



The
University
Of
Sheffield.

**Work – Family Balance: An Examination of Kuwaiti
Teachers Circumstances in The State of Kuwait**

By:

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Statement of Declaration

I declare that this PhD thesis is the end result of my own work. It is submitted in partial fulfilment of the requirements of the University of Sheffield for the degree of Doctor of Philosophy and has not been presented to this or any other institution in support of an application of any other degree. Work with my supervisory team and all the study participants has been in accordance with accepted standards of academic research and ethics. Work of others has been clearly acknowledged throughout the thesis and in the bibliography.

Signed:.....

Anfal Al-juwaisri

Date:.....

Dedication

To my late father (Marzooq Abdullah ALjuwaisri), may his soul rest in peace, who believed in me and encouraged me since I was a little girl.

Abstract

This thesis is focused on examining the extent to which contextual factors may influence the resource recovery process as a work-family conflict resolution strategy for female Kuwaiti teachers within the Kuwaiti context. Defining the main strategy that Kuwaiti female teachers use to reduce stress and to restore their resources, and illustrating the difficulties surrounding this strategy are the most important aims of this thesis. The institutional logics theory was used in the study as part of the social constructionist epistemology. As a theory, it has become a popular framework for examining the processes of maintaining social behaviour (Scott, 2008), because societies' core institutions are the fundamental and major institutions, which can influence and shape individual and organizational processes (Friedland and Alford, 1991).

In order to establish a theoretical framework which can answer the research questions, the role of meaning and logics concepts was considered. The framework was used as a research tool that examines the cultural elements within the resource recovery process in the Kuwaiti context. Because of the tenets of the social constructionist epistemology, qualitative methods (in the form of 33 semi-structured interviews) were used in order to determine the participants' perspectives about the research topic, and to gain more understanding of how and why they reached the given perspectives (King, 2004).

The analysis process revealed that the participants have specific cultural understanding about what is defined as resources and demands. Another conclusion is that some recovery activities may seem as universal but in this research and according to the study's participants they still have cultural (religious) meanings that may be considered as motivation to such activities. Moreover, they tend to change the usual demand to be a recovery activity. Therefore, a vital implication of the study is that examining the recovery process requires more attention to the cultural factors and a deep examination of the study's context.

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First and foremost, I must direct my sincerest thanks to my Lord and God, the greatest and the most glorious, without whom I would neither have had the ability nor the power to reach this stage.

“Allah (God) does not thank the person who does not thank people” (Prophet Mohammed)

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Chapter One

Thesis Overview

1.1 Introduction

This chapter begins by explaining the rationale for the study and my personal experience with the research topic. This is followed by some theoretical criticism leading to the significance of the study. An overview of the research study is presented in section 1.4 while the main aims and research questions are identified in section 1.5. The chapter concludes with an outline of how the thesis is organised in section 1.6.

1.2 Development of Research Interest and Rationale

In order to provide a logical justification for the thesis questions and theoretical setting, this section explains the rationale behind this research study.

Work-family and work-life balance is an issue that individuals are facing as a challenge on a daily basis. Jones et al., (2006) discuss the term of work-family balance, in order to link it with organizational studies and they defined new angles of studying such a topic. They also address the concept of resource recovery (RR) as an important theory that researchers need to acknowledge and include in future research. Resources are objectives, energies and conditions which individuals value and could be used in achieving daily life's aims, while recovery means the process that aims to renew, invest and add to individuals' resources (Hobfoll, 2001). Jones et al., (2006) argue that this concept –resource recovery- is important in the work-family context because individuals use their resources on a daily basis and the main conflicting issues (work to family conflict and family to work conflict) are based on the idea of lack of resources or lack of recovery. Thus, in light of Jones et al.'s (2006) argument, studying resource recovery may help in developing work-family balance theories and work-family conflict resolution strategies, by better understanding how to manage resources and perform sufficient recovery activities that replenish resources.

However, based on resource recovery literature, it was found that researchers regard this theory as a positivist theory and as a kind of universal process whereby

activities can be divided into either recovery or draining activities, with little consideration of the contextual views and cultural assumptions that individuals may have established in certain contexts. As a positivist theory the concepts of recovery and resources have been examined in the literature from positivist views and by using quantitative methods, which addressed linear relations between variables without giving much attention to the study context (Hobfoll, 1998; 2001; Sonnentag, 2001; 2003). In several studies these relations were presented without addressing the causality of such results, which seems to be unsatisfactory and inadequate and perhaps a theoretical problem in examining resource recovery process.

It can be argued that the positivism approach studies present recovery theories with universal implications, leading me to question whether the activities that are regarded as recovery ones may ultimately be considered as a drain within a different cultural context. How do people rationalize their recovery process and activities? Which factors can influence what people regard as a resource draining activity and which are recovery activities? Could the hypotheses that are addressed in the positivistic studies be applied within a different cultural context and will they give similar results? Can we regard resource recovery theory as a socially constructed theory that may vary in results and implications, according to the variations in cultural context? It was also found that positivist approaches could not provide a comprehensive explanation of what happens at ground level. Furthermore, the categorizing of an activity as recovery or obligation is not a simple process. It is far more complex than had previously been discussed, and has various meanings and implications within different places and at different times.

These theoretical limitations provide the rationale for examining the resources recovery process from a cultural perspective. Within the Kuwaiti context, it was recognised that people use a lot of resources in order to balance the roles of work and family, whilst simultaneously trying to recover them as well. However, if we ask how people in Kuwait recover from their work, is it possible to expect a straightforward answer? Such a query may have various aspects to explain and may present many different numbers of answers, varying significantly from what could be expected if the same question were asked regarding the UK or any other Western society. Thus, Kuwait becomes an interesting context for carrying out such an investigation and exploring these theoretical issues owing to its unique characteristics and its difference

from the Western contexts that dominate this literature so far. Further investigation about resource recovery processes and its implications among Kuwaiti society and, in this case, among Kuwaiti teachers within a Kuwaiti context is a significant contribution to knowledge. This could help improve our understanding of daily stress preventing processes by adding to the resources recovery knowledge, which can play a role in developing the existing recovery theories in order to include more contextual and cultural examinations.

From a bottom-up perspective, the topic of work-family balance was also of interest to me because it did not get much attention in the Kuwaiti literature and work legislation. In 2009, as part of my Master's study I investigated the issue of time management as a way to accomplish work-family balance among Kuwaiti teachers in the state of Kuwait. One of the most important findings of my dissertation was a need for researchers to further investigate the work-family balance (W-FB) in non-western societies such as the Kuwaiti context and to take those investigations beyond simply 'time management', exploring a broader range of issues in order to find the causes that lead to an imbalance of work and family priorities and obligations. As per the recommendations of my Master's dissertation, I decided to further pursue this topic and base my PhD on the issue of work-family and work-life balance within a Kuwaiti context. It was essential to explore this complex issue at a deeper level than the previous works, something which, after some months of research proved challenging, based on the fact that the majority of information and literature available appeared to be very vague and general, thus requiring my subsequent research to be more specific and constrained.

1.3 Theoretical Background and Significance of the Study

In the resource recovery literature, Sonnentag (2001; 2003) studied recovery processes for more than a decade. She gave this theory great attention by studying it from different angles and with various research samples. However, Sonnentag is considered a positivist researcher and her work has focused on studying recovery theory -such as Conservation of Resources (COR) theory (Hobfoll's 1998, 2001) that focuses on the objective and culturally constructed nature of the environment within a more collectivist framework- from a positivist view. In almost all of her work she presented the hypothesis, suggestions and findings according to the testing of

independent variables and dependent ones, in a very predictive way. In her studies, the findings were established from quantitative methods, such as diaries and surveys. Furthermore, resource recovery theories such as COR seem to be culturally insensitive, any linear measurement appears problematic. Meanwhile, data from Sonnentag's studies, revealed that linear relations such as these are not expressed, whilst some religious and social activities and demands seem to be overlapping, presenting differing meanings that can change individuals opinions about aspects of daily life, especially the resource recovery process. In the following sections I will address two examples of Sonnentag's studies and show as part of the significance of this study how they could be questioned critically from an institutional logics view, which considered as embodied in practices, maintained and reproduced by cultural assumptions and political struggles (Friedland and Alford, 1991). Each institutional order provides individuals with rules and norms (logics) about how they should live their lives, and who they understand their daily activities and responsibilities.

Sonnentag et al's (2010) study focused on volunteer work during leisure time and its influences on daily recovery. They argue that their findings positively link volunteer work with recovery and resource mastery. In light of the theoretical limitations mentioned earlier, and according to the social constructionism literature (Meyerson's 1994; Narayanan et al., 1999; Länsisalmi et al., 2000), cultural perspectives are encouraged and recommended in examining such processes within organizations and daily lives. I would therefore argue that it is not possible to generalise these findings on volunteer workers with regard to different cultures, because volunteer work can take various definitions and implications according to the cultural context under study. For example, an activity such as voluntary work, which some people may regard as recovery in certain contexts, may have different meanings in Kuwait and perhaps add pressure on an individual, which can lead to different implications worth examining and exploring.

In another recent study (Sonnentag et al., 2012), they compare the employees who are 'workaholics' and others who have low motivation and are therefore 'not workaholics', with relation to the influences of work during evening hours, on the recovery process and ability to work next day. They explain these interactions by the workaholic's characteristics. Here we can see that this study's findings depend on one variable -the characteristics of the workaholic- without any consideration of the root of

that variable, how and why an individual may be a workaholic, as well as failing to take into account that a workaholic could have different cross-cultural considerations. Schaufeli et al., (2009) argue that the workaholic meanings and reasons can vary from culture to another and they found notable differences between Dutch and Japanese samples in understanding the workaholic meaning and results. Hence, these findings cannot be considered universal and require further study from a cultural perspective to define it from different angles.

It seems in these studies the cultural aspects were neglected, which is one of the critical issues that surround these studies, and that is because the cultural aspects may have great influences and implications regarding research settings and findings (Meyerson, 1994). According to Stebleton (2012), the positivistic approach is where technical knowledge is sought, and generalizations and predictions are produced, while the constructivism approach's main objective is to develop a deeper understanding of the meaning that individuals attribute to work and other choices in their daily lives. More specifically, context and other cultural variables are important in making significant choices about work. Therefore, and according to Stebleton's (2012) and Meyerson's (1994) arguments, resource recovery could be regarded as a socially constructed theory and it is important to study cultural context in more depth to discover those influences. This study looks at the root of some assumptions that Kuwaiti teachers take for granted, and attempts to find explanations of how women in Kuwait understand their work-family obligations and how these influences affect the work-family management and balance. Therefore, it is important to use a nuanced theory that can theorize this relationship between the individual and society such as "institutional logics", in order to determine the main influences of institutional logics in the Kuwaiti society. This may have great implications on the recovery process and may be a good start for further research into studying resource recovery theories from an institutional logics viewpoint.

Resource recovery theory (COR) is a positivist theory that is based on the assumption that there are independent variables that have a linear relationship with dependent variables, so it is possible to measure the resources that people have and thus predict whether they are going to recover or not. Meanwhile, the research conducted in this study is about the variability and is much more complex, in as much as resources could be seen as draining demands yet at the same time could be regarded

as positive. That depends on what people are trying to account for, how they can mobilize to explain, and the fact that this is not actually straightforward, this process is variable even within one person. Thus, the role of ‘meaning concept’ is given great attention in this thesis, because I am trying to illustrate that rather than it being a predictive theory, it is a sense-making process that is ”*primarily a process theory, mapping mechanisms and sequences within a general perspective*” (Weick et al., 2005, cited in Weber and Glynn, 2006, p: 1642). Here I can say that the idea of resource recovery makes sense to people and it becomes cross-cultural, but I am showing the complex side of this idea whereby resources are interacting in complex ways.

This study is also important for several other reasons. Teachers are given great attention in the literature. However, the case of Kuwaiti teachers and specifically regarding recovery processes is a previously neglected area of study. More specifically, ‘institutional logics theory’ can be used as a theoretical model to guide research on the dynamics of practice and identities in organizations. Through this theory, researchers may highlight how decision making, sense-making, and collective mobilization play a key role in linking to more micro-social interactions and organizational identities and practices (Thornton et al., 2012). According to McPherson and Sauder (2013), this theory can help improve our understanding of how ‘actors’ use logics to manage institutional complexity-‘*that accompanies multi-institutional settings (Pache and Santos, 2010; Greenwood et al., 2011)*’ (P: 2)-. For instance, institutional logics is based on the idea that every society is comprised of different institutional orders e.g. the state, the family, religion, corporations, communities, markets and professions, which may lead to notable overlapping of obligations and meanings. However, because of the institutional orders’ overlapping contradictions may occur, which individuals have to manage. Therefore, work-family conflict could be considered as being a contradiction between the institutional logic of the family and the institutional logic of the profession. The institutional logic approach recognizes that in different cultures there are differences in the dominance of institutional orders - so in an Eastern society such as Kuwait for example, the institutional order of religion appears to be more stronger than that in the UK or in other Western societies. Islam as a religion distinguishes the family as a priority and at the same time it gives professional – work – fundamentality ideology “*if one works,*

he must do so efficiently” (prophet Mohammed). Such complexity in institutional logics’ meanings needs to be understood in order to be managed.

In the context of this research study, this theory proves particularly useful because it can help make sense of Kuwaiti teachers’ obligations and daily activities. In this thesis I aim to understand and examine what the influences of cultural elements are on individual meanings and how such meanings may change the nature and the connotations of various daily activities (as either a resource or demand). Institutional logics theory was chosen to understand the roots of meanings and how they subsequently become a part of an individual’s life. Therefore, studying recovery processes using institutional logics justification can help in developing the understanding of recovery processes among Kuwaiti teachers and how teachers manage and make sense of their daily lives, responsibilities and practices, according to this logic. This study focuses on the dominant logics in the Kuwaiti context, such as family and religion. Institutional logics had been given great attention in Western literature but the logic of religion, however, did not receive a great deal of attention. That may be due, in part, to the nature of modern Western societies; however religion in Arabic and Islamic societies plays an important role in the sense making process - understanding roles and giving meanings to experiences- and with regard to rational obligations, which may present a new and interesting angle for studying institutional logics theory. This argument may help in finding a sufficient strategy to accomplish recovery processes and work-family balance, in general, within such a specific context. This new cultural understanding of the daily activities and demands’ meanings address a new contribution to knowledge and could be used in further studies to improve the resource recovery theories as one of the work-family balance and conflict resolution theories.

1.4 Research Overview

The current research study was initiated with a pilot study conducted in summer 2011 among Kuwaiti teachers in Kuwait, in order to study recovery processes within this context and to explore the main issues that may contribute to these processes according to this complex cultural context. The main findings of the pilot revealed that Kuwaiti teachers give the afternoon nap high priority as a recovery

activity, something that could be seen as an unusual recovery activity when compared with Western recovery studies. This finding presents very clear influences of cultural aspects – religion and social elements- on daily recovery.

Thus, the “role of meaning” concept (Firth, 1985) was considered as part of the study to define the individual meaning making process and to illustrate how cognitive (personal and cultural) meanings may influence and shape the resource recovery activities and demands and the sense making process. It was subsequently found that studying the role of meaning within the resource recovery process could help to understand the recovery and activities assumptions in the Kuwaiti context. According to Lilius’ (2012), argument the previous resource recovery studies did not provide enough evidence that work activities and obligations may have various implications under specific circumstances, such as mastery activities that can provide opportunity to learn and restore individual resources. He adds that some activities, which may be regarded as demands and have an obligatory component, should be examined in order to define their recovery role. Daniel and Sonnentag (2014) argue that organizations should give the work obligations’ role more attention; they add that employees need to know the positive effects of work obligations. These studies and others have encouraged me to examine the activities from different angles and use the role of meaning –which is provided by deeply rooted institutional logics in a society- in examining resource recovery processes as well as how Kuwaiti female teachers are considering some activities, and what the main factors that influence such meanings are.

In this thesis, the interviews produced interesting findings that, to some degree, vary from what has been discussed in previous recovery literature, and especially with regard to the reasons and explanations that Kuwaiti teachers give when addressing their daily recovery activities and obligations and the links that they make between this process and other contextual elements, such as family and religion (Islam). These explanations may give new religious meanings to recovery activities, which lead some activities to be considered as resources rather than just activities or demands. All of these findings will be discussed in detail in the analysis chapter, and what is interesting is that these findings and new ideas have not been explained. Meyerson (1994) and Dick (2000) mention that in the stress field it is important to examine the

social interactions and institutions and that the cultural meanings do not exist separately of the context in which that meanings is placed.

Therefore, individuals' meanings are not simply meanings or perceptions that individuals have and use in making sense of their daily lives, but are in fact complex assumptions that result from overlapping early experiences and general knowledge (Firth-Cozens, 1992) which are shaped and addressed by the cultural elements. In order to rationalize the cultural influences on recovery process within Kuwaiti society, there was a need to select a theoretical framework –as part of the social theory- that could link social institutions, such as religion and family, with individuals' lives, and illustrate the relationship between institutions in the structural level and individuals in the agency levels. Hence, institutional logics theory (Friedland and Alford, 1991) was chosen. Studying the stages of Kuwaiti history and context in more depth, in order to define the dominant logics that influence social interactions was necessary. This research study focused on recovery processes in the day and evening, recovery activities, work and family obligations and the meaning of these obligations and activities. Research data produced interesting views that vary significantly from what exists in recovery and work-family literature therefore requiring more understanding of institutional logics approaches that may address the relationship between different social levels in a more realistic and relevant way.

1.5 Research Aims and Questions

The aim of this research study is to investigate the resource recovery process within a Kuwaiti context. The study looks at the influential factors that may change the process of resource recovery in such a context and how recovery processes and activities may have many, varied implications and meanings in different places and at different times. As a previous teacher in the state of Kuwait, I propose that Kuwaiti teachers are under a huge amount of pressure and to further support this fact, it is suggested that female teachers in Kuwait are complaining about their work and family obligations, and specifically, on many occasions have argued that they face difficulties in achieving work-family balance (Al-Zabin, 1989). Accordingly, a major aim is to address and investigate this complex issue for several reasons. The work-family balance issue remains untouched upon within Kuwaiti literature, therefore suggesting an obvious need to investigate and define this issue and its implications, in order to

begin to establish a clearer image and understanding of such processes, whilst taking into account the specific and complex cultural context. Studying the resource recovery process among female teachers opens the door to enabling further exploration and study in several work-family, work-life balance and conflict issues and related fields, for Kuwaiti females.

Hence, the overall aim is to study the process of resource recovery in Kuwait from a cultural perspective, using institutional logics and especially the cultural meanings that are produced by these logics and which shape Kuwaiti females daily activities, which can add new contributions to knowledge and open wider spheres of reasoning. Following on from this, the following research questions were established:

- Are the concepts of resource recovery processes and recovery activities universal?
- What are the recovery activities among Kuwaiti teachers and why do they regard some activities as resource producers and others as resource drains?
- What are the influences of cultural aspects on Kuwaiti teachers' resource recovery processes?
- Alternatively, how do Kuwaiti teachers make sense of their daily activities and obligations?
- Is it necessary to adopt a different perspective for consideration of such concepts in the context of Kuwait (Arabic and Islamic)?

1.6 Organization of the Thesis

The thesis is divided into eight chapters. After an introduction to the study in chapter one, chapters two, three, four and five present a critical literature review of the relevant concepts and perspectives that characterise the research study. Chapter six explains the research methodology including the research sample, methods and phases of data collection. An in-depth analysis process according to the analysis theories that have been chosen is presented in chapter seven of the thesis meanwhile the thesis concludes with a thorough discussion on the analyzed findings, research contributions and some implications as well as recommendations for future researchers.

Chapter Two

Literature Review

Introduction to Work–Family Conflict

2.1 Introduction

The aims of this thesis are defining the strategies that Kuwaiti female teachers use to accomplish work-family (W-F) balance; especially by examining the resource recovery process -in such context- as an important work-family balance strategy, and the influences of the contextual factors on the resource recovery process. In this chapter, the relevant literature on work-family balance will be reviewed, in order to determine the major views, notions, and theories that surround this concept.

In our lives, we play a combination of several roles. Two of the more salient roles are family member and employee. These roles shape our lives in different ways and are considered as life frames that play a significant part in influencing our moods, psychological status and future plans. Studying the processes by which Kuwaiti women manage their responsibilities, therefore, is especially beneficial in the context of an otherwise relatively unexamined culture (Arabic and Islamic). Hence, the main aim of this thesis is to try to understand the processes by which Kuwaiti female teachers manage the complexity of their lives, as teachers and as women, in a society that regards women fundamentally as family members (mothers and daughters) who have huge family and social responsibilities. Furthermore, I propose that the meanings and taken for granted norms of daily activities and obligations are not universal; that these meanings vary depending on individual and cultural influences, and that therefore examining the role of work-family balance in Kuwait needs to be approached from a culturally specific angle, taking into account the various norms, values and ideals that have been overlooked in previous studies.

In the first section of the literature review, women's labour force participation, particularly in the Middle East, will be addressed. The cultural elements, 'pre-Islamic and Islamic' cultural influences, societal and occupational positions of women and gender perception in Kuwait will all be looked at. Finally, work-family balance will be explored, taking into account work-family conflict definitions, types and

resolution/coping theories. Before proceeding, however, the main ideas and theories presented within existing literature will be illustrated and the relationship between work-family balance literature and resource recovery literature will be determined in a clear ongoing frame.

2.2 Women Labour Force Participation

In this section, I will discuss the feminine waves that occurred universally in the last century, which resulted in the notable increase in the women labour force participation. This increasing trend led to several changes in some of the social aspects such as work-family balance processes, social position of women and industrialization and its relation to women participation in the workforce. This section will illustrate the importance of looking at the women worker issues and problems, and understanding women's position globally in current times.

2.2.1 The Increase in Women's Labour Force Participation

The existing organizational literature illustrates important issues that have great influences on organizational culture and legislation in some way or another. Increasing labour force participation of women is regarded as one of the greatest influential factors on organizations. Female labour force participation rate is defined as *“the proportion of the female population between the ages of approximately 16 and 65 who are either working for pay or seeking paid employment”* (Brewster and Rindfuss, 2000, p. 3). On a global scale, women's labour force participation has increased steadily over the last century. For example, in the United States of America, women form the majority of the workforce and in New Zealand and the UK, the percentage of working women is nearly half (Jones et al., 2006).

This increasing workforce participation by women is due to several factors. The first reason is improved education levels for women in many countries. In the case of Kuwait, women's educational development was a consequence of the major developmental steps that took place in the country in almost all areas of society, combined with the discovery of oil in the 1940s. The second reason for the increasing workforce participation of women is the growth of jobs in traditionally female-dominated fields, such as nursing, education, and social work. At the same time, the

proportion of people in Germany, Britain and the US who think that women's employment has a negative influence on the family and children has declined (Maior and Germano, 2006 cited in Jones et al., 2006). Cohen and Bianchi (1999) claim that the increase in women's labour force participation is one of the major economic trends of the past few decades.

2.2.2 Societal Position of Women and Division Theory

Across the world, women have been viewed both culturally and historically as homemakers rather than breadwinners. In the last two centuries, women worked in houses, fields, and factories, which was regarded as 'indoor work' that seemed to be lighter and better suited to women's 'nature', while 'outdoor work' was dirty, heavy and dangerous, and therefore better suited to men's 'nature'. According to Bradley (1989), women's work was historically considered less important than the work performed by men and may not have been regarded as 'real' work at that time. This led to 'sex-typed' jobs, which refers to allocating specific tasks to men and others to women. Novarra (1980, cited in Bradley 1989) mentions in her study that the tasks that women perform are often seen as "unpaid housework and domestic activities". This is an accurate representation of the societal role women played in Kuwait and the Gulf countries before the discovery of oil, when women were obligated to undertake domestic responsibilities, as 'home workers' (the position of Middle Eastern and Kuwaiti women will be discussed further in section 2.3.5 of this chapter from a cultural perspective).

This categorization is a result of mutual and significant factors that have been 'shapers' over the years and still develop according to society's ideology and interests. Crompton (1997) argues that this notion of the division of labour considers it a universal historical fact that men occupy the dominant position in society. This commonly held belief led to the development of 'the male breadwinner model' developed by Parsons (1949, cited in Crompton, 1997). This model was obvious in Trade Unions from the nineteenth century onwards, where policies focused on the idea that a 'family wage' is a wage sufficient for a man to be able to support a family. In this model, 'family' and the 'economy' were considered separate spheres. This division has changed over time to become a 'taken for granted' fact, meaning women and men's ability to work may still be considered as dependent on natural ability

rather than social categorization. According to Crompton (1997), this division strategy was achieved in two steps. Firstly, women have been directly excluded from occupations, especially from professional occupations. Secondly, women have been confined to jobs that are graded lower than those of men (nurses rather than doctors), which reduces women's skills and knowledge according to this type of job, leading to women being regarded as less professional and unskilled.

According to the literature, there were two major waves of feminism. 'First wave' feminism began in the second half of the nineteenth century, and was concerned with women's right to vote and other civil equalities with men. 'Second wave' feminism occurred from the 1960s onwards, and developed from the first wave (Crompton, 1997; Evetts, 2000). Drew et al., (1998) mentions that, during the 1980s, the number of families with 'dual breadwinners' increased in the EU, while the number of 'single breadwinner' -earning families declined.

These historical development stages played a salient role in changing the demographic, domestic, social and economical features of the Western societies. The percentage of women employment increased, which reduced the time, energy and other resources that women spent at home including family activities or non-work. Researchers were encouraged by the occurring social problems and imbalance issues to examine the work-family balance issues in order to define the strategies that can be used by employees and organizations to achieve work-family balance and reduce conflict.

These divisions, gender roles and taken for granted assumptions have played a huge part in shaping every aspect of women's participation in the work force, female attitudes to work, implicit and explicit expectations of working women and the formulation of existing theories surrounding the work-family balance strategies such as, resource recovery process will be addressed in chapter three 'resource recovery theory'.

2.2.3 Industrialization and the Workforce

Examining resource recovery in a Kuwaiti context, required take into account the factors that have significantly influenced gender roles in Kuwait on both the individual and socially. Of the three major reasons for increase in women's labour

force participation mentioned above, I believe that the factor which has had the strongest direct influence on Kuwaiti women is industrialization. As can be noted throughout the Middle East, there has been unprecedented rapid industrialization taking place in Kuwait over that last century, which has caused major changes to the way women are viewed on both a personal and societal level. Furthermore, these changes are very culturally specific, and the resulting norms and values are representative of the climate and culture in which they have taken place.

During and after the First and Second world wars, women all over the world faced significant changes and were influenced by many different factors that led them to become a part of the workforce and to play a powerful role in countries' economies. For example, in Asia, industrialization has produced modern practices where technical development are accepted and supported by the cultural norms and powers, which in turn encourages women in Asia to enroll in the workforce and to add new power to their countries' economies (Ali, 2005). According to this argument, globalization and industrialization had a great impact on Middle Eastern and Arabian Gulf countries, especially from the mid-20th century onwards (Omair, 2011; Alajmi, 2001; Tétreault, 2001).

Work and family processes are seemed to be influences by the cultural system (Schein, 1985; Yang et al., 2000; Eby et al., 2005;). Greenhaus and Parasuraman (1999) mention in their gender and occupations review that work and family processes operate within the whole contextual elements. In the following section, I am presenting the influence of cultural and environmental norms and rules on female occupational development, in the Middle East generally and in Kuwait especially, in order to define the factors that may influence the Kuwaiti female perceiving of the various life aspects and daily responsibilities.

2.2.4 Female Participation in Workforce and Legislation

The huge number of women entering the workforce – globally- in the last few decades has raised questions about important topics, such as work-family balance, work-family conflict and work legislation. Because of the huge shift in women's working patterns, from doing domestic and household activities to a commitment to organizational life and work, they need sufficient strategies to cope with this. On this basis, Brewster and Rindfuss (2000) argue that women who intend to participate in the

workforce should limit their fertility or make alternative preparations for their children's care (baby setting/ nursery). According to Jaumotte (2003), women need to arbitrate between leisure and labour, and between leisure, labour and home. Therefore, most governments provide maternity leave, parental leave, and childcare leave. These periods of leave increase female participation by helping women to resolve work and family realms' conflict.

The European government's effort resulted in the establishing of legislation that protects employees' rights and the major studies in organizational literature focused on improving work conditions, which in turn encouraged some organizations to establish 'family-friendly policies'. According to the literature, these policies can improve the employees' satisfaction and enhance the family's well-being, and may have a positive influence on the employee's personal life and career achievements. As a result, employers are interested in creating a workplace that encourages the work-family balance, which will in turn help to achieve the family and organizational objectives (Jones et al., 2006).

2.3 Women in the Middle East

In order to provide a detailed look at feminist movements in the Middle East, and the conditions that women in such cultures faced, as well as to highlight the overlapping and multi-faceted environment surrounding the efforts to improve their status, I will present the case of women in the Middle East. In this section, I will explore the cultural elements that shape these women's identities and views, the position of women in Kuwaiti society and how such a position can influence other life and family aspects and in turn be influenced by other cultural factors. Looking at these points can help me to identify the main work-family issues that are produced, or influenced, by these social and occupational developments and changes. This can improve our understanding of the work-family process phenomena in Kuwaiti context, which helps in examining and evaluating these processes effectively.

2.3.1 Pre-Islamic Culture and Influences of Islam on Women

Middle Eastern countries share numerous similarities, the most important and recognisable similarities being the Arabic language and Islamic religion. Because of these unifying features, it is possible to suggest that Arab countries and societies can be treated as one entity (Omair, 2011). Al-Hibri (1982) presents the comparison between female perspectives in Islam and in Arab culture (pre-Islamic). He mentions that Islam does not forbid women from seeking an education or from pursuing work. For instance, Omair (2011) argues that it is allowed and encouraged for women to make a positive contribution to society and work, whilst remaining within Islamic boundaries. Islam does not dissuade nor forbid women from seeking employment, even in positions of authority (Kausar, 1995). Some religious researchers have suggested that women who can make a difference in society are even obligated to work, as improving society is regarded as an obligation for all Muslims – this will be discussed in more depth in Chapter Five (Khattab, 1996, cited in Omair, 2011; Kausar, 1995). Omair (2011) argues that research on Middle Eastern, Arabic and Islamic environments needs to understand that one of the main influences on such societies is the pre-Islamic Arabic culture and that this cultural influence, to some extent, overlaps with other factors in a very complex way.

“Several authors have agreed that the biggest obstacles for Arab women trying to progress in their careers are the patriarchal power relations that stem from pre-Islamic Arab culture and traditions, as well as patriarchal interpretation of religious texts (Syed, 2008; Alajmi, 2001; Metle, 2002; Shabaan, 1988). Consequently, women are often ill informed regarding their rights under Islamic Shari’a and other laws of the state (McElwee and Al-Riyami, 2003).” (Ibid: 21)

According to Ross (2008), there is a general opinion held by women in the Middle East and Gulf countries that Islam’s traditions lead to poor treatment of Muslim women (e.g., Sharabi 1988; World Bank 2004; Inglehart and Norris 2003a; Landes and Landes 2001, cited in Ross, 2008). Ross (2008) argues that this opinion is misleading and not mature, and adds that the main factor that influences and shapes the positions and perspectives of women in such societies, is actually the strong Arab culture. I totally agree with Ross’ (2008) argument and consider Islam as a female’s encouraging elements –under specific conditions- while the strong rooted Arabic

culture as the challenges' producer. However, this argument cannot be seen clearly in the literature, unless serious and fair examinations are held in Islamic and Arabic contexts, which is rarely existent in the literature.

In the next pages more details about women labour participation in Middle Eastern and Kuwaiti women will be presented in order to define the ground level view of this thesis sample (Kuwaiti females), and how context is overlapped as well as the extent of its implications on daily life perceptions.

2.3.2 Middle Eastern Women in Society and their Participation in the Labour Force

It can be argued that Middle Eastern women are facing various and overlapping challenges in their different occupational fields. These challenges caused by the conflicting values of pre-Islamic cultural influence and Islamic influence, have major implications for society. Furthermore, these influences vary in the degree and type of influence (Al-Mzainī, 1988). For example, Arabic (pre-Islamic) culture forbids (to a large extent) females from working, whilst at the same time, Islamic culture encourages female education and work, but with specific conditions and in a predominately female environment. These societies, however, have experienced significant phases of modernity and growth that may in turn facilitate female participation in the labour force.

Despite the strong and powerful cultural (societal and religious) values and norms that surround women in Middle Eastern and Gulf countries, Arabic women have experienced huge developmental shifts in attitudes towards education and work. For instance, after the world wars and the discovery of oil in the Gulf, the situation for women began to change and women's education and work began to gain interest as important issues that are vital in developing the country's economic stability. Metcalfe (2006) mentions in his study that women in the Middle East are considered an important human resource in terms of economic development, without neglecting the challenges that face these women and the complexity of the interrelations between gender, social and Islamic values. He adds that the percentage increase in female labour participation overall for the Middle East and North African regions between 1960 and 2000 was 47% (World Bank, 2003b, p. 49, cited in Metcalfe, 2006).

On the other hand, women in the Middle East are considerably underrepresented in senior positions, in politics and the private sector. In fact, in some countries, e.g. Kuwait and Saudi Arabia, they are completely absent from the judiciary (Kelly, 2010). Some researchers conclude Middle Eastern gender studies with interesting assumptions; Metcalfe (2006) for example, argues that Arab men are not willing to share political responsibilities and high positions in the government with women. The occupational fields for males and females have a strong gender bias, with the majority of women involved in health, nursing, education, arts and social care, considered as feminine sectors, suitable for women's nature and their role in society (Gallant and Pounder, 2008; Shuriquie et al., 2006). This argument presents interesting evidence of the Arabic norms – especially the Arabic gender gap view- influences on professional lives and the positions that female occupy in an Arabic society.

Shah and Al-Qudsi (1990) mention that women in Arab countries can combine family and career, but such a combination will be hard to manage, because of the daily challenges that face working women as a result of a domestic and socio-cultural views. Arabic women's traditional role is a source of conflict for the more educated women who are trying to balance modern roles with a traditionally conservative social background (Metle, 2002; Hutchings et al., 2010). For example, Jamali et al., (2005) in a study about Lebanese worker women, conclude that women are facing great challenges; they are considered as submissive and emotional, conversely, men are considered as balanced and autonomous. Thus, women are perceived as unable to take leadership positions in such a masculine leadership prototype environment; therefore, the preference in recruitment and promotion decisions is given to men. Wilkinson (1996) examined, in his study, the case of Emirati, Omani and Bahraini female managers. He argued that women in these countries faced challenges from discrimination at work, and lack of confidence and trust in their management ability. These difficulties are produced by the traditional Arab perception of women; that a woman's fundamental role is to be a mother and that she should remain in the private sphere. Representations of Middle Eastern women in middle and senior level positions are increasing in their own countries but are less represented among international managers (Hutchings et al., 2010).

This argument presents specific implications for work-family balance and resource recovery theory; for instance, females are seen to have greater family

responsibilities than men, which can add emotional pressure on female employees. Moreover, females may face greater challenges at work in order to achieve their professional targets and ambitions as they are already under greater social pressure and at the same time they do not get the proper professional respect or fair opportunities owing to unequal gender views. This can result in more draining of resources in order to achieve family and work balance. In the following sections the Kuwaiti female position in the labour force is illustrated in more depth with links to the overall Kuwaiti contextual and cultural elements.

2.3.3 Kuwaiti Women in the Labour Force

Kuwaiti cultural notions about gender and female role in society do not vary from the views presented in the earlier paragraphs about Middle Eastern perceptions of females. In Kuwait's history, females were housewives, taking care of their families while their husbands travelled for business (Tétreault, 2001) (see section 2.3.5 below describing cultural perspectives of women roles in Kuwait and the Middle East). Kuwaiti women first began to enter the workforce in the 1960s and this seems to be the 'first wave' of feminism according to the Kuwaiti society's developmental stages, after oil was discovered in the 1930s. In Kuwait, women's labor participation has increased by 486% in 40 years. That can be considered as a dramatic increase in a short period – from 1960 to 2000 - (Metcalf 2006).

In this current stage of Kuwaiti history, Kuwaiti females have developed their skills and are aspiring to attain higher positions and roles, such as ambassadors, educational administrators and business managers. They have represented Kuwait in international conferences such as the UN conference in Mexico City in 1975, in Copenhagen in 1980, and in Nairobi in 1985 (Al-Suwaihel, 2010). In 2005, women in Kuwait gained what was arguably their most significant political achievement to date, when they received the same political rights as men, thus enabling them to vote and run for office (Kelly, 2010). This will be discussed in more depth in chapter 5 of the thesis.

The socio-political developments in Kuwait have created important opportunities for females to fill a variety of leadership positions at the local and national levels (Rizzo, 2005, cited in Al-Suwaihel, 2010). They also held other important positions as educators, doctors, and ambassadors, and in the fields of

politics, economics, and business (Tétreault, 2001; Al-Suwaihel, 2010). Al-Suwaihel (2010) mentions that those Kuwaiti females, who are in leadership positions, are influenced by Kuwaiti culture features in their personal and professional lives; the cultural traditions, customs, norms, and religions were frequently related with developing the female leaders' personalities and character.

2.3.4 Female-Specific Legislation in the Kuwait

In the Kuwait, women have the right to take just two months as 'maternity leave' after the birth of a child and after this leave; the female employee can take a maximum of 10 hours per week as 'feeding hours'. This highlights the huge absence of any real 'family-friendly policies' as they exist in Western organizations. This absence of such an important work-family facilitation, particularly when compared with the current maternity leave in European countries such as the UK (up to 9 months) Germany (3 years, partially paid) (Schönberg and Ludsteck, 2007), means that these issues are even more pressing and understanding them, more imperative.

As women in the Middle East do not have real, established, or concrete family-friendly policies in place, this lack of support may lead to negative outcomes (which will be presented in more depth in chapter Five 'Kuwaiti females and employment'), but despite this, there is no existing literature that examines such specific work-family issues within a Middle Eastern context. Thus, if organizational policies are not, or do not appear to be, supportive enough, this may cause conflicting situations between the two (work/family) realms (Greenhaus and Beutell, 1985; Idemobi and Akam, 2012; Kreiner et al., 2009), and therefore, women in the Middle East may have a difficult work-family relationship. It is clear, therefore, that the idea of work-family balance has occupied a major position in Western literature as a direct result of the significant influences on individuals and organizations.

2.3.5 Cultural Perspectives and Conflicts in Kuwaiti Female Workforce Participation

Despite the significant achievements of Kuwaiti females in the workforce, the gender gap in Kuwait is persistent and obvious. For example, women in Kuwait enjoy higher levels of economic participation than most of their neighbors in the Arabian

Gulf countries, but they are still banned from working as judges or in the military. They still face inequality within some of the family rights; they cannot transfer their nationality to children or foreign-born husbands (Kelly, 2010; Omair, 2011; Hutchings et al., 2010). Furthermore, females are required to achieve higher grade-point averages (GPAs) than male to register in specific disciplines at the university level. For instance, female students in Kuwait must gain a 3.3 GPA to be registered to the engineering department, while male students need a GPA of just 2.8. Female students represent almost two-thirds of the total number of Kuwait University students; university officials explain this variation -between male and female- in admission requirements as “reverse discrimination,” that aimed to increase the percentage of male students in certain fields (Kelly, 2010).

Culturally, and as mentioned above, the primary role for women in Middle Eastern countries is their commitment to the family and children (Al-Dhafiri, 1987; Neal et al., 2005; Al-Lamki, 1999; Mostafa, 2005, cited in Omair, 2011). Girls are socialized from their early years to acquire a domestic role that fits expected gender roles (Alajmi, 2001). Meltcalf (2006) argues in his review that there are four cultural elements that shape the gender role in the Middle East: the family is the main unit in society, the man is the ‘breadwinner’ of the family, the modesty code that rests on the reputation of the women, and the Arab culture encourages the development of human capabilities of women but does not support their utilization. Kiang and Fuligni (2009) argue that families as a social construct are embedded within the social systems and cultural orientations of any given country or society, which can influence cultural definitions and meanings.

These cultural perspectives, along with other environmental and historical stages of development, may influence how Kuwaiti and Middle Eastern females view work and family relations and especially the issue of work-family balance (to be discussed further in section 2.4 below). The primary role that females take on can create a specific image about their future and ambitions. Such perspectives put huge pressure on females, as even when a woman takes the chance and enrolls in the workforce successfully, family responsibilities remain her main role, meaning her work takes second place. Thus, females in such societies may feel obligated to be fundamentally successful in family roles and consequently, they will feel, and in many

cases be held, responsible for every family failure, problem or even mismanagement (discussed above in section 2.3.2).

In 1996 the Kuwaiti parliament gave Kuwaiti women the right to retire after just 15 years of working, in order to reduce family problems and divorce rate in the country (Joseph, 2000). Recently, Al-Talawi (2014) argued that working females are under huge pressure from various levels and sources including family, work, society, religion, organizations and media. Such pressures have played a powerful role in shaping meanings and definitions and have had negative influences on family and social obligations. Al-Talawi (2014)'s argument is in line with earlier Middle Eastern and Kuwaiti studies (Kiang and Fuligni, 2009; Kelly, 2010; Omair, 2011; Hutchings et al., 2010; Tétreault, 2001; Al-Suwaihel, 2010). I argue that the cultural elements surrounding the Kuwaiti female (Pre-Islamic, Islamic and oil production periods) can play a significant role in adding, shaping and creating meanings. I also have to take into consideration that women in the workforce have a dual family responsibility as a breadwinner and homemaker, with high social expectations to be a successful mother, maintain a happy family, high professional ambition, and a successful career. These competing pressures lead these working females to designate some family responsibilities to outsiders such as nannies and housekeepers. That in turn may even add additional work-family problems rather than reducing them (this will be discussed in detail in chapter five).

These complex factors encouraged researchers to examine the issue of 'work-family' conflict and balance, and also influenced the rise of strategies and theories that can help employees in managing their lives and responsibilities. In the next section work-family conflict and its significance in past literature is discussed.

2.4 Work-Family Conflict

2.4.1 Definitions of Work-Family Conflict

A key phrase in work-family literature is 'work-family conflict'. It refers to the relationship and the intersection between one's role as an employee and one's role as a family member. Studying work-family balance would not be possible without highlighting and clarifying the role and types of conflict and how individuals use conflict resolution strategies and tactics to reduce conflicts and its negative effects.

Work-family conflict is defined in the literature as occurring “*when one’s efforts to fulfil work role demands interfere with one’s ability to fulfil family demands and vice versa*” (Greenhaus and Beutell, 1985, cited in Frone, 2000, p. 888). The term work-family conflict (W-F conflict) was first used in the late 60s; it was presented as a setting of mutual conflict (Kahn et al., 1964, cited in Michel et al., 2011) whereby family and work demands may produce mutual pressures (Greenhaus and Beutell, 1985). At that stage, researchers used this term to describe the process of balancing one’s work and personal life (Idemobi and Akam, 2012). Work-family conflict is considered as one of the most important variables that have been examined in previous research studies (Kreiner et al., 2009).

The relations between the work and family realms are shaped in different ways and orders. Therefore, each realm may influence the other either positively or negatively (Frone et al., 1997). These relationships may create conflicting interests. Following on from this, I can say that work or family overload may be the main reason for work-family conflict.

Work-family conflict has been described as a two-dimensional term, which refers to work overlapping with family and family overlapping with work (Frone et al., 1992; 1997). It is arguable that work stressors are related to work to family conflict, while family stressors are related to family to work conflict (Frone et al., 1992; 1995).

The reasons and consequences of the work-family conflict process were the major focus area in the work-family conflict literature. For example, work and family stressors (Carlson and Perrewe, 1999; Vinokur et al., 1999), childcare obligations (Goff et al., 1990), work schedule (Thomas and Ganster, 1995; Hammer et al., 1997), family demands (Duxbury and Higgins, 1991; Neal and Hammer, 2007), manager and colleagues support (Frone et al., 1997), number of hours spent in the family (Gutek et al., 1991) workplace backgrounds (Major, et al., 2002; Neal and Hammer, 2007), aging parents demands (Neal and Hammer, 2007), the spousal and family support (Adams et al., 1996; Frone et al., 1997).

Other researchers have focused on the outcomes of work-family conflict, such as absenteeism; for example, Hammer et al., (2003) argue that conflict is positively related with work absenteeism. Various studies present that work-family conflict is related with significant organizational commitment, and performance, and lower

family, marital, work and life satisfaction (Allen et al., 2000; Eby et al., 2005; Netemeyer et al., 1996; Neal and Hammer, 2007). Some studies argue that control and management of work time can reduce work-family conflict, particularly for the employees with heavy work and family demands, which mean more time-specific commitments (Kelly and Moen, 2007; Kim, Moen, and Min, 2003 cited in Moen et al., 2008). The mutual relationships those between work and family are considered as indubitable and complex; thus, when looking at the area of work-family conflict in-depth, it is necessary to divide it into key areas and types, in order to gain a wider understanding of the topic as a whole.

2.4.2 Types of Work-Family Conflict

It is important to illustrate the major types of work-family conflict before discussing the resolution and coping strategies. In this section of the chapter, the main work-family conflict types will be presented, as well as how such information may be used within this thesis.

The notion of work-family conflict has attracted great attention in management and organizational literature in the last few decades. Work and family as fundamental realms in every individual's life have mutual and complex relationships, which influence every aspect of one's life. According to these various relationships between work and family, the conflicts may vary in type. Therefore, in work-family conflict literature, researchers pay attention to defining the types and causes of work-family conflict in order to modify a framework and find strategies for resolution. According to the literature, there are three types of work-family conflict, according to the causes of these conflicts.

i) Time-based Conflict

The first type, time-based conflict, define as an individual's lack of commitment to one role, either physically or cognitively, as a consequence of his/her time demands in another role (Greenhaus and Beutell, 1985). Interestingly, this argument harmonised with Tausig and Fenwick's (2001), argument about the 'time bind' theory, which occurs when the demands of two lives (work-family) become beyond the employee's capability. This is supported by the 'utilitarian model' (Lobel, 1991), which argues that time is a limited resource and the demand for greater time spent on specific role will reduce the amount of time available for another role.

Furthermore, Mesmer-Magnus and Viswesvaran (2005) argue that the finite resources required to fulfill such demands are often in imbalance condition, resulting to a conflict between demands.

ii) Strain-based Conflict

The second type of work-family conflict, strain-based conflict, occurs when anxiety with one role's demands interferes with the ability to perform another role sufficiently (Rotondo et al., 2003). The major concept in this conflict type is the spill over and negative emotions that overflow from one role to another, which can negatively influence an individual's life and job satisfaction. For example, Frone et al., (1997) illustrate in a longitudinal study that work-family conflict influences depression, physical health complaints and hypertension and there are significant relationships between work-family conflict and mental health outcomes.

iii) Behaviour-based Conflict

The third type, behaviour-based conflict, refers to the display of certain behaviour in one role that is incongruous with the desired behaviour within the second role (Jones et al., 2006), and as Skinner and Pocock (2008) mentioned, behaviour-based conflict is about the incompatible behavioural expectations between work and home life. According to this argument, work-family conflict occurs in situations where the behaviour overlaps both roles or from one role to another, which may produce a confusing, problematic and stressful situation, for example, a work conflict that produces stress and tiredness, which may have negative influences on family.

According to the previous argument and in order to have a clear understanding of the work-family relationships, it is important to address another key concept in the work-family conflict literature and that is 'work-family balance'.

2.4.3 Work-Family Balance

Work and family can be regarded as separate domains where every domain has specific activities, demands and responsibilities that may produce great challenges and conflicting situations in order to fulfill them sufficiently, especially after the huge increase in women labour participation discussed earlier in this chapter. This new feminine role, as employee, has changed the stereotype of women generally and

addresses the need for defining strategies that can help in managing or balancing these various domains. Yet, work and family as realms have mutualised relations, which are defined and categorized in the literature. According to Nippert-Eng (1996), “‘work’ and ‘family’ are inextricably, conceptually defined with and by each other. Exploring one without exploring the other cannot get to the heart of what it’s really like” (P: 4). Hecht and McCarthy (2010) mention that the dual responsibilities of work and family can create a balancing challenge felt by the individual in many stages of life.

In the last few decades, specific phrases have arisen in management and work psychology literature, including the phrase ‘work-family balance’, which describes ideas that are now considered to be some of the most important topics in management literature. Furthermore, work-family balance occupies an important space in the family literature, which has examined this balance from different perspectives and views. According to Clark (2001: 751), work-family (W-F) balance is defined as “*satisfaction and good functioning at work and at home with a minimum of role conflict*”. Each role (employee and family member) has certain obligations, implications and demands that require great attention, time, energy and resources in order for each to be accomplished sufficiently whilst maintaining balance.

The concept ‘work demand’ has been defined in the literature by White et al., (2003) who describe it as any feature of employment that can create negative work, resulting in family spill-over, such as; working hours, work intensity (the pace of work, and ratio of working hours spent on work duties), and work pressure, could all have negative influences on an employee’s family life. For example, work pressure can lead to exhaustion, and work hours may reduce the time remaining for family demands. In the last few decades, several studies have determined that individuals who experience stressful situations at work are more likely to experience greater levels of psychological stress, lower well-being and more health problems (e.g. De Lange et al., 2003; Sonnentag and Frese, 2003). In addition, some careers are considered especially high demand. Teaching, for example, is a career that requires great effort at certain times, which means there is a high risk that the work demands of teaching may have negative consequences that affect the work-family balance, such as stress and fatigue (which are considered the main causes of work-family conflict) (Carlson et al., 2000; Greenhaus and Beutell, 1985).

The issue of work-family balance has played a major role and attracted a lot of attention in western literature over the past few decades (e.g., Hogarth et al., 2000 cited in Jones et al., 2006; Eby et al., 2005). According to Jones et al., (2006) this issue has become important for a number of reasons. Firstly, women are entering the workplace after great demographic and social changes (as mentioned in section 2.2.1). Secondly, technological development has caused work demands to interfere with family life and vice versa. As a result of these factors, the work and non-work balance has become one of the most important issues in an employee's life (Clark, 2001).

Past research has focused on specific areas of work-family relations and processes, such as conflict and facilitation, or causes and consequences (e.g.; Byron, 2005; Ford et al., 2007; Mesmer-Magnus and Viswevaran, 2005). Other researchers argue that work and family balance research should extend theory and knowledge by using a comprehensive view of the social, personal and professional (e.g. Jones et al., 2006; Grandey and Cropanzano, 1999; Hecht and McCarthy, 2010). Similarly, Glaser and Hecht (2013), apply the theory of "resource recovery" in examining associations between work-family conflict, threat-appraisal, self-efficacy and emotional exhaustion, and they argue that applying resource recovery theory can help in understanding work-family conflict and its relationship with exhaustion (this theory is the focus of chapter three of this thesis).

In order to explore a framework that helps in solving work-family conflict and achieving work-family balance, conflict resolution strategies including problem and emotion-focus theories, coping styles and boundary management will be discussed in the next sections.

2.4.4 Work-Family Conflict Resolution Strategies

In line with the great shift in the proportion of women in the workforce, women face huge challenges regarding the twin pressures of work and home. Kreiner and his colleagues (2009) agree with previous researchers on the importance of studying work-family conflict and its role in achieving work-family balance. In order to achieve this, it is important to have a good understanding of how organizations and individuals adapt to and manage these conflicts. Accordingly, several strategies have been suggested across the literature and work-family balance challenges have prompted researchers to try to define conflict resolution (coping) strategies, which

could then be a helpful component in working towards achieving work-family balance. A conflict resolution strategy refers to the cognitive and behavioral effort that individuals use to manage demands that are considered as beyond their personal resources, and which may produce conflict (Lazarus and Folkman, 1984). In what follows are some of these strategies.

Coping Theories, Approaches and Styles

Researchers illustrate different types of coping theories and styles. Thompson et al., (2007) mention two important **coping theories**, for instance, Firstly, problem-focused coping – help seeking and direct action taking - includes identifying, seeking out help for and taking action directly aimed at, the source of one's distress. Secondly, emotion-focused coping -avoidance/resignation coping- aims to manage and control the negative emotions caused by a stressor (Major and Morganson, 2011). Butler et al., (2004) mention that the some coping strategies such as problem and emotion-focused seem to be moderate the influence of work-family conflict on job satisfaction, and unrelated to somatic complaints.

These two theories can be applied in two **approaches**; preventative and episodic coping (Thompson et al., 2007). Preventative coping is defined as a proactive and longitudinal process that aims at decreasing the likelihood that work-family conflict will emerge. Episodic coping is defined as a process that involves managing work-family conflict as it arises, on a case-by-case basis. Preventative coping focuses on decision-making and the actions taken to impede future conflict before it occurs (Thompson et al., 2007). On the other hand, episodic coping involves reacting to a conflict that has arisen. For example, when work-family conflict occurs and an individual decides to negotiate with his/her supervisor about this conflict, in this case the individual is using preventive problem-focused coping, and is actively engaged in the situation.

Thompson et al., (2007) argue that individuals can avoid work-family conflict and its associated stresses when they employ the preventative coping strategy, as the influences of this strategy are positive psychological influences. Major and Morganson (2011) argue that problem-focused coping is likely to be more beneficial than emotion-focused coping because action is taken to address the stressor.

These conflict resolution approaches (problem-focused coping/ emotion-

focused coping), have been identified as important coping strategies, ones that reduce stress and improve the positive psychological outcomes, which logically play a powerful role in achieving work-family balance. Based on this argument, such approaches are important in terms of providing greater understanding of the conflict resolution process and of how an individual can take advantage of these approaches to reduce the stress that causes conflict.

In addition to coping theories, researchers have determined interesting conflict coping styles that focus on cognitive and psychological ability and actions. These styles are supported by Thompson et al.'s (2007) coping theories (problem and emotion focused) mentioned above. Rotondo et al., (2003) argue that an individual's ability to cope with conflict effectively is the fundamental component in a **coping style**. They argue that the main coping styles are direct action, help-seeking -a behavioral appearance of social support, positive thinking and avoidance/resignation - defined as one of the cognitive emotion-focused approaches.

Meanwhile, Hall (1972, cited in Somech and Drach-Zahavy, 2007) mentions three types of coping styles in his research: structural role redefinition, personal role redefinition, and reactive role behavior.

“Structural role redefinition involves altering external, structurally imposed expectations relative to one’s role. Personal role redefinition involves changing one’s expectations and perception of one’s own behavior in a given role. Reactive role behavior entails attempting to find ways to meet all role expectations” (p. 3).

Other coping styles, for example, social support (Carlson and Perrewé, 1999) time management (Jex and Elacqua, 1999), family emotional support (Bernas and Major, 2000). Other styles such as active coping, passive coping, venting and positive thinking, have shown that active coping is typically effective only when individuals have control over their stressors. Furthermore, passive coping is related to higher levels of work-family conflict, and highlights the fact that organizations should provide training courses for employees in order to understand their coping styles and how to avoid coping passively (Andreassi, 2011).

However, coping strategies may take many forms, and researchers have been trying to establish a theory that can help in managing the realms (work and family), by segmenting or integrating these realms, in order to achieve balance with less conflict.

One such theory is “**boundary management**”, which I will now look at in more detail.

Research on coping with work-family conflict has primarily focused on the individual-level factors which determine and influence how work and family members intentionally construct and modify their roles, resources, and relationships (e.g. Goode, 1960; Hill, 1970; Moen and Wethington, 1992 cited in Lu et al., 2012). Ammons (2013) argues that the boundary management literature best helps us to understand how individuals subjectively perceive family, work and personal domains.

There is a lot of literature about management of the boundary between work and home, which has a bearing on recovery from work. According to Nippert-Eng (1996) individuals create boundaries that shape their world realms, such as work, family and leisure, to ensure that these realms remain separate, or segmented, which may contribute to the work-family balance and the concept of work-life management in general. That argument seems to be similar to Clark’s (2000) argument about border theory, that the relationship between work and family is surrounded by borders that give each of these worlds its specific shape and dimension according to individual’s life, and that people actively construct a boundary around each realm that varies in strength. Tietze (2002) argues that the borders between work and family are shaped by the schedules, appointments, pauses and deadlines.

Boundary management has attracted great attention in mainstream management literature, as it is considered a popular strategy for accomplishing the balance between work and family. Thus, ‘Boundary management’ is regarded as an important strategy for coping with conflict, and is defined as the general approach that individuals use to modify and organize attending to their work and family roles (Kossek and Lautsch, 2012). Furthermore, this strategy identifies tactics that individuals can apply in order to attain “*actionable knowledge that can empower individuals by acknowledging the control they have over how they experience, interpret, and shape the world*” (Clark, 2000; Nippert-Eng, 1996 cited in Kreiner et al., 2009, p. 705). In other words, individuals are using their experiences and knowledge to manage and mobilize their realms (work-family) in order to achieve balance and reduce conflict. According to this argument, boundary management could fit in with the problem-focused coping strategies, where the individual focuses on the boundary of each realm and manages these boundaries according to his/her personal

circumstances, and it may come under the preventative coping approach which focuses on the action to prevent future conflict.

Kossek and Lautsch (2012) mention that the strength of the relationship between boundary management strategies and work-family conflict will be enhanced only when individuals perceive that they possess greater psychological control, which would enable individuals to focus on positive emotions and avoid negative ones, and focus on boundaries and act according to them. For instance, psychological control is considered a resource that gives the individual greater ability to accomplish their job demands. They argue that individuals with higher psychological control will consider that they have more resources with which to resolve work-family conflict. Kreiner et al., (2009) made a model, in light of two qualitative studies, that shows how boundary work strategies decrease the negative impacts of work-home difficulties, by tending to how people can arrange the work-family boundary to their inclinations, and how such strategies may be utilized adequately. Using boundary management as a conflict coping strategy has significant advantages, especially when accompanied by psychological control. One downside, however, is that this strategy may require major cognitive ability and awareness in order to be able to work on controlling boundary flexibility and accessibility.

To sum up, the work-family conflict resolution theories, approaches and styles have taken great attention in the work-family relations field, where it is notable that these theories and strategies may vary from individual to another. Thus, and in the next section the cultural influences on work-family conflict and coping strategies will be reviewed in order to address the possible cultural role on the conflict process and coping.

2.4.5 Cross-Cultural Influences on Work-Family Conflict and Coping Strategies

The existing theories and literature give a general picture of work-family conflict definitions, reasons, and outcomes, which present a good, clear background for work-family research. However, the majority of studies approach these constructs from a Western angle, applying them in the context of taken for granted norms and values that may not be applicable elsewhere. Moreover, examining these strategies from a cultural point of view had not been given much attention over the past few

years. Sinha and Watson (2007) argue in their study's conclusion that culture is a fundamental context for the stress and coping strategies, and there is a need to examine the interaction of macro sociocultural forces across cultures to understand coping strategies- relationships. Chang et al., (2006) mention that culture is a basic setting that can help to shape both the individual and the environment. Aldwin (1994, cited in Sinha and Watson, 2007) presented an excellent critical analysis of the influences of culture on stress and conflict coping strategies. She argued that the deep influences of culture affect not only the experience of stress itself, but also the coping strategies that are used to deal with perceived stress.

Aycan (2008) argues that studying work-family conflict with a cross cultural view can improve the work-family theories in the field, effectively manage diversity and help managers in a non-Western context who need to understand the applicability of work-family conflict and who may seek to develop policies that are sensitive to cultural variations, in order to balance work and family. In order to achieve that balance, I must understand that the nature of family, work and gender roles are not fixed, but vary according to social, cultural, historical, economical, religious and individual values, meaning that achieving this balance depends upon understanding the implications of these various factors. I argue that these factors have not been sufficiently explored in existing literature, meaning that existing theories and arguments are not sufficient when examining work-family balance in Kuwait. Therefore, it is necessary to study work-family conflict cross culturally. The following paragraphs demonstrate the significance of studying coping strategies cross-culturally through highlighting some cross-cultural examples.

i) Cross-Cultural Influences on Work-Family Conflict Definitions

Family and work demands and even leisure definitions are shaped by socio-cultural factors, and are not generalizable definitions that could be used within various contexts. According to Lu et al., (2005), Western countries such as, Canada, the UK and the USA share important cultural characteristics in terms of economic development, family structure and cultural individualism. The opposite is true in Asian countries such as China, Japan and Taiwan, where cultural collectivism dominates, which may result in various cultural implications in terms of values and norms that are shared between individuals within one society. For example, Yang et al., (2000), in their theoretical analysis, argued that Americans and the Chinese will perceive work

and family differently, because of the huge differences in their individualism-collectivism values.

In accord with this, Spector et al., (2007) present a work-family conflict cross-cultural review. They mention that the nature of society (individualism-collectivism) can play an important role in understanding work-family demands, conflicts and balance. For example, The Chinese, in comparison with North Americans, place more emphasis on work than on leisure and regard work as contributing to the family rather than competing with it. Spector et al., (2004) argue that amongst Anglo Saxons, an obvious positive relation between work hours and work-family stressors occurs than in Chinese and Latino samples. They explain such major variations by arguing that individuals' responses to work and family demands vary from individual to another according to their context, such as, Western individualist culture (UK) and those from an Eastern collectivist culture (China).

For instance, Lu et al., (2008) mentioned in his study that powerful family traditions in Taiwan had great implications on aspects of the Taiwanese' employees lives, such as giving family demands more priority and attention. This suggests that establishing family friendly policies that take into account the core cultural values such as individualism/collectivism may be beneficial. Regarding cultural influences and implications on work-family aspects, in Powell et al.'s (2009) review these have been addressed. They recommend culturally sensitive theories for examining work-family interface, which can provide understanding of cultural influences.

Spector et al., (2004) argue that these cross-cultural research studies show that individuals in various countries experience work-family conflict. However, the societal or cultural values and norms are played the major role in changing the direction and strength of conflict. Thus, Middle Eastern women may suffer greater work-family conflict than their Western counterparts, because of environmental norms, values and spheres that dictate that the role of a female as a homemaker, even in dual earning families and despite the significant development stages that Middle Eastern females have lived through. Moreover, some policies that can help facilitate work-family balance, such as "family-friendly policies", are neglected in Middle Eastern cultures, which can play a role in an individuals' consideration of work-family

balance and conflict. Therefore, cultural elements must be taken into account earlier in the analysis stages.

Meanwhile, the perceptions of work and family realm links depend mainly on the nature of the society, for example, culturally collectivistic societies (Asian) will have definitions for work, family and conflict which vary from those held in individualistic societies (Anglo-Saxon). For instance, Asian cultures consider work and family as different yet compatible life realms, enriching and balancing an individual's life. They perceive work-family conflict as a natural life situation creating opportunities for personal development and maturity. On the other hand, the Anglo-Saxon perception of work-family conflict is one of being threatening to individual's health and wellbeing, and preventable (Peng and Nisbett 1999; cited in Aycan, 2008). This can help to explain cross-cultural variations in perceptions of work-family conflict and may help in understanding work-family conflict resolutions and coping strategy differences. As outlined above, some arguments, within a Western context, assume that work-family conflict has harmful universal outcomes and results, whilst in other studies it is argued that the meaning of work-family conflict as a whole is different in different contexts.

ii) Cross-Cultural Influences on Meanings

Taylor et al., (2004) argue that the **cultural meanings** have powerful implications on the stress perceiving process, which also leads to the 'role of meaning' (this idea will be illustrated in great depth in chapter four 'theoretical framework'). Safdar et al., (2006) argue that importance of harmony dimension may be more apparent in cultures where religion plays a significant role in social life, where religion provides life with meaning and leads to positive outcomes such as providing happiness, a balanced life and protection from loneliness.

Sinha and Watson (2007) mention that religious and spiritual coping strategies have stronger associations with psychological symptoms in Asian cultures such as Iran, for example, a Middle Eastern country, where the belief system is based on Islamic principles and moral codes described in the Quran (Holy book) and the Sunnah (commentaries on the teachings and practices of The Prophet Muhammad), these principles and values aim to achieve a balance between worldly and spiritual

needs (Khalili *et al.*, 2001; cited in Safdar *et al.*, 2006). This study illustrates an evidence of the important influences of the cultural dimensions –such as religious elements- on daily life meanings, which in terms can influencing the coping process and coping outcomes; for instance, in religious society –as Safdar *et al.*, (2006) examined Asian societies and Sinha and Watson (2007) examined Iranian society- the coping strategies may have religious meaning where the spiritual activities may be considered as important part in coping process.

Thus, it can be argued that the coping strategies that are used in Western societies and even in Asian societies may vary from the strategies used in Middle Eastern and Arabic societies, because of the various cultural elements such as deep and powerful Islamic and pre-Islamic (Arabic) norms, which have significant influence on almost all life aspects (this will be discussed in detail in chapter five).

iii) Cross-Cultural Influences on Gender Ideology

Although all types of coping have the potential to reduce distress, Hall (1972, cited in Somech and Drach-Zahavy, 2007) argues that the relative influences of certain coping styles on reducing work-to-family conflict and family-to-work conflict would depend on gender role ideology (that has been mentioned in detail in ‘women labor force participation’). For example, working women may sustain their prior role as wives or mothers if they invest fewer resources at work, through applying coping strategies at work (Somech and Drach-Zahavy, 2007). According to Somech and Drach-Zahavy (2007), can reduce the work-family conflict related to gender role attitudes and socialization, while traditional women may choose a different coping style according to their priorities. Somech and Drach-Zahavy’s (2007) article links Thompson *et al.*’s (2007) strategies with Hall’s (1972 cited in Somech and Drach-Zahavy, 2007) approach to explore more about gender and identity influence on conflict coping styles. They produced some interesting results but these could vary culturally according to the huge differences in gender and ideology perspectives across different cultures.

Mortazavi’s (2005) study about Iranian employees, argues that studying work-family processes and especially work-family conflict requires more attention to be given to the cultural and environmental roles and norms that can give ground level explanations, and contribute to the wider picture, about such processes. Barnett and

Hyde (2001) and Aycan (2008), mention that economic and cultural changes can have great influences on work-family conflict. For example, work-family conflict is regularly experienced in countries that are undergoing rapid economic and cultural changes, as opposed to countries going through a less radical transition. Mortazavi et al., (2009), provide interesting evidence about how cultural aspects have a substantial impact on the work-family conflict. Yang et al., (2000), also, found in China, where the society is collectivistic, that traditional gender role ideologies are evident. Similarly, Mortazavi's (2006) study examines the Iranian context where men are the 'bread winners' in the society and are therefore not required to provide any assistance in household demands, which may consequently lead to certain levels of family-to-work conflict.

Concurrently, Aycan (2008) argues that spouse support varies cross-culturally, so that in cultures high on **gender egalitarianism**, spouse support is more likely to occur than in cultures low on gender egalitarianism. This argument is associated with the previous argument -women in Middle East- about the variation of gender perspectives, cross culturally. Canary and Canary (2013) examine work-family conflict and find that there are notable variations in experiencing; dealing and coping with conflicts cross culturally. They argue that these variations result from the traditional gender roles continuing to function within families, thus causing women to experience more negative outcomes of work-family conflict than men.

iv) Cross-Cultural Influences on Coping Styles

Chang (1996) presents an example of such cross-cultural influences, especially on **coping strategies**. He states that Asian Americans were more likely to use problem avoidance and social withdrawal coping strategies than Caucasian Americans. He gives a cultural and historical context to support his findings; historically, Asian cultures place importance on fostering a view of the individual that maintains a basic relatedness of individuals to each other, harmonious interdependence with them, and fitting in. On the other hand, in most Western cultures, such relatedness between individuals is neither assumed nor valued, and individuals seek independence from others (Kakar, 1991, cited in Chang 1996; Markus and Kitayama, 1991; Thompson et al., 2007). Thus, Chang (1996) argues that considerable variation between Asians and non-Asians in terms of cognition, mood, and behavior, can be expected because of

assumed cultural differences in the self and identity (Markus and Kitayama, 1991). More recently, Chang et al., (2006) argue that such variations in using coping strategies within different contexts could be a result of the emergence of cultural differences in coping strategies. For example, these cultural differences influence how Asians and Caucasians express their feelings. They conclude their study by stating that cultural differences undoubtedly have powerful influences on organizational and societal levels. For example, the United States' women use more active coping and perceive it to be more effective than Japanese women, while, individualistic North American countries report greater use of particular emotion- focused coping strategies such as wishful thinking (Esau and Trommsdorff, 1996, cited in Chun et al., 2006).

Chun et al., (2006) illustrate how culture might influence their **conceptual models of stress and coping**. They use the concepts of individualism and collectivism as examples, for instance, that individuals in a collectivistic culture may involve in more passive or avoidance coping because of their preference to see stressors as a threat, whereas those in an individualistic culture are predicted to involve in more active coping that because of their preference to see stressors as a challenge. These arguments suggest that focusing on powerful cultural influences can play a notable role in using and choosing coping strategies. Such norms that relate to the shared social norms and values can shape the realms (work and family) and the boundaries that surround these realms. It is important to state that the style of boundary management is shaped according to the priority given to work and family roles that are created and shaped by environmental context and individual preferences. The degree of priority that an individual gives to any aspect of his or her life may have a role in defining their boundary realms. For instance, Boh et al., (1989 cited in Hakim, 1999) mention that in Italian society 'female working' is seen as 'natural' because of the capitalist nature of Italian culture, which gives work a higher priority, making it nearly as important as Family. In Singapore, Joplin et al., (2003) conducted a survey study and found that employees mentioned 'work' as a priority in their life, and tend to be very committed to their work. Thus, cultural norms and values have a logical and understandable influence on the boundary management process. These arguments present that boundaries vary depending on the cultural context.

Some researchers argue that individuals shape boundaries differently, whereas collectives can develop shared norms regarding such domains – work or home

(Kreiner et al., 2009). Ammons, (2013) mentions that the structural conditions and norms that are present in the home and workplace can influence both enacted and favored boundaries by presenting possibilities, constraints and/or resources, which can lead to changes in the definition of boundaries in different contexts. These boundaries may not be static but rather evolve continuously during the process of creating and modifying. It is also argued that boundaries are shaped by cultural and institutional arrangements and practices (Mills, 1959; Moen and Chermack, 2005 cited in Ammons, 2012).

If culture is influencing how individuals create boundaries, it may also influence the way that individuals manage these boundaries. Sturges (2008) argues that the main influence on achieving successful boundary management is the self-management process, which depends mainly on organizational culture and what it provides in terms of regulations and values. For example, in some firms, the organizational culture encourages excessive amounts of career self-management that can improve boundary establishing and management. Kossek et al., (2006) give examples of the changing nature of work and home culture, such as teleworking as a type of boundary flexibility. They argue that individuals may have strong ambiguity over work hours, when to switch work on or off. In such cases, work and family are always accessible to them. This caused them to recommend further research in this field, with close attention paid to the meanings that individuals give to different aspects of their lives and especially to the telecommunications that are used nowadays. Ollier-Malaterre et al., (2013) argue that individuals are building mental surfaces around their various roles (work-family), which affects the activation and permeability of boundaries between these roles. In this field, studying cultural variations and influences on boundary management has previously focused on organizational culture and policies, and how such cultures can affect an individual's boundary management.

In the case of Middle Eastern, and especially Kuwaiti, societies, the organizational and social (family) norms and cultures vary from what has been presented in Western studies (this has been discussed in detail in section 2.3.5 of this chapter). This results in overlapping elements of a variety of cultures such as Arabic (pre-Islamic), Islamic, colonial and oil producing, which may all play powerful roles in defining individuals' realms and the boundaries between these realms, and logically in managing such boundaries. This is due to the fact that these cultures have been

shown to be deep rooted and influential factors that influence individual attitudes and behavior (e.g., Trice and Beyer, 1993 cited in Thompson et al., 1999). These powerful factors create a culture that includes numerous norms and values, such as modesty, masculinity and close-knit family relationships. Such norms may influence individuals' perspectives and sense-making processes. For example, in the Middle East, the gender gap seems to be obvious and undeniable, despite the modernity stages that these countries have been through. However, such gendered perceptions can vary and can add more pressure on female employees to be both breadwinners and homemakers at the same time (Joseph, 2000; Al-Talawi, 2014). This in turn creates specific types and meanings of boundaries in this context. For instance, female employees may prefer to have more flexible boundaries, thus allowing them to move fluidly between realms in order to accomplish their dual and prior responsibilities. For example, having nannies and maids is 'normal' in a Kuwaiti family, which represents supportive and helpful factors in terms of family (childcare and households) responsibilities, thus giving Kuwaiti female employees more time to invest in other obligations such as work, and to manage their boundaries in the light of these cultural norms and values (this will be discussed in chapter five in more details).

Furthermore, in a society like Kuwait, where social obligations and events take on a further obligatory degree (social and also religious meaning), accomplishing these obligations along with the other obligations- family and work- requires significant effort in order to manage the realms and the boundaries that surround and shape them. This occurs because of the additional meanings that may add pressure (or motivation) for individuals trying to fulfill these obligations. This naturally is the case in most Islamic societies.

Such cultural influences may facilitate boundary and realm management. For example, cultural and personal meanings may play either motivational or pressurizing roles with regard to an obligation. The previous argument presents an interesting cultural view of the boundaries of psychological control and how various cultural elements may affect the management process; however this presents boundary management as a narrow strategy that does not give cultural elements enough attention. More cultural examinations need to be done, in order to figure out the direction of such influential factors, whether they facilitate or hinder the boundary creating and management processes, and to study the effects on contextual factors that

may have a significant influence on the ability to achieve a balance between realms and manage boundaries. In this thesis, studying work-family balance in a Kuwaiti context, taking work-family conflict, coping strategies and boundary management into consideration is an important factor that requires shedding light on the cultural elements that influence an individuals' daily life aspects.

According to the arguments presented throughout numerous cross-cultural studies, several researchers agree that the nature of a society and how it is culturally and historically constructed should be taken into account in terms of examining a conflict resolution theory. Based on this opinion, it can be suggested that in order to use and apply stress coping strategies or conflict resolution theories, those strategies and theories need to take into account existing socio-cultural factors. These examples illustrate the influential factor of religion as an important cultural element, and show how such an important element merges with the individual and social identity, thus shaping their lives' and life meanings. With regard to this study, and in the context of this study (Kuwaiti context), the overlapping cultural elements can be seen as an interesting backdrop of various cultural indicators that may influence the choosing, and using, of coping strategies.

2.4.6 Critique of Conflict Resolution Strategies and Styles

In the previous section, some of the main cross-cultural influences on work-family conflict resolution strategies are presented which leads to a pertinent need to reach a coping strategy that is comprehensive and inclusive; one that can influence several work-family aspects in order to achieve a balance between these two overlapping realms. However, the work-family interface is a genuine area of complex dynamics (Westman et al., 2005). These conflict resolutions strategies may help us in understanding some causes of work-family conflict in isolation and in identifying a resolution theory that fits with this cause of conflict, nevertheless most of these strategies focused on specific elements and examined them in relation to other variables, whilst neglecting the dynamics of the conflict and stress cycle. For example, each theory of the conflict resolution theories has approached the topic of conflict based on specific elements in the process such as cognition, time, boundaries, emotions, social support and individual characteristics, and quite often neglected the personal and social differences and variables that can affect the work-family relationship. Such theories relating to the work-family conflict were criticized as being

too narrow, illustrating too little on family members' roles and the work-family conflict relationship's aspects such as, moderators and outcomes (Demerouti et al., 2004; Grandy and Cropanzano, 1999). This might make such coping theories appear as lacking in guide predictions and explaining findings at the ground level (Grandy and Cropanzano, 1999). This highlights the need for a more comprehensive work-family conflict theory, which would examine various elements and address ground level understanding of the resolution process.

As for coping styles, Rotondo et al.'s (2003) argue that not all types of coping are equally efficient in resolving conflict. They failed to ascertain whether such coping types are related to lower work-family conflict when linked with work-distress. According to this review, there is no coping strategy that can be considered as a comprehensive overall strategy. Rather, coping styles seem to be categorized in terms of the effort that an individual applies (emotional/behavioral/societal) along with their individual coping abilities and the control they may or may not have over their individual situation.

Rotondo et al., (2003) argue that there are not universal coping styles; some may be effective with a certain stressor, certain conflict forms or with some certain directional influences. For instance, Rotondo and Kincaid (2008) suggest, in their study, that the family domain should be the focus for problem-focused coping, because of the greater control that can be applied at home, and due to the fact that the efficacy of individual conflict coping styles is not uniform and can vary according to the source domain. Some researchers argue that individuals applying problem-focused coping to reduce work stress experience improvement in personal and organizational outcomes, while individuals using emotion-focused experience less improvement in the same outcomes (Bhagat et al., 1995; Rotondo and Perrewé, 2000). Other research suggests that individuals often applied two strategies (emotion and problem- focused) to cope with an assumed stress event, and some coping patterns facilitate other patterns (Dewe, 2003). Lazarus and Folkman (1984) argue that both styles of coping may be essential when responding to chronic stress, such as that resulted by continuing work-family conflict. So, the suitability of a coping strategy depends on the nature and source of the conflict. Therefore, in order to achieve sufficient conflict resolution, studying and modifying the conflict's direction, nature and causes are needed before choosing a coping strategy, which best suits their needs.

Another interesting realization is that coping strategies are made up of various cultural dimensions, which vary among societies and contexts. Based on the literature, it can be argued that many studies on coping strategies and tactics –in general- do not give sufficient attention to the cultural, societal, contextual elements or to the dynamic and contingency nature of conflict that, in several examples, have been identified as significantly influential factors on both positive and negative sides. Such elements may have great influences on coping style and outcomes; for instance, the knowledge that individuals and societies take as for granted –that shapes their realities, adds meanings and defines roles- can play a huge role in defining conflict and coping styles which suit specific contexts at a certain time era (this has been addressed above in cross-cultural influences on the work-family conflict and resolution theories section). Taylor et al., (2004) conducted a cross-cultural study on the impact of social support on psychological and biological stress among Asians and Asian Americans. They argue that the collectivist culture of Asian countries might prefer the sharing of stressful problems and expressing feelings. This interdependent view of the self puts a person in a position of connectedness with others in an influential social group. Thus, individual beliefs and needs may be considered as secondary to norms and relationships (Markus et al., 1997, cited in Taylor, 2007; Kim and Markus, 1999). This cultural theme might lead to the assumption that coping via social support would be especially preferred among Asians, because they have strong and deep connections with their social groups that make them comfortable with sharing problems freely and openly (Taylor et al., 2004). They argue that the cultural meaning can influence individuals' desire to call their social networks for help during stressful times. Taylor et al., (2007) mention that there are significant cultural differences regarding seeking social support as a stress coping strategy.

In this section, various work-family conflict studies were presented. These studies address work-family conflict resolution theories within social, cultural and environmental frameworks (Mortazavi et al., 2009; Mortazavi, 2005; Barnett and Hyde, 2001; Ayman, 2008; Spector et al., 2004) and illustrate the importance of considering cultural dimensions when studying work-family processes, and how different cultural values in different countries may influence work-family conflict outcomes and its relationship with other aspects of work-family balance. The attention given to those studies, in turn led me to question the findings and outcomes, and

whether I can use such theories in research that focuses on a Middle Eastern and Islamic context.

2.4.7 The Need for a Comprehensive Theory

Although, work-family conflict theories provided ground knowledge about the field, they did not provide enough attention to the dynamic and contingency nature of the work-family conflict process. Many studies of work-family conflict provided narrow results without little consideration to the environmental elements. Moreover, the stress conceptualization has largely been one of idiographic individual perceptions or appraisals (Lazarus and Folkman, 1984). For instance, the elements that give rise to work life conflict such as excessive work demands do not exist in any objective sense but that they are subjective. Such theoretical limitations encouraged researchers to seek a more inclusive theory, which can harmonise with the dynamic nature of the work-family conflict and balance process. In line with this, Westman et al., (2005) make an interesting review of the work-family conflict studies and conclude their review by stating that there is a need for a stable and comprehensive theory that enables better understanding of precursors and consequences of work-family balance and conflict processes.

As a result of these arguments, researchers established the ‘resource recovery theory’ (which will be the focus of the next chapter) as an alternative model of the appraisal based theories (Hobfoll, 1989), which can examine the stress and conflict resolution processes by taking into account both the individuals’ perceptions and their organizational and environmental roles. It would also provide for the complex dynamics between the individual and his/her close environment (Westman et al., 2005).

In addressing the general differences between resource recovery theory and other conflict resolution theories or boundary management; there is no doubt that such theories -previously illustrated in this chapter- had presented important background about work-family conflict and balance strategies. Nevertheless, most of them were focused on the notion of the lack of balance between realms; for example, spending more time or energy on one role will reduce the time available for another role, or ruminating about work during family time will affect the efficiency of this time.

Conversely, resource recovery theory is a theory that regards the work-family balance as an issue of recovery, where lack of recovery is produced out of conflict and this is why resource recovery theories are often considered conflict resolution theories (Demerouti et al., 2007). As a theory, it depends on the idea of loss and gain resources that present a dynamic cycle, which corresponds with the dynamics of the conflict and balance process. This is one of the key reasons why recovery is necessary to prevent the negative effects associated with these stressful conditions (Eden, 2001) making resource recovery theory one of the most elaborated theories available to underlie such complex conditions (Westman et al., 2005).

In conclusion, examining work-family balance and conflict issues is an untouched field in the Kuwaiti studies making it an interesting area to examine and a contribution to knowledge. It is interesting to note that, in terms of the cross-cultural examinations that have been addressed in this chapter, studying the work-family balance process with relation to cultural elements can improve the general understanding of the process, and contribute to existing knowledge, which has previously depended upon universalistic views.

After deep consideration of the literature, I argue that resource recovery theory is the theory that my research will depend on for exploring work-family balance processes among Kuwaiti female teachers in the state of Kuwait. Resource recovery theory -as a conflict resolution theory and according to Jones et al., (2006) is an important work-family balance strategy that needs to take place in work-family studies- examining the variables related to work-family balance in a unified way. For instance, energy, time, social support, spiritual activities, social activities, all variables considered as powerful and influential on the balancing process, could be studied by resource recovery theory as individuals' resources, which makes it an interesting theory to measure such management process.

2.5 Summary of Chapter and Conclusions

In this chapter, I began by illustrating the female labor force participation and the feminine waves that occurred in the last century in Western societies, which – globally- led to social, economical and organizational changes. These global changes affected the Middle Eastern female's position within the labour force that experienced a huge increase within a few decades and had great influences on other life aspects.

This introduction is important, in order to define the gender perspectives that exist in such a complicated context, and in order to define the social and cultural situation, facilities and challenges, which are facing women of such societies that was followed by highlighting the cultural position of women in Kuwait.

Such feminine waves added new responsibilities upon females and changed the traditional considerations of family and gender views, which founded the concepts of work-family balance and conflict in organisational, management and social literature. Researchers became increasingly interested in examining how employees can make the balance between family and work and reduce conflict and stress.

Conflict resolution strategies and approaches were later established in order to define a sufficient theory, which would help achieve successful balance and reduce stress. However, upon considering the critical reviews, such theories as they stand now cannot be used in this research setting. Most resolution theories depended on positivist views that aim to generalize study findings and make universalistic views of variables, which –according to the cultural arguments presented in this chapter- cannot be applied in every context.

A review of the cross-cultural conflict resolution studies showed the powerful influential role played by culture and how one variable may have different implications -on the balancing process- in different contexts, which led several researchers to recommend more contextual examination within the work-family balance field. This highlighted the need for a theory that can examine several and complex variables within the process of work-family balance such as the resource recovery theory. The resource recovery theory, as it is presented within the literature, can be considered a powerful and influential work-family conflict resolution theory, which can be used as a strategy to manage several resources in order to reduce stress and achieve work-family balance and in the same time can give the cultural elements a degree of attention and consideration.

The second part of the literature review will be presented in the next chapter where some key issues will be determined in relation to the recovery process and recovery activities. For instance, the resource recovery definition and recovery activities will enable us to explain a variety of activities and experiences, such as passive and active activities and their influence on the recovery process, and can shed

a light on the way that this theory should be operationalized in order to examine work-family balance in the Kuwaiti context.

Chapter Three

Literature review

Resource Recovery theory

3.1 Introduction

In the previous chapter, I examined work-family balance as an important issue that has been increasingly examined in the literature over the past few decades. I discovered that this increased emphasis on work-family balance was due in large part to the huge increase in the participation of females in the workforce, which resulted in increasing work-family conflict, thus making it necessary to develop resolution strategies. That was followed by a review of existing conflict resolution strategies, such as problem and emotion-focused strategies, direct action, help-seeking, positive thinking and avoidance/resignation. I argued that the concepts that these strategies are based upon, namely the concepts of ‘conflict’ ‘strain’ ‘resource’ and ‘work-family balance’, are all culture specific constructs formed through a combination of social, individual and cultural norms and values. These cultural dimensions have been neglected in the existing stress and conflict resolution literature, and after looking at several examples from the literature that illustrate socio-cultural influences on daily activities and coping tactics I explored ways in which existing strategies could be adapted or combined to incorporate cultural dimensions. Finally, I proposed the need for a new theoretical framework which factors in cultural and social influences and variants, which could then be used in combination with existing theories, specifically resource recovery theory, in order to comprehensively address work family balance and conflict resolution.

In this chapter, the various theories surrounding the resource recovery process will be addressed in more detail, specifically with relation to the activities and experiences that have previously been examined in the recovery literature. In the previous chapter, I concluded that existing literature neglects the significance of cultural influence on taken for granted norms and values, and the topic of work-family conflict is studied within a western context, meaning that the societal and psychological constructs that form the basis of existing literature cannot necessarily be considered relevant to non-western societies. Therefore, we cannot effectively apply

existing theories to understand work-family balance, work-family conflict and resource recovery on a global scale. Furthermore, I argue that every culture will have different norms, values and approaches, and therefore there can be no globally conclusive theory, rather there needs to be a theoretical framework which is flexible enough to be used in conjunction with existing theories and applied to different cultures. In order to further develop these arguments, it is necessary in this chapter to address cultural dimensions within the resource recovery process, as well as the way cultural influences have been presented in previous literature.

3.2 Resource and Recovery Definition and Process

As discussed extensively in previous literature, the (work-family) balancing process requires commitment and time management, and is accompanied by many difficulties and challenges that may lead to stress and fatigue. One way to cope with this stress is through resource recovery, which can help individuals deal with stress by replenishing resources that help individuals to better cope with stress and manage the realms more efficiently; something that can be considered as an important way to achieve work family balance.

Each individual has resources that play a significant role in enabling them to fulfil their obligations and duties in an efficient way. However, these resources are finite and need to be recovered at a certain time and at specific points in order to enable an individual to be ready for the next day's obligations and activities. Hobfoll (2000) states that:

"Resources are those objectives, personal characteristics, conditions, or energies that are valued in their own right, or that are valued because they act as conduits to the achievement or protections of valued resources" (Hobfoll, 1988; cited in Hobfoll 2001, p: 339)

Meanwhile recovery is defined as:

"The post-stress rest period that provides information about the degree to which the reactivity in the physiological and psychological parameters measured persists after the stressor has ended" (Linden et al., 1997, p.117, cited in Jones et al., 2006, p. 223)

The recovery process occurs when demands are absent; if there is no recovery or the recovery is insufficient, strain and fatigue will accumulate and that may have

major consequences, which in turn may cause structural damage to people's resources. Resource recovery is the process through which an individual's functioning returns to its pre-stressor level (Sonnentag and Natter, 2004). According to Demerouti et al., (2009), recovery is the process that repairs and fixes the strain's negative impacts. Sonnentag and Zijlstra (2006) define the resource recovery process as "*the process of replenishing depleted resources or rebalancing suboptimal systems*" (p. 331). Each day is divided into two times or periods: work time and non-work time. Individuals need to recover during their non-work time and doing so may have favourable consequences for their behaviour at work (Sonnentag and Fritz, 2005; Sonnentag, 2003), and can positively influence work-family balance. In the previous chapter, I looked mainly at work-family balance and conflict as they stand in existing work-family balance literature and conflict management literature. Leisure and recovery literature view these constructs differently; and refer to the work-family conflict as a consequence of 'lack of recovery' or 'drawing on resources', and consider achieving a successful resources recovery as a useful strategy to achieve work-family balance and to cope with stress which is considered a fundamental cause of work-family conflict (Sonnentag, 2001). This relationship will be addressed in more detail in the following paragraphs.

Studying the resource recovery process might be helpful for understanding the issues related to work-family balance. In existing work-family literature, the focus is on the strategies that are applied to achieve a balance and resolve the conflict between the two realms and the difficulties that surround these strategies. However, one of the most influential issues of work-family balance achievement is work-to-family conflict and family-to-work conflict, which is related to a lack of recovery (Demerouti et al., 2007) as work-family conflict may prevent recovery, while achieving recovery may facilitate work-family conflict coping.

Stress is one of the major work-family conflicts as well as one of the biggest family-work conflict causes. Glaser and Hecht (2013) argue that the resource recovery process has strong links with work-family conflict in terms of reducing stress. Thus, as presented in figure 1 below, there is a continuing cycle that starts with a lack of recovery, leading to stress, which in turn leads to work-family or family-work conflict, thus requiring the resource recovery process to reduce such conflict, and finally, after the resource recovery process, the balanced state will occur. In the case of an

individual facing any problem from high work-family demands, they may then experience lack of recovery at which point the cycle reiterates.

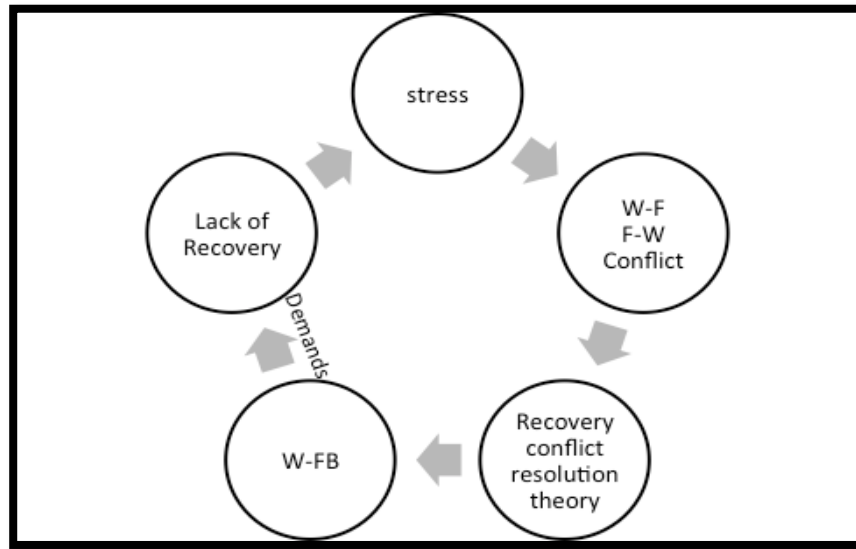


Figure 3.1: The Cycle of Recovery and W-F Conflict (source: original)

In this case, lack of recovery leads to work-family conflict, and lack of resources can lead to poor coping or poor management of the boundary between home and work. This relates to the concept of the ‘loss spiral’ addressed by Hobfoll (2001):

“People strive to protect themselves from resource loss, which makes loss more salient than gain. However, resources are related to each other in a ‘web like’ nature, which further suggests that resource loss and gain will occur in spirals. Loss spirals will follow initial losses, with each loss resulting in depletion of resources for confronting the next threat or loss”(Hobfoll, 2001, cited in Demerouti et al., 2004).

Thus, COR theory –will discussed in great depth in section 3.4.2- suggests that the initial resource loss will lead to further threats on the remaining resources, as individuals lose the most required resources to support their management and coping.

Heath et al., (2012) examine the relationship between distress and resources loss -loss spiral- by interviewing 752 Palestinians living in Gaza, and they argue that the resource loss is modeled to predict distress, which in turn is expected to predict more resource loss. They found that psychological distress significantly predicts resource loss, which supports the Conservation of Resources theory’s corollary of loss spirals.

Moreover, Gerhart et al., (2014) investigate the relationships between sleep disturbance and posttraumatic stress, they conclude that there are obvious relations between sleep –as a resource- and distress; for instance, they found that individuals who have initial sleep problems were associated with increased stress that threatens the remaining resources, thus presenting the loss spiral.

Adequate recovery process and leisure activities have a great influence not only on individuals but also on family and society (Jones et al., 2006). Recovery after work is a significant topic that has major influences on individuals' health and well-being. A successful work-family balance not only refers to the combination of work life and non-work life, but also applying appropriate and invested leisure time. It has been established in existing literature that high levels of resource expenditure correlate with lower levels of measured in-role performance (Demerouti and Bakker, 2006; Taris, 2006 cited in Demerouti et al., 2007). There is, therefore, significant relationship between achieving resource recovery and accomplishing work-family balance. Achieving sufficient resource recovery may positively influence the work-family balance process, and therefore it is important to study the resource recovery processes and theories as a way to achieve work-family balance. However, and before illustrating the recovery theories it is important to define the stress theory –appraisal based theories-, how such theories examine stress and why the stress theory leads to misleading conclusions and narrow understanding, which makes it a as background theory, when researchers were establishing the resource recovery theories.

3.3 Appraisal-Based Theories

Appraisal based theories of stress focus on how events are appraised by the individual, meaning that these theories argue that stressors are individual-specific. Webster et al., (2011) argue that appraisal based theories of stress are cognitive theories, where an individual's evaluation of the environment, or primary 'appraisal', plays an important role in the stress process. The transactional theory of stress that was developed by Lazarus and Folkman (1984) argues that stressors are not the fundamental and direct cause of a stress reaction, but instead it is the individual's appraisal of challenge or hindrance that results in the response (Giancola et al., 2009; Storch et al., 2007). From this perspective, stressors will only cause a harmful strain

response when appraised by the individual as a hindrance. This argument is focused on the role of individual perception in determining the nature of a situation, which leads us to the conclusion that the stressor is dependent upon the individual outlook and it therefore will not have any negative influence unless the individual regards it as stressor.

Selye (1987) argues that the “distressful” or “stressful” nature of any particular stimulus is based on how an individual interprets and reacts to it. He adds that while creatures have the same response to stress, the negative effect of this response varies according to the individual, so what one individual may consider a stressful event; another may consider it an opportunity or challenge. Other researchers argue that the experience of stress is linked to gaining of goals and avoidance of threats and stress occurs when an individual observes an impending punisher or the impending incapability to gain a goal, or removal of access to a goal (Carver and Conner-Smith, 2010).

The appraisal-based theories are important theories, which provide specific understanding of stress, and stressful events that put the whole assessment responsibility on the individual’s view and appraisal. However, in this study, the appraisal-based theories have been addressed in order to define the main stress considerations in the stress field and how the resource recovery theory were developed as an alternative of these theories. Resource recovery theory plays a significant role in enriching stress and conflict studies by combining the personal and cultural considerations in examining and understanding some life aspects such as, stress and conflict.

3.4 Resource Recovery Theories

There are many different ways of defining conflict and understanding the resource recovery process. These have prompted researchers to devise different theories in order to find a framework for resolving work-family conflict and explain the resource recovery process.

3.4.1 Effort Recovery Model

One of the most important theories is the Effort Recovery Model (ER) developed by Meijman and Mulder, (1998), which is based on the idea that recovery

refers to a process during which no extra demands (resources) are made on the same functional systems used during job duties which allows these resources to replenish. For example, teachers may use the same resources in work (i.e. teaching) and in family time (i.e. teaching children and helping them with their homework), meaning that this cannot be viewed as resource recovery (Meijman and Mulder, 1998; Sonnetag, 2003; Sanz-Vergel et al., 2011). This model was developed originally to illustrate the impact of workload.

According to Jones et al., (2006), the fundamental notion of this model is that people will have to mobilize their resources and capacities to accomplish work demands and obligations. It is assumed that people make decisions for themselves about how much of their resources will be invested and how they will accomplish complicated demands. This process may result in fatigue and strain at the end of the working day. Therefore, Meijman and Mulder (1998) in this model argue that people are not passive, but actively mobilize their resources and capacities to accomplish their work demands and obligations- what is known as a "recovery strategy".

According to Demerouti et al., (2004) in this model, the quantity and quality of recovery plays a critical role in the stressor-strain process. Kinnunen et al., (2011) argue that (EF) model is about the idea that the *"effort at work leads to load reactions (e.g., excretion of stress hormones, feelings of fatigue), and when an individual is no longer confronted with work demands, load reactions are released and recovery occurs"* (p. 5).

In the stress and coping literature, researchers have examined the work aspects such as, demands, resources and loads, which provide important evidence that supports the (EF) model assumption. Rodriguez-Muñoz et al., (2012) examine the relationship between job demands and resources and they find that the intensity of work is an important predictor of need for recovery, which supported Demerouti et al., (2009) findings on the short-term influences of work variables on recovery. Moreover, Sonnentag and Fritz (2007) argue that the psychological detachment is one of the vital recovery activities that mainly plays role in diminishing the source of stress which seem to be in line with the (EF) model.

3.4.2 Conservation of Resources Theory Definition

A major theory in recovery literature is the Conservation of Resources theory (COR). According to Bolino and Halbesleben (2009),

"COR theory proposes that people are motivated to acquire and protect resources. Resources are anything that people personally value; they can be categorized as objects, conditions, personal characteristics, and energy" (P, 1453)

COR theory as a stress and motivational theory that clarifies how individuals and organizations are likely to be influenced by the stressful conditions, how those stressful conditions are defined, and what individuals' and organizations' role are in order to protect and replenish their resources (Westman et al., 2005). According to Hobfoll (2001), COR theory is considered an alternative to appraisal-based stress theories (Sinha and Watson, 2007; Albrecht and Abramovitz, 2013) because it depends more on the objective and culturally constructed nature of the environment in measuring the stress process, rather than the individual's personal assumptions and perceptions. As mentioned above, Nicholls et al., (2012) hold that appraisal occurs when an individual makes an evaluation about his/her environment in relation to personal goals, beliefs, or values (Lazarus, 2000; Lazarus and Folkman, 1984). Fisher et al., (2013) argue that appraisal theories specify that interpretations of situations are the fundamental aspect, rather than situations themselves. Therefore, if Fisher's perspective is applied to COR, then it would imply that it is not the resource itself that is the primary determinant but the individual's interpretation of that resource. However, COR gives the environmental element greater attention especially in relation to the individuals' perceptions and views. Here, I argue that the link between COR and appraisal based theories is that the situations (in appraisal based theory) or resources (in COR) are manageable elements whereby an individual's assumptions and perceptions are fundamental in determining whether these situations/resources are useful or harmful.

Conservation of Resources theory is a useful theory for examining community loss. Schumm et al., (2012) mention that COR theory was developed in response to weaknesses in previous models and theories of stress that focused on views of stressful experiences while de-emphasizing the objective nature of loss that contributes to the

experience of stress (Lazarus and Folkman, 1984). For instance, some cultural psychology studies conclude that different cultures hold different definition of the self and its relationship with others (Adams, 2005; Adams and Plaut, 2003; Markus and Kitayama, 1991, cited in Taylor et al., 2007). Based upon this premise, it is argued that stressors vary from one context to another.

COR is built on two major principles: The first principle of COR theory is ‘The Primacy of Resource Loss’, while the second principle is ‘Resource Investment’ (these principles will be addressed in more detail in the section ‘Resource Retention and Loss of Resources’ 3.5.1 in this chapter).

In COR theory, recovery is regarded as a process that is contrary to the building up of strain (Geurts and Sonnentag, 2006; Sonnentag and Fritz, 2007). COR examines the resource recovery process- where resources mean everything that an individual values, such as family support, having a house, energy, a good relationship with a spouse, stable work, etc. in light of the contextual values. It can be argued that these resources, examined through COR theory, actually present the same variables (emotional, societal and behavioural), that have been examined in the different coping strategies, which suggests that COR can be considered as a work-family balance and conflict resolution theory that can be used in examining a wide range of variables and resources in an organizational and environmental context. Moreover, Grandey and Cropanzano (1999) applied COR to their research on work–family conflict. In line with previous research, they argued that stressors in the family domain lead to family-to-work conflicts, while work role stressors lead to work-to-family conflicts.

Other researchers focused on examining the various elements that could facilitate the recovery process; Seiger and Wiese (2009) found that social support is considered as an important social resource, which has been found to contribute to reducing work-family conflict. This is because social support can provide individuals with personal help or with a feelings of attachment to a person/group, which may in turn produce resources in order to deal with a conflict or foster commitment (Seiger and Wiese, 2009). Hammer et al., (2011) support this argument and mention it in their study, stating that employees who receive greater work-family support from supervisors will have greater resources and are likely to have more control over

management of work and family demands, leading to positive job and health outcomes.

Reviewing such theories that appear under the umbrella of stress coping theories helps in understanding and managing stress. However, COR and EF are considered important resource recovery theories that aim to manage resources to avoid stress that can lead to W-F conflict.

3.5 The Resource Recovery Theory

Resource Recovery Theory is combines aspects of both Conservation of Resources theory (COR) and the Effort-Recovery model (EF), and that combining the behavioural implications of each theory is better for explaining how work-family conflict can be managed, and aims to reduce work-family conflict through psychological detachment combined with verbal expressions of emotion (Moreno-Jiménez et al., 2009).

The theory of Resource Recovery (RR) is considered an important theory and it could be argued that the theory and its effectiveness does not get sufficient attention in work-family balance literature. According to existing leisure and recovery literature, each individual has specific resources that could be tangible, physical, or psychological. These resources are used up whilst expending effort on different activities and so they need to be replenished in order to meet other demands. This is what is meant by 'resource recovery' (Jones et al., 2006). In some cases, when an individual does not have the time or opportunities to replenish resources (resource recovery), that may lead to huge difficulties in meeting the next day's demands as a result of a lack of recovery. That is supported by 'scarcity theory' on human energy that presumes that individual resources, such as time, energy, effort, and attention, are finite (Greenhaus and Beutell, 1985). Therefore, spending these resources on one role, implies that fewer resources can be spent on another role (Greenhaus and Beutell, 1985). Resource Recovery Theory is based on the idea of protecting and investing individual resources to prevent stress and strain that can cause work-family conflict. According to Schaufeli and Bakker (2004) a resource represents "*physical, psychological, social, or organizational aspects of the job*" (p. 296).

In this context, and according to the arguments of Seiger and Wiese (2009) and Hammer et al., (2011) regarding social support, I argue that the resource recovery process is necessary to avoid work-family conflict, and as a theory, shows us how work-family conflict can influence both family and work. For instance, lack of recovery and being distracted by work obligations during family time or being attached to family issues during work time could both lead to work-family conflict. This argument is echoed in the majority of studies, where there is a repeated link between work-family conflict and recovery-related concepts; for instance, Jansen et al.'s (2003) study showed that work-family conflict was related to a higher need for recovery and higher levels of fatigue. Demerouti et al., (2007) argued that need for recovery and homework interference was related. Despite the well-documented relationship between lack of resource recovery and work-family conflict, these studies neglected to refer to underlying recovery experiences. A few studies have focused on recovery as a process that aims to assess underlying recovery experiences (e.g., Geurts and Sonnentag, 2006; Sonnentag and Fritz, 2007).

According to Moreno-Jiménez et al.'s (2009) research, results show that psychological detachment from work helps individuals to organise the relationship between both work-family conflict and psychological strain and between family-work conflict and life satisfaction. Emotional verbal expression moderates the relationship between both types of conflict and psychological strain. Furthermore, a longitudinal study conducted by Jansen et al., (2003) argued that work-family conflict was related to a higher need for recovery. Furthermore, they have linked recovery processes to social support strategies as a means to resolve work-family conflict.

In line with these arguments, the current research study will explore work-family balance through the lens of resource recovery. Regarding this approach, I argue that studying such an overlapping and complex relationship (work-family) dictates the need for a theory such as the resource recovery theory, which is also used as an important stress and strain coping strategy, and a work-family conflict resolution theory. In the next section two main principles of COR will be highlighted in order to present the resource recovery theory in more detail, which could improve our understanding about recovery and resources.

3.5.1 The Main COR's Principles

Hobfoll (2001) argues that COR theory can be classified as a resource-based theory and a model for understanding stress. There are a set of principles that COR follows, the first principle 'The Primacy of Resource Loss' is that resource loss is excessively more noticeable than resource gain. This principle suggests that given equal amounts of loss and gain, loss will have considerably greater influence. The second principle 'Resource Investment' is that "*people must invest resources in order to protect against resource loss, recover from losses, and gain resources*" (Hobfoll, 2001, cited in Westman et al., 2005; p.206).

Resource loss is something individual will try to prevent although of the high cost and serious risks (cf. Tversky and Kahneman, 1974, cited in Gorgievski and Hobfoll, 2008). That is because the resource gaining process is a process that individuals actively seek, and during the gaining process, resources are at less risk (Ibid). Freund and Riediger (2001), argue in their study that loss of resources causes stress, which makes individuals highly motivated to conserve their resources, and according to COR, resource gain has significantly less impact on individual well-being than resource loss. For example, when resource losses threaten the maintenance of functioning, the motivation to avoid and counter losses might become increasingly important and lastly outweigh tendencies to collect new resources (Freund and Riediger, 2001).

There is important evidence from previous studies that supports the principle of the 'Primacy of Resource Loss' compared with resource gain. For example, Lee and Ashforth (1996) found that resource loss is strongly related to higher levels of burnout. Westman et al., (2005) argue that work-family conflict present obvious situations of threat and loss resources, as the interfering realms are interdependent; loss of resources in one realm may deplete further loss in the other, which can lead to more stress; and if no action is taken to reduce conflict, resource loss or stress, resources may be further depleted and burnout results (Hobfoll, 2001; Westman et al., 2005). Gorgievski and Hobfoll (2008), in their study of burnout and engagement in relation to resource gain and loss, they address some interesting theories. Firstly, resource loss has stronger motivational power than predictable resource gain. Second, because resource loss is accompanied by negative feelings, reduced psychological well-being, and negatively effect mental and physical health, individuals may be motivated to focus on their

losses and weaknesses more than their strengths and gains. Other studies found "*that primacy of resource loss may be either biological or deeply rooted in learning*" (Hobfoll, 2001; p. 344). Furthermore, Hobfoll's study with Lilly (1993) found that the influence of resource loss on psychological distress was bigger than the influence of negative events.

According to these examples and theories, I argue that studying the work-family balance process requires more attention to be given to work-family conflict, stress and coping strategies, and especially the resource recovery process. Thus, illustrating the main principles of COR, such as the primacy of resource loss, can help in understanding the resource recovery process. For instance, the primacy of resource loss could be linked to the "resource, balance, conflict and stress cycle" (see Figure 3.1), which shows that loss of resources leads to stress, that in turn leads to work-family conflict, and to reduce such conflict individuals are required to restore resources. For instance, with respect to work-family conflict, there are some resources that present the sort of losses that may be experienced on a personal level such as health which can affect energy levels required for accomplishing work and family responsibilities sufficiently. Another example of an important resource is personal transportation has an impact on an individual's time and energy. Losing such resources could lead to stress, which can cause work-family conflict. In the case of the Middle East and especially Kuwait personal help in households and children activities -maids and nannies- could be regarded as an important resource (Al-Zabin, 1989), which may lead to work-family conflict if diminished or threatened (will be discussed in more detail in chapter five). I can therefore argue that the relationship that exists between these processes and outcomes are in agreement with the COR principles – resources loss having more primacy than gain. As mentioned above, this is because resource loss is not actively sought, rather it is something which is avoided, and it is this strong need for avoidance that motivates individuals to restore and find resources (Gorgievski and Hobfoll, 2008; Hobfoll and Lilly, 1993; Hobfoll, 2001; Westman et al., 2005).

The second principle is that "*people must invest resources in order to protect against resources loss, recover from losses and gain resources*" (Hobfoll 2001, p. 349). Hobfoll (2001) argue that the value of resource stems from their being desired goal objects, such as money and home, and from their being contributory in

preservation of desired resources. Thus, there is strong motivation to protect such valuable resources that in turn can be linked to building other resources (resources caravan). He adds that the process of investment of social, personal and economic resources can help in aiding the process of stress resistance, and individuals can invest in very abstract resources such as trust and energy for the maintenance of love. However, in the domain of work-family conflict the resource investment can be a critical process that can prevent stress and conflict; for example, when an individual uses his/her work time efficiently, accomplish work obligations in work time and build good relationships with colleagues during this valuable time, he/she are in this situation are investing time as a resource to save family time and to obtain colleagues' support in the future.

On the other hand, Hobfoll (2001) mentions some interesting definitions related to the concepts of loss and gain resources, such as the 'resources caravan'. COR suggests that there are some major resources that are linked with other resources; for instance, having a sense of self-efficacy is related with optimism and the availability of social support, while low self-efficacy is linked with poor social support and low self-esteem (Kobasa and Puccetti, 1983; Thoits, 1994; cited in Hobfoll, 2001). According to this argument, we can say that there are some resources that have wider influences on individuals than others. Based on the notion that one important resource can build other resources, this raises the question as to whether religious and social resources are able to bring other psychological resources, classifying them as major resources, or whether they are minor resources. COR theory therefore has implications for some resources that are regarded as major, such as social support, which may be linked to motivation and life satisfaction. However, Jones et al., (2006) mentions that individuals are motivated to build and invest resources, and such process is related to specific activities that individual perform on a daily basis, which are defined as recovery activities. According to this argument, daily activities are divided into various categorizations including paid and unpaid activities, leisure, passive and active activities (this will be addressed in the following section).

3.5.2 Recovery Process and Daily Activities

Recovery as a process needs to be undertaken on a daily basis, in order for the individual to replenish, invest and renew essential resources (Mojza et al., 2010).

These essential resources are central to the whole recovery process. However, in order to achieve this we need to define and identify the experiences that can build resources and help in achieving a successful recovery process.

Ten Brummelhuis and Bakker (2012) argue that engaging in non-work activities can restore used personal resources and may increase individual's resources and higher motivation for work. This relates to a 'loss spiral' mentioned by Hobfoll (2001) earlier in this chapter. Thus, it is important to look at activities and determine whether each activity is using specific resources or building new resources through underlying psychological experiences, as well as determining what these experiences are. In order to understand the daily life experiences in relation to the resource recovery process several classifications of daily activities emerged in the social literature.

According to Jones et al., (2006), daily activities and demands are divided into three categories: 'paid activities' such as work, 'non-paid activities' such as family obligations (childcare and household activities), and 'leisure activities' such as spending time with friends, hobbies and relaxation. Some activities (work and family) may be seen as demanding, obligatory and as drawing upon the individual's resources in order to accomplish goals, while others (relaxation, hobbies and friends) may be considered as replenishment activities that play a huge role in recovering after the working day.

Another classification is that of Sonnentag (2001) who divided individual activities into two categories in accordance with the amount of effort that an individual spends on these activities, namely high-duty and low-effort activities. On the one hand:

"Activities with a high-duty profile refer to tasks an individual has to accomplish. These activities include (a) job-related activities such as finishing a task for one's job or preparing for the next work day, (b) task-related activities that refer to one's private life such as completing one's tax declaration, and (c) household and child-care activities." (p. 198)

On the other hand, Sonnentag (2001) determines that:

"Low-effort activities are relatively passive activities such as watching TV, browsing through a magazine, or just relaxing on one's sofa (Kleiber et al., 1986)" (p. 199).

There is no doubt that high-duty activities are demanding and obligatory, which will lead to more resource expenditure. As a result, these activities might not be considered as recovery activities. Meanwhile, low effort activities are seen as passive activities which might have a negative influence on the well-being of individuals due to their association with apathy and boredom (Iso-Ahola, 1997 cited in Sonnentag, 2001). Moreover low-effort activities do not promote a sense of mastery – and mastery is an activity that requires a certain degree of effort and provides learning opportunities and development of new skills (Lilius, 2012). According to De Bloom et al., (2009), an individual should do more active and absorbing tasks, which involve some skill mastery and sense of achievement to help his or her recovery. Such activities include playing a musical instrument, playing football or voluntary work. Some researchers, in agreement with De Bloom et al., (2009) above, argue that mastery experiences are important because they are mentally engaging and therefore provide a distraction from work related thoughts and help individuals to detach from their work (Kuñnel et al., 2009). Interestingly, daily recovery studies focus on engagement in non-work recovery activities, which may negatively related to stress and positively related to resources (Demerouti et al., 2009).

In line with this, it is widely believed that leisure time is free time that can have positive influences on an individual's psychological and physical state. According to Sonnentag (2001), leisure time activities fall into three types. The first type is 'social activities', such as meeting, chatting to and phoning friends and the second is 'mastery activities' such as learning or practicing skills and hobbies that can create new resources. Thirdly, there are 'active or energetic activities' (ibid) which may be considered as physical activities, such as doing exercise, walking, and sport.

The following sections will discuss in further detail some of the most widely discussed activities and present the arguments around their relation to the resource recovery process, such as, social, passive, children and household activities.

i) Social Activities

Social activities, where individuals are spending time with others, such as family members, friends or co-workers (Sonnentag and, Fritz 2005; Sonnentag, 2001). It could be defined as all activities that depend on social interaction, like going to a party, dining out, or chatting people (Sonnentag, 2001, 2005). For instance, some

researchers found that social interactions should be positive, active, and informational in order to achieve positive effects and decrease the negative effect, on a daily basis (Vittengl and Holt, 1998).

According to the literature, social activities may have significant recovery functions. First of all, social meetings help people to open channels to social support that can provide well-being and reduce negative feelings (e.g., Bakker et al., 2005). Second, recovery processes can happen and restore resources during social activities because such activities pull other resources that are not important for work activities. Thirdly, psychological detachment may occur during a social activity that prevents ruminations (Bakker et al., 2012).

According to Sonnentag (2001) social activities can increase well-being at evening. For instance, Sonnentag and Zijlstra (2006) argue that social activities have positive relations to well-being at bedtime and negative relations to need for recovery. Similarly, Garrick et al., (2008, cited in Sonnentag, 2012) examined Australian supermarket workers' social activities and recovery process through a diary study, they found that engaging in social activities in the evening was positively related to next morning's recovery. On the other hand, in some literature, social activities were unconnected to positive mood nor to fatigue at evening (Sonnentag and Bayer, 2005), and general fatigue (Rook and Zijlstra, 2006).

The impact of social activities may vary according to when they are performed. According to Sonnentag (2001), social activities and obligations at the weekend have positive effects on the recovery process. However, Bakker et al., (2012) argue that engaging in social activities during the evening might have great positive influences on individuals. They add that social meetings and gatherings are important for feeling happy because such activities satisfy the belonging needs (Baumeister and Leary, 1995; Deci and Ryan, 1985 cited in Bakker et al., 2012). This study by Bakker and colleagues (2012) produced interesting findings; however, they did not, find a strong positive relation between social activities and recovery. They listed some reasons for that. The first reason is that social activities might satisfy psychological needs, while recovery focus more on physical conditions. The second reason is that their research, like previous research, focused on social activities and neglected the content of the social interaction itself; what topics are discussed at social events and whether they include talking about work issues, work conflicts, or ruminating. In this case,

individuals may face difficulties in recovering (Bakker et al., 2012). In this research, studying the influences of social activities by taking account of the content of the social interaction can add to the literature and assist our understanding of the resource recovery process.

ii) Relaxation (Passive Activities)

Another category of recovery activities is Relaxation. Passive activities are low-energy, low-effort activities such as watching TV and relaxing. These are specific non-work experiences that are linked to recovery through their ability to rebuild resources and provide new resources such as

“...relaxation or psychological distance from job-related issues ... For example, one person might recover from job stress by going for a walk while the other recovers by reading a book. Although the activities are different, the underlying processes (e.g., relaxation) are rather similar” (Sonnentag and Fritz, 2007, p. 204).

According to Sonnentag (2001), empirical research and the daily experiences of individuals illustrate that it is difficult for an individual to spend all non-work time outside their workplace and doing activities that have a recovering influence (Kleiber, Larson, and Csikszentmihalyi, 1986; Leitner and Leitner, 1989; Lundberg, Marberg, and Frankenhaeuser, 1994 cited in Sonnentag, 2001). According to Jones et al., (2006), individuals may choose passive activities that can produce a way to escape from their daily problems, which is called "Escapism". Therefore, people do not seek meaningful leisure activities for their own development and resource recovery but they resort to passive activities to escape their problems. They add that this strategy of escapism may lead to boredom and a passive lifestyle that could cause apathy and depression.

According to Trenberth et al., (1999 cited in Iwasaki, 2005), there is a relationship between the degree of strain and the type of recovery activity. For example, passive activities become significant in the case of the high strain that the individual experiences. However, these activities may or may not create new resources, depending on the internal meaning that individuals give to these activities. Therefore, people differ about whether this type of activity can be considered a recovery activity.

One important passive activity that has been examined in previous resource recovery literature is ‘relaxing’. Relaxation is a process that is described as decreased sympathetic activation, which is related to decreasing heart rate, muscle tension, and other indicators of activation (Benson, 1975; cited in Sonnentag et al., 2008). Relaxation is a positive experience at the physical and mental level and could result in positive effects (Fredrickson, 2000). Sonnentag and Fritz (2007) argue that the relaxation experience plays a role in reducing activation and in increasing positive effects, which are important for the recovery process. They add that positive effects resulting from relaxation experiences are helpful in reducing negative effects resulting from job stress. “*Empirical evidence suggests that relaxation experiences help in reducing stress-related complaints, in the short as well as in the long run (Stone et al., 1995; Van der Klink, Blonk, Schene, and Van Dijk, 2001)*” (Ibid, p. 206). According to Burke and Cooper (2008), the way that individuals regard such activities may matter, for example, an individual’s view of relaxing as a recovery activity may vary and depend on its situation, therefore one may regard relaxing as providing joy and another may regard it as dull. This requires more studies and great attention to the meanings that an individual gives to activities and obligations.

To summarise, we can state that passive activities, as they are presented in recovery literature, seem to be a means of shelter and escape, rather than playing any role in creating new resources- these are mainly produced by mastery activities. Relaxing as a passive activity, however, can bring about positive physical and mental outcomes, and these outcomes may vary from individual to individual and from one context to another. It can be argued that passive activities may have different influences on individuals according to the meanings and considerations that individuals use to make sense of such activities (Burke and Cooper, 2008). Thus, it is necessary to examine personal and cultural meanings and considerations, and how individuals are making sense of activities in their daily lives, in order to define the main influential factors of work-family balance and to achieve successful resource recovery process whilst reducing the role of conflict or stress.

iii) Childcare and Household Obligations

As mentioned previously in this chapter, each day is divided into specific periods. After work, individuals are obligated to fulfil certain duties and obligations,

such as childcare and household duties. These duties are not always considered as freely motivated activities and thus may not often be regarded as leisure (Iso-Ahola, 1980). On the contrary, childcare and household activities might be seen as obligatory and demanding activities, drawing on resources that may be important for accomplishing one's job responsibilities (Grandey and Cropanzano, 1999; Mardberg, Lundberg and Frankenhaeuser, 1999 cited in Sonnentag, 2001). Fritz et al., (2010a) on the other hand, added another dimension to this argument; some of their findings suggest that childcare and household duties do not necessarily hinder recovery from work, and in fact the main problems seem to be doing extra work in the evening, or thinking about work, which do not allow people to detach from work. She adds that both positive and negative off-job (partner and children) experiences can have positive influences on psychological detachment. For instance, positive experiences, such as having a nice evening with the family, and negative experiences, such as having conflicts or arguments with the family (partner and/or children) can help individuals to detach from work and think of this exact experience (Sonnentag and Krueger, 2006) ('psychological detachment' concept will be illustrated in the 'underlying experiences' section of this chapter).

Previous studies did not generally find significant relationships between childcare /household activities and recovery (Rook and Zijlstra, 2006; Sonnentag, 2001; Sonnentag and Natter, 2004; Sonnentag and Bayer, 2005; Sonnentag and Zijlstra, 2006). Ten Brummelhuis and Bakker (2012), in their study, focused on the impact of family obligations on recovery. They argue that different types of family responsibilities may have opposite influences on recovery. They found that childcare responsibilities did not influence relaxation and psychological detachment, but there were negative effects on relaxation and psychological detachment as a result of household responsibilities. The work-family literature highlights the various types of family activities (Poortman and Van der Lippe, 2009). For instance, household activities generally seem to drain emotional and physical resources, while childcare obligations can increase valuable resources such as fulfillment and skills (Ruderman et al., 2002; Ten Brummelhuis et al., 2010). Ten Brummelhuis and Bakker (2012) find that childcare obligations do not hinder recovery after work.

Other researchers argue that performing household activities has some beneficial influences to recovery, which may result in feelings of self-efficacy, self-esteem, or

skills such as planning, which are beneficial for work (Ruderman et al., 2002). Childcare activities did not hinder the recovery process, and household activities even partially contributed to work engagement of the next day (Ruderman et al., 2002). Here we can argue that some childcare activities are rewarding and resource replenishing whereas others are draining. Therefore, and according to Ten Brummelhuis and Bakker (2012) it is essential to differentiate between the role of household and childcare activities when examining recovery process.

In the following section, underlying experiences will be addressed as a fundamental and influential aspect that plays a notable role in the resource recovery process and thus helping to achieve work-family balance. Underlying experiences are central to the recovery process because, as we can see from existing studies, the meanings that people construct, based on these underlying experiences, form the basis of whether an activity replenishes or drains resources.

3.5.3 Underlying Experiences

Underlying experience is one of the most important aspects of resource recovery processes, and is considered as a resource producer, one that has recently been highlighted in resource recovery processes literature. Some research suggests that it is not actually the activities themselves but the underlying psychological experience that is important. For instance, Sonnentag and Firtz's study in (2007) developed the recovery experiences questionnaire to measure recuperation and unwinding from work, and they argue that due to the subjective nature of resource recovery, it isn't the activity itself that enables individuals to recover but rather it is the underlying process that helps to achieve specific levels of relaxing and detachment. The underlying psychological processes are the non-work processes and activities that are associated with recovery and gaining resources (Sonnentag and Firtz's, 2007).

Kinnunen et al., (2011) define the recovery experiences as the degree to which the individual's senses that the activities of non-work time can help to improve energy resources. Recovery experiences are considered to be processes that protect personal resources -personal resources could be defined as individuals' sense of their ability to control and effect upon their environment (Hobfoll et al., 2003). These experiences have the ability to reduce the threats related to well-being and the associated physiological and psychological costs. Sonnentag and Fritz (2007) argue that

underlying experiences –such as mastery and control experiences and psychological detachment - are the mechanisms that promote recovery, and they proposed that there are three major recovery experiences; mastery, control during leisure time, and psychological detachment from work. These can be seen as personal strategies that individuals use to restore their energy resources (Siltaloppi et al., 2009). These experiences will be described below.

i) Mastery and Control Experiences

Mastery experiences such as, volunteer work, reading books and doing exercise are processes which need a specific degree of effort, and that provide learning opportunities and development of new skills (Mojza et al., 2010; Lilius, 2012). These experiences are a result of activities such as sport, learning a new hobby, or engaging in volunteer work (Sonnentag and Fritz, 2007, Fritz et al., 2010b). Kinnunen et al., (2010) define mastery experiences as the pursuing of mastery-related off-job activities, and they argue that the mastery-oriented strategies ‘mastery and control’ may promote recovery because; such experiences can build up new resources as skills, competencies, self-efficacy and positive mood which help to restore threatened resources. Furthermore, mastery is defined as the extent to which a person feels that he or she has control over his or her life and environment (Pearlin and Schooler, 1978, cited in Jang et al., 2002, P: 807). According to Siltaloppi et al., (2009) the ‘control’ that is used in leisure time it is control of the decisions that related to activity and practice, such as, when and how to practice this certain activity. Sonnentag and Fritz (2007) argued that the experience of control during leisure time could higher self-efficacy and feelings of competence; therefore this controlled experience can add a further resource that encourages recovery from job strain.

Sonnentag and Fritz (2007) argued that both mastery and control were reduced to the emotional job exhaustion and need for recovery from work level. In another study, Sonnentag and Fritz (2005) showed that higher levels of mastery experienced in a vacation were associated with lower levels of exhaustion on the employee’s return to work, while more mastery experienced in the evening was associated to positive activation in the next morning (Sonnentag et al., 2008).

Mastery experiences have not generated much attention in the recovery literature, however, some researchers examine such experiences from organizational

and individuals levels (Bono et al., 2013; Jonge et al., 2012; Park et al., 2011). Kinnunen et al., (2011) mentioned that mastery facilitated the effects of job resources on work engagement, for example, individuals who have high job resources are expected to have more internal resources -such as, energy and self-efficacy- available for new challenges and learning -mastery experiences- during non-work time. Other studies have confirmed that engagement in sport and exercise -as mastery activities- can improve individual positive affect (Sonnentag, 2001).

Jang et al., (2002) argued that mastery can provide psychological resilience and may facilitate adaptation. Under stressful life situations, mastery experiences may help individuals effectively manage personal resources and coping strategies. For example;

“Individuals with high mastery are likely to have more social resources and better skills to use them in times of need. Also, they are more likely to use problem-focused coping when they are confronted with stressful situations (Thoits, 1987)” (Ibid, P: 811).

Interestingly, Sonnentag et al., (2008) argue in their study that mastery experiences are seen as a challenge without overtaxing an individual’s capabilities. Relaxation encourages recovery by reducing demands and associated activation, while mastery experiences positively influence the recovery process by asking for some degree of effort (resources) investment.

ii) Psychological Detachment

Psychological detachment has been studied extensively in the recovery and leisure literature, as it is one of the most important underlying processes for helping to influence the recovery process positively. Psychological detachment has been defined as:

“Individual’s sense of being away from the work situation (Etzion, Eden, and Lapidot, 1998, p. 579). It implies not engaging in job-related activities during off-job time and refraining also from job-related thoughts and worries while off work. Psychological detachment is an experience of leaving one’s work behind when returning home from work. It means to disengage oneself mentally from work while not being at the workplace (Sonnentag and Fritz, 2007)” (Sonnentag et al., 2008 p. 260)

According to Sonnentag and Fritz (2007), psychological detachment from work is significant for the recovery process, because the functional systems required upon during work are relieved. This idea is consistent with the Effort-Recovery Model (Meijman and Mulder, 1998), which fundamentally address that recovery from work stress occurs when the stressor disappears. Thus, individuals are unable to mentally detach from work; the same functional system is taxed with no break or rest (Sonnentag and Fritz, 2007), and therefore sufficient recovery is unlikely to be realized (Mojza, et al., 2010).

Some researchers have illustrated that psychological detachment from work during non-work time is important for restoring resources and subsidising employees' well-being and performance abilities (Park et al., 2011; Sonnentag, 2012).

From another point of view, some researchers found that psychological detachment has a positive influence on work engagement and performance. For instance, the notion of the physical and psychological removal of work-related demands may allow individuals to restore their drained resources, which then become obvious through an increase in their positive states at work (Hobfoll, 1989, 2001; Meijman and Mulder, 1998; cited Ku'hnel et al., 2009). Furthermore, Fritz et al., (2010a) illustrate some results that suggested higher levels of detachment were related with higher levels of life satisfaction and lower levels of emotional exhaustion. Park et al., (2011) argue that psychological detachment has a very positive influence on the recovery process and health. Their study results focused on the segmentation preference, which is defined as:

“The degree to which one prefers to separate various aspects of work and home from each other by creating more or less impermeable boundaries around the work and home domains”(Park et al., 2011, p. 458)

Other studies have shown that job stressors, long working hours and time pressure make it difficult to unwind and psychologically detach oneself from one's work during non-work time (Sonnentag and Fritz, 2007; Sonnentag and Jelden 2009). Many individuals may have difficulty mentally detaching from work during non-work or family time, given the increased access to work, and when leisure time might be

taken up with using the same resource even if not doing your own work (Middleton, 2007, cited in Park et al., 2011, p. 457). Kinnunen et al., (2011) mentioned that psychological detachment facilitated the effects of job demands on fatigue at work, Thus, experiencing high work related demands, such as rumination of work matters, was related to having difficulties in psychological detachment from work.

In Kuwait, each mother has an obligation towards her children and specifically to help with homework and teach the children after school, because the education system in Kuwait relies heavily on daily homework and revision at home. Thus, in the case of Kuwait, a teacher has to teach students at school and teach her children at home. That means that for Kuwaiti teachers, home and work environments have strong similarities, leading to a greater tendency to think and ruminate about teaching abilities and responsibilities thus creating difficulties with psychological detachment. This is supported by Mojza et al.'s (2010) ideas, who found in their study that it is more difficult to detach from work when individuals spend off-job time on job-related activities and demands.

As mentioned earlier, psychological detachment is presented in the literature as a fundamental experience that has a positive relationship with the resource recovery process and reducing stress, while technology and telecommunications seem to play a notable role in the resource recovery process, both positively, by providing more flexibility to work hours and family times (Demerouti et al., 2014), and negatively, by hindering the psychological detachment process, which is considered as an important underlying experience, helping to reduce stress and renew individuals' resources (Park et al., 2011).

In order to gain a better understanding of emotional detachment and its effect of the resource recovery process, it is therefore necessary to examine psychological detachment within a specific cultural context, "**boundary management**" which has been presented in the literature as a work-family conflict resolution strategy that may facilitate psychological detachment and help in understanding the benefits of such detachment, as is illustrated in the previous chapter section 2.4.2.

3.5.4 Boundary Management as a Psychological Detachment Facility

Nippert-Eng (1996) views boundary management as a strategy that can improve individuals daily lives by managing the balance between individual realms (work-family). Boundary management styles have been linked to work-family conflict (Kossek et al., 2006; Matthews et al., 2010).

Due to the difficulties in separating the work and non-work domains (family) such as in “psychological detachment”, employees may use a strategy of segmenting their work and non-work roles and world (Towers et al., 2006). This segmentation method appears to be a strategy for balancing work and personal life (Edwards and Rothbard, 2000) and as a strategy to improve the resource recovery process.

The individual segmentation or integration degree depends on three different elements. According to Nippert-Eng (1996), firstly, there are cultural images of ‘home’ and ‘work’, and that supports earlier arguments regarding cultural influences, such as the collectivism/individualism cultural categorization as presented by Hofstede (1991), the individuals’ valuing of priorities influenced by the contextual elements (Struch et al., 2002), the cultural differences in individuals’ social ‘question and answer’ behaviors between U.S and China (Yang et al., 2011), and Japanese cultural influences on daily individuals activities and considerations (Oyserman et al., 1998). Thus, the cultural image, the assumptions provided by cultural factors such as religion, society, and the historical identity can influence boundaries’ segmentation or integration degrees. For example, an individual might be more integrated when he/she consider work prior to family. Moreover, the cultural definitions of the objective can influence the boundaries between them; when an individual priorities work over family, which leads to more work access (doing work obligations or ruminating) during family time (more integration and less segmentation) (that will be addressed in more details in section 3.7.1 ‘The role of personal and cultural meanings’).

Secondly, there are personal practices that shape these categories. Thus, individual’s various practices and daily activities can play role in shaping and reshaping these realms, for example, when an individual utilises time with family to accomplish work duties, it indicates that this individual is demonstrating a great degree of flexibility in boundary style, which allows him/her to move beyond these realms or to have a degree of integration.

Researchers agree that there are systematic variation between individuals in their ways of manage boundaries between realms (Kreiner et al., 2009). Therefore, individuals are mentally making boundaries around each realm, which could be defined as follows: the "*boundary work is first and foremost a mental activity, but it must be enacted and enhanced through a largely visible collection of essential practical activities*" (Ibid, p. 7). There are two forms of boundary work. The first concentrates on boundary placement, which visibly draws the line between different realms. The second concentrates on boundary transcendence, which allows individuals to jump back and forth over it (Nippert-Eng, 1996). After defining the boundary management argument and how such tactics may vary from individual to another and according to specific assumptions an understanding, it is important to illustrate the times and periods that related of recovery process and how this periods been examined in literature, which will improve our understanding of the recovery process aspects.

3.6 Recovery Times and Periods

During the day, each individual has a couple of hours or a period when he/she is not obligated to work, such as work breaks, lunch times, and evenings. Taking account of weekends and holidays, this may have an influence on the resource recovery process. The importance of recovery times and periods has been argued in the literature. Recovery could take place during the workday (breaks), after work (evenings) or at weekends and during vacations (Binnewies et al., 2010). According to Sonnentag (2003), "*recovery processes that occur during vacations and other breaks bring some relief from negative experiences at work*" (p. 513).

The Resource Recovery Process can be successful at work and is an important technique to restore energy; for example have a break from work demands that may reduce one's energy (Baumeister et al., 1998; Meijman and Mulder, 1998). Trougakos et al., (2008) found that individuals engaged in activities such as napping, relaxing and socializing throughout work breaks can lead to increase positive emotions and decrease negative emotions. In contrast, there is a limited amount of literature focusing on recovery during short breaks that are present during the working day.

Most previous recovery literature has focused on longer breaks such as after work holidays or weekends; Rook and Zijlstra (2006) argue that the weekends are important for recovery, other research studies were focused on the long-term results of

extended breaks; similar to vacations, long holidays, weekends and evenings (Davidson et al., 2010, Fritz and Sonnentag, 2007; Westman and Eden, 1997, Fritz and Sonnentag, 2005, Sonnentag, 2001, 2003; Binnewies et al., 2010). Sonnentag et al., (2012) argue that breaks during the day or evening and work breaks are one area that requires further research.

In Kuwait and other Middle Eastern societies, a short nap during daytime breaks such as the “afternoon nap” are seen as normal and may be regarded in some cultures as an important recovery element, which will be addressed in more detail in chapter five of the thesis on ‘Kuwait background’. Tucker et al.’s (2008) results showed that evening activities with lower mental effort were linked with better-rated sleep, and improved recuperation and less fatigue the next day. Other studies showed that low effort and social activities are non-beneficial to recovery, while physical activities and sleep quality significantly predict recovery (Rook and Zijlstra, 2006).

By reviewing existing literature, we can argue that there are clear advantages to COR approach. By focusing on resources as manageable elements that can be utilised in order to achieve work-family balance and reduce stress, we can effectively manage them on an individual basis, which may lead to a reduction in work-family conflict. However, in order to apply this theory as a universal and comprehensive strategy, we need to implement aspects of COR within a wider theoretical framework, which will enable us to contextualise our understanding.

Following on from this, it is important to address the studies which presented the daily activities from cultural perspectives, in order to define the fundamental elements in the recovery process and how such activities are examined, how individuals in the various culture may regard these activities, and what the implications of the contextual elements on the recovery and resources understandings are.

3.7 Debates Surrounding Recovery Activities

This section examines some resource recovery debates, which I think are important in accordance with my research questions. There is no doubt that work and family roles are assumed to be demanding and obligatory roles in an individual’s life. However, several researchers have tried to investigate the influence of non-work or leisure time and activities in accordance with resource recovery. According to Esteve

et al., (1999), leisure activities are activities that an individual voluntarily engages in when he/she has free time and is not engaged in any work, social or familial responsibilities that may be regarded as obligatory or voluntary roles.

Interestingly, leisure time activities differ significantly from one person to another. For instance, one person may spend his or her free time watching TV, while another person may spend it doing exercise. In this thesis, the possible cultural and societal reasons for these differences will be looked at. Studying recovery activities and taking cultural elements into account can develop our understanding of these processes and can give a wider and clearer picture of them. As presented in chapter two of the thesis, studying work and family relationships from a cultural perspective is significantly important because cultural expectations and definitions vary across societies (Ollier-Malaterre et al., 2013; Kossek and Ollier-Malaterre, 2013).

3.7.1 The Role of Personal and Cultural Meanings on Resources and Recovery

The normative elements may well act as constraints in the sense that people will feel that they ‘should be’ doing certain things. From a social constructionism viewpoint, all of these notions and perspectives are dependent upon the cultural and historical context that the individual exists within. For example, an activity that is considered as a recovery activity in the UK may, in Egypt, be seen as a resource drainer that reduces resources and adds pressure rather than adding or investing resources.

The collectivism/individualism cultural categorization as presented by Hofstede (1991) seems to be inflexible. For example, in a society where collectivism seems to be dominant, individuals can follow the collectivism identity and at the same time can work for their own goals (this will be discussed in greater details in chapter four section 4.3.4). This has not been given enough attention in Hofstede’s study and when we compare his findings with other evidence, we can argue that his model may need to be examined further in order to develop it to be less rigid and more realistic (Triandis, 2001; Schimmack et al., 2005). Oyserman et al., (1998) explain that an individual may be influenced by the general cultural norms and yet still have his own views that can shape daily activities. For instance, *“process of cultural hybridization in which individuals and groups create a new multidimensional cultural frame, taking into*

account the values and goals of both individualism and collectivism” (Oyserman et al., 1998; p. 1606).

Some researchers argue that the Japanese are generally expected to be more collectivist than Americans, however, they acted more individualistically and they may exit from the group when the exit cost became lower (Yamagishi et al., 1998, cited in Voronov and Singer, 2002). India is seen as collectivist society, while some researchers examined Indian attitude among University students, Sinha and Tripathi (1994 cited in Voronov and Singer, 2002) they found that students held both individualist and collectivist attitudes. Furthermore, Gelfand et al., (2007) mention in their review that culture has a powerful influence on an individual organization’s aspects and outcomes. For example, the concept of ‘motivation’ varies across cultures, and it is stronger in individualistic than in collectivistic cultures. That is because collectivists believe that positive consequences result from collective efforts, and not only from individual efforts. Iyengar and Lepper (1999) found that personal choice was critical for inherent motivation among Anglo Americans, while Asian Americans were more motivated when trusted authority made choices for them.

This agrees with previous cross-cultural studies that suggest that cultures differ in structuring life obligations and the normative individual role differences and social embeddedness (e.g., Hofstede, 1991; Markus and Kitayama, 1991). Based on these arguments, it can be said that personal preferences and self-recognition may have great influence on individuals’ daily activities –including social activities and obligation fulfillment. It can also be argued that collectivism and individualism are not mutually exclusive, and in fact individuals are managing multi-faceted influences and frameworks to generate new meanings and create a balance, which allows them to act within both an individualist and collectivist context. In the next section some examples of the cross-cultural perspectives (concerning children and household activities, mastery activities and social obligations) will be addressed in more details.

i) Childcare and Household Activities

It is important to remember cultural implications, such as attitudes to childcare, household chores and the nature of these activities within a given culture, which also have the ability to affect the role they play in the recovery process. For example, Iwao

(1993) argues that women in Japan see themselves as full-time housewives who share equal perceived status with their professional husbands. In other cultures, such as Anglo cultures –United States, United Kingdom, Australia, and Denmark- females were historically obligated to take care of household and childcare responsibilities, while males earned the family income. Craig and Mullan (2010) argue that after modernity, the female situation has changed and it has become harder for households to find time for unpaid work and care as women have moved into employment. They add that, nowadays, the gender gap in domestic work (household-childcare) is narrower on a weekend day than on a weekday. This is a result of fathers spending more average time in these activities on a weekend than on a weekday.

Sonnentag (2001) mentions that individuals with children may experience easy detachment from work because they are more engaged in household and childcare activities. On the other hand, these kinds of activities depend on the nature of his or her society. For example, if society considers household and childcare activities as obligations upon parents, these activities may produce pressure and strain. On the other hand, other societies regard these activities as the duty of maids and nannies, while parents have the responsibility of monitoring and organizing the nannies' duties (as is the case in Kuwait). In this case, dealing with maids and nannies could potentially be resource draining particularly if conflicts arise, for example if they do not perform their duties in the manner requested or required. In this type of society, therefore, when parents are engaging in childcare and household activities, they may not feel tiredness or strain because of the voluntary nature of these activities. On the contrary, some childcare activities are rewarding and resource replenishing such as, playing or chatting with children, whereas others are draining such as, cleaning and teaching (helping with school projects and homework). Therefore, some individuals might experience mostly positive effects of household and childcare activities, while others might experience mostly negative influences such as tiredness and boredom (Sonnentag, 2001).

In Kuwait and other Gulf countries, however, and after the huge developments in the 50s and 60s of the last century (will be illustrated in great depth in chapter 5), in the normal Kuwaiti family there are maids, nannies, cooks, drivers, and house keepers who are seen as assistants to the parents in household and childcare obligations (Al-Khoury, 2010; Tétréault, 2001; Shah and Al-Qudsi, 1990). Thus, parents amongst

Kuwaiti people have a lifestyle that is perceived to be very normal and logical in their context, whilst appearing unusual and luxurious in other contexts (Western or Far Asian). Moreover, as presented in chapter two, women in Kuwait are obligated to be successful in dual roles- employee and mother- which can lead to a great deal of pressure on women to achieve W-F balance at the same time as accomplishing social events and obligations. After addressing all of these cross-cultural resource recovery examples, I argue that –similar to my argument in chapter two- the recovery process and more specifically the study of recovery activities, requires us to focus on the cultural context and how it influences what individuals consider as recovery activities as opposed to resource drains.

Based on the previous argument, it could be suggested that childcare and household activities have an influential role in the recovery process on both sides- positive and negative. However, this influential role may depend mainly on the individual's perception and consideration of such activities in light of their societal values and whether these activities are seen as providing detachment or adding further pressure. It is worth examining childcare and household activities within a specific context; this may add new depth of knowledge to the literature, and may help to present one of the current thesis contributions. In the next section, the third type of recovery activities –mastery activities- will be illustrated, in order to define the variations of activities that may have a recovery function.

ii) Mastery Activity (e.g. Sport perspectives cross culturally)

Strandbu (2005) argues that cultural context can provide a shared model of the world and a model for appropriate behaviours. For instance, in relation to sport activities, which are considered as mastery in terms of the recovery process, Hargreaves (2007) argues that in Western societies, female sport considerations are very modern and unrestricted as a result of the individualism and modernity stages that these countries have been through. Thus, opportunities for resorting to such activities for recovery are quite common. On the other hand, Hargreaves (2007) points that in Islamic history, female sport has never been seen as accepted or natural. He gives an interesting reason for this situation, which is that in Islamic societies, men have the power in politics, thus can control legislation and national restrictions. However, nowadays female sport in such cultures is becoming less restricted –whilst still under

specific location and dress conditions (Walseth, 2006), and this is mainly because of globalization, powerful Western media and modernity.

Strandbru (2005) examines the physical activity and sport participation among girls with an immigrant background in Oslo, and the majority of her study's sample was Arab Muslim females. She found that according to their cultural background, sport was allowed only in very strict conditions, such as sport or exercise in a totally female atmosphere or not in the presence of males, whilst dancing was considered less appropriate than sport because of its sensuality. Pfister (2000) examines the case of Turkish female immigrants in Germany. She argues that the Islamic culture still influences Turkish girls' clothing, especially the headscarf (Hijab), which they wear while doing sport or exercise.

According to these arguments and examples, we can state that cultural elements such as national identity and religion have powerful influences on individual daily activities and in turn how these are perceived as recovery activities. This illustrates the strong impact of cultural norms and values of certain societies or amongst cultural backgrounds, which tend to provide restrictions to the types of recovery activities performed.

In Middle Eastern societies, the social and cultural norms and values vary greatly from those, which have been described as 'universal' in previous literature. As illustrated in the previous chapter, Middle Eastern culture is a masculine culture that has a huge gender gap, and women face powerful challenges to accomplish professional goals. This culture is a combination of pre-Islamic, Arabic, Islamic and colonial cultures, which all might influence daily activities and life meanings (Mortazavi et al., 2009; Omair, 2011; Alajmi, 2001). Therefore, we must consider that the social context may have an influence on the recovery process and the types of activities that might aid recovery. The resource recovery process could still be achieved, however, through other activities like engaging in passive activities or active activities that have a recovery nature, which may help individuals to raise resources and decrease their strain (Jones et al., 2006)

iii) Social Obligations

Existing literature, especially that covering social constructionism, draws our

attention to the fact that things like “obligations” do not have any fixed or definite meaning. Yang et al., (2011), in their study, examined the cultural differences in individuals’ social ‘question and answer’ behaviours across two Western countries (the United States and the United Kingdom) and two Asian countries (China and India). They found that Western cultures are associated with a logical and low-context cognitive pattern, with individualism social orientation, while Asian cultures are associated with a holistic, high-context cognitive pattern, with interdependence and collectivist social orientation that produces the variation between cultures, social responsibilities and values. This may have powerful implication on the meaning of obligations; for example, in the Eastern society family gatherings, relations and family members’ responsibilities may have more obligatory meanings than that in a Western society. Yang et al., (2011) add that culture can play a great and important role in shaping and constructing social assumptions.

Social activities have a degree of fundamentality that makes them important in every society; however, the extent to which social activities are obligatory and the extent to which they provide an opportunity to relax or provide social support may vary from situation to situation and particularly from culture to culture. For example, Mesquita and Walker (2003) highlight an interesting comparison between the U.S and Japanese cultures. They mention that the U.S culture (individualistic), encourages individuals to become distinguished from others through self-sufficiency and personal accomplishment and to become autonomous and unique, while Japanese culture (collectivist), emphasizes meeting social obligations and events in order to maintain interpersonal relationships and group harmony, therefore, the basic focus is on the prevention of specific negative results such as anxiety and feelings of loneliness (Elliott et al., 2001; Mesquita and Walker, 2003; Sorrentino and Yamaguchi, 2008).

As discussed earlier, Oyserman et al., (1998) mention the “cultural hybridization process”, which highlights an interesting notion- that an individual can accomplish his own goals whilst fulfilling societal obligations at the same time, thus showing the rigid side of Hofstede’s theory, namely a lack of flexibility in perceiving the societal nature- whether it is collectivism or individualism (Kiang and Fuligni, 2009; Kelly, 2010; Omair, 2011; Hutchings et al., 2010; Tétreault, 2001; Al-Suwaihel, 2010). For some individuals, in certain cultures, social activities might aid relaxation and may help people detach from work. Furthermore, these activities may provide social support that

could help to build further resources. However, in another cultural context, activities might not enable relaxation and may not bring about greater social support, especially if these activities contain a high degree of obligation, whereby individuals may be judged on the fulfilment of such duties or how they 'perform' at that event, or perhaps individuals may even attract serious blame if they fail to meet one of these obligations. This is the case in Middle Eastern societies, where an individual is obligated to fulfil social events. In this case, social obligations can become a huge pressure on individuals. This is likely to further drain resources rather than help to build more.

Activities have been mainly studied in a western, individualistic culture but there is research evidence for the impact of collectivist cultures on activities. Oyserman et al., (1998) found a positive relationship between collectivism and sense of social obligation. Whilst collectivism would increase obligation to the in-group, individualism would reduce social obligation. Furthermore, Bedford and Hwang (2003) examine individual psychological outcomes of social responsibilities cross culturally. They argue that engaging in individual social obligations can feel, to the individual, like a social responsibility, which can lead to motivation –in a societal context- to fulfill social obligations and demands, and in the case of transgression this feeling may change to a feeling of guilt, as was the case in Chinese society. This transition in feeling between responsibility and guilt can provide a picture of the influences of cultural context on individuals' daily lives and on actions' meanings. Similarly, Barrett et al., (2004) focused in their research on cultural differences in reasons for identical behavior (motivation). They especially examine the role of personal individual–collective primacy, personal individualism–collectivism, and nationality on social obligation-based compliance between two various samples from Poland and the United States. They argue that group reputation has a powerful influence on individual motivation, which can encourage individuals to fulfill social obligations, thus maintaining good group reputation.

Struch et al., (2002) argue that individuals' valuing of priorities is part of their basic worldviews, and that these values are shaped according to individual gender and basic culture. They add that different cultures may provide different contextual inputs. Several researchers have examined cultural variations, especially among collectivism or individualism cultures -Western and Eastern- (Elliott et al., 2001; Mesquita and Walker, 2003; Sorrentino and Yamaguchi, 2008). This is important in terms of

resource recovery theory, as it highlights the way in which collective and individual meanings can change the role of an activity from replenishing to draining or vice versa, depending on the context.

Interestingly, Leung and Cohen (2011) state that culture is important in helping to define psychological events and create meaningful clusters of behaviour according to specific logics. Social obligations are likely, for instance, to have a normative element –what a given society considers as appropriate– but also a highly individual element as well, inasmuch as one person may not see their obligations in the same way as another person. They draw on meanings at different social levels, in other words, to make sense of what their obligations are (Leung and Cohen, 2011). These overlapping and contrasting meanings mean that it is not possible to apply universal meanings to daily and recovery actions; rather we need to gain a contextual understanding of an action within the cultural framework, in order to understand how individuals are making sense of and applying these meanings.

3.7.2 Challenging the Universal Assumptions of Resource Recovery

Resources have been assumed to have a universal meaning across cultures under almost all work-family conflict resolution theories. This is despite several researchers providing evidence in their studies of the various, important and influential roles of cultural elements regarding work-family balance and conflict processes. Examples of such studies, as discussed in the previous chapter, include work-family considerations in various societies (Aycañ, 2008), the variations of work-family conflict direction cross culturally (Spector et al., 2004 and 2007), the influences of gender considerations and identities on choosing coping strategy (Chang, 1996; Somech and Drach-Zahavy, 2007; Thompson et al., 2007; Sinha and Watson, 2007). Based on the findings of these studies and other studies presented in this chapter (the role of personal and cultural meanings on resources and recovery), it can be argued that the universality of existing resources and work-family balance theories is questionable.

The influence of culture and society on approaches to work-family conflict, work-family balance and resource recovery has been firmly established in existing literature. Work-family stress, conflict and balance in existing literature have been

examined from a Western, Anglo and Asian contextual perspective, from several aspects and angles, while little attention has been given to the Middle Eastern context, despite obvious variations in terms of socio-cultural elements. For example, as discussed previously, the concept of ‘family friendly policies’ is neglected in a Middle-eastern society such as Kuwait, so there are no policies or acts that are established to address work-family balance or work-family conflict. Moreover, if close-knit family relationships are seen as fundamental to the successful recovery process in Japan or the US, can we realistically argue that this value holds the same degree of fundamentally in the China or the Middle East? It is problematic, therefore, to suggest that the universal assumptions and taken for granted norms that exist in one society could be applied to every other society.

Even if some universal assumptions do exist, it then raises the question of whether they are related to the same variables, and whether they produce the same outcomes. Universal theories can be useful in some situations, but when looking at a culture specific sample in depth, I argue that each culture has a mixture of cultural, individual and universal norms and values. It is therefore impractical and ineffective to use theories based on culturally specific norms and values as a global approach. This underlines the need to apply some cultural elements including social, historical and religious dimensions- to work-family balance and conflict studies, in order to define the main influences between such elements and how individuals in various cultural contexts may use their daily activities and resources to accomplish work-family balance and reduce conflict and stress.

This highlights the need to include these contextual elements from the beginning stages when examining the resource recovery process, rather than depending on measuring fixed resources in relation to specific variables, with no chance to link findings to the studied context. As discussed in the previous chapter, work-family balance literature has so far neglected to integrate cultural and contextual factors into existing theories, instead categorising findings based on ‘universal’ assumptions and values, which in reality cannot be applied cross culturally. Existing theories are therefore unsuitable to use when examining work-family balance on a global scale, and do not provide adequate understanding of cultural influence on meaning and context. This suggests an obvious gap in the existing resource recovery literature.

3.8 Resource Recovery Process and Institutions as a Theoretical Framework

As discussed above, resource recovery is based on a concept of universal views and implications regarding work, drains on resources, resource replenishing activities and recovery. The current study will challenge and question the universality of these concepts, based on the idea that, within a non-western context, there are various cultural aspects that have powerful influences on individual processes, as well as differing views and implications.

In this research, the process of resource recovery for female Kuwaiti teachers is being explored, and it is interesting and important to explore this theory as a coping strategy specifically within a Kuwaiti context, where the idea of the resource recovery process has not been touched. It is important to consider the cultural context, and studying Kuwaiti teachers' recovery process through an approach that recognises Kuwaiti society as having its own cultural norms and values, such as resource recovery theory, may lead to new contributions and discoveries in the areas of work-family balance and conflict management. However, if I am going to apply resource recovery –as it stands in the literature- to the context of Kuwait, the problem I am faced with is that the institution of family and institution of gender within such a context varies greatly compared with other contexts that have been examined in stress and work-family balance fields.

Thus, whilst resource recovery theory presents a framework of ideas with which to approach the topic of work-family balance in Kuwait, it cannot be considered a fully comprehensive theory in its own right. This is because the constructs and values, which it is based upon, are subjective and depend on the perceptions of the individual. I therefore cannot use resource recovery as a single theory with which to understand work-family balance, rather I can use resource recovery in combination with other elements, in order to develop a new, multi-faceted theoretical framework through which I can begin to understand individual, societal, global and culture specific patterns of behaviour related to work-family balance and resource recovery.

Conflict resolution theories –including resource recovery theory- are still useful in addressing the processes phenomena, however they cannot be used as a sole means of analysis. I argue that conflict resolution theories can be effective in culturally specific studies, but only if applied in combination with another theoretical

framework, which allows the incorporation of cultural influences into existing approaches to work-family conflict.

Friedland and Alford (1991) established the concept of “Institutional logics”- which in this research study is combined with recovery theory as a theoretical framework in order to examine the case of Kuwaiti female teachers. It is- argued that the core institutions of society such as, the capitalist market, the bureaucratic state, families, democracy, and religion each has a fundamental logic that obliges means and ends of individual behavior, and it consider as constitutive of individuals, organizations, and society (Thornton and Ocasio, 2008). Institutions are socially constructed patterns for action, generated and maintained through continuing interactions (Berger and Luckmann, 1967 cited in Barley and Tolbert, 1997) (in the next chapter “chapter four” institutional logics theory will be addressed in great detail). However, because institutional orders overlap, there are frequently contradictions that individuals have to resolve. Therefore, I am using the term ‘institution’ because through this term we could understand the work-family conflict, at the societal level, as being a contradiction between the institutional logic of the family (e.g. the family comes first for women and they should be loyal to their families) and the institutional logic of the profession (e.g. work should come first and women should show loyalty to the profession).

Using a culturally sensitive approach such as this to examine the recovery process –which includes several kinds of activities, obligations and psychological processes- will enable researchers to view this process through both the institutional and the cultural lens, thus improving understanding of the recovery process by adding socio-cultural dimensions to a positivist theory (resource recovery) which in turn may explain the widely differing outcomes that have been produced by previous studies.

Using this combination approach can help to examine the psychological processes and unique interactions that may occur in one context and not in another. For example, childcare is a variable that, in the West, is widely seen as negatively influencing the recovery process. This cannot be said to have the same negative meaning in a non-western society such as the Kuwaiti context, where the cultural norm is to employ nannies and housekeepers to do the mundane or draining activities, therefore giving childcare a positive meaning, a means of relaxation that is beneficial to the recovery process. Thus, a theory that takes the socio-cultural context into

account could fill the knowledge gap and offer new contributions to the field, enabling us to better understand resource recovery as it relates to culture, and therefore providing information needed to create effective policies, provision and support tailored to the needs of the specific society, in this case Kuwait.

3.9 Summary of Chapter and Conclusions

In this chapter, the resource recovery process definitions and theories, Effort Recovery theory (ER), appraisal-based and the Conservation of resources (COR) theory were reviewed that was followed by illustrating daily activities and underlying experiences. In this review, it has been shown that in the existing literature, great attention has obviously been paid to daily activities, particularly work and family related activities, while little attention was given to the variations regarding perception of these activities, meanings that individuals give to their daily activities and demands, and the role of contextual factors in shaping and creating such meanings and considerations. Thus, there is a real need to examine the resource recovery process -as a theory to facilitate work-family balance- with relation to the contextual factors relevant to the study sample.

According to the literature, it seems that there is a gap in resource recovery theory knowledge, the focus until now has always been upon studying individuals' daily practices, behaviours and obligations in order to define the best way to recover, whilst identifying the main influences on recovery process, and the links between this process and other work theories. All of these studies were using the positivist approach, which studies independent variables and examines them alongside other dependent variables. This approach neglects cultural context and variations, thus presenting results that seem to be universal, whilst in reality only being applicable to individuals that share similar cultural norms and values as those that have been examined. I think this is perhaps one of the biggest limitations of this kind of study.

Cultural context includes great and powerful information that may change individual and societal views and assumptions about daily practices, and of course may have an implication on resource recovery process, and therefore studying this theory within a cultural framework will enrich and add to the existing knowledge of the resource recovery process. This cannot be examined using the resource recovery theory (COR) as it stands, rather it requires using a universal contextual framework

that can be applied with COR and can at the same time pay adequate attention to cultural variables which have powerful influences on the recovery and balance processes.

In the next chapter the theoretical framework will be presented in order to define the thesis theoretical proposals and fundamental processes. I will address institutional logics theory, which will help in understanding individuals' daily life aspects in relation to cultural and environmental contexts.

Chapter Four

The Theoretical Framework

4.1 Introduction

In chapter two, the notion of work-family balance was discussed as an important issue in management studies, one that has been the focus of much attention during the past few decades. Work-Family balance occupies a significant part of an employee's life and thinking, and so specific theories and frameworks have been developed to help explain this phenomenon, and inform interventions to improve employees' life satisfaction and work motivation. In chapter three we saw that there are several, varied conflict resolution theories that can be used as approaches to work-family balance, however resource recovery processes and theories could be regarded as a work-family conflict resolution theory that helps to reduce stress (Grandey and Cropanzano, 1999; Seiger and Wiese, 2009), which is regarded as one of the main causes of conflict, and to produce and invest individual resources, that in turn helps in accomplishing other demands appropriately.

After determining the main theories in work-family balance and in resource recovery field (COR-EF), it is important to illustrate a theoretical framework that can be used in this research, to help to justify the data. The previous chapter focused on the specific argument that the resource recovery process, especially COR, needs to be looked at contextually in order to address the role of socio-cultural elements in shaping individuals meanings and understanding activities, demands and resources. In this chapter, my arguments will focus on institutional logics as a fundamental framework that influences individuals' daily activities and processes. To explain further, logics refer to the social environments, areas of life and thought processes related to certain activities, social spheres or lifestyles (for example, professional, religious, educational or family logics). Institutional logics are background taken-for-granted systems of norms and values that differ across the world and vary from one context to another. Accordingly, they have different implications for individuals, specifically in terms of the norms, values and meanings that they produce and that help individuals to make sense of life. In the context of this study (Kuwait), it is proposed that these logics differ in Kuwait and that Kuwaiti females, due to their

unique contextual and cultural background, experience institutional logics differently perhaps to working females in Western cultures and perceive family, religion and professions as dominant institutional logics. I further suggest that this culturally specific understanding of institutional logics has a direct effect on the resource recovery process.

In this chapter, I will be looking at existing literature in order to present the argument for using institutional logics theory as a basis for the theoretical framework of this research. The role of meaning, how meaning is formed and what influences meaning are all concepts which are central to understanding the resource recovery process, and are specifically crucial concepts within this research. Therefore, in this chapter the focus of which is discussing theory and the theoretical framework, much attention is given to meaning. The direct effects of culture on meaning, culture as a dynamic and multi-dimensional concept, how culture indirectly affects meaning, the role of meaning in coping studies and what people find stressful will all be explored, drawing on existing literature and theory.

I will look briefly at some other important concepts in existing work family balance theory, specifically agency and structure and how these concepts relate to resource recovery in Kuwait. After defining key concepts in existing literature and explaining how they impact this research, I will identify the theory that I have chosen to analyse my data and formulate my research, institutional logics theory. I will then justify my choice of this theory; how it relates to resource recovery in Kuwait as well as why existing resource recovery theory is unsuitable in the Kuwaiti context.

In the next section, I will illustrate why I cannot use resource recovery theories as it stands in my thesis, and I will illustrate this through discussing and explaining the importance of the meaning making process that has been studied in previous stress literature. This can help provide a good background for presenting the relationship between the role of meaning and individual daily processes such as stress and, in the case of this study, the resource recovery process. I will also illustrate how the meanings that individuals give to events and activities may influence daily life, and to what extent I can use such a concept in understanding the resource recovery process and specifically, how and to what extent cultural elements may create resources and aid understanding of recovery within a Kuwaiti context.

4.2 The Role of Meaning

Defining the role of the personal meaning making process as an individual specific concept supports the core notion presented within this study- that is within the resource recovery field. It could be argued that the presence of any given resource does not necessarily lead to recovery and that the existence of demand similarly does not automatically contribute to lack of recovery or increased strain.

In this study, I am arguing that existing theories do not give enough attention to the role of meaning in the resource recovery process, instead examining this process from a one-dimensional view, where activities are either fundamentally resource producing or resource draining. I have drawn extensively on existing studies that focused on the “role of meaning” on the individual stress process, in order to support my argument that, in fact, any given activity cannot be considered as intrinsically stressful or relaxing, nor can it be assumed to be either resource producing or resource draining; rather, the purpose of an activity and the role that it plays in an individual’s life and in the resource recovery process depends entirely on the perception of that individual. Cultural, contextual and historical factors all work to influence the meaning that an individual attributes to the activity, thus studying culture and its role in the meaning making process is necessary in order to understand why such processes (stress or, in this study, recovery) vary from one individual to another, how an activity or event may have different connotations for different individuals and what role these meanings may play in regards to these processes.

4.2.1 Criticism of Existing Theories within the Literature

In this field of study in particular, it became recognised that meaning was central to understanding variation in stress experiences. In the 1980s, researchers within the stress field expressed criticism about the approaches that the stress process was studied from. Handy (1988) mentions that ‘social action’ theorists addressed the problem of personal meaning and action arguing that the dominant theories in this field were the Universalist models and nomothetic techniques that neglected the environmental context and personal meanings. For instance, Payne et al., (1988) mentioned that the traditional measurements of the roles of conflict, job demands and stress do not accurately reflect the cultural or individual variables. A job that may be considered as

demanding, for example, may in fact be seen by some individuals as more enjoyable precisely because it is demanding and even because it is stressful. They argue that each individual varies in their reaction to situations and that it is not possible a priori to predict accurately whether a given type of a job demand will be felt as negative, or positive, by the individual who is experiencing it. This in turn encouraged them to take into account the personal meaning, which may help to present a more balanced representation of the facts.

Furthermore, Fineman and Payne (1981) showed that role conflict and role ambiguity predicted strain only if the individual considers them as threatening. They argued that stress researchers were neglecting the role of meaning, which respondents attached to job demands. Interestingly, Newton (1989), in his study of job demands, mentioned that all research approaches that have been used in the stress field present an association between job demand and strain, but they reveal very little about why and how the association between demands and strains exists.

Therefore, and according to this argument, these previous stress analysis approaches are misleading, since they only illustrate perceived demand levels and neglect to address how individuals evaluate these demands. We cannot know exactly why, or how, any given individual may see a demand as stressful, and this means that our understanding about stress remains very limited. This corresponds with Lazarus' (1966) argument, that consideration of events as stressful or not depends upon the individual's cognitive process and appraisal of those events. Thus, some researchers focused on an individual's personal and cognitive processes such as Perrewe' and Zellars (1999), who supported a more subjective, rather than objective, examination of work stressors, according to the meanings that individuals attach to events defines their stress experience and can play a powerful role in such a process.

Firth (1985) explained this idea and mentioned that the traditional categorization of the role of stress, such as ambiguity, overload and conflict, were explained by previous stress researchers (such as Parkes, 1982; Kasl, 1978, cited in Firth, 1985) in terms of inadequacies of some sort or as relationship difficulties with co-workers. While the individual early experiences and problems are too rich and complex to be categorized into any rigid system, and therapy would be very slow and have less chances of success if such predictions were possible. Firth (1985) criticises the traditional categorization of the stress experience, arguing that it is insufficient,

because it fails to take into account the personal meanings that individuals attached to feelings of stress -which they perceive as caused by or influencing their work- and their influence on what is perceived as a stressor. This argument is another interesting indication of the influence of meanings that individuals attach to feelings, activities or events. If these feelings are what cause an individual to regard an activity as stressful and another as non-stressful, I can in turn argue that personal meanings are what cause an individual to regard an event or activity as a resource producer and another as a resource drainer.

These researchers define the importance of research that focuses on the way that events are appraised, as well as cognitions, attributions, and emotions, in understanding the complex organizational stress process. This is similar to my argument about the resource recovery process; we do not have enough evidence about why an individual regards an activity as a demand or a resource. Personal meanings can provide a useful tool with which to draw sensible conclusions. Based on this evidence it becomes necessary to examine the meanings that are attached to activities and demands in the recovery process within the Kuwaiti context. This will help to understand the process of recovery and how individuals are making sense of their daily activities in order to accomplish work-family balance and resource recovery.

Harkness et al., (2005) argue that the main advantage of using a personal meaning approach in the stress field is to widen the understanding of the stress phenomenon and reduce limitations to the research questions that can be addressed. Other researchers also illustrate the importance of using the role of the meaning approach in stress coping literature. Halma and Bakosova (2009) argue that life meaning was found as a moderator between observed stress and avoidant coping, meaning that every individual belief could be seen to be a buffer against negative consequences of stress, increasing the coping ability, especially within the cognitive process that individuals go through when evaluating events. For example, individuals who attach greater meaning to life have less of a tendency to use avoidant coping when experiencing higher stress and vice versa. So meaning in life can work as buffer against the capability of high stress to increase maladaptive coping, while the absence of meaning in life makes individuals more defenceless to stress. Other researchers determine the moderating influence of the meanings on the relation between stress and depression (Mascaro and Rosen, 2006). Others focused on the motivational and

effective consequences of personal meaning within the stress field (Reker and Wong, 1988).

4.2.2 The Effect of Personal Meaning and Early Experiences on the Meaning-Making Process

Personal meanings can help in creating interactions of relating within various parts of people's lives, which adds a new dimension to the role that individual differences play in the experience of occupational stress. Firth (1985) adds that the therapist may use certain themes resulting from an individual's early experiences, in order to explore the personal meanings that lie behind the difficulties that cause stress. According to this argument, studying personal meanings in stress is important in order to figure out the root causes of stress events, which may help researchers in determining coping strategies best suited to these meanings, as well as adding new perspectives to the field. Personal meanings and early experiences play a powerful and important role in determining whether an event is stressful or not and we could not study stress processes without first investigating these meanings. It is worth highlighting the fact that the role of meaning is extremely complex and may depend upon various and overlapping relationships within other contextual elements, which makes studying such a process through recovery theories that neglect the meaning making process and individuals' early experiences not only difficult but insufficient. Firth, (1985) argues that studying the personal meanings within the stress field requires a

*“Qualitative account of the way that one type of individual difference, early experience, interacts with the work environment to produce feelings and symptoms of stress”
(P: 139).*

Firth (1985) gives an example from the clinical literature that an individual's highly critical father, may lead him/her to become more self-critical, blame themselves, furthermore, they may consider their jobs more stressful than others. Firth-Cozens (1992), find that views of early child-parent relationships can be considered as predictors of job attitudes and difficulties with a superior. These examples support the notion that the role of individual early experiences (relations with parents and childhood experiences) shapes personal meanings and directly impact stress responses and perceptions of stress in the environment (Firth, 1983, 1985; Firth-Cozens, 1992; Payne et al., 1988). Therefore, individual personal meanings are not

simply meanings or perceptions that individuals have and use in making sense of their daily lives, but are in fact complex assumptions that result from overlapping early experiences and general knowledge. This is important in terms of examining the role of meanings on individuals' daily lives, as it indicates a need to focus not only on the meanings themselves, but also on the context that produces such meanings and how such meanings are generated through historical and cultural events. Understanding this will inevitably improve the understanding of the role of meaning on the sense making process within a specific context.

Interestingly, Firth, (1983), argues that an event may be stressful when the ambiguous situation is seen as relevant to an individual's well-being and when early experience creates doubts to their ability to cope. For other individuals, the same event may have a very different meaning, such as presenting them with welcomed feelings of excitement and challenge. Firth (1983), presents an interesting example about personal meaning variation between individuals. She mentioned that an individual may reason that redundancy may give him an opportunity to spend more time on hobbies, while another individual may perceive it as a chance to start a new career and others still may simply deny that the threat exists. She adds that, from a clinical view, meanings can be changed dramatically for the individual over the time, when the individual focuses on the meaning of events and practices applying new meanings, that individual can change the meaning of the event to be less stressful, which in turn will help him to cope. This argument supports the interesting concept of consciously changing meanings to be less stressful, which could be regarded as the ability of an individual to take control of meanings and try to utilize them in order to manage life aspects.

Other researchers supported Firth's findings; Payne et al., (1988) found that certain job demands can be evaluated differently according to different individuals. While one individual might regard this demand as a source of dissatisfaction, others may view it as satisfying, or they may evaluate it as being neutral in terms of satisfaction. Kinman and Jones (2005) give further examples that support these arguments. They argue that the beliefs that individuals have may influence how they perceive stress in the workplace, how they respond to it, how they reveal it, and how they manage it in themselves and others. Kiang and Fuligni (2009) address other examples of the presence and the absence of meanings' influence on individuals; they

found that the presence of meaning was positively related to self-esteem, academic adjustment, daily well-being, and ethnic belonging and exploration. In contrast, searching for meaning was associated with lower self-esteem and less stability in daily well-being, because individuals in this case are examining and questioning their life reason, their motivations, and what they are intended to do with their lives and education.

After reviewing the importance of the meaning making process, specifically personal meanings, within the stress literature, the importance of studying the meaning making process as part of the resource recovery process is obvious. An individual's personal meaning can change the perception of an event from stressful to non-stressful, according to early experience and general knowledge. Stress research has grown in the last twenty years to acknowledge the role of meaning making within the stress process, and similarly, this doctoral research study argues for the role of meaning making in the recovery process. An individual's personal meaning may influence the recovery process through the meanings that are given to different activities and events, which may in turn change the interpretation of an activity's nature, from recovery to obligation or demand. I can add that studying personal meanings, with relation to stress, can add new understanding and improve understanding within the field by adding new angles and approaches.

According to these studies, the meanings and beliefs that an individual holds can play various roles in defining, preventing or reducing stress; so understanding the meanings of stress and stressors can help in understanding the stress process. This argument is central to this study. I argue that if meanings have an influential role in understanding and reducing stress, it should also have an influential role in understanding and making sense of recovery, resources and demands. That is worth examining in the context of Kuwait, in order to address to what extent such meanings can influence the recovery process and recovery activities as well as the perceiving of such processes and activities.

4.3 Cultural Meanings

In order to understand the meaning making process in a Kuwaiti context, it is important to understand the role of cultural meaning on the individual's sense making process. In this section I will address cultural meanings by reviewing evidence from

existing literature, which can help in understanding the shaping and reshaping processes of personal meanings and how cultural elements may influence the resource recovery process. The focus of this section is on the concept of cultural meaning, particularly the importance of this concept in the stress literature and how it has been studied. The aim of this focus is to address my point about the importance of studying cultural influences on the recovery process in a specific context, which in turn helps to contextualize my research contribution. As culture has played an important part in the stress literature, I am going to illustrate how literature has focused on defining the influences of culture on the stress process and how stressors have different implications for different individuals.

4.3.1 The Impact of Culture on Meaning and Stress Perception: the Contextual Influence

According to Hobfoll (2001) and Hobfoll et al., (2003), resources are anything that an individual values and anything that generates the meanings that an individual attaches to a thing, thus we can say that meaning is fundamental when we consider perceived resources and drainers. In line with the cross-cultural examples that have been addressed in the first chapter of the thesis (Mortazavi, 2005; Spector et al., 2004; Thompson et al., 1999; Kreiner et al., 2009), individual views are a creation of various cultural norms, values and taken-for-granted knowledge. This means that the individual meaning making process –related to perceiving resources, demands and stressful events- depends mainly on the society that an individual is a part of. Gorgievski and Hobfoll (2008) argue that the value of the most resources is culturally defined and mainly depends on the social environment. Thus in life, individuals are embedded in groups that exist in settings that produce important resources and require multiple demands upon these in-group individual. Therefore, stress, values and behaviours are determined fundamentally by a shared cultural experience, not an individual interpretation, meaning that individual interpretations have only secondary imperative (Schumm et al., 2012). In line with this argument, Hobfoll (1989, 2001) regards the contextual and the external elements of the stress process as fundamental, objective, and culturally constructed. For instance, he considers the concept of “*individual–nested in family–nested in tribe*” as important (Hobfoll, 2001, p. 338) and draws emphasis on other definitions such as the “tribe” which he defines as “*the complex set of social aggregations of people into groups,*” including “*friends,*

colleagues, organizations, and communities” (p. 339), or what individuals think of as social networks. Interestingly, Hobfoll (2001) suggests that when studying the stress process, looking separately at individual members of the unit without including the wider whole (individual- family-tribe) will lead to limited analytical capacity.

Albrecht and Abramovitz (2013), mention that Hobfoll (2001) regards stress as mainly socially constructed and involving social outcomes. Hobfoll (2001) argues in his survey study that societal opinions of what resources are considered as important vary according to culturally defined processes and meanings. For example, an event may be considered as stressful because of certain social views. Stressful events and resources may vary according to contextual factors, meaning that what is seen as a stressful or recovery activity in one society may not be seen as such in another society.

Cultural influence can affect different individual life aspects- for example research has found that employees from different cultures vary in their ideas about the promises their employer has made and their obligations in return- thus it is logical that cultural elements influence the psychological contract within an organization (Thomas et al., 2003). In chapter two, empirical evidence and examples were addressed to show how particular cultural elements could powerfully influence individual meanings and daily life activities (Boh et al., 1989, cited in Hakim, 1999; Thompson et al., 1999; Lu et al., 2005; Abuznaid 2006; Spector et al., 2007; Mortazavi et al., 2009; Mortazavi, 2005; Barnett and Hyde, 2001; Aycan, 2008; Spector et al., 2004).

Some researchers have widened the role of meaning assumption in their research to include the contextual factors that may produce collective cultural meanings and may play an important role in creating the personal meanings (Meyerson, 1994; Ga`chter et al., 2010a; Ga`chter et al., 2010b). For example, Malik et al., (2013) examined the Pakistani subculture, which is regarded as an optimistic culture. They argue that this optimism subculture had a significant positive impact on creative performance for frontline sales force. This illustrates that the collective meanings within a society –result of cultural context- can directly influence the way individuals handle obligations and stressors, and therefore has an impact on productivity in the workplace. Klein and Kleinman (2002) mention that individuals depend on meanings that are provided by a general contextual framework that he/she lives in “*All members of a certain social group share the same set of meanings, attached to a specific artefact*” (Pinch and Bijker 1987: 30 cited in Klein and Kleinman, 2002).

Furthermore, Wong (2008) argues that the social construction of meaning through language and culture plays a major part in shaping and producing personal meanings; he adds that individuals as cultural beings collectively construct patterns of meaning and values to instill life with coherence. Individuals learn to identify with cultural norms and values, and then derive meaning by behaving accordingly.

Handy, (1988) argues that structural contradictions, within society and organizations, influence an individuals' fragmentary understanding of their situation, and other researchers suggest that examinations of social relations and institutions may play an important role in adding meaning and defining stress (Fineman, 1993). One such example is Meyerson (1994), who argues that researchers should pay attention to

“The ways in which concrete meanings of stress vary across, reflect, and reinforce the dominant ideologies of the institutions in which people work” (p. 628).

According to Dick (2000), it is important to investigate cultural meaning, in order to gain an in-depth understanding of the stress process. She adds that the meaning of an event does not exist independently of the context in which that meaning is located. Länsisalmi et al., (2000) question the universality of the traditional examinations of the stress process in different organizational contexts; they suggested that stress experiences and coping strategies are produced by the organizational and the societal cultures. They mentioned that culture can moderate the appraisal of stress and contains collective coping reactions to stressors.

Stebleton (2012) argues in his study that work's meanings are formed by contextual factors, for example work experiences were strongly related to family and community. He examined the dominant meanings in African communities and found that in most of the examined communities, there was less focus on individual achievement and status, with personal identity taking on more of a holistic dimension; the community takes superiority, and that is largely influenced by the learning from others that occurs in both informal settings and formal workplaces. This argument presents personal meanings within a broader frame, which means that these meanings depend mainly on the culture and context that they are situated within. Based on this evidence, I argue that there are different levels of meanings (personal, individual and collective), and that cultural meanings have a big impact on personal meanings.

Roccas and Sagiv (2010) studied cultural variations and their influences on individuals' norms and values, which in turn influence the various coping strategies. With relation to individual behaviours, they argue that the power of the relationships between norms and behaviour varies across cultural groups; and culture creates the meaning of behaviors, thus similar behaviors may have various meanings in various cultures. For example, an activity that has an obligatory meaning and nature in one society may be seen as a leisure activity in another society, thus the nature and meaning of activities requires examination that includes cultural elements and their influences on an individual level. According to Tayeb (1994), some cross-cultural studies do not consider the importance of choosing the model and methodologies required when conducting such research.

In relation to cultural meanings, Malach-Pines and Keinan (2006) examined Israeli police officers perception of stress. Despite the high rate of difficult events and the very high stress of their work, the evaluation of officers' performance was high. They argue that because of their cultural background, with dangerous and stressful events being the norm, they may give stressful events within their job different meaning. For example some officers explained their feelings and how they cope with stress by expressing their relationship with their country and how their work is important for their country. They added that these officers experience high job satisfaction because of this meaning that they apply.

Earley (2006) argues that it is important to discuss the nature and meaning of cultural elements, stating that in order to better understand the stress process, it should be examined cross culturally. In his study, two theoretical examples have been illustrated; a mid-range theory focusing on cognitive styles by Nisbett et al., (2001) that develop a theory of how systems of thought vary according to cultural context, and they focus on the variations between East Asian and Western thinkers, they found that East Asians tend to think more historically than others. Early (2006) explains the relation between cultural elements and individuals' lives by stating that the historical events have influences on social and political organizations that include various culture aspects such as language and religion, while these influential roles occurs through a variety of more specific sociological and psychological constructs such as roles, tasks, norms, values and cognitive structures. He adds that the physical environment has direct influences on societies, especially on labour structures and

occupations. Early (2006) argues for a need to shift from large-scale to mid-range scales with direct applications allowing in-depth explanation of cultural and contextual phenomena. He also reviewed the cultural model by Triandis (1972), focusing on how individuals in different cultures perceive their social environment and how environmental elements influence these processes. The understanding of culture that Triandis argues for is the physical environment, including resources and historical events.

After reviewing the role of meaning as it stands in existing literature, I argue that examining a process such as work-family balance and resource recovery within a specific context requires using a theory that gives greater attention to the contextual factors in order to define the relationships between the carrying out of these processes, difficulties faced, achieving balance, various related socio-environmental elements and to what extent such elements can make a difference. We see from the arguments in this chapter that the type of society in which an individual lives has a direct effect on the personal meanings that they attribute to activities, particularly which activities are perceived as obligations and which are perceived as resource providers, as well as how individuals manage these obligations. This will be looked at in a following section, where the differences between individualist and collectivist cultures will be looked in more detail, according to Hofstede's theory.

4.3.2 Occupational and Organizational Culture and Stress

Culture in the stress literature has been studied in several dimensions including, organizational (workplace) culture, occupational culture and social environment. Chang and Lu (2009) focused on the occupational influences on stressors and behaviours at work. They argue that the previous stress scales such as self-assessed scales were primarily based on individual subjective experiences that reflect the reality that an individual observes rather than the reality, as it actually exists. They also stated that the previous scales present only limited information about how stressors and behaviours at work are influenced by the particular characteristics of each occupation.

According to this viewpoint, it could be argued that there are specific norms about acknowledging or claiming stress across occupations that have resulted from specific cultures. Narayanan et al., (1999) mention that stressors and reactions differ across occupations, for example, employees in the lower level jobs of clerical and

sales more frequently reported the stressor of low control than the higher-level academics. Furthermore, they examined the stressors with regard to gender differences; they argue that interpersonal conflict was a more often reported source of stress for women than men. Their study indicated that there are some differences in perceived stressors and coping techniques across gender and occupational level.

According to Narayanan et al., (1999) the subjective experiences of stress cannot be isolated from its broader context, which is supported by Meyerson's (1994) argument that there are different cognitive and symbolic systems for different occupations that lead to differences in the meanings of stress. For instance, the cognitive considerations and norms of a specific occupation can have implication on the meanings of stress, implications which may differ from one occupation to another and can lead to different outcomes, considerations and meanings.

Chang and Oswari's (2008) research proposes that a stressor may only appear in one occupation but not occur in another. Thus, a stressor may be very common in one occupation but may have little influence in another. Researchers in the stress field have examined stressors in different occupations, such as teachers (Travers and Cooper, 1993), social employees (Kahn, 1993), the ambulance service (Young and Cooper, 1999) and healthcare (Cooper et al., 1999). It is interesting to consider the differences between roles within the same occupational setting and how this affects the stress management process, because this is what my research sample aims to establish; how workers in the same job role or profession manage stress, resource recovery and work family balance, in different ways. Johnson et al., (2005) argue that individuals working in the same occupation will experience various levels of stress due to the interaction of many other overlapped factors, such as job role, workloads, personal life and experience. For example, in their study examining teachers' self- efficacy, Klassen and Chiu (2011) found that there are inverse relationships between teachers' classroom stress and self-efficacy. For example, teachers who work in elementary schools and kindergarten seem to have high levels of self-efficacy, while other teachers with greater instructional strategy self-efficacy had greater job satisfaction. This example shows how one occupation may produce various considerations and outcomes, depending on specific elements within this particular occupation.

Fairbrother and Warn (2003) tried to define the main causes of such differences in the same occupation and how this related to job satisfaction. They argue that the

same workplace elements are not consistently linked to stress in all workplaces, and the relationship between stress and job satisfaction can vary according to the group being examined (Rees, 1995; Young and Cooper, 1995, cited in Fairbrother and Warn, 2003), while the quality of the social environment in the workplace is associated with stress, as are specific behaviours of the leader. Their research supports the assumption that workplace factors will have direct effects on stress.

Johnson et al., (2005) add that the examination of specific stressors linked with individual occupations requires more in-depth analysis –such as content and discourse analysis- that can examine the interaction between stressors and stress outcomes. The examples and evidence from existing literature present a strong case for the idea that culture may play an important role in addressing meanings. It is clear that organizational and occupational culture affects the way individuals within that culture perceive and manage stress. This is consistent with my argument about the role of culture in the resource recovery process and how different meanings may result from such cultures.

4.3.3 Culture and Coping Mechanisms

In the stress literature, coping mechanisms are defined as cognitive and behavioural efforts to manage environmental or internal demands, and the conflicts between them that add or drain an individual's resources (e.g. Cohen and Lazarus, 1979; cited in Gaëchter et al., 2010b; Lazarus and Folkman, 1984). According to Bardi and Guerra (2011), individuals from societies that place a strong emphasis on culture and tradition and which may have 'taken for granted' norms of using religion to deal with difficulties, may also use religious elements in general coping processes and as coping strategies. Fife (1995) finds that seeking religious spiritual support was related to making meaning; that meaning was related to more positive mood and less negative mood, while religious coping was a strong positive predictor of having made meaning (Murphy et al., 2003). Connell and Gibson's (1997 cited in Knight and Sayegh, 2010) review of the literature supported the cultural variations in views of family support, with African American caregivers endorsing more strongly held attitudes of family support than White ethnics.

Sinha et al., (2000) examined stress appraisal and coping among Indian and Canadian students; they find that there are similarities and differences in stress and

coping appraisal and strategies among the study sample. They argue that these differences occur because of the different cultures; for example, in the case of Indian students, they note that they were more pessimistic because of seemingly insurmountable problems of everyday living, which could result of greater stress and emotion coping. The literature review that they address presents that there are major cultural differences in the perception of the source of stress, cognitive appraisal and coping strategies. Other researchers pay great effort and time in examining the dual role of the individual in this process—being the product and agent of his or her social cognition simultaneously (such as; Abbott, 1990; Barley and Knight, 1992 cited in Länsisalmi et al., 2000).

According to Knight and Sayegh's (2010) review of cross cultural care-giving and coping styles, some factors of coping styles may not be the same across cultural groups that resulted of the variations cultural values that produced by specific context. For instance, they add that Familism as a cultural value is considered to have multidimensional effects, and obligation values that often being more influential than family solidarity. The influences of cultural values (meanings) in stress and coping seem to involve social support and coping styles. Furthermore, Park (2010) argues that individuals often alter the appraised event's meaning, rendering it less noxious and more coherent with their pre-existing beliefs and values. For example, some individuals may

“Reappraise the nature of the event, as in re-construing their relationship with the deceased in bereavement (Bonanno and Kaltman, 1999), or re-evaluate the implications of the event in more positive ways (Resick et al., 2008)” (Ibid, p. 261).

This argument has been stated and agreed with by other researchers; culture may affect coping behaviour through norms (Glazer, 2006; Taylor et al., 2004), and moral issues (Vauclair and Fischer, 2011). Studies looking at coping mechanisms pay great attention to environmental elements and give priority to examining stress and coping processes. Furthermore, some coping mechanism studies focused on various cultural elements, levels and dimensions in order to cover every aspect of the study area and to give a more realistic view. For instance, some researchers examined cultural elements such as environment, economy, politics, social and religion, in order to define the influences of culture on individual and organizational levels. For example, in Malik et

al., (2013) and Ali and Al-Kazemi's (2007) studies, the culture nature –optimism- in Pakistan were examined in order to define culture influences on meaning making and occupational aspects consideration such as, leadership, organizational loyalty and creative performance; they find that the optimism culture –as one of the Islamic culture results and components- seem to have positive influence on creative performance and increase organizational loyalty. Thus, Ali and Al-Kazemi (2007) argue that the positive culture (optimism) plays a significant role in shaping strong work ethics that can lead to social and economical changes. This argument shows the extent to which simple cultural factor such as nature of society (to be optimist or religious) can influence specific occupational, organizational or even social definitions and considerations.

4.3.4 Hofstede (Individualism/Collectivism) and Individual Assumptions

Hofstede (1980) argues that individualistic cultures value individual aims, needs, and rights more than community interests, while collectivist cultures value in-group aims and interests with priority given to obligations and reliabilities to the group. According to Hofstede (1980) national cultures appear to be converging, but this convergence is only influencing outward manifestations such as dress, consumer products, and media, while the deeper underlying values and norms still influence the meaning individuals give to their life aspects, inter-personal relationships, and psychological well-being. Thus, I argue that these deeper cultural influences may influence the meanings that individuals give to certain activities.

Bearing in mind these differences, we can argue that studying recovery activities and processes within a specific context may have different outcomes and implications if studied in another context. Brew et al., (2001) argue that cultural elements, particularly a society nature (collectivist/individualistic) have powerful influential role in individuals' decision-making process and decision circumstances. They found that Chinese societies are more flexible in their decision-making. The family is an essential player in Chinese society, and social networking is also important to Chinese collectivism. For example, in Chinese society, because of the tenets of the collectivism, individuals are encouraged and motivated to maintain strong social ties and they perceive such activities not as obligations but as their duty to the society that they are part of. This varies from the people in an individualistic society, who would

regard social activities as obligations. Thus social obligations, harmonious relations, and honouring trust indicate a more careful and subtle approach to decision making. They conclude their study by mentioning that cultural differences can affect the outcome of each decision, particularly decisions related to family expectations and social relationships.

In his study, Miller (2006) focused on the role of collective acceptance of social obligations, which provides an external reason for action and an individual can choose whether to follow it or not. He argues that a necessary condition for accomplishing a social obligation is that all parties acknowledge the corresponding general and social norms. Thus, the role of social norms as a reason for social obligations is spelled out, which harmonizes with Barrett et al., (2004)'s argument, that there are cultural variations in reasons for identical behaviour.

Williamson et al., (2012) argue that there are variations between cultures especially when comparing between the West (USA) and the East (China). These differences appear to be especially relevant to the organization of social life; for instance, they found that cultural factors may influence the display and meaning of marital communication. Their study suggested that, because the collectivist culture in China emphasizes the importance of social harmony, there are culturally produced rules that encourage the use of indirect communication and discourage the expression of anger toward members of the group (e.g., Matsumoto et al., 2008; Park and Kim, 2008). On the other hand, the individualistic culture in the USA values uniqueness and personal expression; so, direct communication is encouraged and the expression of anger toward in-group members such as family and friends is considered acceptable. Furthermore, Chinese couples seem to indicate that actively seeking support may be seen as inappropriately self-centred in collectivistic groups, but in individualistic groups it is regarded as appropriate and functional behaviour (Markus and Kitayama, 2003). These studies illustrate the critical role of examining culture in defining individual processes, as well as highlighting the fact that activities in a specific culture do not rely on universalistic views.

Janoff-Bulman and Leggatt (2002) mention in their study that individuals in individualist cultures view obligations negatively and are considered as constraints on their personal freedom. They argue, in their comparison of two student samples (Anglo and Latino), that both samples reported a strong sense of obligation with

regard to close friends and family members, Latinos expressed a greater desire (i.e., greater perceived “want”) to engage in these “should” activities, and considered helping others as both more social obligatory and more personally desirable, suggesting a more matching view of personal autonomy and societal control in collectivist cultures than in individualist cultures (Anglo). This argument highlights the powerful role of cultural nature (individualism/collectivism) in shaping individuals responsibilities and in giving meaning to such responsibilities and actions. That has important implications for this thesis, where understanding how Kuwaiti culture influences individual considerations and assumptions is critical in order to understand the way that individuals are using these elements in understanding their actions.

All of these arguments represent the field’s main approaches and theoretical frameworks, and all of these views have a mixture of overall opinion, cultural focus and environmental elements. In this thesis, the Kuwaiti teachers’ case will be examined from a culturally constructed viewpoint, in order to account for both cultural and occupational elements. I propose that examining things from this approach will help in defining the recovery process challenges and facilities within such a complex culture.

Studying the case of Kuwaiti teachers in relation to the associated contextual elements can help to provide a broader insight into the resource recovery process in this specific context. It is necessary to examine cultural influences on the meaning of stressful events, as this can help us to understand to what extent culture (macro level) may influences individuals’ (micro level) assumptions and lives meanings. To examine this further, we can examine the cultural differences from other approaches that are not linked to the resource recovery literature, which may help me in rationalizing these findings and in addressing the unique case for recovery that applies within the Kuwaiti context. The influence of cultural elements on individuals has been paid great attention in previous social and psychological literature; in order to fully understand this relationship, the agency-structure debate has to be considered.

4.4 Agency and Structure

Agency refers to the notion that individuals are the ‘agents’ in the social world, thus, they are able to do things that in turn effect the social relationships in which they are embedded (Layder, 1994). Agency can be defined as the capacity of an individual

to act in a world and engage with the social structure. 'Social structure' is the patterned social preparations in society that are developed from the actions of individual (Burr, 2003). Layder (1994) argues that structure provides the social context or conditions under which people act; social organizations, institutions and cultural products –such as language and knowledge- are the primacy references for the term structure.

Understanding agency and structure and their implications is important for this thesis as it can help illustrate how individuals use social resources provided by “structure”, as well as to what extent the contextual elements can have implications on individual lives and assumptions (action), whilst also helping to explain how individual capacity may play a role in shaping the meanings that are provided by institutions on the macro level. Addressing these terms -agency and structure- is critical for understanding the recovery process, its implications and roots in Kuwaiti society, what factors are influencing the meanings attached to resource producers and drainers and to what extent individuals can control these meanings and use them to their advantage.

Agency and structure are notions that lie at the core of understanding and the institutions logics theory, which is the theoretical foundation that this thesis' analysis is based on, so it is important to illustrate their meanings before proceeding.

Layder (1994) discusses society as comprised of interconnected layers; macro and micro refer to definite levels of social reality, where structure is seen in the macro level and agency in the micro. Individuals are always involved in social interaction and relations, and they create social life at the same time as they are influenced by existing social arrangements. To simplify these definitions and relations, I can say that structure is the macro level, which provides contextual and social background including norms, meanings, beliefs and values. Individuals “agents” -who have the ability to change and do things- are located in micro level and they are relying upon the norms and meanings from the macro level.

Layder (1994) mentions that social norms and values find their way to individuals' lives through the 'social role'. Thus, individuals feel the need to fulfil the expectations that related to various roles. For example, a husband in Western society may feel the need to help in household responsibilities because the expectations of the

role of husband in these societies, while in Middle Eastern societies a husband may not feel the need to help in household responsibilities, because in such traditional societies the role of the husband is different and exclude household responsibilities, but he may feel the need to fulfil some childcare responsibilities as teaching or helping with homework.

The debate surrounding this view is that it presents individuals as a passive element within dynamic relationships. Based on what we already know about the multi-dimensional influence of culture and meaning on activities, there is evidence to suggest that whilst individuals are primarily influenced by the structures in the context that they live within, they still have the choice and the ability to do and change things.

4.4.1 Individual Choice and Agency Vs. Passive Roles and Structure

In sociology literature, there is a major debate in defining the relationship between the two terms “agency” and “structure”. This debate addresses various theories and frameworks such as Parsons’ Framework, Foucault systematic theory and Giddens’s structuration theory. The primacy of social structure vs. individual agency with regard to individual actions has been widely debated within the social field. Elder-Vass (2010) argued that determining the concept of agency and structure, and the relationship between these concepts, is problematic. Bandura (2006) mentioned that individuals are self-organizing, pro-active, self-regulating, and self-reflecting; they are not simply observers of their behaviors, but they are contributors to their life circumstances, not just products of them.

Lawrence et al., (2011) argued that agency is neither just an effect of the actors’ institutional embodies nor isolated from this embodies, but it is a continuing activity whereby actors reflect on and strategically operate within the institutional context where they are embedded. He adds that understanding agency can leads to a deeper understanding of how individuals might actively and reflexively preserve institutions, even while fulfilling socially prescribed roles. For example, an individual as a member of the family institution will have responsibilities, whilst at the same time maintaining the ability to choose the time and the way of fulfilling these responsibilities. It is such choice, which suggests the notion of the agency of the individuals and how they use

their agency in an institution whilst still taking account of the norms, and meanings that are provided by structure. This view is supported by the social theory that sees individual behaviour as influenced though not determined by the social environment in which individuals are located (Layder, 1994).

Lawrence et al., (2011) reviewed two major agency and structure studies; Zucker (1977) and Barley (1986). They concluded their review by proposing that although the individuals in these research studies largely followed the culturally and organizationally prescribed requirement, they did so in a context that granted them a degree of choice in how they might understand and making sense of the range of legitimate action available to them.

Layder (1994) presented the social theory and the role of structure and agency in daily lives. He argued that social life is created by individuals in their interactions with others, so it is not constructed by some impersonal entity such as ‘objective structure’ that exists outside of their experiences. He addresses three basic notions in understanding the role of meanings that are provided by structure. First, “*people act toward things on the basis of the meanings that these things have for them*” second, “*meanings arise out of social interactions itself*”, third, “*meanings are not fixed or stable... It is change in light of changing circumstances*” (ibid, p. 62-62). Therefore, meanings that are provided by structure play an important role in holding individuals together in a social system, where they share similar backgrounds and values.

This argument illustrates the link between agency/structure and the role of meaning. I argue here that structure provides norms and values from the macro level, and individuals use and apply such norms at a micro level, through roles and expectations. With time, such roles become habits that may have strong and rooted meanings that attached to them, which may make them difficult to change. Thus, habits are considered as the link between agency and structure that is expressed in practice. This overlap between agency and structure makes it difficult to unpack and assess the related influence of structure on action and action on structure in various historical and empirical circumstances (Layder, 1994).

4.4.2 Meaning and how it relates to Agency and Structure

Through individual practice at micro level, e.g. “action”, we can see habits that are generated from the structure at macro level. However, these habits and meanings are not fixed; the generating and changing process is continuous. That is because meanings do not occur in isolation from the context that individuals exist within and we cannot understand the work-family balance and resource recovery process without understanding the contextual elements role (such as, family and religion) in shaping Kuwaiti teachers meanings that they give to their daily lives responsibilities and various activities.

Empirical studies address the primacy of understanding the relationship between agency and structure, and how understanding this relationship can in turn help us to understand individuals’ actions’ and their root causes. Thus, it is necessary to understand cultural elements and their relationship with individuals’ daily life activities, events and resources.

4.5 The Criticism of the Resource Recovery Theories

In this section, I will be discussing why I cannot use the existing resource recovery theory as a fundamental theoretical framework for this research study.

As argued in the previous chapters, resource recovery could be useful as an overall theory that would examine several conflict aspects and outcomes in a very logical way (Glaser and Hecht, 2013). This is because resource recovery theory looks at how people can best manage and recover resources, thus reducing work-family conflict. However, resource recovery theory has previously regarded resources as having a universal meaning, addressing resources in a categorizing form. Activities have been defined as either fundamentally draining or replenishing, as stressors or relaxers. I would argue here that not only is it difficult to give any activity a finite categorization as either a stressor or relaxer, due to personal meaning and individual perception, but that this meaning and perception cannot be explained in a general way, as it is affected by contextual, cultural and social factors.

For example, Hobfoll (2001) argues that the taxonomy he presents includes a set of comprehensive and valid resources such as family stability, free time, personal health, stable employment, social support and good relationships with children and spouse across many Western countries. However, it is vital to highlight that such taxonomy originates from a context that varies greatly from the context that is examined in this study and therefore may have little use when attempting to rationalize some of its research findings. For example, going to Church and having good relationships with family are considered as resources according to Hobfoll's taxonomy. In this research study, I am questioning the notion that some activities, such as going to Church could be considered as a universal resource that would be unanimously advantageous within the recovery process. Also the degree of religiosity may vary between individuals. For example, in a given Western society, reading the Bible would or would not be considered enriching according to the degree of religiosity of an individual.

So a question raised here is, whether religious activities and obligations can be classed as helpful in terms of the recovery process in every place, at every time with every individual and in any context. Furthermore, Hobfoll (2001) regards 'having good relationships with children and family' as a resource. It is necessary to define what 'good relationships' means, according to each specific circumstance. For example, what may be seen in a Western society as a good relationship may in Eastern societies have different connotations, and likewise, what is considered as a luxury activity by some, may not be more than a social obligation to others. I propose that in fact, these relationships have different implications according to place, time, individual perceptions and cultural context and that these contextual differences are what give activities and obligations the meanings that determine whether they are considered as recovery activities or demands.

A further argument is that these resources, rather than being universally useful, depend upon specific elements, elements that, in and of themselves, play an important role in addressing and making sense of these resources and activities. It is fair to mention that even if Hobfoll's taxonomy implies that resources are culturally-bound and that they are applicable to Western societies, he does not in any of his research explain why. Therefore, the resource recovery theory as it stands would not be enough to examine the process within the Kuwaiti context, because resource recovery

does not give sufficient attention to the factors that vary from one country to another. This points to the need for an additional, theoretical framework that can help to make sense of contextual factors.

The following section provides further examples from the resource recovery literature of how activities have been categorised as resource drainers or leisure activities.

- Categorisation of Resource Drainers and Leisure Activities in Existing Theory

Some resource recovery researchers have presented work activities as resource draining, whilst presenting non-work activities and leisure activities as aiding recovery (see previous section 3.5.2). According to Sonnentag and Fritz (2007), even demanding activities at work or at home can be considered –under specific conditions– as recovery activities. “Mastery experiences”, for example, those that require a degree of effort, could provide learning opportunities and development of new skills and so create new resources. Lilius (2012) argues that previous resource recovery studies did not provide enough evidence that work activities and obligations, such as mastery activities, could play a recovery role under specific circumstances;

“Work-related activities in the form of interactions with select clients can be restorative ... the accomplishment of some work activities can lead to feeling recovered (Spreitzer et al., 2011)” (Lilius, 2012, P: 582).

Furthermore, he adds that these demanding activities could be studied in order to define the recovery opportunities that they may present, rather than simply defining them as demanding activities with no further implications. Daniel and Sonnentag (2014) study showed that employees and organizations could foster work-to-life enrichment by encouraging work engagement, positive affect and positive work reflection, which in turn should have positive implications for both the employee and the organization. They argue that work engagement can have positive influences on work-family enrichment, despite the fact that work engagement has usually been regarded as a demand and resource drainer in previous resource recovery literature (Kinnunen et al., 2011; Kinnunen et al., 2010; Gorgievski and Hobfoll 2008;

Sonnentag and Krueger 2006; Sonnentag and Fritz 2007). Also, De Jonge et al., (2012) examine the psychological detachment –which has previously been considered as a resource recovery facilitator (see previous section 3.5.3) (e.g. Rook and Zijlstra 2006; Park et al., 2011; Sonnentag et al., 2010; Hahn and Dorman 2013) - from an interesting angle. De Jonge and his colleagues (2012) argued that cognitive detachment from work might have negative influences on learning and creativity, whereas emotional detachment from work might have positive influences on employees' health, and even on creativity. They conclude their study by stating that employees need to spend some time prior to work thinking about work problems, which can help in solving these problems and can improve their creativity, however they mentioned that employees in high strain jobs required high detachment from work that stands as an important source of off-job recovery.

Lilius' (2012) research concludes with the suggestion that there is a significant need to further study resources within the work-time and work-activities context, in order to examine the assumptions and aims that individuals have for these activities. Here, he is questioning the certainty of the relationship between work activity and the need for recovery or lack of recovery. Based on this evidence, we can argue that it is worth using contextual methods to identify the roots, implications and outcomes of this process.

These arguments indicate a need to rethink the recovery process, specifically how we view activities and demands, how individuals are making sense of these and whether categorizing these activities as either resource drainers or resources producers, as has been the case in existing literature, is correct. Recently researchers have become more interested in institutional logics, which is the focus of the next section as a way to examine micro level behaviours and processes.

4.6 Institutional Logics

According to Scott (2008) institutional logics theory has become a popular framework for examining the processes of maintaining social behaviour. It is a socially constructed theory that provides a ground level view of the resource recovery process. I believe that through institutional logics I can define the main elements that shape activities and obligations, recovery and balance, responsibilities and duties and their meanings. The cross-cultural literature on work life conflict illustrates that

culture influences the meanings people attach to events in their lives and that meaning, in turn, is influenced by the institutions that dominate in particular societies. The benefit of using institutional logics is that it allows me to explain the cultural differences in the meanings of demands, resources and recovery activities that the literature suggests exist. It provides a framework that is more flexible than Hofstede's theory because it acknowledges that despite cultural similarities e.g. the dominance of religion in the middle-east, individuals may well understand and enact these logics differently – which highlights the importance of the agency-structure argument previously addressed (see section 4.4 above).

In this section, several definitions of institutional logics theory will be addressed, in order to specify the definition that will be used in this research according to its accuracy and its compatibility with research questions and terms. The main and fundamental definition is by Friedland and Alford (1991), who state that institutional logics are:

“Supra-organizational patterns of activity through which humans conduct their material life in time and space, and symbolic systems through which they categorize that activity and infuse it with meaning” (p. 232)

According to Friedland and Alford (1991), society's core institutions are the fundamental and major institutions that can influence and shape individual and organizational processes. These institutions may vary from one context to another according to the nature and culture of this context. Core institutions are the capitalist market, the bureaucratic state, families, democracy, and religion. Each has of these logics- a set of material practices and symbolic constructions (Friedland and Alford, 1991)- that oblige both the means and results of individual behaviour and are constitutive of the three levels; individuals, organizations, and society. Interestingly, while institutions constrain action, they, at the same time, produce sources of agency and change. Jackall (1988, p.112 cited in Thornton and Ocasio, 2008, p. 101) defines institutional logic as:

“the complicated, experientially constructed, and thereby contingent set of rules, premiums and sanctions that men and women in particular contexts create and recreate in such a way that their

behaviour and accompanying perspective are to some extent regularized and predictable”.

Institutions are regarded as including the constraints and incentive systems of a society; these systems construct individuals' actions and interactions through the specific rules, values and social norms (North, 1998). The idea of institutional logics (Friedland and Alford, 1991) could be used to define the links between social aspects and individual practices. We know from the illustration of the agency and structure debate and the overlapping relationships between the two that links between social levels are very complex due to dual influences. Therefore, institutional logics could be regarded as a way of theorizing this link between agency and structure.

Logics provide instructions of action that can help actors to cope with ambiguity and cognitive limitations in daily lives (Tracey et al., 2011). Institutional logics reveal the socially constructed basis of *“historical patterns of material practices, assumptions, values and beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality”* (Thornton and Ocasio, 2008, p. 804).

The basic notion of institutional logics is that there are several logics in each society that vary in importance and influence, depending on the nature of the society and the level of modernity therein. For example, and in general, modern societies have greater corporate and state influences, whereas earlier societies emphasized family and religion to a larger level (Thornton and Ocasio, 2008). The dominant logics in a society can shape individuals' practices and organizations as well. Dominant logics have become taken for granted by establishing core principles for organizing activities and channeling interests (Zucker, 1977 cited in Thornton et al., 2012). Logics can have an impact on societies, as various logics are linked, so various influences will occur. The variation of logics and of logics' influences will result in variation in complexity of individual practices and motivations for these practices. For example, in a society where state, democracy and professionalism are dominant logics (modern societies), individuals will engage in specific practices in which the values and aims expressed by such logics' are embedded, such as exercising, shopping, having dinner outside, reading a book or engaging in voluntary jobs. In contrast, in other societies where the dominant logics are family and religion (traditional societies), individuals' practices

will depend on these logics traditions and rules. Logics occur in daily practices through individual choices and actions (Thornton and Ocasio, 2008).

These studies show empirical examples of the role that institutional logics can play in the individual sense-making processes, and how an individual may use logics, norms and values in various ways to legitimize their actions. Defining the role of logics and meanings in legitimizing actions can improve our understanding of the resource recovery process, for instance how individuals consider their actions to be either resources or obligations, what the elements are that shape, facilitate or hinder such a process, or how individual may use these logics creatively according to their personal purposes. This argument can help in understanding the circumstances specific to Kuwait and the role that logics and cultural elements play in adding cultural meanings or shaping personal meanings.

Furthermore, Karam and Jamali (2013) address an interesting study that uses the institutional logics theory in determining the effect of socio-environmental elements. One such example is the political and economic role on corporations, practically through their Corporate Social Responsibility (CSR) activities and their effect on positive developmental change during the Arab spring. They focus on gender as an institutional logic in the Arab Middle East as a case and found that the Arab Spring's current context, as well as the obvious increase in endogenous institutional contradictions, has created a fertile ground for shaping change processes within gender. They found that the present circumstances of the Arab Spring, with increasingly obvious institutional overlaps, have produces a fertile ground for shaping change processes within gender. These processes have been influenced by previous striated Arabic and Islamic cultural norms. Furthermore, they argue that the changes to gender institutional logic can play a central role in shaping both the means and ends of individual behaviour related to gender. This study by Karam and Jamali (2013) provides interesting and quite recent evidence of the institutional logics being established, changed, and reshaped by the political and economical (cultural) elements. Thus, any examining of the institutional logics within a society requires deep understanding of the cultural elements that establish and reshape such logics in a specific way. This understanding can provide a clearer picture of what the dominant logics are and how such logics are overlapped through eras.

To justify the use of institutional logics theory as the framework for this particular study, it is important to highlight how cultural meanings are influenced by the core institutions that logics theory covers e.g. family, religion, work, bureaucracy, market, etc. It can be argued that cross-cultural studies discussed thus far show how meanings are influenced differently by such logics depending on the context. For example in the West the dominant logics are different to the Middle East. The reason why women in the Middle East may have more difficulties with work life balance than in the West is because the female role in the family is much more pronounced than in the West. Hence, the institutional logic of family differs in the West and the Middle East. Likewise, religion may not be a dominant logic in the West but in the Middle East, it explains why individuals may not see work and home as separate domains because of the way they are connected in Islamic thought.

In this study, I am not only interested in personal meaning, but also the cultural meanings that individuals may use in rationalizing their daily lives and presenting a way of better understanding cultural and dimensional resources. In order to best understand these issues, I presented the basic debate between the agency and structure concepts and how these concepts may help us to understand social theory and specifically institutional logics theory. This study focuses on examining the resource recovery process from a contextual view; how context may influence what teachers regard as resources and drainers and the role that various cultural meanings play in these processes. Therefore, I think that it is important to examine the resource recovery process by looking at the role of meaning through the lens of institutional logics. I am going to use the institutional logics theory as a sensitizing theory to help me understand how cultural factors influence meanings, how these meanings are initially created, what the main logics are that create these meanings and the important role these meanings play in creating resources and in changing an activity's nature from recovery to demand and from regular activity to resource. All of this must be looked at within the specific Kuwaiti context, in order to comprehensively group together and explain all of these intertwining cultural elements that these meanings come from and are based upon.

Therefore, it is necessary to identify and understand the dominant logics according to the data presented in this research study, which will then help in determining the major influences on individuals' practices and their strategies to

manage various life aspects. For instance, this framework can help to present the relationship between logics and the personal and cultural meanings that are produced and presented by these logics and meanings that can shape individuals daily lives.

After defining institutional logics theory, I propose that this framework can be used to illustrate how logics are helping in the sense making process and adding meaning to different obligations and actions on the ground level in the Kuwaiti context (see figure 4.1 below, which illustrates the individual position within various and overlapping logics and the meanings that may result from each position.) I believe institutional logics theory presents a good way of examining cultural meanings and beginning to further explore the concept of meaning, because this theory focuses on the roles that logics may play within a society.

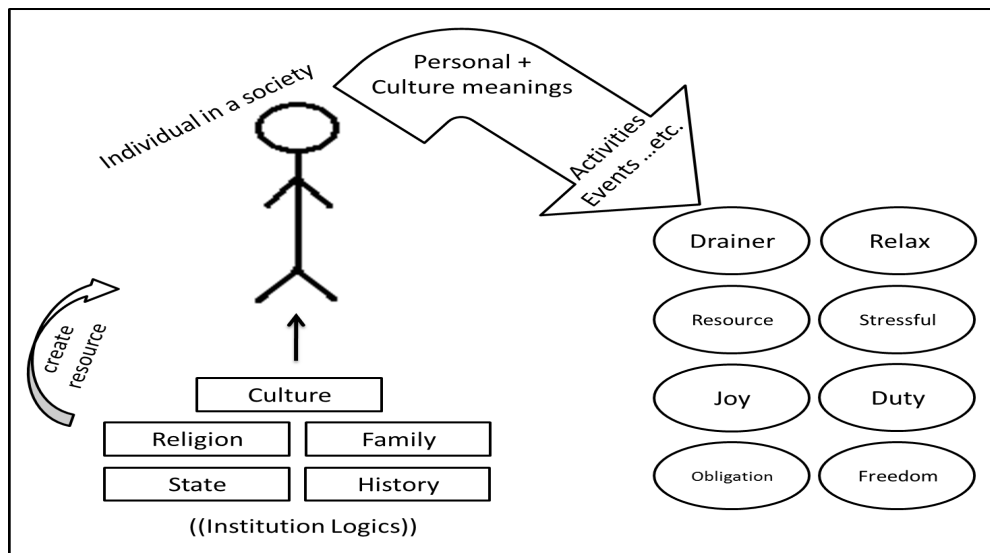


Figure 4.1: Individual Position in the Theoretical Framework

4.7 Summary of Chapter and Conclusion

This chapter follows on from two literature review chapters that included an illustration of the work-family balance and resource recovery literature. That helped to address the need to examine the resource recovery process as a theory of work-family conflict resolution that can improve our understanding of the strategies that play a role in reducing stress; through depleting and investing in resources. I think that examining the resource recovery, as a strategy to achieve work-family balance and reduce conflict is both interesting and important. Resource recovery theory examines various elements and factors, on an individual and organizational level, as resources that could be used

in order to achieve the balance between work and family realms. However, previous investigation of such processes in literature has generally been narrow and positivism centered, meaning that the context of the studies was neglected or was not given the attention required in order to achieve rational and grounded results. That encouraged me to identify a theoretical framework that I could use to examine the resource recovery whilst the same time giving contextual factors more attention.

The concept of meaning and the role of meaning within stress literature has been discussed in detail in this chapter. Because of the central role that meaning plays in this chapter, I started by looking at what meaning is and how it is defined, influenced, and affected. Previous stress literature examined the role of meaning, arguing that individuals vary in their assumptions about events and activities and whether they are stressful or not (Payne et al., 1988; Handy, 1988). Other researchers criticized the traditional categorization of the role of stress as it stands in previous research, arguing that considering an event as stressful or not depends mainly on the meanings that individuals attach to events (Firth, 1985; Fineman and Payne, 1981). As personal meanings are regarded as fundamental in understanding stress, examining the cultural factors that play a role in shaping and creating meanings becomes more fundamental (Lämsäsalmi et al., 2000; Dick, 2000) and requires attention in this thesis.

Because of the variation of meanings and because of the existing societal theories that focus on the nature of culture and its influential role on an individual and organizational level, I presented the cultural meaning review in order to define the roots of the various meanings that individuals use in their daily lives. Cultural meaning could be direct/indirect and could be viewed within the narrow framework of occupational culture –occupations have various cognitive and symbolic systems that lead to various cultural meaning (Meyerson, 1994) - or expanded to include the wide and various contextual elements of the country. Some researchers argue that examining cultural elements in defining meanings can improve our understanding and they mention that we cannot define the stress process without looking at the cultural elements that have great influence on individual assumptions (Narayanan et al., 1999).

In this study, I will be talking about the meanings that individuals give to activities and whether they regard this activity as a recovery activity or as a demand. Even with the resources that Hobfoll (2001) presents in his study, the meanings of these resources may vary from place to place and time to time, even within a group in

the same time and place. That highlights the importance of examining resource and activity meanings within the recovery processes among Kuwaiti teachers, which may present new contributions to the recovery literature. Here, I can say, from what Hobfoll (2001) addresses in his taxonomy of resources, we cannot know whether a given resource actually exists, how it may influence other resources, what these resources mean to individuals and how individuals make sense of these resources. I am disputing here, the idea that resources could be addressed in a package that we can identify and measure.

In order to understand such overlapping relationships and how cultural elements can make a difference in individuals and organizational levels, I included relevant information on social theory.

I presented an overview of Hofstede's (1980) theory of individualism/collectivism and how cultural nature –that varies from one context to another- may influence what individuals regards as stressful or not. That was supported by various examples that examined China, US and other Western vs. Eastern contextual studies.

I then addressed the problematic debate of the agency and structure. Agency and structure are presented as social life levels (structure-institutions/agency-individual), where structure -including institutions- provides norms, values and general assumptions to individuals acting on an agency level. Individual are becoming agents (Actors) who have a certain role in society and need to fulfil their role to achieve social expectations, however they still have the ability to choose the way to fulfil these roles, which may in turn influence institutions on a structural level (Layder, 1994). Lawrence et al., (2011) argues that understanding agency can lead to a deeper understanding of how individuals might actively and reflexively preserve institutions, even while fulfilling socially prescribed roles. Thus, it is a complex, overlapped and mutual relationship that requires a specific theoretical framework to simplify the examination and to find a way of theorizing the relationship.

In order to identify a theoretical framework that could best help in understanding these thesis findings, I presented criticisms of existing resource recovery theory; the debates that been addressed in literature, how an activity may have various meanings

and implications on an individual level and the gap in resource recovery literature related to cultural influences on recovery activities and individual assumptions.

In the last section of this chapter, I presented a review of institutional logics in order to define the relationship between agency and structure that can help in the analysis process. Institutional logics is a socially constructed theory that aims to find links between social levels. Dominant institutional logics vary from one context to another according to specific historical, economic, political, and environmental aspects (Friedland and Alford, 1991). Societal researchers encourage using this theory as a framework to examine individuals' behaviors and actions (Tracey et al., 2011). Examining ground level processes, such as the resource recovery process, with relation to institutional logics, can illustrate the root causes of certain assumptions and deep meanings that individuals attach to activities. The variation of assumption and meanings depends on the norms and values that are provided by institutional logics. To support this argument some empirical examples is addressed (such as, Creed et al., 2010; McPherson and Sauder, 2013).

Whilst the role of personal meanings has been studied previously within clinical stress literature, I am interested in studying the recovery process specifically in relation to the role of personal and cultural meaning. Institutional logics as a theoretical framework can help in understanding these meanings from a cultural view rather than just a personal view. That is because institutional logics is a way of theorizing the link between agency and structure, or in other words, between personal meaning and cultural meaning.

According to this argument, I can say that the meanings produced by the cultural context can influence the personal meanings that individuals within this specific culture are experiencing, and are applying to their work to manage, cope with and understand their daily events and activities. This supports the main aim of this thesis, specifically how the resource recovery process amongst Kuwaiti teachers is influenced by cultural and contextual factors.

As a result of reviewing the stress literature, in particular that which specifically addressed the importance of studying the stress process in relation to personal meanings and how these meanings can change the consequences of stressful events, I found that the existing research questions the relationship which exists between the

stressor and strain, and highlights the role that contextual factors may play in defining personal meanings. Thus, if I link this notion to the recovery process, I can question the relationship between resource and recovery, by examining the role of personal meaning within the Kuwaiti context, specifically how Kuwaiti teachers view work, family, religious or social obligations and activities, and the assumptions that Kuwaiti teachers may have and that may have influences on recovery process. Furthermore, culture may have a notable influence on individuals and their assumptions about recovery activities and resource draining activity. This provides a large clue towards what happens in the case of Kuwaiti teachers' resource recovery process, and that can help in rationalizing my findings, in particular that the cultural links that teachers address to explain some activities and obligations may be rooted in their personal and cultural meanings, a key feature that was neglected in previous recovery literature.

In this research, the population will be female Kuwaiti teachers. Therefore, it is imperative to have a clear literature review about Kuwait and link it with Resource Recovery theory, in order to move forward and establish new contributions to fill the existing gap in resource recovery knowledge. Kuwait is one of the most important Middle Eastern countries. It is considered as a developing country, which has experienced huge demographical, political, and economical changes during its continuing development. In the next section of the literature review, the Kuwaiti and Gulf background will be highlighted in order to illustrate the process of the development that has happened in the state, and to present a full picture of Kuwait's society and the dominant logics that have influences on society, all of which is crucial in attaining the desired outcomes and fulfilling the aims of this research.

Chapter Five

The Kuwaiti Background

5.1 Introduction

In chapters two and three, I reviewed the main concepts in existing work-family balance literature, which helped to explain work-family balance, conflict terms and how the topic is considered as fundamental in social science, especially after the huge increase in women's participation in the global workforce. Several resource recovery theories, COR especially, were addressed, and COR was identified as a comprehensive work-family conflict resolution theory that defines the influential elements of the daily life management process through examining various variables and dimensions of the process. Whilst COR can be considered as effective on a general level, it cannot necessarily be applied in isolation because it is based on a set of 'standard' variables which are relevant to western culture and not globally applicable. Furthermore, COR can recognize the cultural contingency of the variables that include it, but – as it stands- it cannot give sufficient explanations of this contingency or why and how these variables are influencing work-family balance and conflict. Therefore, because of the uniqueness of the Kuwaiti context and the powerful implications of the Kuwaiti culture on individuals' daily lives, it is necessary to approach the resource recovery process using a socially constructed theory that gives contextual elements more attention.

One such theory is 'Institutional Logics' -which was discussed in detail in chapter four- that provides logical links between individuals and organizations and between the various contextual elements in a society, which can in turn help to explain and determine the root and meaning of specific obligations, demands and activities in daily Kuwaiti teachers' lives, thus aiding the resource recovery process. I am proposing, in this research study, that social, economic and historical factors lie at the root of the main institutional logics (religion, family and profession) in Kuwait. These logics form the framework that individuals and organizations in Kuwait are using to make sense of their lives.

In every culture, history and tradition is the source of most grounded ideas and values. In chapter four, various cultural studies were discussed (Lazarus, 2000; Somerfield, and McCrae, 2000; Dewe and Trenberth, 2004; MacDonald, 2005) in order to highlight the powerful influence of cultural and personal meanings- produced and shaped by contextual factors- on individuals' daily activities and demands. We can argue from these studies on culture that cultural factors should take a fundamental place in stress, conflict and work-family literature, however despite the overwhelming importance of cultural influence there is a big gap in existing stress and work-family conflict literature regarding the role of cultural factors and concepts. In Western literature, previous research on the recovery process has not reflected cultural contexts and backgrounds. Such literature presents a narrow view of the recovery process, one that is influenced by various overlapping and complex cultural elements, whilst neglecting to identify those elements.

In order to present my findings in this research study, the institutional logics theory will be the fundamental theoretical concept according to which I will analyze my research data, however because institutional orders overlap, individuals may face frequent contradictions. Specific institutional logics can provide meaning to an individual's actions, and this may also have an influence on their priorities regarding individual roles and responsibilities. This is where the contradiction occurs and where individuals may struggle to achieve a healthy balance. In essence, we could understand work-family conflict at the societal level as being a contradiction between the institutional logic of the family (for example, the concept that the family is a priority for women and she should be loyal to them) and the institutional logic of the profession (for example, the concept that work should come first and women should show loyalty to the profession). These contradictions lie at the root of work-family conflict. Addressing, minimizing and forming a bridge between these contradicting realms is essentially what all resource recovery theory is trying to achieve, however this requires an understanding of these realms and their contradicting values, and in order to fully understand this, it is essential that we first understand the cultural context from which they have emerged.

Kuwait is a small Arabic, Islamic state in Asia, and one of the Gulf corporation council countries (GCC). Before being able to analyze and deconstruct its cultural context and its implications on the resource recovery process, it is necessary to give a

general overview of Kuwait and its cultural context, specifically regarding work, women and leisure. Therefore, in this chapter, the main cultural aspects of the Kuwaiti society will be examined in depth in order to present the main institutional logics that may have influences and implications on Kuwaiti teachers and especially on their ability to effectively engage in the resource recovery process which would in turn help them to achieve work-family balance. This will help in determining the main features of the context and demonstrating links between the literature review and the research findings, whilst also helping to justify some of the issues in the discussion chapter. The historical background of Kuwait will be examined and determined and several aspects will be looked at in depth, especially the historical context, which can highlight some of the roots and foundations that lay the foundations of the cultural identity of such a country.

In the following sections, different aspects of the state of Kuwait will be highlighted, such as the historical context, religion in Kuwait, Kuwait as a colony of Britain, the modernization stage, the political context, the social context, teaching in Kuwait, and Kuwaiti females and employment. The illustration of such contexts and angles aims to give a clear picture of the state of Kuwait, which may help in answering the research questions, and can help provide evidence of the dominant logics in the Kuwaiti society.

5.2 Historical Context

Kuwaiti history is full of events that have had undeniable influences on a political, economic and social level. It occupies the North-eastern side of the Arabian Gulf in an important and strategic position, which has enabled it to enjoy great trade relations with both neighbouring countries and far-off ones, such as India, Sri Lanka, Iran, and Africa, since the 14th century and before the discovery of oil (Abu-Hakemah, 1984).

In Kuwait, before development, there were two categories of people according to the geographic nature of the country; Firstly, the people who lived near the sea and engaged in pearling, fishing and maritime trade, and secondly, the people who lived in the Kuwaiti desert, and engaged in hunting, agriculture and trading of wool products.

Kuwait, before the Al Sabah family came to power, was a land that included trails in the desert and small cities near to the sea called 'AL Qurain', where power was frequently disputed. The Al Sabah family are the monarchy of Kuwait and have governed since 1752, when 'Al Sheikh - Sabah the first' united the country under the name and flag of 'Kuwait'. When 'Al Sheikh Mubarak Al Sabah' governed in 1896, however, he established the fundamental political identity of the region and linked the state with other countries and neighbors in strong, mutual relations and cooperation. In the 1930s, because of the great depression that had huge impacts on the world's economies, Kuwait's trade and economy were at their lowest ebb. Furthermore, Japan had begun to produce manufactured pearls, which further reduced the value of the natural pearls that were considered as the main source of income in Kuwait (Abu-Hakemah, 1984).

From the beginning of the creation of the state of Kuwait, society and government faced huge challenges in trying to establish modernity. The greatest challenge was the political border protection. Kuwait faced several attacks from Iraq in the 60s - Kuwait has borders with Iraq in the North and Saudi Arabia in the South-, however these attacks proved to have a positive legacy, in that they brought together the various social backgrounds and natives within Kuwait resulting in a united society and greater sense of communal identity. According to Al-Zabin (1989), in Kuwait, the society needed to be collective to work through challenges and accomplish the modernization process. All of these historical events were shaping the social identity and individuals' sense of belonging, which may explain some common personality traits of Kuwaiti people, such as patience and determination.

Kuwaiti history is very politically and economically conflicting, which may have implications for society and individuals, but it is fair to say that this is not the only influential aspect. One of the major institutional orders in the Kuwaiti society is religion (Islam) that continues to have a great influence on society and individuals' day-to-day lives, and on those norms and beliefs that can be considered as being 'taken-for-granted'.

5.3 Religion (Islam)

Whilst the Kuwaiti society has major cultural traditions that may influence individual and organizational identity, it has a strong Islamic identity which influences many of the taken for granted norms within the country, both directly and indirectly. Islam provides its followers with fundamental norms and beliefs that shape their lives. For instance, it encourages Muslims to maintain kinship by visiting family and supporting them as well as helping the poor and practicing honesty, dignity and sympathy. Similarly, Islam forbids some dominant cultural practices that have negative influences on society, such as taking the wealth of orphans, dealing with usury money (interest), drinking alcohol, bawdiness, and adultery.

Islam came into the Arabian society at a time where the power lay with the physically stronger, and where tribes controlled every aspect of life- socially, economically, and politically. At that time, Islam faced huge challenges in changing this reality, with unbelievers regarding Islam as a competitor for tribal status. Nevertheless, Islam did not neglect the Arab identity or morals but tried to strengthen the morality and goodness that Arabs had before Islam, whilst refuting vicious norms and traditions, such as revenge, girls' infanticide and extravagance (Redouane, 2012). Islam brought with it new obligations and responsibilities to society that every Muslim had to carry out, such as, prayer, hajj and other obligations, in order to develop and improve the Arabic society that had until that point been considered as wild and dark.

5.3.1 Islam through History

The beginning of Islam was in the year 610 B.C., when the Prophet Muhammad - the role model for Muslims - spoke to God through the Holy Spirit and received the Quran. According to Qutb (1989), Islam regards the individual as soul, body and mind, and teaches that God has revealed his perfect plan - to live happily in this life and in the afterlife – in the Quran.

Islam went through significant historical phases that changed some features of Muslim society. For instance, after the huge spread of Islam and the major Islamic conquests in the Persian Empire, Asia, Turkey and North Africa, all of these nations became part of the Muslim Empire. Islam influenced them and Islam shaped their identity in different ways. According to Kahen's (2010) argument, in the first centuries

of Islam and after the geographical spread of this Empire, in Basra (Iraq), which was a Persian state, the Islamic movement faced huge challenges as Persian citizens refused to learn Arabic or to read the Quran in the original language, because they were very proud and protective of their Persian identity and culture, which in turn produced ethnic and social rivalry. There were similar challenges and contradictions in other Islamic states between the Arabic aspects of Islamic identity, and the citizens' original identity and culture. According to Kahen (2010), the spread and progress of Islam was most significant from the first to the eighth centuries; this spread faced problems as it clashed with huge powers and, at the end of the eighth century, started to diminish and shrink. In the thirteenth century, Muslim societies reached a point that the dominant logics were tribal logics – pre-Islamic logics - whilst the Islamic norms and identity were discarded and forgotten by most, after the powerful opposition that Islam faced from different cultural and political powers. For example, the Ottoman (Turkish) rules forbade learning and dealing in the Arabic language, which led to the neglect of the Quran - the main source of Islamic regulations and legislation.

Islamic norms, values and obligations did not always compliment what non-Arab societies had traditionally believed in (including Iraq, Turkey and Iran at that time). Islam changed these societies but, also, after centuries the original Islamic norms had also been changed and distorted by these societies. It can be argued that mutual progress was made, however this sense of balance only came about after centuries of adjusting. According to Hījāzī (2005) long after Islam was revealed, the norms and obligations of Islam more recently have a vital existence and are integrated into Muslim majority societies to such an extent that from the outside they could be said to have switched roles and maybe even lost their original purpose. In other words they would normally be seen as family or work obligations and the Islamic element would come secondary to that. Hījāzī (2005) adds that a few religious standards and conventions may not relate to Islam whatsoever, but rather have combined and assimilated within the body of Islam by the power of foreign cultures, over periods of time. Thus, some logics that Muslims see as family or social traditions were originally religious logics, such as close-knit family relations, workmanship at work, etc.

This Islamic influence is highly important in terms of resource recovery, and specifically in terms of the norms and values that affect the recovery process. In western societies, many traditions and norms can be traced back to their Christian

origins, for example, Sunday as a day of rest or wine as a celebratory drink. However, due to multiple factors, such as industrialization, secularism and globalization, religion is no longer a fundamental factor in many western societies, and a lot of taken for granted norms and values have no significant religious value. This is interesting when compared with an Islamic country such as Kuwait, where taken for granted norms and values have a basis in Islamic tradition, and likewise Islamic traditions form part of the cultural norms. That resulted in different logics which dominated in Kuwait (Al-Zabin, 1989) such as religion and family (that will be discussed in more depth in section 5.5). From this, we can begin to understand why the existing resource recovery theory is not applicable to the Kuwaiti society

5.3.2 Women in Islam

Women in Arabic societies before Islam were considered as their husband's (or father's or brother's) captive and as a belonging that could be used, sold, mortgaged and inherited after the death of the husband (owner) by his heirs. However, with arrival of Islam, these norms changed. According to Al-Sibā'ī (1999), a woman in Islam has the right to follow her religious duties herself, acting on her own well and conducting worship. She is worthy of paradise if she is good and can be punished if she has done wrong, just as any man would be. Islam eradicated the feelings of pessimism about women's presence and the sadness about her birth that had been the norm among pre-Islamic Arab nations. Islam also prohibited burying female infants alive (as was the tradition of pre Islamic Arabia) and commanded that women be honored. It gave women the right to inherit and it organized rights of both spouses, in addition to organizing the divorce issue in such a way that prevents men from dominating their own rule and oppressing women.

Furthermore, Islam supports women's rights regarding work and financial independence, so a woman can have her own money and no one can take it without her permission. In contrast, if women marry, her husband is obligated to earn and spend money on his family. Even if his wife is rich, she is not obligated to spend any money on her family unless she wants to. That is because Islam regards men as being in a position of higher responsibility than women according to their natural and physical abilities, obligating them to moderate and manage family life, meanwhile women's physical strength is generally weaker and women are considered to be influenced by

emotions, hormones, and family issues (Īsā, 2006; Al-Sibā‘ī, 1999). According to Qutb (1993), Islam provided security in life for women. They are not ordered to work to earn a living for themselves and their families, and this is in order to enable them to carry out the most critical mission in human life; the mission of human reproduction and nurture. Nevertheless, work for women in Islam is not prohibited; it is, in fact, allowed when necessary but is not an obligatory/fundamental act in general.

Learning, obtaining knowledge and researching different sciences was one of the main messages that the prophet Mohammed was sent to bring. The first word sent by God to the Prophet Muhammad was “Read” (Quran, Surah ALQalm, Verse No: 1). Accordingly, the prophet encouraged his companions to learn Arabic, because it is the original language of the Quran, and encouraged them to learn other languages to benefit from the knowledge of foreign cultures (Redouane, 2012). All of these features of Islam, combined, resulted in a strong, educated, and religious society. It should be noted, however, that this result varied depending on people’s degree of commitment to the teachings of Islam.

When we consider these facts in terms of resource recovery, we find that the taken for granted norms and values surrounding women, their rights and work are very specific, based on religious laws which are not necessarily present in other non-Islamic societies. We also notice that there is a degree of diversity between traditional Arabian values and Islamic norms, which may present a degree of meanings’ conflict. Lastly, due to the fact that, according to Islamic teachings, women have never been prevented from work, whilst also never being obligated to work, we may argue that work is a sphere that creates specific conflicts for women in Kuwait, conflicts based on cultural norms that have not been addressed in existing literature. For instance, females in Kuwait and other Gulf countries may have specific cultural prohibitions and instructions about the type of work suitable for females. Taking into account the work atmosphere, working hours, duration and timing; such instructions in general are not attached to religious elements but are mainly influenced by the Arabic traditional views still existing in such societies.

5.3.3 Islamic Influences on Individual Level

Islam as an institutional order has a great influence on societies’ norms, values and obligations, as well as on other institutional orders, such as the family, profession

and the state, because Islam is believed to be a comprehensive religion that deals with all areas of life. For instance, one of the influential Islamic norms in terms of the professional level can be summarized through the prophet's phrase: "*if you want to be blessed in your body, children and money, you must work hard and proficiently for every penny*" (Īsā, 2006, P: 112). This phrase has implications for Muslims, because it means that individuals try to gain God's blessings by working efficiently. This notion demonstrates a strong overlap between the institutional logics of religion and work. According to Qutb (1993),

A worshipping believer must not deprive others of the fruit of his work nor must he affect the earnings of those who are less privileged. A cooperative and united spirit is then established, guiding the economy on a special path. If the believer is insincere and unwilling or unmotivated in his worship, then he will not obtain a sense of cooperation and solidarity within himself, instead leading the economy towards the path of feudalism and capitalism, which will result in slavery and domination. "(Ibid, P: 39).

This argument presents the notion that in Islam, all work that an individual undertakes, if it is combined with good intention (e.g. the intention of gaining God's blessing/ aiding social development/ increasing personal goodness), will be regarded as an act of worship. Therefore, Muslims may work harder and more efficiently in order to worship God through the medium of work. This is an important point to consider in terms of the resource recovery theory. Not only does it indicate the strong influence of Islamic norms on Kuwaiti attitudes towards work, but it also points to an important factor in terms of how resources are spent and regained. The concept that working hard is both a professional obligation and a spiritual one suggests that this overlap in the spiritual/professional realm may create added pressure and thus act as a main resource drainer. Alternatively, we could argue that the added religious motivation may in fact help Kuwaiti females to better manage and compartmentalize their work pressures.

Furthermore, there are other religious norms that influence individual daily practices. For instance, one of the fundamental Islamic norms is the encouragement of good social relations, especially among the extended family. Islam regards the society as a whole unit that consists of individuals working for their own benefit whilst

simultaneously working for the benefit of society (the whole unit), in order to gain God's blessing. That fundamental cognitive Islamic notion may influence social practices, and may add new meaning to social relationships within society. For example, one may believe that he has an obligation to visit relatives because this is his social duty and he may gain blame if he does not carry out such obligations, whilst another may consider the fact that he is a Muslim, and therefore according to this identity he has to accomplish social obligations, visit family and engage in social events as an act of worship, in order that he may gain God's blessings. Again we notice that there is an overlap between the religious and social realms, suggesting a culturally unique approach to managing these obligations, which in turn influences whether activities are seen as resource drains or replenishers. In terms of visiting family, we can argue that the added religious motivation results in socializing becoming an obligation which one feels pressure to fulfill. It is interesting to compare this to western societies, where visiting family tends to be a purely social event.

Another interesting concept is that of "Excellence" or "Al-Ehsan". This is one of the major cognitive norms that may add a different or further level of meaning to any act. It is considered as one of the fundamental pillars of Islam. The angel Gabriel asked the prophet Muhammad questions about Islam, and faith, and then asked him about excellence. He asked the prophet, "what is excellence?" and the prophet said, "*It is to worship Allah as though you see him, and if it is not that you see him, indeed he sees you*" (Al-Bukhari P: 4777). This concept of excellence means that Muslims live in the shadow of God's surveillance. The influences of this notion of surveillance may vary according to the degree of an individuals' belief, and therefore may be seen as an obligation to varying degrees.

One of the most interesting and culturally specific religious influences on daily life is the notion of the afternoon nap. According to Al-Zabin (1989), in Arab and Muslim civilizations, since ancient times, the daily structure was built to accommodate the weather, climate and religious obligations of the region. After dawn, workers would open their shops and they would work until noon. At this point, when the sun had become very hot and after they had prayed the noon prayer, businesses would close and the workers would have a nap until the time of the afternoon prayer. That was the tradition in Muslim society and it was the case in Kuwaiti society before the discovery of oil. By taking this nap, people avoided the sun's soaring heat and relaxed

after many long hours of work. Although in modern societies this routine is less rigid, this nap still remains popular. This nap is quite significant, as it combines Islamic elements (prayer times) with societal and cultural factors (daily habits derived from the hot climate) to create a tradition, which has been seen as a resource replenisher for many years. The Islamic working day is designed to support this routine to some extent, with working days generally finishing sometime between the noon and afternoon prayers.

It can be concluded that religion has played a great part in normalizing Kuwaiti and Arab societal practices, adding significant influence, and giving meaning, to daily practices.

5.4 The State of Kuwait

The Kuwaiti cultural context includes many different aspects. In the previous sections of this chapter, history and religion were discussed; however, the political context of Kuwait may also have a great deal of influence on individuals' daily practices and sense-making process. The political events of Kuwait's history have undoubtedly contributed, directly and indirectly, to the huge changes on both a societal and individual level. In what follows, the main political issues that surround the state of Kuwait will be determined in detail, such as Kuwait as a colony, Kuwait as an independent state, modernity and civil political issues.

5.4.1 Colonialism

After centuries of the Islamic Empire's control over Middle Eastern countries, European powers had gained significance by the end of the 17th century, and furthermore the Ottoman Empire – the last Islamic Empire – was in the weakest era of its history. According to Onley (2005), Britain had a great interest in the Eastern Gulf states - Gulf sheikhdoms - (Kuwait, Bahrain, Qatar, Dubai and Muscat) and that encouraged Britain to preserve its 'informal empire' in the Gulf to protect British India and its trade and communication routes. By establishing a series of treaties that make Britain the responsible for the protection of these Gulf sheikhdoms, British policies -as a powerful Empire in the Gulf at that time– intended to keep the Gulf safe for British shipping, which worked in both the Gulf sheikhdoms and the British interest.

For instance, the British India Steam Navigation Company established in 1862, had a regular shipping route between Basra and Bombay, which drew attention to major Gulf ports, resulting in working in co-operation with these ports and especially with Kuwait (1874). Britain established two telegraph lines in 1865 through the Gulf - one underwater cable and another overland cable. Both lines formed the main communication channel between India and Britain. The Gulf, for a long period of time, was also used by Britain as a mail route to India (Çetinsaya, 2003, Onley, 2005).

Onley (2005) mentions that all of these interests play a significant role in establishing a “Trucial system” with these countries. This arrangement, that called as the “Trucial system” cast Britain in the position of protector, mediator, arbiter, and guarantor of settlements. Then, the Gulf Sheikhs signed another “*Exclusive Agreements (Bahrain in 1880, the Trucial States in 1892, Kuwait in 1899, Qatar in 1916) that bound them into exclusive political relations with, and ceded control of their external affairs to, the British Government*” (Onley, 2005; p. 32). The colonization of Gulf countries and especially on Kuwait seems to have further and deeper reaching influences than purely politically (Al-Zabin, 1989). According to Crystal (1995) through the Britain colonization period Kuwait underwent rapid transformation from pearling to petroleum and from poverty to prosperity. Such political and economic developments, transitions and changes within Kuwaiti society may have also strong and interesting social and professional consequences (Dhāhir, 1990).

In the first period of colonization, the contradictions between the logics produced by the British, and the dominant logics in Kuwaiti society, were obvious, for instance in Kuwaiti society, family and religion were considered as the dominant logics (Tétreault, 2001), while in Britain, the dominate logics were state and corporate, which resulted in notable and significant cultural conflict, such as agricultural versus industrial notions and individualism versus collectivism. For example, according to Abu-Hakemah (1984), the British had brought the notions of individualism and materialism to a society that was considered as collectivist and traditional. For instance, in that era, Kuwaiti citizens were keen to accomplish the benefit for all rather than the individual, believing in the importance of collectivism, because it is one of the great Islamic notions that respect such values.

However, these contradictions diminished gradually (Abu-Hakemah, 1984), because the Kuwaitis had started to understand their relationship with Britons and considered it as a positive one, a temporary protection which needed to be taken advantage of in order to develop the country. Kuwait enlisted the Britons' experience in almost all state projects at that time and especially in organizational and economical aspects. Because of the consensus that British influence was generally positive, Kuwaiti culture and particularly attitudes to employment, work and business began to adapt and develop. Thus, we can argue that British colonization has played an important role in changing and in some view developing the work legislations and organizational structure in Kuwait, which undoubtedly has an impact on attitudes towards work and accordingly on the resource recovery process. For instance, the role that colonialism played in reshaping some general definitions such as gender and female and male responsibilities encouraged Kuwaiti females to fight for their legal, political, social and educational rights, and provided a sense of female independency and liberty (Al-Talawi, 2014). Such newly shaped definitions added more pressure and responsibilities on Kuwaiti females, who were already home workers and were becoming employed with considerable work demands.

Kuwait was a British protected state where Britons ran, organized and helped in establishing the state infrastructure, from their militaries, civil services to their schools, and some of their government departments were often advised by Britons as advisors or consultants (Onley, 2005). That supports Chiriyankandath's (2008) argument, that Colonialism brings significant changes and may reshape the political, economic and social perspectives of the people of the colony. Furthermore, the governors (Emirs) had Britons as political advisors so that they could continue to help with political and diplomatic decisions (Abu-Hakemah, 1984). For instance, most of the huge companies now dominant in Kuwait were established during the postcolonial period, when some Kuwaitis were working more towards meeting their own personal objectives, such as establishing their own business – the fundamental companies in the private sector presently – with the assistance of, and consultation with, Britons, mainly because they had power and experience in industry and business.

It can be argued that colonization has played a crucial part in shaping Kuwait's institutional logics, such as state, economy and profession. As logics that may influence behaviour and thinking on both individual and organizational level, it is

worth examining in further detail some specific historical and cultural factors and their related implications on the resource recovery process and work-family conflict. In the next section, oil discovery in Kuwait will be illustrated as another important historical stage, one that followed Britain colonization.

5.4.2 Oil Discovery

The British interests in the Gulf increased after the discovery of oil in the Gulf States (Kuwait in 1938) and that encouraged Britain to stay on in the Gulf after its withdrawal from India in 1947 (Onley, 2005). Oil production influenced gender relations by reducing the presence of women in the labor force. When fewer women work outside their homes, they are less likely to exchange information, overcome collective action problems and mobilize politically, or call for expanded rights, and accordingly less likely to get representation in the government.

This made oil-producing states typically strong, male-controlled cultures and political institutions, which might explain the situation in Saudi Arabia, Kuwait and Oman, where fewer women hold high positions in the government than anywhere else in the world. Metcalfe (2006) describes the Arab business culture as “moderately” masculine, where men occupy higher positions in organizations and the government and have major authority, while women tend to occupy mid-level positions. This argument correlates with Abdalla (1996)’s findings, which showed that oil wealth has negative influences on women’s opportunities and roles in oil producing countries’ workforces. Due to the absence of economic needs, women might have been discouraged from participating in the workforce may which add support to neo-traditionalists and the tendencies of these countries to rely on an expatriate male workforce rather than to use their native female resources.

5.4.3 Kuwait Independence

This state of affairs and the protection of Britain continued until Britain granted independence to Kuwait in 1961 (Onley, 2005), when the Prince of Kuwait (Sheikh Abdullah AL Salem), on the 11th of November 1961, cancelled the protection convention with Britain established in 1899 and, replaced it with a cooperative and friendship convention (Abu-Hakemah, 1984). He established the first constitution

(Dustor) of the state, establishing the fundamental grounds for a democratic state that was governed by the prince (Amir) and with a parliament that was chosen by the people (Abu-Hakemah, 1984).

The second step at that time was to establish Arabic and Islamic existence and identity by becoming a member of the national and regional councils. In 1981, the Gulf Cooperation Council (GCC) was established. The GCC is a regional co-operation system including six of the southern Gulf countries; Bahrain, Kuwait, Oman, Qatar, the Kingdom of Saudi Arabia, and the United Arab Emirates, and it was founded due to a perceived need to reconstruct identity, and based on the concept of a united culture and nation. Some common factors support the establishment of the GCC and help to improve it, such as the geographical similarity, common religion, culture, and language, and the similarity of their regulations and economic and social conditions (Al-Khouri, 2010).

5.4.4 Modernity

The modern economy in Kuwait began with the outflow of oil exports in 1946. According to Tétreault (2001) Kuwait became one of the most important oil-exporting countries and a founding member of the Organization of Petroleum Exporting Countries, and the Organization of Arab Petroleum Exporting Countries, respectively (OPEC and OAPEC). The modernization stage began in the early sixties, two decades after the discovery of oil. After Independence in 1961, Kuwait's economy continued to grow steadily, modernizing and urbanizing apace with the growth of oil production and profits. Modernization had resulted in huge development in several aspects, such as the education system, occupational abilities, health sector, and facilities.

This development in the economy and modernization in most aspects of life had brought a large foreign labor force into the country. Between the 1970s and the 1990s, oil prices increased, and reached unprecedented levels in oil national markets that lead to a huge number of migrant workers starting to flow into the GCC countries. The GCC population has increased more than ten times during the last 50 years (Al-Khouri, 2010). The foreign workers living in Kuwait increased from 141,000 in 1965 to 545,000 in 1989 (Al-Qudsi 1989). Therefore, one characteristic that has become typical of Kuwait's demographic structure is the huge foreigner population and labor force, coming from different foreign countries with various different norms, traditions

and religious backgrounds. On this note, it could be argued that increasing of both GCC nationals and foreigners is likely to lead to exacerbation of the demographic imbalance in the countries and societies (Al-Khouri, 2010). The foreign population and the contrasting luxurious life that many Kuwaiti's have may have an important influence on their day-to-day life, relationships, social context and identity.

5.5 The Social Context

After illustrating the historical, political and economic aspects that shaped Kuwaiti culture and played significant roles in determining the dominant logics in the society, it is imperative to highlight the social aspects that determine the nature of the population of the country and show their cultural orientation. According to Kuwaiti state policies, the family and its members are considered an important resource, upon which the country depends. Kuwait is one of the GCC countries that pay great attention to social aspects and citizenship. These countries, that share the past, present and planning together, may have a similar identity. It is argued that:

“The construction of identities is fundamental to the dynamic of societies” and that “cultural identity is the process by which social actors’ build their own meaning according to cultural attributes.” Perceptibly, scholars constructed the concept of identity across a range of disciplines both from individual and societal perspectives”
(Castells, 2004 cited in Al-Khouri, 2010, p: 3).

The six countries founded the GCC council in an effort to build stronger political Gulf-wide identity, and to build on shared cultural norms and values (religion, language, traditions) as principles to provide them with a shared legitimacy and united identity after years of colonial rule. For example, religion (Islam) with the norms, values, laws and taboos that it provides, along with Arabic tribal values, can combine to produce a shared institutional atmosphere within GCC countries. Such logics, built and shaped by specific and deep rooted cultural and historical factors, can provide a framework that individuals rely on in their daily lives as a source of legitimacy and in order to make sense of their activities. That then has implications for the resource recovery process, especially in terms of how individuals define activities as either a resource drainer or replenisher. This argument produces a picture of the GCC

countries' efforts to protect the Islamic/Arabic culture and identity. Therefore, it is not surprising to know that Kuwaiti society, as part of the GCC society, may still be influenced by Islamic and Arabic tribal systems as major institutions in such an Eastern context. However, this is a general picture about the GCC identity; in the following sections important Kuwaiti social aspects will be addressed to develop a more detailed picture about the Kuwaiti society nature.

5.5.1 Kuwaiti Population and Foreign Labor Force

The population of Kuwait grew during the great depression in the 1930s because of immigration from areas that were even worse off (Tétreault, 2001). According to Al-Khoury (2010) in the past 30 years, the progress of the oil industry has challenged the GCC countries, with changes that threaten the national identity of their native citizen populations. Moreover, the rapid growth of the foreign workers in the GCC countries has led to huge social and demographic changes. This has had a clear impact on the landscape of region both on an economic and social level. The stability of the national identity in relation to the disproportionate population demographics is a cause for concern among the GCC countries (Al-Khoury, 2010).

There are fears among GCC citizens that this inflow of foreign workers has in one-way or another threaten the national identity of the countries. According to the modernization strategies of the GCC governments, the huge inflow of foreign workers and their families resulted of the coexistence of the various identities that represent numerous groups live in GCC society today's. Interestingly, Al-Khoury (2010) argues that the most of the foreign workers in GCC countries are considered unprofessional workers; they work in specific jobs such as, construction, and household personnel (maids, housekeepers, drivers, cooks, etc.). Furthermore, those who work as household personnel may have greater influence among children and teenagers.

According to Shah and Al-Qudsi (1990), the major reason for the steadily increasing number of maids and household personnel in Kuwait is that more Kuwaiti nationals have entered the labour force, and they require nannies and maids to help with childrearing and household activities. Shah and Al-Qudsi (1990) argue that it is difficult to see Kuwaiti females in the near future doing their household activities without the help of maids or nannies. They mention that domestic activities are a low-

prestige job that will continue to be ‘manned’ by foreign females as long as the demand for them persists.

More than 200 nationalities residing in the GCC countries have brought different cultural backgrounds and expressed norms and values that are reflective of their own cultures and identities. In fact, in the last decade, the foreign population living in the GCC countries brought various traditional aspects, which quite often led to contradictory opinions and viewpoints (Al-Khoury, 2010). The most important issue is that this foreign labor is responsible for nurturing and taking care of children and the young population in the country (maids, nannies and housekeepers), which could result in a huge change to these children’s values, beliefs and even social identity, that in turn may change the way in which they live and may change the strategies that they –in future- may use to deal with their daily problems, obligations, and situations. We know from existing data that the way individuals view daily life events depends on their internal perceptions and deep rooted norms and values, and we also know that these norms and values are learnt and internalized at a young age, depending on social, cultural and national norms, values, traditions and beliefs.

Aside from influencing GCC children’s norms and identities, foreign labor also influences parents as well. For example, an employee mother can afford to make the most of having a nanny, using her free time to accomplish some out of home demands, such as social obligations or work responsibilities, which may benefit the recovery process. This aspect of leaving responsibilities to hired staff is perceived by the west as a luxury, whilst being a societal norm in Kuwait. On the other hand, having employed assistance inside the house may put added pressure on parents, especially in terms of managing and monitoring responsibilities and workloads of staff. Nannies and housekeepers working in the house both facilitate and aid, whilst at the same time adding physical, psychological and economical pressure on, the Mother. Furthermore, providing the nanny’s salary and accounting for her living costs now seems to be a fundamental part of most families monthly financial plans. It could therefore be argued that the assistance that mothers have (nannies, housekeepers and cooks) can have multi-dimensional effects on the work-family balance process.

5.5.2 Kuwaiti Society

After determining the main contextual background of Kuwait, it is necessary to summarize some aspects that influence lifestyle and daily activities. In a society that regards religion and family as important institutions that shape the actions of the individual, it is not surprising to find such influences on the ground level. For instance, according to Al-Mzainī (1988), Kuwaiti society gives families rules and obligations and pays great attention to living under the ‘family umbrella’ for several reasons, such as to please the family, to avoid social blaming and in order to gain God’s blessing. According to Al-Mzainī (1988) the distinguishing cultural context and family tradition in Kuwait is the regarding of social events as an important obligation that keeps families together and strengthens relationships for societal advantage. Kuwait is a country containing several big families and tribes that have specific traditions and norms, and every individual is obligated to follow his tradition and to fulfill social duties and obligations, otherwise he/she may be exposed to social criticism and blame (Dhāhir, 1990). These factors give the family obligations a degree of importance inspired by the complexity of such a context.

Furthermore, geographical aspects may play role in encouraging individuals to fulfill such obligations and attend social events. For instance, Kuwait is a small country that covers an area of 17,820 square kilometres (6,880 square miles) (Abu-Hakemah, 1984), which means that a car can travel from the south to the north of Kuwait in just two hours. This makes travel and transport in such a country easy, compared to other much larger countries such as Saudi Arabia. Therefore, it is not surprising that Kuwaitis may have two or three social occasions to attend during the week. Altogether, it is clear that many varying factors may influence social obligations within a Kuwaiti context.

The research sample of this study is regarding Kuwaiti female teachers, and in order to have a sufficient literature review relevant to the research sample, the Kuwaiti historical, regional and social contexts have been addressed, showing that these are the dominant logics in Kuwait. It is also equally important to illustrate the context surrounding Kuwaiti females in relation to employment, especially in educational sectors. That is discussed in depth in the next sections.

5.6 Kuwaiti Females and Employment

The role that Kuwaiti women played in history was limited to household, childbearing and parenting activities. Before oil discovering, Kuwaiti men were traveled five months each year (May-September) they went pearl diving (Alessa, 1981; Meleis, 1982 cited in Shah and Al Qudsi 1990). At that time, women took responsibility for their families despite very little resources, money, or supplies. Kuwaiti women were solving the family problems, working to feed their children, and ensuring the safety and security of the family, whilst at the same time, being unsure that their men would return safely to their homeland (Al-Zabin 1989).

Interestingly, one who examines Kuwaiti history carefully can see that Kuwaiti females have shared the main responsibilities throughout every historical phase. Consequently, as the country developed, females were accessing higher education and were eligible for scholarships, which increased the percentage of workingwomen in Kuwait. After the modernization process that the country went through, and especially in the education area, careers were remodeled to become wider, modern and include both males and females instead of only males. This change had some influence on Kuwaiti women, who had massive responsibilities as a member of the family and as an employee, instead of being just a mother or sister, which raises several issues about the community; such as nurturing responsibilities, nannies/mothers role and managing time between the social and professional demands (Al-Talawi, 2014). Such an examination is exploring new terrain, which may uncover interesting results.

Kuwaiti females occupy important positions in the workforce, especially in the public sector, which provides greater job security and higher income when compared to the private sector. Kuwaiti females are mostly employed in education, health care, and civil service jobs. Abdalla (1996) argued that Kuwait's socio-political system is considered as more liberal than, and is seen to provide its women with better occupational and educational freedom and opportunities for sex integration than, other GCC countries. He concluded his study by stating that Kuwaiti females have more educational and employment opportunities, while other Arabian Gulf women are locked in restrictive traditional roles (as it is discussed in chapter two section 2.3.3). These traditional beliefs about women's roles, rights and responsibilities may also be prevalent to a great degree in other Arab countries, because they all share the same culture (Quṭb, 1992).

However, Scott-Jackson et al., (2010) mention that the United Nations Development Program (UNDP) outlined a report on Gender Discussion with Women Activists in the State of Kuwait that showed the need for further empowerment of women in line with state regulations, and proposed substantial recommendations, specifically the establishment of a leadership skills training institute for women and enhancing capabilities of women enabling them to enter the political and economic sphere (UNDP, 2008 cited in Scott-Jackson, 2010). These strategies illustrate a need for incorporating a higher number of women into the workforce in order to achieve optimum economic development and prosperity.

It seems clear that several contextual factors and overlapping logics, such as Arabic, Islamic, colonialist and oil producing cultures, have played a fundamental role in shaping and reshaping the professional sphere. Arabic and Islamic cultures influenced professions by the norms, values and taboos; for example, one of the Islamic norms is that females must work in a feminine atmosphere and in special professions such as being nurses and doctors; females must have very formal relations with male colleagues. These kinds of norms and taboos may play an important role in female preferences towards specific types of professions and in shaping attitudes towards male colleagues following such institutional logics. Furthermore, colonialism has played a notable role in shaping and developing professional legislations in Kuwait and that added individualism aspects in an Eastern collectivist society. Meanwhile, the oil producing interestingly shaped the Kuwaiti society's consideration of professions nature and types; for example, after the huge economic increase in the 60s of the last century, Kuwaitis became more interested in white-collar (office) jobs and left the blue-collar jobs for foreigners (Al-Talawi, 2014) who at present represent a large proportion of Kuwait's population (Al-Khoury, 2010).

Recently, Kuwaiti females occupy important positions and have high participation in the workforce, but they are still facing several challenges as a result of the traditions, norms and values present in their society. The importance of this thesis is reflected in its focus: female teachers. The national Kuwaiti workforce experienced a steady increase in the number of females, particularly in education, which highlights the importance of the research. According to the Public Authority for Civil Information (2013), the female workforce represents 40.6% of the total national Kuwaiti workforce where female teachers represent more than 75% of the total

number of Kuwaiti teachers (7,876 male teachers and 28,409 female teachers). This high percentage of females in the Kuwaiti teaching sector can be attributable to several reasons, such as the convenience of the female working environment as being rather closed and conserved. Other reasons include the long summer holidays concurrent with the children's school holidays as well as, the relatively short workday hours in comparison to other jobs; the normal school day in Kuwait is around 6 hours, and finishes before lunch. According to Shah and Al-Qudsi (1990), the traditional norms (regarding segregation of the genders) is regarded as desirable to employ female teachers in female schools. Therefore, teaching has become a main source of work for Kuwaiti women.

5.7 Teaching and Education in Kuwait

In the case of Kuwait, and according to the modernization process that Kuwait underwent, the education system went through various historical phases to reach the current advanced and developed stage. Teaching and education in Kuwait has attracted great attention in Kuwaiti history both before and after modernization. According to Kuwaiti history and in the early stages of history in the 17th and 18th centuries, informal teaching was the only way to study in Kuwait before the discovery of oil. Boys and girls would study separately in teachers' homes that were open from early morning until noon, where the study process was primitive, without books, desks, chairs or even a blackboard. Instead, the classrooms were empty rooms, where the students sat on the floor and repeated what the teacher said. The subjects were limited to mathematics, the Quran, and Arabic language (Abu-Hakemah, 1984).

These subjects harmonized with social needs. For instance, girls would finish their studies when they were 13 or 14 years old, because they would get married around this age and stay at home to raise children and do household activities. In contrast, boys finished their studies at 18. Some of them would choose to go to work at this stage and others would travel to Cairo or Makah for higher education.

According to Al-Zabin (1989), the major social changes began when the formal education system started in the early 30s- boys' education started in 1936 and girls' education in 1938. He mentions that the education revolution occurred in the next decades, the 40s and 50s, when schools were in all states of Kuwait and in every city. The first formal boys' school was established in 1943, and the first girls' school in

1950. There were several reasons that encouraged Kuwaiti women to study and obtain a higher education, such as the fact that there were no differences between males and females in the employment system and girls were encouraged to get scholarships to study in Egypt and Lebanon, where the schools and universities were more developed and professional. The education field developed rapidly from that time until the present. In 1969, the University of Kuwait was established, with more than 6 colleges. Kuwait's legislation gave both nationals and foreigners a chance to benefit from the free education provided by the government. In 1981, Sheikh Jabir Al Ahmad established the Public Authority of Applied and Training Education that increased the percentage of literate females aged 10+ from 28% to 63% among Kuwaiti nationals (Shah and Al-Qudsi 1990).

The development of the education sector gives the population of the state a great opportunity to obtain a higher education that can increase their chances of getting a good job in the future. This argument provides an overview of the position that Kuwaiti females occupy in the educational sector, the respect that society provides to teaching as a noble profession and the government's effort in the educational process that started more than 50 years ago and is still on-going. The respected social position given to teachers and the extent to which this profession is gaining attention in such a society.

At the present time, schools in Kuwait are considered as 'manufacturers' that shape individuals in the development cycle. Therefore, the Ministry of Education puts high pressure on principals and teachers to achieve the highest results by the end of the year. This illustrates the huge responsibility upon teachers in Kuwait, where teachers are evaluated according to their students' improvement, their performance in the classroom and their professional development. This evaluation performed by the head teachers (school principals) and supervisors, creates a very intensive professional environment of Kuwaiti schools and as Al-Qattan (2008, p: 146) argues, "*pressures on teacher are tough and rigid ... teachers are in dire need of rescheduling their school day*". According to this argument, development of the Kuwaiti schools' regulations and rule, which are more than 50 years old, represents an urgent need, which can improve professional environment characteristics and teachers' duties and schedules. These arguments shed light on the professional environmental factors that Kuwaiti

female teacher deal with on a daily basis and there is a need for this to be considered when examining the process related to teachers in Kuwait.

All these social and professional considerations can be regarded as powerful influences in the recovery process, especially in considering demands and obligations. For instance, after these development efforts females in Kuwait are regarding their education, career and financial independence as legitimate and a necessary right (Al-Talawi, 2014). Thus, teachers may give teaching demands and obligations greater time, energy and attention which may therefore be seen as resource drainers negatively affecting the recovery process.

5.8 Summary of Chapter and Conclusion

The first part of this chapter described the historical and developmental changes that the Kuwaiti society has undergone. These played a powerful role in shaping socio-cultural factors; Arabian and Islamic norms create a framework and a fundamental logic basis, whilst dominant institutional logics are pulling the norms, values and meanings. Thus, logics in Kuwait seem to be fundamentally influenced by religious and Arabic norms, which act as an overall framework by which individuals understand their roles in life. For example, in a society such as Kuwait where the family and religion are central institutional orders, and according to the historical, economic and social context, mentioned previously, there may be strong socially proscribed rules (logics) that give leisure activities different meanings and importance, and that could result in some activities being considered as appropriate while others are not. These logics pay social obligations great attention and make them a priority in individuals' lives, which may result in work-family conflict and imbalance. Those historical, cultural, religious, societal and political factors may have powerful implications on the understanding of obligations, resources and recovery processes in such a context. Logics such as profession and family are still rooted in Arabic (pre-Islamic) traditions and norms, despite the powerful implications of Islamic culture and later modernity and oil discovery and production. That highlights the Arabic tribal culture's role as one of the fundamental influential elements shaping Kuwaiti logics.

In the second part of this chapter, I looked at Kuwait as a state focusing on colonialism, oil discovery and production and the modernity stages that followed. This is important because identifying the developmental stages that the Kuwaiti society has

been through in the last century can help us to define the influences of such stages on the logics that influence individuals and organizations. These recent stages of modernity seem to have played a great role in the shaping of professional logics alongside family and religion. For instance, the influence of British colonialism produced the organizational norms and the early legislation that was required to establish the state's institutions and formal body such as ministries and investments frameworks.

Existing research has focused on the nature of the state as an oil producer and the extent to which this influences individual assumptions, especially regarding the gender gap and females' role in society. Evidence showed that the oil producing countries have powerful masculine views that may discourage females from participating in the workforce, and it has been argued in previous literature that this is reinforced due to the fact that there is no economic need. Whilst we cannot deny the luxurious lifestyle, which exists in Kuwait, for example hired help at home, I do not agree that there is no economic need. Due to this lifestyle becoming a social norm and common practice which one feels obligated to live up to, modern the Kuwaiti society requires a dual income; otherwise individuals may struggle to meet financial monthly demands. In contrast, the Kuwaiti society is still a masculine one, where females are encouraged to work but only in certain types of jobs, where the work has a feminine atmosphere such as teaching. Based on this information, I argue that the oil production stage of the Kuwaiti history has had a notable influence on how individuals give meaning to daily life.

To sum up, this chapter illustrated the majority of the contextual elements that combine to create the Kuwaiti society. After doing so, it is argued that the historical, social and environmental factors have great and powerful influences on the main logics in Kuwait. For instance, Arabic (pre-Islamic) culture and values still have notable implications on Kuwaiti society, even 14 centuries after the advent of Islam. The all-encompassing and unifying influence of Islam was then followed by colonialism and, later, modernity, and the influences of all three contrasting and conflicting periods of development can be seen in individuals' lives and sense making processes. The influence of traditions and family rituals, some of which can be traced as far back as the pre-Islamic period, is still widely felt today. All these socio-cultural factors have implications in terms of shaping the three main institutional logics

(Religion, Family, and Work) in Kuwaiti or perhaps in any other Middle Eastern society (see table 5.1).

Table 5.1: The Impact of Historical phases on the Political, Social and Economical Factors in the Kuwaiti Context's Dominant Logics.

Historical phases	Religion	Family	Profession
Arabic identity (Pre-Islamic)	Arabs before Islam were depending on tribes and strong rooted traditions rather than religion	The man is the controller of the family members especially women, who are considered as one of man's belongings	Trade is the most respective profession at this phase
Islamic influences	Islam reshaped and organized Arabs definitions and relations + Islam kept some of the original decent morals of Arabs which harmonized with the spirit of Islam	New definitions of gender and family that comes with Islam; women have their dependent social and financial identity, but still under the authority of man	In Islam every decent profession is respective + Muslims have to achieve excellence in their professions that will be seen by and aim to please God
Foreign cultures 6th to 18th centuries	This foreign culture added new understanding of religious assumption + some aspects used the religion to cover old social assumptions	This mixture of cultures leads to limitations in women's roles + adds more Eastern muscular views to the society	Professions become more classified leading to social classifications
Colonialism	There are not any notable influences of the colonialism on the logic of religion	In Kuwait, the Western assumptions and views about family and women were interesting leading to a strong feminine wave in the 60s	Developing the professional structure such as ministries and organisations + establishing new legislations and acts that frame the professions in Kuwait
Oil discovery	Influx of foreign workers that binged strange ethical and religious views	Luxury lifestyle influences + Social, cultural influences (maids, housekeepers, nannies)	Economical influences + Modernity

In conclusion, this section of the literature review looked at Kuwait's contextual background in order to develop the full picture of the society that considers teachers as generation makers. Determining the main factors that may influence the resource recovery process for female teachers in Kuwait can help to determine some important points in the resource recovery process according to the specific Kuwaiti context, which may in turn help Kuwaiti females to devise their own recovery strategies.

Chapter Six

Methodology

6.1 Introduction

In the previous chapters of the literature review, I have addressed the literature that examines work-family balance and defines the main concepts in the field. The main aim of work-family balance is to reduce conflict and stress, which means that most of the attention in the field focuses on conflict resolution theories and strategies. Resource recovery is one type of conflict resolution theory that can reduce stress, which is considered as the main cause of work-family conflict. In these chapters, I noted that, resource recovery theory has been approached from a positivist viewpoint and most existing research neglects to take into account the contextual factors that may influence this process. This challenges the general assumptions of universality that have previously been mentioned in the literature review. It is therefore argued that the resource recovery process may have different implications and consequences if we study it within a different context. For instance, it is clear from previous chapters that the major studies in this field are unanimous on two points. Firstly, all previous studies are conducted in Western societies, and, secondly, they focus on measuring the variables against independent factors in a linear fashion that directly correlates with the positivist approach.

Subsequently, I was interested in addressing the meaning of these variables in terms of the contextual factors' influences, specifically how social and historical logics impact on what an individual regards as either a resource recovery or drain activity, and how individuals in Kuwait (female teachers) are making sense of daily activities. I described the very strong role of meaning and particularly as influenced by national culture in the resources recovery process. The institutional logics theory has been suggested as a theoretical framework that can help in examining the role of meaning within a specific culture. That encouraged me to examine work-family balance and define whether Kuwaiti teachers are using the resource recovery process as a conflict resolution strategy, as well as investigating to what extent Kuwaiti teachers are making sense of such processes and resources

Research methodology is a strategy or plan of action that relates method to outcomes; while the method is the techniques and processes that the researcher uses to collect the data, such as interviews and questionnaires (Creswell, 2003). In the next few pages, the main methodological aspects, tools of data collection and analysis will be illustrated in more detail and depth, whilst also linking it to the literature. The definitions and criteria of qualitative research interviews, the process that was followed prior to accessing the field, conducting the interviews and finally the process that preceded the analysis will all be determined in the sections of this chapter.

In this chapter, the methodology for this research study is illustrated in order to define the main processes of planning, collecting and analysing the research data. Firstly, I need to define the ontology and epistemology, which play a fundamental role in choosing and shaping the methodological tools and strategies. Burr (2003) mentions that defining the exact ontology and epistemology gives some indication of what form evaluation will take. The usage of a particular approach of epistemological origins has implications on the tools that can be used for answering the research questions posed (Ritchie and Lewis 2003). Therefore, the differences between positivist and social constructionism and their methodological strategies and tools are addressed in the first section of this chapter. Interviews as a qualitative research tool are discussed in a separate section, including the advantages and disadvantages of this particular tool. This is followed by defining the research questions, interview guide and participants descriptions as well as describing how the research process was conducted. In order to address the exact steps that I took to reach the conclusion of this study, an overall description of the analysis process is presented in the last section of this chapter; this includes the themes, development process, how I defined these themes and some evidence from the excerpts that present good examples of the themes and categorizations that I made.

6.2 Social Constructionism from a Methodological View

Before illustrating the specific elements in the methodological strategy of this study, it is important to explain the main differences between the two approaches, positivism and social constructionism. From a methodological point of view and according to Creswell's (2003) argument, positivist or "*postpositive knowledge*" is a deterministic philosophy, built on the belief that results determine outcomes. The

theory examines the causes that are related to certain outcomes, working by grouping thoughts and beliefs into major sets of ideas and into smaller ranges to test, and the idea that the knowledge that results from such an approach depends on the observation of the objective reality that exists. On the other hand, social constructionism depends on the idea that the researcher is seeking to understand the world that we live and work in and look into the meaning of this life, this meaning leads the researcher to investigate the complexity of views rather than seeking to narrow them into a few categories or ideas.

According to Alvesson (2003) social complexity should not be seen as simply a source for bias that may be tested and addressed according to a specific point of view, as this may present unclear or biased results that do not necessarily reflect reality. For instance, examining social processes and individual behaviours requires a methodological tool that gives sufficient attention to social complexity and can measure the overlapping elements, meanings and ideas that may occur in interviews. Thus, interviews as complex social events require theoretical understanding of differing theoretical viewpoints, in order to help in determining more grounded results. Otherwise, giving less attention to the complexity of social processes and regarding it as simple process may lead to misunderstanding of the findings and vary narrow conclusions. According to social constructionism approach, the researcher relies more on the participants' views of situations and must use open-ended questioning that gives the participant the opportunity to construct their views and meanings.

According to Creswell (2003) if constructionist researchers wish to understand the historical and cultural history of the participants, they need to closely consider the research participants' context where the meaning is always social. All these factors encouraged the choice of social constructionism in this research study in order to illustrate the meaning of recovery processes and activities in the Kuwaiti society. The institutional logics theory as a social constructionism approach is used in this study to define such points and questions, as discussed in chapter 4. This theory focuses on the idea that the institutions - influenced by contextual factors such as social and historical elements- can play a significant role in constructing and reconstructing societal practices and in helping individuals make sense of this process through the meanings that these logics provide.

6.3 Qualitative Research

In this study, I will use the institutional logics theory that is considered a social constructionist theory, which focuses on the qualitative method, to answer the research questions. Alvesson (2003) argues that in qualitative research, it is common to assume that the data may lead the researcher to understand certain phenomena and to develop theory. Burr (2003) points out that researchers must be aware of the different assumptions about research objectives and about how the research data is gathered when choosing to adopt a social constructionist approach. For instance, she adds that the usage of the social construction approach – institutional logics- can lead logically to the application of qualitative methods. Social construction is focused on identifying the meanings of a behavior more than the quantity of behaviors or processes, as would be the case with quantitative methods such as surveys and diaries. Therefore, using institutional logics as the main theoretical framework of this thesis requires the use of qualitative methods that help in determining meanings and relationships between thesis elements in depth and in a more realistic way.

6.3.1 Defining Qualitative Research Interviews

A qualitative research interview is defined as *“an interview, whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the phenomena”* (Kvale, 1983: 174, cited in King, 2004). Alvesson (2003) gives another definition, stating that qualitative interviews *“are relatively loosely structured and open to what the interviewee feels is relevant and important to talk about, given the interest of the research project”* (p: 13). Some researchers explain qualitative interviews as interviews where participants are answering questions verbally and there is some effort to capture their words (by using notes, recordings and transcriptions), such interviews have been called conversational, active, qualitative, open-ended or semi-structured (Potter and Hepburn, 2005).

According to Bryman (2012), qualitative research interviews are divided into two types, unstructured interviews and semi-structured interviews. When the researcher is investigating with clear focus and with specific questions and props, this is regarded as a semi-structured interview. King (2004) mentions that interviews are used in qualitative research to determine the participants’ perspectives about the research topic, and to gain more understanding about how and why they reached a

given perspective. Interviews as a research method can be used in both quantitative and qualitative research, although interview tactics and styles may differ. For instance, in quantitative research, interviews are seen as a way of completing questionnaires or taking part in an experiment.

Qualitative research interviews fall under three categories according to their purpose and research setting: realist interviews, phenomenological interviews and social constructionist interviews. According to the theme of this study, research interviews will accordingly be of the social constructionist type, and are considered as a broad movement within psychology that includes several theoretical and methodological elements (Burr, 2003). Social constructionist interviews differ from other types of interviews in both the method and aims of the interview; in this type of interview, the researcher uses questions that are more general so that the interviewee can construct the meaning of the situation. Thus, the findings rely on the interviewees' views of the situation that is being studied (Creswell, 2003).

Tanggaard (2009) argues that the social constructionist interviews are aimed at interpretative resources within a particular institution, and are not just about subjective viewpoints. This interview type is focused on the cultural and environmental examinations of the variables, which are considered a result of several institutional elements that cannot exist separately. For instance, a variable may exist in one context and not in another or may differ according to specific institutions elements. Thus the social constructionist interviews are not just looking at resources as variables but are examining the resources variability in a specific environment within certain institutions. Based on this argument, and because this study relies on the institutional logics theory as a theoretical framework, it is important to use the social constructionist interview. This will best serve the aims of this research, which requires deep consideration of institutions' influences on the individual and vice versa.

This category of interview also shares some common features with other types, such as, loose structure, the use of probes to follow up on points of interest, and the need of reflexivity on the part of the researcher. The text that resulted from these interviews seems to be presenting the interaction as constructed within the particular context of the interview. Thus, and according to this type of qualitative research interview, the interviewer seeks to present as wide a variety of information as possible (King, 2004). The interviewer may be keen to collect a wider range of contextual

information that can help in attaining constructed answers that harmonize with this type of interview. In this study and according to the nature of the research questions, the data collection process is based on qualitative interviews, while the analysis process is carried out by means of an institutional logics theory, as a social constructionist approach. This can help in determining the data, which suits the research setting and aims of the study. The nature of the resource recovery process, the cultural meaning of research variables and the social relations (institutions and individuals) between these variables and activities are the fundamental points of this study. Therefore, answering these points requires great attention to the cultural context, social implications and how people understand these processes and relations in the light of a culturally complex environment such as Kuwait.

6.3.2 Qualitative Interviews: Advantages and Disadvantages

In research methods there are advantages that researchers need to utilise in order to benefit their research and there are also shortcomings that researchers should remain aware of, minimize and try to avoid, in order to ensure the best and most effective method of research with minimum disadvantage.

The advantages of qualitative interviews can be summarised, according to Cassell and Symon (2004), in the following way; firstly, different types of qualitative interviews can be used to discover broader issues such as cultural, gender and organizational issues because it can address much focused questions about aspects of organizational life. This makes interviews perfectly suited to studying topics that include various levels of meaning that required to be examined. Furthermore, studying various levels of meaning can be difficult to accomplish by using quantitative methods and may be regarded as problematic for many other techniques. Secondly, this method is useful to study group and organisational identity, where there are different, overlapping and complex elements that need to be taken into account. Finally, interviews are familiar to people, and in general people like to talk about their work, thus making it a method that is accepted by the majority of research participants. As such qualitative interviews are well suited to investigate the circumstances surrounding Kuwaiti female teachers.

On the other hand, qualitative interviews have some disadvantages; a major weakness is the fact that interview data requires transcription during the analysis

process. However this can be quite a daunting and time-consuming task for the researcher. It may also cause problems and difficulties in recruiting participants. Secondly, using qualitative interviews can often result in a huge volume of data, which may lead to a feeling of data overload (Cassell and Symon, 2004). However, this may depend upon the researcher's experience in this field where the researcher needs to organise the data according to the analysis method to be used.

For the current study, semi-structured interviews were selected as a tool that could help provide and illustrate in-depth information about the research focus. Moreover, the interviewees can express themselves freely in interviews, maximising the opportunity for acquiring information that could be utilized effectively in the research study.

After deciding on the type of interview and determining the main advantages of choosing such a type within this research setting, it is important to illustrate the next important practical issues that may play an influential role in the fieldwork, specifically; defining the research interview questions, creating an interview guide and recruiting participants.

6.4 Defining the Research Questions, Interview Questions and Construction of Interview Guide

Research questions should be defined in light of the research setting, literature review and methodology. In this study the resource recovery process among Kuwaiti female teachers will be investigated from the social constructionism viewpoint and by applying institutional logics theory in order to find new angles and to understand how Kuwaiti females are making sense of resources, as well as how social influences are influencing these issues and meanings. Thus, studying the social and cultural elements that surround Kuwait is fundamental in understanding such psychological and behavioural processes. Bearing all of this in mind, I was able to establish the following research questions.

- Are the concepts of resource recovery processes and recovery activities universal?
- What are the recovery activities among Kuwaiti teachers and why do they regard some activities as resource producers and others as resource drains?
- What are the cultural influences on Kuwaiti teachers' resource recovery processes?

- How do Kuwaiti teachers make sense of their daily activities and obligations?
- Is it necessary to adopt a different perspective for consideration of such concepts in the context of Kuwait (Arabic and Islamic)?

Aiming to address the main research questions, data was gathered using the research interview method. There are methodological features that should be taken into account in the first stages of creating research interviews, such as; interview length, style and participant number (Cassell and Symon, 2004). In this study, the interviews included seven main questions as well as other probes (Table 6.1: the Interview Guide) that could be used in order to attain more information from the interviewee. These were semi-structured interviews, and the interviewees were 33 female Kuwaiti elementary school teachers (details of the participants are shown below in section 6.5).

It is important to establish a guide that researchers follow during the interviews. This is described by King (2004) as:

“Listing topics which the interviewer should attempt to cover in the course of the interview and suggesting probes which may be used as follow-up responses and elicit greater detail from participants” (ibid, p: 15)

The interview guide is created from three sources, the research literature, the researcher’s own experience, and informal preliminary work such as conversations with people who have personal experience of the research area. In this case, in addition to exploring and considering the relevant literature, the interview guide was influenced by my own experience given that I was a former teacher in the ministry of education in Kuwait. This former experience allowed me to understand professional aspects of teachers’ experiences and helped in determining various probes, which may benefit the interview process and add greater coherence.

King (2004) adds that the interview guide is not fixed but continues to develop after every interview, meaning that the researcher could add new probes or topics to discuss, delete probes or even develop some further questions. In some research, the guides are focused on some headings, to encourage the interviewer to be receptive to

the interviewee and prevent presuppositions. This may have some disadvantages for an inexperienced interviewer, because without a set structure the interviewer may become too submerged in back and forth communication with interviewee. By limiting the questions of the research instrument, the interview guide can be more focused and objective which can help obtain the most important data from the qualitative interviews. According to Cassell and Symon (2004) research interview questions should focus on how the participant makes sense of certain elements, and should not be simply to quantify individual experience. The interview guide used in this thesis (questions and probes) is presented in the table 6.1 below:

Table 6.1: the Interview Guide

<p style="text-align: center;"><u>Interview questions (semi structured Interview)</u></p> <ul style="list-style-type: none">• Could you describe your working day?• How many classes do you have each day?<ul style="list-style-type: none">- How many breaks do you have each day?- How do you feel after taking your break?• What are your obligations at school?<ul style="list-style-type: none">-How much of your obligations are related to your teaching duties?- If not related, what are they?- Do you feel that you have enough resources and time to fulfill them?- Are there any negative influences on your teaching abilities from these other obligations?• What do you do when you are not working?<ul style="list-style-type: none">-Do you have anyone to help at home? Who?-How many hours of your day do you consider to be free time?• What are the activities that you do in your free time?• In general, do you feel you have enough time and energy to cope with all your work and non-work obligations? Why or why not?• What are the reasons for these difficulties?
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6.5 Sampling and the Research Participants

In the research literature, qualitative research seems to use smaller samples than what is used in quantitative research. According to Ritchie et al., (2003; cited in Mason 2010), this is because the uncovering of a specific piece of data is all that is essential to ensure that it becomes part of the analysis framework, and frequencies are rarely important in qualitative analysis as it is focused on meanings rather than making generalized hypothesis statements. They add that it is very hard to analyse a large sample in qualitative research as it can be labor intensive, time consuming and often simply impractical. Mason (2010) justifies using a small sample in qualitative research by arguing that the data will be repetitive and superfluous when using a large sample. He adds that the smallest number of participants in qualitative research is usually 15, while the largest number is 50. This argument illustrates in general the sample size in qualitative research, but there are other aspects that can be taken into account when sampling such as the sampling technique.

According to Marshall (1996) there are three major techniques for selecting a sample in qualitative studies, namely: convenience, judgment and theoretical sample. In this research study, I used a judgment technique that is defined as the process where *'the researcher actively selects the most productive sample to answer the research question'* (p. 523). This technique requires developing a framework of the essential variables that may have influences on participant contribution in the data. In line with this, I focused on the thesis questions then I developed a table with several variables including teaching, family (children, husband and household), professional obligations, daily activities, leisure time, assistance at home and social responsibilities. This table presents a general description of the aimed sample and according to these variables and thesis questions it was decided that the research participants needed to be married women, having children and working as teachers. I had determined my thesis sample according to these elements.

During the data collection stage (after interviewing more than half of the research participants), it was noticed that answers to many of the interview questions were repetitive, and because I am using thematic analysis, I realized that I may have reached theoretical saturation in terms of fitting the data into the constructed thematic framework of the study I had developed (Glaser and Strauss, 1967 cited in Mcpherson

and Sauder, 2013). Therefore, it was decided that 33 interviews were a convenient number and reconsidering the sample size was not necessary.

In what follows is a description of the study sample in order to give the reader a clear understanding of the participant status.

The research sample is focused on 33 female Kuwaiti elementary school teachers (married mothers), who work in the ministry of education in the state of Kuwait. The participants' ages ranged between 23 and 48 (the sample mean age is 32.6) while their experience in years was from 2 to 26 (the mean length of teaching experiences is 10.6). Table 6.2 below illustrates the details of all 33 participants from six different elementary schools in Kuwait.

Table 6.2: Details of the Research Sample

Participant	Age	Educational level	Years spent in this job
Teacher 1	25	University degree Bachelor	3
Teacher 2	37	University degree Bachelor	15
Teacher 3	42	University degree <i>Diploma</i>	20
Teacher 4	45	University degree <i>Diploma</i>	23
Teacher 5	29	University degree Bachelor	8
Teacher 6	28	University degree Bachelor	6
Teacher 7	32	University degree Bachelor	10
Teacher 8	30	University degree Bachelor	8
Teacher 9	34	University degree Bachelor	10
Teacher 10	28	University degree Bachelor	6
Teacher 11	35	University degree Bachelor	13
Teacher 12	38	University degree Bachelor	15
Teacher 13	24	University degree Bachelor	2
Teacher 14	35	University degree Bachelor	13
Teacher 15	23	University degree Bachelor	2
Teacher 16	38	University degree Bachelor	16
Teacher 17	28	University degree Bachelor	6
Teacher 18	40	University degree Bachelor	18
Teacher 19	24	University degree Bachelor	2
Teacher 20	36	University degree Bachelor	14
Teacher 21	42	University degree Bachelor	20
Teacher 22	35	University degree Bachelor	12
Teacher 23	32	University degree Bachelor	10
Teacher 24	28	University degree Bachelor	6
Teacher 25	28	University degree Bachelor	7

Teacher 26	35	University degree Bachelor	13
Teacher 27	26	University degree Bachelor	5
Teacher 28	48	University degree <i>Diploma</i>	26
Teacher 29	33	University degree <i>Masters</i>	10
Teacher 30	29	University degree Bachelor	7
Teacher 31	38	University degree Bachelor	16
Teacher 32	25	University degree Bachelor	3
Teacher 33	28	University degree Bachelor	6

I chose this specific sample for several reasons. Firstly, I am interested in studying the resource recovery process within a Kuwaiti context, particularly because there is an overlap between social and cultural elements, which differentiate it from other societies in the West. Secondly, I chose teachers, because teaching is universally seen as an important job within society and schools are paid a great deal of attention within different countries. Schools are considered as places of human development where children are moulded and the mind is formed, where the teacher is the fundamental messenger that presents knowledge to students. Moreover, teaching is one of the most popular professions for female Kuwaitis and many other eastern countries (Shah and Al-Qudsi, 1990). Thirdly, I was interested in investigating the female case in this particular cultural context, because it is a society that still –and after many stages of huge development in Kuwait- regards females as home makers and consequently, female employment as a secondary role which is a consequence of the modernity process that occurred throughout the last four decades (Al-Mzainī, 1988). It is extremely interesting for me to attempt to understand, at ground level, the resource recovery processes those female teachers are undertaking on a daily basis.

6.6 Conducting the Research Interviews

According to Bryman (2012), the researcher needs to contact the participant in order to schedule sufficient interview time. In this study, I chose to contact the teachers who were resident in Kuwait by email initially, enabling me to establish an interview schedule in order to eventually conduct the interviews in Kuwait after several months.

In 2012, I travelled to Kuwait to collect my research data. December is the last month of the first semester (autumn semester) in Kuwait, when students have just finished their examination period and teachers are working on student examination results and preparing for the next semester, which starts in February. Thus, teachers in schools had free time, because they did not have any classes during that period. That was an advantage for me and enabled me to go to schools and conduct the interviews that I needed in a more comfortable atmosphere. Before conducting the interviews, I requested permission from the ministry of education to allow me to enter elementary schools and interview teachers. Then, according to the schedules that I pre-arranged with the teachers before leaving the UK, I visited some teachers at schools and others at their homes.

The interviews lasted between 20-65 minutes. The interviewees were ensured of the anonymity of their identities and confidentiality of the information they would give and that it will be regarded as data for research purposes. For instance, I presented letters to the candidates (see appendix A) that I wrote in order to illustrate to them the aims and procedure of the thesis, and a statement that I wrote to ensure to them that this interview and its findings, voice recordings, transcripts and results would be confidential and anonymous. Furthermore, I assured them that their identities would not be disclosed, as doing that would breach the ethical code of conduct of Sheffield University. After providing the letter and explaining the procedure, I offered teachers the choice to carry on with the interview or to withdraw. I asked for consent to audio record the interview from those who chose to proceed (see appendix B ‘interviewees consent form’).

6.7 Interview Recording and Data Transcription

In this research, the 33 face-to-face semi-structured interviews yielded a huge amount of data and information, thus making audio recording a crucial technique. I used a digital audio-recording device that is a useful device with important advantages. Recording helps to correct the natural limitations of our memories; any data recorded is easily downloadable onto a laptop, making it possible to replay any given section more than once to listen to a portion that may be unclear without any risk to the audio file. Recording on this device gives the researcher the ability to stop recording at any time and save it or delete it. On the other hand, this device has

disadvantages including the high cost, and the huge storage and disk space that audio files require.

Thirty-two participants agreed to the request for the interview to be recorded and it was enough to explain the importance of these interviews and the research topic, in order to make the participants feel comfortable with recording the interviews. Only one participant refused, and in this case flexibility from the researcher was required to find other solutions and techniques (such as note-taking and asking for repetition from the interviewee) to retain data from this interview.

The next important step, after conducting the interviews and before the analysis process, is the transcription process. This contains some great advantages in as much as it permits the researcher to conduct a thorough examination of what was said, enabling the researcher to repeatedly revisit specific answers and points, and in that it allows the use of data in other ways than those planned in the original research (Bryman, 2012). This process depends on the quality of the recording equipment, and it also consumes a great deal of resources and time. In this study, I chose to do the transcription by myself without the use of a professional transcriber. This is because I feel the transcription process is beneficial, enabling me to become familiar with the data and helping me in reviewing the interview details that I may have missed or did not catch in the interview itself, as well as allowing me to begin developing and selecting themes from the data whilst identifying the differences and similarities between participants' answers. Furthermore, it is important to note that the interviews that I conducted were entirely in the Arabic language, as were the transcriptions (see appendix C). This was then followed by translation from Arabic to English. I was very careful when I translated the interviews and used vocabulary, which accurately conveyed the same meaning as the Arabic text.

6.8 The Analysis Process and Themes Development

After the transcription process, the analysis process exists to examine the data and relate it to the literature theories. In this study, the main analysis approach is inductive thematic analysis. Inductive process is defined as the process

“Where the premises provide only limited grounds for accepting the conclusion (e.g. Socrates is a man;

Socrates is mortal; All men are mortal). Inductive arguments are never valid but can be evaluated for plausibility or reasonableness” (Goel and Dolan, 2004 p: 110).

Whereas, thematic analysis is one of the important qualitative research analysis approaches and is defined as a search for themes, which arise as being important to the description of the phenomenon (Daly, Kellehear, and Gliksman, 1997, cited in Fereday and Muir-Cochrane, 2006)

A theme can be described as

“A category identified through the data that is related to the research focus, that builds on codes identified in transcripts, and that provides the researchers with the basis for a theoretical understanding of the data that can make the theoretical contribution to the literature” (Bryman 2012, p: 580)

Because I intended to use thematic analysis to analyze my data, it was fundamental that I determine the ‘criteria of selection’ and the units to count (Berg, 1998). McPherson and Sauder (2013) argued that characterizing among these logics requires an in-depth qualitative method such as interviews. They add that the first goal in the analysis process should be to identify the logical ‘tools’ available in everyday interactions in this setting (through interview transcripts). I defined the themes as the unit of count in my data, *“theme is a more useful unit to account... theme is a simple sentence, string of words with a subject and a predicate”* (p. 246). According to Ryan and Bernard (2003), there are several points that need to be focused on in order to recognise and understand the key themes, such as *repetitions*: topics that occur repeatedly, *indigenous typologies*: local expressions that may be unfamiliar or used in unfamiliar ways, *transitions: similarities and differences*: identifying how interviewees might discuss an issue indifferent or different from each other, and *linguistic connectors*: examining the use of words. For the purposes of this study these points were taken into consideration – examples of these include “I have to”, “my obligation”, “because I am a Muslim”, and “because I am a mother”. These terms may

point to casual connections in the minds of participants, or may offer some explanations that help in analysing and justifying the data.

At this stage, whilst beginning to identify themes, I read the transcripts more than once in order to make sure that I was familiar with every detail, consequently enabling me to pick up on the points that were repeated by the participants, to notice the activities that were considered as drains or resources and to find links between general assumptions and participants' explanations. I focused on specific phrases to classify resources and drainers, for example, (help to relax, feel good, gives me energy, refresh, recharged, and active) were some of the keywords that were usually linked with resources, whilst (I need a break, I feel tired, this is exhausting, and this drains my energy) were keywords that were usually linked with drainers. It was extremely interesting to note some key phrases that were used repeatedly throughout the interviews, such as "obligation"; "my duty"; "I have to"; "this is my role in life"; These phrases form the basis of some of the key ideas within this research and can be considered as powerful evidence for themes which I identified as a result of reviewing the data. Following the initial analysis of the transcripts, I began to note down general themes, which I later expanded to wider thematic categories (see appendix D).

After extensive and repeated reading of the interview transcripts, it was obvious that there were some data extracts, which focused on various unrelated topics. These in general were irrelevant to the thesis questions and therefore could not help in understanding COR theory and teachers' resources within the Kuwaiti context. Therefore, from the 33 interviews the irrelevant data were discarded and after this filtering process, the interviews were divided into two categories, simple interviews whereby participants were very strict in information giving, meaning the interviews lasted for 20 minutes, and intensive interviews whereby the participants were openly answering the interview questions and gave rich answers and examples for each question. These interviews lasted for 45 to 65 minutes.

In the following section I will present the main findings of the thematic analysis from my semi-structured interviews. I divided the findings - according to the dominant logics in the Kuwaiti context- into general themes that will be presented in more detail in the following chapter. The definitions and content of the logics, and the themes that underpin it need to be illustrated in light of this study's sample and with supporting evidence from the literature review.

6.8.1 Defining the Main Institutional Logics in the Data

Van den Broek et al., (2014) examined multiple institutional logics in health care. They defined the dominant logics through categorization, after deep reading in health care literature, and then they explored these categories in the interview transcripts. I adopted a similar approach in order to define the main institutional logics in the context of this study. I began by examining previous studies and in particular drew on Lounsbury's work as one of the key researchers who focused on institutional logics, and especially in defining the dominant logics. For instance, Lounsbury and Ventresca (2003) in their study defined the dominant logics by using the relational methods that have been used to uncover the dynamics of logics over shorter time periods. Meanwhile, Lounsbury et al., (2002) conducted an analysis of Congressional testimony on solid waste in 1969 and 1970; and illustrated that it became defined as a standard practice as a result of the dominance of market efficiency –and thus as a logic.

These types of studies show the importance of specific standard practices –that occurred in the governmental documents- on defining the dominant logics in a context. In another study Schneiberg and Lounsbury (2008) argue that to define the dominant logics in a specific context, there is a need to look at the environmental movements that can serve as institutional forces by operating inside organizations and in turn can lead to changes in context dominant logics. Lounsbury (2007) for example focused on the historical research (including the analysis of primacy sources such as, congressional testimony, mutual fund documents, memoranda and archived annual meetings), which helped him in defining the general direction of the logics. He then conducted 30 interviews, which importantly corroborated and extended his historical understanding of the process that he investigated. Finally, he drew his hypotheses according to this understanding and in line with the interviews transcripts. Other researchers including Alstine and Barkemeyer (2014) argued that in terms of institutional logics, some logics could be considered as dominant, according to the specific historical development. In their study, they used historical documents to define dominant logics.

Because I am using institutional logics theory as a theoretical framework in this study, it is important to illustrate the nature of the institutional logics that are considered as dominant in the Kuwaiti society. According to Friedland and Alford

(1991), in modern societies, the state and democracy are the most powerful orders, while family and religious logics influenced earlier societies. The Kuwaiti constitution considers religion (Islamic shariaá) as the first source of legitimacy (Amīn, 2009). This argument leads to the possibility of considering religion and family as dominant logics in Kuwait. Thus, and before I conducted the research interviews, I spend two months in reading and reviewing the Arabic and especially the Kuwaiti history in order to have a historical understanding about logics in this social context (explained in detail in chapter 5); this understanding was confirmed and extended by the interviews later.

Furthermore, conclusions from previous research work I conducted as part of my Master's degree study determined the great influences of specific culture factors in define life aspects such as time and management in the Kuwaiti society (Al-Juwaisri, 2009). Also, religion (Islam) has specific implications that relate to family and relationships; religion reifies family fidelity through norms and beliefs, which make family and religion symbiotic and complementary to each other's evolution (Thornton et al., 2012). Thus, family as an institution can be considered as a second dominant logic in this setting. As has been illustrated in chapter 5, Kuwait is one of the Arabic and Islamic countries that is considered a developing country, where family is still the basic unit of the societal structure rather than the individual as in developed countries.

To sum up, in a traditional society with a deeply rooted moral system and religious identity, we cannot explore such a society without focusing on religion and family as dominant logics; logics which can address the resources recovery process. Professionalism is the third logic that will be focused on in this research study; I cannot argue that it is dominant in Kuwait, however, given that this study's sample is teachers, it is important to define and understand the profession of teaching, legislation roles and obligations and time schedules in order to present a comprehensive view of teachers' daily lives, and to define the powerful logic that may influence what teachers consider as resource and drain.

Therefore, in this stage of the analysis, I took advantage of the historical, environmental and cultural review that I presented in the literature review, especially the Kuwaiti background chapter (Chapter 5). I made a note of the important aspects, eras and notions that may help lead me to specific logics and conclusions. According

to this review and the pilot study that I conducted in summer 2011, the dominant logics in the chosen Kuwaiti context are seen to be family and religion, with professional logic taking an important place, but not as important as the other logics.

The following table describes the content of the three institutional logics that were believed to be dominant in the Kuwaiti context of the study according to the research data.

Table 6.3: Dominant Logics' Content

The dominant institutional logics in Kuwait	Logics' content
Religion (Islam)	<ul style="list-style-type: none"> - Religious demands such as (prayers) - Values and believes (God surveillance / work is worshipping / God's grants and blessing)
Family	<ul style="list-style-type: none"> - Family norms and demands - Childcare and household responsibilities - Social obligations, attending social events (such as parties, receptions and weddings) and weekly parents visits (weekends)
Profession	<ul style="list-style-type: none"> - Employment legislations. <ul style="list-style-type: none"> - Leaves - Rights and duties. - Daily classes schedules

In the following stage of the analysis and drawing on Van den Broek et al., (2014) and Alstine and Barkemeyer (2014), the data collected was then analyzed in order to find data that supported the dominance of the logics identified and their roles. It was necessary therefore to thoroughly analyse the data from the interviews by reading the transcripts several times, in order to determine the dominant logics that can be supported by empirical evidences. At this stage, after defining the general view of what logics I was looking for, I needed to determine the selection criteria that I would use to search for logics in my interview transcripts.

In the next section, the study's empirical thematic analysis process is illustrated.

6.8.2 Defining the Main Themes in the Data

Drawing on Halbesleben et al., (2004) the focus of the researcher should be on the identification of specific categorizations 'themes', so in their study they worked through the literature and research excerpts to find specific phrases and begin the coding process. In this research study, themes were related to both cultural elements – in the Kuwaiti context- and the recovery process. Thus, in order to define the themes, I defined the general cultural elements that were significant in chapter 5. Then I turned my focus to the activities that have 'recovery meanings', such as those that occurred in the management and resource recovery literature and in my pilot study. Therefore, I defined themes that have both cultural and recovery meaning. Next, I turned my attention to the research data and began to highlight and make note of similar patterns in teachers' interview excerpts. For example, teachers were using sentences that could be grouped into similar categories, such as; recovery 'I feel relief', 'I feel recovered', 'this helps me to recover', 'I am keen to relax', resources 'these make me feel quite comfortable', 'through this I renew my resources', 'I feel very relaxed when I...' 'I feel as if all the weariness which I had is gone', and demand such as 'I would be exhausted', 'I need a break', 'I feel tired'.

My main aim was to identify the themes as a way to address the main logics in my study (identified in the previous section). In order to understand this further, I reviewed some empirical institutional logics studies that used thematic analysis. Alstine and Barkemeyer (2014) use the literature review to set a number of themes and because they use thematic analysis, arrived at a list of 894 key phrases, grouped into five categories (business, issues, actors, rules and instruments), which were used in the subsequent stages of the analysis and led to defining the main logics (logic of partnership for development, the logic of partnership for economic growth and the logics of corporate responsibility) and the development process that these logics have undergone. McPherson and Sauder (2013) in their examining of the drug court institutional logics complexity identified certain repeated phrases in their findings that they categorized in specific patterns such as, communication and perspectives invoked, and then they defined four powerful logics according to these patterns; the

logic of criminal punishment, logic of rehabilitation, logic of community accountability and logic of efficiency.

Adopting a similar approach, I found several themes that may link to certain logics; however, these themes varied in importance, which depended mainly on their relation to these logics. For example phrases that strongly relate to religion were evident in the interview excerpts; *“I know that God is watching me”*, *“I have to visit my family because God will bless me”*, *“God will help me”*, *“I read Quran”* (see appendix D). Such phrases may refer to the importance of religious thinking in the sense making process and may illustrate religion as a dominant logic. While I was reading the excerpts from interviews, I did not recognize any themes that could be grouped together under the logics of economic factors or state. However, the major themes I found were related to religion, then family, then profession, as logics that guide individuals’ lives and have implications on their obligations and daily activities. These findings will be illustrated in detail in chapter 7 (Findings and Analysis), with evidence from data.

In order to define the main themes in the family logics, the main family elements, that been addressed in literature and initially identified in the pilot study, were listed. Then after deep reading in the data and according to the literature review and interview transcripts, family – as an institutional logic – in the recovery process was divided into 4 themes: childcare activities, recovery at home, afternoon nap, and social obligations roles and meanings. Statements such as *“taking care of my children as a means of renewing my energy”* and *“I am used to separating work from family, mainly by not thinking about work issues at home and vice versa”* are logically related to childcare activities, while other statements, such as *“these social events are a source of change”* and *“When visiting an ill person, we learn from the situation and value the blessing of being healthy”*, are related to social obligations’ meanings and roles. These statements have strong links to the family as an institutional logic and could be used as empirical evidence of the role of family as an institution in shaping daily lives aspects and activities. In the next chapter, I will present evidence that supports this idea.

The approach I followed here is supported by Fuller and Unwin (2003), who in their study started the analysis process by listing the main features of expansive-restrictive continuum, then analyzed the evidence in terms of three broad and complex

themes (participation, personal development and institutional arrangements) that include the range of expansive and restrictive features already listed in the study. Furthermore, Cassell et al., (2006) give a more detailed example of defining themes and themes' content, when they began with coding the transcripts into broader themes based on the research objectives and interview questions to create a fundamental template; each theme was exposed to a more detailed manual analysis by members of the research team, which led to more specific categories within each theme.

After reviewing the resource recovery literature in chapter 3, I noticed that some studies illustrated specific activities that have a recovery role, while others illustrated activities that have draining roles. This helped me to develop my understanding of the sense of recovery and what activities may be categorized as recovery activities, which considered as general plan to devising the activities –that been mentioned in the data– and then I let my interviewees develop their own interpretation of what was a resource and what was a drain. For example, Sonnentag et al., (2008) mention that good sleep (quality of sleep) is a recovery activity that plays an important role in replenishing resources and being in a good mood the next morning. This study offers insight into why I categorised the afternoon nap as a recovery activity, despite the timing of this nap, which may seem unusual in the Western context, but is considered very normal in Kuwait. The impacts of this finding will be illustrated in greater depth in chapter 7 (Findings and Analysis). Bakker et al., (2012) argue that social activities can have positive effects on the well-being of employees who are high in workaholism, and that led them to categorise these activities as recovery ones. In light of this argument, I set the theme and scripts related to “social obligations and events” under the category of recovery. However, it was found that it still followed religion and family institutions, which showed overlap in categorization. This is explained in more detail in the next section.

After identifying the main themes from excerpts, I analyzed how the interviewees manage their obligations and daily activities, in accordance to related individuals' behaviors and to society norms. In other words, I tried to identify how the interviewees were making sense of their obligations and activities and why.

6.8.3 Themes Relations

According to Cassell et al., (2006) themes can overlap to some extent and together can provide a comprehensive overview of the research components and features. In this study there was a clear relation between the themes; the main observable note is the powerful implication of the religious logic's themes on the other logics' themes such as family and profession. For example, a religious theme such as "God's surveillance" seems to have notable implications on other themes in the same institution such as "work as worshipping" and in other institutions such as "children and household activities", God's surveillance gives the various activities and obligations religious meanings, which may have other implications on individuals' motivations. The themes' relations and links will be addressed in further detail in the next chapter 7 (Findings and Analysis) and could be seen in figure 6.1. below.

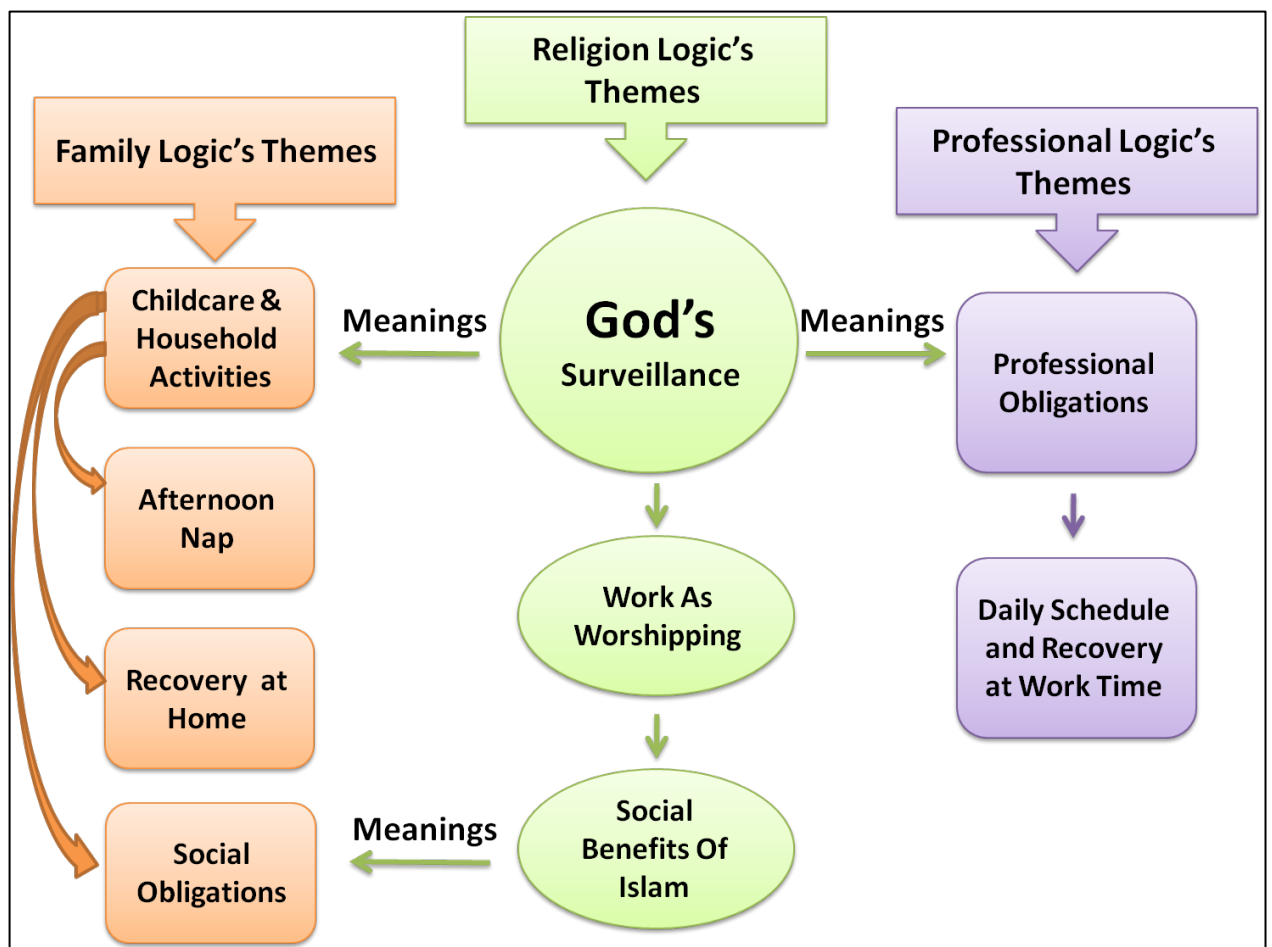


Figure 6.1: Structure of the Themes and how they are related.

6.9 Summary of Chapter and Conclusion

In this chapter the research methodology and theoretical and practical issues were addressed in order to present the analysis process within the theoretical framework that was presented in chapter 4. In the first section of this chapter, the focus was on the research setting, due to its huge influence on the research method and analysis approach. Social constructionism makes important assumptions, which in turn led this study to depend on qualitative research methods. Semi-structured interviews were the tool used in this study, which required specific practical techniques in order to collect sufficient data that would illustrate the ground level interactions. A transcription process that seemed initially to be demanding and both time and resource consuming, in fact was found to be a major and fundamental process in summarising the data and in determining the general themes of this research study. Thematic analysis was the analysis approach used; it focused on specific categories extracted from the interview data. The themes are divided into three main themes and they, in turn, include other detailed themes that may show the ground interactions and practices in more depth.

The next chapter will address, in general, the findings from the semi-structured interviews, in order to define the main aspects that I will be focusing on in the analysis process. The findings will be categorized into themes, thus making the process easier whilst also making it focused and specific. The analysis process involves associating the categorised findings to the theories already existent in the literature, and theorizing the results according to the theoretical framework. The theoretical framework will be presented, linking it to data, using institutional logics to provide good understanding of daily recovery processes and resource management among Kuwaiti teachers. In this setting we are looking at it from a socially constructed theory, in order to identify the cultural influences and implications.

Chapter Seven

Findings and Analysis

7.1 Introduction

After determining the research methodology and developing the main themes through the initial analysis of the interviews, the next stage was to begin the in-depth analysis process according to the analysis theories that have been chosen. The analysis will depend on the thematic approach used for the analysis of qualitative data, in order to summarize the huge amount of data into specific categories, thus helping the reader to follow and also present the analysis in a more definite presentation.

However, first in this chapter, the presence of work-life conflict in the lives of the teachers (the study sample) and how they perceive this conflict as generating the need for recovery will be illustrated in order to address the existence of the study's problem and the importance of the research questions, and how the findings play a role in answering these questions.

In the second part of this chapter, the main findings will be discussed theoretically as main themes, after which the findings will be linked with the literature review that was addressed previously (in the first five chapters) in order to find suitable answers to the questions raised in this research study. This chapter will focus on the process of how the institutional logics and themes from the research data were defined in detail after which the core institutional logics – according to the research data – will be described with evidence from both initial findings and logics literature. These logics are religion (Islam), family and profession.

7.2 Work-Family Conflict in the Data

The interview transcripts illustrate frequency in the sense of work-family conflict. Some teachers mention that they had experienced work-family conflict as management and balancing issues *“I think I have a problem in managing my work and family life”*, *“I really need to think more about balancing my life at home and at work”*, *“doing my work obligations at home and in my family time, makes me feel bad”*, *“in examination periods and according to the work pressure, I am forced to*

neglect a lot of my family responsibilities”, *“I take one or two days off if I have a relative’s wedding during the week ... I cannot get up early after a long day at weddings and parties”*. These statements provide a clear picture of the relation between teachers’ –in the sample- work and family realms, which seem to be conflicting and imbalanced to some extent. These extracts present ground level examples of the work-family conflict that occurs when an individual’s efforts to fulfil work role demands interfere with his/her ability to fulfil family demands and vice versa, and may produce mutual pressures (Greenhaus and Beutell, 1985). Furthermore, these statements seem to include time-based conflict that refers to an individual’s lack of commitment to one role, either physically or cognitively, as a consequence of his/her time demands in another role (Greenhaus and Beutell, 1985), (e.g. *doing my work obligations at home and in my family time, makes me feel bad*), and strain-based conflict, occurs when a concerns with one role’s demands interferes with the ability to perform another role sufficiently (Rotondo et al., 2003), (e.g. *I cannot get up early after a long day at weddings and parties*). In general, almost all teacher participants agreed that the successful work-family management will lead to less conflict situations, which supported by Moen et al., (2008) argument that managing work time can reduce work-family conflict, particularly for those employees who have heavy work and family demands.

Kreiner et al., (2009) argue that individuals are using their experiences and knowledge to manage and mobilize their realms (work-family) in order to achieve balance and reduce conflict. It is notable that the older teachers (more experienced) are showing more ability to manage realms and less work-family conflicts, for example *“when I was younger I had work to family conflict on a daily basis but now I understand my responsibilities”*, *“the 15 years that I spent in teaching taught me to be patient and more flexible and that helped me in managing my life and avoiding conflict as best as I can”*. It is arguable that teachers are attributing work-family conflict to a lack of resources such as experience, knowledge, time and energy, which according to the data seem to have powerful influences on balancing realms and reducing conflict. As such these are considered as resources that individuals value and use to achieve their goals and aims, *“Resources are those objectives, personal characteristics, conditions, or energies that are valued in their own right, or that are valued because they act as conduits to the achievement or protections of valued resources”* (Hobfoll, 1988; cited in Hobfoll 2001, p: 339). Moreover, teachers in the

study seem to perceive work-family conflict as generating the need for recovery “*I would run out of energy at noon. I am, therefore, firm about taking my afternoon nap to regain and renew my energy*”, “*I feel I may have neglected my responsibilities towards them (children) on days of busy social events, which particularly cause me stress, taking much of my time and energy*”. “*I relax and change the routine which reduces the weariness*”, “*go on without a small break, that I return home exhausted ... I do not have enough energy to conduct my family duties. In this case I would need to nap for a couple of hours in order to regain energy and clear my mind*”. Teachers express their uncomfortable feelings and conflicting situations, and they link them to the need of recovery as a resolving technique. This finding might reflect teachers’ understanding of the work-family conflict and the extent to which they link it to resources and recovery.

The presence of work-family conflict in Kuwaiti teachers’ lives requires a deeper understanding of the management and resolution strategies that these teachers are using and how they perceive their daily life obligations and roles. In the next section, the general themes that generated from the interviews’ transcripts will be addressed in order to address the research questions.

7.3 General Themes

The following tables summarise the main general themes generated from the research interviews and provide some example extracts under each theme.

7.3.1 The Role of Religion (Islam) in Teachers’ Lives

Table 7.1: Excerpts on religion’s role
<p>I know that God is watching me and my achievements and that I will be held accountable for any negligence at work, as well as for my duties towards my family. I pray that God gives me strength to bring up my children and conduct my work in a way that pleases Him.</p>
<p>The feeling of being watched over and held responsible by God gives me the motivation to complete my duties in both of these worlds (work and home). This</p>

feeling relaxes me and yet sometimes puts me under pressure of being responsible about these different duties. I keep in mind that God watches and so I am keen about being sincere when doing all the reports and even though I could change them in regard to my personal interests, I don't because I fear God.

I am keen on regarding my job as part of worshipping God which increases my good deeds and motivates me, as I have a job to convey a message to students. In addition the nature of what I teach, which is the Holy Quran; this is one of the best forms of worship and would return the reward of doing something good for the students when they memorize the Quran for the rest of their lives. Even the weariness becomes less stressful when I remember the blessing of God and the reward that He shall grant me. Therefore I make use of my job in both aspects, earning a living and being blessed by God. Every habit becomes worship in regard to the intention and vice versa.

Working is worship. I leave home trusting God, Who will make things easy for me and support me. Since I leave home with this intention, I work for a salary and at the same time worship God, Whom I wish to please. I believe in the saying that God watches, so this is motivation for me to do my best to carry out my responsibilities in the best way, since God watches me in class and at home. Because I know that God is watching me ... my students are my responsibilities in front of God.

As a Muslim I believe I should try to be a good mother and spend time with my children after work, helping them do their homework and talking to them.

When I maintain family ties with my parents' relatives and visit those who are ill, it is with an intention to draw closer to God and act in regards to pleasing my parents. These relationships are also regarded as bonding with the family and staying in touch.

It is also my duty as a Muslim mother that I spend time with them to bring them up properly and plant moral standings upon them.

Sometimes preparing takes up to four hours, and I work till mid night due to the degree of concentration, which I need to have prepared well. I am sincere in conveying knowledge to my students so that they benefit. However, I know that the more energy that I spend on work obligations, will results of less energy I left for my family.

Working is worshipping. God will hold me responsible for any negligence. I believe in

the saying of the Prophet whoever performs an action should perfect it.

Because I am a Muslim wife, mother and teacher I have to be as best as I can. I am keen on carrying out my responsibilities in a way which pleases God and my supervisor at work, along with pleasing my husband because pleasing my husband is a part of pleasing God, in order to be blessed and so that God pleases me in this life and the afterlife.

My girls and husband are the source of my happiness and they are my responsibility in front of God. My students are also my responsibility in front of God and the principal.

7.3.2 The Role of Family Aspects in the Recovery Process

Four aspects, in particular, stood out from the data; these included the role of childcare activities, recovery activities at home, the afternoon nap as a recovery activity and social obligations' role in recovery process:

The role of childcare activities

Table 7.2: Excerpts on the role of childcare activities

If I play with my children, as it is my duty to spend my time with them, then I would find entertainment, a lot of relaxation, and pleasure from being with them. Therefore I regard taking care of my children as a means of renewing my energy and liveliness.

I would not be able to be a housewife because I would feel bored and unhelpful at home.

I check how my daughter is doing with her homework and the preparation for the exams.

I spend my spare time with my children before bedtime. I am keen on talking to them about their school day and sometimes I play with them but I become quite absent-minded if I had a lot of stress at work. My thoughts are preoccupied with work whilst playing with the kids; especially when there are arguments with my colleagues or principal at work which I tend to keep thinking about till it's time to sleep.

I go to my children's school and bring them home. I check the tidiness of the kids and make sure they pray.

I help my kids to study and do their homework. I am determined not to take too much time in helping my kids with their studies, in order to have time of my own to carry out some other social obligations

When helping my children study or whilst teaching them, I have to be humorous and have discussions about their day at school with their teachers and classmates. I am also keen on watching TV or playing with them before bedtime. Due to my experience, I am used to separating work from family, mainly by not thinking about work issues at home and vice versa.

I set aside an hour a day to play with my children, which I prefer to do before I prepare for my lessons. I make sure that I play educational games that tell meaningful stories in order to point out a certain aim and idea through which I get to know their different intellects and behaviour. Playing with the children could be seen as an obligation and extra effort but in contrast it is also a source of energy and renewing the state of mind.

I used to have work-family conflicting situations several years ago and especially when my children were younger, now I am more able to manage these roles' responsibilities because having older children makes this management much more easier.

Since I have four daughters, one of which is school-aged, I set aside time to teach and help her with homework. My other two little girls complain a lot because I pay less attention to them and I am with them less since I am busy teaching their older sister. They spend approximately 18 hours with the nanny (from about 7 am till 9pm). I must confess, at this point, that I feel uncomfortable about this situation which bothers me and I feel worry and hurt. I must sort out more time for them, and I have tried many times. Usually their share of my time is half an hour or an hour maximum in a day.

Table 7.3: Excerpts on recovery activities at home
<p>I prefer watching TV, dining out, and shopping. These make me feel quite comfortable and help to break the routine.</p>
<p>After my children sleep I try my best to relax without any hard effort. Sometimes I organize my room because the maid doesn't enter it.</p> <p>At school I use my spare time to recite the Holy Quran but at home I have no time to neither read nor search the internet. These activities require concentration and attention and at home I am not willing to conduct activities that need such a high standard of concentration, instead I need to be calm and have peace of mind.</p>
<p>I try to invest my spare time (after my children sleep) in watching TV and read Quran, phoning my sister and friends.</p>
<p>I usually try hard to have half an hour or an hour of relaxation after my children sleep in the evening. The best of this relaxation is when I have peace and quiet, reading the Holy Quran or other books. Through this I renew my resources especially my strengths and knowledge that will help me present my lessons in a better way and give vital examples.</p>
<p>I feel very relaxed when I spend time in the afternoon with my family. We have tea, refreshments, and watch TV during which we have conversations with the girls.</p>

Afternoon nap as a recovery activity in Kuwaiti lives

Table 7.4: Excerpts on afternoon nap
<p>After lunch I take a little rest (a nap) at noon and then I pray the afternoon prayer. This nap is not on daily bases but is taken according to my weariness.</p>
<p>After lunch it would be time for the afternoon prayer, which I am keen on praying, to be followed by some relaxation. I may have an hour or an hour and a half nap. I need this nap because I suffer from migraine headaches.</p>

<p>I never take a nap at noon before the afternoon prayer. I try hard not to miss the afternoon prayer.</p>
<p>My energy level varies throughout the day. In the morning, I would be more active but I would run out of energy at noon. I am, therefore, firm about taking my afternoon nap to regain and renew my energy, in order to carry out my family and social duties.</p>
<p>I am determined to rest and take an hour nap. After I get up from my nap (and all glory is to God) I feel as if all the weariness which I had is gone and my strength is renewed just like in the early morning. In contrast, if I do not have a proper nap then I feel exhausted and weary, which sometimes prevents me from carrying out my practical and family responsibilities. After napping I spend time with my family discussing the day whilst having tea and biscuits.</p>
<p>The afternoon nap is one of the most important means of regaining my strength and vitality during the day. Sometimes when I do not have a proper nap it affects my mood negatively and I become ill tempered when dealing with my daughters.</p>

Social obligations' role in the recovery process

<p>Table 7.5: Excerpts on social obligations</p>
<p>I consider these social events a source of change, happiness, and an opportunity to keep family ties. Even if I was under extreme pressure, I would still be keen to attend these social events, because It helps to separate work from my private life, to have a break which helps me to change the daily routine.</p>
<p>I do not take part a lot in social events because I would be exhausted and I have no time for such social courtesies. I am only keen on being present at my father's house on weekends. I usually get criticized by family and friends for visiting others less often. But in general social occasions are positive for the psychological aspect and physically negative.</p>
<p>When visiting an ill person, we learn from the situation and value the blessing of being healthy. We also pray for him and ask him to pray for us. The reward of those good deeds is quite a lot in return. Finding out family news and soothing them during</p>

difficult conditions enhances family ties. As for my friends, I try hard to keep in touch by telephone. Social events help me regain energy and deal with stress, as long as I manage to organize my time and complete my family duties at their due dates.

These obligations have a big affect on my life in many ways. Whenever there is the pressure of social obligations I feel bad being away from my children and missing out on my interaction with them and I feel I may have neglected my responsibilities towards them on days of busy social events, which particularly cause me stress, taking much of my time and energy. But at the same time these events are considered as religious obligations from which I get a reward from God for the good deeds

These social events a chance of change more than obligation, and an opportunity to keep in touch with family and I will be rewarded from God.

7.3.3 The Role of Professional Aspects in the Recovery Process

This mainly illustrates professional obligations and class schedules in relation to the recovery activities at school.

Table 7.6: Excerpts on recovery activities at work

At school I try to relax for ten minutes between classes, which benefits my mental state. Sometimes I just renew my energy a little. During regular days I have a half an hour break so I just use it to have breakfast, because I suffer from lack of minerals. Breakfast is important for my health, and to help me thoroughly complete my lessons. This half of an hour plays a big difference in the level of my energy and performance. Lots of times I try to remain quiet to rest my vocal cords due to the fact that my job depends on the ability to explain and direct the students during class.

These breaks have a physical affect, whereby I get time to relax, even for a few minutes, and close my eyes, feeling peaceful inside. I can also make use of time during a break by learning from teachers' expertise and experiences especially since we all teach the same school curriculum. Sometimes problems occur in the teaching process in which case I take part in helping my colleagues within the IT and programming fields because I am quite skilled in these fields. Sitting together with my fellow teachers at the breakfast table gives me a feeling of freedom and being unconstrained,

contrary to sitting at my desk where I feel in a total working environment.

Sometimes I need to close my eyes because I suffer from migraine headaches, but I might not be able to have these few minutes during a usual work day due to the numerous duties like correcting copy books, preparing lessons and methods plus administrative supervision.

Every year they reduce my classes because I become more experienced and they give more classes to younger teachers. However, they give me other responsibilities such as managerial duties that add new pressure on me. If I refuse to take such responsibilities, my boss (school principal) would not nominate me to get next year's promotions.

Breaks impact my daily work and energy in a positive way. I have noticed, on days when I do not have breakfast with my colleagues, or go on without a small break, that I return home exhausted to the degree I do not have enough energy to conduct my family duties. In this case I would need to nap for two hours in order to regain energy and clear my mind.

Before I became a teacher I hesitated to be a teacher; I love teaching but it is a hard job with very strict work environment, heavy schedules and very short breaks

I make sure to have breakfast and I carry out some school obligations (like preparing paperwork, teaching material and the lesson)

Sometimes I get back home without having had breakfast at school. When I get half an hour break between duties it brings joy to my heart. I relax and change the routine which reduces the weariness. I also gather with my colleagues for breakfast and discuss matters about helping students and teaching.

I think my life will be much easier if the ministry of education develops the very old schools and teaching legislations. I have limited energy and ability and unlimited work and family responsibilities that need to be taken into consideration ...

Once my little boy got sick and I asked my head teacher if I could go home as he was with the nanny. She refused my request to go because I still had one class and I had to attend before I could go. Our work is very rigid and requires more flexibility.

I have a very strict class schedule that includes 22 classes per week and less than one hour per day as break. In some cases I take further classes; if one of my colleagues is absent I have to take her classes and teach her students so they are not delayed in their studies

Breaks help me to relax and renew my energy for next classes. Sometimes I really psychologically detached from work during breaks.

Table 7.7: Excerpts on work-family relationships

I cannot complain about my work, I love to be a teacher ... I cannot imagine my life without waking up every day and spending my energy and time while I am teaching these little girls

After these long years I think I gained valuable experience and I became more related with my work, which makes me more able to deal with work or family conflicts

These two realms are important in my life but in some degree they are competing each other, I spend valuable family time in home doing work demands.

when I become a good teacher I become a better mum.

Of course I am lucky to be a teacher ... such profession gives me the knowledge and experiences that helps me in my work, family and social life

Because I am a teacher I can deal with my kids' problems because I understand their behaviors.

7.4 Institutional Logics

In light of these research literature review and findings, I decided that the main institutional logics (figure 7.1) that influence Kuwaiti teachers' resource recovery process and their lives are:

- Religion
- Family
- Profession

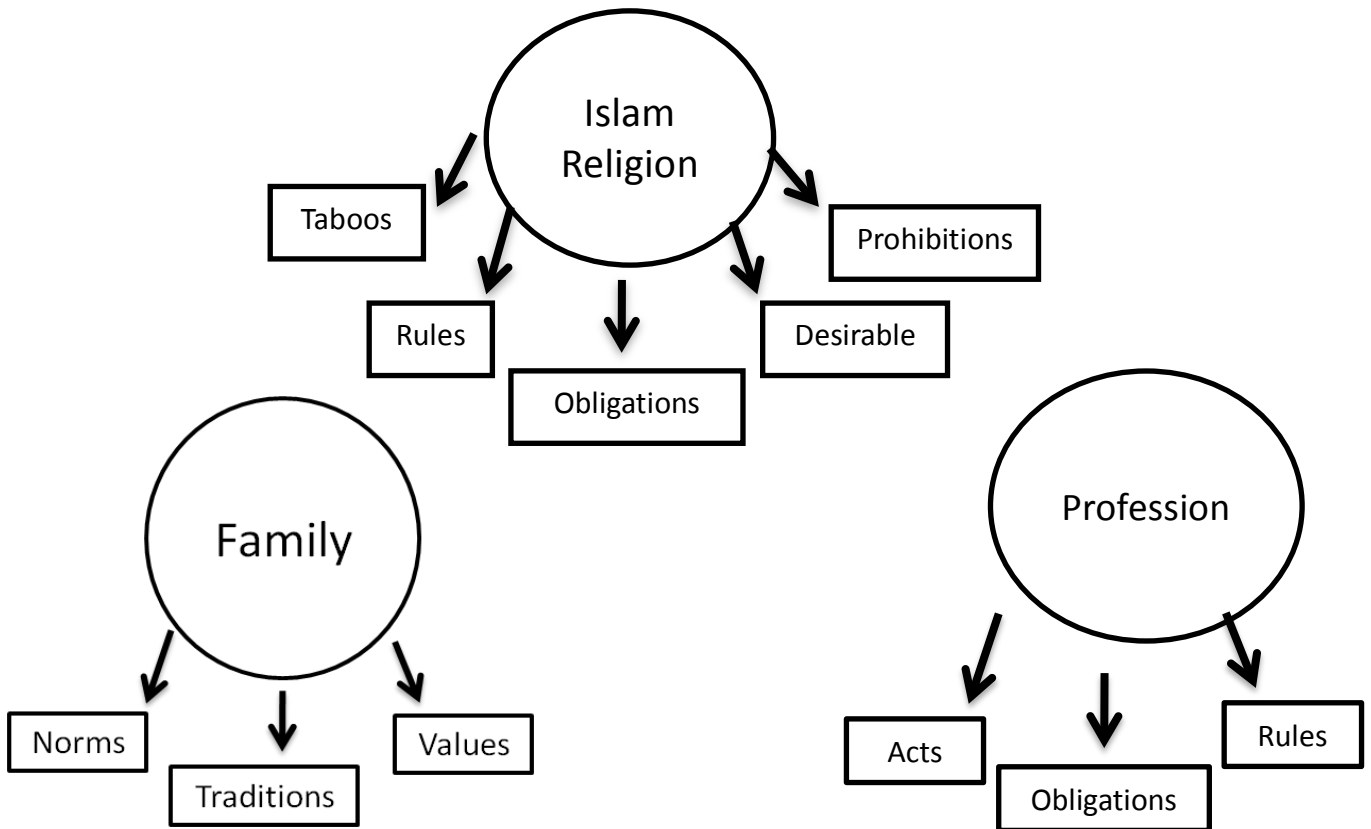


Figure 7.1: the Main Institutional Logics which influence the Teachers' Resource Recovery

After having determined these logics, I will analyse and break them down in depth in the following sections, in order to illustrate the effects of these logics on Kuwaiti society and on individual practices. I will also highlight how these kinds of logics help teachers to make sense of aspects of their lives, give meaning to activities, motivate individuals or in contrast, how they may in fact drain resources. I will approach this by comparing the data with the literature I reviewed, within a Kuwaiti cultural and historical context, which will help illustrate how logics may reflect what we know culturally about Kuwait. Thus, I will begin to discuss religion (Islam) as a

logic that should have implications and effects on other logics and in all aspects of Muslims' lives

7.4.1 Religion (Islam)

Islam is an institutional logic, which underpins, and provides the basis for day to day rules and guidelines for individuals within any given field, who have specific roles within those fields such as, teachers in schools, parents, sons and daughters in families and managers and workers in professions, and it *“refers to the belief systems and related practices that predominate in an organizational field”* (Scott 2001, p. 139).

I determined several themes within the logic of Islam, specifically within the Kuwaiti context of this study, such as; work as an act of worship, societal benefits of Islam, the concept of God's 'surveillance' and Islam as a bridge between contradictions, all of which will be discussed in detail and with supporting evidence from data and the literature review.

7.4.1.1 Work as an Act of Worship

Islam is the main religion in the Middle East and was founded in Makkah, Saudi Arabia. The Islamic holy book, the Quran, is written in the Arabic language which makes Arabs feel much attached to the religion and thus, despite varying levels of commitment and adherence throughout the centuries, the Arabic society has been predominantly Muslim for more than 14 centuries. This commitment, belief and faith have implications and effects on Muslim society's collective identity and on individuals' daily practices as well. According to the study's data teachers used some phrases such as *“I am keen on regarding my job as part of worshipping”*, *“Working is worship”*, *“I am sincere in conveying knowledge to my students so that they benefit. Working is worshipping”*, *“I am keen on carrying out my responsibilities in a way which pleases God and my supervisor at work”*. These phrases are examples of how teachers are motivated and approach work in a religious way. According to Qutb (1993), the good Muslim and believer of God should work for the benefit of all and worship God by working hard for him and the goodness of society.

“A worshipping believer must not deprive others of the fruit of his work nor must he affect the earnings of those who are less

privileged. A cooperative and united spirit is then established, guiding the economy on a special path. If the believer is insincere and unwilling or unmotivated in his worship, then he will not obtain the senses of cooperation and solidarity within himself, instead leading the economy towards the path of feudalism and capitalism, which will result in slavery and domination“ (Ibid, p. 39).

Here we can observe a new theoretical link between this concept (religious influences on daily practices) and the institutional logics theory, where various and overlapping logics play an important role in producing rules and norms that shape individuals' daily interactions and activities. We can detect that religious norms and values exist within the professional domain, which is a separate institution that in turn produces its own various logics and values.

From looking at the data, we can see that teachers' phrases reflect common Islamic norms as a source of motivation – as a means of obeying God's commands by working hard and in order to develop their performance. Therefore, they view these religious norms and obligations as motivation whilst at the same time utilising them to add meaning and legitimacy to their profession. They are effectively rationalising and legitimising their roles as working mothers, in a society where women have traditionally been expected to contribute primarily to the domestic sphere. That role is supported and underlined by the cultural and historical legacy of Kuwaiti women, which is mentioned previously in the literature review chapter 5. It is important to acknowledge that the Kuwaiti woman has been through different development stages to reach the social standing that she occupies today. She was historically a housewife and children's primary care giver, while her husband would be working hard in the desert or at sea. According to Al-Zabin, (1989), the Kuwaiti woman was regarded as an assistant to the man, in that she worked at home to support the family, particularly in the era before the discovery of oil. The idea of working within the home had developed and progressed throughout the 60s and 70s of the last century, to include work outside the home, but restricted to certain jobs within a typically 'feminine' sphere, such as teaching and nursing. Nowadays, women's education and female

professions have become necessary in the Kuwaiti society, as a result of economic reasons rather than cultural or religious ones (Ibid).

However, all these stages of development did not change the fundamental notion of regarding women as the domestic worker and man as the bread maker. Al-Ghnūshī (2000) argues that the original and fundamental female mission is to nurture their children and to accomplish other household responsibilities. That notion contradicts the Islamic concept of the status of women in society. According to Al-Sibā'ī, (1999), it's worth mentioning that most of women's rights remained confined to jurisprudence books – that focus on presenting the knowledge, science and philosophy of religious laws- throughout many age periods, as a result of the male dominant society. However, Al-Ghnūshī (2000) argued that women in the Arabic and Islamic world have, in the last two decades, experienced several, notable, social and professional stages of development. However, it is undeniable that there are small Arabic regions, which still consider women as second-class citizens, but these are a very small minority. He adds that these misconceptions are largely the result of incorrect interpretation of the Arabic and Islamic mythology. Therefore, we cannot blame Islam for producing a male dominant society, which strangled the creativity of females; rather, the blame is entirely on those religious scholars and authorities who have concealed the truth of Muslim women's freedom and their legitimate rights. Here we can observe the presence of other logics –such as family or societal rules and norms which come from powerfully rooted Arabic and pre-Islamic culture- that have influenced the Islamic view of the female to be more closed and domestic.

Sadiqi and Ennaji (2011) mention that individuals are defining and recreating their own history, not as they want but according to the norms regulating their culture, society, agency and general history. Therefore, understanding women's position and status in the Arab world required understanding the source of power in the region. They add that, because Islam is the dominant religion and Arabic language and traditions are also very dominant in this context, it is logical to consider Islam and Arabic culture as the most powerful source of influence. In this setting I argue that this specific religious theme is the theme that I will refer to it in discussing more than 3 other various themes in the following pages, such as childcare and household activities, afternoon nap, recovery at home and work. This will address the overlapped relationships between the various themes in various logics. Thus, it was important to

illustrate this theme in the first place and as fundamental argument for the following themes.

The general outlook, however, for women in Arab and Islamic societies remains undeveloped and unfair, according to Al-Sibā'ī (1999), Due to the changes that the Islamic civilization has undergone and the various traditions of Muslim countries; Muslim women have experienced differing levels of care and negligence throughout history. During periods of regression in Arab and Muslim countries – from the 16th century until the 20th century, women became totally neglected and their many rights regarding their actual status were overlooked, thus making them dysfunctional regarding the social mission, which Islam has assigned to them. However, Sadiqi and Ennaji (2011) argue that in the last few decades women in Middle East (ME) region have achieved significant advancement, there are female CEOs, female government officials, female professors and most Middle-East countries have at least one female government minister. They add that although of the huge professional and societal development of the women position in Middle-East, but the social order is still controlled by a space-based patriarchy and gender hierarchy. Therefore, I argue that the meanings that teachers –in this thesis sample- attached to the activities and obligations are related –directly or indirectly- to the religious institution that is considered as the dominant logic in such Eastern Arabic society. Even if some meanings seem to be beyond religion (may have social or historical roots), they are still having religious implications that are integrated with other social and cultural meanings through the eras.

7.4.1.2 Societal Benefits of Islam

Islam regards the society as a whole unit that consists of individuals, who work for their own benefit whilst simultaneously working for the benefit of society, in order to gain God's blessing. Quṭb (1993) argues that even the everyday aspects of life could be regarded as acts of worship if they are combined with God's name (e.g., with the intention of working for the sake of God blessings) and with Islamic morals and spirit. For instance, Quṭb adds that man eats, drinks, and conducts sexual acts etc. for physical satisfaction and pleasure, but Islam guides man to fulfil his necessities not through his body alone but rather within an associated attitude of body and soul, making the act of eating and working acts of worship which are devoted to God and

hence from the values derived by acting in adherence to God. Therefore, there are no duties merely done for the afterlife and rather every act is simultaneously done for this life and the hereafter *“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget they portion in this world”* (Quran/The Stories-77). Furthermore, the Prophet Mohammed said, *“If you want to be blessed in your body, children and money, you must work hard and proficiently for every penny”* (Īsā, 2006, p. 112). That notion emerged in the data as illustrated by several excerpts; *“I pray that God gives me strength to bring up my children and conduct my work in a way that pleases Him”, “As a Muslim I believe I should try to be a good mother”, “visit those who are ill it is with an intention to draw closer to God”, “along with pleasing my husband because pleasing my husband is a part of pleasing God”*.

According to Qutb, it is argued that eating, visiting family, and even sleeping could be regarded as acts of worship, if an individual has the intention to help society, family or to please God before or whilst carrying out these activities. This link between religion, work, other life practices and duties may add new meaning – religious meaning - to these obligations, which is a concept unfamiliar in modern Western societies. This link and motivation may obligate Muslims and, in this study, teachers to perform work and other aspects of life to the best of their ability, in order to please supervisors, parents, and spouses, as an indirect means of pleasing God.

Kuwait being an Islamic country considers Islamic norms (Al sharia`) to be, a major source of all legislation. Thus, Islam is taught in schools from elementary until University. It is logical, therefore, that evidence such as that which I deduced from the interview data, supports the existence of religious meaning or motivation. These kind of religious norms inevitably become an undeniable aspect of cultural norms, which fuse with Muslim identity to become normal and axiomatic notions. I can link this to what I addressed in chapter four “theoretical framework”- that logics are provided and created by institutions and located within the structure level, while individuals at agency level have the capacity to use these logics, norms and meanings and to choose the time and way in which to use them. That means individuals can be considered agents who control their daily activities by altering and experimenting with meanings, in order to explain daily balance and recovery. Thus, teachers may express these norms to bring legitimacy to their social obligations from a religious perspective. This concept will be discussed in detail in the Family logic section.

7.4.1.3 God's Surveillance

Islam is an institutional logic that has great influence on society, and on individuals' lives and practices. Interestingly, these influences could in fact be regarded as cognitive ones that shape the individual's way of thinking and how he or she makes sense of life. "Excellence" or "Al-Ehsan" is one of the major positive cognitive norms that may add a different or further level of meaning to any act. It is considered as one of the fundamental pillars of Islam. The angel Gabriel asked the prophet Muhammad questions about Islam, and faith, and then asked him about excellence. He asked the prophet, "what is excellence?" and the prophet said, "*It is to worship Allah as though you see him, and if it is not that you see him, indeed he sees you*" (Al-Bukhari P: 4777). This concept of excellence makes Muslims live in the shadow of God's surveillance. That is a notion that was consistently presented as a strong theme throughout my data; "*I know that God is watching me and my achievements and that I will be held accountable for any negligence at work, as well as for my duties towards my family*". "*I believe in the saying that God watches ... since God watches me in class and at home*", "*The feeling of being watched over and held responsible*". This feeling of surveillance extends to reach all aspects of a Muslim's life including social, cultural, economic, and political. "*Islam is regarded as a comprehensive, deep and balanced religion that looks at the individual as a whole unit, that consists of spirit, mind and body*" (Quṭb, 1989, p. 64). The main aim of Islam is to help Muslims achieve the balance between these components by giving them the strategies needed to have both inner spiritual peace and the appropriate material and social life. That balance is what may distinguish Islam from other religions such as Christianity, which pays greater attention to the spiritual life and moral deeds than the material life; or Judaism, which focus on material aspects of life whilst at the same time neglecting the spiritual life (Quṭb, 1989).

The idea of God's surveillance may put pressure on individuals to fulfil their obligations, as they regard it as a duty to God. Every obligation causes pressure on some level, however if this obligation is combined with the feeling and belief that you are being watched and monitored all the time, it may add more pressure, at higher levels. That concept are clearly supported by excerpts from some teachers' interviews "*I will be held accountable for any negligence at work, as well as for my duties towards my family*", "*I work till mid night due to the degree of concentration which I*

need to have prepared well”, “This feeling relaxes me and yet sometimes puts me under pressure of being responsible about these different duties”. These teachers seem to be pushing themselves hard to reach a certain level within their professions and they justify this view by the belief of being watched by God.

The concept of God’s surveillance seems to be similar and is linked to the “disciplinary power” theory by Michel Foucault (1977). This idea is concerned with the mechanisms of power that contain certain regulation of bodily and other different visible activities, and which depend on their operation on the production of knowledge about those subjected (Hannah, 1997). According to Foucault (1977), in secular society we actually moved from a situation where people were governed in society by the Church and the monarchy, to disciplinary power where people are moved by the feeling of being observed all the time, via surveillance techniques that encourage self-regulation, such as examinations in schools, comparing with colleagues and work interviews. Hannah (1997) argues that disciplinary power is more effective when those subjected to surveillance, are constantly aware of their visibility, and understand any punishment for irregularities as the automatic and normal outcome of their own actions, unmediated by a fallible superseding authority.

Foucault (1977) mentions that this theory of disciplinary and surveying power is a mechanism of control in secular societies. Kuwait, however, is not a secular society; it is a religious and traditional society, despite the love of modernity its people have. Islam provides people with guidelines by which to live, part of which is the feeling that they are being monitored all the time *“God is watching me”*. Muslims regard this life as an exam that is being watched by God, and that judgment will be on Judgement day in the afterlife.

“Discipline ‘makes’ individuals; it is the specific technique of a power exercise ... it is a modest, suspicious power, which functions as a calculated, but permanent economy ... the success of disciplinary power derives no doubt from the use of simple instruments: hierarchical observation, normalizing judgement and their combination in a procedure that is specific to it, the examination” (Foucault, 1977, p. 325)

In contrast, this feeling may also be regarded as a motivation, helping them to accomplish these obligations as perfectly as they can and at the same time gaining the blessing from God. There is evidence in my data supporting this notion *“The feeling of being watched over and held responsible by God gives me the motivation to complete my duties in both of these worlds (work and home)”*, *“I am keen on regarding my job as part of worshipping God which increases my good deeds and motivates me”*, *“I believe in the saying that God watches, so this is motivation for me to do my best”*. In this case we can see an interesting combination between the previous themes – work as an act of worship, societal benefit of Islam and God’s surveillance - to illustrate the general obligation’s definition from Islamic perspective.

For instance, if an individual feels God is watching and begins any act with the intention of an act of worship that will result in an increased sense of obligation –see figure 7.2-, requiring them to fulfil their responsibilities perfectly to gain God’s blessing and inner satisfaction. This process may produce either motivation or pressure. This has been mentioned previously, and it explains the variation in the participant –teachers’ perspectives according to their duty to God. Similarly, it may produce feelings of both motivation and pressure at the same time.

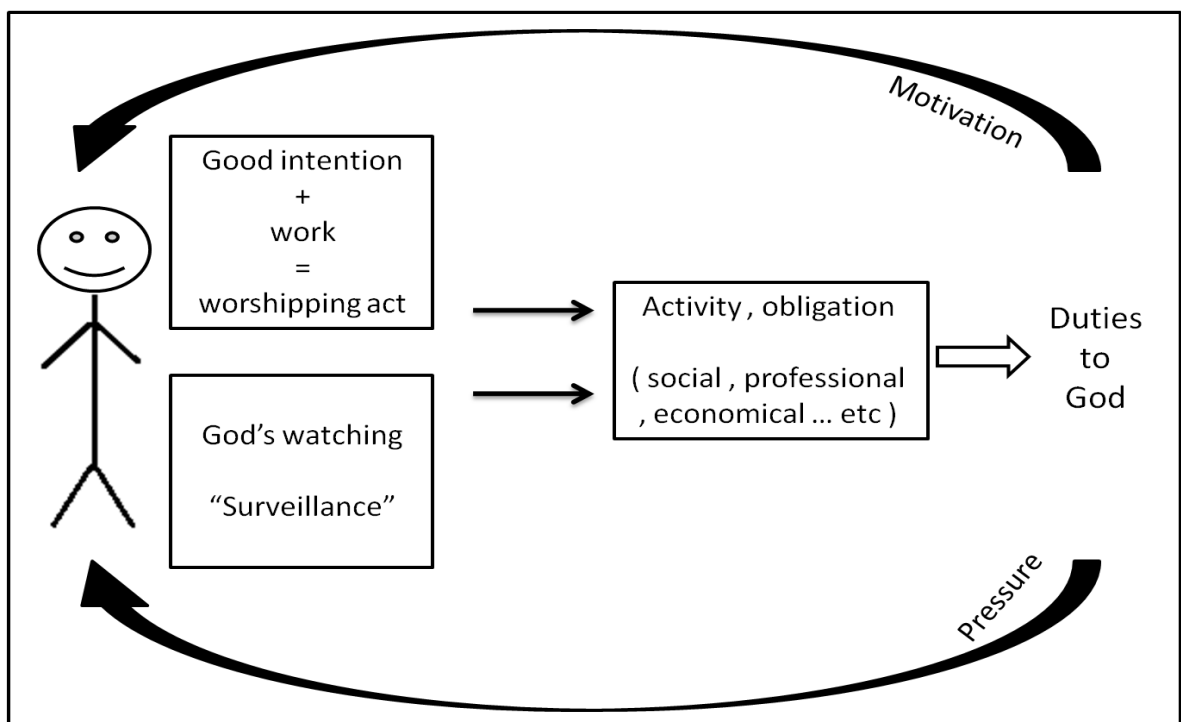


Figure 7.2: Religious Meanings and Individual Outcomes

According to the research data, the dominant logics in Kuwait are religion, profession and family. These differing social structures and systems overlap to some degree, influencing each other and in some cases creating mutual benefit and advantage. These systems, however, also may put increased pressure on individuals. Consequently, Islam is the source of encouragement and means of coping with these conflicting demands, by providing a reason and common motivation that unites every aspect of these otherwise different worlds. We can therefore say that Islam may be considered a source of strength and plays an essential role in Kuwaiti teachers' recovery process.

7.4.1.4 Islam as a Bridge between Contradictions

After illustrating the most significant religious themes according to the data, it is obvious to see the overlap and links between different life aspects, which demonstrates the complimentary influence of Islam as a religion that had been sent from God to humankind (Qutb, 1993). The overlap could be used as an advantage, motivation or as a bridge between contradictions. Every individual has several obligations, roles and duties towards family, work, society and God. These roles (work and family) may produce a conflict – that has been discussed in the Literature review chapter two- each realm may influence the other either positively or negatively. In the data, the evidence of such contradictions occurred through the interview excerpts, *“in some cases, and especially when I have important day in school that required huge effort and preparations, the time and energy that is located for accomplishing family and social obligations are reduced, thus in these days I give work obligations more time and I feel really that I neglected my children and husband”*. In other cases, the role of conflict occurred between social and family obligations as apparent from this interviewee's extract *“the social events that I find myself obligated to fitfull in the evening are affecting my daily schedule and timing, in this situation I have to spend less time with my kids and I cannot have my afternoon nap as every day, which negatively effecting my energy level at evening”*.

These observable relationships may create the conflicting interests of the two realms (family and work). On the other hand, work or family overload may be one of the main reasons after work-family conflict (Frone et al., 1997). For instance, Islam may provide the framework for coping with conflicting obligations and pressures or a

bridge between these conflicts. Islam as an institutional logic provides for each individual structured commands, prohibitions, guidelines regarding favourable and unfavourable conduct, obligations, and forbidden acts. This is to enable the Muslim to plan life (such as family and work) with a set approach to be followed and abided by in order to achieve salvation. This Islamic approach designs and orchestrates many results and benefits, in various ways (Al-Ghnūshī, 2000). A Muslim, therefore, would gain benefit in many aspects of their life in this world such as family and work whilst simultaneously gaining rewards of good deeds in the hereafter. For instance, as illustrated in the data addressed in (work as an act of worship, social benefits of Islam and God’s surveillance sections) –discussed earlier in this chapter, teachers -in the sample- seemed to associate some religious meanings to the unreligious activities and obligations that give it religiosity and motivational sense. For example, *“When visiting an ill person, we learn from the situation and value the blessing of being healthy. We also pray for him and ask him to pray for us”*, *“I am keen on carrying out my responsibilities in a way which pleases God and my supervisor at work, along with pleasing my husband because pleasing my husband is a part of pleasing God”*. These and other statements show the religious meanings that can be linked to the various social, family and professional obligations and demands. See figure 7.3.

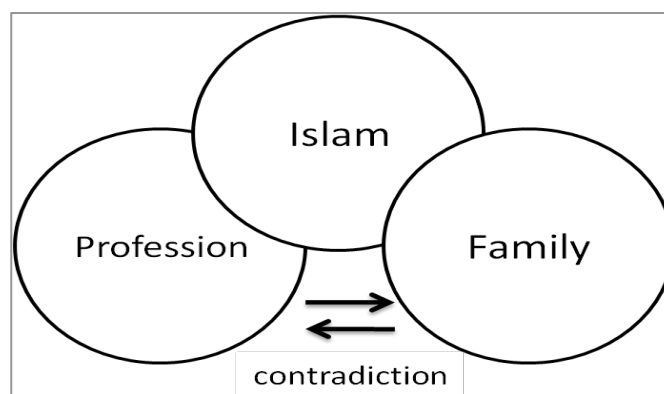


Figure 7.3: The Relationships between Dominant Logics in the Kuwaiti Context

According to the thematic analysis, we may regard Islam as the dominant logic and structure within Kuwaiti teachers’ lives. It is obvious that there is sometimes overlap between different priorities and systems, such as work, family and religion; however, religion is the dominant force at these times of overlap because religious systems affect the way the participants operate within all other systems and structures

in their lives. For instance, Islam may give obligations, norms and activities a common meaning, and in the Kuwaiti society these mutual meanings may be synchronised due to the underlying religious structure and motivation, which may make the individual pay more attention to these (otherwise less significant) obligations, as a way to gain mutual advantages (for Islam, the dominant logic). For example, *“visiting ill people, visiting my parents and being a good mother and wife is important to me because that would please my God and make my life blessed by him”, “I know that God is watching me and my achievements and that I will be held accountable for any negligence at work, as well as for my duties towards my family”, “My girls and husband are the source of my happiness and they are my responsibility in front of God. My students are also my responsibility in front of God and the principal”*.

Islam as the guiding logic enables contradictions between realms to be bridged, which encourage the individual to accomplish different and rival obligations, and also to legitimise their roles and actions according to good intentions and benefits, and to gain God’s blessings. There is some evidence from the data, which supported the idea of religion bridging these contradictions. Examples from the interview excerpts include; *“The nature of what I teach, which is the Holy Quran. This is one of the best forms of worship and would return the reward of doing something good for the students when they memorize the Quran for the rest of their lives”, “Since I leave home with this intention, I work for a salary and at the same time worship God”, “When I maintain family ties with my parents’ relatives and visit those who are ill it is with an intention to draw closer to God”*. It is easy to observe here that teachers are trying to legitimise their professional obligations and social responsibilities through linking it with religious norms, and if to some degree they combine family responsibilities with work ones, then they have in fact covered these rival responsibilities within the context of an Islamic incentive, in a society that views females as originally housewives, even after many stages of societal development and modernity (see figure 7.4).

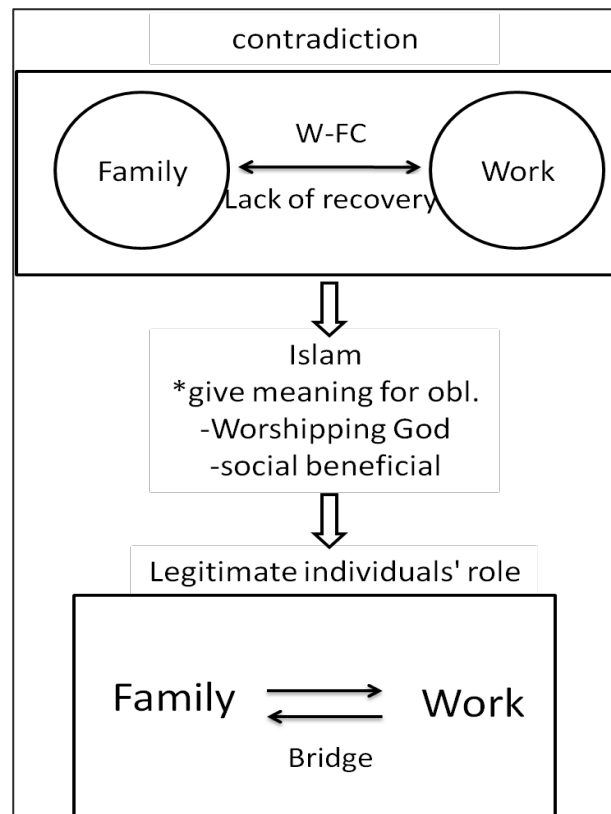


Figure 7.4: Islam as a Bridge between W-F Contradictions

Creed et al., (2010) argue that institutional work is refers to the purposeful action of individuals and organizations that is intended at creating, maintaining, and disrupting through constructing and performing particular identities. The actors who are engaged in institutional work “*claim and authorize their roles by selectively amplifying and reinvigorating institutionally available narratives and meanings in identity constructions that resolve their personal, often highly emotional, experiences of contradiction and marginalization*” (p. 1337). This addresses the individuals’ agencies and to what extent individuals can play a role in choosing meanings from their context and various logics. My findings and my earlier argument in that teachers in this study are using specific contextual (religious and social) meanings, which are already available in the context as dominant logics, in order to legitimise their roles in their lives and give them broader sense supports Creed et al.’s, (2010) argument. They argue that “*Individuals’ notions of who and what they are, accomplished through personal identity at work, can act back on the institutional notions of who or what any individual might or should be, thus affecting institutional structure.*”(Ibid, p. 1356). This notion is concurrent with chapter four’s (Theoretical Framework) argument about agency and structure. This argument suggest that individuals are embedded in a

specific context which provides certain values, meanings, norms and traditions through the institutional logics that are dominant in such context. Meanwhile individuals are active players in this cycle; individuals become agents who have the ability to choose meanings that they attach to their actions from the existing logics.

On the other hand, the interview produces evidence of the religious logics - which may explain the discursive resources (i.e. the role of religion)- that individuals used to explain their actions and motives. Some individuals may use these notions to serve their own benefit and interest; for example, an individual may regard family events and parties as a social obligation that is required to be fulfilled, but may negatively affect his/her work deeds. He or she may choose to regard these events as a duty to God (in order to gain blessings and to be close to God) in order to justify and legitimise this obligation, whilst in reality he or she is primarily motivated to fulfil these obligations because they want to.

When we look at those obligations and activities that are considered as family or professionally motivated with an apparently lesser religious element, it is therefore possible to say, from looking at the evidence, that these activities are in fact religiously motivated. According to Hġjāzī (2005) states that long after the revelation and spread of Islam, these activities and obligations have now become integrated into Islamic societies to the extent that they could be said to have reversed roles and perhaps even lost their original purpose. In contrast Hġjāzī (2005) adds that some religious norms and traditions may have no association with Islam yet they have been combined with Islam owing to the power of foreign cultures, over the centuries. Here we can recognise the role of meaning, through institutional logics, where Islamic norms were influenced by different and new logics and culture. These new cultures and ways of thinking did not replace Islam, but rather became secondary layers that have a powerful influence on culture, varying in degree and on a greater level than in previous times, when Islam had what could be called a pure identity, without any noticeable effects from other cultural and historical influences.

From amongst the conclusions I have drawn from these interviews, I would say that the teachers' statements might help in regarding religion as one of the essential foundations in evaluating their responsibilities and clarifying their situations and roles in work and life. They all express their feeling that God watches them and they therefore may commit themselves to high performance and devote themselves to this.

In addition, the sense that God holds them responsible for their deeds may result in discomfort and worry when unable to maintain these standards and during moments of laxness or failure at work. The consideration that working is an act of worship places work on the same level of importance and obligation as any other act of worship.

In Islam every act is evaluated and measured according to the intention. For example, if you intend to do something for the sake of God and to benefit humankind and society, then this act will be worship. Likewise, any act can also become a sin if the intention is to harm society and family by spreading corruption and oppression. In this way, it can be argued that a teacher is like a mother in her attitude towards her work, feeling that God holds her responsible towards her family and as a teacher at work and in dealing with her students. Moreover, the sense of religious obligation and responsibility in every action may seem to be an obligation and an extra pressure for people; nevertheless, it acts as a resource of motivation and strength, such as in social events and recovery activities as illustrated from these interviews excerpts; *“The best of this relaxation is when I have peace and quiet, reading the Holy Quran or other books. Through this I renew my resources especially my strengths and knowledge that will help me present my lessons in a better way and give vital examples”*, *“Playing with the children could be seen as an obligation and extra effort but in contrast it is also a source of energy and renewing the state of mind.. since my children are my responsibility in front of God”*, *“my duty as a Muslim mother that I spend time with them to bring them up properly and plant moral standings upon them”*. Religion here is both a resource and a demand. This could be justified according to the concept of disciplinary power, in so much as people are moved every day through, and according to, the feeling of being observed all the time, and in the Kuwaiti context, individuals mentioned that they are observed by God’s surveillance and so must maintain “commitment”.

Religion has a great influence on what people believe to be good and bad, as well as influencing every aspect of life, including profession, family, society, state, economy and even politics. Simultaneously, Islam can be a means of renewing strength and energy, providing the individual with the resources and support needed to cope with pressure and stress.

7.4.2 Family Logics (Social Elements)

Family is one of the major institutional logics after religion in the Kuwaiti context, which has a great influence on individuals' practices, norms, and identity. Kuwait is a traditional Arabic and Muslim country where family is seen as the initial unit. Family traditions and norms are given great attention and care, and throughout the ages of history, family traditions were protected as a way to save the Kuwaiti identity (Al-Zabin, 1989). For instance, Kuwaiti society is a Muslim society first and foremost, and that may produce some overlap between the logics of family and religion, as discussed previously. Family as an institutional logic has been given great attention in Western literature; Greenwood and his colleagues (2010), examine how both regional state logics and family logics can influence organizational processes. They found that the regional logics are important when the activities of large companies are concentrated in regions whose governments champion regional distinctiveness. On the other hand, family logics influence the decision to downsize, particularly in smaller companies. Their study extends institutional theory by illustrating the "nonmarket institutions" influences -such as family- on market behavior, and highlights the importance of historical context.

Some studies examine family logic from an economic viewpoint, such as, studying family transitions and influence on organizational emergence (Cramton, 1993), family members collected in teams (Ruef et al., 2002), families role in resource mobilization process (Aldrich and Langton, 1998), influence of one social institution, in this case (family) on organizational emergence (Larson and Starr, 1993). Aldrich and Cliff (2003), argue that changes in family composition, family members' roles and relationships have implications for the decision to create a business and the resource mobilization process, facilitating and at the same time impeding entrepreneurial activities. Interestingly, Bhappu (2000) argues that the Japanese family offers an important institutional logic for Japanese corporate networks and Japanese management practices.

"This family system was embedded in the context of a larger feudal system (Kitano, 1970; Kumagai, 1992). Japanese feudalism was different from the Western feudalism practiced in many parts of Europe or that practiced in China (Nagai and Bennett, 1953; Nakane, 1970). Whereas feudalism in Europe was based on the "rights and

duties" defined by the relations of the lord and vassal, feudalism in China was based on the Confucian dominance-submission relations between the family patriarch and his family members. The feudal family system in Japan possessed some elements of the dominance-submission pattern found in China but also had features of the European rights and duties conception" (p: 410)

On the other hand, family as an institutional logic that can influence individuals' lives and daily practices may be considered according to the society and context that individuals are embedded within. Therefore, it is expected that the findings in this chapter regarding family logics influence and have implications on Kuwaiti females lives and according to recovery process, may vary from that of Western societies. According to Friedland and Alford (1991), in modern societies, the state and democracy are the most powerful orders, while family and religious logics influenced earlier societies; the Eastern and Arabic societies are generally regarded as traditional and developing societies that give religion and family high attention and importance. In Western society, individuals rationalize their roles and daily practices by depending on logics such as state, professionalism, bureaucracy, and market (Thornton et al., 2012). In the next few sections, I will explain in depth and separate the logic of family into several themes according to the interview data, whilst also linking it to the literature review. These themes are recovery at home, childcare and household activities, afternoon nap, social obligations, and realms of segmentation.

7.4.2.1 Recovery at Home

According to the data, teachers recover and recharge their energy and resources at home through several passive activities. Overall, it seems that participants tended to recover from work by doing low energy, sometimes-passive activities. *"I prefer watching TV, dining out, and shopping. These make me feel quite comfortable and help to break the routine", "After my children sleep I try my best to relax without any hard effort... at home I am not willing to conduct activities that need such a high standard of concentration, instead I need to be calm and have peace of mind", "I usually try hard to have half an hour or an hour of relaxation after my children sleep in the evening"*. These passive activities are predominantly watching TV and general relaxing, and the important idea here is the need for a quiet and peaceful atmosphere.

They explained that due to the busy and exhausting nature of their work, they already feel too tired to do physical or high-energy activities, having been working hard throughout the day. From the data it is possible to observe that teachers segmented their time into manageable chunks, mainly “*after my children sleep*” and “*after I pray the afternoon prayer*”. This is a clear indication of segmentation in boundary work (Nippert-Eng 1996) - that will be discussed in a separate theme later.

Some of the teacher participants maintained that activities that require deep thinking or focus were not possible. “*I have no time to neither read nor search the Internet. These activities require concentration and attention and at home I am not willing to conduct activities that need such a high standard of concentration, instead I need to be calm and have peace of mind*”. This need for a relaxing and quiet recovery atmosphere may result from the nature of the teacher’s work, in the sense that schools are generally noisy and busy environments with constant physical and verbal activity and very little tranquillity. For instance, a teacher spends an average of 7 hours a day in school, during that time they teach, walk, talk and spend long periods standing. Therefore, they may prefer to spend their leisure time doing passive activities. For instance, and according to COR literature, an individual’s work situation might directly affect the choice of specific leisure activities (Sonnetag, 2001). According to teachers’ circumstances and responsibilities teachers have to accomplish part of their work obligations during family time (preparing lessons for the next day, grading exams). Teachers have a relatively stressful job and experience poor well-being (De Heus and Diekstra, 1999; Schaufeli et al., 1994).

Moreover, they choose to spend their spare time and to renew their resources within a quiet environment, maybe due to the noisy, loud, and very busy nature of their workplace. They are looking for inner peace and quiet. “*I try to invest my spare time (after my children sleep) in watching TV and read Quran, phoning my sister and friends*”, “*The best of this relaxation is when I have peace and quiet, reading the Holy Quran or other books. Through this I renew my resources especially my strengths and knowledge that will help me present my lessons in a better way and give vital examples*”. From these statements made during interview, we can observe that teachers have specific definitions and understanding about the recovery process and they may recognize the resource and energy investment process, especially in accordance to knowledge, energy and spare time. Interestingly, they regard reading

Quran as a resource and energy recovery activity, as a technique for relaxing and for renewing their knowledge. That may result from the Islamic norms that encourage Muslims to read the Quran every day and night as a way to be close to God and to have God's blessings.

According to Qutb, (1993, 1997), Islam regards the individual as soul, body and mind, and teaches that God had revealed his perfect plan - to live happily in this life and in the afterlife – in the Quran. Muslims, therefore, have to read the Quran to understand their history's lessons, to draw up their life strategy according to God's commands and prohibitions, and to gain insight into the circumstances and events of the afterlife, thus enabling them to prepare for it in this life. Qutb (1993) argues that the Quran can feed the mind and soul through its messages of goodness and stories with moral messages, from which each individual can find his way or a solution to his problem. He argues that the Quran can help the individual to reach a different level of understanding within his life and the message that are held within the Quran help him to look to his life from a different point of view, thus finding solutions as well as inner peace, which Muslims may considered as standard when reading the Quran. This relationship between the Muslim and their holy book explains the logic behind the idea of reading the Quran as a recovery activity that can renew resources and may help in relaxing.

According to the literature review, recovery activities in Western society could be summarized in mastery activities and social activities, or passive and active activities, these activities could be divided according to the amount of effort that individual exerts, such as classifying it as a high or low effort activity. However, most studies on daily-recovery examines the role of non-work activities that may reduce stress and replenish resources (Demerouti et al., 2009). Other studies give huge attention to the psychological detachment process and regard it as an important recovery technique that can improve job performance and life wellbeing (Kuhnle et al., 2009, Park et al., 2011). This research findings imply that relaxing and reading as universal resource recovery activities -in the Kuwaiti teachers case- can have specific cultural meanings (religious meanings "reading Quran") that can broaden the results of such activities to involve more than renewal of energy and relaxation; for instance, these recovery activities with religious meanings can have spiritual influences on

teachers, which as Qutb (1993, 1997) mentions improve the soul and mind, simultaneously.

To sum up, recovery activities at home seem to be divided in two categories, universal activities such as the passive and low effort activities, watching TV, shopping and relaxing, and contextual (religious) activities such as reading Quran that may be regarded as a cognitive and mastery activity that can produce new resources which helps in accomplishing other demands.

7.4.2.2 Childcare and Household Activities

It is obvious, from the results of these interviews that teachers look at childcare activities from different angles. In some ways, childcare could be regarded as a leisure activity and a means of recovery by teachers, and in other ways, as a demanding chore. It depends on the nature of the childcare activity itself such as playing, chatting, cleaning, feeding, offering help with homework or studying.

Firstly, teachers may regard childcare as a leisure activity and a means of recovery, rather than as a demanding chore as revealed by the following teachers' extracts: *"If I play with my children, as it is my duty to spend my time with them, then I would find entertainment, a lot of relaxation, and pleasure from being with them. Therefore I regard taking care of my children as a means of renewing my energy and liveliness", "When helping my children study or whilst teaching them, I have to be humorous and have discussions about their day at school with their teachers and classmates. I am also keen on watching TV or playing with them before bedtime", "Playing with the children could be seen as an obligation and extra effort but in contrast it is also a source of energy and renewing the state of mind"*. Through these activities, the teachers may feel relief and detached from the responsibilities of work, and often, they attain this relaxation by talking and playing and joking with their children. Here it is obvious that teachers' responsibilities towards their children can be summarised in helping them with their homework and spending quality time with them playing and watching TV.

Other duties such as, cleaning, preparing food etc. are nannies' and maids' responsibilities. Kuwaiti society has specific characteristics that distinguish it from other Western societies. Kuwait could be regarded as a highly affluent society where

in every family there are nannies, cooks, drivers and sometimes housekeepers. Kuwaiti women depend on nannies and housekeepers for most of the household chores and even for help with caring for their children, including bathing, clothing, and preparing food for the children. This argument is fully established and supported unanimously throughout the teachers' interviews. *"I cannot live without a maid and a nanny for my children. The main problem lies in taking care of my children when I am at work"*. This reflects an important and unique cultural aspect in Kuwait, as Kuwaiti women have traditionally always had assistance in running their homes, even before the discovery of oil in Kuwait. The need for assistance in childcare and household activities increased when Kuwaiti women became an important part of the workforce in the 70s and 80s of the last century.

According to Al-Jardāwī (1986) it is difficult for the foreign nanny of a different background to the background of the Kuwaiti nation, to provide and clarify some of the educational guidance, advice, the meaning of Islam, religious values and good moral character for children when children desperately need them particularly during the first years of their lives. Conversely, nannies instill some incompatible beliefs with the values and traditions of this nation, either intentionally or unintentionally. Interestingly, the main maids' duties were changed from what they had been prior to women entering the workforce. According to Al-Mzainī (1988), in the 50s, the nature of Kuwaiti family was in that it was an extended family with grandparents and their children, each with their own wives and children. Typically there were one or two maids in that extended family, and the maids mainly helped in cooking and cleaning. However, when Kuwaiti women became a significant part of the workforce, each nuclear family had their own maid and nannies, which increased the maids' responsibilities in family to include almost all household activities as well as some of the important childcare activities.

The assistance with childcare duties means that most mothers' childcare responsibilities are based around two major activities; helping the children with homework and study, and spending quality time with them. It can be argued that this unique aspect is a major factor in determining the role of childcare within Kuwaiti women's lives, and specifically in the sense of childcare as a means of relaxation and enjoyment as opposed to tiring or draining resources. In contrast, in some cases nowadays, children complain that their mothers are extremely busy," *My other two*

little girls complain a lot because I pay less attention to them and I am with them less since I am busy teaching their older sister. They spend approximately 18 hours with the nanny ... I feel uncomfortable about this situation which bothers me and I feel worry and hurt”, which in turn may cause their mothers to feel guilty. This may be the motivation behind some mothers’ decisions to spend and allocate more time with their children *“I must sort out more time for them, and I have tried many times”*. Furthermore, according to Islamic beliefs, the prophet Muhammad is a role model for Muslims, and he was very kind and generous with his sons, daughters, and grandsons and with all children. He would play with them, race them tell them stories and eat with them (Al-Sibā‘ī, 1999). Thus, and because Kuwait is a highly religious society this role model may have motivational influences on parents-children relations, activities and duties.

On the other hand, teachers may regard some childcare activities as demanding for which they allow dedicated time – such as intensive studying help with homework and preparing a child for exams; for example, *“I check how my daughter is doing with her homework and the preparation for the exams”, “I help my kids to study and do their homework”, “Since I have four daughters, one of which is school-aged, I set aside time to teach and help her with homework”*. Teachers are a special case here, because of their work’s nature, in that they use the same resources during and after work (teaching – helping children with homework – preparing for exams). According to resource recovery theory, the after work recovery process is centered around the idea that resources required during work are not additional requested on during time periods, when recovery is supposed to happen (Meijman and Mulder, 1998). According to the data, teachers may take advantage and use their professional skills to nurture their children and know more about them, *“I play educational games that tell meaningful stories in order to point out a certain aim and idea through which I get to know their different intellects and behaviour” “because I am a teacher I can deal with my kids’ problems because I understand their behaviors”, and “of course I am lucky to be a teacher ... such profession gives me the knowledge and experiences that helps me in my work, family and social life”, “when I become a good teacher I become a better mum”*. I would argue, therefore, that being a teacher influences childcare activity in two different ways. As a negative influence, because teachers use the same resource both in work and with their children (teaching and homework) *“I am teaching student in school and my daughters in home”*, and as a positive influence, their profession

helps teachers to nurture and deal with their children in an appropriate way by using their professional skills, knowledge and work resources. These activities may provide teachers with creative ideas that can then be used to help them with their classes *“helping my sons in their homework can inspire me and provide new ideas that I can use in my lessons”*.

7.4.2.3 Afternoon Nap

Interestingly, the need for recovery can be occurred during the end of work times. It is summarized by *“temporary feelings of overload, irritability, social withdrawal, lack of energy for new effort, and reduced performance”* (Van Veldhoven and Broersen, 2003; p. 13). Thus, teachers mention that they cannot carry out their family obligations unless they have an afternoon nap: *“I may have an hour or an hour and a half nap. I need this nap because I suffer from migraine headaches”;* *“My energy level varies throughout the day. In the morning, I would be more active but I would run out of energy at noon. I am, therefore, firm about taking my afternoon nap to regain and renew my energy, in order to carry out my family and social duties”, “I am determined to rest and take an hour nap. After I get up from my nap, I feel as if all the weariness, which I had, is gone and my strength is renewed just like in the early morning. In contrast, if I do not have a proper nap then I feel exhausted and weary”, “The afternoon nap is one of the most important means of regaining my strength and vitality during the day. Sometimes when I do not have a proper nap it affects my mood negatively and I become ill-tempered when dealing with my daughters”*.

Teachers agree that the afternoon nap helps them to replenish resources and renew energy. They rely on this nap and regard it as an essential part of their daily routine, so a teacher explains the importance of the afternoon nap in that she would be in a bad mood or have a migraine if she could not have an afternoon nap. It is interesting that this plays such a crucial role in enabling the teachers to relax and recharge their energy. For instance, teachers may easily allocate a time for a nap and because of the assistance they have from nannies, maids and housekeepers.

The high importance of this afternoon nap – which is not a common means of relaxation in Western societies - may be due to its historical and cultural significance. According to Al-Zabin, (1989) in Arab and Muslim civilisations, since ancient times, the society and daily structure was built to accommodate the weather, climate and

religious obligations of the region. After dawn, workers would open their shops and they would work until noon. At this point, when the sun had become very hot and after they had prayed the noon prayer, businesses would close and the workers would have a nap until the time of the afternoon prayer. People in this region used to have a nap as a way to avoid the extreme heat at noon (Amīn, 2009). Furthermore, the Prophet Muhammad encourages Muslims to have a nap and said, *“Take a short nap, for Devils do not take naps”*. That was the tradition in the Muslim society and it was the case in Kuwaiti society before the discovery of oil. By taking this nap, people avoided the sun’s soaring heat and relaxed after many long hours of work. Although in many modern societies this routine is less rigid, this nap still remains popular. Therefore, it is obvious that teachers are keen to organize their daily habits according to prayer times, and they therefore prefer to plan their nap based on the Afternoon prayer. *“After lunch it would be time for the afternoon prayer, which I am keen on praying, to be followed by some relaxation”*, *“I never take a nap at noon before the afternoon prayer. I try hard not to miss the afternoon prayer”*. Again here we can see some segmentation and a sense of time management amongst Kuwaiti teachers as well the expanded influences of religious logics which are closely linked to Kuwaiti historical roots. Interestingly, Spain is a Western European country, where people are keen to have an afternoon nap (commonly known as a siesta). Although this may distinguish this culture from other Western cultures, I would argue that the idea of the afternoon nap might have become a part of Spanish culture because of the influences of the Islamic empire that ruled Spain for more than 7 centuries.

According to the data, some teachers mention that this nap is extremely important and necessary, whilst for others it varies according to the degree of tiredness in any given day, *“After lunch I take a little rest (a nap) at noon and then I pray the afternoon prayer. This nap is not on a daily basis but is taken according to my weariness”*. The data here again shows that teachers may be keen to have this nap or to relax, in order to be able to fulfil other obligations towards their family and society. Therefore, I can conclude here that having a contextual recovery activity such as the afternoon nap seem to be dependent on several other contextual elements in teachers’ daily lives. For example, this nap depends on pray time, their physical status social obligations and children responsibilities. Thus, illustrating again the overlap in various logics’ themes and how the religious theme can affect recovery or family themes. This

reflects the importance of contextual and environmental elements in examining such dynamic process.

7.4.2.4 Social Obligations

According to the data, participants express that they feel that the advantages of social activities outweigh the disadvantages. They may regard social events (parties and wedding receptions) as beneficial activities more than as resources drain. This is reflected in the following teacher extracts: *“I consider these social events a source of change, happiness, and an opportunity to keep family ties”*. *“Even if I was under extreme pressure, I would still be keen to attend these social events, because It helps to separate work from my private life, to have a break which helps me to change the daily routine”*, *“in general social occasions are positive for the psychological aspect and physically negative”*, *“Social events help me regain energy and deal with stress, as long as I manage to organize my time and complete my family duties at their due dates”*. In the Kuwaiti society these social functions are a cultural obligation, however the participants may have many benefits, specifically as a means of relaxing and recharging energy. Moreover it is believed that such obligations help keep families together and strengthens relationships for societal advantage. This finding resonates with Hobfoll’s (1998) argument that during social events, no additional demands are put on resources required during typical task-accomplishing processes. Therefore, recovery processes can occur. Other studies mention that social meetings help people to open channels to social support that can provide well-being and reduce negative feelings (e.g., Bakker et al., 2005).

On the other hand, teachers may regard social obligation fulfilment as a means of achieving Islamic social goals. That is obvious from the following data: *“When visiting an ill person, we learn from the situation and value the blessing of being healthy. We also pray for him and ask him to pray for us. The reward of those good deeds is quite a lot in return”*, *“these events are considered as religious obligations from which I get a reward from God for the good deeds”*, *“these social events a chance of change more than obligation, and an opportunity to keep in touch with family and I will be rewarded from God”*. From a religious perspective, social relations between family members are encouraged, and stronger relations will result in a stronger society. The Prophet Muhammad said *“The believers, in their love, mercy,*

and kindness to one another are like one body: if any part of it is ill, the whole body shares its restlessness and fever” (Amīn, 2009). Therefore, Muslims may regard any activity that benefits the society and brings happiness to Muslims as worship and a religious act that will please God. According to Qutb (1989), in Islam, material and spiritual values are associated with each other and are inseparable, as are social and political values. A community is made up of a number of individuals and the outcome of their behaviour, thoughts, feelings, morals that they believe in and the work they carry out will eventually determine the path and approach of the community.

Here we can see the overlap between themes and logics (social– religious). This overlap may have a positive effect on participants’ lives, and they may see the Islamic aspect of such social events as a means of fulfilling their obligations. They work, therefore, to please God, whilst simultaneously pleasing their society (family). This was discussed in the religion logic section previously.

Meanwhile, some teachers expressed discomfort towards social events and obligations, *“These obligations have a big affect on my life in many ways. Whenever there is the pressure of social obligations I feel bad being away from my children and missing out on my interaction with them and I feel I may have neglected my responsibilities towards them on days of busy social events”, “I do not take part a lot in social events because I would be exhausted and I have no time for such social courtesies”*. They explain this discomfort is due to a lack of time and resources and also as a result of the crowded social schedule and their weariness. They argue that they may find it difficult to fulfil social obligations, which require time and preparation and may take away from family time (children and husband), resulting in feelings of guilt and increased pressure. Therefore, some teachers seem to neglect attending these events –despite the religious meanings they may have- in specific during particular situations such as children exam periods. According to Hījāzī (2005), the individual in the third world is being steered by tradition, which restrains him from any effort to progress in future. This might be true in many cases, yet the data here revealed signs of rejection to traditions with regards to social obligations. Kuwait is a country containing several big families and tribes that have specific traditions and norms, and every individual is obligated to follow his tradition and to fulfil social duties and obligation (events), otherwise he/she may be exposed to social criticism and

blame (Ḍhāhir, 1990). That idea is supported in the interview data “*I usually get criticized by family and friends for visiting others less often*”.

Overall, according to the data, it is clear that the participants look at social obligations from different and overlapping angles. We can see that some teachers regard these obligations as a relaxation and recovery activity that helps them to renew resources such as energy and knowledge, and that may be because of the nature of country, specifically ease of transport and travel, the culture of extended family and tribes and the avoidance of criticism that individuals may incur if they did not fulfil such events. This may be what leads some teachers to employ cognitive strategies, such as segmentation in order to allocate time to such events. On the other hand, other teachers regard social responsibilities as a religious obligation, hoping that they can gain God’s blessings by fulfilling them. This is a concept, which is taken for granted, because as previously discussed, a Muslim would automatically aim to make his every act an act of worship. However, see these social events and obligations as a drain on resources such as time and energy and may even affect them psychologically and physically.

7.4.2.5 Realms’ Segmentation

As I have illustrated previously, family logic includes several themes that vary in importance and in their effects. According to the data, some teachers express some degree of segmentation and time management in accordance with childcare activities, social obligations and recovery activities. “*I am determined not to take too much time in helping my kids with their studies, in order to have time of my own to carry out some other social obligations*”, “*I set aside an hour a day to play with my children, which I prefer to do before I prepare for my lessons*”, “*I set aside time to teach and help her with homework*”, “*After my children sleep I try my best to relax*”, “*I usually try hard to have half an hour or an hour of relaxation after my children sleep in the evening*”. Teachers here are allocating specific times for various purposes. They explain that a busy life can be better managed if they allocate a specific time for each activity, such as, childcare activities such as study, playing and spend leisure time with them, and also social obligations such as parties, receptions and weddings. These obligations may drain time and energy, so it is important to manage time effectively

for such obligations. In addition, teachers may prefer to carry out recovery activities when their children are asleep and in a quiet atmosphere.

This supports Nippert-Eng's (1996) boundary management (segmentation and integration) which argues that individuals create boundaries that shape their world realms, such as work, family and leisure, to ensure that these realms remain separate, or segmented, which may create the work-family balance. However, there is usually a great deal of overlap between these realms, which can feel chaotic and increase the pressure on individuals. In this thesis, however, we can see that individuals set up clear boundaries and segment some activities from others in order to manage realms and therefore strike a balance: "*Social events help me regain energy and deal with stress, as long as I manage to organize my time and complete my family duties at their due dates*". "*After napping I spend time with my family discussing the day whilst having tea and biscuits*". It is obvious that teachers may rely on segmenting time for some activities, in order to be able to accomplish others. That may have cultural roots, since a working mother in Kuwait has a nanny and maid, who help in some childcare and household activities, thus giving her the flexibility to manage these activities and allocate time as a method for segmentation, which can help in balancing realms.

Segmentation is not just a personal choice or preference but is also structurally influenced. It may be influenced by work environment and culture in general. For example, according to my data, the segmentation process is apparent and seems to be influenced by cultural elements such as religious logic "*I had my afternoon nap after the afternoon prayer*", and family logic "*in social events I usually rest my mind, relax and enjoy my time*". It is important to compare this analysis with Nippert-Eng's (1996) discussion of segmentation influences on individual lives, the findings of which seem to have a degree of similarity. She argues that individuals who have a segmented schedule are structurally creating a transitional character of specific times throughout day, thus allowing for individual needs and preferences. The idea of bridging two major realms occurs again according to boundary management, which suggests that individuals are segmenting the realms to some degree but they are connecting these realms in other ways. As mentioned in the literature review (chapter 3) Nipper-Eng (1996) argues that the individual segmentation or integration degree depends on specific elements, such as the cultural images of 'home' and 'work', which have important influences on the boundary management process. For instance, the

collectivism/individualism cultural categorization as presented by Hofstede (1991) can have notable implications on individual meanings and definitions (what is home, work, boundary, and management?).

According to the research data, Kuwaiti teachers allocate specific times of the day for doing specific activities such as recovery activities, social obligations or even work obligations, most notably the period known as '*after my children have gone to sleep*' or '*after prayer*'. That supports Nippert-Eng's theory that this segmentation process includes transitional elements that may allow individuals, to some extent, to bridge the gap between realms. Interestingly Nippert-Eng argues that within daily life there are visible and symbolic ways of separation, including people, duties, and thoughts. This links back to the data, in the fact that Kuwaiti teachers allocate their families time, and according to these principles, they are using religious obligations, such as prayer and other social obligations, to make such separation (allocation during family time) to work for other logic obligations (profession). Furthermore, there are some cultural aspects, such as maids (nannies – housekeepers), that can encourage Kuwaiti teachers to use segmentation as a strategy to make a balance between work and family, and in this case a teacher can allocate time for her recovery (afternoon nap – that being regarded as an important recovery activity) because her children are going to be with the nanny until she wakes up. This argument is supported by Nippert-Eng's idea that there are combinations of situational factors and cultural assumptions embedded within employers, co-workers and families, the influence of which extend individual segmentation or integration.

Interestingly, there is some evidence from excerpts showing that some teachers are trying to use psychological detachment from work during family time, "*Due to my experience, I am used to separating work from family, mainly by not thinking about work issues at home and vice versa*" here this teacher explains her ability to detach from work by her experience. According to Sonnentag and Fritz (2007) and Mojza et al., (2010), psychological detachment is positively related with recovery process, because the functional systems required upon during work are relieved. This idea is harmonious with the Effort-Recovery Model (Meijman and Mulder, 1998). Whilst one teacher explains her ability to detach from work, another teacher seems to be psychologically attached to work especially regarding specific cases, such as work conflicts, "*My thoughts are preoccupied with work whilst playing with the kids,*

especially when there are arguments with my colleagues or principal at work which I tend to keep thinking about till it's time to sleep". That may in turn influence the time that she spends with her children as quality time. This evidence suggests that despite attempting to segment realms and activities, some teachers may still have difficulty detaching from work, which may primarily affect the recovery process, but also the balancing and managing process. According to Hahn et al., (2014) dual-earning parents who are able to achieve successful psychological detachment from work tend to enjoy greater life satisfaction and wellbeing. Other researchers argue that psychological detachment could be regarded as a work-family balance 'assistant', because of the role that detachment plays in reducing stress and fatigue, increasing well-being and improving mood (Kinnunen et al., 2011). I argue that psychological attachment to work could play a role in hindering the balancing process. For example, employees who are thinking of work issues and problems (ruminating) cannot recover from job demands, as the cognitive representations of the job demands remain activated (Meijman and Mulder, 1998), in such situation the job demands continue to drain employees' resources and the psychological and physiological exposure to perceived job demands is prolonged (Hahn et al., 2014).

Generally, in line with the traditional nature of Kuwaiti society, family logic is considered as an important logic that may shape an individual's life and practices in a way that is geared towards the benefit of the whole society. According to the data, the teacher participants seem to be keen to specify time to spend with their children. They may regard childcare activities as a mother's duty, as a recovery activity (renewing resources and detachment from work) or sometimes as pressure. Recovery at home takes the form of passive and low effort activities; this may be linked to the nature of teachers' work and equally can be regarded as a universal recovery and relaxation technique, which is ideally suited to high-energy output jobs such as teaching. I found that teachers might give attention to social events in order to fulfil social responsibilities, as a way to avoid criticism and as a religious obligation through which they may gain God's pleasure.

To sum up, family logic is instrumental in providing meaning to various social and parenting duties, which can give these duties more legitimacy to individuals. The varieties of meanings that are provided by logics (on a structural level) encourage individuals' creativity in shaping their personal and social obligations in order to

achieve the desired result (recovery, reduce conflict and achieve the W-F balance). In terms of resource recovery theory, I argue that such logics may lead to and influence assumptions about what can be considered as a resource, depleting demand and recovery activity. That can contribute to the recovery knowledge, indicating the need to include cultural elements and the meanings that individuals attach to their daily life aspects (demands, duties and activities).

In the following section, I will determine the professional logics that may have influences on the different aspects of teacher's lives and I will look at the relationship between the three logics that have been presented in this chapter.

7.4.3 Professional Logics

Kuwait is a rapidly developing country, which is a traditional and religious society despite the rapid modernisation and significant historical events that the country has been through since the discovery of oil. According to Al-Mzainī (1988) Kuwaiti society is a traditional conservative one that perceives the woman within the context of her familial responsibilities and duties. This is seen as a vital role and the duties crucial to be carried out to the fullest extent. Although there has been a social change since the 1950s, which includes many aspects of its social construction and its economic systems, the change in the cultural and social aspects, which are derived from traditions, is still limited when compared to the change in financial and civilizational aspects. An example of an issue, which the society is still conservative about is the case of women's role both educationally and professionally, although the education opportunity in its different levels is made available, including work opportunities in many sectors. One of the traditional features of the Kuwaiti society and its viewpoint is that it does not demonstrate equality between women and men - regardless of the moral values that behaviours are dependent upon. This can be seen in gender segregation in education, identifying fields of work permissible for women non-absolutely, the continuous calls in newspapers and other means by traditional groups who preach that the house, childbearing and caring for the husband are the place for women (Al-Mzainī, 1988).

It is reasonable, therefore, to regard the powerful influence of religion and family logics as more significant than professional logic, at least as this applies to the lives of female teachers. In Eastern (Arabic) societies the institutional logics such as

family and religion are more priority as dominant logics that need to be followed (Tétreault, 2001), using their norms as taken-for-granted rules that help to make sense of daily practices. *“Because I am a Muslim wife, mother and teacher I have to be as best as I can”*, *“I know that God is watching me .. My students are my responsibility in front of God”*, *“These social events ... an opportunity to keep in touch with family and I will be rewarded from God”*. The main logics in Western society appear to be the state and democracy logics; as it is mentioned earlier, Friedland and Alford (1991), argue that in modern societies, the state and democracy are the most powerful logics, while family and religious logics influenced earlier societies. Thornton et al., (2012) explain Friedland and Alford’s argument about modern and earlier societies logics by arguing that logics such as state and profession had an early alignment with religion in their fundamental stages of formation, then these logics moved through later stages of development and combined (state and private-property) to compete with the powerful family and religion institutions that resulted of changing in dominant logics in Western societies: all of which may play a significant role in individuals’ daily lives, and it is those differing logics which lead to the obvious differences between the two contexts (Western – Eastern).

Professional logic, however, may have important influences on individuals’ practices, which may impact essential aspects of the resource recovery process. In the following three sections the main themes of professional logic will be illustrated in more depth and detail. According to the research data, professional environment and structure, professional obligations and demands in relation to short breaks in schools, and daily class schedules in relation to recovery at school, are the main themes that come under profession logic.

7.4.3.1 Professional Environment

The illustration of the professional logics and how they may influence the recovery process and activities directly or indirectly requires in the first instance to define the professional environment features evident in the research data such as general legislations, the extent of flexibility and managerial pressure.

According to interview transcripts, it is notable that teachers are complaining about the inflexibility in the schools’ environments, which according to the data are considered as one of the hugest teaching disadvantages *“I hesitated to be a teacher ...*

It is a hard job with very strict work environment”, “Once my little boy was sick and I informed my head teacher that I needed to go to home ... she refused my request to leave because I still had one class which I had to attend then I could go. Our work ... requires more flexibility”. This finding is supported by Al-Qattan’s (2008) argument that in Kuwait school schedules are concentrated and heavy, and the head teachers consider teachers’ first duty is to implement their schedules even at the cost of their professionalism plan. According to Al-Ghanem (1986), in Kuwait the schools are more centralised; head teachers hold a tight control at the schools under their management.

Furthermore, several teachers add another complaint about the professional environment *“I have a very strict classes schedule that includes 22 classes per week, and less than one hour per day as break”, “In some cases I take further classes for one of my colleagues who are absent; I have to take her classes and teach her students so they are not delayed in study”.* Daily and weekly schedule seem to be certainly heavy that barely include an average of 30 to 40 minutes as break per day, which can negatively affect the recovery process; this will be illustrated in more details in the later section “Daily Schedule and Recovery at Work time”.

The more experienced teachers seem to have another view of the professional demands and the way the head office perceive their experiences and deal with them *“Every year they reduce my classes as I become more experienced and they give more classes to younger teachers. However, they give me another responsibility such as managerial duties that add new pressure on me”.* Here teachers are rewarded by reducing classes, but they still have responsibilities and in several cases these teachers are not formally obligated to carry out such managerial and administration responsibilities. However, they may have difficulties to refuse because of the powerful pressure of the head office’s authorities *“If I refuse to take such responsibilities, my boss (school principal) would not nominate me to get any promotion next year”, “I cannot complain in school ... the head teacher can write in my file which can affect my promotions and my reputation in the ministry”.* In Kuwait there are yearly bonuses for teachers who have the highest scores according to the information in their files, these files are mainly written by the head teachers and teachers’ supervisors (AL-Shammari, 2008; Al-Qattan, 2008). According to teachers’ statements in interviews, head teachers can use these files and scores subjectively and as a way to add pressure on teachers to

take further responsibilities and to pay greater effort and more time on professional demands.

It is known that the establishment of the Kuwaiti government was in the 60s of the last century after oil discovery and through emphasis of the colonialism at that time (Al-Zabin, 1989). This means that the legislations, acts and regulation are more than 50 years old. Teachers agreed that these legislations require development in order to meet the 21 century needs, *“I think my life will be much easier if the ministry of education develops the very old schools and teachers legislations. I have limited energy and ability and unlimited work and family responsibilities”*. Al-Qattan (2008) also concludes that there is a need for improving the school climate through developing the evaluation and assessment process in Kuwaiti schools to be more objective, updating the rules and regulations, and increasing the flexibility in teachers’ schedules while having some level of flexibility and mutual decision-making. As it is addressed in this section, the professional environment, according to the research data, has led to work-to-family conflict through adding more pressure, lack of time and heavy tasks. However, such inflexible professional environment might lead to several influences in terms of recovery activities and time, which will be analysed in the next sections with relation to breaks.

7.4.3.2 Professional Obligations and Short Breaks

Findings revealed that because of the heavy professional demands, teachers try to take advantage of short work breaks -5 to 7 minutes between classes- in order to renew some resources and energy, *“At school I try to relax for ten minutes between classes, which benefits my mental state. Sometimes I just renew my energy a little”, “these breaks have a physical affect, whereby I get time to relax, even for a few minutes, and close my eyes, feeling peaceful inside”, “Breaks impact my daily work and energy in a positive way”, “I relax and change the routine which reduces the weariness” “Sometimes I need to close my eyes because I suffer from migraine headaches, but I might not be able to have these few minutes during a usual work day due to the numerous duties like correcting copy books, preparing lessons and methods plus administrative supervision”*. It is obvious here that teachers may use these breaks to renew resources in the first place and the recovery activities may take several forms such as, relaxing, closing the eyes, changing the routine, renewing energy and

psychological detachment. These activities are applied in the short breaks especially between classes. That may be according to the busy and cramped work nature and environment. According to Shah and Al-Qudsi (1990), teaching in Kuwait takes a great deal of attention and the Ministry of Education puts high pressure on principals and teachers to achieve the highest results by the end of the year. Principals are under pressure to increase teachers' responsibilities in schools, so that the teacher does more than simply presenting lessons to students. In fact, these responsibilities may be expanded to such an extent that the weekly schedule becomes filled and overloaded which may cause teachers to look for time to rest between competing educational, supervisory and instructional responsibilities.

Owing to the various demands that teachers are obligated to accomplish during school time such as monitoring, administrative and teaching obligations, teachers may be under significant pressure to achieve teaching aims in the specific school time, and that may obligate teachers to accomplish some work duties at home and during family time, *"I sometimes take the materials home with me and prepare there ... but due to being busy at school with administrative tasks like supervising, substituting, preparing workshops and certain lectures, all of which are normally not my actual tasks as a teacher there, this takes a lot of time and effort that makes me unable to complete my responsibilities for my own lessons at school"*, *"I would be forced to take them home, because class preparation needs concentration in order to get it done. This is why I prefer doing it at home to have it done well"*. The teachers here referred to the busy nature of the work environment, indicating that it causes a lack of time and concentration, which is required to accomplish work tasks sufficiently. Other teachers mention accomplishing work responsibilities at home because they require long hours of concentration, *"Then I prepare for my lessons which means I might have to go out to buy the lesson's material. Sometimes preparing takes up to four hours, and I work till mid night due to the degree of concentration which I need to have prepared well"*. In this case, we see that professional obligations and demands may drain individuals' resources and take up time that should be allocated to family rather than work, and this seems to be a result of the huge amount of responsibilities that teachers in Kuwait are obligated to fulfil. That in turn may prevent a successful recovery process. According to Jones et al., (2006), the recovery process occurs when demands are absent; if there is no recovery or the recovery is insufficient, strain and fatigue will accumulate, that

may have major consequences, which may cause structural damage to the people's resources.

7.4.3.3 Daily Schedule and Recovery at work time (long breaks)

Breaks as a part of teachers' daily schedules can play an important, positive role in the recovery process. According to the data, teachers seem to be keen to have breaks, during which they intentionally or unintentionally invest their resources by applying several recovery activities, *"During regular days I have a half an hour break so I just use it to have breakfast, because I suffer from lack of minerals. Breakfast is important for my health, and to help me thoroughly complete my lessons"*, *"Sitting together with my fellow teachers at the breakfast table gives me a feeling of freedom and being unconstrained, contrary to sitting at my desk where I feel in a total working environment"*, *"Breaks help me to relax and renew my energy for next classes. Sometimes I really psychologically detached from work during breaks"*. Teachers are spending these long breaks –30 to 60 minutes– in a variety of different recovery activities and professional responsibilities. They seem to be unanimously keen, however, to have breakfast with colleagues. This is a common and universal concept and way of using work breaks. Other teachers give several reasons for the importance of breakfast with colleagues. They share ideas about the teaching process, invest their computer skills in educating other teachers, discuss daily and educational problems and try to find a solution and it enables them to detach psychologically from work. All these various recovery activities are done during breaks and sometimes at the breakfast table whilst eating breakfast.

Teachers also give some examples of the physical benefits of work breaks *"which benefits my mental state"*, and *"to rest my vocal cords due to the fact that my job depends on the ability to explain and direct the students during class"*. Teachers indicate that they invest their breaks to increase their ability to teach and improve their physical abilities to meet work requirements. According to Jones et al. (2006), the fundamental notion of resource recovery process is that people will have to mobilize their resources and capacities to accomplish professional demands and obligations. It is assumed that people make decisions for themselves about how much of their resources will be invested and how they will accomplish complicated demands. They state that they decide to use these minutes to relax and close their eyes, and to

revitalise their physical abilities, as this physical recovery may help teachers to accomplish professional obligations and responsibilities sufficiently.

It is easy to see from the data that teachers express clear negative feelings if they did not have the appropriate work breaks and particularly if they did not have breakfast with their colleagues, *“I have noticed, on days when I do not have breakfast with my colleagues, or go on without a small break, that I return home exhausted to the degree I do not have enough energy to conduct my family duties. In this case I would need to nap for two hours in order to regain energy and clear my mind”*, *“Sometimes I get back home without having had breakfast at school. When I get half an hour break between duties it brings joy to my heart. I relax and change the routine which reduces the weariness”*, The busy nature of the work environment –classes and students’ demands- and the pressure to complete obligations during work time are the main reasons behind teachers missing breakfast. The lack of this activity in their working day may produce negative feelings such as exhaustion and lack of energy, which may in turn impact negatively on their ability to accomplish family obligations at home. That is harmonised with 'scarcity theory' on human energy that presumes that individual resources, such as time, energy, effort, and attention, are finite. Therefore, spending these resources, implies that fewer resources can be spent on another role (Greenhaus and Beutell, 1985).

According to the data, one teacher mentions that she invests her spare time at school reading the Quran, *“At school I use my spare time to recite the Holy Quran”*. This is a religiously and culturally specific recovery activity that is characteristic of Islamic societies. Reading, reciting and studying the Quran are duties for every Muslim that will result in gaining God’s blessing and helps the Muslim to understand life, through stories of the prophets that are mentioned in it (Amīn, 2009). Therefore, teachers may regard reading the Quran or other religious books in their spare time as a recovery activity that provides them with new information, stories and ideas that may help them in psychological detachment while they are concentrating simultaneously in understanding the meaning of the Quran.

Breaks during school time were spent in different ways, including general relaxation, eating breakfast or carrying out work-related activities. Teachers here were trying to relax and spend their time renewing their energy, knowledge and information. According to the conservation of resources theory, individuals are

motivated to gain resources. This motivation leads individuals to invest resources in order to enhance their resources. Hobfoll (2001) argued that as resources are acquired, they are invested to obtain further resources. For instance, as individuals develop skills at work, those skills are often invested in job performance in order to gain other resources *“I can also make use of time during a break by learning from teachers’ expertise and experiences. I take part in helping my colleagues within the IT and programming fields because I am quite skilled in these fields”*, *“I also gather with my colleagues for breakfast and discuss matters about helping students and teaching”*. Trougakos et al., (2008) found in their study that recovery during breaks is positively related to subsequent performance. After the analysis process, it is fair to say that some of the variables present are similar to those already present in existing literature, especially regarding after work recovery and relaxation activities and the role of social events within that area.

According to the information presented in this chapter, I argue that profession as an institutional logic has specific implications in terms of recovery activities and resources. Teachers are using work time (short and long breaks, the length of breaks are imposed by the management) and utilising the professional environment in order to carry out recovery activities such as relaxing, having breakfast, chatting with fellow teachers, and reading the Quran. Professional duties seem to be related to religious logics, as are social duties to religion, as discussed in chapter five *“Kuwait background”*. Therefore, if profession is attached to religious meaning, such as an intention to worship God and to benefit society, it will have a religious meaning *“worship”*. Bearing this in mind, the findings regarding recovery at school time seem to agree with existing recovery literature, especially in terms of the importance of short and long breaks, but variations occur in the meanings that are attached to activities and breaks. That gives recovery activities and professional obligations a new dimension and highlights the importance of religious meaning, thus indicating that religion, as an institutional logic should be taken into consideration when examining the resource recovery process within a religious context such as Kuwait.

7.4 Summary of Chapter and Conclusion

Religion, family and profession are institutional logics that all have influences on Kuwaiti teachers’ lives, but these influences vary in degree and in level. Such

logics, according to institutional logics theory, exist in the structural level and are providing norms, meanings and values to individuals (agents) in the agency level (Layder, 1994). In chapter 4, I addressed the importance of the role of meaning in shaping and sense-making processes, especially in determining whether an event, obligation or activity has a recovery aspect or a pressure aspect. The meanings that logics provide are fundamental in daily considerations, which are socially constructed (Firth, 1985).

For instance, religion shapes individuals' lives by shaping and constructing family and society traditions, norms and ideas. Kuwait, being a highly religious and traditional country, regards religion as the first source of legitimacy for professional obligations and social responsibilities and family comes second. Even the government legislations are established in such a way that they will not conflict with religious beliefs, nor with heritage, customs and traditions (Al-Talīsī and Al-Dhuwayb, 2004). These two logics are therefore still influencing Kuwaiti society despite the modernisation that the country has undergone. According to data, any activity could have a religious meaning, depending on the intention of the individual, such as the need for God blessings or gaining Gods rewards (Quṭb, 1993). That could potentially give social, professional and leisure activities an aspect of religiosity. In my research, teachers expressed that these religious meanings play a role in encouraging them to work hard. This raises an interesting question- whether this added religious meaning provide motivation or pressure.

Family logics influence the resource recovery process in several ways. For instance, some information, behaviour and values are taken-for-granted in the Kuwaiti context, such as having nannies, the afternoon nap and the obligatory nature of social events. These values have a powerful influence (negative or positive) on the recovery process. The afternoon nap has historical, religious and environmental roots and causes, and could be regarded as a relaxing and recovery activity, one that Kuwaiti teachers take at a specific time and regard as important, particularly when experiencing pressure. Having nannies and social obligations can result in both negative and positive influences on the resource recovery process, depending on individual preferences. For example, having a nanny can reduce responsibilities at home, which would indicate that it aids recovery, based on the notion that responsibilities increase stress and encourage conflict. However, in the case of a

mother who tends to worry, having a nanny may add pressure, which is a reflection of her attitude towards her role as a mother. Viewing social activities as obligations can have both a positive and negative effect, depending on the meanings that individuals attach to it.

Therefore, if an individual regards it as obligatory on the basis that he will gain good deeds, this may be seen as positive, while if an individual regards it as obligatory because of avoiding social dissonance and tension, that may add pressure on individual and the activity could be viewed as negative. These findings agree with the argument addressed in chapter 4 -theoretical framework/personal and cultural meanings roles-that cultural meanings do not determine individuals' understandings and responses but are influenced by personal meanings; According to Firth's studies (1983; 1985) investigating the personal meanings is important in order to define the root causes of stress events, which may help researchers in determining coping strategies best suited to these meanings, she adds that these meanings are complex assumptions that result from overlapping early experiences and general knowledge and are not simply occurring or existing.

Other researchers – in the stress field- presented the role of personal and cultural meanings as a multidimensional role. For example, the personal meanings influence how the individual perceives the stress (direct influence) whilst the organizational culture may also influence how the individual reacts to, and processes the stress (indirect influence) and moreover, these cultural elements will influence each other and the individual will draw on both the direct and indirect cultural influences in order to cope with their stress (Randall et al., 2006; MacDonald, 2005). Therefore, and according to cultural and personal meanings notions and the theory of institutional logics, I argue that the cultural meanings that are provided by the broader logics that are dominant in a context have great influences on individuals lives but the personal meanings are the main player in determining assumptions and values. Individuals are agents in a context and have the ability to choose from the meanings that are available in their context through the logics (Layder, 1994).

To sum up, professional logic has some influence but according to the data, teachers did not express its major influences in the same way as the previous two logics. It is obvious that the main three logics in this thesis do overlap in some aspects and activities. On one level, that overlap plays an interesting role in adding more

positive motivation to some activities and in other cases this overlap may add pressure and more stress for an individual.

In the next chapter, these findings will be discussed in more depth, in relation to resource recovery and institutional logics theory. The main aims and contributions of this thesis, limitations, findings and implications for future studies will also be illustrated in the final chapter.

Chapter Eight

Discussion and Conclusion

8.1 Introduction

This chapter is the final chapter of my thesis and is presented after several chapters. These included a literature review of four sections; work-family balance, resource recovery process, theoretical framework and Kuwaiti background. These chapters were followed by the methodology chapter, which presented the guidelines that shaped the thesis data collection and analysis processes and techniques.

In this chapter I am going to present an in-depth discussion on the analyzed findings. The aims and contributions of this thesis, and whether these findings concur with the previous literature or conflict with it will also be discussed. I will start by presenting the main thesis aims; how these aims have been developed over the past three years, the elements that shaped and represented these aims, and why these aims are important. Then I will describe the contributions of this research towards knowledge and methodology, and more specifically how this thesis contributes to resource recovery and work-family literature. Finally, I will present the recommendations that I think future researchers can use to expand knowledge and develop the theoretical framework that was established in this thesis; my thesis may present a good background for them to start original or further research. Lastly, I will illustrate the limitations of this thesis, the main aspects that hindered or caused difficulties in this research study especially in review of the literature and data collection and analysis processes. How future research may avoid such difficulties from my point of view and to what extent do these difficulties affect the thesis conclusion are also discussed in the final section of this chapter.

8.2 Thesis Aims

Initially the main aim of this research study was to explore the process of work-family balance among Kuwaiti female teachers, how these teachers understand this process and what the main difficulties that they encounter are. After extended reading on work-family balance literature and conducting a pilot study, I found that an

important process which needed to be investigated within the Kuwaiti society is the 'resource recovery process'. That is because this process could influence work and family lives in several ways and may present an important work-family conflict resolution theory which in turn leads to reducing stress and increasing life well being (Park et al., 2011; Sonnentag and Krueger, 2006; Sonnentag and Fritz, 2007; Sonnentag et al., 2010).

Hence, the main focus of this thesis is on the resource recovery process, which has been studied, in Western literature. However, in the Arabic literature and more precisely Kuwait, the concepts of resources recovery or work-family balance do not exist and have never been examined. Therefore, studying the resource recovery process within the Kuwaiti context can add new knowledge to the field that may help improve our understanding of such a process and bridge the gap in the literature. According to Jones et al., (2006) 'resource recovery' is about the idea that each individual has specific resources that could be tangible, physical, or psychological. These resources are used up whilst expending effort on different activities and so they need to be replenished in order to meet other demands. Resources have been assumed to have a universal meaning across cultures under almost all work-family conflict resolution theories, which I questioned in chapter four. According to work-family conflicts studies (Ayman, 2008; Spector et al., 2004 and 2007; Chang, 1996; Somech and Drach-Zahavy's 2007; Thompson et al., 2007; Sinha and Watson, 2007) cultural aspects have an important influence on defining some work-life aspects such as gender roles in choosing coping strategies and conflict direction.

Resource recovery process can be useful in examining some situations, but when looking at a culture specific sample in depth such as Kuwait, I argue that each context has a mixture of cultural, individual and universal norms and values. It is therefore impractical and ineffective to use theories based on culturally specific norms and values as a global approach. Instead and in this research study the need for a framework that can define the main influences between such elements and how individuals in various cultural contexts may understand and use their daily activities and resources to accomplish work-family balance and reduce conflict and stress is essential.

Studying the recovery process in a very different context such as Kuwait (Arabic-Islamic context) required the use of a specific framework which links the

recovery process elements with the contextual factors, to illustrate a wider picture of the recovery process within such a context. This differs from the usual frameworks that have been used in resource recovery literature which have primarily been ‘positivist’

To define the theoretical framework, and after close consideration of the pilot study, I thought of using a theory that provides more attention to the contextual elements. In this stage of my study, I found that the previous resource recovery studies (Rodríguez-Muñoz et al., 2012, Mojza et al., 2010, Bakker et al., 2005 and 2012, Kuhnelt et al., 2009, Sonnentag et al., 2008, Moreno-Jiménez et al., 2009, Sonnentag and Bayer 2005, etc.) did not explain the meaning of the recovery process, nor did they provide meanings for ‘resources’ or ‘obligations’. I was interested in the ‘role of meaning’ concept that can influence and shape individuals’ lives, perspectives and assumptions (Firth, 1985). In particular, I was interested in the role of cultural meanings –those produced as a result of contextual elements- within the recovery process.

I decided to choose the ‘institutional logics’ to explore the role of meanings and as a theoretical framework which include the constraints and incentive systems of a society; these systems construct individuals’ actions and interactions through the specific rules, values and social norms (North, 1998). Friedland and Alford (1991) argue that institutional logics could be used to define the links between social aspects and individual practices (agency and structure), which could not be examined or defined if I just focus on the individual meanings. Thus, logics allow me to explain the cultural differences in the meanings of demands, resources and recovery activities that the literature suggests exist (this was illustrated in detail in chapter 4). Because in the West there are dominant logics different from those in the Middle East, cultural meanings may differ through these two contexts. Cultural meanings are influenced by the core institutions that logics theory covers e.g. family, bureaucracy, market, etc. Several cross-cultural studies (Aycan, 2008; Mortazavi, 2005; Canary and Canary, 2013; Lu et al., 2005; Yang et al., 2000; Spector et al., 2007) show how meanings are influenced differently by these logics depending on the context. For instance, the reason why women in the Middle East may have difficulties with work-family balance -despite the luxurious lifestyle in such societies- is because the female role in the family is much more pronounced than in the West. Particularly, the institutional logic

of family differs in the West and the Middle East. Likewise, religion is not a dominant logic in the West but in the Middle East, it explains why individuals may not see work and home as separate domains because of the way they are connected in Islamic thought, which adds meanings of worshipping and God's surveillance to the normal daily activity. Such meanings are presented in a society according to specific institutional logics that have taken the dominant place through historical phases (Friedland and Alford, 1991).

Therefore, this research study's fundamental aim is to define the recovery process aspects within female Kuwaiti teachers' circumstances, how they understand such process and what they consider as resources and demands. A further aim is to discover the contextual factors that may influence the resources recovery process among Kuwaiti female teachers. For example, how such factors may play a role in understanding resources and recovery process by adding meanings to daily activities and obligations, and how Kuwaiti teachers are using these cultural and personal meanings. These aims can also illustrate the difficulties that Kuwaiti teachers face in achieving their recovery process in order to accomplish their daily work-family balance.

8.3 Addressing the Research Questions

This research study set off with the aim of addressing 4 research questions, which are:

Q₁. What are the recovery activities among Kuwaiti teachers and why do they regard some activities as resource producers and others as resource drains?

Q₂. What are the influences of cultural aspects on Kuwaiti teachers' resource recovery processes? And to what extent do logics -as a contextual power- shape daily processes?

Q₃. Alternatively, how do Kuwaiti teachers make sense of their daily activities and obligations?

Q4. Is it necessary to adopt a different perspective for consideration of such concepts in the context of Kuwait (Arabic and Islamic)?

This section highlights the main findings in answer to the thesis questions. Some of the arguments presented in the following sections may illustrate answers for more than one research question.

8.3.1 Resources and Recovery Concepts in the Kuwaiti Context

According to data from this research study, female teachers seem to use specific resource recovery activities in order to replenish their energy, detach from work and relax; such as taking an afternoon nap, reading The Quran (Muslims' Holy book), attending social events, and other universal recovery activities (e.g. watching TV, playing with their children and going out for dinner). The notable aspects in my analysis chapter were the cultural elements that seem to have great influence on what teachers consider as demands and resources. Female Kuwaiti teachers are embedded in a culture that includes various, complex and overlapped logics such as family and religion. This framework provides norms, values, traditions, forbidden aspects and meanings, which female Kuwaiti teachers use in understanding their roles and making sense of their daily activities, processes and obligations. For example;

A. The afternoon nap, which was considered in the Kuwaiti context by Al-Zabin, (1989) -and according to my analysis- appeared to be one of the most important and usual recovery activities that Kuwaiti teachers allocate specific time for. For instance, the majority of the research participants were keen to have this nap after the afternoon prayer, after lunch, and after spending one hour or less with children. This recovery activity seems to be a fundamental part of their normal day, but may change occasionally as the nap duration might reduce or even not be taken at all when teachers have many social demands during the period of children examinations. Going back to the Islamic history and in the prophet's teachings we can note that the prophet encouraged Muslims to have a noon nap because of the hot weather at that time and because Muslims of that era would open their shops and go to work after sunrise, which makes noon a good time for relaxing and replenishing their energy. This argument makes the afternoon nap –an important recovery activity in female teachers' daily schedules- an environmental and cultural recovery activity.

- B.** Reading and reciting The Quran was another activity, which the Kuwaiti female teachers appeared to give notable attention to in their spare time either at work or at home. Quran is the Muslims' holy book that God and his prophet encourage Muslims to read and to learn from its stories, anecdotes and teachings (Qutb, 1993). Perhaps, for this reason, the teachers in this study were keen to read Quran in order to obtain knowledge and information, stories and ideas that may help them to psychologically detach and relax while they are concentrating simultaneously on understanding the meaning of the Quran. Moreover, teachers' concentration on understanding The Quran suggests that it is considered a mastery activity, which helps to build personal resources like self-esteem and confidence.
- C.** Social obligations and events illustrate other examples of cultural meanings that are structurally attached to activities. Social events could take several meanings such as, social, religious meanings and personal meanings. According to the analysis chapter, social events can have recovery results such as psychological detachment, meeting family and relaxing, and conversely, may be a result of pressure and lack of resources. For instance, some of the teachers frequently mentioned that social events are in some cases considered as obligations and that they may feel under huge pressure to fulfil them or they could get complaints if they choose to ignore and not attend them. On the other hand, other teachers regard these events as recovery activities because they believe that they are performing good deeds and will be blessed by God particularly for maintaining social relations, which again is a religious commitment. Female teachers vary in the degree of commitment in social events; for example, some teachers regard the events related to their very close family relatives as necessary, while other broader relatives' events as less important or may just attend such events if they take place during the weekends due to their busy schedules during week days. Other teachers regard the day they have a social event as a special day that requires rearranging their daily schedule, having a shorter nap or not having a nap at all and reducing the time they spend with their children. Thus, social events are one of the powerful aspects that can play a role in shaping daily schedules and activities, and that is according to specific cultural meanings.

This argument illustrates the extent to which cultural meanings that are provided by wider institutional logics in the structure level can shape individuals' daily activities and assumptions. These meanings resulted of various assumptions about activities and some demands which may be considered as resources or resource providers rather than drainers. Consequently, this leads to notable changes in female teachers' resource recovery process. Here I argue that the logics as a theoretical framework can explain why these activities have various implications in various contexts and may lead to various results. According to this conclusion, this doctoral research may provide a new cultural dimension to the work-family conflict and balance literature by using social constructed theory 'institutional logics' to investigate a work-family conflict resolution process 'resource recovery process'. This cultural understanding can define the relationships between realms (work-family), illustrate the importance of the context (work, family, state, and society environment) and how logics make powerful differences that may lead organizations and governments to give more attention to the rules, norms, demands and acts that they provide in the organizational and societal levels, and add cultural explanation of the coping strategy and why a strategy may successfully work in a society and fail in another.

In the next part of this section, examples of the cultural assumptions variation provided by logics will be addressed.

i) Nannies as Resource Recovery Assistants

In the Kuwaiti society, having nannies and cooks is considered as a normal and important childcare and household assistance in the Kuwaiti family (as discussed in chapter 5, section 5.5.1), and it is really rare to see a Kuwaiti family without at least one maid (Shah and Al-Qudsi, 1990). The role that nannies, maids and housekeepers play is undeniable, especially after the Kuwaiti feminine wave in the early 60s of the last century (Al-Jardāwī, 1986). At that stage Kuwaiti females gained their financial independence and political rights, which in turn reduced family time. In such case, nannies would be taking care of children, while the mothers would be having an afternoon nap or attending to their social obligations such as weddings, parties and receptions.

The majority (95%) of the female teachers in the study mentioned that the nannies undertake specific types of childcare and household activities, while mothers

are responsible for teaching and helping with homework and projects. I would therefore argue that according to specific cultural elements, teachers in Kuwait may regard nannies as a resource that they depend on in assistance in their family responsibilities and this finding concurs with Shah and Al-Qudsi's (1990) argument about the role of the Kuwaiti mother and her dependence on nannies, and how this may play a notable role in shaping the Kuwaiti daily lives.

ii) God's Surveillance

Feeling of God's surveillance was important, as a religious meaning in changing daily demands (work or family, social) to recovery activities. For instance, work demands have an obligatory meaning because a teacher or any worker receives a salary to carry out these demands, but if these demands were attached to meanings and feelings of God's surveillance, they then would take other obligatory meanings 'work as worshipping'. Thus, teachers would perform these work demands for financial rewards yet at the same time they are eager to gain God's blessing.

Arguably, these religious meanings may lead to notable influences in the recovery process. For example, if a teacher completing a job demand at home, such as children's bedtime routine, attaches the meaning of 'work is worship' to this demand, she may feel motivated or at least less frustrated. Here, it is notable from the research data that teachers are attaching some religious meanings 'God is watching me' and 'work as worshipping' to unreligious activities such as, family and work demands, which may be expected to add pressure but according to the participants of this study, it seems to reduce the stress because of the religious meanings which play a motivating role in this situation.

iii) Recovery at Work

After illustrating the important influences of the contextual factors on the concepts such as resource and demands, or on the processes such as resources recovery process, in this section the recovery activities and periods at work will be determined, which follow the results and findings of the previous recovery at work literature (Sonnetag and Fritz, 2007; Ku'hnel et al., 2009; Sonnetag, 2003;

Demerouti et al., 2012; Meijman and Mulder, 1998) with notable influences of the professional logic in Kuwait.

Kuwaiti female teachers tend to have (30-60 minutes) as a daily break during work time, which they use mainly in having breakfast/snack, chatting with colleagues, relaxing, and preparing for their next class. These activities seem to produce a sense of recovery and replenish energy during the working day. However, it was found that some teachers try to relax ‘renew energy’ or may invest their resource “*improve my knowledge*” at work breaks by reading The Quran, which they regard as a mastery activity (as illustrated above in this chapter in 8.3 point B). This religious activity and meaning is applied as an activity to renew resources during work time, according to the data from the interviews -this is owing to the powerful influences of religion (Islam as a ‘dominant logic’), and because of the way that work is defined in Islamic thought (Qutb, 1993).

The professional logic in Kuwait with what it provides of rules, acts and administration actions, has shaped the schools environment in a specific way (defined in chapter 5 section 5.7) These schools have become very intensive professional environments, where head teachers (school principals) are considering teachers’ priority task is to implement their instructional schedules, even with very heavy professional responsibilities (Al-Qattan, 2008). According to Al-Ghanem (1986) head teachers are controlling of the schools in a very strict way, which leads the school’s environment to be lacking in democracy with inflexible daily schedule and breaks. It is undeniable that such administration actions and management style can produce huge pressure on teachers; for instance, teachers in Kuwait seem to have undemocratic work environments, where they are forced to do some administrative tasks alongside their teaching demands (their original demands). At the same time they may be afraid to complain, because such action may affect a teacher’s annual evaluation. Such evaluations are carried out by the head teacher and supervisors and are used for career promotions and bonuses (Al-Shammari, 2008). Professional aspects such as these can play an important role in adding pressure and producing stress in a teacher’s life, which in one way or another can spill-over to family.

To sum up, some of these findings can be interpreted from a general universalistic view, but in my view and according to the context of this study ‘Kuwaiti background’, these findings are still concurrent with the broader logics such as family

and religion. For instance, having a good relationship with colleagues (chatting, having coffee or breakfast/lunch together) may be regarded as a universalistic recovery activity, while these activities are still harmonized with the religious and social meanings and role of Islam which encourage Muslims to be useful and work for the social benefit (Qutb, 1993).

After illustrating the concepts of recovery, resources and demands from the female Kuwaiti teachers' perspectives and according to the research data, it is important to illustrate how female teachers in the sample defined the concepts of conflict and coping in order to have comprehensive understanding of the process and various aspects that are influenced and shaped by contextual factors.

8.3.2 Work–Family Conflict according to the Kuwaiti Female Teachers

This study examines the resource recovery process in relation to the Kuwaiti female teachers as a stress coping strategy which according to the literature can prevent losing resources and help in investing these pressure resources leading to a reduction in stress. Stress results from the state of the lack of resources, which is considered a major cause of work-family conflict. These relations reflect the dynamic nature of stress, conflict and recovery, as presented in chapter two (Westman et al., 2005). This dynamic and contingency nature makes the resource recovery theory one of the more comprehensive strategies of stress coping. However, in this study and because the female teachers are in the Kuwaiti context, the work-family conflict coping strategy (resource recovery theory) is examined through a cultural perspective (institutional logics) in order to define the various elements that may affect such coping strategy and how Kuwaiti female teachers are making sense of specific daily definitions such as conflict, recovery and resources. In the following sections the two major and possible explanations will be addressed in order to rationalise the female teachers assumptions provided in the data.

i) The Work and Family Relationships (Competition or Complementary)

The relationship between being a teacher and being a family member (mother and wife) was seen in the data in several ways. Teachers expressed various views concerning work and family roles and relations and accordingly teachers were divided

into two groups, which seem to be related to specific factors including their children's age and the teachers' work experience through years. The first group (work and families seen as competitors) are mostly younger teachers with less career experience or teachers with younger children, and the second group (work and families seen as complementary) are older teachers with older children and more career experience.

The first group, who represent the majority of teachers in the sample, seem to look at their work and families as competitors, where time and energy spent in one role decreases the time and energy left for the other role. This is in line with the 'utilitarian model' (Lobel, 1991), which argues that time is a limited resource and the demand for greater time spent on one role will reduce the amount of time available for another role. Concurrently, Greenhaus and Beutell (1985) argue that according to the 'scarcity theory' individuals' resources such as time, energy, effort, and attention are finite; therefore, spending these resources on one role, implies that fewer resources can be spent on another role. As a result of this imbalance, comments on work negative spill-over were notable in the interviews of this group of teachers (see chapter 7 table 7.7) as the teachers appeared to experience conflict situations when work demands were accomplished in family time. Hence, it can be argued that this competing relation may produce work-family conflict.

Furthermore, teachers expressed that their children's age had an effect on their management skills. For example, younger children add more pressure than the older children; such pressure resulted in heavy demands that require more time and effort, which seem to lead to work-family conflict. The teacher participants in express that they expect work-family conflict to reduce after their young children grow up. This observation is supported by Park et al., (2011) who argue that when employees use a strategy to prevent losing resources the effectiveness of this strategy depends on the home environment, which is influenced by the presence, number and age of children. Moreover, the younger teachers who have younger children state that if they were occupying another job they would perhaps experience less work-family conflict. They believe that teaching is a demanding profession where a lot of related work (lesson preparation and marking) is quite often carried out at home. It is therefore necessary to have a level of management skills to be able to balance work and family demands effectively. This skill was believed among the teacher participants to come with years of experience. Hence, it can be concluded that work and family are related in one-way

or another and as Frone et al., (1997) argue each realm (work-family) may influence the other either positively or negatively, and family and work demands may produce mutual pressures upon each other (Greenhaus and Beutell, 1985). Zedeck and Mosier (1990; cited in Bakker et al., 2008) argue that conflict theory considers the relationship between work and family environments as incompatible, because they have separate values and demands.

The second group of teachers, who represented the older teachers from the sample, regards the relationship between work and family as complementary, and argue that each role can include or produce specific advantages that can help in the other role (see chapter 7 section 7.4.2.2). The teachers who expressed that their work and family realms are complementary were seen to be more experienced in the field, and state that the career and life experience that they have improves their conflict coping strategies and their ability to manage work and family responsibilities to reduce conflicts. Moreover, the meanings that they attach to their work such as “*love*” may play a positive role in dealing with work-family conflict.

According to the research data, teachers’ work experiences seem to have positive influences on the work-family conflict, for instance, the older teachers (more experienced) show less work-family conflicts (see section, 7.2 work-family conflict in the data). Kreiner et al., (2009) argue that individuals use their experiences and knowledge to manage and mobilize their realms (work-family) in order to achieve balance and reduce conflict. Moreover, Cohen and Liani (2009) find those older females who have spent more time in their occupational field are more able to deal with conflicting events; here the experience may help employees develop better coping strategies. Cohen and Liani (2009) also related their findings with the idea that employees who are more educated will use better coping strategies to deal with the family to work conflict. Thus, a higher educational level is predictable to be negatively linked to the family to work conflict.

ii) Cultural and Personal Meanings with Relation to the Work-Family Conflict

The general overview of the work-family conflict in the research data shows that Kuwaiti female teachers are explaining the relationship between family and work as competitors and complementarities to each other. However, the analysis process revealed a significant finding concerning work-family conflict, which is that female

teachers in Kuwait seem to have specific considerations ‘pre-assumptions’ about these realms. For instance, some teachers give school obligations and demands specific meanings such as love, attachment and religious responsibilities. These meanings seem to be available in the context that they live in ‘Arabic and Islamic context’ and they are selecting the meanings that can socially and personally justify their roles and aims. In other words, they may apply such meanings in order to legitimize their demands, activities and responsibilities. For example, a teacher that spends her family time on work obligations may use for example ‘work is worshipping’ meanings and attach them to these draining activities; thus, these draining activities with this cultural religious meaning may result in less frustration because they have a religious advantage (e.g. visiting an ill friend is a good deed and will result in gaining God’s blessing). Abuznaid (2006) argues that Islam has an important influence on a Muslim’s daily activities in that he is expected to be organized and better at time and emotion management, because of the regulations and meanings that Islam produces to the daily activities in several and overlapping settings. From institutional logics view, Halma and Bakosova (2009) argue that life meaning was found as a moderator between observed stress and avoidant coping, meaning that every individual belief could be seen to be a buffer against negative consequences of stress, increasing the coping ability (this argument is presented in more detail in the previous sections of this chapter).

It can be argued that the meanings that individuals are using in order to make sense of their daily activities and as a way to deal with conflict could have further dimensions in relation to the work-family conflict literature; the work-family enrichment and especially the positive crossover model which has recently attracted attention in the field. According to Leiter and Durup (1996, cited in Kinnunen et al., 2013) positive crossover is the feeling of competence and personal accomplishment at work that is positively related to marital satisfaction and social support. In work-family literature, researchers define two types of crossover (direct and indirect), and three different mechanisms that explain the crossover process; first, the experience transmitted between partners via empathy because they spend much time together which makes them affected by each other’s presence; second, crossover occurs because the partners share some common stressors (e.g. parenting) or common resources (e.g. support or control at home) which results in shared common effects; lastly, the mediating and moderating (e.g. the marital interaction quality), for example,

the work stress may cause the wife or husband to lower her/his emotional support at home) (Kinnunen et al., 2013).

Bakker and Demerouti (2009) examine the crossover process among dual earning Dutch couples, they find that the crossover of work engagement from women to men was strongest when men were high in perspective taking that “*is defined as the spontaneous tendency of a person to adopt the psychological perspective of other people*” (p: 223). Maertz and Boyar (2011) argue that the daily events cause affect spillover influencing role behaviors across domains that can lead to crossover effect between realms also; this spillover-crossover process happens especially for employees with high work role orientation and who experience negative situations at work that day. Bakker and Demerouti (2009) argue that a few studies have examined the crossover of positive well-being, such as life satisfaction (Demerouti et al., 2005), work engagement, and work-related state of mind (vigor), dedication and absorption (Bakker et al., 2005). Although these research studies’ conclusions imply the existence of positive crossover, they fail to present any clarifications of the mechanisms responsible for the crossover.

The crossover effect’s explanations, addressed in literature, seem to be related to specific personal characteristics such as (work role orientation and perspective taking) or common resources and stressors. However, and from a social constructed view, this process’s mechanisms and explanations may be questioned. For instance, these resources or stressors and even the personal characteristics, which can lead to positive or negative crossover, may have different definitions in other contexts, as it is illustrated in the analysis chapter and in this chapter in section 8.3.1. Furthermore, the work-family aspects and relationships have different implications according to place, time, individual perceptions and cultural context and that these contextual differences are what give activities and obligations the meanings that determine whether they are considered as recovery activities or demands. Thus, it is problematic to understand work-family conflict and coping processes, and “crossover effect” as it is implied and exists in literature without illustrating the cultural elements of the context, neglecting the cultural elements and the meanings that they provide in the society and at the individual level. This thesis examines female Kuwaiti teachers work and family aspects, where resources, demands, obligations, even the institutions of family and

gender vary from what is considered in the West, which makes ‘crossover explanations’ unsatisfactory to my thesis purpose.

According to my argument in chapter 4, logics occur in daily practices through individual choices and actions (Thornton and Ocasio, 2008) and as cultural as well as personal meanings, which shape their roles and activities (Thornton et al., 2012). The idea of logics can provide an understanding of the work-family conflict; for instance, in the West the dominant logics are different to the Middle East. The reason why women in the Middle East may have more difficulties with work life balance than in the West is because the female role in the family is much more pronounced than in the West. Hence, the institutional logic of family differs in the West and the Middle-East. Likewise, religion is not a dominant logic in the West but in the Middle East, it explains why individuals may not see work and home as separate domains because of the way they are connected in Islamic thought. Therefore, it is worth using the institutional logics theory as a tool to make sense of the positive crossover effect and it can provide socio-cultural explanations.

The findings of this study may suggest an explanation for the crossover model mechanism; for instance, the religious meanings that are available in the Kuwaiti context seem to be a powerful player in work and family obligations’ sense-making process. This might lead to helpful understanding of the demands and responsibilities and in turn may have an inverse relationship with work-family conflict. These meanings seem to represent the main pool that individuals select their personal meanings from which may explain the positive crossover model mechanism. For example, a teacher –because of the religious meanings of ‘God’s surveillance and work as worship’- establishes her personal meanings such as love and being attached to teaching and students, such personal meanings can help in reducing stress and conflict and work as a “coping strategy”. By contrast, institutional logics theory and what it provides of cultural and then personal meanings are well equipped to explain the crossover of positive experiences. Such explanation can be considered part of the study’s contributions.

To sum up, work and family seem to have undeniable relationships as each realm seems to affect and is affected by the other. The teacher participants illustrate a picture of such a relationship as competing and completing relations. The nature of these relations depends on some individual and personal characteristics such as

teacher's experience and child age, while other factors seem to depend mainly on other cultural and environmental elements such as, work as a means of worship, God's surveillance and personal meanings such as love and attachment to teaching and students. Such meanings' usage and implementation address the ability of individuals to pick the meanings from the various and overlapping cultural meanings produced by logics in their specific context.

8.3.3 Boundary Management as a Recovery Style

Interestingly, around half of the teachers in the sample seem to have used 'segmentation' as a technique for psychological detachment, which can help them to recover from work (segmentation is one of the boundary management tactics). For instance, some of the teachers mentioned that they had to pray before having their afternoon nap. This nap that normally takes around 30 to 90 minutes was considered a "recovery activity" but only followed their fulfilment of their religious commitments. This implies that recovery style is formed with consideration of religious meanings of worship and "prayers". The same case occurs in managing their social events schedule and work demands, which needed to be compliant with home and more specifically "family time". This argument agrees with Nippert-Eng's (1996) studies that the boundary management process varies according to special personal preferences, cultural and structural elements.

Other teachers mentioned that they use segmentation strategy on a daily basis. They would deliberately separate work and family realms by avoiding any rumination about work in family time and vice versa. This was observable in the teachers who are more experienced. In general, I have found a sense of boundary management in my data but I did not go further with it in the analysis process, because my concentration was mainly on the institutional logics theory and its implications.

8.4 Research Contributions

The study's findings are significant owing to the evidence of the role that socio-cultural elements may play, especially, in a very complex context, where religious and family logics (social element) are still controlling how people make their assumptions and definitions, and can play an important role in defining gender and

family. The following sections present the main contributions of this research study, which are related to knowledge, context, and research methods.

I think that this research study contributes to current knowledge in that it adds new contextual understanding of the resource recovery process by applying a theoretical framework not commonly used in the field. Moreover, it is an important study that offers insights into teachers' circumstances and related legislations in the state of Kuwait and may help Kuwaiti female teachers in better understanding their recovery and coping processes.

This doctoral study focused on examining the resources recovery process as a strategy of work-family conflict resolution; resource recovery theory works to cope with and prevent stress that results of lack of recovery (Hobfoll, 2001; Sonnentag, 2003). According to the recovery literature, resource recovery studies seem to be missing the cultural examination, and there are notable theoretical gaps in some of these previous research studies that depend mainly on the resource recovery theory, as it stands, without any considerations of the contextual elements of the study. Studies that examined resource recovery process did not give enough attention to culture. Although in some studies researchers recognise the important role of culture, but they link their findings to the cultural debates addressed by Hofstede (1991) on (Collectivism/individualism); such as Lämsäsalmi et al., (2000), who conclude their study by suggesting that culture "*contains collective coping responses to stressors, which seem to have their origin either in the organizational environment or inside the community itself*" (p.527). Jones (2007) argues, "*Hofstede tends to ignore the importance of community, and the variations of the community influences ... Hofstede points out to however the national identities are the only means we have of identifying and measuring cultural differences*" (p. 5). Baskerville (2003) supports Jones' argument by mentioning that cultures do not equate with nations; for example, it can be identified that in the Middle East, there are 35 different cultures in 14 nations, and there are 81 different cultures identified in 32 countries in Western Europe.

One of the fundamental notions of Hofstede's framework is defining culture as a characteristic of the organization, not individuals, which could be questioned from a social constructed and logics view. For instance, research has shown that when individuals value the same justice rule, individuals in various cultures may use various standards in implementing these rules (Morris et al., 1999; cited in Gelfand et al.,

2007). Gajendran et al., (2012) argue that Hofstede's cross-cultural analysis framework is set in a pre-determined singular philosophical position, offering limited flexibility for researchers wishing to combine multiple philosophical positions; as a framework it enables researchers to distinguish between countries but not help identify differences between individuals in societies.

In the context of this study, Hofstede's cross-cultural analysis framework does not serve to address the research questions. For example, although Kuwait is a Middle Eastern country, I cannot categorize the Kuwaiti culture as a collective culture, because the individuals have their special characteristics and influential roles that produce mutual effects between social and individuals level. It is such relations that Hofstede's framework ignores and cannot provide sufficient explanations for.

Hence, it can be argued that the resource recovery theory can recognize the cultural contingency of the variables that include it, and can be considered as effective on a general level, but it cannot necessarily be applied in isolation because it is based on a set of 'standard' variables that are relevant to western culture and not globally applicable. Furthermore, it does not help explain the experiences of women in Kuwait, because it cannot give sufficient explanations of this contingency as to why and how these variables are influencing work-family balance and conflict. Therefore, because of the uniqueness of the Kuwaiti context and the powerful implications of the Kuwaiti culture on individuals' daily lives, and the necessary need to explain the mutual relationships between social and individual level in such complex context, it is necessary to approach the resource recovery process using a socially constructed theory that gives contextual elements more attention.

Furthermore, the fundamental role of personal and cultural meanings which follows the dominant logics in a society is not overtly pronounced although understanding processes with relations to logics can help figure out the exact approaches that can explain individuals' actions and the extent to which they use logics, as well as how they manage complexity, and how changes in logics influence actions and choices. Logics provide instructions of action that can help actors to cope with ambiguity and cognitive limitations in their daily lives (Tracey et al., 2011). Therefore, this research study relied on institutional logics as a theoretical framework to examine the resource recovery process, which is regarded as a new theoretical framework in relation with resource recovery theory examination.

Using institutional logics in examining the Kuwaiti female teachers' resource recovery process can add a new angle to the recovery studies and help fill the theoretical gap. Institutional logics can provide the answer to the 'why question' and give an explanation of how Kuwaiti female teachers are defining stress and lack of recovery and resources, and whether these definitions contextually vary. In other words, are the same things regarded as recovery activities or depleting demands in Western societies as in an Eastern society like Kuwait. It particularly addresses the research question: 'To what extent do logics, as a contextual power, shape daily processes that include resources recovery process and work-family balance?'

This thesis provides a contribution to knowledge through addressing the complexity of explaining the recovery process. I argue that there are no straightforward answers which can explain and provide reasoning for recovery and conflict. This thesis's data illustrate various explanations of specific activities within the same context; for example, social obligations seem to be understood as a religious activity, a social recovery activity or social pressure. This argument differs from what previous resource recovery studies had presented, which seem to focus on defining variables then predicting the recovery achievement or not. Thus, my discussion presents the resource recovery theory as a sensitizing theory rather than a predictive one.

Such variations in understanding and sensitizing activities lead to other important contributions. As it is presented in chapter 3, the previous resource recovery literature had focused on categorizing resources and demands as separate aspects and in separate categorizations. In this thesis I can conclude that according to my investigation through institutional logics, the resources and demands should not be categorized in rigid frameworks, because they differ according to the meanings that individuals use and attach to them; what an individual considers a resource, may be considered a demand by another individual. This variation is according to the cultural and personal meanings available in the context in which individuals are embedded. These three contributions to knowledge and to the theory of resource recovery can play an important role in explaining the 'crossover effects' which are considered in recent work-family debate. In a recent study, Unger et al., (2015) found that there is no negative association between working time and relationship satisfaction or self-disclosure. They argue that longer work hours have no negative impact on the

romantic relationships among dual-earning couples; however, in fact they found it could have positive effects on couples' relationships. They argue that the longer work hours are related to evoking self-regulatory behavior which can support their argument. Unger et al.'s, (2015) research study presents one of the recent work-family conflict and resource recovery debates; however, the question 'why' still remains unanswered..

According to my thesis contribution illustrated earlier, I argue that the role of meaning available in a context and that an individual can use in understanding and sensitizing his/her life aspects can provide an explanation to the crossover effects. For example from my data, regarding work as an act of God led to considering work demands as a form of worship, even if these demands are accomplished in family time and atmospheres. Having these religious meanings seems to change these demand consequences to be less frustrating or even motivating. Thus, work demands do not necessarily have negative consequences on family and other life aspects; it rather depends on the meanings that an individual attributes to such demands. This can explain Unger et al.'s, (2015) findings and broaden the theory of resource recovery process. Accordingly this can lead to potential development of resource recovery theories in relevant studies.

A further contribution is that Institutional logics helped examine the recovery process from a contextual view, explore the contextual factors and address new understanding of the process. As Friedland and Alford (1991) argue, the idea of institutional logics could be used to define the links between social aspects and individual practices. Institutional logics reveal the socially constructed basis of "*historical patterns of material practices, assumptions, values and beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality*" (Thornton & Ocasio, 2008, p. 804). The main notion of logics is regarding how individuals make sense of the world; logics work as a link between the individual and social structure, and it sheds light on the idea of individual agency, and their ability to produce and reproduce their material existence, which may explain how individual behaviour can shape the content of logics just as logics can shape the behaviour of individuals.

My argument in this setting is that in the Kuwaiti context, religion may be considered as a major influential factor in defining life aspects such as resources and

demands. According to the data analysis; this thesis may broaden the resource recovery process theory and add a fresh perspective to resource recovery theory by presenting new cultural resources -religious resources- to such process and that has not been examined in such a field. Religious resources are presented through the institution of religion which provides the meanings of (God's surveillance, work as act of worship, social events as Islamic meanings) that individuals attribute to their activities and this is what changes such activities according to these religious implications. Al-Zabin (1989) mentioned that the Arabic and Muslim societies are structured historically by specific religious and historical powers through eras. This is concurrent with Handy (1988) and Wong's (2008) arguments that the cultural factors are the major players in shaping individuals' daily assumptions and personal meanings. These personal meanings are a result of general cultural meanings that are produced by the dominant logics in a society (Meyerson, 1994).

Thus, I argue that the previous resource recovery literature may miss this fundamental issue (individuals' ability and capacity in changing and controlling their realms) by using positivist theories and quantitative methods which focus on determining the consequences or results of a variable that is related to another variable in the process, without defining why and how it is related, effected or even exists. Individuals in this research study seem to have the ability to use norms, beliefs, and ideas produced by the 'logics structure' creatively in order to make sense of their roles and activities. Moreover, and according to institutional logics literature, individuals can reshape this content of logics through choice and ability that they have as 'agents'. As it is presented in chapter four, understanding agency and structure can help illustrate how individuals use social resources provided by structure, as well as identifying the extent to which the contextual elements can have implications on individual lives and assumptions (action), whilst also helping to explain how individual capacity may play a role in shaping the meanings that are provided by institutions on the macro level. Addressing these terms of 'agency' and 'structure' is critical for understanding the recovery process, its implications and roots in Kuwaiti society, what factors are influencing the meanings attached to resource producers and drainers and to what extent individuals can control these meanings and use them to their advantage. According to this argument, examining the resource recovery process from the institutional logics perspective is a theoretical contribution in this research study.

In this research study, I used institutional logics theory which provides logical links between individuals and organizations and between the various contextual elements in a society, which can in turn help to explain and determine the meaning of specific obligations, demands and activities in the daily lives of Kuwaiti teachers'. Broadening the resource recovery theory examination process, adding contextual understanding to the theory, and defining the individuals' role and ability to change and choose in and within this process, leads to new understanding of recovery process aspects and elements and how they are manifested and defined. As such, this contribution can play an important role in changing the previous theory considerations.

Finally, it can be argued that this research study contributed to research methodology owing to the research approach it adopted and the method chosen to gather the research data. Previous resource recovery research studies were mainly known for the use of positivist approaches and quantitative methods of data collection. With a focus on quantitative methods more than qualitative methods, researchers would examine specific variables in line relations, and might not give the contextual factors enough attention. Institutional logics, as a social constructionism theory has specific methodological implications when choosing the research methods and tools. Burr (2003) points out that researchers must be aware of the different assumptions about research objectives and about how the research data is gathered when choosing to adopt a social constructionist approach. According to Creswell (2003) if constructionist researchers wish to understand the historical and cultural history of the participants, they need to closely consider the research participants' context where the meaning is always social. For this purpose, appropriate data collection methods need to be administrated. Therefore, in this study, semi-structured constructed interviews were administrated in order to provide rich data needed to answer the research questions comprehensively. Interviews are not widely used in examining resource recovery and as they have been relied upon in the context of this study, this might be regarded as a contribution to research methodology in the resource recovery field.

8.5 Research Limitations and Problems with the Research Process

There can be no claims for the generalizability –is refers to “*the degree to which the findings can be generalized from the study sample to the entire population*” (Polit and Hungler, 1991, p.645- and transferability –is refers to the degree that the

conclusions of qualitative study can be generalised or transferred to other context (Trochim, 2006)- of the findings from this research study because it is context-bound. The sample is not random; as a qualitative research study, it was based on ‘judgement’ sampling technique. The examination sample is Kuwaiti female teachers, who are married and have children. Moreover, the small number of participants limits its transferability. The sample size of 33 schoolteachers cannot be considered representative of the whole Kuwaiti teacher population. Due to time and access constraints, it was based on only elementary school teachers in Kuwait. As such its findings may not apply in other contexts such as secondary schools, colleges and institutions. To be more confident about the generalizability of the findings, future research would need to involve a larger sample and within other educational contexts. Nevertheless, the results obtained from the sample in this study can provide some useful insights, which might encourage other researchers to conduct similar research in other contexts.

Furthermore, during the process of the research, a few issues occurred which influenced the data collection and analysis.

Firstly, before I conducted my interviews I sought the teachers’ permission as they were informed of my thesis aims and interview plan. However, one teacher refused to be recorded during the interview. The teacher explained her rejection of recording the interview was that her husband forbids any recording or taking of photos of her; hence, notes were taken during this teacher’s interview. This reduced the number of my recorded interviews from 33 to 32.

Secondly, the teachers were ensured confidentiality and were reminded of this every so often during data collection, and although they were comfortable in expressing themselves and provided very useful insights into their daily activities and lives, I still think that in such a traditional and closed context, some of the teachers may not have revealed some personal details. This might have had a negative impact on the depth and scope of the collection and analysis processes.

Thirdly, teachers have very strict and tight demands schedules, which made the data collection phase quite challenging, and time-consuming. I had to follow and manage my interview timing depending on the teachers’ busy and overlapping daily timetables. Accordingly, the data collection process took 2 months rather than 5 weeks

as initially planned, which meant I had to extend my stay in Kuwait. Most importantly, this led to changing the scope of the study and restricting the research sample to include elementary school teachers rather than draw a comparison between elementary and secondary schools' teachers, which I was aiming to examine in the very early stages of my study.

Finally, because the interviews were conducted in Kuwait and with Kuwaiti teachers; interviews were in Arabic language and therefore required translating into the English language. However, due to the extensive data from the interviews, the translation process required a lot of time and effort in addition to the time and effort already spent on transcribing the data in Arabic. Therefore, I decided to analyse the data in the Arabic transcripts of the interviews and then translate the interview excerpts that were relevant and needed for the findings and discussion chapters of this research study. Also, when translating the interview transcripts, various phrases, cultural expressions and local vocabulary may have different meanings in English after transcription and translation. I was aware that this would perhaps result in inexact and inaccurate transcripts; and therefore, I thought this translation challenge might negatively impact the transferability of my findings. However, to overcome this problem, I ensured that the Arabic interview transcripts were carefully translated and as accurately interpreted as possible by myself in order to maintain the original meanings, which were expressed in Arabic. To avoid any possibility of bias during personal translation, I had the transcripts used in this study revised by an English language teacher whose first language is Arabic and is also experienced in Arabic-English translation.

8.6 Research Implications

Results of the study showed that all the female teacher participants seem to have a specific understanding of recovery and used several strategies for managing the process. Even while they do not have enough resources recovery knowledge; they seem to be able to manage such recovery and understand the importance of this process. These females in Kuwait, who have to balance their family and work issues, seem to be used to using specific recovery activities and have unique assumptions about what a demand is and what a resource is. The difference between Kuwaiti females and women in Western contexts across several studies is that they are

confronted by different institutions of family and gender. Therefore, establishing a universal categorization of activities and demands and linking it to specific outcomes may not be feasible or accepted. Hence, the implications for researchers in the resource recovery field is to give more attention to the contextual factors, to broaden the existing theories to be applicable to examining the contextual and environmental elements, and to shed light on the various contexts rather than focus on the Western contexts.

I would argue that examining the resource recovery process within any context requires a deep understanding of the historical and cultural factors. In this thesis and according to specific contextual factors teachers seem to use the meanings provided by their culture as tools to account for and make sense of the demands they face and their management of them. They use religious, social and professional meanings to legitimate their activities, to change the nature of a demand to become a recovery activity and give an activity higher meaning (work as worshipping God), which may play a significant role in maintaining motivation levels. Thus, this study implies that it is important to define the approaches that explain why cultural ideas do not directly impinge on and influence individuals, and how individuals can use such cultural ideas for sense-making in their daily activities. For instance, Boltanski and Thevenot (1991; cited in Thornton and Ocasio, 2008) argue that culture does not just motivate an action but it also justifies it, where the available logics could be considered as tools that can be creatively used by individuals to achieve individual and organizational goals. These logics are only cultural frameworks, which require individuals to actively take them up and apply them in order to be effective, and actors have choices in how they use them (McPherson Sauder, 2013).

Binder (2007) argues that individuals can use the same logic in different situations to achieve opposite goals, and the same individuals may choose to employ various logics at various times contingent on the perceived needs of the immediate situation. This argument could be linked with Swidler's (1986) argument about the 'cultural toolkit approach' that regards actors as having a range of logics (tools), which they can choose from when the need to influence, justify, or advocate arises. Regarding logics as tools illustrates that they can be continuously combined, configured, and manipulated to serve the needs of individuals. Swidler (1986) mentions that culture could not be regarded as a united system that pushes action in

specific directions, rather it is a toolkit from which individuals choose pieces (tools) to construct their daily actions and practices, whilst on the other hand, 'Traditions' are articulated cultural beliefs that are taken for granted so that they seem intrinsic to certain parts of life.

McPherson and Sauder (2013) mention that studying logics as tools that individuals employ on a daily basis can help in illustrating how cultural beliefs - through institutional logics- have tangible consequences on decision making and the using of the available tools continuously reinforces the validity and relevance of these multiple logics. Defining the specific mechanisms that explain the relations between social and individual levels can improve our understanding of work-family conflict, conflict resolution and resources recovery. By this, new knowledge in the field can be addressed to develop recovery and work-family balance theories and examination methods.

8.7 Future Research

In this study and according to the literature review the dominant logics resulted from specific historical and cultural elements in the Kuwaiti context. Further work might include the need to go beyond these logics; for example to examine the root of these logics' presence and how and why they have become dominate. Therefore, future research in the resource recovery field can use the "sedimentation process"; that is defined, as "*a process of between-archetype changes by coupling mutually constitutive interpretive schemes on top of each other*" (Lander et al., 2013, p: 145). Cooper et al., (1996) argue that sedimentation is a process where one institutional logic is layered on another, rather than a characteristic transformation, where one logic sweeps away the remainder of the other in other words when new logics are presented nothing is replaced; they just get layered on top of each other. This process leads to sediment structures and ideologies that produce resources for competing interests in institutionalization processes and points to the perseverance of values, ideas, and practices, even where the formal structures and processes seem to change, and even where they may be incoherent.

Therefore, it is worth expanding this research by using sedimentation as a theoretical framework that can define the main interactions between the macro and

micro levels. Sedimentation process could be considered to define logics' construction process, why and how specific logics become powerful than others, why these logics occur in certain time eras and disappear in other eras. This can be illustrated in the logics' influences on the resource recovery process in the Kuwaiti culture that emerged because of historical and other circumstances. With reference to the findings of this research study, the pre-Islamic Arabic culture could be regarded as the base layer, followed by the introduction of pure Islam. The infiltration of different cultures from foreign countries that became common throughout Islamic empire can be positioned above that, and then the Western colonialism influences began to sediment, followed finally by oil discovery. All these eras and significant stages have played a major role in changing and influencing the Kuwaiti culture in one way or another, and may produce layers of sedimentation, which may constantly result in differing ideas about how people should live and what they should do (see figure 8.1).

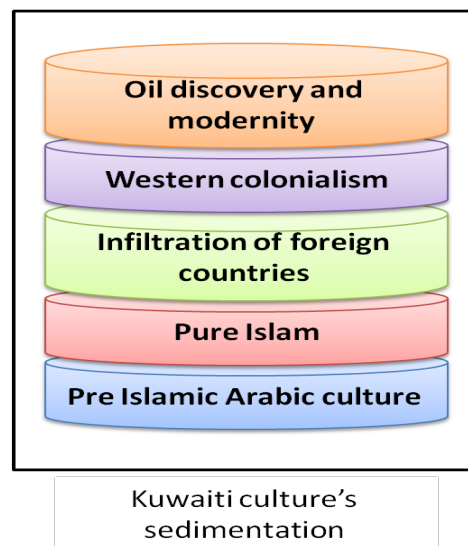


Figure 8.1

It was found in this study that logics have some implications on the resource recovery process in relation to work-family balance and conflict. It is hoped that this study encourages further research to broaden the work-family conflict field by using socio-cultural frameworks in examining work-family crossover; a framework which can illustrate the mechanisms of such crossover, or explain why such crossovers occur in a specific culture and define individuals' roles in this process within the context. Due to the important role institutional logics framework has played in this study; an area of future research can be on how to apply a similar examination to other cultural contexts in other Arab and Eastern countries and countries around the world. Having

such comparison studies which link to this research study can be interesting on a contextual level.

Furthermore, researchers may wish to investigate other occupations such as, white-collar occupations, which may help to provide more details that link professional logics with recovery and lack of recovery, and to define how specific professions can have specific implications on daily activities and demands. This study was focused on female Kuwaiti teachers; therefore it would be interesting to see further research, which examines the resource recovery process in the Kuwaiti context but with a sample of male teachers. Thus, the exact cultural, social and religious elements that were defined in this study with relation to the recovery process can be examined by highlighting the difference in the sample's gender. This will show how gender as an institution might change what an individual regards as resources or demands, which in turn might provide more insight into the process of recovery, as well as the cultural and personal meanings that, are produced by logics. I think this would enrich the knowledge and theories about resource recovery in Kuwait.

8.8 Summary

In this study, my focus was on discovering the strategies used by Kuwaiti female teachers for achieving work-family balance, and reducing the work-family conflict within the Kuwaiti context. In the first stages of my research I considered using the resource recovery theory as it exists in the field and apply it in the Kuwaiti context. However, after conducting my pilot study, I realized that it would not make any sense to use COR or EF as it is. A theoretical framework that can examine the recovery process within a specific context and give more attention to the environmental factors is required. This led me to choose institutional logics as the framework within which I could examine the individuals' practices in light of the norms and values that are produced by logics.

This research study looked at resource recovery from a unique perspective that focuses on the meanings produced by cultural factors including religion, social factors and occupation, which each may change an individual's recovery assumptions and

resources considerations, and may present the difference between Western and Islamic cultures and their implications on daily life activities and processes.

In this research study, I argue that Kuwaiti female teachers are managing their daily lives and activities according to their energy level and their work and family responsibilities. They seem to understand the recovery process and try to replenish their resources. It is therefore assumed; that Kuwaiti female teachers may use various meanings in order to rationalise their daily activities to make them more acceptable socially, religiously and culturally.

My conclusion in this setting is that I cannot accept the idea of universality in terms of the resources categorizations and recovery process itself. Resources, demands and recovery may have various understandings and definitions in different contexts; because of the inherited institutional logics that produce norms, values and meanings and which vary from one context to another. The institutions of gender, family and religion were found to have different implications according to the Kuwaiti context within which they were examined.

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APPENDICES

APPENDIX A: Supported letter

presented that I wrote in order to illustrate to them the aims and procedure of the thesis, and a statement that I wrote to ensure to them that this interview and its findings, voice recordings, transcripts and results would be confidential and anonymous.

بيانات البحث

بسم الله الرحمن الرحيم ...

الباحثة معيدة مبعوثة من الهيئة العامة للتعليم التطبيقي و التدريب في تخصص علوم الأسرة و المستهلك،
التخصص الدقيق : إدارة موارد أسرية.

عنوان البحث:

اختبار عملية إصلاح الموارد بالنسبة للمعلمة الكويتية في المرحلة الابتدائية

تعد هذه المقابلة عنصر من عناصر البحث لإعداد رسالة الدكتوراه ، فهذا البحث يساعد على اكتشاف العلاقة بين العمل والعوامل الاجتماعية الأخرى كالأسرة و ذلك لإيجاد أفضل الطرق في تحقيق الرضا و النجاح و التوازن بين العمل و الأسرة.

و للتوصل إلى أدق النتائج و أفضلها كانت الحاجة لإجراء عدة مقابلات مع معلمات كويتيات متزوجات و لديهن أبناء ، و يخص البحث من يعملن في القطاع الحكومي و يدرسن المرحلة الابتدائية .

إذا تمت الموافقة على إجراء المقابلة فسوف يتم من خلالها التطرق لمواضيع تخص العمل و الأسرة و ذلك في حدود 30-40 دقيقة حيث سُسجل المحاور من أسئلة و إجابات (صوتيا) ، مع التأكيد على أن كافة المعلومات سوف تخضع لشروط الأمانة العلمية و سوف تُحفظ بدون الاستدلال على هوية الشخص مراعاة للخصوصية .

اسم الباحث : أنفال مرزوق الجوسري

جامعة شيفيلد - المملكة المتحدة

لمزيد من المعلومات أرجو التواصل من خلال :

الايمل :

Mrs-Abdulaziz@hotmail.com

اسم المعلمة : هنادي الخالدي
التوقيع: هنادي الخالدي

Participant Consent Form

Title of Research Project:
Work family Balance: An Examination of Kuwaiti teachers circumstances in the State of Kuwait

Name of Researcher:
Abdul M. AlJuwairi

Participant Identification Number for this project: _____ **Please initial box**

1. I confirm that I have read and understand the information sheet/letter (delete as applicable) dated *[insert date]* explaining the above research project and I have had the opportunity to ask questions about the project.
20.12.2012

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. *Insert contact number here of lead researcher/member of research team (as appropriate).*
00965 0796 - 0044 0793809

3. I understand that my responses will be kept strictly confidential (only if true). I give permission for members of the research team to have access to my anonymised responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the report or reports that result from the research.

4. I agree for the data collected from me to be used in future research

5. I agree to take part in the above research project.

Maha Mohamad 20/12/2012 *[Signature]*
 Name of Participant Date Signature
 (or legal representative)

 Name of person taking consent Date Signature
 (if different from lead researcher)
To be signed and dated in presence of the participant

Abdul AlJuwairi 20.12.2012 *[Signature]*
 Lead Researcher Date Signature
To be signed and dated in presence of the participant

Copies:
 Once this has been signed by all parties the participant should receive a copy of the signed and dated participant consent form, the letter/pre-written script/information sheet and any other written information provided to the participants. A copy of the signed and dated consent form should be placed in the project's main record (e.g. a site file), which must be kept in a secure location.

APPENDIX C: Interviews transcripts in original interviews language (Arabic)

المعلمة (ل)

س 1: كيف تصفين اليوم المدرسي العادي ؟

أستيقظ من النوم , أجهز الأطفال للمدرسة و أوصلهم للمدرسة بنفسني , والبنات معني في نفس المدرسة التي أعمل بها . اذا كانت لدي الحصة الأولى يجب أن أكون متواجدة في طابور الصباح أو اصعد لمكتبي أعدد للحصص المقبلة . الأشراف الإداري كل خمس دقائق أشرف على الفصل وأتأكد من النظام . تمر أيام في الأسبوع يكون فيها ثلاث حصص وأيام حصتين ولي عدة فترات راحة بين الحصص .

س 2: كيف تقضين أوقات الراحة (الأستراحات) في العمل ؟

تكون في الغالب في تناول وجبة الإفطار , والنقاش مع القسم في أمور العمل وخصوصا إذا كان لدينا مسؤوليات كبيرة مثل مشروع أو برنامج دراسي , وذلك لنتعاون في إنجازها فيما يخدم الطالبات و المدرسة و ننجز أهدافنا بشكل جماعي . رئيسة القسم لديها مكتب خاص وهذه حالة خاصة نظرا لكثرة المشاكل بيننا حيث كانت تطلب من المعلمات العمل في أوقات الراحة مما أستدعى من المديرية أن تهيب لها غرفة خاصة .

س 3: ماهو تأثير أوقات الراحة على طاقتك ومواردك ؟

أولا : أوقات الراحة لها تأثير جسدي حيث يتسنى لي الوقت للأسترخاء حتى ولو لدقائق معدودة وأغمض عيني وأشعر بالسلاام الداخلي وممكن أن أستفيد في وقت الراحة من خبرات المعلمات وتجاربهم خصوصا أننا ندرس منهج موحد وقد تحدث بعض الأشكالات في عمليات التدريس لذلك أنا قد أساهم في مجال الكمبيوتر وبرامجة حيث أنني ملمة في هذه البرامج فأساعد زميلاتي , الجلوس على طاولة الإفطار مع المعلمات تعطي أحساس بالحرية وعدم التقيد بعكس الجلوس على المكتب حيث أشعر بأنني في جو العمل .

أحيانا أحتاج أن أغمض عيني لأنني أعاني من الصداع النصفي ولكن قد لا أحضى بهذه الدقائق في اليوم العادي نظرا لكثرة المسؤوليات مثل تصحيح الكتب وإعداد الوسائل والدروس والأشراف الإداري .

س 4: تحت أي ظروف تشعرين بالضغط المدرسي ؟

أحيانا يحدث تغيير مفاجئ بالجدول حيث يكون لدي حصص من الساعة : 7,30 حتى الساعة : 11 دون فترة راحة , في هذه الحالة قد أظطر إلى الإفطار السريع وهو عبارة عن قطعة بسكوت والقليل من الشاي حتى بدون الجلوس على طاولة الإفطار مما يؤثر على يومي وروتيني بهذه الحالة قد يزيد الصداع النصفي بسبب تأخري في الإفطار مما يؤدي على إنتاجي في العمل .

أحيانا الألتزامات الأسرية مثلا (أجماع أولياء الأمور في مدرسة ولدي أو مرض أحد أبنائي) يؤثر على اليوم المدرسي وعلى تركيزي . كما لو أن المعلمة ملزمة فقط في الحصص والجانب التربوي لكان أفضل حالا وأكثر إنجازا ولكن مع وضعنا الحالي وكثرة المهام الإدارية , أحيانا أذهب إلى المنزل ولا أستطيع أن اكل وجبة الغداء بسبب التعب الشديد .

س 5: هل مهام العمل ممكنة الأنجاز في مكان العمل ؟

أحيانا كثيرة لا , أظطر لأخذها معي للمنزل لأن التحضير المدرسي يتطلب التركيز لأنجازها هذا مايجعلني أحبذ أن أنجزه في المنزل لكي يكون منجز بشكل أفضل .

س 6: ماهي أهم العوامل التي تؤثر في ادائك كمعلمة داخل الحصة ؟

الجانب النفسي , الإحباط سواء من الإدارة أو رئيسة القسم أو حتى من الزميلات , مما يؤثر في نفسياتي فيتأثر أدائي داخل الفصل قد أشرح الدرس لفصل 5/1 في الحصة الأولى بطريقة جيدة ولكني قد أقدمه لفصل 5/2 في الحصة الرابعة بطريقة أقل جودة وكفاءة نظرا للعامل النفسي والإحباط . العامل النفسي قد يؤثر بي لدرجة تجعلني أقل إبداعا وعتاءا , فقط أقدم الدرس لأداء واجب وليس أكثر .

س 7: صفني لي يومك بعد انتهاء العمل ؟

يومي بعدل العمل يختلف بحسب الظروف , مثلا إذا كانت نتائج إبنتي الدراسية ممتازة أحرص أن اخذهما لمطعم أو سوپر ماركت ليتسوقوا ويبتاعوا الحلوى والهدايا . أما فالأيام العادية فإنني أصلي الظهر فالبيت وأنزل إلى المطبخ لإعداد الغداء ومن ثم تناول وجبة الغداء مع الأسرة كاملة (زوجي وأطفالي) بعد الغداء يكون قد حان وقت صلاة العصر أحرص أن أصلي ثم أسترخي لمدة ساعة أو ساعة ونصف أحيانا أنام وأحيانا فقط إسترخاء . بعد ذلك أتابع أبنتي في واجبات المدرسة والتحضير للامتحانات بعدها أحضر الدروس لليوم التالي , التحضير المدرسي قد يستمر بعض الأحيان للساعة : 11 , 12 م .

س8 : ما سبب أن التأخير يأخذ كل هذا الوقت ؟

أبدء التحضير من الساعة : 7 حتى منتصف الليل لأن عملية التحضير تكون مقطعة حسب الأطفال والمهام المنزلية والعشاء وتجهيز الأطفال للنوم , فيتالي تكون عملية التحضير على مراحل يتخللها المسؤوليات المنزلية . أو الذهاب للمكتبة لشراء ملتزمات العمل أو مدارس البنات , بعض الأحيان لكثرة اللإلتزمات العائلية مثلا (أخذ أحد الأطفال للمستشفى) لذلك قد أبدء التحضير الساعة : 9 م ولكن بشكل عام أحرص أن أعمل تحضير في المدرسة .

س9: صف لي علاقتك مع أطفالك في وقت الفراغ ؟

أقضي وقت فراغي مع أطفالي قبل أن يحين وقت النوم فأحرص أن أتحدث معهم عن يومهم الدراسي وأن أعب معهم بعض الأحيان , ولكني أكون شاردة الذهن عندما يكون ضغط العمل كبير , فيكون تفكيري مشغول في العمل أثناء اللعب مع الأطفال . كذلك في حالات الخلاف بين الزملاء أو المدير في العمل حيث يظل في تفكيري حتى وقت النوم .

ولكن المفروض أن يكون هناك فصل ذهني و عملي بين المدرسة والبيت حيث لا تنتقل المشاكل والخلافات أو حتى التفكير ولكن هذا يصعب علي حيث انني افكر في مشاكل العمل في وقت الأسره و عادة لا أفكر في مشاكل و ظروف الأسره في وقت العمل , إلا في حالات إذا لدي طفل مريض في البيت فيكون في تفكيري طوال وقت العمل وأحيانا أضطر أن أستنذ أن أكون معه .

مع الخبرة يسهل عملية التحضير للدروس والأداء في الحصة ولكن التعب الجسدي يزداد ويصعب التحكم فيه نظرا لانخفاض مستوى الطاقة لدي حيث أشعر أنني أقل طاقة من بداياتي في التدريس , الجانب الإداري يشكل عامل ضغط كبير على المعلمة .

س10 : مامدى اهتمامك بالمناسبات الإجتماعية ؟ وما تأثيرها على حياتك ومواردك ؟

أنا مقله في المناسبات الإجتماعية , أحرص فقط على التواجد في منزل والدي في عطلة نهاية الأسبوع لأنني أكون مرهقة ولا وقت لدي لمجاملات أجتتماعية . وكثيرا ما أتلقى نقد من الأسرة والأصدقاء بسبب إني مقله من الزيارات , ولكن بشكل عام المناسبات الأجتتماعية إيجابية من الناحية النفسية وسلبية من الناحية الجسدية .

لا أستطيع حتى أن أتكلّم فالهاتف , مجرد أن أتحدث في وقت فراغي يشعرنني بالتعب أحيانا كثيرة أضغ الهاتف على الوضع الصامت وأكتفي بكتابة رسائل , لأن عملي يعتمد على قدراتي الصوتية والتحدث في الفصل بالتالي استغل وقت فراغي بالصمت والسكون . وهذا يجدد طاقتي ويساعدني على الأسترخاء .

س11: مامدى تأثير المناسبات الأجتتماعية على يومك الدراسي ؟

أحيانا إذا كان لدينا حفلة زواج قريبة من أهلي المقربين جدا أحرص على الذهاب ولكني قد أستنذ من المديرية لتسمح لي أن أتأخر في الحضور في اليوم التالي للحفلة , نظرا لأنني قد أكون مرهقة من الحفلة والتجهيز لها .

س12 : صف لي وقت فراغك ؟

بعد نوم أطفالي أحرص أن أسترخي بدون أي نشاط مجهود , وأحيانا أرتب غرفتي الخاصة لأن الخادمة لا تدخل لها .

في وقت الفراغ في المدرسة أحرص على قراءة القرآن ولكن فالبيت ليس لي وقت للقراءة أو تصفح النت , ولذلك لأن هذه النشاطات تطلب تركيز وانتباه وفي البيت لست متمسدة لمثل هذا المستوى من التركيز بل احتاج للهدوء والسلام الداخلي .

س13 : ماهي العوامل التي تدفعك إلى التفاني فالعمل وصرف كل طاقتك على العمل ؟

العوامل عديدة اولها شخصية المعلمة , أنا أحب التميز وأحب الإخلاص بالعمل كما أنني لا أَرْضَى أن يوصف عملي بالمتواضع والعادي وهذا طبيعي بالعمل وخارج العمل .

بيئة العمل وتشجيع المديرية يعطيني دافع كبير حيث انها تشجع عالمجهود وتقدر الموظفين ولذلك أريد أن أكون عند حسن ظنهم .

أحرص أن أعتبر عملي عبادة لله مما يزيدني فالاجر ويعطي الدافع لأن عملي عبارة عن رسالة أوصلها للطالبات . كما أن طبيعة المادة التي أدرسها وهي القرآن الكريم تعتبر من أفضل العبادات حيث أن القرآن الذي يحفظه الطالبات سوف يعود لي بالأجر مدى حياتهم , حتى التعب يهون علي أحيانا إذا تذكرت الفضل من الله والأجر الذي سوف اكسبه , لذلك أنا أستغل وظيفتي في جانبين لأحصل على راتب ومعيشة ولأحصل البركة من ربي . كل عادة تتحول عبادة في النية والعكس صحيح .

المرأة في الكويت ومن مشاهداتي الخاصة والشخصية في أسرتي أستطيع أن أقول أنها تتحمل مسؤولية بيت بكاملة نظرالقلة صبرها وتعود الرجل على هذا الوضع , كما أن عامل الحرية الذي تتمتع به المرأة الكويتية به تأثير كبير حيث أنها تملك سيارتها الخاصة وتستطيع الذهاب لأي مكان للقيام بكل مسؤوليات المنزل علاوة على مسؤولياتها الوظيفية .

علاوة على ذلك نحن في مجتمعنا نرى نماذج للنساء القويات التي تتحمل المسؤولية المنزلية بالكامل وذلك تاريخا وقبل البترول حتى أن والدتي كانت تحل بعض المشكلات التي أواجهها .

أحرص على التجمع العائلي في عطلة نهاية الاسبوع لأنني أقضي طول الاسبوع في بيتي فتغير المكان والشخصيات يساعدي على تجديد مواردتي ويساعدي في التواصل مع الأهل وصلة الرحم والبركة من الله .

عندما أكون في بيت والدي ونرى المكان الذي كانت تجلس فيه والدتي أو غرفتها أتذكرها واطلب لها المفكرة وادعوا لها .

لا أنام الظهر قبل صلاة العصر , أحرص على صلاة العصر .

المعلمة: (!)

س1:

تجهز للعمل وتجهيز الأطفال وتناول فطور جماعي , ونقسم الأدوار بيني وبين زوجي في توصيل الأطفال للمدرسة وذلك حسب طريقة العمل لكلينا .

يومي الدراسي يبدأ في جانب الإدارة حيث أحرص على المرور على المديرية والتأكد من سير الجدول والتغيرات التي تطرأ علي لضمان سير اليوم حسب الخطه , عادة يكون لدي الحصص الأولى في اليوم بعد انتهي حصصي أحرص على تناول وجبة الإفطار مع الزميلات , أحرص أيضا على النقاشات الهادفة التي تخص العمل والحياة وذلك يثري الخبرات ويزيد من حصيلة المعلومات و ينمي مواردتي الشخصية. خبره من اهم الموارد التي اكتسبناها من بيئته العمل و تلك ما يسهل العملية الدراسية و تجعلني على قدر عالي من القدرات و المهارات التي تسهل شرح الدروس و التعامل مع الطالبات و أولياء الأمور في مختلف المواقف

أوقات الراحة تؤثر علي سير اليوم و على مواردتي تأثيرا ايجابيا .. مما لاحظته في بعض الايام لا اجد وقتا للافطار مع الزميلات او حتي وقت للاسترخاء البسيط في مثل هذه الايام ارجع الى البيت و انا مرهقة حيث لا اجد الطاقة التي تساعدني على القيام بمسؤوليات الاسره و في هذه الحالة اضطر لاخذ قيلولة مده ساعتين حتي استعيد طاقتي واصفي ذهني

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س2: ماهي أهم المسؤوليات التي تقع علي عاقتك فالمدرسة ؟

الإشراف الإداري من أهم المسؤوليات و التي اعتبرها من أكثر المسؤوليات امتاعا و استفادة حيث انني اقوي علاقتي بالطالبات و الزميلات و اتبادل معهم اطراف الحديث و المرح ,, و تضفي علي اليوم طابع مرح و حركي بعيدا عن روتين التدريس و الفصل أنا أتعامل مع الطالبات بأسلوب المرح و اللعب نظرا لصغر سنهم , و بالتالي طالباتي يطيعن

وامري و يلتزمون بالنظام في وجودي .. و لكن بعض المعلمات يتعاملون مع الطالبات بطريقة عصبية شديده وقاسية مما يجعل الطالبات يكرهون المعلمه وهي بالتالي تكره عملية الاشراف ... التساهل و المرح مع الطالبات يهيء من الألفه و الود بين المعلمه و الطالبات .

س3 : بعد العمل .. صف لي يومك في البيت ؟

أتوجه لمدرسة أبنائي و أقلهم للبيت , أشرف على نظافتهم و صلاتهم و من ثم نتناو لاغداء مع الاب ,, أخذ قيلولة بعد صل صلاه العصر ,, أحتاج لاخذ قيلولة و الا يزيد الصداق لدي بعد العصر أساعد اطفالي في فروضهم المدرسية و المذاكره ,أحرص ألا اصرف كثيرا من الوقت في المذاكره أبنائي وذلك لاوفر وقتي لأداء بعض الالتزامات العائلية و لكنني أحرص أن اكون في البيت الساعة 9م ..في حالات المناسبات الاجتماعية القريبة جدا قد اقلص وقت الاطفال ليكون مراجعه سريعه و مناقشات بسيطة لتسنى لي الذهاب لتلك المناسبة .

س4: ماهو تأثير المناسبات الاجتماعية عليك ؟

طبعاً لها تأثير قوي و بارز , مثلاً في زياره المريض نأخذ العبره و نقدر نعمه الصحه و ندعوا له و يدعوا لنا و فيها من الأجر و ثواب الكثير ,, كذلك زياره الأهل و الأقارب فيها صلح رحم و معرفة أخبارهم و مواساتهم في ظروفهم المختلفة و أحرص علي التواصل مع صديقات و لو عبر الهاتف ,, المناسبات الاجتماعية تساعد على تجديد الموارد و التعامل مع الضغوط إذا كيفة نفسي و نظمت وقتي و أنجره مهامى الأسرية و العملية فالوقت المحدد لها .

س5 : كيف تقضين وقتك مع أطفالك؟

أثناء التدريس و المذاكره لا بد من الضحك و المناقشات حول يومهم و ما حدث فالمدسة ومع زملائهم .. أحرص أن اقضي وقت فاللعب معهم ومشاهدة ائلفاز قبل موعد النوم ... نظراً لخبرتي تعودت على فصل العمل عن الاسره و عدم التفكير في شؤون العمل في البيت و العكس صحيح ...

طاقتي اليومية تتفاوت في الصباح أكون أكثر نشاطاً و في فتره الظهره أشعر بفقد الطاقه لذلك أحرص علي قيلولة العصرحتى استعيد طاقتي واجدها لاستكمال التزاماتي الأسريه والاجتماعية .

س6 ماهو السبب في التفاني في العمل و في مسؤوليات الأسره ؟

عملي هو مصدر رزقي و أنا أحب أن أبذل أقصى جهدي ليفهم الطلاب و يتعلموا في فصلي و العمل عباده .. أنا أخرج من بيتي و أنا متوكله على الله فهو الذي سيسهل أمري و عليه اعتمادي و كوني خرجت بهذه النية فانا أعمل و استلم را تب و في نفس الوقت أعبد الله و أرضيه ... أنا أو من بمقوله إن الله يرى , فمراقبة الله لي في الفصل و في البيت و في كل مكان تشكل حافز لي لأبرز أفضل ما عندي و انجز مسؤولياتي بشكل أفضل . انا على يقين بأن ما أعمله مع طلبتي وهم أمانة لدي لا بد ان يحدث لاولادي ، فانا أعامل طلبتي بنفس الطريقة التي أفضل و اتمنى ان يتم معامله اولادي بها ... و

أنا كمسلة لا بد ان اسعى لاكون ام صالحه و ان اقضي وقتي ما بعد العمل مع اطفالي في انجاز دروسهم و التحدث معهم و هذا واجبي كأفهم أمانة من الله لا بد من الحفاظ عليها و القيام بواجباتي اتجاههم.

APPENDIX D: An example of Interviews transcripts and coding

(Translated to English)

The following example illustrates how coding through highlighting was performed on one of the teacher's interview transcripts

After that I am determined to rest and take an hour nap. After I get up from my nap, I feel as if all the weariness which I had is gone and my strength is renewed just like in the early morning. In contrast, if I do not have a proper nap then I feel exhausted and weary, which sometimes prevents me from carrying out my practical and family responsibilities. After napping I spend time with my family discussing the day whilst having tea and biscuits. Then I help my children with their studies and homework.

When I am finished with my duties at school then my whole time after work is spent with both of my children (playing and watching TV with them). If I am forced to complete school duties at home then my time for the children becomes less and they would be with the nanny for longer periods. But if I play with my children, as it is my duty to spend my time with them, then I would find entertainment, a lot of relaxation, and pleasure from being with them. Therefore I regard taking care of my children as a means of renewing my energy and liveliness.

Categories identified in text:

... Recovery activities at home

... childcare activities

... Sense of recovery

... Sense of segmentation

... work demands