). This submission offers a contribution to understanding the processes by which women exist and operate in higher education in the UAE, by bringing together evidence which contributes to the discourse around this subject. This has rarely been researched in the region.

.Methodological and Ethical Considerations

Epistemology

The studies were guided by a feminist researcher perspective, which has underpinned all of my work, including early work at the beginning of my forays into educational and sociological research – even when I did not yet recognise that as feminist research. This meant that as I planned and worked, I was aware of a growing sense of questioning and challenging gender constructions, and the ways in which power dynamics influence these constructions and gendered expectations (Dankoski, 2000). Feminists are concerned with understanding why inequalities between women and men exist, and understanding reasons behind the subordination of women, where this is evidenced; even though feminists (and consequently feminist research) may not be in agreement on how to address these (Letherby, 2003). I was inspired by a quotation by Letherby which states that feminist researchers “start with political commitment to produce useful knowledge that will make a difference to women’s lives through social and individual change” (p. 79) . This thought guided my research endeavours, and I wanted to carry out *meaningful work* so that my work might in some small way, make this difference. During my time in the Arabian Gulf (Oman and the UAE specifically) I had observed, and indeed been exposed to, views on women in the Gulf, mainly assumptions from expatriates to the effect that women were subordinate to men in a way that was more damaging and prevalent, than in other countries including the UK. Grappling with this made me want to research women’s experiences in this context methodologically, and provide evidence rather than hearsay.

I have approached my research discipline broadly from a relativist, constructivist stance. Siegel (2004) defines epistemological relativism as taking a view that knowledge is relative to one’s culture, place, time, societal position and experience, and that knowledge is a function and value of any of these variables due to the differing principles which people use to view what happens to them and how they experience events. This is therefore strongly linked to having a constructivist perspective; that is that there is no given and undisputed ‘real world’, but that claims of truth are positioned within relative frames of reference (Della Porta & Keating, 2008). For me, as a cultural ‘outsider’ often working within indigenous Emirati cultural spheres, this was particularly important in being mindful that my own culturally informed frames of reference may be very

different to those of my study participants, and I had to work consciously to remain aware of this at all times in my research approaches.

In these studies, when reflecting on the most appropriate methodological approaches and giving careful consideration to the optimal means of gathering data, I have tended to utilise a semi-structured interviewing approach, one in which participants “have considerable freedom in the sequencing of questions, in their exact wording, and in the amount of time and attention given to different topics” (Robson, 2011, p. 285).

Positionality

I have been careful to point out, in several of the publications, my own positionality as a researcher (see, for example, Dickson, 2018, p.7, Dickson & Tennant, 2019, p. 92, Dickson, 2020, p. 248, etc.). The positionality of a researcher is crucial to consider and to reflect upon, given the possibilities of its influence on the entire research process, from choice of study field to research focus, questions, data collection tool, and interpretation of findings. As part of the reflexivity process in considering my own positionality and its potential to influence my work, I carefully acknowledged my own position, the privilege this may confer and also the ‘blind spots’ which it may infer, underlying the need for deep reflexivity of my own assumptions of a culture which was not my own. Through this process, I acknowledged and located my own views, beliefs, and values in relation to all aspects of the research process (Manohar et al., 2017).

My positionality had different effects across the two main studies (student mothers, academic mothers). In the student mothers’ study, my positionality as a faculty member with some authority had the potential to be problematic from the perspective of power dynamics, which I both acknowledged and carefully reflected on. This was at times a potential source of tension, such as during the data collection phase. Here, we acted as researchers but were also faculty members with some administrative responsibility for the program structural issues which the students described. This internalised friction was perhaps further complicated by the fact that I was also a cultural ‘outsider’ interviewing young Emirati women (in the student mothers studies). Considering other researchers’ interpretations of ‘home’ was important for my reading during this time, including work by Mannay (2010) and Wiederhold (2015), both of whom (along with several other authors) question claims to ‘insider’ status based on characteristics such as geographical membership. Mannay (2010) describes reflecting that they felt like an outsider in different parts of their own

state in the USA, having no particular or specific knowledge of that specific part of the state. They asserted instead that sharing commonalities such as personal historical and social networks was more critical than geographical membership, and that an “assumed place-based investment in the future with their participants” renders the insider-outsider dichotomy inadequate in many senses (Mannay, 2010, p. 92). Considerations of all of these factors helped push me towards a self-consciousness which was acute (Lee, 1992) reflecting deeply on my own understandings and beliefs. It was important for me to consider ways in which my own experiences and characteristics were influencing my research and my own reflexivity by sharing the same experiences (in the case of Theme 2: academic mothers) as my study participants. This is, as Berger (2015) describes it, the:

turning of the researcher lens back onto oneself to recognize and take responsibility for one’s own situatedness within the research and the effect that it may have on the setting and people being studied, questions being asked, data being collected and its interpretation (Berger, 2015, p. 220).

In addition, my position as a faculty in the program with some authority had the potential to unfairly influence student participation and perhaps also the authenticity of the data collected. We safeguarded against this as much as possible in two ways. Firstly, by following institutional ethics board procedures and not recruiting participants for the study directly ourselves, but having the Research Office send recruitment information out on our behalf. Secondly, as we were a team of two researchers, we also stated on the flyer that students could approach (via email) either one of us to participate, meaning that we hopefully gave the students the option of approaching the researcher they were most comfortable with.

Definitely my own positioning emanated from personal characteristics such as my gender and immigration status as a non-national resident of the UAE, a status shared by one of my co-authors of the student mother studies. In two other publications my co-author is an Emirati woman, with consequently a different positioning. In many ways, this was likely to impact our own responses to participants as they often would describe our own experiences of existing as women within institutions which we also experienced as being quite patriarchal. Our experiences and our belief systems influence more than simply our potential analysis of data or the choice of lens through which we present findings, but also the questions we pose, the way we use the lens to filter

participants' responses, the meanings we make from these and how we use these to shape study conclusions (Kacen & Chaitin, 2006). My own additional positionality is that I am a white Scottish woman who is married into a large Omani family, with broadly similar family traditions and values to their Emirati bordering neighbours, albeit with some differences between the countries' traditions. This insight, and the experiences of bonding within my own extended family of in-laws and living in the UAE for twenty years, also helped to further my understanding of the importance of family in Gulf society. Others have also noted the cultural 'privilege', in a sense, which this gives a researcher and how it lends access at times to narratives as though one were indeed a cultural 'insider'. Ultimately, I think that these two positionality points, one professional/power and one cultural, meant that I was in a better position to bring the findings and recommendations more readily to the authority figures, since I had both relative objectivity and access to the leadership teams who could implement some of the study recommendations.

Theoretical Underpinnings: Organisational Culture

As mentioned earlier, I approached this study from a relativist, constructivist stance, informed by a feminist lens. In this sense, I anticipated that individuals would construct their own understanding of experiences and represent realities accordingly (Fosnot, 2013). This seemed to be appropriate for a collection of five largely qualitative (but one), fairly small sample (between ten and sixteen participants in each study) studies which were often highly contextualised.

If organisational culture can be understood as a mixture of the informal and formal elements of institutional life, as explained by Cohen (1993), HR policies could be considered 'formal' and everything else 'informal'. At the time of writing these publications, I was focused on the ways in which academic mothers juggled the dual roles of mother and academic. Looking back now on the work, and with the benefit of in-depth reading into micro-inequities in the workplace and the large part these play in the culture of an organization, I now consider this. Micro-inequities have been put forth as an explanation for a lack of gender parity in academia, in addition to the formalities around policies, and tension between work and home life. In one of the publications included under this theme (Dickson & Alharthi, 2023b), I show that there are challenges in the UAE to the recruitment and retention of full professors, and that only a relatively small percentage of women are employed at higher academic ranks in the UAE. This is in stark contrast to the largely feminised

student bodies in several UAE institutions. The alleged ‘gender-neutral’ organisational structures which Acker (1990) describes as being modelled around a masculine norm, in reality, are relevant here. Considerations of women’s experiences in higher education by micro-inequity considerations allows for an examination of these as rooted in organisations, and as a function of gendered power (Acker, 1990; Morley, 2000). Importantly, more ‘vulnerable’ academics, including those at lower academic ranks trying to progress in their careers, are often on the receiving ends of both micro-inequities and microaggressions with little recourse due to fears of repercussions (Lopes et al., 2023).

The underlying question for me which I reflected on as reading over my work on student mothers has been: What role did organizational culture play in how inclusive the environment was to women, including students and academics, in academia in the UAE, and what organizational systems were at play in influencing this culture? Geertz (1973) explain a culture focus as being an attempt at definition of factors impacting people’s actions and considering the meaning of events in specific settings. In a higher education context, Kuh and Whitt (1988) describe organisational culture as delineating models, norms, beliefs, values, practices, beliefs and assumptions which influence individuals’ and groups’ behaviour in these settings. Tierney and Lanford (2018) also argue that this is not something immediately apparent to newcomers, and that it takes time to “comprehend the intricate web of relationships and routines that constitute institutional culture” (p. 2).

Acker described organisational culture as “the sum of particular, often time and place specific, images, attitudes, beliefs, behaviours and values” (S. Acker, 2012, p. 216), and writes about the way in which unexamined beliefs about gender differences, may shape organisational practices which appear on the surface to be ‘gender neutral’. Definitions of and beliefs about gendered behaviours which are acceptable (or unacceptable) are part of this culture. In my own UAE experience, I have certainly witnessed several examples of spoken behaviour from colleagues about culturally acceptable behaviours for women (both students and faculty), which are often societal norms being reflected within the institution. Not addressing this, however, means that “a culture of denial and invisibility of inequities perpetuates the inequities ... often undermin[ing] attempts at organizational change” (S. Acker, 2012, p. 216). This subtlety and invisibility, was part of the difference between explicit and implicit behaviours and assumptions which inform organisational culture so strongly. I was aware of the potential sensitivity around this within the

UAE culture, given the crossover or merging which occurs sometimes between religious and cultural beliefs, and again being acutely aware of my cultural outsider position. However, I also saw it as my responsibility as an ethical researcher to present inequities as I found them as authentically as possible. It was helpful to consider Acker's work on the 'gender neutral, abstract worker' too; this was particularly useful in researching academic motherhood, since so many of the challenges which were reported emanated from this assumption, which are not gender neutral at all (Acker, 2006) and in fact contributes to the reproduction of inequalities in the workplace.

De Long and Fahey (2000) ask how the effects of organizational culture either directly or indirectly contribute to the construction of the beliefs and behaviours of those organizational members, including how existing or new ideas are interpreted, and how assumptions and knowledge are analysed for their worth. Organisational culture within institutions are often reflections of society, and can influence not only the experiences of but also the behaviour of, individuals (Friedland & Alford, 1991; Khan et al., 2018) which can act like a form of bonding glue between employees and their institution, with positive results (Khan et al., 2018). Culture is generally understood to incorporate shared beliefs and values which fulfil necessary societal functions and help create an identity sense for members within that membership (Peters & Waterman, 1982). Culture within organisations therefore, can directly influence everything within these organisations including their trajectories and long-term strategies (Tichy, 1983), and is important to consider in any analysis of the status of women within these. The commitment of leadership to understanding this, and to steering their organisational cultures optimally - organisational commitment - has a close bearing on all other organisational factors. In recent decades, organizational commitment has been among the most important research topic in the field of organizational behaviour due to its close relationship with many other individual and organisational factors (Bahrami et al., 2016).

Organisational culture can be thought of as a mixture of the informal and formal elements of institutional life, with language, stories, anecdotes and sometimes myths, forming informal components of this culture (Cohen, 1993). Members of groups and organisations – either students, faculty, or other staff, communicate through these means (Panda & Gupta, 2001) and are critical to organisational culture. Mullins (1999) describes this as a 'cultural web' in which this organizational history becomes embedded in power structures. These intricacies then make up the assumptions and values which form the culture of an organization, and are related to the behaviour of all those within the organization. Aitken (2007) describes the need for a fusion of two things

within leadership of an organisational culture: leadership behaviour, based on collective conscious, and leaders' values which are reflected in the unconscious expression of leadership. Improvements to organizational culture in a workplace which is not hand-in-hand with committed leadership, will merely reproduce pre-existing gender discriminations (Maamari & Saheb, 2018).

Theme 1: Student Mothers

(Publications: Dickson & Tennant, 2017, 2019, 2021a, 2021b; Dickson, 2019b)

Five of the papers presented in this portfolio pertain to data collected from three studies focused on the experiences of student mothers. One characteristic of the data related to my work with student mothers is that participants were all drawn from teacher-education programs, primarily for convenience sampling reasons. This could be viewed as a limitation, but it also highlights the particular organisational constraints on women in the UAE who are functioning in possibly more conservative elements of society, since teaching is a popular career avenue for those who favour gender-segregated environments.

The learning experiences for students in higher education as they build self-confidence and acquire skills in their new roles can be, and have been shown to be in the UAE, transformational (Madsen, 2009). However, for students with caring responsibilities, such as mothers, this is often a road paved with challenges. Cultural value for education within families and communities has changed over time in the UAE, with research indicating a high level of family interest in their children's university studies (Daleure et al., 2015). This might also indicate a desire of spouses and other family members to support at home too while the woman studies which was in fact evidenced in two of my studies (Dickson & Tennant, 2019; 2021a). While there is no doubt that modernity has changed societal expectations and allowances for women, including their engagement with education, there is evidence that fundamental perceptions of the importance of women's role in the home too, are unchanged in many ways. By way of an example of this, one study of inter-generations of Emirati women presented a testimony from elder participants, who said that:

Girls used to be a burden on the family in the past now with education and women's empowerment, girls became a source of income and a person to rely on in the family..

Girls are better than boys now They are financially independent They take good care of us They decorate home for us They take care of our hospital appointments and medicine. They are more educated than men They know better.

(Alteneiji, 2023, p. 9).

Our own institution was the context for the student mother studies and the participants were drawn from there. As students, at the time of writing they experienced a large number of practical organisational constraints, some of which were at a systematic and policy level, as follows:

- Fixed, completely structured timetable with no flexibility
- Lateness policy at that time which meant that a student would be marked absent ten minutes after the class start
- Absence policy meant that when a student reached 15% absence per course (around three classes missed) they would lose their stipend
- No childcare facilities on site
- Policy of two weeks of maternity leave, with an obligation to fulfil all academic requirements during that time, albeit with an ability to request 'late submissions'
- 'green card' policy implemented for all students with male guardianship approval to leave campus between classes, and no exit for those who did not
- No provision of areas for breastfeeding or expressing milk

These constraints resulted in exhibited changes to the students' sense of their own value to their organisation (Dickson & Tennant, 2019; 2021), and vice versa, their organisation's value to *them*. Other organisational constraints were less structured and more difficult to define (and therefore more difficult to correct) but which impacted them nonetheless.

These included:

- Individual faculty mentors' interpretation and implementation of the policies above (see Dickson & Tennant, 2017)
- Individual faculty's performative value of student mothers' circumstance, display of empathy, support of their return after their short maternity leave, including with catching up with academic work etc. (see Dickson & Tennant, 2017)
- Informal interactions with support staff
- Practical access to areas for breastfeeding or expressing milk

Elg and Jonnergård (2010) ask how "gender in the wider society interacts with the gendered practices in organisations" (p. 211), and discuss how structures cause societal-level gender reproduction at an organisational level. Therefore, a consideration of the practices and norms which are, or may be, gender related, is important. Lamichane (2023) asserted, through narrative study of postgraduate students in Australia that education was 'a gendered experience' and described students' negotiation of multiple intersectional identities as women, mothers, minorities, international and "non-traditional" students. In considering this for the participants in my own studies of student mothers, inter-sectionalities were not immediately apparent, in part because

being a mother was more ‘traditional’ than ‘non-traditional’ in that particular institutional context. Perhaps this makes the organisational culture, then, even more interesting, as it does not (as in other settings) lean towards a norm where more students were mothers than not. Moreau (2016) describes the gearing of policies in many higher education institutions towards students who were childfree, which exacerbates marginalisation of student parents and reproduces societal care roles. In this sense there can be a value judgement about student mothers, in that they are performing cultural ‘good’. The ‘good’ mother, as described by Goodwinn and Huppatz (2010), is:

also recognised as institutionalised in social arrangements and social practices, and hence operating beyond the belief systems or choices of individual women ... the good mother is implicitly linked to theories of gender stratification. It is understood that, somehow, the good mother is implicated in the subordination of women (p. 2)

Certainly within UAE society, motherhood is highly valued and probably espouses this ‘good’ mother which Goodwinn and Huppatz (2010) write about. This is not to say that women’s study and career progress is not valued; it is, both figuratively and in concrete terms – but public and high-profile statements about this are often couched in terms of family and motherhood in particular. A good example of this is a quotation by the founding father of the nation, Shaikh Zayed bin Sultan Al Nahyan, which is often used to demonstrate the ruling family’s support of women,. He said that “the woman is half of the society; any country which pursues development should not leave her in poverty or illiteracy”, but is also often quoted as saying:

“I am confident that women in our rising country realise the importance of preserving our authentic customs, derived from the teachings of the true Islamic religion, as *they are the basis for the progress of the family*, and the family is the basis for the progress of the whole society” (Quote in Al Suwaidi, 2022).

This strongly connected women to their primary role within the family and suggesting that the progress of women in the ‘rising country’ should be carefully tempered with conserving family-based roles. Quotes such as these are often typical of the traditional notion of women’s roles in Gulf society, with Islamic principles forming the guidance of social norms: “Islamic teachings underscore the father’s role as a provider and protector, reflected in traditional gender roles where fathers are breadwinners and mothers are caregivers” (Hossain & Juhari, 2015, in Dickson et al., 2024) which can sometimes cause role conflicts with demands of study and work (Ridge et al. 2018). While there are of course socio-economic changes at play both in the UAE where these

studies were set, and within the GCC countries as a whole, socio-cultural expectations of the ‘good mother’ have not particularly changed, rather – as in many other global contexts – women are often expected to add studies to existing norms. Indeed, some researchers have written of the increased status in arranged marriages (which many UAE marriages still are) where the woman is university educated (Wang & Kassam, 2016). Where power and agency lie among this backdrop, is a question which arose through the participants’ narratives of their experiences which were both challenging and empowering. Since agency is a feature of persistence even in the face of difficulties (Bandura, 2006), the challenges which organizational cultures generate for women will also impact their agency. National support is queried by some, for example Al Dhaheri (2009), who suggested that amidst the equitable statistics and high-profile women in leadership and high-ranking ministerial positions, in reality “the progress of women may be a patriarchal image created merely for the sake of appearances as part of the emerging nation's political agenda that seeks to convey the image of a ‘modern’ state” (p. 271). According to Al Dhaheri (2009), the education system was still fundamentally built upon gender bias, including through school curricula.

If the social, cultural and institutional ‘norm’ is that most students and faculty are, or will become at some point during their time at the institution, mothers, it seems plausible that the ideology of motherhood might inform the organisational culture too – including different expectations for non-mothers (Ramsay & Letherby, 2006). This is actually seen in the organisations included in my studies, where students refer to leaning on peers for assignment support, often non-mothers and female family members (mostly sisters who were not mothers) (Dickson & Tennant, 2021a). This is also seen where faculty expect students to work around existing policies with little support (such as the very passive ‘turning a blind eye’ approach) – linking to ideas of women as ‘natural’ carers who should somehow find the reserves to adjust and cope. Since non-mothers also have responsibilities outside the institution (as well as a right to a leisure life of course) the complexity of these identities being reduced to mother or non-mother, becomes questionable.

Panda and Gupta (2001) describe a symbolic-interpretive lens to use when understanding organisational culture, and emphasise that features such as rituals, stories, organisational symbols, should not be marginalised. They depict leaders as being central to these stories, as well as managers of ritualism. However, in some organisations, and particular in fairly small institutions, this can extend beyond leaders such as that any dominant faculty or staff could perhaps emerge as

being ‘central’ to these stories. In this article (Dickson & Tennant, 2017), I explore the ways in which faculty describe student mothers, a subject often discussed among faculty. Later I comparatively explore faculty and student mothers’ perceptions (Dickson & Tennant, 2021a). There are hints within those responses of the cultural ‘othering’ of the mothers, in the assumptions of family and peer support, but sometimes also indications that students will somehow ‘manage’ their dual student-mother roles. This is a sentiment which at times became part of the informal organisational culture. It was also common for faculty to mention the importance of families in UAE culture - true of course - but this was sometimes mentioned to explain a perception that somehow less institutional support was needed as a result. These attitudes did form part of the organisational culture experienced by the student mothers.

My work as a faculty member, and later as a program chair in higher education, led to a growing interest in developing a better understanding of the ‘student experience’ for women in the UAE. I began to understand that, far from dominant literature from the U.K., U.S., etc. which saw the student mother as being ‘non-traditional’, and who has to adapt to the constraints of a system designed for students with only their studies to care about (Moreau & Kerner, 2015), many universities in the UAE and indeed in the Arabian Gulf had so many student mothers that they were sometimes the dominant student profile. However, even in colleges where the students were mothers, there was no obvious change to the traditional and rigid demarcations of college structure.

My work in this area has covered three main domains of the lives of student mothers and their juggle of the dual student-mother roles. In one of my papers (Dickson & Tennant, 2019), I discuss the ways in which expectations have changed quite rapidly for women in the Gulf region, and in the UAE specifically. To have moved from a situation where females attending universities in the 70s, 80s, and possibly even 90s was considered fairly unusual, to the current situation where their daughters and granddaughters are mostly expected to attend university, is almost seismic. Some of this has background in notions of raising social capital; status, marriage and family expectations (Alteneiji, 2023). However, at the heart of the Emirati culture and tradition is the family, coupled with Islamic-rooted principles of the women as being, in many ways, the heart of the family, the main child-rearer, nurturer, and by contrast their male spouses as being obliged to provide economically to support their family (Bristol-Rhys, 2019). These notions are deeply entrenched in all workings of society, and the creation of family bases is of intrinsic importance, culturally. To

some degree, this was evidenced in my article which focuses on student mothers' spouses' interactions with them with regards their studies (Dickson & Tennant, 2021a).

So, while expectations have changed over the last few decades with respect to women attaining university degrees, societal expectations regarding women's marriage, childbearing and rearing, are not dramatically different to those of their mothers and grandmothers (Schvaneveldt et al., 2005). The marked difference, though, is that the women in earlier generations were not expected to attend university at the same time, and so in many ways this new social capital add-on means that women are under different pressures to those of the women before them. As a result, there are large proportions of female university students in the UAE who become mothers, or who already are mothers of young children whilst at university. Some of my work has looked at this in detail – how do these young women manage to successfully complete degrees? In one of my studies, I gathered qualitative interview data from thirteen new mothers, many of whom had at least one other child. They had developed coping strategies to remain in education, but often at great personal expense. It was also obvious that they had to strenuously adapt themselves and their routines around the college structure, with no flexibility the other way around. One clear source of distress, and a good example of this mismatch, was in rigid scheduling. Students spoke of classes which began at 8.30 am, which were often far from nurseries which also opened at 8 am. On-site nurseries are unusual, and at that time only one local institution had one. These organisational constraints were concrete, but the organisational culture of stories, anecdotes, and often times shared experiences with female staff and other students perpetuated a culture of acceptance of the status quo and perhaps a sense that this *modus operandum* was fixed and not open to negotiation. To be fair, perhaps this was actually true. There were some instances of attempts by the Student Representative Council (SRC), an essentially tokenistic structure whereby students could theoretically voice their concerns and suggestions to senior management in a periodic forum. The SRC as a theoretically democratic structure, was often interpreted as being threatening to the university administration, and during my time certainly there were no changes made to policy on the basis of this council's recommendations. This paper showed that female family members were found to be critical in supporting the student mothers, which mirrored much of the organisational culture at the time. There was an understanding that somehow because having families was an intrinsic element of the UAE culture, the student mothers would have this extended family support 'on tap'. There were also widely held assumptions (seen in Dickson & Tennant, 2017) that the

student mothers' domestic load was light due to the dependency on domestic helpers, but our findings showed much less dependency on paid domestic help than local media and common perceptions might assume.

Sub-theme: Faculty's support of student mothers in higher education

Previous research has shown that the ways in which university faculty interact with and support (or not) this demographic, has a powerful impact on their learning journey, including their retention. Since this was an unexplored area in the UAE, yet undergraduate student mothers are not at all uncommon, it seemed a prudent area of research. My work showed that there was a distinct chasm between faculty's perceptions of student mothers in their classes, how they were coping and navigating the academic sphere, compared with student mothers' own experiences. The stark differences in student mothers' experiences versus faculty's perceptions of their experiences discussed in a subsequent paper (Dickson & Tennant, 2021a). Both groups were interviewed one to one and the analysis showed key areas of difference. One was in the perceptions of peer support; faculty would commonly report students leaning on one another for support and helping them to keep up with missed work, for example. Faculty also perceived the students to have great support from paid domestic help. In sharp contrast, the student mothers themselves reported not wishing to (or not feeling able to) depend on anyone but themselves, as this quotation shows: "I've noticed that the ladies here ... seem to have a close network of friends that they rely on" (Dickson & Tennant, 2017 p. 87) and "I am assuming that the extended families and maid might help" (Dickson & Tennant, 2021, p. 107). Faculty described making various adaptations/concessions, including within the classroom environment, to try to support, but there was clear evidence of a mismatch between what the students were experiencing, and what the faculty thought they were experiencing. Some researchers have shown that where students navigate through challenges in higher education, where this is a struggle they make accommodations by modifying ways of caring, including for family members – resulting in guilt and sadness. Feelings of being 'careless' were also in evidence in a study by Smith (2022), showing the potential impact on students' lives of the systemic barriers they sometimes face in higher education.

The interplay between organisational structures – the policies which faculty were aware of, the guidelines they knew were implemented by some faculty and support staff – and organisational culture; faculty interpretation of whether these matters were important, or even ethical, or not, was

interesting to me. We discussed these at length in the paper focusing on faculty's accommodation of or relationship with policies (Dickson & Tennant, 2017; Dickson & Tennant, 2021b).

As I close this section, I reflect with regret that we did not include administrative staff participants in the studies, since administrative leadership (beyond programmatic level) is an important element of organisational culture formation. Anecdotally, I was aware of several key personnel in leadership positions in the institution who would quite frequently give speeches about strength, resilience, value for the country's leadership – including quotations from Shaikh Zayed Al Nahyan about the importance of education for women. The speeches would often emphasise how the country's founding father had paved the way for our (predominantly female) student body in having the opportunities they did. These opportunities, which are available to both women and men, included free higher education, a generous stipend, free accommodation for those living a certain distance away from the institution along with free transport. There and would certainly appear to be very generous indeed when benchmarked against undergraduate degrees in other countries. But the unspoken implications of this were to be grateful for this, to rise above perceived challenges, and to bring honour to the memory of not only the founding father but to the country itself by making the most of these opportunities.

Several researchers have explained the symbolic importance of leaders, including being sensitive to the effect of power differentials. In this study context, this was evident where students described, for example, feeling unable to speak to their lecturers or ask for real change. Panda and Gupta (2001) explain how this “status gap can be reduced by actions that have symbolic importance to subordinates as an expression of the leader's acceptance and personal regard” (p 14), yet I was unable to observe evidence that this was happening at an institutional level to any degree.

Theme 2: Female Academics

(Publications: Dickson & Alharthi, 2023a, 2023b; Dickson, 2018, 2019b, 2020)

Stamarski and Son Hing (2015) describe gender inequality in organizations as “a complex phenomenon that can be seen in organizational structures, processes, and practices” (p. 1400). In their work, they discuss the at times harmful human resources (HR) practices which can result in gender inequalities in the workplace, particularly pertaining to training, pay scale, promotional

pathways etc. In the UAE, it is a disciplinary offence likely to result in termination for faculty to discuss or disclose their own salary to colleagues. Many institutions also have no transparent pay scale and salary is therefore open to negotiation at the point of hiring, which of course generates its own inequalities which often impact women in particular. Research has indicated that negotiation becomes less likely as women near tenure, where this system applies (e.g., Kilmer et al., 2023). Where leaders are considered to empower and provide social support, this is correlated to perceptions of inclusion, and it follows that perceptions of one's organisation as being inclusive are also strongly linked to organisational benefits (Innstrand & Grødal, 2021). Perceived inclusion is positively related to work elements such as: work engagement, the organisation's commitment to the employee and vice-versa, and facilitation of the work-home interface, including flexible working. There is also an observed negative relation between perceived inclusion and work-home conflict. Where the hegemonic work-centric model and ethos impact on work-life balance, women are more likely to have conflict managing a work-life balance, and more likely to experience conflict and impacts associated with this (Rosa, 2022). Organisational culture also impacts how work life balance measures are received by those in the institution, since this directly impacts expectations of how much control employees have over their own workload, timescales for this, and flexible working time (Webber et al., 2010). Webber et al. (2010) also show that employees become more committed to their organisations, and have less work-life conflict and lower attrition, unsurprisingly, with more supportive organisational cultures.

Sub-theme: Academic Motherhood

In three of the articles which I include in my submission, I continued to research women's experiences using a mostly feminist perspective. A plethora of research has discussed how the dual mother/academic role can be a juggling act which is intensive at times. Again, similarly to student mothers, the subject of inequitable domestic work rears its head in studies of academic motherhood. Mothers tend to take on the majority of work related to domesticity and childcare. There are consequences to this, including increased pressure, strain, and impact on research productivity (Dickson, 2018, 2019b). There is also much evidence indicating that where mothering does not impact research productivity, it is usually at the personal expense of the mother. This is laid out nicely in a resource which was very helpful to me in early reading around the subject and beautifully entitled "'I've worked very hard and slept very little": Mothers on the tenure track in academia' (Fothergill & Feltey, 2003). There is much in research literature about a key support

feature being the presence of networks of friends and families to support mother (Lynch, 2008). This was interesting to me in the UAE context, where many academic mothers are expatriates who may not have access to those kinds of networks away from their home countries, but again who could (in theory at least) avail of domestic help available in the country³. One of my studies (Dickson, 2019b) centred upon qualitative data gathered from in-depth interviews with ten academic mothers working in higher education. They all employed domestic help, and indirectly felt that their quality of life and ability to parent was better than it would have been in their home countries. This did not, however, translate into heightened research productivity because any extra time they had was reportedly spent with their children rather than working on research related tasks. This was in part due to the large amount of socio-emotional work involved with raising children which cannot be delegated easily to other individuals, and the decision-making, instructional tasks which often fell to the women even where their spouse was at home more than them. Schiebinger and Gilmartin (2010) have written about ‘outsourcing’ housework, suggesting that if this were a possibility women would be more likely to be effective in their careers. This hypothesis was not seen to be true in my work, but instead where there were advantages it was experienced as a better work-life balance and the opportunity to spend more time with their children, or in leisure pursuits rather than doing chores – not in using the increased time to focus on research. There were also strong perceptions of the UAE providing a particularly family friendly working environment, which I discuss at length in my articles (Dickson, 2018; 2019a).

Amidst the challenges, I had personally observed that there were often huge joys associated with academic motherhood, and anecdotally I had been hearing from colleagues both within and outside of my own institution, the ways in which they felt themselves to be ‘better’ academics due to being mothers, and vice versa. This seemed to be in contrast to the large body of work on academic motherhood which is again largely deficit based, and focused primarily on the trials and strains of academic motherhood. My own journey into academic motherhood had led me to a heightened awareness of “the daily sense of the ‘second shift’ of which others have written (Ward & Wolf-Wendel, 2004), and which awaited me upon my return home” (Dickson, 2018, 2019b). But on a personal note, I was also recognizing the growth in time management, the increased efficiency with which I was able to work, and the increased empathy and patience for students, and the

³ Employing women from lower socio-economic backgrounds to perform this work is of course not without controversy, which I do attempt to critically discuss to some degree in this article (Dickson, 2019b)

opportunity which young children provided for complete absorption and space from academic work, which somehow made me more focused, and sharp when returning to academic tasks. I also describe the heightened ability which mothering lent to me professionally, helping to “rationalize daily work stresses and put minor work-related conflicts and issues into perspective, along with a host of other benefits” (Dickson, 2018, p. 76). In that article, I wanted to complement work which had at its core a more balanced view of academic motherhood, and research in-depth the potential sources of this joy. A further paper included in my portfolio looks specifically at UAE academic mothers’ perspectives of the support they receive from their spouses in their daily lives, both at home and in support of their work (Dickson, 2020). This paper looks at perceived spousal support which academic mothers living and working in the UAE report. The findings were mixed; some women did consider their spouses to be supportive, but this overall was more hypothetical or sometimes emotional support, rather than practical. I explored in that article how that situation may have affected their working lives and career development. The title of the article uses a quote which in many ways exemplified a common theme in the participants’ responses: “*He’s not good at sensing that look that says, I’m drowning here!*” (Dickson, 2020).

Organisational processes ultimately reflect individuals, and result in women using different coping mechanisms to enact them (Elg & Jonnergård, 2010). Interpretations of these, and of the value systems they represent, may be different – since different cultures can exist within organisations - and impact the way in which gendered effects are experienced and observed in policy and practice (Deem & Brehony, 2000). Research cultures which were at points described in my articles, tended to favour men including those which lean on existing supporting networks, often informal and ‘after hours’ ones, and a perpetuated research capital which includes elements of prior contact and experience. This included the procurement of research grants and accessing processes which merge both culture and capital, which makes it challenging for women to access (Fletcher et al., 2007).

Some of the situations which the women describe in these papers (Dickson 2019a, 2020) show an interchangeable identity, including the metaphor of the participant who says that she continuously changes hats, putting on one hat at the institution and one upon arrival at her house door. The threads of maternal invisibility at work, and academic invisibility at home, comes through in some (though not all) of the respondents’ experiences. Some of this (I see now) could be explained

through a lens of micro-inequities which was mentioned earlier, in the minimising of the mothering self in the workplace to ‘fit in’.

Leaving work to handle childcare responsibilities, feeling guilty at insensitively scheduled meetings (such as at 8 am, or after 4 pm) were sometimes mentioned, but also in the inequitable opportunities to participate in ‘offshoots’ of these often-impromptu meetings including the after-hours corridor conversations. In one article in particular (Dickson, 2018) I argue, using work by Pillay (2006), that the constant striving to separate academic from mother is in itself a source of tension and stress, and I searched within the responses for examples of ways in which the women had instead “been able to inscribe their motherhood into their intellectual work” (Pillay, 2006, in Dickson, 2018, p. 2) for the benefit of both. Indeed, a key theme which emerged from that paper was the idea of the increased sense of purpose, efficiency and prioritisation – as one participant explained “I’m spending less time on tasks [since becoming a parent] that I would have mulled over a lot more previously ...I just think I’m more efficient, I really do.” Having said that, from this group of articles about academic mothers, it is clear that in many ways, the organisational culture, and indeed the broader national Emirati culture where this delineation between family and professional is blurrier, is experienced positively. This did help academic mothers to reframe their narrative in many cases, and all considered that having children had made them ‘better’ academics due to all of the additional skills they had acquired during their juggle.

Reflecting back on this, the celebration of mothers in academia and the policies which did support them, the absence of wearing of the ‘maternal invisibility’ cloak has – correctly of course – meant that many academic mothers, at least publicly, felt welcomed and lauded as mothers. In hindsight I also consider the opposing effect, that perhaps the family-value atmosphere in UAE institutions is not as easy a place to be for women (or men, for that matter) who do not have children, either by choice or otherwise. I have certainly witnessed micro-inequities in settings where, when dealing with last minute tasks on a short deadline, certain faculty have made aside comments about suggesting the task is undertaken by X,Y, since they ‘did not have children’. This was not studied in my articles particularly (and perhaps should have been!) but speaks again to the importance of clearly transparent and equitable workload being built into organisational systems, which is not decided according to perceptions of an individual’s availability. Some of the evidence in these articles is strongly suggestive of an organizational culture in which motherhood is highly prized, almost as superior to non-mothers and certainly suggestive that mothers have a better work-life

balance than their non-mother counterparts. This may be influenced by the UAE culture, as even though no nationals participated in the study (there were no national faculty in the sampled institution at that time) many were expatriates from other Arab countries who described prizing motherhood as part of their culture. Some of these felt they were better academics than their non-mother peers, having two roles to buffer each other and ‘rounding’ them as academics:

actually, nothing makes a person more prepared and capable than being a parent ... in the college we have experienced women who do not have children and have put all their eggs in one basket (Dickson, 2018, p. 80)

Hochschild (2012) wrote of the idea of ‘emotional labour’, related to acts and roles related to caring and provision of emotional support, in both unpaid and paid spheres. In certain fields, including teaching, it is considered a professional and prerequisite skill, with skills such as empathy being particularly desirable. Given the intensity of emotional labour, and the propensity for the exploitation of women in academia who become particularly known for possessing empathy and similar skills, unsurprisingly there can be negative impacts of emotional labour; frustration, burn-out, and exhaustion (Hartley, 2018). The nuanced nature of being a provider of emotional labour, and its related difficulty to quantify or root within equitable policy, means that emotional labour very often becomes highly feminised (and usually unpaid) work. It is also time-consuming, and when unbalanced and unfairly distributed, impacts on academic productivity (mostly research), which has consequences for career progression. I did not describe explicitly reference this phenomenon within my papers on academic motherhood, and again with the benefit of hindsight I can see that some of the themes and codes were speaking to this inequity. I hope to use this lens in a current and future study. Newcomb (2021) evocatively described how she “felt a real and acute burden ... to maintain the emotions of others. This emotional labour extended to ... maintaining the illusion of master juggler within my professional role” (Newcomb, 2021, p. 639). This quotation is not dissimilar to some of the quotes from participants in my own study, who also spoke of keeping up appearances as they maintained the illusion of getting the juggle ‘right’.

Sub-theme: Female representation in faculty bodies in higher education

In one of the book chapters presented (Dickson & Alharthi, 2023a), I present findings which showed a wide gender disparity in the numbers of female academics in higher education. This chapter focused on academics in STEM departments since the disparity was particularly pronounced there. While gender disparity is not unusual in academia globally, it was in stark contrast to the female dominated student bodies in higher education. The use of metaphors which attempt to theorise gender disparity at higher academic ranks are commonplace, such as the ‘glass ceiling’ (e.g., Sanders et al., 2009), the ‘leaky pipeline’ (e.g., Clark Blickenstaff, 2005) or the ‘sticky floor’ (e.g., Shambaugh, 2008). One study carried out in the UAE found that women in leadership positions often lack colleagues’ support (Jaradat, 2019). Reasons which are already evident from research centre around caring responsibilities often falling to women, either taking care of children or having responsibility for caring elder parents. We examined female representation across institutions and across academic ranks, and found a stark lack of representation of women in general, but particularly at higher academic ranks and in positions of leadership, and presented evidence that the majority of female faculty in higher education are employed at lower ranks such as Lecturer and Assistant Professor. We argued that the evidence suggested a gendered organisational culture were part of the reason for this underrepresentation are more complex than may appear. The fact that the majority of faculty are employed at lower ranks means that they are simply ineligible to apply for promotion. This scenario requires a different type of policy and practice shift to re-balance, differently from those centred around explanations based on lack of agency. For example, not putting themselves forward for interviews, not getting through interviews., etc.

The emphasis on the Knowledge Economy in the Gulf Cooperative Council (GCC) countries proposes a move away from the predominantly fossil-fuel dependence. The presence of highly skilled and qualified personal in several knowledge related fields, including STEM, is increasingly importance – which in turn means that understanding the attrition of both women and men in this job market is critical. The countries’ leaders often speak publicly about the key roles which women have to play in the development of their country's educational system, and often present the high enrolment statistics of women in higher education, surpassing those of men as explained earlier. In this chapter (Dickson & Alharthi, 2023b) the narratives of fifteen female leaders (thirteen of

whom were also mothers, thus intersecting both leadership and academic motherhood) who had navigated successful leadership roles in STEM fields were examined, with a particular focus on the role which schooling and university experiences played in their lives. Most of the women had undertaken graduate degrees overseas in international universities, a challenging experience for all of them but one which they reported as developing great resilience and self-reliance as a result. The leaders' experiences of balancing their careers with having children, or caring for elder relatives, spoke to several of the themes of academic motherhood studies and at times demonstrated an exacerbated effect of this intersection.

In that study, the institutions which were explored were not always the one in which the woman was currently employed, but they also relayed their past experiences of studying and working in other institutions, and how this influenced their own careers. The organisational cultures which the women came up against were also in international universities such as in the USA, UK, Australia, etc. Many women gave examples of ways in which they had felt ostracised by their mainly male peers at various points in their educational journeys. These were often subtle actions, such as being left out of groupwork. One participant described being instructed by a teacher not to work alone, where others (males) were permitted to; the implication being that she needed greater support than others, being female. We also observed that women who were strongly encouraged by parents and other family members to enter STEM fields, many of whom were employed within STEM fields themselves, thereby exhibiting 'science capital' (Archer et al., 2015). Pivotal moments included educational experiences which had 'sparked' joy, and having teachers which spoke of passion. Within their own workplaces, some of the women had mentors, some did not. These were mainly senior men, though a few women did mention having been influenced 'from afar' by high status women in the media in their early careers. One woman described how she had experienced "many instances where I felt as if I wasn't good enough in the position, and the job I was given" but also that gaining qualifications did much to reduce a sense of imposter syndrome which some of the women spoke of: "It lessened a lot when I finished my MBA, so a stamp of approval from an Ivy League University is what gave me that feeling of competence" (Dickson & Alharthi, 2023b, p. 211). Women who reach STEM leadership positions often experience gender bias including pay gaps and unequal growth opportunities (Botella et al., 2019), and some women describe being limited to low or midlevel roles in management, which are time-consuming but with no obvious path to more senior positions. Obviously this was not something we had been able

to capture given the purposive sample (i.e. by definition, all had reached a position of leadership in order to be included in the study) but certainly, several women described some conflicts with peers, examples of discrimination in interviewing settings (e.g., being asked during interviews about if their husband would allow them to take on certain roles, etc.) This again may well be a function of a traditional female roles within the society, but also clearly speaks to an organisational culture which has historically permitted such practices. Since understanding this organisational culture helps to inform the broader setting in which women in academia work, and academic mothers in particular, the study provided data which further illustrates the often-challenging climate. Some researchers have spoken of the “laissez-faire leadership” existent in some higher education institution which “tends to have a weak effect on organizational culture and creativity” (Khan et al., 2020, p.6).

Recommendations and Impact

Student Mothers

It was very clear from the student mother studies that there was a need for greater student voice in institutional decision-making processes, in order to make meaningful contributions to policies which influence this. Key recommendations therefore include:

- Giving students greater autonomy, including greater flexibility in making scheduling choices.
- Mandatory student representation at committee level.
- Making blended learning opportunities available where possible so that students are not obliged to attend all classes face to face on campus. Since these studies were published (post COVID-19 pandemic) this has been a positive change in that most institutions do now offer this. This increases the accessibility of higher education to student mothers.
- Providing targeted professional development for faculty on how to support. We can make use of these and other studies, to inform workshops to equip faculty with culturally appropriate tools to support student mothers.
- Having student mother ambassadors, such as well-established degree students (final year perhaps) to give talks to students, sharing their journeys, and provide advice. Facilitation of support networks, implementing ‘buddying’ schemes for new student mothers, for

example, is a key recommendation. Since the studies' publication, several other universities did indeed develop student mother networks.

- In terms of internship, clearer expectations of the workplace were needed, perhaps inviting graduate students to the university to share their experiences and set expectations. Other practical suggestions include ensuring students are placed near their homes where possible, to alleviate the difficulties of managing transporting children to school etc.
- Better preparation prior to internship to make sure the school and mentor are aware when a student is a new mother to enable better support to be offered.
- Extending invitations to students' family for open days and orientation days for the undergraduate degrees, to increase awareness of the roles and responsibilities on the student and their need for support.

Academic Mothers

- The most significant finding which would probably have greatest impact on academic mothers was to provide them with flexible opportunities to work off-campus. Many found themselves unable to focus on writing due to interruptions, sometimes being in shared offices etc. This would not necessarily have to be 'working from home' as this may not be conducive to academic work either if young children were present in the home, but to have flexibility to work anywhere, would be key.
- A greater recognition of the need to raise the profile of and offer support to parents, not only mothers, signalling the importance of fathers' responsibilities too.
- The tenure system is not typical in the UAE (except for in a couple of institutions), so maybe this shows that removing this system does create a more joyful, less pressured career pathway during life 'hotspots' for women. But this needs to be articulated clearly and discussed openly, since it is often the silence within institutional culture which has greatest impact.
- Encouraging a culture of protecting and respecting faculty office hours instead of having expectations of being permanently available, and also upholding a culture of respecting time with efficient, well planned in advance, meetings.
- Research support is needed to ensure that where women are not actively engaging in research due to low confidence or self-efficacy issues (as evidenced in this work), this

support is available. This could also take the form of research writing support, buddying, mentoring, peer writing groups, etc. There needs to be an understanding of the implications when women are choosing not to aggressively research and pursue promotional pathways, as this has implications for gender equity which need to be addressed.

- Tasking others with domestic chores does not translate into greater research productivity, underlining that this is not a simple ‘task’ trade for academic mothers. Therefore, further research using a micro-inequity lens is recommended.
- Family-friendly institutional cultures reported in the UAE have implications for other countries’ learning. Welcoming children to family events, showing interest in peoples’ families, demonstrating empathy when children are unwell, etc. were highly regarded by the study participants and led to a better sense of work-life balance.
- The separation of academic from parenting roles can be stressful in itself, so consideration of Pillay’s work (2006) describing the inscription of motherhood into intellectual work, and vice versa, is a useful framework to discuss and consider.

I note here that increasingly, and in my current follow-on work of academic women’s career trajectories, I tend to emphasise the cultural shifts which are required. This moves beyond a model of action to emanate only from the women themselves, which is insufficient for change to occur.

Impact

The work has added to a body of existing work which supported the inclusion of onsite childcare facilities. Although this has not yet come into effect in my own institution, my work has directly influenced a working party recently set up to advise on this. My work on student mothers, in particular the effect of inflexible scheduling on both student satisfaction and retention, has been impactful in a key practical way. It directly influenced practice at our institution by permitting students to select their own schedules, particularly start and end times, which impacted the way they could manage their days and share duties with their spouses. By doing this, the student attendance increased subsequently to almost 100%. In terms of impact by dissemination, this work was presented at several national and international conferences. One of these national conferences was as part of a roundtable symposium, and I later found out that at least one other attending

institution had also revisited their scheduling and attendance policies after participation in the workshop (based upon our study recommendations).

Conclusion

In this essay and accompanying publications, I demonstrate my contribution to knowledge of the impact which organizational culture has on women in higher education, both as student mothers and as women in academia. For student mothers, this organizational culture is manifested in a host of different ways, from the faculty's own perceptions of how they manage as new mothers, and the support they do or do not require, to gross underestimations of how stressful the experience is for them. Organisational systems, working hand in hand with cultural ideologies of the 'ideal' mother and the importance of this role in Emirati society, which at times appears to hamper any real motivation to develop supportive and egalitarian policies around student attendance, scheduling, etc. In order to move forward and support this demographic of women, policies need to encapsulate the genuine needs of students -but this requires an avenue of student voice which is taken seriously. For academic women in the UAE, organizational cultures which often embodied micro-inequities in various settings are evident; meetings, relationships with peers, line managers, interactions with HR and related policies, interactions with promotional pathways. These probably have a lasting impact on the evidence we see today, that while numbers of faculty as a whole appear equitable, the power balance is so deeply skewed towards those in more senior academic ranks, and therefore women, who make up the majority of those employed at lower academic ranks, have less power. There are obviously multiple consequences to this, including the perpetuation of that status quo as homophily is increased. All of these aspects of organisational culture, including the one espoused by institutional leaders, must be examined. Synthesising the work in one portfolio submission has provided me with an opportunity to step back and consider both the embedded values and at times contradictions within organisation cultures. There is a key role for leadership here, in making changes to the culture of their organisations by modelling, and moving away from a 'laissez-faire' approach which others have described. Within this portfolio I have synthesised the key ideas which the ten articles, across two main themes, represent. With this, it is my hope that in some small way I have been able to help a greater understanding of the influence of organizational culture on these concrete statistics, and with better understanding comes opportunities to influence policy and practice to create more equitable higher education environments for women.

Appendix

Table 1:

Arrangement of publications according to associated research studies, with type and participants

Article	Research Study
Dickson, M., & Tennant, L. (2019). Emirati University Student Mothers Post-Childbirth: Support Systems in the Home. <i>Journal of Women and Gender in Higher Education</i> , 12(1), 88-105. https://doi.org/10.1080/19407882.2018.1533479	Qualitative Study A, 15 female participants
Dickson, M., & Tennant, L. (2021a). Spouses of Student Mothers in the United Arab Emirates: Enablers or Constraints to Their Pursuit of Higher Education? <i>Indian Journal of Gender Studies</i> , 28(3), 385-407. https://doi.org/10.1177/0971521521103040	Qualitative Study A, 15 female participants
Dickson, M., & Tennant, L. (2021b). Faculty support for student mothers: Comparing student and faculty perspectives. <i>Student Engagement in Higher Education Journal</i> , 3(2), 103-118. https://sehej.raise-network.com/raise/article/view/1001	Qualitative Study A, 15 female participants
Dickson, M. (2019b). Student Mothers' Experiences of Workplace Internship. <i>Journal of Workplace Learning</i> , 31(7). https://doi.org/10.1108/JWL-12-2018-0151	Qualitative Study B, 10 female participants
Dickson, M., & Tennant, L. (2017). "The Accommodation I make is turning a blind eye": Faculty Support for Undergraduate Emirati Students. <i>Studies of Continuing Education</i> , 40 (5), 1-22. https://doi.org/10.1080/0158037X.2017.1392296	Qualitative Study C, 16 participants (male and female)
Dickson, M. (2018). The Joys and Challenges of Academic Motherhood. <i>Women's Studies International Forum</i> , (71), 76-84. https://doi.org/10.1016/j.wsif.2018.08.008	Qualitative Study D, 12 female participants
Dickson, M. (2019a). Academic Motherhood in the United Arab Emirates. <i>Gender, Place and Culture</i> , 26(5), 719-735. https://doi.org/10.1080/0966369X.2018.1555143	Qualitative Study D, 12 female participants
Dickson, M. (2020). "He's not good at sensing that look that says, I'm drowning here!" Academic Mothers' Perceptions of Spousal Support. <i>Marriage and Family Review</i> . 1-23. https://doi.org/10.1080/01494929.2020.1712302	Qualitative Study E, 10 female participants
Dickson, M. & Alharthi, M. (2023a). Female STEM Leadership in the Gulf: Journeys through Education. In M. Dickson, M. McMinn & D. Cairns (Eds.), <i>Gender in STEM Education in the Arabian Gulf</i> . Springer. https://link.springer.com/chapter/10.1007/978-981-19-9135-6_8	Qualitative Study F, 15 female participants
Dickson, M. & Alharthi, M. (2023b). Gender Representation in STEM departments in Higher Education Institutions in the UAE. In M. Dickson, M. McMinn & D. Cairns (Eds.), <i>Gender in STEM Education in the Arabian Gulf</i> . Springer. https://link.springer.com/chapter/10.1007/978-981-19-9135-6_9	Quantitative Study G, Document Analysis: Institutional Data from websites of 68 HEIs

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<https://doi.org/10.1177/1468794114550440>

List of Submitted Works and Abstracts

1. **Dickson, M.** & Al Harthi, M. (2023a). Female STEM Leadership in the Gulf: Journeys through Education. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer. https://doi.org/10.1007/978-981-19-9135-6_8

Abstract:

The continuing emphasis on the development of a Knowledge Economy in the Gulf Cooperative Council (GCC) intends to transform countries away from being predominantly fossil-fuel dependent. This means that citizens' uptake of science, technology, engineering and mathematics (STEM) degrees and careers, and having highly competent leaders in STEM fields, is of paramount importance. Knowledge and understanding of how to avoid worker attrition in STEM fields is also critical. In the current era of rapid educational transformation in the Gulf, women have an important part to play in the development of their country's educational system. Many young Gulf women are the first of their generation and families to enter into higher education. This chapter charts the narrative journeys of fifteen female leaders who have navigated their way to success in STEM fields, and focuses on the role that schooling and university experiences have played in their lives as they have forged this path. In school, key themes that emerge are the positive impact which a teacher's care and concern about a student has, as well as the capacity of exposure to STEM experiences to ignite an interest and engagement in learning both within and outside of the classroom. All but one of the fifteen leaders interviewed undertook doctoral studies (and most, master's degrees too) overseas in international universities. This is conceptualised by the women as a cathartic experience of highs and lows, but ultimately one that greatly developed their sense of independence, resilience, self-efficacy and the broadening of their world view as a result of the diversification of experiences outside of their native countries.

2. **Dickson, M. & Al Harthi, M. (2023b).** Gender Representation in STEM departments in Higher Education Institutions in the UAE. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer.
https://doi.org/10.1007/978-981-19-9135-6_9

Abstract:

Inequitable representation of females in professorial roles in universities is well documented internationally, and explained through the use of interesting metaphors such as the ‘leaky pipe’ or the ‘glass ceiling’. Documented reasons for this include the fact that women tend to shoulder most caring responsibilities, are most impacted by leave periods to have and take care of young children, and are less likely to be promoted, all else being equal, into terminal academic ranks. In the Arabian Gulf country of the United Arab Emirates (UAE), the situation for female academics is slightly different, in theory, and caring responsibilities may be less contentious due to a plethora of availability of inexpensive childcare and domestic help. Among citizens of these countries, there are also various policies of support that impact on women’s capacity to access education and academia. In this chapter, the status of women in academic professorial and leadership roles in STEM departments and in higher education generally in the United Arab Emirates, is examined in order to draw comparative indications of female representation in higher education. We argue that all evidence indicates that in fact, organisations remain highly gendered, with male professors dramatically outnumbering females across all key universities in the country, and that the reasons for this underrepresentation are more complex than may appear.

3. **Dickson, M., & Dickson, J.** (2021). "Story time is my duty": Expatriate academic fathers' experiences of balancing their work and home lives. *Gender, Work & Organization*, 28(6), 2235-2251. <https://doi.org/10.1111/gwao.12741>

Abstract:

An academic's life is acknowledged to be the one with constant pressure to publish, as well as fulfilling teaching and other tasks. Much has been written about the academic mother's experience, where professional gain is often reported to be at personal expense. Academic fathers' experiences are less explored, and usually situated within their own home countries. This article presents a qualitative narrative research of male faculty parents working in the United Arab Emirates in the Arabian Gulf. The ways in which the academic fathers "perform" fatherhood, strive to find balance in their lives, and create space for the necessary work of academic research are explored. The findings indicate that where work pressures are experienced, their home support systems (namely spousal support, but also paid domestic help) compensated for this in a way which does not appear to incur self-sacrifice or career impact. The academic fathers generally reported feeling supported and validated by their organizations and host country.

4. **Dickson, M., & Tennant, L.** (2021). Spouses of Student Mothers in the United Arab Emirates: Enablers or Constraints to Their Pursuit of Higher Education? *Indian Journal of Gender Studies*, 28(3), 385-407. <https://doi.org/10.1177/09715215211030406>

Abstract:

The educational status of Emirati women in the United Arab Emirates has developed rapidly over the last five decades, with females now outnumbering males in higher education institutions. Marriage and motherhood often take place during the years of undergraduate study for women, particularly for those from families who retain Emirati cultural traditions of relatively early marriage and childbearing. This study analyses the role which spouses play in their wives' pursuit of education, using the theoretical gender and development lens to explore whether a transformation of power relations within the marriage takes place for the growth in female participation in higher education to occur. Spousal behaviours are identified and categorised through the gender and development lens as either enablers or constraints to women's empowerment and participation in higher education, and potential reasons for these behaviours surrounding gender relations are discussed. This study centres on Emirati women's participation in education in the United Arab Emirates (UAE) and explores the role through the gender and development (GAD) lens, which certain aspects of spousal behaviour (as perceived by their wives) play in a wife's pursuit of education. A GAD approach looks at the gender relations which underpin development, and in particular seeks identification of institutionalised patriarchy, where it exists ([Stromquist, 2013](#)). This study is an exploratory one, since whether or not there may be unequal relations in the first place is often debated in the literature on Emirati women, and contradictory perspectives abound. In the case of Emirati female participation in higher education, this might involve simultaneously addressing strategic needs by dealing with the power relations which exist between Emirati women, their husbands and families, which could prevent equitable development for women. Specifically, we look at the role which spouses play in their wives' pursuit of education using the GAD lens.

5. **Dickson, M.** (2020). “He’s not good at sensing that look that says, I’m drowning here!” Academic Mothers’ Perceptions of Spousal Support. *Marriage and Family Review*. 1-23. (SJR SCOPUS Ranking Q2). Taylor & Francis.
<https://doi.org/10.1080/01494929.2020.1712302>

Abstract:

Research consistently shows that, regardless of increased parental involvement in child-rearing over the last few decades, the ‘lion’s share’ of childcare and housework is still undertaken by women rather than men. Academia is known to have no fixed working hours as such. As a result, the pressure on academic mothers tends to be inflated, and this has repercussions on women’s promotional paths, publishing outcomes and general professional and personal well-being. The positive effect of working women having spousal support is well documented in many employment areas. This paper looks at perceived spousal support which academic mothers, living and working in the United Arab Emirates (UAE), report. While some of the women did report their spouses to be supportive, this was often theoretical rather than practical. The ways in which this spousal support situation has affected the academic mothers’ lives is discussed.

6. **Dickson, M.** (2019a). Academic Motherhood in the United Arab Emirates. *Gender, Place and Culture*, 26(5), 719-735. <https://doi/abs/10.1080/0966369X.2018.1555143>

Abstract:

Balancing the dual roles of mother and academic can be an intensive juggling act. Often, it is mothers who undertake the majority of domestic work in the household, and who tend to experience greatest consequences of this in the workplace; including stress, pressure and less likelihood of promotion. Research indicates that networks of support provided by families and friends can help alleviate these pressures. Academic parents who work outside of their home countries may not have access to these networks to share the work of raising children, but academics who work in the Arabian Gulf have inexpensive domestic help at their dispensation. The ways in which life as an expatriate affects academic mothers both professionally and personally is explored in this study set in the United Arab Emirates (UAE). Interview data was gathered from ten expatriate academic mothers. It was found that, similarly to other studies in this field, mothers undertake the vast majority of coordination of domestic work and childcare in their homes, but that having domestic help enables them to enjoy more time with their families. However, there was no clear indication that having extra help at home enabled the women to partake more readily in their academic work. The majority of the women in this study considered that their lives as academic mothers are made easier by residing in the UAE, despite being far from family. This was in part due to ubiquitous domestic help, but also due to perceptions of the UAE providing a culturally family friendly working environment.

7. **Dickson, M.** (2019b). Student Mothers' Experiences of Workplace Internship. *Journal of Workplace Learning*, 31(7). <https://doi.org/10.1108/JWL-12-2018-0151>

Abstract:

Purpose: Within any vocational university degree, a placement in a workplace normally forms an integral part of developing professional skills and provides an opportunity for students to put into practice theoretical knowledge they have acquired through academic courses. For student mothers, keeping up with their studies whilst juggling their domestic responsibilities can become even more challenging than usual during work placements. This paper aims to document the narratives of ten student mothers who have been carrying out workplace internships in the United Arab Emirates (UAE).

Design/methodology/approach: This paper uses qualitative methodology to explore, by interview, the experiences of student mothers undertaking a 12-week teaching internship during their final degree year. The study aimed to document the factors which have allowed the students to successfully complete their internships, as well as their comparative thoughts on the differences between college and workplace settings. An additional aim was to find out the student mothers' own suggestions and advice to institutions, and to others in their situations, to optimize support and preparation prior to work placements.

Findings: It was found that while the student mothers experienced stresses such as arranging childcare, coping with different commutes and working schedule patterns, peers and school mentor teachers were an enormous source of support and empathy for the students. Supportive school mentors often influenced the students' outcomes. Personal emotional reserves and intrinsic motivation were also key to success. Ways in which student mothers can be supported and retained by both workplaces and educational institutions are discussed.

Originality/value: The study of student mothers is unique both in its geographical context and in that the study looks specifically at both how they cope with the challenges of the workplace and how this is experienced differently to their normal lives at university.

8. **Dickson, M., & Tennant, L.** (2019). Emirati University Student Mothers Post-Childbirth: Support Systems in the Home. *Journal of Women and Gender in Higher Education*, 12(1), 88-105. <https://doi.org/10.1080/19407882.2018.1533479>

Abstract:

The young female university students of the United Arab Emirates (UAE) today are the first generation of women for whom higher education has become not only a possibility but almost an expectation. Young Emirati women today make up around 77% of students in higher education institutions in the country. However, the societal expectations placed upon these women in terms of early marriage, child-bearing, and child-rearing are similar to those placed upon their mothers and grandmothers in a time where women were not expected to go to university. A large proportion of female university students in the UAE are mothers of young children or become mothers whilst at university. This creates a challenging situation for young student mothers, where two weeks' maternity leave is typical across institutions. The context of this study is in one such institution in the UAE. The authors employed a qualitative approach to gather interview data from 13 new mothers. The ways in which these new mothers have developed coping strategies at home to deal with the pressures of returning to their studies so rapidly whilst simultaneously running their homes are described. The authors found strong evidence of female family members' support, a deep sense of intrinsic personal motivation in the students, and much less dependency on domestic help for childcare than may be presumed.

9. **Dickson, M.** (2018). The Joys and Challenges of Academic Motherhood. *Women's Studies International Forum*, (71), 76-84. <https://doi.org/10.1016/j.wsif.2018.08.008>.

Abstract:

The challenges of the academic mother's juggling act are well documented in academic literature. In addition to the duties which most faculty members are responsible for such as teaching, research, community service and administration duties, it is frequently reported that faculty mothers are also responsible for the majority of childcare organization and domestic housework. Multiple studies have shown that faculty fathers tend not to be nearly as responsible for these aspects of child-rearing. Amidst the challenges though, there are also a number of studies which explore the ways in which women report the sense of joy and fulfilment their work as academic mothers gives them. In this study, twelve women from a higher education institution in the United Arab Emirates are interviewed to explore these themes further. They report ways in which they experience the challenges, but also the joys of their dual roles, and ways in which they felt the roles of academic and mother can be mutually complementary.

10. **Dickson, M,** & Tennant, L. (2017). “The Accommodation I make is turning a blind eye”: Faculty Support for Undergraduate Emirati Students. *Studies of Continuing Education*, 40 (5), 1-22. <https://doi.org/10.1080/0158037X.2017.1392296>

Abstract:

The levels of support which faculty provide to students have been linked to a number of positive effects on students such as lower rates of attrition, greater satisfaction with college life, enhanced self-concept, improved academic performance and more likelihood of remaining enrolled in college through stressful life periods. There are surely fewer periods of life that are busier than new motherhood. This paper presents research carried out at a higher education institution in the United Arab Emirates. We look at the ways in which faculty interact with new student mothers and employ interviews to explore ways in which faculty acknowledge and offer academic and pastoral support to the new mothers. Their perceptions of students’ coping strategies when they combine motherhood and college studies are reported, and the ways in which faculty navigate college policy which relates to the student mothers. Faculty saw themselves as being extremely supportive and flexible towards new mothers. Whilst undergraduate student motherhood was uncommon in their home countries, it was generally felt that the increased organization, efficiency, time management and resilience witnessed in student mothers were assets to the college community. This study also has wider applicability to faculty support of non-traditional students in other settings.

Copies of Submitted Works

Submission 1

Dickson, M. & Al Harthi, M. (2023a). Female STEM Leadership in the Gulf: Journeys through Education. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer. https://doi.org/10.1007/978-981-19-9135-6_8

This work is under copyright and is available via the Springer website:

https://link.springer.com/chapter/10.1007/978-981-19-9135-6_8

Submission 2

Dickson, M. & Al Harthi, M. (2023b). Gender Representation in STEM departments in Higher Education Institutions in the UAE. In M. Dickson, M. McMinn & D. Cairns (Eds.), *Gender in STEM Education in the Arabian Gulf*. Springer. https://doi.org/10.1007/978-981-19-9135-6_9

This work is under copyright and is available via the Springer website:

https://link.springer.com/chapter/10.1007/978-981-19-9135-6_9

Submission 3

Dickson, M., & Dickson, J. (2021). “Story time is my duty”: Expatriate academic fathers' experiences of balancing their work and home lives. *Gender, Work & Organization*, 28(6), 2235-2251. <https://doi.org/10.1111/gwao.12741>

This work is under copyright and is available via the Wiley website:

<https://onlinelibrary.wiley.com/doi/10.1111/gwao.12741>

Submission 4

Dickson, M., & Tennant, L. (2021). Spouses of Student Mothers in the United Arab Emirates: Enablers or Constraints to Their Pursuit of Higher Education? *Indian Journal of Gender Studies*, 28(3), 385-407. <https://doi.org/10.1177/09715215211030406>

This work is under copyright and is available via the Sage website:

<https://journals.sagepub.com/doi/full/10.1177/09715215211030406>

Submission 5

Dickson, M. (2020). “He’s not good at sensing that look that says, I’m drowning here!” Academic Mothers’ Perceptions of Spousal Support. *Marriage and Family Review*. <https://doi.org/10.1080/01494929.2020.1712302>

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<https://www.tandfonline.com/doi/abs/10.1080/01494929.2020.1712302>

Submission 6

Dickson, M. (2019a). Academic Motherhood in the United Arab Emirates. *Gender, Place and Culture*, 26(5), 719-735. <https://doi/abs/10.1080/0966369X.2018.1555143>

This work is under copyright and is available via the Taylor and Francis website:

<https://www.tandfonline.com/doi/abs/10.1080/0966369X.2018.1555143>

Submission 7

Dickson, M. (2019b). Student Mothers’ Experiences of Workplace Internship. *Journal of Workplace Learning*, 31(7). Emerald. <https://doi.org/10.1108/JWL-12-2018-0151>

This work is under copyright and is available via the Emerald website:

<https://www.emerald.com/jwl/article-abstract/31/7/465/248727/Student-mothers-experiences-of-workplace?redirectedFrom=fulltext>

Submission 8

Dickson, M., & Tennant, L. (2019). Emirati University Student Mothers Post-Childbirth: Support Systems in the Home. *Journal of Women and Gender in Higher Education*, 12(1), 88-105. <https://doi.org/10.1080/19407882.2018.1533479>

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Submission 9

Dickson, M. (2018). The Joys and Challenges of Academic Motherhood. *Women's Studies International Forum*, <https://doi.org/10.1016/j.wsif.2018.08.008>.

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<https://www.sciencedirect.com/science/article/abs/pii/S027753951730482X>

Submission 10

Dickson, M, & Tennant, L. (2017). “The Accommodation I make is turning a blind eye”: Faculty Support for Undergraduate Emirati Students. *Studies of Continuing Education*, 40 (5), 1-22. <https://doi.org/10.1080/0158037X.2017.1392296>

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