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Pepperdine University
Graduate School of Education and Psychology

WOMEN AND WORK-LIFE BALANCE: A PHENOMENOLOGICAL
QUALITATIVE ANALYSIS OF IDENTITY, RELATIONAL STYLE, ADAPTIVE
STYLE, AND DRIVE AND MOTIVATION, AND THE ROLE OF FAITH FROM THE
NARRATIVE LIFE-STORY FRAMEWORK

A dissertation presented in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by

Elizabeth Krymis

October, 2011

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This dissertation, written by

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under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

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DEDICATION

To my mom who is best friend and the strongest woman I know.

To my dad, your support, strength, and work ethic taught me how to have a signature of excellence. Thank you both for teaching me the power of resilience and courage, to speak up for what I believe in, and always to have faith.

To my siblings, August, Justin and Alexis, each of you taught me how to be a leader and how to walk in love. I love you each with my whole heart. Thanks for taking care of your little sister.

Now faith is the assurance (the confirmation, the title deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality [faith perceiving as real fact what is not revealed to the senses].

Hebrews 11:1 Amplified Version

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To my home away from home, Pepperdine- you have been a sanctuary for me. To President Andrew Benton—you have been an example of faith and strength for me. Thank you for your encouragement.

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To Dr. Margaret Weber—You have been an amazing mentor to me. Thank you for having faith in my abilities even when I doubted. You've blessed my life immensely. I will treasure our times together.

VITA

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ABSTRACT

The purpose of this study is to review the literature regarding the plurality of roles of women, including work-life balance issues. The purpose of this study is also to share insights regarding the role of faith in women's identity, relational style, drive and motivation, and adaptive style. This phenomenological study used the narrative life-course framework to gain understanding of eleven women's lives as they seek balance in work and life. Four themes were selected based on a previous study by Giele, and include identity, relational style, drive and motivation, and adaptive style. The findings indicate that for those who value faith as an element in their lives, they connect faith to their work, viewing it as part of God's purpose for their lives and derive meaning from that work. They also value professional and personal relationships that reflected their own faith and values as part of their coping strategies.

Chapter 1: Qualitative Study

The option to play a variety of roles has expanded the opportunities for many modern women; to such an extent, in fact, that they make up the majority on the nation's payroll for the first time in our history (Rampell, 2010; Savitsky, 2010). Women constitute the majority of university students in the United States and around the world (Economist, 2006). With the increase in women pursuing education, their employment is increasing, which influences the work-life balance of families.

Beginning with World War II, there has been an increased presence in the workforce of women seeking career opportunities; this has led to tensions at home and in women's lives as they try to balance the roles of family with a career, a "backlash of the postfeminist era" (Dickerson, 2004, p. 338) era. One could argue that we have what we did not expect: "problems of fertility, female burnout, eating difficulties, not to mention 'who's going to take care of our children?'" (Dickerson, 2004, p. 338). Many women are joining men in the provider role, causing a role conflict for women. Recent data show that "four in five families with children no longer fit the archetypical structure of a single male breadwinner and female home-helper" (Savitsky, 2010, p. 174) and that women are now "acting as breadwinners or co-breadwinners in more than half of all American families" (Savitsky, 2010, p. 174). The complications from this shift are more than enough to interest researchers, lawmakers, and corporations, and to stir up the conflicting gender dialogues, which can cause internal conflict for women and men and lead to work-life balance concerns.

In a recent article by Savitsky (2010), which examines the book, *Shriver Report: A Woman's Nation Changes Everything*, the lives of women in the 21st century are

examined and inquiries on “how they think, work, care, vote, worship, love and live” (p. 173) illuminate the modern thoughts of the conflicted woman. The report was modeled after Eleanor Roosevelt’s 1963 report, *American Women*, which revealed insights regarding gender equality and recommendations for improving women’s lives.

Boushey described how the “increased presence of women in the workforce has extraordinary implications for the structure of families and communities” (as cited in Savitsky, 2010, p. 174). The new circumstances for women can be viewed as a “double-edged sword for each community, from the family unit to the broader structure of society” (Savitsky, 2010, p. 173). For families, more confusion regarding household responsibilities has surfaced, with equal distribution of those tasks far from the reality.

Dickerson (2004), a leading field expert and psychologist in women’s issues, has observed these opportunities and potential pressures in women with whom she has worked: “When young women face these multiple expectations, instead of asking themselves, what works for me, what do I want to do or accomplish, they find themselves caving into the pressure and feeling like failures for not measuring up” (p. 338) and therefore, women live with self-doubt and thinking that something is wrong with them for not “doing it right, being good enough, or being heard or understood” (p. 338).

Gornick and Myers (2003) suggested the dual earner family is the norm. Women and men are both parents and workers, creating a shift in the traditional roles. With these new statistics, it is imperative to understand the issues revolving around role balance for women. Women are in nontraditional roles and learning how to navigate the changing roles. The military and other male-dominated fields are being challenged in their rules and expectations as women become leaders in these areas. It has been documented that

almost half of the women deployed in the current wars in Iraq and Afghanistan, more than 100,000, are mothers (Bourne, 2010). Understanding the roles and dimensions of those influencing factors on those roles and gaining insight to the female who is balancing those roles can offer society beneficial guidance.

Problem Statement

The picture of the career woman and mother is both divided and multifaceted in research findings and opinions. Some of the most commonly assessed issues are social implications of the dual roles of females; cultural norms; workplace policies, with attention to female-specific hurdles; marital satisfaction in gender roles; social support such as religion, family, and mentoring relationships; and the short- and long-term impact on children when a mother chooses the dual work-mother role. Balancing multiple demanding roles is and research has indicated that the new demands have added to women's mental and emotional stress (Dickerson, 2004). Research suggests that marital relationships have become more egalitarian (Bielenski & Wagner, 2004). Other research suggests a large number of successful well-educated women have left careers for full-time homemaking and motherhood (Belkin, 2003; Warner, 2005). Coheny and Sok (2007) found a decline in the number of married women with preschoolers who are employed, down from 64% in 1998 to 60% in 2007. Interestingly, MacDermid and Marks (1996) discovered that their hypothesis that "people who maintain more balance across their entire systems of roles and activities will score lower on measures of role strain and depression and higher on measures of self-esteem, role ease, and other indicators of well-being" (p. 417), emphasizing the importance of life balance.

Purpose

This study explores the experiences (identity, relational style, drive and motivation, and adaptive style) that shape the life course and impact the work-life balance decisions in women's life course; it also explores the role of faith in women's life course. The goal is to understand better the identity and role issues of balancing life and work, also known as adaptive skills and coping strategies, with a specific emphasis on the role of faith. This research will be accomplished through extrapolating from Weber's (2010) current qualitative data from women professionals and doctoral students.

These tasks will be accomplished, in part, by utilizing Giele's (2008) original study, "Homemaker or Career Women: Life Course Factors and Racial Influences Among Middle Class Families," as a part of this study's theoretical framework. Giele's narrative interview questions focus on influencing factors that impact women and their work-life balance, and her study was organized into four sections: childhood, young adulthood, current adulthood, and future adulthood. Giele suggested that the traditional marriage norm, in which the husband is provider and the authority figure, is challenged by a new ethic of gender equality. This structural change in the economy is creating a more egalitarian lifestyle in marriages.

Giele (2002) expounded on the life-course theoretical framework to develop a set of factors related to life stories and gender role, which she has framed as the life-story method. The factors that are critical in shaping individuals' adult gender roles are sense of identity, type of marital relationship, personal drive and motivation, and adaptive style. Giele interviewed 48 women and these women represented a homemaker's group the natural focus of which might be primarily on family and home, which might provide a

bias to the findings. The other group of women was alumnae from selected universities. The findings of this small sample showed bifurcated responses either focused on family or on work. It is difficult to assess whether this was a sampling bias or a random occurrence. Giele's study focused solely on middle class women and only reported analysis from the qualitative interviews, while this study focuses specifically on high achieving women, identity, and adaptive-coping style.

Weber (2010) also applied Giele's qualitative questions to a specific population: female doctoral students at Pepperdine University and women professionals in the business arena. Weber's study models the life-course framework as well, incorporating a unique approach that examines the patterns over an individual's life. Weber incorporated the same four sections of questions as Giele, with minor alterations, and augmented the interview with a fifth section regarding more specific work-life balance and coping strategies questions.

Each of these studies contributed to the theoretical foundation for this dissertation, which focuses on comparing data from the interviews of both female doctoral students and other professionals from Weber's study. This study utilizes a feminist psychoanalytic framework and a life-course theoretical framework . The feminist framework emphasizes gender as center to the research (Olesen, 2005). Lather (1991) stated that the goal of this ideological framework is "to correct both the invisibility and distortion of female experience in ways relevant to ending women's unequal social position" (p. 71). One author, Stewart, suggests that researchers need to inquire "how a woman understands her gender, acknowledging that gender is a social contract that differs for each individual" (as cited in Creswell, 2007).

Significance of the Study

The significance of this study extends beyond simply adding to the body of knowledge regarding women and how work-life balance, identity, and adaptive-coping styles such as faith, shape a woman's life. This study contributes to the knowledge and practice of everyday life for such highly driven and accomplished women through establishing a platform for dialogue, educating others, and contributing to the positive mental health of women who are striving for balance. The results may be able to offer insight into strategies that work for successful women, providing a greater understanding of gender, changing roles, and how faith can impact a woman's life story. Further, the results yielded could offer contributing knowledge to corporations as they struggle to create policies and procedures that accommodate today's family and working mother. Currently, the literature on work-life balance for women and the role of faith is minimal and the studies that have examined faith and work-life balance emphasize faith's role in career selection rather than faith as a factor in identity, adaptive style, drive and motivation, and relational style. This study is the first to examine faith as a factor within those four themes. Figure 1 is a schematic that illustrate this research study.

According to a World Values Survey (WVS), a global network of social scientists surveying the beliefs and values of more than 80 societies, the postindustrial states are more likely to favor equality in their gender beliefs (Inglehart & Norris, 2003). Giele (2008) explained that a highly functioning economy in society requires mutual respect and trust. In an advanced economic system, women and/or men can use labor-saving devices that replace labor in the home, reducing their time for homemaking work, and thus allowing more time for careers. Giele stated, "Greater interdependence and trust

between men and women are thus more likely to develop in modern marriage when they are fostered by similar obligations of the two sexes in both workplace and home” (p. 395).

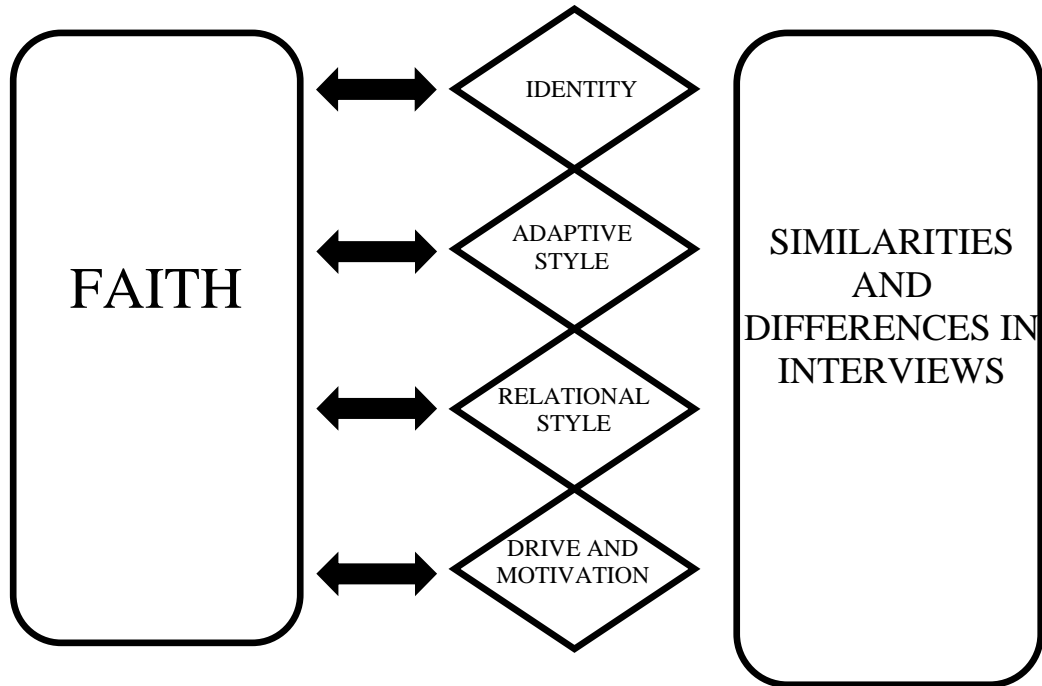


Figure 1. Data Analysis Schematic

Giele’s (2008) previous work consisted of interviews with 48 women. These women represented a homemaker’s group the natural focus of which might be primarily on family and home, which might provide a bias to the findings. The other group of women was alumnae from selected universities. The findings of this small sample showed bifurcated responses either focused on family or on work. It is difficult to assess whether this was a sampling bias or a random occurrence. With the changing environment in which we live and the large number of women pursuing graduate degrees, the issues of work-life balance needs to be studied in-depth.

Research Questions

The research questions for this proposed study are:

1. What experiences (identity, adaptive style, relational style, and drive and motivation) shape the life course of women impacting work-life balance decisions?
2. How does the role of faith impact these experiences (identity, adaptive style, relational style, and drive and motivation) in shaping the life course of women?

Population and Sample

The population for this study consisted of female doctoral students and female professionals from the greater Los Angeles area and Orange County. The individuals for this study were volunteers who chose to participate for the purpose of advancing the research in this field. This study's sample consisted of strategically selected volunteers who responded to a formal invitation to participate in this study. Some professionals were recruited through a magazine that featured women in various fields in Orange County and Los Angeles. Some women were recommended through other women who were interviewed.

Instrumentation

The researcher conducted qualitative narrative interviews and a panel of experts transcribed and analyzed them to ensure content validity and accuracy. The panel consisted of a research team with expertise in qualitative research.

The logic for this qualitative narrative approach is grounded in many studies in which psychologists and field experts have reported the best results from using a

narrative approach (Dickerson, 2004). Dickerson, a psychologist who has worked with women's issues for more than 20 years, explained that the narrative approach is ideal because it helps them focus on their experiences, which reveal their understanding and meaning of life experiences. When working with women who are struggling to find their identity and who suffer from self-doubt, she has discovered that through hearing their *voice* as Gilligan (1982) has emphasized, they can reveal cultural norms, schemas, family, and societal expectations, which direct her in how to best help them. These women experience depression, anxiety, sleeplessness, panic attacks, obsessive self-doubt and questioning of oneself.

Data Collection Plan

The data were collected through using Weber's (2010) study. A team of research students conducted the interviews, and they transcribed and coded then for the purpose of analyzing work-life balance issues. The strategy for data collection is outlined below, describing the timeline that will be followed by the researcher.

Analytical Techniques

The narrative interviews were analyzed for common terms, themes, and schemas in family and life-course patterns. The focus of this particular study was to examine Giele's (2008) four themes (identity, relational style, adaptive style, and drive and motivation) and the relationship of faith. The data were coded based on the NVivo software program according to agreed upon nodes that categorized the themes and allowed for optimal comparison. The researcher then ran a query for the transcripts with the highest percentage of faith terms and selected those with 15% and above, which yielded 11 transcripts. The 11 selected transcripts were then re-coded in greater depth to

understand the role of faith in relation to identity, relational style, adaptive style, and drive and motivation.

Definition of Terms

The following terms are defined for this study:

Adaptive: Innovative versus traditional—sums up the accommodations and changes how a person has learned to negotiate while living through changing conditions and life transitions (Giele, 2008).

Faith: This study allowed participants to define *faith* according to their own personal interpretation, and was inclusive of all varying descriptions of faith including (but not exclusive to) religiosity, spirituality, and convictions to God.

Gender: A cultural system of meaning that organizes social life (Lorber, 1994; Ridgeway & Correll, 2004; Risman, 2004).

Human agency: Relates the human being as actor on the larger life stage of society within the world (Giele, 2008).

Identity: Being different versus conventional—associated with a person's location in time, space, and cultural milieu (Giele, 2008).

Motivation: Achievement versus nurturance—reflects the individual's goals and motivation (Giele, 2008).

Multiple Life Role Commitment: A variety of roles outside of occupation (parent, spouse, friend, volunteer) to which an individual is strongly committed (Ruderman, Ohleott, Panzer, & King, 2002). These role demands can be mutually incompatible, causing difficulty for the individual who is attempting to meet all demands.

Relationship: Egalitarian versus deferent—shaped by social networks and loyalties (Giele, 2008).

Role: A culturally ascribed pattern of behavior, including duties expected or required of persons behaving in specific situations (Biddle & Thomas, 1966).

Work-Family Balance: Satisfaction and good functioning at work and home with a minimum of role conflict (Clark, 2000). Achieving satisfying experiences in all life domains (Kirchmeyer, 2000). The extent to which an individual is equally engaged in and equally satisfied with his or her work role and family role (J. H. Greenhaus, Collins, & Shaw, 2003).

Work-Family Conflict: When expectations and demands from work and family are incompatible, they result in a form of interdomain conflict (Netemeyer, Boles, & McMurrian, 1996).

Work-Life Imbalance: (Imbalance) An occupational stressor based on lost resources of time, energy, and feelings toward work and personal life. (Netemeyer et al., 1996).

Work-Life Conflict: The perceived roles and demands of the work and family domains. Encompasses the conflict of multiples roles: family, career, social, and personal (Nikandrou, Panayotopoulou, & Apospori, 2008).

Limitations of the Study

This study was limited as a result of the population selection, as only female professionals and female doctoral students were selected for the study. Therefore, the study results are not be able to be generalized to other populations or to males. The opportunity for researcher bias served as another limitation to this study. Creswell (2007)

explained that there can be many ethical dilemmas when conducting research of the qualitative nature. The researcher abided by all standards for ethical research in this study by following the APA guidelines and the American Anthropological Association. All IRB approved consent forms were distributed prior to all interviews and participants will remain anonymous though coding in the database. The sample population from the female business professionals was from the greater Los Angeles and Orange County areas, which limited the findings as well.

Organization of the Study

It was determined that there is a need for examination of the role of women's faith and their work-life balance role conflicts, which can create identity and coping issues. This phenomenological study, incorporating qualitative interviews, demonstrates the relationship between faith and identity, adaptive style, drive and motivation, and relational style. The role of faith was examined to determine its relationship to women and her role balance.

The framework for this study was based on the feminist psychoanalytic (Chodorow, 1989) and life-course theoretical framework (Giele, 2008) in order to capture best the overall life patterns of these women. The theoretical framework utilized for this study was the life story–narrative approach with qualitative interviews (Dickerson, 2004) and a feminist psychoanalytic perspective, with a strong influence of family systems theory (Chodorow, 1989).

Various studies regarding work-life balance utilize the narrative and life-story approaches, such as Elder (1985) and Giele (2008), which stand as the models for this particular study. Giele also refers to the foundation of systems theory (Parsons, 1955).

Systems theory encapsulates the concept of all parts working together, embedded in human behaviors. This psychosocial framework suggests an emphasis on the social implications as well as unique psychological differences. This perspective, contributed by Parsons and Bales (1956), offers insight to the sociology of personality, creating a fusion for a framework that can adequately address questions that contribute toward the family system and dynamics.

Some argue that feminist thought and systems theory are incompatible, as some believe it is not feminist theory. It can be argued that systems theory can be part of the feminist analysis because marginalizing it from intellectual feminism is internally contradictory, and it offers purposeful thoughts toward feminism. Used in a broader range, systems theory can be applied to feminist thought on families (S. Hanson, 2009). Giele (2002) expanded on the life-course theoretical framework to develop a set of factors related to life stories and gender role, which she has framed as the life-story method. The factors that are critical in shaping individuals' adult gender roles are sense of identity, type of marital relationship, personal drive and motivation, and adaptive style.

This study used the life story framework for the interview questions, with a phenomenological methodology, which typically uses 8-12 selected individual's stories from a particular database based on specific socio-demographic criteria. Creswell (2007) described the process of phenomenological studies through specific task-related objectives:

- Reading through the written transcripts several times to obtain overall feeling for them
- Identifying significant phrases or sentences that pertained directly to the experience
- Formulating meanings and clustering them into themes common to all of the participants' transcripts

- Integrating the results into an in-depth, exhaustive description (essence) of the phenomenon
- Validating the findings with the participants, and including participants' remarks in the final description. (p. 89)

The “essence” (Creswell, 2007, p. 89) can be tracked through the themes and the stories of the participants, providing rich data that can support, extinguish, or metamorphose or even revolutionize a concept.

Selected from a database of over 100 participants, the raw data were first examined for those participants with the highest percentage (15% and above) of references to *faith* as a term. The selected transcripts were those with 15% and higher, which resulted in eleven individuals to study.

Chapter 2 reviews the extensive literature regarding the coping skills, gender identity, career history of women, and work-life balance issues. Chapter 3 reviews the methodology and procedures involved in cohesively reporting the data and results of this study.

Chapter 2: Review of Literature

This chapter introduces the theoretical framework for this study and the literature review of work-life balance and related topics. This chapter also summarizes the literature regarding women as a gender and their identity issues in relation to work-life balance. An overview of the historical perspective and various themes and research concepts about gender, work home issues, identity, inequality, mentoring and faith will be examined. The development of research in the area of work life balance will be summarized in detail. The role of faith for women and their work and life balance will also be summarized in detail.

Theoretical Framework

This study follows Giele's (2002) study which identified four life-course themes to analyze in relation to work-life balance: identity, relational style, drive and motivation, and adaptive style. This study examines these four themes through the life-course framework while examining the role of faith as it may or may not shape a woman's work-life decisions. The theoretical framework utilized for this study was the life story–narrative approach with qualitative interviews (Dickerson, 2004) and a feminist psychoanalytic perspective, with a strong influence of family systems theory (Chodorow, 1989). Various studies regarding work-life balance utilize the narrative and life-story approaches, such as Elder (1985) and Giele (2008), which stand as the models for this particular study. Giele also refers to the foundation of systems theory (Parsons, 1955). Systems theory encapsulates the concept of all parts working together, embedded in human behaviors. This psychosocial framework suggests an emphasis on the social implications as well as unique psychological differences. This perspective, contributed by

Parsons and Bales (1956), offers insight to the sociology of personality, creating a fusion for a framework that can adequately address questions that contribute toward the family system and dynamics. Some argue that systems theory is incompatible with feminist thought because systems theory is often associated with hierarchy and structured roles, both dichotomous to characteristics of feminist theory. It can be argued that systems theory can be part of the feminist analysis because marginalizing it from intellectual feminism is internally contradictory as intellectual feminism seeks to better understand psychosocial connections working together to create a healthier environment for women. Used in a broader range, systems theory can be applied to feminist thought on families (S. Hanson, 2009).

Other studies utilize specific models for marriage when studying the work-life issues such as compassionate, institutional, equity, and gender models of marriage used in the Wilcox and Nock (2006) study on egalitarianism practice and belief. Miller (1976) draws from multiple theoretical perspectives, including the framework of inequality and psychological perspectives, and Okin (1989) reviews the political, judicial, and social frameworks, including the feminist movement. Ingelehart and Norris (2003) also utilize the political and social theories that determine factors in evolving women's roles. Political theoretical framework proves valuable, as this fuels the change in policy and governmental positions regarding women's rights. For example, the UN's knowledge of gender inequality served as a catalyst for adopting the Convention on the Elimination of All Forms of Discrimination Against Women in 1979, which beckoned for government action on several policies designed to support women, such as maternity leave and access to childcare (Gray, Kittilson, & Sandholtz, 2006).

Table 1 demonstrates the various theories that have cultivated dialogue and offered explanations regarding the roles, decisions, and life trajectory patterns of women.

Table 1

Theories/Framework Chart

Theory/Framework	Year	Definition	Author	Relevance
Systems Theory	1955	All parts are part of a system-connectedness of all things	Parsons	Using the life-course framework, we can see the connectedness of an individual to family and others in their work-life decisions
Framework of Inequality	1976	The male-female relationship is based on a dominant-subordinate concept	Miller	Understanding the relationship a woman has with males in her work-life balance decisions
Life-Course Four Factors: lives and historical times, the timing of lives, linked lives, and human agency	1985	Each element is defined and described	Elder	These elements are connected with Giele's elements
Political, Judicial, & Social	1989 and 2003	This perspective considers the historical events, such as the feminism movement	Olkin and Ingelehart & Norris	Across the lifespan there are different social structures, laws, and political atmospheres that contribute to the woman's decisions

(continued)

Theory/Framework	Year	Definition	Author	Relevance
Family Systems Theory	1989	Individuals cannot be understood in isolation from one another, but rather as a part of their family	Chodorow	Examining a woman's decisions in relation to her family
Conservation of Resources (COR)	1989	Individuals strive to obtain retain protect and foster things that they deem valuable (resources). Stress occurs when those resources are threatened, lost or the resources do not yield the anticipated levels of return.	Hobfoll	Understanding the decision process within work-life balance for women.
Life-Course addition of four factors (identity, relational style, drive & motivation, and adaptive)	2002	These four elements contribute to the life-course framework	Giele	These are the foundational pieces to Giele's study, 2 of which are used for this study (identity and drive and motivation)
Cultural Schema	2006	There is a cultural schema of either being a full time worker or a full time mother in American society and this has created pressure for women	Blair-Loy	The cultural schema has not pressured organizations to re-examine policies and work schedules for women trying to balance work and life

(continued)

Theory/Framework	Year	Definition	Author	Relevance
Marriage Models	2006	Egalitarian vs. Assigned and Separate Gender-Specific Roles	Wilcox & Nock	While examining the work-life balance issues, gender roles and household duties for married women will be important
Life-Course Framework from a social psychological perspective	2006	There are four themes in this perspective: lives and historical times, the timing of lives, linked lives, and human agency	Elder	These four elements drive part of the foci for this study and are related to Giele's study as well

Some studies have focused on the balance of resources within work-family interaction (WFI). Innstrand, Langballe, Espnes, Falkum, and Aasland (2008) conducted a study based in Norway on the longitudinal relationship between work-family interaction (WFI) regarding influence and the type of effect (conflict vs. facilitation) and burnout. Sampling including eight occupational groups with over 2235 respondents during a 2 year time frame. The authors utilized Hobfoll's (1989) Conservation of Resources (COR) theory as their framework for the study. This theory explains:

individuals strive to obtain, retain, protect, and foster those things that they value, names 'resources' ... stress surfaces when those resources are (1) threatened, (2) lost, or (3) when individuals invest resources and do not reap the anticipated levels of return. (p. 2)

According to Hobfoll's (2001) theory, during the time when an individual is not exposed to stressors, he or she will develop resource surplus to offset future losses.

Innstrand et al. considered facilitation as a resource surplus to use to avoid losses such as burnout.

Innstrand et al. (2008) discovered that there is a strong relationship between the conflict of work and family and burnout; this finding supports work-life balance programs to facilitate the prevention of burnout (p. 10). There were significant lagged negative effects found in work-to-family facilitation to burnout, suggesting high level of work-to-family facilitation caused low levels of exhaustion and disengagement. Innstrand et al. acknowledged the concept of facilitation as an important area of study for organizational behavior in order to understand healthy functions of work and family. They note the similarity of facilitation and positive psychology, which Seligman, Steen, Park, and Peterson (2005) described as focusing on factors promoting the subjective health of employees.

Among the theories of work-life balance, is J. H. Greenhaus and Beutell's (1985) theory of work family conflict (WFC). This theory categorized three areas of conflict: time-based, strain-based, and behavior-based. And, although scarcity theory is often the approach to work-life research, some researchers (G.C. Hanson, Hammer, & Colton, 2006) have noted that there are positive interdependencies from positive *spillover*. G.C. Hanson et al. (2006) defined work-family positive spillover "as the transfer of positively valenced affect, skills, behaviors, and values from the originating domain to the receiving domain" (p. 251). Edwards and Rothbard (2000) classify positive spillover into four categories of positive affect, values, skills, and behaviors, offering a more positive perspective of spillover than the standard burnout or WFC interface.

Most work-family studies find that work interfering with family is more likely to be correlated with burnout, though some studies have indicated bidirectional conflict as well. A unique finding indicated that high levels of disengagement from work while at home caused low levels of work-to-family conflict, representing a possible coping strategy. Distancing oneself from work could serve as a coping strategy, reducing work-to-family conflict or it could explain how a person responds to consequences of losses (depleted resources from distancing oneself from work), therefore giving family more importance to prevent further loss with family. The concept of pursuing family when work is dissatisfying is congruent with Zedeck and Mosier's (1990) supplemental compensation theory suggesting when work is insufficient through experiences, behaviors and psychological states, one will pursue them with family. These theories offer understanding and clarity to the decisions individuals may make when choosing between work and home.

Other theories and frameworks suggest that culture, social, or political variables create environments that encourage decisions in work-life balance. Studies derivative of a social, cultural, and political framework indicate differences among expectations from families and spouses regarding work-life balance and whether a mother should stay home to raise the children. Inglehart and Norris (2003) have dedicated analysis of political and social change in gender equality. Their framework provides an authentic assessment of cultural traditions, including religion, economic shifts of income, and intergenerational anomalies. This work-family schema could account for the survey results of Wilcox and Nock (2006), in which 5,000 American women are maintaining household duties, while men extend more time toward career. Blair-Loy (2003) indicated:

The dominant cultural schema (of being either a full-time worker or full-time mother) is so entrenched in the American workplace that the objective of work-family policy to increase flexibility and accommodation between job and home is more or less doomed from the start. (p. 396)

These cultural schemas produce some of the current trends in the workplace and are factors in the female decision-making process.

Another theoretical perspective of work-life balance is the life-course perspective. A life-course perspective suggests that women who may be similar in age, education, economic position, and race may have different values, attitudes, or personal characteristics that might contribute to their decision to seek a career or become a homemaker (G. Elder, 1994; Giele, 2002). Giele (2008) suggested that the life-story method provides a way to consider issues of gender role from the combined perspective of systems theory and the life-course framework. The life-course method enables a framework to question what enables a minority individual with inferior, ascribed status to enter a higher majority status that has been achieved.

An adaptation of life-course theory was the guide to the study. During the last couple of decades, life-course theory has been applied to the study of human lives, which places the context of the study across the social and behavioral sciences (G. Elder, 1994). Human beings exist within changing societies and have choice-making controls over their lives. The concept of life-course theory has made time, context, and process dimensions of study, along with the cultural and intergenerational variables, areas of focus in research (G.H. Elder, 1975). Life course has been applied to the interweaving of work careers and family pathways that are subject to cultural changes with future options. Life course is defined as a field of inquiry that provides a framework for research on problem identification and conceptual development that provides insight into the impact of

changing societies on developing lives (G.H. Elder, 1985). G.H. Elder (1985) suggested there are four themes of life course, which include lives and historical times, the timing of lives, linked lives, and human agency.

One Finnish study produced differing themes of life course. Using a narrative approach to life-course theory in analyzing factors that women attribute their success, 12 Finnish women voiced commonalities in these dialogues (Schlosser, 2001). Specifically, four themes became apparent in these discussions: personal self-reliance; the superiority of their work; their interdependence with others, including family members and coworkers; and egalitarianism. Narrative inquiry is concerned with participants' personal histories embedded within the social context (Connelly & Clandinin, 1986). Various studies have differing themes of life course, which can be attributed to several factors, including historical setting.

Given this framework, the historical setting and time becomes a major contributing factor in these women's lives. G. Elder (1994) stated, "In rapidly changing society, differences in birth year expose individuals to different historical worlds" (p. 5). The social meanings of age offer valuable differences in perspectives to social roles and events. G. Elder (1994) explained, "Though social psychological theories generally exist on one level or another, much of life course study crosses levels, as in the relationship between historical change and life experience" (p. 5). Lives and historical times account for differences, while linked lives can illuminate the connected generations and even provoke understanding of the mentoring relationships within a woman's life. G. Elder noted, "Human lives are typically embedded in social relationships with kin and friends across the lifespan" (p. 6). Hughes (1971) wrote:

Some people come to the age of work when there is no work, others when there are wars....Such joining of a man's [woman's] life with events, large and small, is unique career, and gives many of their personal problems. (p. 124)

G. Elder (1994) also contributed to the life-course framework by extrapolating from both the generation-based model and the age-based model for developing commonalities with socialization and individual life cycles, allowing a more social psychological perspective in studying individuals through life-course theory. G. Elder's research builds on the work of Neugarten (1973). In more recent years, Hogan (1981) and Modell (1989) have contributed to the expansion of the aspects examined through life-course framework.

Giele (2002) expanded on the life-course theoretical framework to develop a set of factors related to life stories and gender role, which she has framed as the life-story method. The factors that are critical in shaping individuals' adult gender roles are sense of identity, relational style, personal drive and motivation, and adaptive style. These four factors were analyzed with the role of faith.

Martinengo, Jacob and Hill (2010) studied IBM employees in 79 countries and found that life stage is an important factor in research that involves gender and work-life issues. They studied six specific stages: "before children, transition to parenthood, preschool children, school-aged children, adolescent children, and empty nest stages" (p. 1364). They observed that "having younger children at home was the critical catalyst for gender differences in the work-family interface" (p. 1363), verifying Moen and Roehling's (2005) findings that parenthood is the impetus for changes in family and work dynamics. Moen and Roehling called a mother's dual responsibilities of building a career and being a new mother a *double bind*. The greatest differences in gender were found in the central stages of life when children require more temporal and economic resources

from their parents. Kaufman and Uhlenberg (2000) echoed the findings that entering parenthood is a catalyst for gender differences to surface.

Moen and Sweet (2004) suggested that gender may be better understood within the context of family life stages, indicating that life course work should be reframed according to this suggestion. Staudinger and Bluck (2001) also found evidence for gender differences among those in the life stage of children leaving home and also taking on eldercare responsibilities. Mattessich and Hill (1987) offered that families in similar life stages experience similar events, crises, and tasks. Barnes-Farrell and Matthews (2007) confirmed that emphasizing life stage framework within studies of gender differences could reduce the inconsistencies and disjointed findings about how men and women operate in work and family responsibilities. Hinze (2000) observed that gender, both biological sex and social-psychological gender, permeate all areas of life, therefore exhibiting differences in work and family for men and women. G.H. Elder (1996) called to our attention that the connected and overlapping lives of men and women in both work and family suggests that experiences and expectations of one individual may be mirrored in the other.

Moen and Sweet (2004) confirmed that gender is linked to cultural and national context due to the socially constructed perspectives of work and life balance and those relationships, including maternal employment and how that influences public policy (Treas & Widmer, 2000).

Moen, Kelly, and Huang (2008) investigated data of 753 employees working at Best Buy corporate headquarters to expound on the findings of the work-family “black box” (p. 411). They determined that analyzing each construct (work-family measures)

separately, makes it “difficult to understand the overall constellations of appraisals by employees of the multiple interlocks between these two fundamental roles in their lives-what we term fit” (p. 413). Therefore, Moen et al. used the life-course framework and the concept of fit as understanding “employees’ cognitive appraisals of having sufficient resources to function effectively in both their work and family roles” (p. 413). They also used G.H. Elder’s (1975) concept of cycles of control, experiencing shifting as individuals assess new variables in life. At times, these cycles can be predicted, for example anticipating the birth of a child. Orange (2007) and Moen and Orange (2002) discovered that students in professional schools operated in anticipation of future difficulties for the upcoming years regarding job demand and balancing work and family roles, and even recognized that future job constraints may prevent them from achieving their marital and family goals. Following Edward’s (1996) theory of person-job fit, with the life-course and cycles of framing influence, to account for biographical time influence, Moen and Orange used life-course fit as their framework for this study. Their “ecology of the life course approach theorized that there would be identifiable patterns in the ways employees assess the multiple layers of fit between work and their family or personal lives” (Moen & Orange, 2002, p. 419). They found six identifiable profiles of fit that were distributed by family and life stages and other variables, including age.

Sturges (2008) found that work-life balance matters to younger members of the workforce, regardless of their family responsibilities. King (2004) and Schein (1996) suggested that career self-management behavior may require understanding of where the boundary of work and life outside of work is located. King specifically explained that boundary management behaviors can help one manage life. Noe (1996) defined career

self-management as “three-stages where individuals collect information about values, interests and skill strengths and weaknesses; identify a career goal; and engage in career strategies” (p. 119). Saklani (2010) accredited the interest in quality of work life (QWL) to “the realization that human resource is the most important asset which must be released and developed” (p. 88).

Two theories that have been used to understand the complexities of the plurality of roles and work-life balance boundaries are work family border theory and boundary theory. Nippert-Eng (1996) developed boundary theory as a way to understand how a person negotiates different domains, including work, family, and other personal domains. Clark (2000) developed family-work border theory, which offers multiple aspects of the work-family dynamics, including the nature and strength of the border between work and family. Clark and Asforth, Kreiner, and Fugate (2000) suggested that people are more enactive than reactive in defining their work and family lives, drawing boundaries that vary in strength. Both of these theories suggest that the strength of boundaries is determined by permeability and flexibility. Bulger, Matthews, & Hoffman (2002) found that “individuals who are more able to leave work to attend to their personal lives and who are more willing to flex their personal life boundary, report higher work enhancement of personal life” (p. 373). Regarding work/personal life balance, the authors found that “lower ability to flex the work domain and more permeation of personal life into work are predictive of experiencing work interface with personal life” (p. 373). J. G. Greenhaus and Powell (2006) asserted that flexibility in roles is one contributor to success in other roles, which was verified in Bulger et al.’s findings as well.

Career History for Women and Work-Life Balance

Throughout history women's fight for liberty and choice of roles has been marked by significant stories and leaders. Throughout the centuries, women have determined to vocalize their right to choose the roles that they desire most and to be respected regardless of their choices. Bhaba (1994) spoke to some of the leading women of the feminist movement, including Campbell, an English journalist feminist and socialist who interviewed the women involved in the mining strike of 1984–1985 (as cited in Northouse, 2007). These women on strike began to question their roles within the family system and community, creating a deviation of the traditional ideology of feminine roles at the time.

Unfortunately, the story in 2011 is in many ways quite similar, with competing roles and desires of women pertaining to work and family. Researchers have found that the attitudes women develop regarding these roles and conflicts are influenced through early socialization and family structure and values (Heraty, Morley, & Cleveland, 2008). Beginning with the social movements of the 1960s and 1970s, feminist theory has provided a foundational perspective with which one can view the world. The 1970s became a time where the concept of a working mom was normalized, and the 1980s promulgated the idea of “having it all” (Collins, 2009, p. 293). Collins (2009) reported that the traditional family and female roles of the 1950s transformed through women's decisions to choose work over marriage and childbirth. Economic shifts in housing costs greatly affected the decisions as well, with the competition of baby boomers in the 1970s and 1980s “tripling the average costs of new homes” (Collins, 2009, p. 272). The birthrates dropped and in 1970 “less than a third of women with preschool children

worked outside the home” (Collins, 2009, p. 272), while in 1976 that percent jumped to 43%. Another dynamic change that impacted women’s roles and circumstances was the increase in the divorce rate, which increased during the same time period (1950s-1960s). The influx of failed marriages during this time was credited to the sexual revolution, the result of the error of rushing to the altar after World War II, and some credited the women’s liberation movement.

Frank and Belasen (2008) believed that feminism provides multiple themes that can identify avenues to improve the lives of women, including the thought that “gender differences in behavior, cognition, and perception derive from a combination of nature and nurture, from biology and life history” (as cited in Paludi, 2008, p. 106), although it is worth noting that Goodwin and Fiske (2001) believed that social psychology research indicates that there is a negative connotation to the terms feminist or *career woman*, implying these women are “not nice and not feminine enough” (p. 361). The competing roles and social expectations have polluted the empowering notion that women can do anything and “has morphed into the mandate ‘women must do everything’” (Dickerson, 2004, p. 3). Robbins and Wilner (2001) addressed this issue in their book, *Quarterlife Crisis*, stating “regardless of their levels of self-esteem, confidence, and overall well-being, twentysomethings are particularly vulnerable to doubts... they doubt their decisions, their abilities, their readiness, their past, present, and future...” (p. 10).

Women from traditional single-earner families have more positive attitudes toward traditional work-life balance roles, while women from dual-income earning families felt positive about balancing the demands of work and family roles. Work-family conflict, though, can be defined as “when expectations and demands from work and

family are incompatible, they result in a form of inter-domain conflict” (Netemeyer et al., 1996, p. 401). In a Bray, Fairbank, and Marsden (1999) study, the highest rated stressor source was “being away from the family” (p. 247). Separation from family was mentioned nearly equally for men and women. Baldwin (1996) suggested that whether a female decided to pursue a career or stay at home with her family should be an option given to her without exceptions and not be withheld from her because of institutional policies and structures.

Work-family conflict has been found to be more strongly related to job and life satisfaction for women than for men (Kossek & Ozeki, 1998). Some studies have reported that women have higher levels of some dimensions of WFC, clearly indicating that women must address this issue (Behson, 2002; Frone, Cooper, & Russell, 1994; Nielson, Carlson, & Lankau, 2001). WFC is also strongly linked with low levels of career and job satisfaction (S. Anderson, Coffey, & Byerly, 2002). To understand better the WFC, one must examine the multiple life role commitment thought (Ruderman et al., 2002). This role conflict is ever present in our society, but it is even more distinct for females, as their traditional roles have shifted into modern work roles, causing not a movement forward, but a higher standard to perform traditional duties and more modern ones, resulting in a conflicted and more highly depressed and stressed female (Dickerson, 2004). Brett and Stroh (2003) studied managers who worked long hours and discovered that “most of the male managers had wives who were not employed outside the home; the smaller number of female managers had both paid (female) help and husbands who took substantial responsibility for child care” (as cited in Paludi, 2008, p. 54).

There are two major schools of thought regarding role conflict that represent social psychology's perspective (Edwards & Rothbard, 2000; J. H. Greenhaus & Beutell, 1985). One perspective, called the role scarcity or depletion argument, is described by Goode (1960) and Rothbard (2001): "Each person has a fixed sum of energy and time to spend" (as cited in Nikandrou et al., 2008). MacDermid and Marks (1996) described the second major perspective, more recently established, as benefits to combining personal and occupational roles and "the whole person is more than the sum of the parts and participation in certain roles might generate resources for use in other roles" (p. 420). According to the Nikandrou et al. (2008) study, the results were indicative of the scarcity or depletion perspective: as women emphasize their career and work objectives, they have less time and energy for alternative roles. Results also represented WFC and supported the depletion argument when women increased their commitment to children or spousal responsibilities. Work-family conflict studies have represented the physical and psychological health effects and family life issues that occur from this conflict, but this information has not been applied as a relationship, linking identity and adaptive-coping styles, which all impact one another (Frone et al., 2002). With many studies focusing on this work-life and WFC concept, supporting the influence of values, role modeling, early influencers, family expectations, and relationships, there is still a question of how those variables affect women uniquely (Heraty et al., 2008).

Frone, Russell, and Cooper (1992) created a model called Model of Work-Family Interface postulating that outcomes of either work family conflict or family work conflict are related to that particular domain. Therefore, outcomes from WFC belong in the work domain, and outcomes of the FWC also belong in the work domain. They also believe the

relationships between WFC and FWC to be reciprocal and direct. In revisions to this model, Frone, Yardley, & Markel (1997) altered the name to be the Integrative Model of Work-Family Interface, modifying the proposal of only direct relationships and expanding the possibility to indirect relationships as well.

One model specifically, from Barsh, Cranston, and Craske (2008), includes and addresses the work-life balance issues that women face in much greater amounts through the idea of “managing energy” (p. 4), with which we learn to balance the demands and multiplicity of roles. This model, called the centered-leadership model, includes five dimensions that Barsh et al. described:

meaning (finding your strengths and using it for a purpose to inspire), managing energy (monitoring your sources of energy and managing where it goes), positive framing (adopting a more constructive way to view your world, expand your horizons, and gain resilience even when negative situations happen), connecting (identifying who can help you grow, building relationships, and increase your sense of belonging), and finally, engaging (finding your voice, becoming self-reliant and confident by embracing opportunities and risks and collaboration. (p. 35)

It appears that despite all of the research and dialogue regarding women’s struggle to balance work and life, there are overlooked gaps that could potentially link these factors to establish better adaptive skills for women. Since these links have not been established in one cohesive study, coping (adaptive) skills have also not been observed for all of these changes for womankind (Heraty et al., 2008). Some coping strategies have been investigated by Heraty et al. (2008): emotion-focused skills such as cognitive reappraisal and positive thinking, or problem-focused coping such as direct action and advice seeking. Overall, there is a universal transition occurring with women’s roles and identity that is shifting the workplace and homes of many families, and negating the

stereotypical roles for women, while complicating the expectations of women to “have and do it all” (Dickerson, 2004, p. 340).

MacDermids and Marks (1996) confirmed that role balance impacts the well-being of individuals: “People who maintain more balance across their entire system of roles and activities will score lower on measures of role strain and depression and higher on measures of self-esteem, role-ease, and other indicators of well-being” (p. 418). Self-esteem is a pivotal part of mental health and well-being (Lynch, Myers, Kilmartin, Falck, & Kliever, 1998). Copious reports linking depression and substance abuse in women caused by stress have noted that women who rely on problem-focused strategies more during times of increased stress drink less than women who score lower on problem-focused coping (Breslin, O’Keefe, & Burrell, 1995). More women reported that major family changes in structure and function (birth of a child, divorce, death) were significant stressors, with 17% for women and 12.3% for men (Bray et al., 1999). Women were more likely to use social support for coping than men, and women reported “higher tendencies toward food substances for coping with stress, anxiety, and depression than men” (Bray et al., 1999, p. 243).

Kirchmeyer (2000) maintained that gender and not sex has more to do with career choices, which indicates that how one is raised regarding gender socialization, is a better predictor of career choice than biological sex (p. 20). Goodman, Fields, and Blum (2003) stated that women and men have similar career aspirations and values (p. 478), yet still there remains an imbalance in the workplace and home. Cotter, Hermsen, Ovadia, and Vanneman (2001) attributed this imbalance to women struggling to balance their roles and concerns for their families. Cinamon (2006) noted “Gender role socialization

influences self-efficacy, which in turns influences one's career decisions" (p. 202).

However, even fields that are known to be more regularly selected by females remain problematic for women through gender discrimination. The American Association of University Professors equity study by West and Curtis (2006) found that women held only 24% of full professor positions in the United States (as cited in Paludi, 2008, p. 176). Men are less likely to experience a gap in their employment and follow a more linear career path, while women will more likely have gaps that often involve children (Reitman & Schneer, 2005).

Work-Life Balance

This section will address some of the well-researched aspects of work-life balance. This will include some of the demands and examples or cases not only of those work-life balance issues but also female leadership styles and a leadership model that addresses the idea of managing energy to cope with work-life balance problems. With the current literature we have a clear picture of the problems involved in achieving work-life balance, including stress, turnover, absenteeism, burnout, dissatisfaction with job, family, and life (Edwards & Rothbard, 2000). However while we better understand the problems, Kreiner, Hollensbe, and Sheep (2009) astutely noted that we have not yet discovered solutions aside from the organizational level, which Kossek and Lambert mentioned (2005) have been disappointing because of mixed results and have offered little proactive responses on policies and equality (as cited in Kreiner et al., 2009, p. 705). Further, Kossek and Lambert noted that our concepts of workplace have evolved with the complexity of technology bridging the worlds of home and work, creating even further complications for navigating the work-life balance many seek. In a study mentioned by

Hewlett and Rotskoff (2007), conducted by the Center for Work-Life Policy, out of 3,000 high achieving women (holding graduate or professional degrees), 4 in 10 reported leaving the workforce voluntarily at some point during their careers and also chose jobs with less compensation to accommodate family responsibilities; whereas, only one in ten men left the workforce for family-related reasons.

Grawitch and Barber (2010) conducted an extensive and comprehensive review of 385 articles regarding work-life balance. Of the articles that were reviewed, the greatest percentage emphasized work-life interference (85.7%) and 261 articles (67.8%) included a form of outcome measure. They found that 37 articles (9.6%) emphasized work-life programs. Their systemic review provided insights to the copious amounts of research on work-life issues. Despite the studies that address work-life process variables such as conflict, very few have examined work flexibility and almost no studies focused on specific nonwork support benefits.

In Grawitch and Barber's (2010) follow-up study, they assessed whether the "distinction between work flexibility and nonwork support was empirically justified" (p. 176). They found that overall work flexibility initiatives rather than nonwork support benefits proved to promote positive outcomes in employees and a more direct benefit for organizations.

Casper, Eby, Bordeaux, Lockwood, & Lambert (2007) noted that understanding the family context while conducting work-family research is important because dual-earning families are more common than ever in western society. Larsen (2004) stated that dual-earning families and economic factors have changed the demographics of the workforce. Only 9% of the work-family research has centered on the problems of conflict

for partners when both individuals work. Understanding the relationship's well-being, the well-being of each individual, and the work dynamics can help researchers understand work-family conflict on a deeper level. Kinninen, Feldt, Mauno, & Rantanen (2010) conducted a longitudinal study that investigated well-being in work (job satisfaction) and family (parental distress), which accounted for reversed causality applied to the context of couples. The authors assign the term "crossover" (Kinninen et al., 2010, p. 123) to describe the process of a stressor experienced by one person affecting another person.

In a review of four major Canadian newspapers published between 2003 and 2005, Reece, Davis, and Polatajko (2009) found that media suggested multiple themes regarding work-life balance. Those themes were:

imbalance and balance are conceptualized at opposite ends of a continuum, obtaining work-life balance is viewed as an ongoing process, the perception of being balanced/imbalanced is subjective and dependent on many factors which are individually unique, and work-life balance struggles are leading to crossover effects on, and counter reactions in, future generations. (Reece et al., 2009, p. 434)

Their research found that the areas of most significant impact most expressed in Canadian media were "personal health, relationships, financial success, children's well-being, and the success of corporations" (Reece et al., 2009, p. 440).

Demands of family and career. A. Eagly and Carli (2007) have noted two significant variables that have been the deepest career advancement challenges for most women. First, the demands of family life have been accredited to the smaller number of women leaders in our organizations. The balance issues of work and life have been diligently researched and written about, including coined phrases of work-life balance, work-family conflict (WFC), and work-life conflict. In more recent years, the preferred term has been work-home conflict instead of work-family conflict to include a broader

array of people and circumstances (Kreiner et al., 2009). Kreiner et al. (2009) defined work-home conflict as “a subset of role conflict and as a generalized state of tension that results from incompatible expectations and challenges associated with work and home” (p. 704-705). For this particular study, the researcher has selected work-life balance, as this is a more inclusive phrase than work-family conflict because it includes women who may or may not be married or have children, yet they still have a life outside of their professional world. The chosen definition of work-life balance is from Clark (2000), “satisfaction and good functioning at work and home with a minimum of role conflict” (p. 750). The results of such outside demands for a female include taking more days off, working part-time, and fewer years of job experience and hours (A. Eagly & Carli, 2007). One study of Chicago lawyers found that women were just as likely to begin their careers at large law firms as men, but they were more likely to leave those positions, seeking public sector or corporate positions. The majority left for reasons regarding work-family balance. Of the few who became partners in a firm, 60% had no children, and the minority who did have children had delayed their childbearing until after they attained partner status.

Second, A. Eagly and Carli (2007) accredit the negative repercussions of work-family balancing to the “underinvestment in social capital” (p. 68), for which women have less time to socialize with colleagues and build professional networks. Social capital has been noted as more necessary than manager tasks and skills to advancement. One of the most recent examples is a lawsuit against Wal-Mart. One executive retreat was a hunting expedition at Sam Walton’s ranch in Texas, while other manager meetings

included visits to strip clubs and Hooters restaurants and a football-theme sales conference.

Female leadership. Northouse's (2007) book on leadership identified five major leadership traits from the *trait approach*: intelligence, self-confidence, determination, integrity, and sociability" (p. 19). One more novel leadership model is McKinsey's *centered leadership* (Barsh et al., 2008) model. The McKinsey Leadership Project began an initiative to help professional women by learning what drives and sustains successful female leaders. From the research, they developed a leadership model for women with five dimensions: meaning, or finding your strengths and putting them to work in the service of an inspiring purpose; managing energy, or knowing where your energy comes from, where it goes, and what you can do to manage it; positive framing, or adopting a more constructive way to view your world, expand your horizons, and gain resilience to move ahead even when bad things happen; connecting, or identifying who can help you grow, building stronger relationships, and increasing your sense of belonging; and engaging, or finding your voice, becoming self-reliant and confident by accepting opportunities and the inherent risks they bring, and collaborating with others. This model "emphasizes relationships, being relational, and positive emotion, and provides intellectual, emotional, and spiritual strength that drive personal achievement" (Barsh et al., 2008, p. 36); this model has significance for this study because work-life balance includes managing energy and discusses relational aspects of balancing life.

Cases of women and work-life struggles. This section will address the dialogue of women who decide to opt-out or who remain in the workforce while raising children. It is interesting to note that while reviewing the literature on successful working women

in top tiered positions, almost half of these top executives have no children, and almost half of all the women in the United States with salaries greater than \$100,000 have no children (Hewlett, 2002). Only one third of all women who work at research universities without children ever become mothers, and for those who attain tenure, women are twice as likely as males to be single 12 years after obtaining their doctorate (Mason & Goulden, 2004). While having children serves as a sign of stability and responsibility for men, women are penalized for their involvement with children. There also are the “motherhood wage penalty” (D. Anderson, Binder & Krause, 2003, p. 273) issues. This term describes the “consistent finding that mothers earn less than comparable women without children and less than men in general” (Cheung & Halpern, 2010, p. 183). Studies continually indicate that marriage and parenthood are associated with higher wages for men but not for women, while years of education have a more positive effect on women’s wages than men’s (A. Eagly & Carli, 2007). Giele (2008) stated, “Greater interdependence and trust between men and women are thus more likely to develop in modern marriage when they are fostered by similar obligations of the two sexes in both workplace and home” (p. 395).

Some argue that women choose to stay home and pursue less of the science and engineering industries because of basic biological differences, while others assert that there is a distinct bias and discrimination (Atlas, 2005). Atlas (2005) reported that in 2005, Larry Summers, then president of Harvard University, noted at the National Bureau of Economic Research conference on diversity that there are three possible explanations for less women in science and high-end positions. These included choice (high-powered job hypothesis), biology (different availability of aptitude at the high end), and bias

(different socialization and patterns of discrimination in a search). Shapiro (1985) clearly noted that a conflict remains between women's commitments to the home and to their professional potential and the 'Woman Question' (p.4) maintains its vitality in the 21st century. With competitive numbers of women earning doctorates during the past 30 years, women have still failed to prosper in the male-dominated environment of higher education.

Even having a male partner in the household or a woman's larger paycheck is shown to still not reduce the women's housework, and married women do more housework than single women (A. Eagly & Carli, 2007). Some strides have been made for male's involvement in child rearing, as "most men living with young children do provide basic care such as feeding, diapering and bathing" (p. 51). Although, for every 1 hour contributed by men, women still do 2.1 hours of childcare. Many female executives struggle with the work-life balance due to some of these issues, and a pivotal point is that most male executives have wives who either work part-time or not at all and can rely on them for help in the home.

This factor (not having a stay-at-home husband) can often dictate why top female executives either forgo or delay having children. Most American couples do endorse a more egalitarian concept regarding everyday childcare and household duties, especially among educated men and women. This concept seems more idealistic in nature, because as A. Eagly and Carli (2007) reported, "more husbands than wives are satisfied with the wife doing more of the work, and husbands have more influence than wives on who actually does what" (p. 52). These authors added an interesting point of clarification in that according to time diary studies from 1965 through 2000, both mothers and fathers

are actually spending more time with their children than in previous generations.

Employed women in 2000 spent as much time interacting with their children as mothers without jobs in 1975. This is in part due to the expectations of women who stayed at home in previous generations, who were busy cooking, baking, washing and ironing clothes, sewing, tending gardens, and other household tasks. The impetus for the newer trend of mothers spending an increased amount of time with their children came from more affluent families losing servants after World War I. In total, mothers contribute 71 hours, while fathers contribute 67 hours of paid (employment) and unpaid work (domestic) (A. Eagly & Carli, 2007).

Negotiating the time demands of the multiple roles that women have can be the most challenging. Being married reduces women's leisure time by an hour a day, and having children under age 6 reduces women's leisure time by an hour a day as well; however, men's leisure time remains unaffected. Therefore, men have 212 hours of leisure time per year. Women react to this time pressure with feelings of dissatisfaction and other negative emotions, while men are little affected by the hours that they spend at work (A. Eagly & Carli, 2007). As noted previously, specific occupations seem to offer less flexibility, such as the legal field. One female lawyer described this time dilemma:

When I came back to work after... maternity leave and realized that I could not maintain my pre-child work hours (weekends, nights) the partners became extremely upset. When I tried to discuss a part-time arrangement, the head partner suggested that I didn't truly want to be a 'real criminal lawyer'. I quit... Oh, by the way, all the 'real criminal lawyer' partners had full-time stay-at-home wives. (p. 56)

Not only are time pressures a concern for women but also the consequences of choosing family responsibilities over career. A. Eagly and Carli (2007) documented that 37% of women with strong education (professional or graduate degrees or undergraduate

degrees with honors) chose to leave employment compared with only 24% of men, while for women with one or more children that figure increased to 43%.

The reason men chose to leave employment was for career change, while for women it was family responsibilities. A. Eagly and Carli (2007) wrote: “The psychological investment in a career that comes from long-term preparation followed by on-the-job success can produce distress when the career is suddenly gone” (p. 57). These authors suggest, moreover, that the lost income, impeded career growth, depreciation of skills, and challenge of re-entering the workforce after a decision to leave for family, is costly. Paradoxically, the prime years for childbearing coincide with the pivotal years for establishing a career, creating what researchers call the “motherhood penalty” (A. Eagly & Carli, 2007, p. 57).

Research indicates that women tend to prefer jobs that involve close work with people and helping others, as well as a lighter commute (A. Eagly & Carli, 2007, p. 60). Women, more often than men, prefer work that is intrinsically stimulating, intellectually challenging, and provides a sense of accomplishment, while men prefer jobs that involve autonomy, good earnings, and leadership or supervision. These findings can provide some insight into why women may choose certain careers, or why they would still be earning less (overall) than men.

Perspectives to explain the work challenges of females. One of the first and perhaps the most widely-used term to describe the inequality of women in the workplace regarding senior level positions and pay compared to males is the *glass ceiling*. The theory of the glass ceiling was coined in the 1980s and Churchman (2009) noted that there is a disagreement about who coined it first. Churchman explained that it is argued to

have come from an article in the *Wall Street Journal* written by Carol Hymowitz and Timothy Schellhardt in 1986, while some note that Gay Bryant, editor for *Family Circle*, used it first in 1984 in an Sample Table for Proposed Data Analysis interview, which can be found in print. Whether the term was first born in the *Wall Street Journal* or elsewhere, it has established a visual concept that addresses the struggles women have experienced in the workplace over the decades regarding barriers to promotions and work success.

The labyrinth (A. Eagly & Carli, 2007) is a metaphor that has been introduced to the literature in an effort to describe more accurately than the glass ceiling work disparity issues related to women. Labyrinth refers to the varying routes to top leadership for women, acknowledging the obstacles and twists and turns, requiring persistence and analysis of the puzzle. The glass ceiling metaphor proves problematic as A. Eagly and Carli (2007) noted, “it describes an absolute barrier at a specific high level in an organization” (p. 64). There is also a false implication that there is equal access to positions for males and females, when there is not. For example, Dolan (2010) noted that in large law firms, it has been documented that putting in the standard 9-5 hours will imply to your colleagues that you are not a “team player” (p. 13) and that work-life balance is not easily offered in the field of law. The glass ceiling omits the complexity and pathways that vary greatly when a woman is facing adversity in her career advancement. The labyrinth addresses all of these and serves as a more accurate metaphor. Leaders know the importance of storytelling and “metaphors matter because they are a part of the storytelling that can compel change” (A. Eagly & Carli, 2007, p. 64).

The *glass elevator* is another term describing why so few females occupy top positions in companies. This is a similar metaphor to the glass ceiling and conveys the fact that men are accelerated through the organizational ranks (M.K. Ryan, Haslam, Hersby, & Bongiorno, 2010). It is important to note that the *glass cliff theory*, coined by M.K. Ryan and Haslam (2008), is accredited to prejudices such as “think crisis—think female” (p. 1) and refers “exclusively to social constructionist paradigms” (Vongas, 2009, p. 1) without consideration for biological factors. M.K. Ryan and Haslam (2008) explained a further explanation of the glass cliff:

Extending the metaphor of the glass ceiling and the glass elevator, we argue that such women are more likely than men to find themselves on a “glass cliff” such that their positions of leadership are associated with greater risk of failure. If and when that failure occurs, it is then women (rather than men) who must face the consequences and who are singled out for criticism and blame. (p. 550)

Shambaugh (2008) preferred to use the term “sticky floor” (p. 38) instead of glass ceiling, de-emphasizing the possibility that men are preventing women from promotions (glass ceiling), and instead, emphasizing that women may be holding themselves back through “self-defeating or self-limiting actions” (p. x) called sticky floors. In her book, *It's Not a Glass Ceiling, It's a Sticky Floor* (2008), Shambaugh introduced identifying strategies for women who are seeking work-life balance in chapter 3, with four syndromes of women who are struggling with these issues. The first is the “multitasking syndrome” (p. 46), where women overtask and attempt to juggle too much. The second is the “martyr syndrome” (p. 47), which describes women who experience guilt when they fail one of their constituents as a wife, mother, and employee, while simultaneously resenting the lack of time for themselves. The third is the “self-critic syndrome” (p. 47), where women never feel good enough as they maintain a myopic perspective of life and

overwork to compensate what they feel they lack. The fourth is the “perfectionist” syndrome (p. 47), where women refuse to delegate in order to control and perfect every situation in their realm. Shambaugh outlined strategies for overcoming these syndromes and issues of work-life balance through examples of “job-sharing” (p. 49) and other anecdotal pieces. Sharon Allen, Chairman of Deloitte & Touche USA, was listed as one of *Forbes* most powerful women, and addressed the issue of work-life balance:

If you want to balance work and life, it’s important to be transparent about your goals and expectations. We need to be clear about letting others know we are leaving for work at 5 p.m. to see our son’s soccer game. And as executives, we need to be seen doing these things to let others know it is okay to leave at 5:00 for their son’s soccer game. This sets a healthy expectation of what’s accepted for yourself and others. (as cited in Shambaugh, 2008, p. 60)

Understanding work-life balance and the significance of its meaning is relevant to this research. Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) determined that work-family balance includes the integration of work demands and family roles, while work-family conflict speaks to the areas of problem between work demands and family roles due to limited resources. Senecal, Vallerand, and Guay (2001) clarified an important point that work and family roles are relevant to married individuals or those who are involved daily with their family of origin, while omitting individuals without a family. They note that balancing life demands requires understanding life roles and life stages, which aligns with the reasoning Giele (2008) selected the lifestory framework for her study. Similarly, Aziz, Adkins, Walker, and Wuensch (2010) observed that the various definitions of work-life balance that have been proposed over the last decade share the concept of “balance reflecting equal experiences in work and family roles” (p. 74). Table 2 displays the prominent contributing theories to work-life balance.

Table 2

Work-Life Balance Research Chart Summary

Author	Contribution	Year	Definition
Unknown	Glass Ceiling Theory	Between 1984–1986	Speaks to the struggles women have experienced in the workplace over the decades, with barriers to promotions and work success
Ryan & Haslam	Glass Cliff Theory	2007	Women are more likely than men to find themselves on a “glass cliff” such that their positions of leadership are associated with greater risk of failure. If and when that failure occurs, it is then women (rather than men) who must face the consequences and who are singled out for criticism and blame
Eagly & Carli	Labyrinth	2007	Refers to the varying routes to top leadership for women, acknowledging the obstacles and twists and turns, requiring persistence and analysis of the puzzle
Shambaugh	Sticky Floor Explanation	2008	De-emphasizes the possibility that men are preventing women from promotions (glass ceiling), and instead, emphasizing that women may be holding themselves back through self-defeating or self-limiting actions

Gropel and Kuhl (2009) accounted for those nuances and focused on social relationships in general, allowing the individual to subjectively perceive their work-life roles, and used the broader work-life balance term in their study. They found that the benefits of WLB and the mediating effect of need fulfillment were consistent for both married couples and individuals. It was noted that not only having the time to fulfill needs in work and social domains but also filling that time to meet needs is satisfying. Gropel and Kuhl found that women scored higher than men in WLB balance and lower in WFC, which is atypical of most research findings that report women to have more WFC.

There are psychological benefits to understanding work-life balance. Brunstein (2001), Baumann, Kaschel, and Kuhl (2005), Sheldon and Elliot (1995), and Sheldon and Kasser (1998) reported that goals that satisfy important psychological needs increase well-being and need satisfaction (need fulfillment) mediates the effect of goal attainment on well-being, therefore syncing the perceived resources available for work-life and well-being.

Work-Home Issues

Blair-Loy (2003) and Stone (2007) documented patterns of successful women who abandoned their careers to return home to motherhood. These studies bring up the issue that women may feel forced to choose between devotion to career and to family because the workplace may be unreceptive to or even anti-compromise. Business and professional women often feel rebuffed at every turn, and although the media portrays them as leaving their careers by choice, they view themselves as being forced out of the workplace. These political and social failings are represented in the work place as well, creating a disappointingly faulty structure for women to make a decision that benefits both their career and their family. Stone stated:

Even among women who worked for “family-friendly” companies, it was difficult to request and use the benefits without being marginalized...reluctant bosses who were sympathetic but afraid that using flexibility would “open the floodgates” for everyone, missed opportunities for promotions and plum assignments, and myriad subtle ways that the choice to use family-friendly programs undermined their future career progression. (p. 186)

These difficulties create a dichotomous world for women in their decision making and the perpetual cultural definition of work-life policies as “accommodations” (p.186) creates a problematic incompatibility perspective rather than a social issue. In Blair-Loy’s book, *Competing Devotions: Career and Family Among Women Executives*, her criticism

of social policies further argued that the dilemma remains with the cultural definitions and models of how women make these decisions. She asserted that the solution cannot be found in the implementation of work-family policies, but must be imbedded in the cultural belief that such policies for corporations and institutions have value beyond their current status of accommodations.

Gilman presented the argument that “every person should be employed at the job he or she does best” (as cited in Collins, 2009, p. 283), anecdotally providing a perspective of having been a child whose mother was a single-parent and moved to over 19 homes in her first 18 years. Her book, *Women and Economics*, published in 1898, has inspired many women, as it offers unique perspectives for women to consider when reviewing the transformation of marriage, work and home life for a female. Gilman explained that some have a natural ability to cook, or clean, or produce art, or teach, and her theory suggests that appreciating and capitalizing on those natural abilities is most ideal for males and females. She queried, “What would shoes be like if every man made his own” (Collins, 2009, p. 284).

Collins (2009) noted that issues of childcare far outweighed the issues of household chores as women negotiated new territory. Women who truly pursued careers outside the home obtained that liberty through the commitment of other women who were willing and ready to step in as “housekeepers, babysitters, and cleaning women” (Collins, 2009, p. 284). Axiomatically, this was greatly impacted by socio-economic status, as most women couldn’t afford to pay for help in the home.

In a 2006 study by Wilcox and Nock, working women were performing most of the housework while men devoted more time to their jobs. Working women tended to

report less satisfaction with their marriage than stay-at-home wives. This study suggests that women must choose between a career and motherhood and also suggests that they are socialized as young women in the beginning of their careers with their spouse and career decisions. Cinamon (2006) noted that college women who were interested in nontraditional careers indicated that they held more feminist views and planned to share household duties and responsibilities. In fact, it has been reported (Kasen, Chen, Sneed, Crawford, & Cohen, 2006) that having a supportive spouse is linked to less role conflict and heightened well-being.

This complex picture of gender inequality seems to be in contrast with the concept of a growing equality. Goldin (2006) suggested that the opt-out women are a small minority. In a longitudinal study of female college alumnae conducted 15 years after graduation, she found that 79% of the women were still married and that 69% with at least one child had spent only 2.1 years on average out of the workforce. More than 50% of those with children had never had a nonemployment time lasting more than 6 months. Schneider and Waite (2005) studied 500 families with two working parents. While mothers reported greater levels of positive affect outside the home than within the home, fathers reported higher levels of positive affect when with the family than away from home.

There are gender differences within a partnership in experiences of work-life balance issues in certain studies. Kinnunen, Geurts, & Mauno (2004) discovered that marital dissatisfaction, job dissatisfaction, parental distress and psychological and physical stress symptoms were antecedents of WFC in women, but not in men, over one year. Grandey, Cordeiro, and Crouter (2005) found WFC preceded job dissatisfaction one

year later in women but again not in men. Kinnunen et al. (2010) found that only FWC had long term effects implying it is of greater importance than WFC. Hammer, Bauer, and Grandey (2003) reported crossover effects between husbands and wives. FWC of a husband was linked to lateness for work by the wife and the wife's FWC was linked to interruptions and absences at work. Barnett, Raudenbush, Brennan, Pleck, and Marshall (1995) also found crossover in a longitudinal study linking increases in distress, including anxiety and depression, of one partner mirrored in the changes in distress of the other partner.

Giele (2008) studied 48 White and African American college educated women to understand which women were staying at home and why and which women continued to combine family and career. Her findings indicated the women who chose to stay at home saw their identity in motherhood. They saw their role as dedicated to their family, fulfilling this function of mother in a unique way, which only they could provide. They were wary of any outside help. The career mothers had a contrasting identity. They saw themselves first as workers and were thankful for how their families have rounded out their lives. They welcomed support from their husbands and caregivers in raising the children. They were innovative and flexible in finding ways to pursue both work and family life.

West and Zimmerman (1987) suggested that male and female roles are the result of cultural expectations rather than innate propensities. Receiving family encouragement and having positive contacts with the majority group allows for an atypical man or woman to explore their own gifts. Men and women who rebel against the typical stereotypes usually are supported by like-minded individuals in their church, community,

or family. Shih (2006) attributed workplace inequality for women to three factors: gender and ethnic stereotyping, organizational segregation, and exclusion from information-networking or mentoring relationships.

Gender

Most researchers consider gender to be a culture and recognize that performing gender in culturally acceptable and overt ways is paramount to the development of a “meaningful identity” (Doll, 2008, p. 941). Gender can be defined as a cultural system of meaning that organizes social life (Lorber, 1994; Ridgeway & Correll, 2004; Risman, 2004). The conflict of gender identity and roles permeates the daily lives of women as a result of the demand of adopting nontraditional gender characteristics and juggling to remain true to their sense of self through their gender (Silva, 2008).

The concept of gender and identity is a deeply rooted one with leading feminists such as Butler, Lacan, Gilligan, Davis, and Wittig writing discourse that grapples with the meaning of gender. Perhaps one of the most profound pieces written on gender and identity is Butler’s (1990) *Gender Trouble: Feminism and the Subversion of Identity*. Butler’s position regarding gender as a cultural identity proclaimed, “Gendered identity is socially produced through repetitions of ordinary daily activities” (p. 2485). Therefore, since women have been introduced to the work setting, the gender identity conflict has also been problematic, as gender can be “reproduced, resisted or even (perhaps) transformed” (Silva, 2008, p. 939).

It has been reported that younger and more educated men and women hold more egalitarian gender attitudes. Dickerson (2004) perfectly articulated:

Many young women in today’s world are facing an intense internal struggle to find their identity, and that this struggle is an effect of what they experience as

enormous pressure to achieve certain goals. My belief is that, in the contemporary atmosphere of postfeminism in which women seemingly have many more options, the young adult woman experiences these options as expectations. The effect of these demands is an enormous self-doubt where women feel worthless, unimportant, and often unable to go forward in their lives. (p. 337)

Gender stereotyping is “a psychological process that illustrates a structured set of beliefs about the personal attributes of females and males” (Ashmore & Del Boca, 1981; Doyle & Paludi, 1997; Fiske & Stevens, 1993; Paludi, 2008). The impact of gender-role stereotyping has had negative impacts on women as they choose their careers, lowering their career aspirations (Betz, 2007). It has been reported that gender difference are significant in math-oriented careers (Lacampagne, Campbell, Herzig, Damarin, & Vogt, 2007). In fact, women earn less than 20% of the bachelor’s degrees in categories such as engineering and physics, and less than 10% of graduate engineering degrees (Betz, 2007).

Catalyst (2007) reported that gender-role stereotypes are linked to women’s participation in business. Women are also paid less for full-time work, making only 77% as much as men do. The income disparity is even greater for minorities and for middle-age and older women than for young. Some researchers have attributed this pay difference to women failing to be more assertive in their communicating and negotiating for salaries (Babcock & Laschever, 2003), while others believe it is more an issue of work-life balance and demands of family and children.

Even for women who dare to pursue careers that are thought of as more masculine, the scrutiny and expectations of them as female persist (Paludi, 2008). For example, in terms of higher political office, beginning with Victoria Woodhull who was the first woman to run for president in 1870, to the most recent candidate, Hillary Clinton, the public continues to criticize the role and place of a woman (Paludi, 2008).

Some consequences reach far beyond criticism for women who choose to seek out male-dominated professions, such as the military. Collins (2009) reported that at the time of the Iraqi invasion, “350,000 women were serving in the military, with 15 percent being active-duty” (p. 371). However, women returned with higher post-traumatic rates than men, attributed not only to the dangers of living in hostile war regions but also living in fear of being sexually assaulted or harassed by fellow male soldiers. In one VA hospital in Los Angeles, “forty-one percent of the female veterans there say they were victims of sexual assault while serving in the military” (Collins, 2009, p. 372).

Our educational system has been called a chilly climate as girls and women are often discouraged from participation, sexually harassed by teachers and peers, receive less mentoring, and are even advised to lower their expectations for career (Allan & Madden, 2006; Hall & Sandler, 1982; Paludi, 2008; Paludi, Martin & Paludi, 2007; Richardson & Sandoval, 2007).

Despite popular claims from males that they would prefer not to work for a woman because they are overly emotional and other various reasons, (A. Eagly & Carli, 2007) studies reveal that men are as satisfied or more satisfied with having a female supervisor. A meta-analysis by Eagly, Johannesen-Schmidt, & Van Engen (2003) indicated that the leadership styles and behaviors found more in women are those that are most associated with maximum effectiveness.

Powell and Greenhaus (2010) conducted an interesting study regarding sex, gender, and work-to-family issues. Seeking to better understand the inconsistencies in research regarding women and work-to-family “positive spillover” (p. 513), Powell and Greenhaus selected three variables to examine. They found that femininity was important

to study because of the “concern for relationships and interdependent self-construal that it represents seem especially relevant to the nature of individuals’ work-to-family interdependencies” (p. 515). Their results indicated that women experienced greater positive spillover than men mainly due their higher scores in femininity. Those who had higher segmentation of work and family domains experienced less conflict and also less positive spillover.

Three psychology-based gender theories are relevant to mention here: social role theory, cognitive theories of gender development, and status characteristics theory. Social role theory postulates that gender belief systems are cultivated by the division of labor in society along gender lines in work and family. When women adhere to more interpersonal traits or occupations, they become labeled as “feminine” (Powell & Greenhaus, 2010, p. 515) traits, whereas men who gravitate toward *agentive* traits are seen as having “masculine traits” (p. 515). Cognitive theories of gender development, as described by Martin & Ruble (2004), states that children ascribe to traits of a particular sex based on their active scanning of their environment and understanding how to socialize to be like other members of their sex. Berger and Webster (2006) described that status characteristic theory maintains that gender belief systems are formed through the unequal assignment of societal status to the sexes with men seen as higher in status.

The concept of roles is closely connected with identity, as individuals often consider a particular role or multiple roles to be a part of their identity. Ashforth et al. (2000) noted that most individuals identify with multiple roles, therefore exhibiting a range of role identities, which can include employee, family member, and community member. Thoits (1991) defined role salience as the psychological or subjective

importance of a given role to an individual, while other researchers use the terms role identification (Lobel, 1991), role identity (Rothbard & Edwards, 2003) or role involvement (Carlson & Kacmar, 2000). Powell and Greenhaus (2010) and Burke (1991) explained that various role theories suggest “identification with social roles comprises an essential part of individuals’ self-concepts” (p. 516). According to Stets and Burke (2000), identity theory and social identity theory both agree that role identities are socially defined. Most researchers agree that the importance one assigns to a role is the aspect that unites the various role definitions and explanations. One important difference explained by Ashford and Mael (1989) and Hogg (2006) is that identity theory examines the implications of individuals’ identification with various roles they may occupy, while social identity theory examines the implications of members who view themselves as belonging to the same social category.

Kirchmeyer (2000) defined work-life balance as “achieving satisfying experiences in all life domains” (p. 81), which calls upon personal resources including energy, time and commitment. Milliken and Dunn-Jensen (2005) note that although new communication and technology have broadened the global impact of economies and business and enabled individuals to always be connected, these advancements have also created intrusive interruptions for one balancing work and life.

Judiesch and Lyness (1999) found that perceptions of nonwork activities (managers taking leaves of absence for family) have negatively impacted decisions on promotions, making work-life balance a crucial research topic. A. H. Eagly and Karau (2002) argued that this is due to what they define as role congruity theory. This theory suggests that stereotypical perceptions of how a woman should lead (nurturance) clashes

with perceptions of how a male should lead (forcefulness), which creates a prejudice against women in leadership and can impede their advancement. Evidence for an aspect of this prejudice is found in particular studies that examine the idea that parental status harmed only women's (not men's) candidacy for promotion (Fuegen, Biernat, Haines, & Deaux, 2004). However, research is conflicted regarding parenting and work advancement issues. Judiesch and Lynes found no gender differences in managers who weren't promoted and had also taken leaves of absence for family reasons.

Eagly and Carli (2007) reviewed that gender role theory explains that men are expected to be breadwinners, while women maintain homemaker roles (nonwork), and these societal expectations can be limiting for a female who is pursuing advancement in her career. Cultural gender expectations or, gender egalitarianism, also hold value in creating perceptions, specifically relating to work and life roles and as Lyness and Judiesch (2008) note, understanding those relationships and values can help us gain insight into work-life balance. According to Emrich, Denmark, and Den Hartog (2004), gender egalitarianism is "beliefs about whether members' biological sex should determine the roles that they play in their homes, business organizations, and communities" (p. 32); therefore lower gender egalitarian cultures believe in traditional gender roles, while high gender egalitarian cultures believe in women holding similar roles and status to men (Emrich et al., 2004). Bjornberg (2002) reported that one such culture that holds high gender egalitarian views is in Sweden, where over half of the parliament seats are held by women and the dual-income family is ideal. Lyness and Judiesch reported that the Netherlands ranked eighth highest on their sampling of gender egalitarian values. They measured supervisor's perceptions of manager's work-life

balance with a sample pool of over 33 countries and 9,627 managers. They found a “positive balance career advancement potential relationship for women but not for men” (p. 800). Overall, their findings imply that work-life balance is impacted by cultural context and views of gender, supporting work-life balance programs for internationally expansive corporations.

Organizational Concerns

The Center for Women Policy Studies is an organization conceived in 1991, advocating for working women of color (African American, Latina, Asian American, and Native American) through policy research. Confronting issues that women of color face such as child care, flex time, family and medical leave, mentoring, networking, advancement, and stress management, this organization collected research to report to corporate America to serve as an impetus for policy change. Women of color voiced their concerns regarding diversity issues in the workplace with dual-discrimination issues of race/ethnicity and gender (Tucker, Wolfe, Viruell-Fuentes, & Smooth, 1995). Above all, the research from this study indicated that the most valuable trait of a workplace is “flexibility” (Tucker, et al., 1999, p. 2). Tucker, Wolfe, Viruell-Fuentes, & Smooth (1999) echoed the value of flexibility in their findings, noting that two thirds of women (65%) believe flexible scheduling and flexible forms of work would make a significant difference in alleviating the pressure of work-life balance. The focus on work-life balance was presented as more of avoidance of the negative, rather than maximizing the positive, as the center created “burnout avoidance strategies” (Tucker, et al., 1999, p. 3). Tucker et. al., noted that spiritual or religious sources of comfort were a part of the coping

strategies. One Native American woman reported needing space and time to decompress from work.

Networking—Though the study reported women believe networking is essential for advancement, the women approached networking as a strategy for avoiding exclusion rather than building alliances. Jennifer Tucker, (Tucker, et. al, 1999), Vice President of the Center for Women Policy Studies, referenced what the women were telling her, “I want to be promoted on merit. I don’t want to have to socialize and drink beer and play golf to get there” (p. 12). Julianne Malveaux (as cited in Tucker et al., 1999), an economist and syndicated columnist states, “Somehow there’s got to be some nexus between leadership, corporate leadership and public policy” (p. 7) that promotes diversity and work/family programs in the workplace. The overall consensus on perception of stress with advancement indicates that women perceive higher stress with higher level positions, instead of considering that the advancement offers more flexibility and control over work-life balance.

Some companies are making advances in their conscientiousness to accommodate the dual-income family situation and the working moms of the 21st century through corporate programs. Tucker et al. (1999) reports that General Electric (GE) has more than 220,000 employees worldwide and views diversity as a “process of cultural change” (p. 7) to integrating work/family balance (p. 7). Eugene Andrews states (as cited in Tucker et al., 1999), “if women are truly to be within this inclusive concept of diversity and really have a shot, we need to tend to the needs of women who are still the primary care providers” (p. 7). AT&T has implemented child care assistance, elder care packages, education and adoption, and flexible work arrangements (p. 8). Marriott’s work-family

programs offer parenting education and child development centers, catering to their over 185,000 employees who speak 26 languages and includes 50% women (p. 9). Francine Riley (as cited in Tucker et al., 1999) of GTE reported that separating work-family stress from diversity wasn't feasible because people were too stressed. Riley (as cited in Tucker et al., 1999) noted that women were more stressed than men because when they left the workplace, they went home to their second shift (p. 11). Employers who connect work and family and diversity in their transformations will be "big winners in the global economy" (Tucker et al., 1999, p. 15).

The negative effects of work-life imbalance on women of color were investigated by Tucker et al. (1999) and reported through the Center for Women Policy Studies. Several key findings are important to mention. Two-thirds of the women (63%) stated that management's expectations are detrimental to their work/life balancing act; Native American women (74%) are most likely to agree, followed by Asian American women (67%), Latinas (66%), and African American women (61%) (p. 24). The majority of women of color experience stress as a result of conflict between work and family responsibilities, however, the stress of Native American women is disturbingly high, with 4 out of 5 (81%) reporting stress in the last three months (p. 28). The most used coping strategies for colored women to reduce work stress was by talking with friends at work (64%) and leaving the office temporarily (51%). Senior managers (43%) reported exercising as a way to cope in greater numbers than non-senior level managers, while 60% found that workplace stress and demands prohibited them from participating in exercise. Native American women (28%) are significantly more likely to smoke as a coping mechanism than other women. Tucker et al. (1999) also reported that they were

also more likely to express that they “do not feel free to be themselves at work and have to downplay their race/ethnicity and gender to be successful” (p. 33). Women in higher positions report waking up earlier (59%), reducing household responsibilities by sharing them with spouses or partners (56%), and skimping on household tasks in order to keep up with the responsibilities at work (50%), while women in administrative or clerical positions are much less likely to do so.

In an article by Moss Kanter (2010), “Work Pray Love,” work-life balance is aggressively addressed as an issue for women. Using a parody of the book and movie, *Eat, Pray, Love* by Elizabeth Gilbert for Kanter’s title, she asks the question, “Who has time to eat?” (p. 38), noting that work is too demanding for leisurely meals and “productivity is measured; well-being is not” (p. 38). Kanter suggests companies could create metrics for life satisfaction and not only work engagement, and chastens companies for underutilizing remote work as a public policy listing the benefits: “cut traffic congestion and air pollution, save energy, make it easier to drop off kids at school or care for them at home” (p. 38). Kanter references a recent conference titled “What men can do to advance women’s leadership”, and replies with “for starters, the laundry” (p. 38).

The evolution of flexible work practices (FWP) has largely been focused on the female working population. Beginning with the name “Family friendly work practices” (Rosenberg & Lapidus, 1999, p. 63), the concept of creating alternative work was designed to satisfy female workers. With such a myopic focus, males who also wanted or needed to participate in these programs were hesitant due to the social and political judgments of doing so. Collier (2005) reported that men thought of it as “career suicide”

(para. 6) to ask employers if they could switch to FWP to secure a more balanced life.

Public policy changes that have impacted men more directly include the Family Medical Leave Act of 1993, which expanded the law to include men in allowing leave after the birth of a child or to care for a sick dependent. However, Kelly, and Moen (2007) highlighted that most public policies and organizational structures of human resources are antiquated, leaving employees of the 21st century glued to the 1950s corporate structures.

Some researchers have found negative social implications regarding men and women who accept flexible work schedules. Crompton and Brockmann (2006) suggest that employees can be less respected by peers when they choose to work the flexible schedules. Duncan (2006) reported that FWP's have great benefits for children's welfare, especially as the parents can work out a schedule for spending more time with them. This concept, split-shift parenting, speaks to parents who share time individually with raising the children while the other is at work. Some, including Presser (2003) observes the negative results of split-shift parenting, saying it decreases quality family time and strains relationships.

Jaga and Bagraim (2011) conducted research regarding work-life balance from an atypical perspective that would expound upon the positive benefits of involvement in both work and family roles. Sieber (1974) described the rewards that holding multiple roles may offer an individual, through role accumulation theory. J. G. Greenhaus and Powell (2006) noted that work-family enrichment is "the extent to which experiences in one role improve the quality of life in the other role" (p. 72). Few studies have determined to use positive psychology framework to address work-life balance and role theories. Boyar and Mosley (2007), Carlson, Kacmer, Wayne, and Grzywacz (2006), all

yielded results that family-to-work enrichment (F2WE) leads to greater levels of family satisfaction. Only a few studies have sought to understand the relationship between work-family enrichment and work outcomes (Boyar & Mosley, 2007; Carlson et al., 2006; Gordon, Whelan-Berry, & Hamilton, 2007; Van Steenbergen, Ellemers, & Mooijaart, 2007). These researchers found that work-to-family enrichment was found to predict job satisfaction.

Jaga and Bagraim (2011) verified that work-family enrichment is bi-directional. Their findings indicated that, “Work roles provide resource gains that enhance experiences in family roles (W2FE), and engagement in a family role provides resource gains that enhance experience in the work role (F2WE)” (p. 58). They also found that work-to-family enrichment significantly improves the prediction of job and career satisfaction. They did not find significant differences based on gender, contradicting the research that asserts women are more sensitive to work-family interface. The results of this study proved noteworthy, but it should be noted that the sample was a national retail chain and may not be applicable to other industries.

Briscoe, Wardell, and Sawyer (2011) found that high-skill IT workers who were independent contractors had shorter work hours and greater odds of working from home, but did not necessarily have greater odds of determining their own work hours.

Gajendran and Harrison (2007) found that working at home is associated with less work-family conflict. Hill, Erickson, Holmes, and Ferris (2010) found evidence for multiple organizational benefits to employers for implementing workplace flexibility, encouraging research on work-life balance overall for not only employees but also employers. These findings call for an adjustment to public and workplace policies.

According to Hill, Matinengo, and Jacob (2007), the daily commute averages to be 45-50 minutes per day in the United States, creating another reason for exploring the options of flextime and flexplace work. Hill et al. (2010) found that the benefit of work-at-home is increased when combined with schedule flexibility. Moreover, “schedule flexibility is the most valued form of flexibility by men and women in every life stage” (Hill et al., 2010, p. 355). The author’s theoretical framework included Voydanoff’s (2004) ecological systems theory. Hill et al. (2010) described this theoretical understanding as the assessment of conflict to be based on the individual’s resources and environmental demands. They noted that “Ecological systems theory views work and life as discrete Microsystems consisting of patterns of activities, roles, and relationships” (p. 349). Allen and Shockley (2009), Byron (2005), Gajendran and Harrison (2007) and Mesmer-Magnus and Viswesvaran (2006) completed meta-analyses that found flexibility to be associated with reduced work-life conflict. Jones et al. (2008) noted that it is still inconclusive whether or not it is perception of flexibility or use of flexibility that reduces the work-life conflict. Further, research findings suggest that flextime and flexplace have varying influence. Judge and Ilies (2004) found that employees with higher job satisfaction report significantly higher positive affect at home. Heller and Watson (2005) even found a link between daily job satisfaction and daily marital satisfaction. Conlin (2006) reported that there is a strong interest in telecommuting and flexible working schedules.

Gender Equality or Inequality

When Elizabeth Barrett Browning (1998) penned “Aurora Lee,” the challenges for a female were not all that dissimilar from a female of today. In this poem, she

struggles between defining her own identity and pursuing her own career and submitting to the will and needs of the man who loved her.

With quiet indignation I broke in.
 You misconceive the question like a man,
 Who sees a woman as the complement
 Of his sex merely. You forget too much
 That every creature, female as the male,
 Stands single in responsible act and thought
 As also in birth and death. Whoever says
 To a loyal woman, 'Love and work with me,'
 Will get fair answers if the work and love,
 Being good themselves, are good for her—the best
 She was born for...
 But me your work
 Is not the best for,—nor your love the best,
 Nor able to commend the kind of work
 For love's sake merely. Ah, you force me sir,
 To be over-bold in speaking of myself:
 I too have my vocation,—work to do. (p. 550)

Perceptions of paid work and reproductive work in the family are changing through a new division of labor. Women's life experiences (greater education, fewer children, and participation in the paid labor force) is changing the balance between husbands and wives. Giele (2008) suggested that the traditional marriage norm, where the husband is provider and the authority figure, is challenged by a new ethic of gender equality. This structural change in the economy is creating a more egalitarian lifestyle in marriages.

According to a World Values Survey of 74 societies, the postindustrial states are more likely to favor equality in their gender beliefs (Ingelehart & Norris, 2003). In an advanced economic system, women and/or men can use labor-saving devices that replace labor in the home, reducing their time for homemaking work thus allowing more time for careers. Giele (2008) stated, "Greater interdependence and trust between men and women

are thus more likely to develop in modern marriage when they are fostered by similar obligations of the two sexes in both workplace and home” (p. 395).

Among many inequality issues for women and their search for role balance and identity, Martin (2008) noted that there remains an oppression in the workplace in the form of appearance (as cited in Paludi, 2008, p. 169). Thompson and Keith (2001), asserted that “the pursuit and preoccupation with beauty are central features of female gender-role socialization” (p. 354). These concerns for women raise questions that must be addressed. As Eleanor Roosevelt stated, “Women, whether subtly or vociferously, have always been a tremendous power in the destiny of the world” (as cited in Gerber, 2002, p. 106).

Kirchmeyer (2000) defined work-life balance as “achieving satisfying experiences in all life domains” (p. 81), which calls upon personal resources including energy, time and commitment.

Milliken and Dunn-Jensen (2005) noted that although new communication and technology have broadened the global impact of economies and business and enabled individuals to always be connected, these advancements have also created intrusive interruptions for one balancing work and life.

Judiesch and Lyness (199) found that perceptions of nonwork activities (managers taking leaves of absence for family) have negatively impacted decisions on promotions, making work-life balance a crucial research topic. A. H. Eagly and Karau (2002) argued that this is due to what they define as role congruity theory. This theory suggests that stereotypical perceptions of how a woman should lead (nurturance) clashes with perceptions of how a male should lead (forcefulness), which creates a prejudice against

women in leadership and can impede their advancement. Evidence for an aspect of this prejudice is found in particular studies that examine the idea that parental status harmed only women's (not men's) candidacy for promotion (Fuegen et al., 2004). However, research is conflicted regarding parenting and work advancement issues. Judiesch and Lynes (1999) found no gender differences in managers who weren't promoted and had also taken leaves of absence for family reasons. Cooke, Zeytinoglu, and Mann (2009) conducted a Canadian based study examining those who work weekends and also have a workweek of 20 hours or less, which they define as weekend-based short workweek (WBSW). They found that workers with a WBSW are more likely to be female, but less likely to be married or have dependent children. This finding aligns with the study by Cranford, Vosko, and Zukewich (2003), which found that women and other unprivileged workers are over represented in these nonstandard jobs.

Eagly and Carli (2007) reviewed that gender role theory explains that men are expected to be breadwinners, while women maintain homemaker roles (nonwork), and these societal expectations can be limiting for a female who is pursuing advancement in her career.

Cultural gender expectations or, gender egalitarianism, also hold value in creating perceptions, specifically relating to work and life roles and as Lyness & Judiesch (2008) note, understanding those relationships and values can help us gain insight into work-life balance. According to Emrich, Denmark, & Den Hartog (2004) gender egalitarianism is "beliefs about whether members' biological sex should determine the roles that they play in their homes, business organizations, and communities" (p.), therefore lower gender

egalitarian cultures believe in traditional gender roles, while high gender egalitarian cultures believe in women holding similar roles and status to men (Emrich, et al., 2004).

Bjornberg (2000) reported that one such culture that holds high gender egalitarian views in Sweden, where over half of the parliament seats are held by women and the dual-income family is ideal. Lyness and Judiesch (2008) reported that the Netherlands ranked eighth highest on their sampling of gender egalitarian values.

Lyness and Judiesch (2008) measured supervisor's perceptions of manager's work-life balance with a sample pool of over 33 countries and 9,627 managers. They found a "positive balance career advancement potential relationship for women but not for men" (p. 800). Overall, their findings imply that work-life balance is impacted by cultural context and views of gender, supporting work-life balance programs for internationally expansive corporations.

Gilligan's research not only changed the way researchers viewed women, but has shifted the focus onto the importance of recognizing women's needs. Gilligan began her work in the 1960's and gives voice to the female who may have otherwise been silenced. Gilligan (as cited in Hinman, 2008) states:

The care ethic focuses primarily on two kinds of consequences: (1) the extent to which people might be hurt by a particular decision and (2) the degree to which a particular decision might diminish the sense of connectedness among the participants in the situation." (p. 311)

The goal of Gilligan's care ethic is to indicate how much pain or pleasure will result from the action. This is discussion and conversation based and is explored in a dialogue with those involved so everyone has a voice to express the pain or pleasure they will feel.

Goldberg (as cited in A. Eagly & Carli, 2007) also recognized the significance of the female voice. This is known as the Goldberg paradigm, where participants evaluated

written essays, which were identical, except for a male or female author's name. The participants were not aware that the others had received the same essays, but were assigned the opposite gendered author. A clear overall gender bias was obvious where women received lower evaluations unless the essay was on a female topic (p. 65).

Goldberg recognized and acknowledged the importance of the voice of women, and unfortunately, the reality that the female voice is less recognized as a voice of authority. All of this demonstrates that "a set of widely shared conscious and unconscious mental associations about women, men and leaders" (p. 65) still exists. The majority of studies indicate that, "people associate women and men with different traits and link men with more of the traits that connote leadership" (p. 65).

Psychologists believe that the voice of women is associated with more communal qualities. This style includes being affectionate, helpful, friendly, kind, sympathetic, interpersonally sensitive, gentle, and soft-spoken (A. Eagly & Carli, 2007, p. 66). The voice of men is more associated with agentic, which includes "being aggressive, ambitious, dominant, self-confident, forceful, self-reliant and individualistic" (p. 66). The problem with this association is not only that it is not applicable to all, but also that the agentic traits are those traits that are most associated in people's minds with effective leadership, due to male domination in leadership. Whether a woman commits to being communal or agentic, she will be penalized either way, jeopardizing her career advancement. According to this mindset, if a female is more communal, she will be considered less of a leader, and if she is less communal and more agentic, she may be viewed as cold, while men are often not penalized for being agentic or communal. A. Eagly and Carli (2007) mention that in the past, men were promoted based on altruism to

coworkers, while female's promotions were unaffected by those same communal behaviors (p. 66). This remains a burden for women negotiating their career advancement and striving to develop their own leadership voice and style. In one study by Catalyst (2007), of *Fortune* 1000 female executives, 96% rated "as critical or fairly important that they develop a style with which male managers are comfortable" (p. 67).

The *Harvard Business Review* has published research regarding the best-performing CEOs, where 2,000 companies were studied (Ibarra & Hansen, 2009). Females in the top 100 were examined and only one woman, out of 29, made the "best-performing" (Ibarra & Hansen, 2009, p. 14) cut. What's curious about this disparity, is that the topic of appearance more salient for female leaders than male leaders. *Forbes* ran an article in which the author, Rein (2009), noted that "women in the U.S. still get just 77 cents for every dollar men are paid" and in 2009, only 15 women were running the biggest 500 companies, including Carol Bartz at Yahoo, Indra Nooyi at PepsiCo and Ursula Burns at Xerox. Rein asserts that women are not *pushy* enough for promotion and pay increases. He also asserts that, "women should not use overt sexuality to get ahead. Occasional mild flirting may have its place, but to be taken seriously, focus on business. Look professional and attractive but not sexy" (Rein, 2009, p. 1). Obviously, appearance is a fiercely judged part of a female's leadership, even in this advanced society. Ernst & Young have reported that companies are more successful when they have women in their top ranks (Ibarra & Hansen, 2009). Firms that have a greater percentage of women in top management perform better than firms that have a lower percentage of women in top management (Catalyst, 2004; Krishnan & Park, 2005).

Women can experience various issues at work, from bullying to isolation. Even when successful, it can create more problems for the female. The individual can feel obligated to represent all women or may only protect their own interests, feeling the threat to their rare position at the top (Kaminski & Yakura, 2008).

Identity

Downing and Roush developed a feminist identity development model based on Cross's five stages of positive identity development for Black women (as cited in Zook, 2000). Downing and Roush extrapolated from theories and clinical expertise to create this model for women's feminist identity development. The stages are as follows:

Stage 1: Passive Acceptance—Women who are in stage 1 typically believe in traditional schemas regarding their roles and responsibilities and believe that those traditional roles are beneficial to them, as men should remain superior to women. There is a “passive acceptance of traditional gender roles and sex-based discrimination” (as cited in Zook, 2000, p. 24).

Stage 2: Revelation—The journey from stage 1 to 2 is generally motivated through a crisis or multiple crises that serve as a catalyst for women to internally question traditional roles and the “self” (as cited in Zook, 2000, p. 24). Feelings of anger, resentment, and even guilt regarding role responsibilities and previous compliance can surface. At this stage, women will often polarize their opinions of females and males, considering males to be “bad” (p. 24) and women to be “good” (p. 24).

Stage 3: Embeddedness-Emanation—During this stage, females will unite with other females to strengthen their “women-centered identity” (as cited in Zook, 2000, p.

24). Women gradually move toward a “relativistic reasoning” (p. 25) and generate “careful interactions with men” (p. 25).

Stage 4: Synthesis—This stage represents a time of feminist identity development, where traditional roles are “transcended” (as cited in Zook, 2000, p. 25) and men and women can be seen for who they are as individuals, not identified by gender.

Stage 5: Active Commitment—When women reach stage 5, they have learned to commit to a “non-sexist world and substantial action” (as cited in Zook, 2000, p. 25). Downing and Roush’s model establishes stage 5 as “the consolidation of a feminist identity” (p. 25) and behaviors are personalized and men are seen as “different from but equal to women” (p. 25).

Downing and Roush believed, “understanding the development of women’s feminist identity could serve as a guide for therapists to aid women struggling in role responsibilities and gender expectations” (as cited in Zook, 2000, p. 25). Through understanding the uniqueness of each gender women can find self-understanding.

Cropley and Millward (2009) used Interpretive Phenomenological Analysis to extrapolate work philosophies, coping strategies, and coping outcomes from 50 participants in their study on how individuals switch off from work. They note that “for high ruminators there is not a clear demarcation between home and work, and work extends into leisure, while low ruminators see work and leisure as opposite” (p. 343); “For high ruminators work was central to their identity and working hard and working long hours was part of their core beliefs and an accepted work culture” (Cropley & Millward, 2009, p. 343).

Mentoring

Mentoring is deeply rooted in the long history of apprenticeship. Historically, the role of apprenticeship has been male oriented (i.e., cobbler, tanner, electrician). Many believe that the role of mentoring is a lost art in today's world of career and leadership development. Although mentoring is one of the oldest and fundamental pedagogical approaches, women have largely been mentored in traditional roles of homemaker. Mentoring is often associated with leadership roles—the mentor as leader (Middlebrooks & Haberkorn, 2009).

Women frequently lack access to within-profession (and more frequently within-department) mentors to help them clarify and maneuver within the unwritten rules of their profession's culture (Cawyer, Simonds, & Davis, 2002). In academia, women may find advancement more challenging, both academically and professionally, which cultivates a need for mentoring relationships (Casto, Caldwell, & Salazar, 2005). It has been supported in studies that female instructors are pivotal in women enrolling in atypical subjects for women and this has aided in some of the biases women fear (Bettinger & Long, 2005, p. 152). Many studies have illuminated that female students are more likely to succeed with female mentors, in particular Neumark and Gardecki (1997) found this to be accurate in female doctoral students.

Mentoring research has indicated a strong positive relationship between women and mentors in their career advancement as a result of having more barriers. In one study, there were significant differences in female ratings of goals and self-development in higher education than in males (Whelchel, 1998). According to a longitudinal data set of 54,000 students, Bettinger and Long (2005) asserted that there is a connection between

female instructors and female student's choices in course selection and field of study. Reviews from organizations that have founded mentor programs for women and other underrepresented groups to advance in their careers are explained by Blake-Beard (2001), "Women may have more family, organizational, and interpersonal barriers to their hierarchical advancement than men do" (as cited in Tharenou, 2005, p.1). Career support differs from psychosocial support for females. Career mentoring is mainly sponsoring a female in her hierarchical advancement through coaching and promoting her visibility to organizations (Tharenou, 2005). Psychosocial mentoring incorporates friendship, emotional well-being and personal growth, including self esteem, and then career advancement (Allen, Eby, Poteet, Lentz, & Lima, 2004; Wanberg, Welsh, & Hezlett, 2003).

Mentor career support appears related to career advancement more than psychosocial support is (Allen et al. 2004). Mentoring not only provides advancement in the workplace but also advancement to females in the academic setting. Mentoring is crucial if female students are to acquire the knowledge and skills they need to contribute effectively to their field. The relationship between a female faculty member and a female student can help the protégé gain a greater awareness of their program's organizational structure and politics and foster growth in her field. Role modeling is important, as faculty members model the role that graduate students are expected to learn (Blankemeyer & Weber, 1996). Some general benefits of mentoring include a continuing relationship with the mentor, a greater understanding of the nuances of the graduate school culture, constructive and supportive feedback, and the opportunity to network with other students and professionals (Casto et al., 2005).

Faith

Although the literature on the relationship between work and faith began with Max Weber's book called *The Protestant Ethic and the Spirit of Capitalism* in 1930, the literature is still lacking, as researchers emphasize other influencers above spirituality and faith (Lenski, 1961; Riccio, 1979). Researchers agree that social scientists are prompt in exploring the significance of gender, race, and class, while neglecting spirituality as a factor in studies. Bender (2003) noted "sociologists know remarkably little about how people practice religion in their daily activities, including work" (as cited in Sullivan, 2006, p. 99). Mahoney (2010) also criticizes the research on religion, as she noted "184 peer-reviewed studies were published in the past decade on religion and family life" (p. 813); however throughout her critique it becomes axiomatic that the research has failed to "specifically identify specific spiritual beliefs that prevent or intensify problems" (p. 805).

There have been some disagreements about utilizing the terms religious and spiritual interchangeably in the literature and Matthias notes these terms as very different (as cited in Paludi, 2008). Spirituality is often understood as "highly personal yet inclusive between the two" (as cited in Paludi, 2008, p. 110), while religion is understood as "institutional, dogmatic, inflexible, and divisive" (as cited in Paludi, 2008, p. 110). In this light, spirituality is seen as more psychological, while religion is seen as more sociological. Spilka, Hood, Hunsberger, and Gorsuch (2003) spoke about spirituality as a person's beliefs, values, and behavior, while religiousness is about a person's involvement with a religious tradition and institution and they distinguish religion and spirituality as differing notions. Sleep (2000) noted that women more frequently

distinguish between religious and spiritual, and women identify themselves as more spiritual than religious than men. Kanter (2010) wrote:

Values are in vogue. Many companies seek universal values to unite diverse people behind a common purpose, matching the newer generations desire for meaningful, value-based work. At the same time, religion, long a personal matter left to family time, is creeping into the workplace and proving difficult to deal with. Some companies try to ban discussion of religion (and politics) at work. Others wonder where to draw the line: prayer breakfasts, spiritual study groups, religious garb, holiday decorations? (p. 38)

It has been noted by Davidson and Caddell (1990) that “intrinsically religious people who are well rewarded at work in terms of pay, benefits, and/or status were more likely than others to view their work as a calling or ministry as opposed to a career or job” (p. 140). Wuthnow determined that one third of working Americans contemplated linking their faith directly with their work and “sixty percent of weekly religious service attendees thought about it a great or fair amount” (as cited in Sullivan, 2006, p. 100). Previous research finds that the primary role for religious faith or spirituality with regard to work is to contribute a greater sense of work’s purpose or meaning (Wuthnow, 1994). In one particular study in which women of the Pentecostal faith were interviewed, the women focused on “the importance of God’s will for their lives (revealed through prayer and Bible study) rather than on religious teachings” (Sleep, 2000, p. 476). Sleep (2000) also mentions that “the importance of listening and hearing women’s voices to understand the power of religion” (p. 475) reveals that, “the journey of faith for women is unique and must be treated accordingly” (p. 476).

Faith has even been associated with reduced work burnout and increased job satisfaction (Wuthnow, 1994). Others argue that societies founded in religious tradition and values are more likely to resist acceptance of gender equality within their society

(Gelb, 2004). However, other researchers such as Rose and Brasher “reveal the significance of a personal relationship with God in offering women from conservative faith traditions a source of power, freedom, and justification in the midst of patriarchal environment” (as cited in Sleep, 2000, p. 476). One specific narrative study explored 16 female chief academic officers (CAO) working in evangelical colleges and universities. The topics reviewed were career reflections, marriage, and faith as factors in their professional lives (Moretan & Newson, 2004). Faith contributed to their career decisions and several administrators indicated that their faith in God was a definitive part of their calling to their career. Their perspectives seem to be more focused on praying for direction regarding the work environment, and when asked about marriage, they offered a perspective of balancing the value of their marriage in time commitments. Some women expressed tension between balancing career and marriage commitments, but they acknowledged that faith helped their direction in career decisions.

In another study conducted in 2002 by the U.S. Conference of Catholic Bishops’ Committee on Women in Society and in the Church (USCCB), women spoke about faith “as a unifying factor that permeates all of life” (p. 109) and their “work is an extension of their spiritual lives” (as cited in Savitsky, 2009, p. 109).

One of the more recent and more comprehensive studies regarding faith and gender comes from the Maria Shriver Report. The report indicates that the typical large number of women in churches, as attendees and volunteers, has been decreasing (Savitsky, 2009). Morgan and Steenland suggested that the traditional family and gender roles are challenging the traditional practices of churches (as cited in Savitsky, 2009). They suggested several reasons for this decrease, including “appearance of institutional

unfriendliness toward single women” (as cited in Savitsky, 2009, p. 185) and women’s desire for religious institutions to recognize and value their work schedules, by incorporating services that are more flexible. “These work-religion conflicts are felt more strongly by self-identified conservative women, who report feeling that their religious institutions are less respectful or encouraging of women’s participation in paid work” (as cited in Savitsky, 2009, p. 185). The report also indicated that many women still use faith to help manage their lives and purpose, with more than four in five American women as Christian, outnumbering men in almost every Christian denomination. Participation rates are even higher for lower-income and minority woman.

Mahoney (2010) reported that research is divided as to whether religion truly shapes wives’ decisions to be full-time homemakers or even whether it influences “men or women to prioritize family over career” (p. 808). In a study by Sherkat (2000), women who were born around 1948 and held fundamentalist views of the Bible in high school were more likely to become full-time homemakers or leave their careers after having children. Interestingly, in Josselson’s (1996) longitudinal study of how women construct their identities over a lifetime, career titles were seldom what they used to define themselves, whereas men often used occupation as defining. Josselson stated that, “more than half of the women I have interviewed define themselves in an important spiritual way... for many of these women, (spiritual development) is an even more consuming quest than occupational self-definition” (as cited in Paludi, 2008, p. 117). Many of the women described frustration and dissatisfaction with their companies when they felt that they were not finding meaning and impacting people’s lives because they connect their work to their identity and purpose. This deep connection with work and faith extends

beyond these women's choice of occupation and into their work relationships with colleagues, as religion has the propensity to connect one another thereby promoting sociality (Spilka, et al., 2003, p. 18). This connection to one's faith fosters a sense of community and belonging that extends into the workplace, especially as Americans are spending more time working (Gunther, 2001), creating a more integrated experience and a perspective of community at work. Religion can serve as a coping mechanism for balancing career and life as Nash and McLennan (2001) offer "is a way of preventing oneself from getting too caught up in a corporate mindset that throws the individual out of balance" (as cited in Paludi, 2008, p. 119). Spilka et al. (2003) introduced three needs inspire one's attempt to cope which are all addressed by religion: "a need for meaning, based on a desire to make sense of life's events; a need to maintain one's sense of control over life events; and a need to maintain one's sense of self-esteem" (p. 483).

Although the benefits of integrating faith and work are evidenced in the literature, Gunther (2001) remarked that a recent *Fortune* magazine article proclaimed that spiritual expression in the work place is the "last taboo in corporate America" (p. 58). To resolve this dilemma, Wuthnow (1994) says that many individuals simply "compartmentalize" (p. 55) their faith and work. Nash and McLennan (2001) described it as "spiritual schizophrenia" (p. 213), where Sunday is vastly different from Monday as a result of oppressive work environments. Table 3 chart describes the major contributing researchers of faith-related and spiritual topics.

Table 3

Faith Research Chart Summary

Author	Contribution	Year
Morgan & Steenland	Shifting dynamics of gender roles and the church involvement	2009
Mahoney	184 peer-reviewed studies were published in the past decade on religion and family life; none could specifically identify specific spiritual beliefs that prevent or intensify problems	2010
Sleep	Importance of hearing women's voices to understand the power of religion reveals that, "the journey of faith for women is unique and must be treated accordingly"	2000
Wunthow	Primary role for religious faith or spirituality with regard to work is to contribute a greater sense of work's purpose or meaning. Also, associated with reduced work burnout and increased job satisfaction	1994
Rayburn & Richmond	Women more frequently distinguish between religious and spiritual, and women identify themselves as more spiritual than religious than men	2002
Gelb	Argue that societies founded in religious tradition and values are more likely to resist acceptance of gender equality within their society	2004
Rose & Brasher	Argue that religious and spiritual tradition can reveal the significance of a personal relationship with God in offering women from conservative faith traditions a source of power, freedom, and justification in the midst of patriarchal environment	2000
Nash & McLennan	Workplace and faith- connection to work or calling	2001

Drive and Motivation, and Inner Work Life

An important element of work-life balance is what is known as inner work life, which involves emotions, perceptions, and motivations that can be dissected to better understand and evaluate how performance at work is affected by personal life and vice

versa. Amabile and Kramer (2007) explained that the interplay between these three elements can help researchers improve the productivity of time at work and better balance work and life. Perceptions are defined as “ranging from immediate impressions to more fully developed theories about what is happening and what it means” (Amabile & Kramer, 2007, p. 74). Emotions are explained as “...sharply defined reactions such as elation over a particular success or anger over a particular obstacle, or more general feeling states like good or bad moods” (Amabile & Kramer, 2007, p. 74). And, motivation is “one’s grasp of what needs to be done and your drive to do it at any given moment” (Amabile & Kramer, 2007, p. 74).

Amabile and Kramer (2007) analyzed diary entries of 238 professionals to better understand the influence of inner work life. The immediate results served as evidence that people were “strongly influenced by the events of the day” (Amabile & Kramer, 2007, p. 75). The findings also indicated that there is a strong interplay between perceptions, emotions and motivations, verifying other research in neuroscience that has found emotion and cognition to be connected: “Areas of the brain associated with rational thought and decision making having direct connections to areas associated with feelings” (Amabile & Kramer, 2007, p. 75). This interaction is vital to examining the work-life balance issues, as the events of both work and life are not necessarily isolated from one another. People respond to events (at work or in life) through “sensemaking” (Amabile & Kramer, 2007, p. 75) in order to understand the events and its implications, which involves cognitive, emotional, and motivation. As perceptions and emotions interact, a person’s motivations are greatly affected, therefore affecting work and life decisions and actions. Amabile and Kramer found a strong link to positive emotions and better work

performance, which created stronger intrinsic motivation, creativity, and passion for work and favorable perceptions of their leaders and organizations. The single most important factor to a person's sense of inner work balance with regard to motivation was the person's ability to make progress with their work. The authors are quick to point out that not only is this understanding important for organizations but also for the people who invest their time working for these organizations: "As the proportion of time that is claimed by work rises, inner work life becomes a bigger component of life itself... people deserve happiness" (p. 83). Though their study did not account for gender, the authors brought attention to a part of overall work-life balance by providing evidence for the influence work has upon one's happiness.

Summary

The literature regarding work-life balance issues extends into many facets and is relevant to women's lives as they wrestle with issues of identity, roles, the meaning of gender, and the many contributing factors that may influence those outcomes. Chapter 2 explored the dynamics of the changing roles for women, beginning with a historical perspective. Summary charts were provided for clarity regarding theoretical framework, work-life balance research, and faith as a factor in work-life balance.

Mentoring and faith as contributing factors to the balancing issues were examined and overall seen as beneficial to the strategy of balancing work-life. The gender roles remain unequal in the home, as males contribute less to household duties, even while women have full-time work responsibilities and also full-time household duties. The theories and metaphors such as the glass ceiling, glass elevator, and the glass cliff theory

have been used to explain why women still earn less than men and why women hold less superior and upper-level positions than men.

Chapter 3: Methodology and Procedures

This section provides the steps and process of this study, including a review of the research questions, a description of the research methodology, the process for selecting the data sources, analysis, instrumentation, data gathering techniques and plans for the IRB submission. The analysis reviews the 2 step coding process using NVivo software. This chapter also provides definitions and descriptions of the two selected dimensions of the four original themes that Giele (2008) used (identity, relational style, adaptive style, and drive and motivation), as these were the identifying themes for this study.

Research Questions

The research questions are based on Giele's (2008) four themes. One specific variable, faith, was selected from the topics that are covered in the questions Giele designed. The researcher is seeking to find relationships between faith and the four themes of identity, relational style, adaptive style, and drive and motivation.

The research questions for this proposed study are

1. What experiences (identity, relational style, adaptive style, and drive and motivation) shape the life course of women impacting work-life balance decisions?
2. How does the role of faith impact these experiences (identity, relational style, adaptive style, and drive and motivation) in shaping the life course of women?

Methodology

The narrative framework allows for a deeper understanding of the dynamics that shape the life course (Giele, 2008). Life stories are useful because of their comprehensiveness that covers social variables along with the individual life perspective.

The subjectivity gives a view of life from within and the narrative form adds the dimension of change over time (Kohli, 1981). Surveys take a fragmented approach that examines the effects of variables on outcomes of a specific population, while life histories reveal patterns. These individual case studies treat differences from the norm as interesting to explore (Giele, 2008). Gathering information that the respondent deems important allows the research to be framed as a series of case studies.

Singer (2004) suggested that the life-story method is a new subdiscipline in personality psychology known as narrative identity research. The concern is with individuals and the way in which they employ narratives to develop a sense of personal unity and purpose throughout their lives.

Narrative methodology operates under three common features (Taylor, 2003): (a) the use of interview data, (b) the understanding of talk and telling as practices that are personal and social or cultural, and (c) a focus on identity. One form of narrative methodology is personal experience life story, which focuses on the individual's personal experiences in a single or multiple episodes (Denzin, 1989). An oral history consists of gathering personal reflections of events and their causes and effects from an individual (Plummer, 1983). Narratives are often guided by a theoretical framework such as the feminist perspective or critical theory perspective. Feminist theorist, Lather (1991), noted that the goal of this ideological research is to "correct both the invisibility and distortion of female experience in ways relevant to ending women's unequal social position (p. 71). Critical theory perspective addresses empowering humans to overcome their social restraints such as race, class and gender (Fay, 1987).

Process for Selection of Data Sources

The sample selection is from an existing database that consists of female students enrolled in doctoral programs at the Graduate School of Education and Psychology at Pepperdine University and female professionals in Los Angeles and Orange County areas. The database contains 103 interviews of both the internal and external participants. Of the 103 interviews, 50 interviews were randomly selected using a random number generator. The research team began with the internal group of doctoral students through a letter of participation to all incoming female doctoral students. Participants were able to volunteer names of other women who might be interested in participating in this study as well. The external group of participants included lists of successful women in the greater Los Angeles and Orange County areas from magazine features and other highlighted women in the area. This process began with a featured article in the Orange County Metro Magazine where 40 women were featured based on their success and high achievements as women. These women were contacted through email and phone and given the participant letter to inform them of the study. The interviews were scheduled and the researcher met the interviewees at a convenient location for them. The interviews were then conducted and taped. At the end, the interviewee was given an opportunity to volunteer friends or colleagues whom they felt would enjoy participating in the research.

Ethical considerations were considered prior to the interviews. They included possible psychological risks in the participants verbally offering their struggles with work, life, family, and self, and suppressed feelings could surface and cause anxiety at times. Participants were advised prior to the interview that they may stop at anytime, and

that if any emotional needs become relevant they were referred to local psychological services.

Data Gathering Instruments

Before each interview, all researchers were given the interview protocol to adhere to during each interview (Appendix A) and research interview training. This form details the proper procedures to follow during the interview, such as asking probing questions for clarification purposes and creating rapport and a relationship with the interviewee while remaining as neutral as possible. Each participant received an informed consent (Appendix B) which detailed the options for the participant (ie: if the researcher can use their quotes in following research and journal articles). The other instrument consisted of a socio-demographic background form to provide context for the individual. Section 1 of the instrument included the demographic form. Demographic information was obtained through a form distributed to all volunteers (see Appendix C). The questions included: mother's maiden name (for coding), birth date, place of birth, occupation, employer, ethnicity, college major, marital status and partner's birth year, partner's education and occupation, children (gender and year of birth), mother's education and occupation, father's education and occupation, percentage of total household income that you earn, health, illness, accidents, disability, religious background, second language, if they have lived in a foreign country, and the countries they have traveled to.

The interview with each individual enrolled in the doctoral program at a private, southern California university that agreed to participate in the study had four major sets of questions that lead the interviews. These questions adhere to Giele's (2008) four

themes and were the foundation of the interview. The first area queries about early adulthood:

What was your major?
 Name of your college where you completed your undergraduate education?
 What year did you graduate?
 What about graduate education? Where did you attend?
 What was the area of study for your degree?
 And what year did you receive your degree?
 What did you think you would like to become in terms of occupation and type of lifestyle or family life?
 What were you thinking then and how did things actually turn out?

The second question focuses on childhood and adolescence (earlier life):

What was your family's attitude toward women's education?
 What did they think about you going to college?
 What did they think about what you would become?
 What was the effect of your parents' education on your attitudes?
 What about brothers and sisters? What were their influences on you?
 What about family finances and their impact on your attitudes?
 How about you or your families' involvement in a faith community? What were these influences?
 What about your families' expectations and their impact on your attitude?
 How was your education different from or similar to that of your parents and brothers and sisters?

The third question is regarding current adulthood:

Since college, what kinds of achievement and frustration have you experienced?
 What type of mentors have you had?
 What has happened that you didn't expect in employment?
 What about with family?
 What about your faith?
 How about furthering your education?
 What type of work opportunities have you had?
 How about equal work opportunities?
 Have you had children and how have they influenced your life?
 How have changes in marital status impacted your life?
 How have any lifestyle changes influenced yourself or a family member?
 What about moves, how have these influenced you?
 What about your memberships in the community?
 How has your involvement or lack of involvement in faith community impacted your life?

What types of housing issues might you have encountered and how did they impact you?

How have racial and gender integration or non-integration influenced you?

What about a job search or loss and its impact on your life?

And feelings about yourself?

Have there been good things such as particular rewards, satisfaction, or recognition?

The fourth question is about future adulthood:

Looking back at your life from this vantage point, and ahead to the future, what are your main concerns at the moment?

Looking further out, what are your goals, hopes and dreams for the next few years?

What problems do you hope to solve?

Where do you hope to be a few years from now with respect to work or finishing graduate school?

What are your hopes in regard to family?

What are your expectations for your faith community?

What about the community?

What are your concerns around mentors?

What about health?

What type of concerns do you have around finances?

For the interview with each individual executive leader that agreed to participate in the study an additional question was asked. It was determined in the first set of interviews with the doctoral students that a modification was needed to elicit more in-depth information about coping strategies.

This fifth question includes:

What coping strategies do you use to respond to concerns related to the plurality of roles?

Have you ever felt pressured to choose between work and home?

What made you think that you could do both successfully?

Do you feel that your family life or work life have suffered because of your involvement in work or family?

Have you felt any guilt related to either family or work?

Are there times that you felt particularly successful at juggling the demands of both work and home? Why?

Were you prepared for the demands of work and life balance? Why or why not?

What strategies do you implement in your own life in order to remain balanced?

Validity and Reliability of Data Gathering Instruments

Qualitative researchers have different approaches to understanding validity and reliability than quantitative researchers. According to Krathwohl and Smith (2005), “which reliabilities are required depends on the design” (p. 94). There are various types of evidence for both validity and reliability, including construct validity, content validity (curricular validity), face validity, stability reliability, internal consistency reliability (homogeneity) and equivalence reliability (p. 93–94). Golafshani explained that when these terms are defined in isolation to quantitative terms, they “may not apply to the qualitative research paradigm” (p. 600). Golafshani argued that the concept of reliability is irrelevant for qualitative research unless it is defined for qualitative research as quality information elicitation rather than specific numerical measurements; therefore, the concept of quality remains pivotal for qualitative research. Patton (2002) noted that qualitative research seeks to use a naturalistic approach to understand phenomena in context-specific settings. Hoepfl (1997) succinctly summarized the unique and advantageous perspective of using qualitative research by noting that qualitative researchers seek illumination, understanding, and extrapolation of similar situations while quantitative research seeks causal determination, prediction, and generalization of findings.

Reliability can be defined generally as understanding whether the result is replicable, while validity seeks to verify that the means of measurement are accurate and that what was measured was indeed what the researchers intended to measure (Golafshani, 2003). Patton (2002) aptly noted that when one is seeking credibility in quantitative research it involves the instrument, while in qualitative research “the

researcher is the instrument” (p. 14). Therefore, the credibility of qualitative research depends on the ability and effort of the researchers. In this study each researcher was trained in order to maintain the credibility in this study. The training included practicing the interview experience in a group meeting, where the lead researcher demonstrated the interview process. The researchers were also trained in how to create rapport and put the participant at ease by reviewing the informed consent form and answering any questions the participant may have had. The researchers also reviewed the questions for themselves prior to interviewing to be mindful of any biases that they may have had. This study utilizes Giele’s (2008) former qualitative narrative questions, which served as the initial pilot for these questions.

One important aspect of qualitative research is constructivism. Crotty (1998) stated that constructivism is “the view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context” (p. 42). Constructivism values the varying perspectives and experiences that are evolving in the participants mind, and open ended questions, observations, and the recordings (multiple methods) lead to a more reliable construction of reality.

Data Gathering Procedures

The data collection process provided for confidentiality of all responses. Each subject was asked to use the maiden name of their mother to ease the use of a code for memory. A schematic was developed to randomly ascribe a numeric code to each transcribed interview. Subjects were asked if quotes could be used in any publications

through use of a pseudonym. The informed consent form allowed for them to initial their preferences. Once the interviews were transcribed, the recorded copies of the interviews will be destroyed.

The data were captured and collected on the researcher's computer and tape recorder, shared only with the transcriber and research committee to maintain confidentiality. The interviews were transcribed by research assistants on the research team. Permission will be sought from the IRB to conduct this study using the current database.

There was minimal risk to the subjects. However, some of the questions could be interpreted as sensitive and provoke an emotional response (i.e. workplace discrimination, questions about family). The interview process was carefully developed to minimize the risks to participants. Graduate research assistants conducted all of the interviews and de-identified the data. The graduate research assistants had special training in the interview process. Once the interviews were completed, the interviews were transcribed and a randomly generated numeric code was assigned to each case.

Specific procedures were followed in order to maintain consistency in the interviewing process and to create rapport with the interviewee. Interviews are structured conversations, and the researchers approached each interview with this framework in mind. The questions were designed to elicit personal stories and descriptions of the interviewee's experiences. Gathering this type of data includes careful listening, probing for more details at times, and seeking insightful responses without intruding upon the interviewee's comfortability. Researchers first read through the questions individually and answered them from their own perspective to understand their own biases and issues

within the questions. This processing allowed for preparation and understanding from the researcher during the actual interviewing experience. The goal of the interviewing and data gathering process is to provide a safe environment for the interviewee to explain how they interpret and assign meaning to their life through events and experiences. It was paramount for the researcher to create rapport, trust, and open communication with the interviewee. This process was different depending on the individual and the time it takes to create rapport varies from interview to interview as well. The key attributes to aid in this process are empathy, self-awareness, and active empathic listening. The researcher must remain mindful of their non-verbal and verbal expressions and responses. The researcher has an ethical obligation to report the information accurately and fairly.

Data Analysis Processes

From the breadth of the questions, a variety of themes emerged that provided many insights to women and work-life balance. This study's analysis utilized two of the four life-course dimensions developed by Giele (2008): identity and drive and motivation. Two coders (from the research team) read through each of the interviews to identify passages that relate to each of these dimensions. All interview schedules were randomly assigned to the research team for analysis to ensure that a total of two of us read each interview schedule.

To analyze each interview, we used a two-step coding system, first using the Giele (2008) framework with the four themes, and second deriving codes inductively from the interviews and ultimately agreeing upon them as a research team. With coding, each word, sentence, paragraph, and passage is considered as a viable unit of text—all or any of which can be coded. Codes are short-hand terms (such as identity, relationships,

and family) that are used to categorize units of texts. Using the software, NVivo, we could create new codes to document its meaning and parameters we placed it into an emerging “tree” that grew and took shape with related codes throughout the coding process. In the first step, two researchers who had not conducted the interview read and independently coded each transcript. Each coder read the entire transcript to create *nodes* as part of the growing tree to create a structure for future coding using sentences, paragraphs, and passages. When codes were found to be relevant in multiple categories, they were placed in all relevant categories. In the second step, we analyzed transcripts in joint coding meetings, wherein the independent codes were compared and the final codes to be used on each transcript were determined.

The following guidelines will be used for identifying the themes following the Giele (2008) study:

Identity: How does A see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, [religion], or how she is different or similar to her family? What qualities does she mention that distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.?

Relational style: What is A’s typical way of relating to others? As a leader, follower, negotiator, equal colleague? Taking charge: Is she independent, very reliant on others for company and support, has a lot of friends, is lonely? Nature of the relationship with her husband or significant other [and her children]?

Drive and motivation: Need for achievement, affiliation, power. Is A ambitious and driven or relaxed and easy going? Is she concerned to make a name for herself? Focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Mentions enjoying life and wanting to have time for other things besides work. Enjoys being with children, doing volunteer work, seeing friends. A desire to be in control of her own schedule, to be in charge rather than to take orders.

Adaptive style: What is her energy level? Is A an innovator and a risk taker or conventional and uncomfortable with change and new experience? Does A like to manage change, think of new ways of doing things? Is she self-confident or cautious? Used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once. (p. 401)

Following the transcription of all of the data and the completion of the coding, a composite profile of the themes that characterize the women was developed. The findings considered the similarities and differences by age, race, family background, current family, and emphasis on homemaker and career. NVivo is a qualitative data analysis computer software package produced by QSR International. It has been designed for qualitative researchers working with very rich text-based and/or multimedia information, where deep levels of analysis on small or large volumes of data are required.

NVivo is intended to help users organize and analyze nonnumerical or unstructured data. The software allows users to classify, sort, and arrange information; examine relationships in the data; and combine analysis with linking, shaping, searching, and modeling. The researcher or analyst can test theories, identify trends, and cross-examine information in a multitude of ways using its search engine and query functions. She or he can make observations in the software and build a body of evidence to support their case or project.

NVivo accommodates a wide range of research methods, including network and organizational analysis, action or evidence-based research, discourse analysis, grounded theory, conversation analysis, ethnography, literature reviews, phenomenology, and mixed methods research. NVivo was used to analyze the qualitative histories of each of the participants. The NVivo software also served with the connecting of the sociodemographic data to the qualitative data. The analysis throughout this process was compared with Giele's (2008) themes for similarities and differences.

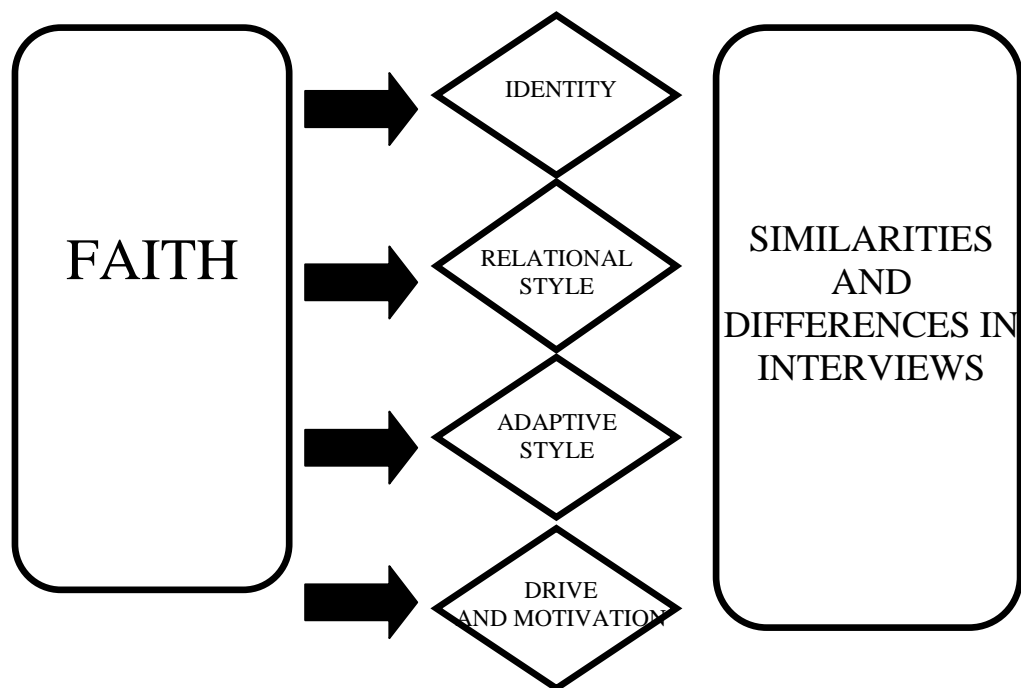


Figure 2. Chart for data analysis

Once the themes were identified, an analysis of the sociodemographic variables was applied to the themes. This provided greater clarity around issues of age, race, family background, and educational pursuits.

Plans for IRB

The Pepperdine IRB form was completed according to the standard expectation of all IRB submissions. The researcher has included all appendices that were included in the IRB submission at the end of this proposal. The form was first submitted to the dissertation chair for approval and then to Pepperdine for approval, and submitted to the IRB for review. The principal investigator (Elizabeth Krymis) submitted this form with the approval of her chair and committee members. This project explored the competing narratives of women's lives as they balance their career with the demands of marriage and motherhood. The ultimate goal is to understand the work life balance issues of

women pursuing professional graduate degrees. Many women choose to delay marriage and parenthood until completion of their education. Others opt for parenthood and the growth of their children before pursuing their education and advanced degrees. Still others plan for dual roles of education, career, and motherhood. The life story method was selected for the narrative interviews.

Summary

This qualitative study utilizes the lifestory narrative framework and is modeled after Giele's (2008) study and Weber's (2010) replication of that study. Narrative methodology operates under three common features (Taylor, 2003): (a) the use of interview data, (b) the understanding of talk and telling as practices that are personal and social or cultural, and (c) a focus on identity. One form of narrative methodology is personal experience life story, which focuses on the individual's personal experiences in a single or multiple episodes (Denzin, 1989). An oral history consists of gathering personal reflections of events and their causes and effects from an individual (Plummer, 1983).

The sample selection is an existing database that consists of female students enrolled in doctoral programs at the Graduate School of Education and Psychology at Pepperdine University and female professionals in Los Angeles and Orange County areas. The database contains 103 interviews from Weber's (2010) study.

Researchers adhered to the interview protocol and ethical standards supported by the IRB. The identities of the participants were protected and coded by the mother's maiden name. The four themes of focus are: identity, relational style, drive and motivation, and adaptive style (Giele, 2008). The additional component is coping

strategies. These four areas will be cross-examined for patterns relating to the role of faith.

Chapter 4: Results

This study extrapolated data from a previous study (Weber, 2010) to examine the relationship of faith and four specific themes. The study used the phenomenological methodology and the life story framework. Eleven participants from the database were chosen through a query based on highest percentage of references to faith related topics. The interviews were then coded for commonalities and differences to analyze the work-life balance dynamic and the role of faith.

Method

Participants were originally from Weber's (2010) database. From the database of over 100 interviewed participants, 11 were selected based on highest percentage of references to faith. This process was determined by two research experts who recommended running a query in the NVivo software to determine which transcripts contained the most dialogue on faith. From this process, it was determined that those with 15% and above of their transcript speaking to faith would be best to use because after 15% the percentages decreased more than what we thought would be useful. This included eleven participants, which was within the phenomenological criteria of using 8-12 participants. The 11 participants were volunteers from various organizations. The majority of the eleven women were married.

Interview Schedule

Each interview began with an explanation of the interview process and the participant signing the consent form and filling out the demographic information form. Once the tape recorder started the researcher first asked for the participant's mother's maiden name to protect their identity. The researcher then read through the questions

based on the life story framework. The interviews were between 1 hour and 1 1/2 hours. The interviews were transcribed and then coded twice for themes.

Analytic Strategy

During the first phase of coding, the researcher used a tree of nodes that encompassed more than only aspects of faith to complete a comprehensive coding. This particular study was unique in that the researcher selected the four themes (from Giele, 2008) prior to coding or analyzing. Typically themes develop from the coding and analyzing.

The central group of data (over 100 interviews) was queried to determine which participants referenced faith most frequently. With those reports we found 11 of the participants had 15 percent or higher of their text dealt with faith. Those 11 interviews were then re-coded for more analysis of the seven aspects of faith, including the four themes from Giele's (2008) study (identity, relational style, adaptive style, and drive and motivation). The researcher ran seven different reports through NVivo to analyze the findings of the study. The seven reports include identity and faith, relational style and faith, adaptive style and faith, drive and motivation and faith, faith community of origin, faith and worldview, and faith and family. The researcher then read through each of the seven reports and documented commonalities, differences, and other findings to help our understanding of the role of faith.

Analysis

Background information. The participants were from varying industries including: sales, education, business, hospitality, and one graduate student. Their

positions ranged from dean, director of operations, therapist, and other varying executive positions.

Themes (coded nodes). During the analysis seven reports were run to assess the relationship of faith to the factors we queried in our research questions. The first four reports that were run included the four categories of Geile's (2008) study. The first report, faith and identity, produced 31 coded entries within 11 of the 11 sources. Faith and relational style included 29 coded entries within 10 sources. Faith and adaptive style included 25 references that were coded within 9 of the sources. Faith and drive and motivation resulted in 26 references within 9 sources. The researcher then ran reports that spoke to other aspects of faith including faith community of origin, faith and worldview, and faith and family. Faith community of origin included 18 references within all 11 sources. Faith and worldview included 10 references in 6 sources. And, faith and family were noted 11 times in 6 sources. The next pages detail those findings and insights according to both research question one and research question 2.

Research Question 1

Research question one was: What experiences (identity, relational style, adaptive style, and drive and motivation) shape the life course of women impacting work-life balance decisions? Below the researcher will summarize the findings of these 11 women regarding identity, relational style, adaptive style and drive and motivation according to Geile's (2008) definitions. The quotes within chapter 4 from personal interviews were collected from participants between 2009 and 2010. Table 3 represents queries from NVivo analysis software providing some data of the eleven women selected for this study. The table shows the total coded percentages, including Geile's four themes and

faith, of the participant's interviews. The percentages of coded references are shown in

Table 4.

Table 4

Source Summary

Name	Number of Nodes Coding Source	Coded Percentage of Source	Number of Text References	Total Word Count of Source
Participant One	5	18.59%	5	5644
Participant Two	7	35.16%	9	11298
Participant Three	5	16.79%	7	5703
Participant Four	7	59.42%	11	4669
Participant Five	6	24.89%	14	11747
Participant Six	6	29.30%	10	6892
Participant Seven	6	10.14%	9	5710
Participant Eight	5	26.17%	10	6162
Participant Nine	5	13.41%	4	3250
Participant Ten	5	19.65%	5	4654
Participant Eleven	5	15.29%	7	4700

Identity. Giele's (2008) guideline questions for identity:

How does A see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, religion, or how she is different or similar to her family? What qualities does she mention that distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.? (p. 401)

The most salient findings regarding identity included the importance of being educated which influenced their independent and self-sufficient personas. They were all influenced by their parents or role models to pursue education, regardless of their

educational level. They also all recognized their gender as a defining piece of who they were, even from a young age. Many of them recognized and appreciated that their dual roles with work and home could benefit them as individuals. The women who identified themselves as minority races, spoke about their race/ethnicity in significant ways throughout the interviews. They presented confidence in their identities, tempered by self-doubt that was often unwarranted, and much humility of heart.

This group of women varies from growing up on a farm to growing up with a single mom, to having both parents hold Ph.D.'s. However, the common thread is that no matter the financial background or educational background of the individual, all of the participants felt encouraged to seek education. Within this group, education includes social sciences (psychology, humanities), economics, communication, English, religion, nursing, and business. One woman completed three and a half years of college but did not finish.

These 11 women spoke about strong family influencers on their education and lifestyle choices, regardless of the parent's education level. They are an educated group of women, who saw themselves as such. It is worth noting that regardless of the parents' educational levels or incomes, all emphasized that their parents had encouraged them to pursue education. Participant 3 noted:

I think growing up I always felt there was never any question that I would not go to college. And part of that is because neither of my parents went to college. And my mother, in particular, always resented that because she didn't. Her family didn't support her in that because she was a woman. So, she always had that goal for all four of her children. Which I think is true of my kids, too.

Each of the women, in one way or another, indicated that they perceived being educated as an opportunity for them to be either independent, self-sufficient, or

financially stable with or without a partner. They viewed education as a means to accomplishing one or more of those things. Many of the women saw themselves as good students (or former good students if they were finished with education), as dedicated, persevering, and successful in accomplishing goals which they have set out to accomplish. Participant 9 said:

I did really well in school... I'm excited about where my career is going... just giving up so much of my life including social life and a chance to travel and finances and giving up a lifestyle to pursue something that I am really passionate about... it's a huge achievement.

However, one who played collegiate ice hockey at a prestigious university noted that she was far more into the sport than into school. Overall, there were two women in this group who were involved in athletics throughout college.

In contrast to a previous generational issue of women attending college, Participant 5 mentioned that both her grandmothers had master's degrees which she said was really unusual for that generation.

There were several women who mentioned that finances were a concern of their parents regarding education, but their parents still encouraged them to apply, get good grades, and go on for college. The one woman in the group who did not finish college noted that her father had strong opinions about what she should do in her life and she saw that influence as part of her "free spiritedness" in adulthood.

Overall, parents were monumentally influential in the shaping of these women through encouraging them to pursue their dreams, work hard, and be accomplished women. One woman noted that when her mother and father divorced, her mother went back to college at an Ivy League university and that had a big impact on her because it was very important for her mom to do that for herself. Two of the women were impacted

by their parents working in education and saying they were both in school all the time.

One became socialized to the idea that education was important. Participant noted:

My mother was working full time when we were growing up and taking classes at the same time to get a degree... Seeing my mother live life in that way, being a wife, being a mom, having a full-time job... and that probably shaped me.

One woman spoke of her identity and education in connection with being an African American. She recalled that her mom didn't have the opportunity to have the education that she did, so she saw the world as more open to her and this broadened her options for desires outside the homemaker traditional roles.

This same woman identifies herself as independent, nontraditional, and carried an adventurous and curious nature to her identity.

These women also strongly identified with their gender, from childhood references and growing up as a girl in a family, through adulthood and career experiences as a woman. Many of the women identified with female role models within their family—one noting that her mother is her spiritual role model, another noting that many strong women are in her family line. Thoughts about being a woman came up most frequently when discussing career choices and career experiences. One noted that she considered becoming a TV anchor originally but realized that it would be too demanding if she wanted a family. Participant 3 stated:

I always thought that I would become a therapist in private practice and thought I would be able to balance that with family because I could always reduce my client load and work part time and raise a family and then easily just build up my case load again once that was over.

This group showed an overwhelmingly strong identification as advocates for various philanthropic endeavors and they perceived themselves to be leaders and change agents in the community and world. There were specific word references to leadership,

doing justice, change agent, and opportunities and challenges for the next generation of women. One noted that seeing herself as a mother and a parents has helped her advocate better for faculty and has also helped her understand her students better.

One identifying element that was strong among these women was religion or faith background. All of the women were raised with some type of religion by their parents, except one was introduced to religion largely by her grandparents who started taking her to church when they moved nearby her when she was a child. The religions range from Catholicism to Presbyterian to Judaism. One of the 11 identified herself as still seeking to understand what religion meant to her and she questioned her place within her Jewish origin. Several noted that religion was a part of their upbringing, but not really a part of their identity until later on in life during adulthood. Of those who noted that religion became important later on in life, it was acknowledged some regretful feelings regarding that now that they have reconnected with their faith.

Race and ethnicity, as identifying factors, were brought up with several of the women. The most statements regarding race were from the two African American women of the group. There was one woman who spoke of her Irish and Italian background as being part of a close knit family which has remained throughout her adult life even with several calls from siblings daily.

The two African American women were the only individuals who were significantly shaped by, and identified frequently throughout the interview with, their race. Participant 1 shared that when school integration occurred when she was in sixth grade, she was acutely aware that she was one of only five or six “colored” (Participant 1) women. She spoke about the shift in her feelings about her racial identity and how she

saw herself when she realized some teachers didn't want her there. Prior to that experience she said she had always been encouraged and accepted, so to realize there was a divide due to discrimination really was difficult for her as a young female. Participant 6, who identified herself as "black", said that she is very aware of the fact that she is "black" at her current place of work. Participant 6 also spoke to her experience as a "single black mom in school in a very Southern city". She also frequently connected social class to her statements as well. She mentioned that as a single mom she is aware of the differences in social class and race because she observes that some women have had the option to stay home, while she has not had that luxury. Participant 6 spoke about her moment of realization that she was to be a single mom at age 19 and said, "Well I'm a mom and I'm going to be a great mom and I'm going to work and that's what I have to do". Both individuals made statements throughout their interviews explaining that the discrimination they experienced has served as a catalyst for them to be leaders for change and help others.

Several of the women spoke about mild self-doubt, especially when they continually saw situations around them that discouraged them, but overall they truly had a strong sense of self and a philosophy that focused more on others than on themselves. One noted several times to being tough on herself and never feeling like she is accomplished enough. When they expressed this ambivalence about how they see themselves, the individuals who have reconciled those doubts expressed that as they have aged and matured, they have just become more comfortable with who they are. Participant 10 noted "I think that's the best part about age- you become more comfortable with yourself and more accepting". Participant 10 goes on to say, "The biggest thing is

that I've become more accepting of just being who I am and becoming less worried about what other people expect of me or what other people think of me.”

They all viewed the world through a social justice lens, offering qualities of compassion and nurturance. One had started out thinking she would be a social worker because she wanted to help others, but found it too sad and ended up in hospitality. They were often humble when sharing accolades and viewed themselves as evolving and meeting the needs of others around them or rising to the occasion of a situation. Two of the women admitted not being comfortable with talking about their accolades. One mentioned a strong sense of competitiveness due to being the only girl in a family with two brothers. One noted that she is known in her circles as the queen of efficiency and was very proud of her ability to manage and multi-task. The two individuals who grew up on a farm both referenced that their hard work ethic and responsible attitudes come from that upbringing on a farm where there was so much responsibility and hard work. Both appreciated that part of their identity and had pride in their farm upbringing because they saw it as part of what helped them become successful.

One individual explained that she was confident in herself but that confidence is tempered by humility or recognition of the things she is not good at and also by the fact that she knows she can always be better at the things she is good at. She credited this perspective to her athletic background, knowing that even though you develop skills, you can always be better.

Relational style. Giele's (2008) guideline questions for relational style: What is A's typical way of relating to others? As a leader, follower, negotiator, equal colleague? Taking charge: Is she independent, very reliant on others for company and support, has a

lot of friends, is lonely? Nature of the relationship with her husband or significant other [and her children] (p. 401)?

The overall findings of the analysis of relational style proved relationships were a priority for all of the women. They often spoke of the negative effects of ignoring those relationships most important to them, and how that imbalance was harmful to them. Support systems through friendships, spouses, and work colleagues were especially important, and many were based on faith or race. The women varied greatly in their approach to expressing themselves. Leadership approaches were very different among these women. Perhaps most interesting is the credit given to husbands by these women, for their assistance in remaining balanced. Regardless of life stage, every female desired deeper relational connections.

These 11 women demonstrated strong self-starting initiative when they saw an opportunity to help others, edify other women, or cultivate change. This manifested in different ways for each individual, but overall they were highly independent and leaders in their own capacities. Relationships were a strong common bond for all the women, showing priority and concern for their spouses, children, and friendships. Though they all exhibited independent natures, they also all relied on mentors, families, friends, and colleagues for a network of support. When they were not able to have balance in those relationships or have access to them, they were negatively impacted. They certainly found fulfillment in all types of relationships and related to others who almost instinctively understood them based on a commonality such as race or religion.

The style of relating to others varied greatly with the women. One described herself as direct while another described herself as emotional. All of the women were

very transparent and communicative about their lives. One of the women stated that when there is a problem weighing on her she takes time to reflect but she must address it. She stated that she refuses to carry it even though sometimes she thinks she is coming across as “hard” or “direct,” but she says it is because she just cannot carry it. She noted that this approach crosses all spheres of her life, professional and personal, and that she is not able to deal with holding in what she wants to express. Interestingly, this same woman is one who shared her story of being discriminated against as a child and she had been too scared to stand up for herself to a teacher.

The concept of expressing oneself or communicating authentic thoughts or feelings seemed to be appreciated by many of the women in this group, though they struggled with how to deliver them or the thoughts of others once they did express themselves. One single woman noted that addressing issues with her father and establishing boundaries has been a battle. She struggled with maintaining the strength to be true to what she knows she wants in her life and what the feedback is that she receives from her family. When she received negative feedback from her family, she would question herself.

It was axiomatic that for the two African American women, their relational style was shaped by their experiences of discrimination and racial issues throughout their lives, impacting their leadership. Both of the women used those experiences as catalysts for becoming leaders to address change and influence society in the sphere of discrimination. In speaking about a teacher who discriminated against her when she was a child, Participant 1 said, “It was profound to me... very much a turning point that I think made me feel like I will succeed and that I will lead because she said I could not. I think that

right then an energy to fight on entered me.” Another woman spoke to the distinct disconnect from what she learned in school and what she experienced in the workplace and this has served as an impetus for her to be a better human because she was disappointed in the way humanity acts at times.

One woman who is a chair of a department at a private university remarked that being in that position has given her a better understanding of the relationship around her that she may not have observed if she was not in her position. She said the dynamics among faculty and colleagues change when you view them from her position. She found it inspiring to see the accomplishments of colleagues and also dysfunctional to see the jealousies, competitions and egos. The role of her professional position serves as a way of understanding relationships and offers a different perspective.

In one capacity or another each woman talked about her network or social support or others who live life similarly to them. They each expressed that their family and work relationships were greatly important to them. Participant 2 said, “I find it extremely fulfilling and I love working with the faculty. I feel it is very satisfying and I’ve enjoyed the job.” Another said that when her leadership is acknowledged by her subordinates she feels satisfied and appreciated as a boss. It was interesting to find that many of the women connected most closely with those who provided a space for them to be themselves. One example of this is a mentor who provided a woman with understanding of herself. Participant 9 noted, “One mentor really taught me how to just be and to be remember to be myself and to remember what I can bring to the world is more important than book knowledge.” He helped her with career direction and expressing things she struggled with finding the words for.

One woman shared that listening is her most precious relational tool, whether at work with faculty or at home with her daughter or husband. She also mentioned that she felt that taking care of herself was most important because if she doesn't take care of herself, she can't listen. One spoke about the difficulty of giving up relationships while pursuing her doctorate. Participant 9 noted, "I didn't pursue relationships really because I was so immersed in my studies. I had a friend on the back burner sometimes....My weekends were in the library studying." She mentioned the difficulty she had traveling long distances to see her family while in school as well, which affected her relationships. She said she struggled with finding time for self-care.

The single mom noted that she does think about if she will ever be married but clarified that she is not living her life thinking that she is incomplete without that component. When people ask her about being single she said it is often posed as a problem but she does not view it that way because she has friends and non-romantic relationships that are fulfilling through church and work. She derives satisfaction from those relationships and she is not trying to live life as something she is not or forgetting to live the life she is in. She also is not opposed to marriage should the right connection come along.

Though specific questions about spouses were not asked directly, the topic of husbands was frequently raised by the women. In fact, there were a remarkably high amount of references to husbands being vitally important to these women's success and happiness. Husbands were viewed as partners and much credit was given to them by these women. Participant 7 explained that when she moved across country it was important for her to have someone who shared the same values as relational support:

It was bizarre...for somebody from the east coast, but thankfully I met my husband who is from a small town from the Midwest, so we share a lot of the same values, probably all the same values. And, it was very easy for me to connect with him because I felt like we were these two little fish in this huge, huge pond.

Many of the women who were married noted that having helpful and supportive husbands was part of what helped them succeed. One woman stated that her husband is an equal partner in all the cooking and cleaning, unlike what she viewed as a child with her mother and father who held traditional male-female roles in the home. Participant 10 who shared that she is tough on herself said, "Having a partner in my life that is absolutely incredible really balances me out and helps me be kinder to myself and I need that." One woman who has been married for 25 years said that was one of her biggest accomplishments. Participant 3 said:

I probably had it easy because I picked the right guy and I think there was a lot of God in that and a lot of luck because I was 22 when I met him and a lot can happen when you're that young.

Participant 4 used the phrase "practice at marriage" when she described her relationship with her husband. She described her husband as someone who had not been raised in a loving home, which caused them challenges in their marriage at times. His work also caused some issues in their marriage at times. Participant 4 said the marriage requires "giving, serving, and loving." Participant 3 noted:

Having a spouse who is always available to me is huge. He is my best friend and he listens in a supportive way, but he can also challenge me when I'm not looking at something in the right way or if I'm over the top whining... I think having a partner you can lean on is very important.

Participant 2 stated:

I have a really amazing husband who without I could not do the job that I do. He is extremely supportive. He is a full partner in our marriage and in raising our child and in taking care of the house and life.

Depending on the life stage of the female, many of the women noted that they are aspiring to more relational interactions. Some who were older with grown children mentioned wanting grand babies or wanting to spend more time with their children, while those who were younger mentioned wanting to be married, or wanting to start a family soon. All of the women with children noted that they have strong desires for happiness and health for their children. It was clear that those with children made them a priority. Participant 7 was not expecting to stay at home with her newborn, but after having the child and returning to work for a short time, she decided that nothing else is quite as important to her now:

Everyone says your life changes when you have a child, and even when I was pregnant I was excited and you think you know what it's going to be like and you just have no idea until it arrives. And it's nearly unexplainable. So, that has really changed me because I always thought I would go back to work, I would be a businessperson, I would continue with my career, I would... and then this little thing arrived and I was like oh my God, nothing else is important. And it's (laughter) really tough for somebody... It was really tough to get my head around because I was like who are you? You know, it's interesting too because one of my female colleagues said to me here, "I thought you were a fighter" when I told her I resigned. I mean that's the you they know, that's kind of the idea that people have about women and work and if you're a businessperson, you're always going to be a businessperson. And it's just not important anymore. It's just really not important to me anymore. So, you know I'm proud of the career that I've built. I think I've had a lot of fun. I've learned a ton. It's just not important anymore. Or as important as my child.

Adaptive style. Giele's (2008) guideline questions for adaptive style:

What is her energy level? Is A an innovator and a risk taker or conventional and uncomfortable with change and new experience? Does A like to manage change, think of new ways of doing things? Is she self-confident or cautious? Used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once? (p. 401)

The findings and analysis of adaptive style supported the McKinsey Leadership Model which introduces energy as a part of the leadership and emphasizes relationships

as important in the work-life balance dynamic. These women were high risk-takers, multi-dimensional, and innovative. Many spoke to a desire to be more innovative in their work, and a desire to take more risks in reaching goals. Many spoke to the hardships of early married life, and their adaptation from single life to married life and role expectation shifts.

Energy level was a concern for all of the women. One noted that she was working 14 hours and was doing well professionally but felt exhausted and saw the effects on her family. She had no energy left over for her family so she left her job and found a more family-balanced workplace. Energy was interconnected with pace and time management. Another woman, a single mom, also noted that she feels her daughter has suffered because she has not excelled academically, ironically while she has been working at a university advocating for other's kids. Several of the women spoke about compartmentalizing and not taking anything personally and just leaving work at work. Overall, the women with children and jobs shared more stress in balancing the plurality of roles. Participant 1 made this statement:

I feel like I've done it (juggled life demands), but I don't know if I've done it successfully. It's like oh my gosh... I think about getting into the house, slinging my purse down, cooking dinner, helping my son with his homework, and then turning around and doing something else. And then we might have a dinner party at our house and I'm trying to make everything right and perfect and then have the right dishes and then what am I going to wear? I don't know if I did it successfully but I did it because I would try to do everything. I really did think that I could, you know, do it all. I've done things to the point where I had to literally make myself sit down because I was at the point where I was about to fall down. I would push myself to where I'm almost about to fall down.

Participant 1 , made this similarly toned statement:

When my son was younger I was running from not being able to do everything. You work, you run to pick him up, you're the soccer mom,...I didn't probably have a lot of the calm and patience as I would've had, had I been a person with

more time. I would just race from one thing to the other all the time. “Oh my gosh, I forgot the Gatorade”... You know what I mean? You’re sitting at performances and you’re looking and engaged for a bit, and then you’re thinking about the next thing. Everything did not have my full attention because I was always thinking about the next thing.

One woman spoke about her husband helping her manage her energy and focus on things because she has a tendency to compartmentalize things, jumping from task to task. She calls her husband an equal partner with watching the kids and always complimenting her on what she does well. He will watch the kids when she is working on various tasks and focused elsewhere. Participant 8 says, “I don’t know if I can balance, but I can usually manage to get everything done. I’m driven to get everything done so I can get rest.”

These women appeared particularly receptive to change and had curious, adventurous natures, seeking more out of life and wanting more. They spoke of involvement in social initiatives, starting businesses, writing books, traveling, taking huge risks by moving for jobs or choosing to stay home for the family, and pushing through school despite external circumstances. They appeared involved in multiple areas of life, leading multi-dimensional lives of purpose. They were highly self-aware of making changes based on what would be best for their families or their future. Even for the women who shared anecdotes about juggling it all and being pulled in many directions admitted that staying at home full time would have not been satisfying for them. It is paramount to note that although these women were receptive to change and adapted to circumstances, they were not necessarily quick to do so. Almost every situation that was a major shifting point for these women was noted as a time that they

consulted with mentors and other wise council. They were analytical and methodical in their choices to adapt.

It was very important to these women to be a part of organizations and places that really aligned with who they were and what they valued. One woman mentioned that she was disappointed that she was still in her same position after so long and wishes to transition into something more meaningful for her. Participant 7 stated that she felt pressure from organizations, not necessarily the work; and that most of the pressure she feels is self-imposed as she pushes herself to try to be “superwoman.” She said that her husband would balance her and tell her to try to just relax because she can’t do everything.

The woman who was resigning at the time of the interview to stay home with her newborn noted that she could not justify staying at a job that she doesn’t 100% enjoy when her baby is home and she knows she enjoys that 100%.

Many of the women referred to remaining flexible in one way or another due to the shifting nature of life. Participant 5 said, “Take it one day at a time, one moment at a time. Be flexible and remain open to alternatives to your career.” It truly appeared that even with changes in family dynamics and career dynamics, the women may have been more apprehensive or concerned if not for feelings of faith, alignment with their purpose, and congruency in their abilities and application of those abilities. One woman’s perspective was to view situations that she has to make decisions on where to give her time and energy from a triage approach. Participant 8 described this: “Triage is paying attention to what needs attention at the moment, because this person is bleeding badly and needs your attention. This person maybe isn’t so bad even though they think they’re

bad. So it's a triage thing." Even when change was stressful the women consulted friends, family, spouses, mentors, and God as ways to process and assess what choice to make. They appeared to handle the changes with grace and courage, even if they were a bit worried. One woman shared that the tragic loss of her grandfather, who she was close with, changed her life across the board. She had intended on moving to the East Coast for college, but after that tragedy, all that mattered to her was staying close to her family. This event also shifted the way she viewed life in general and served as the impetus for her to reorganize her values and priorities at the age of 18. It changed her life and she mentioned later that this motivated her to create a non-profit in honor of that. Most of the women used hardships and challenges or adversities of all kinds to evolve as beings and create good or recreate a new situation. They appeared to be highly adaptive and innovative women. Participant 8 discussed her experience with flexibility this way:

Every day is an experiment and then you get the curveball like your daughter is sick today and you have to come pick her up and you have five meetings today. What do you do? Because your daughter doesn't want her dad, she wants *Mom*.

Many of the women shared deep desires to enjoy life in whatever way fit their particular life stage. For Participant 1, it is just she and her husband in the house now and they are spending a lot of time together that they could not have in other stages. She stated:

We spend a lot of time together but we just try to enjoy each other and enjoy life because sometimes life is a fanatic pace. I can pretty much do what I want to do and he has his office at home and his cave and I go off and do spas or just window shop. Right now is actually a good period of life. Except for maybe work is a whole completely different story, but at home I pretty much enjoy life.

One woman spoke about how fun it is to have a child and the joy she receives out of that role. Another woman says she strives to do *fun* things including shopping or going to get her hair done by herself.

There were multiple references to the hardships of early marriage, with financial issues, transition of roles, and tough decisions that had to be made. This seemed to be a time of challenge for some of the women due to some of the unexpected job transitions or moves or unexpected pregnancies that altered the plans they may have had. In speaking about their plans to have children Participant 5 said,

I wanted to have kids eventually but not right then so it was kind of hard because (name of husband) had gotten into Georgetown and had a full-ride scholarship and our plan was for me to support us and pay the rent. But I got pregnant right before graduation.

Drive and motivation. Giele's (2008) guideline questions drive and motivation:

Need for achievement, affiliation, power. Is A ambitious and driven or relaxed and easy going? Is she concerned to make a name for herself? Focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Mentions enjoying life and wanting to have time for other things besides work. Enjoys being with children, doing volunteer work, seeing friends. A desire to be in control of her own schedule, to be in charge rather than to take orders. (p. 401)

These women were motivated by and through education. They saw education attainment as an avenue for more lifestyle choices and a better life. They were also often motivated by "what is best for the family". They had strong desires for making an impact through their work, seeing work as a purpose for their lives. They also valued the element of "flexibility" and were often caretakers of others. They valued travel, adventure, and having control over their lifestyle rather than those decisions being dictated to them by work or others.

It is interesting that with such high achieving women, none of them appeared to be motivated for power or dominant positions in the workforce. Participant 6 made a statement that encompasses this idea:

Every day I recite my mission statement and it's really clear so I know exactly what my path is and where I'm headed and I know it's what I'm living right now. Wherever I sit, I don't care if I lose my job tomorrow and all I can do is dig in a ditch, I still have a clear sense of what I'm doing. It's not tied to my role. I would be doing this whether I had this position or not. This position just give me power.

Overall, the strong sense of achievement was rooted in educational accomplishments, family satisfaction, and making an impact with their work. Several women were more relaxed in choosing careers and colleges, describing it as trial and error, not really knowing what they would end up doing; yet, the women who did have a specific plan and direction for their studies and career also had specific plans and expectations for their personal lives. The women were highly driven and motivated with strong work ethic and high expectations of themselves. They all were accustomed to succeeding and excelling at what they do. There were several references to pushing harder to get more done, or demanding more of themselves through the day at work.

All of the women referenced strong encouraging parents and/or mentors along the way who believed in them and motivated them to reach for higher goals or to persevere. None of the women focused on making a name for themselves, but rather expressed desires to make positive impacts for others. Each of them had other personal aspiration outside of work and professional goals and even beyond family goals. There were many references to personal dreams and independence. One has a dream to be her own business owner as a personal trainer as she transitions out of full time work to be home with her newborn. Another woman, single, mentioned, "I really hope to be independent from any

huge system like having to work under somebody in a hierarchy, clocking in and out hours.

They all mentioned wanting to enjoy life in one way or another. This is a very independent natured group, so many of them had a preference for designing their own schedule, having flexibility, carving out their own unique life and some even had entrepreneurial aspirations for creating a life according to their own schedule. Participant 7, who was choosing to stay home after having her child said, “It was just so liberating to just choose not to do both....I’m going to stay home because that’s important to me.”

These women also valued flexibility and fluidity in their schedules with work. One noted that her current boss created a supportive environment for her with the philosophy of work when you need to work and go home if you don’t need to be here. There are certain nights she is required to be there until midnight, but she holds the power to leave by 4pm the next day. Another spoke about making her own schedule, with working longer on Fridays because they are quieter at her office and she gets more done, also providing her husband with some individual time with the kids. This provides her flexibility to leave earlier on other days.

These women were certainly focused on helping others, supporting their children and husbands, and being nurturing individuals, but there was no indication that with doing so they intended to neglect their own personal achievements such as education or other personal dreams. In fact, they viewed their own personal time or personal goals as a way to enhance their ability to give to and help others and make a better life for their family or their own self. Even the single mom saw her education as a way for her and her daughter to build a good life together, so the educational investment in herself was

pivotal. She also saw her education as a means to further her causes to help eradicate sexism and racism. Many of the women were deeply concerned with helping other women reach their level of success. One illustrated this concept with describing parachutes up in high levels lifting up other women who want to be at their level.

There were certainly seasons for some of the women when they felt that their needs had to be out on hold due to circumstances out of their control. One woman expressed that when her husband was traveling frequently for work as the breadwinner and her son was young she felt she had to take a backseat and felt like a single parent. Another woman said that her children were most important in her decision to take a job offer and move. Participant 8 stated, “My husband and I made choices for our children, it was for our children... We looked where we thought it would be best to raise them.”

Educational motivation was clearly inspired through the parental attitudes of the home of origin regardless of the level of education of the parents. Overall, sibling achievement and education was far less influential for these women than the encouragement of the parents or the actual parent education level or parents’ interest in education for their children. All of these women felt that in one form or another, achievement and education were encouraged. In fact, Participant 7 stated that:

My parents were divorced when I was 6 and I remember very clearly my mom telling me to always be able to take care of myself. That no matter what, no matter if I was married or not married, that I needed to be able to take care of myself and I needed to be educated.

This particular set of women seemed uninterested in making a name for themselves, and had a more relaxed and “just do your best” approach to success. They were undoubtedly more interested overall in the well-being of others and their community than being recognized or praised for their achievements. They did, however,

express appreciation and enjoyment of acknowledgement from others that they were appreciated. They were driven to do their best, but this was defined by their own internal standard of values and priorities. Participant 2 said:

I've received accolades for things and thanks and recognition. Enough that a lot of that is not as important to me. That doesn't really matter... But, it is nice for someone to recognize something that you have a passion for and that you believe in and worked hard on.

Overall, these women mentioned children, family, and community as motivators for future goals and as achievements. Participant 4 mentioned that her experience growing up shaped her decision to stay home with her children:

My mom left me home when she was working. When I was 10, my mom started her school and that was the last I saw of any significant parenting and this I chose not to do that because I saw how hard it was to raise myself. But they didn't know... at that time women were just beginning to work outside the home and she didn't now. She was actually a great role model.

One woman shared that had she not had a career she would have had more children, yet she owned her decision and was content with her choice. Another woman noted that she was judged harshly when she decided to work while her children were young. Others in the more conservative community would ask her where her children were, but they would never ask her husband and she felt the pressure of the prototypical mother who must be home with the children to be a good mother. For this woman, feeling satisfied with what she was doing (being able to work and then come home to her children) was most important. The single mom also shared experiences in others judging her for not staying home with her child, even though she did not have the option to do so. She felt that judgment from more conservative communities as well.

This group appeared to be exposed to a variety of travel and experiences. Many of the women were motivated to travel more in the future. Some mentioned having to say

“no” to opportunities for travel or other adventures due to family or professional commitments, but noted they were choosing between several good things so it did not feel quite so bad. The more flexibility in their job, the less difficult those decisions felt for the women. Even in rejecting an appealing offer for either travel or other activities, they seemed content with having had the opportunity.

Research Question 2

Research question two queried about the role of faith with these women: How does the role of faith impact these experiences (identity, relational style, adaptive style, and drive and motivation) in shaping the life course of women? The following sections will discuss the participants’ reactions to these social aspects of faith.

Identity and faith. According to Giele (2008), identity is encompassed in the following questions:

How does A see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, religion, or how she is different or similar to her family? What qualities does she mention that distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.? (p. 401)

In the analysis of *identity* and *faith*, results showed a strong relationship between identity and faith which aligned with the earlier findings in the identity section for research question one. The common themes for identity included valuing education and independence, recognition and understanding of their gender as part of their identity, viewing themselves as holding many life roles, recognizing race/ethnicity as significant for the minority women, and being confident and yet humble. The importance of education was connected to faith, with some of the women studying faith-related topics or having faith-related majors or some selecting their college based on its faith affiliation.

Their independent and confident attributes were balanced by humility and reliance on and submission to God, with an understanding that they were not separate from him because he permeated their lives and their identity. Gender and faith were mentioned within context of the church and roles, but not in great detail for the most part. For those who ascribed to a minority group as a significant part of their identity, they also deeply connected this to their faith and understanding of their faith.

These 11 women had strong categorizations for how they viewed themselves from a faith perspective. This was a core element to their life stories, as it often shaped their paths and decisions in many areas. One identifying element that was strong among these women was religion or faith background. All of the women were raised with some type of religion by their parents, except one was introduced to religion largely by her grandparents who started taking her to church when they moved nearby her when she was a child. The religions range from Catholicism to Presbyterian to Judaism. One of the eleven identifies herself as still seeking to understand what religion means to her and is questioning her place within her Jewish origin. She also mentioned that all of her family, as adults, have selected varying faiths, so she is like her family in seeking other faiths. Several noted that religion was a part of their upbringing, but not really a part of their identity until later on in life during adulthood. Both acknowledged some regretful feelings regarding that now that they have reconnected with their faith.

As reported in research question one results, this group had a strong identity connection with being educated and with their parent's encouragement in achieving. Some of those women were influenced by their faith to go to religious educational institutions to specifically study faith or because they wanted curriculum with faith.

For another individual, growing up with a family of faith shaped her in her education. Participant 2 stated:

I just remember my parents always said it's important to use your gifts and do your best. That was kind of what I use on my kids too. Do your best with the gifts that God has given to you. Because he's given those to you, so do your best.

One woman expressed regret in not considering a university of faith for her undergraduate degree. Participant 10 stated:

You know it (religion) didn't and now looking back I wish that it really had. There were a lot of factors, for one thing, that I would've chosen a smaller university. I wish that I would have chosen one much more based on faith. Instead I went to a much larger university... But, no I wish, I wish that my religion had played more of a factor in a lot of my decisions. We lost my grandfather my senior year, very tragically, so I think I was far away from my religion at the time.

This group showed an overwhelmingly strong identification as advocates for various causes and perceived themselves to be leaders and change agents in the community and world. There were specific word references to leadership, doing justice, change agent, and opportunities and challenges for the next generation of women. One individual spoke to her leadership being developed through religious camps because they allowed her to be in positions of leadership where she felt she was able to grow.

Participant 2 stated:

My sophomore year in college I began to be a counselor every summer at a Christian sports camp in a Midwestern state. For three summers I was at a summer camp and those were really formative experiences for me because they put me in a leadership role in terms of my faith.

One woman spoke to part of her identity in relation to a Biblical character, Moses. She described her character as being like Moses' character because it was strong and gravitated toward the "my way or the highway" (Participant 4) philosophy. She said that

God had worked on her to massage that character down. Another woman stated that she was most like her mother, who was her spiritual role model.

Two individuals chose to study theology and religion. One switched that after her first year of college, but had specifically wanted to go to a college of faith where she could study religion. She chose a religious school based on it being the least expensive to attend of the ones she had been accepted to, so finances could have impeded on her desire to study at a religious school. The one woman who continued on in religion studies during her undergraduate years was greatly impacted as a young “Black” woman and developed from her studies on faith and her experiences to become a change agent. She became an advocate for women through her own personal experiences of discrimination and her exploration of faith. She experienced discrimination and judgment in faith communities where conservative views of women clashed with her having a child before marriage. Participant 6 stated:

I think that this socialization came the most through church. It was very clear that I would become a wife and a mother. And I think that was the implicit message that I look back on and know that I got and I fulfilled that prophesy, at least partially. You know, very early in life and frankly had I not gotten pregnant, with someone that I wasn't married to at the time, that would have been so much better, because it was kind of acceptable at that time, to like be young, have a baby with a husband, and that's life, you know. I don't remember it ever being discussions outside of just that implicit message which I mostly got socialized in church.

It was noted in the previous section that two women were active in athletics through college, and one of those women shaped her identity through Christian sports groups at her university for her undergraduate degree. This was a highly influential aspect of her identity and was even part of how she met her husband. Participant 2 noted:

I also grew up in a family of faith and going to church, and so I always assumed that's what I would do. Actually, I met my husband when we were—I actually saw him play basketball in high school when we were both seniors in high school—I didn't know him or anything. And then we were involved in fellowship of Christian athletes in college.

It was also discovered in the previous section on identity that there were clear racial differences with the two women who identified themselves as African American.

An interesting excerpt from one woman shows her identifying herself as African American and then notes the difference between Caucasian and African American versions of worship songs that she noticed as a child. Participant 1 stated that

We were talking about the song "Oh Precious Lord," and of course, it was more of a Caucasian rendition of the song, and then you had the African American version of the song...the African American version of that song was filled with a lot of pain, a lot of suffering...and you know what, I like both versions and that's the diversity I want to see in the world because I want my child to know both songs.

When another participant was asked about the impact of her racial integration on her life, she spoke to her Jewish background. Participant 9 stated:

That is always a trick question, I think that I am always just constantly aware of it. I don't, not racially but religiously I don't tend to talk a lot about being Jewish, ever. Unless I have to. I don't really ever share that with people, you know I have to say that even being in LA attend a live in neighborhoods that reflected my demographic of being white, middle to upper class, female in coming to Riverside were living in a completely different environment where we are both the minority and I tend to keep a lower profile I have noticed.

Relational style and faith. Giele's (2008) approach to understanding relational style included:

What is A's typical way of relating to others? As a leader, follower, negotiator, equal colleague? Taking charge: Is she independent, very reliant on others for company and support, has a lot of friends, is lonely? Nature of the relationship with her husband or significant other [and her children]? (p. 401)

As stated in the earlier section on relational style, support and relationships were a priority for these women. In regards to faith, these women truly valued, desired, and

sought out faith connection, whether at work or in their personal lives. Overall, these women felt loneliness and other negative impact when they could not make those spiritual connections. Further, the relationship with the spouse was significant and inspired spirituality, spiritual leadership, and spiritual connectedness for some of the women. Support systems through friendships, spouses, and work colleagues were especially important, and many were based on faith and or race. The women varied greatly in their approach to expressing themselves, and some used spiritual references to articulate or illustrate how they communicated or related to others. Regardless of life stage, every female desired deeper relational connections and often times connected relationships and faith as interconnected and interrelated. Diversity also played a part of the explanations of relational style from the minority women, and painted the relational approach in many circumstances.

All 11 women carried strong emphasis with faith and family and faith community, speaking to the value of relationships. Interestingly, many of these women sought out other spiritual women or desire strong spiritual women in their lives, both professionally and personally. All of the women emphasized having strong connections with other women who held similar beliefs in their faith. This was important to the women and helped them feel understood. They all viewed friendships as a vital part of their spiritual lives. Participant 8 stated that:

I see my faith community as my close friends and family who I fellowship and pray with... You need the spiritual side especially when you have colleagues who are hurting and going through hard times. And, you also need it for the times when you celebrate with people.... Praying for people is generational knowledge because it models the behavior for the next generation.

One woman spoke about feeling lonely and described how she reconciled that with her faith perspective. Participant 11 said:

I think I've grown immensely in regards to insight about myself, self esteem, self worth and all that through. Like how I saw myself in relationships and what I deserved. And what I could achieve. I think I always felt really of alone in a lot of stuff and had a hard time identifying what I felt going through and how it was significant but in the end looking back I just see how all my experiences were for good, whether I felt lonely or I felt out of place or inadequate, those were all experiences I needed in order to like have a broader scope of understanding for other people and as far as maturing in my faith, I think that had a huge play in I guess just how I see myself and my self worth. Like my worth is in the Lord, in Christ, and so whatever I went through, I feel like it's all part of how God is shaping me and growing as a person, so even if I'm feeling lonely, I'm feeling inadequate, rejected or whatever, I chalk it up to like God's allowing me to experience some of His suffering or He's trying to shape me in some way and so you know, it's all good.

The woman who studied theology experienced loneliness and isolation in her studies by being a female. She had no other women at the time to speak to about being a woman in that field and trying to navigate her way through her evolving religious beliefs.

Participant 6 noted:

I found this appetite for studying God. That God is an idea, God is a person, God is an intervener in my life. I had no women at that point teaching me any of those classes. I had all men teaching those classes for my masters degree in religion.

Later on, she mentioned how important her church relationships became in her life, emphasizing diversity.

Participant 6 said:

And then despite the sort of challenges that I face, I mean at church, it's a wonderful resource to be among people who aren't living life perfectly who don't totally get it, but who love Jesus. Just trying to live life in light of that and having relationships that cut across social class, that cut across, education. I mean there are women in our church who are illiterate, who have no education, are very limited, who don't have like even high school degrees who only speak Spanish. And we're friends, you know, and that is so like a coping mechanism for life you know. And we're there for each other, you know as much as we have the issues,

you know I've talked about the negative side of it probably too much but there's a beauty of it too and that's been a wonderful resource for me."

One woman spoke about the difficulty of finding and connecting with others who aligned with her faith implying the importance of being able to connect with others of faith in all areas of life. She mentioned having two different mentors and the dynamics of those relationships in regards to her faith. Participant 9 noted:

I think I had two mentors in graduate school that had a significant impact on me. One was my research advisor, she was a young female and with the same research interests, we've written together. She wasn't a Christian though, which I think I couldn't totally connect with her. I could connect with her professionally, but not really personally. And mostly because she made some lifestyle choices I wouldn't have necessarily made, and at that time I was young, so young and impressionable, I guess. So she lived with her boyfriend, and she you know, had some other lifestyle things that weren't a good fit for me. So you know, I didn't want to model that, but then I also had a mentor, an older man who was Jewish. So he had some faith, and you know, they were few and far between people with faith, so you know. And he always respected that part in my life in a way that most people didn't. Um because it wasn't who they were, they didn't really understand it in some ways. And in psychology you often get people, who, humanism is their sort of religion, you know. And, so that relationship was powerful for me.

One woman spoke about the pressure from losing friends due to her faith and her work in ministry in a context where her faith was not accepted. Participant 4 stated:

The good thing about the hardship and suffering is that you get this intense love that comes after the sacrifice. This crazy walk that no one wanted to walk with me on- my girlfriends all left me- because I wouldn't leave my marriage.

She served her husband on sets on movies and offered to be there to pray over the set and eventually was requested to come because of her light presence and prayerful leadership.

Another woman spoke about her job as an assistant to a woman who was pursuing her MD at the time and how that relationship impacted her faith. Participant 6 shared:

I started to see ‘wow’ women do actually have a voice and spiritual conversations. I felt that voice in every other area of my life but not in spiritual conversations. I never felt like I couldn’t talk about justice or whatever in every area of my life, but when it came to religion, it was closed off.

Another woman described a mentor who encouraged her and supported her spiritually at work saying. Participant 5 shared:

She taught me just to be patient with my life because there were things that I think I wanted to do with my life or wanted my life to be that didn’t happen or that I don’t see happening yet and she’d say, “you be patient, you’re young, and that may not be what God wants you to have done in your life but it may not be until you’re 60.”

One woman also spoke about her mother being a spirit-led woman who encouraged her to enjoy the experience of life. She accredited her mother’s spiritual advice with her approach to college and deciding to minor in art because it was for more enjoyment and less practical purposes. She also had a mentor who was friends with her mother who became a spiritual mentor. She encouraged her to trust the Lord and keep her faith.

As discovered in the previous section on relational style, husbands played an important role in these female’s lives. As stated previously, though specific questions about spouses were not directly asked, the topic of husbands was frequently raised by the women. In fact, there were a remarkably high amount of references to husbands being vitally important to these women’s success and happiness. Husbands were viewed as partners and much credit was given to them by these women. Many of the women who were married noted that having helpful and supportive husbands was part of what helped them succeed.

There was also a large spiritual element to these descriptions as well. One stated that she and her husband are very strong in their faith and very involved in the Catholic

church. Another woman explained that she and her husband re-connected with God recently and it has been a major influence for them. She explained that none of their family is in California and so their church has become family. Participant 7 said, “It has been an incredible and positive twist in the last couple of years of life. We were both raised practicing Catholics but somehow we didn’t learn how to pray or how to have a relationship with God.” They felt that they needed to connect with God and others in a church community, so they went to a church based on a friend’s recommendation. As she leaves her full-time job she is anticipating working closely with the church community. When her pastor found out that she would be more available to help he was ecstatic noting he needed a woman to help with more than baking and that she had a brain he could put to use.

Adaptive style and faith. Giele’s (2008) understanding of adaptive style:

What is her energy level? Is A an innovator and a risk taker or conventional and uncomfortable with change and new experience? Does A like to manage change, think of new ways of doing things? Is she self-confident or cautious? Used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once. (p. 401)

The findings and analysis of adaptive style supported the McKinsey Leadership Model that introduces energy as a part of the leadership and emphasizes relationships as important in the work-life balance dynamic. In understanding the relationship of adaptive style and faith, this energy was described in spiritual terms, with an emphasis on relying on God for the ebb and flow of life situations. These women understood their decisions about how to use their energy was based on prayer or consulting God, other spiritual friendships, or leaving the change to God. These women were high risk-takers, multi-dimensional, and innovative, which was directly related to their reliance on their faith,

and the open-mindedness that God was taking care of things. Many spoke to a desire to be more innovative in their work, and a desire to take more risks in reaching goals. This courage stemmed from the strength of their faith. They were comfortable releasing outcomes to God, trusting that he knows best. They were highly adaptive women based on the strength of their faith.

As mentioned in the previous section on adaptive style, energy level was a concern for all of the women. Many related their energy or time management or support to their faith.

Participant 4 said:

I'm not really good at juggling it—the house is a mess, the kids don't have the right clothes on, it's crazy, but it's working... Now I am getting honored in the home more and I have good self-esteem it doesn't help to work outside the home. God planned it so that my children were the right age. I just had to wait it out.

Another woman stated that her faith is what keeps her balanced and offers her support and perspective. She said her faith is a huge source of support and that includes reading scripture, prayer, and reading spiritual or faith-based authors. She said that one of the most important things in managing life is having perspective and that her faith provides her with that, along with her family.

One woman stated that her strategy for balance is total and complete dependence on God and that she would never plan ahead of time because she just follows him. She relies on him to tell her what they should do next and calls her life “fascinating” (Participant 4).

These women appeared particularly receptive to change because of their faith. It was common for the women to express that although they may not have been thrilled about a situation or a major change in life, they were accepting of it because they felt that

God was in charge and that it would all work out in the end. And, when they shared anecdotes of those changes, they credited God with working things out for their best interest.

Another woman spoke of her changing views of life and faith as she reflected upon working her entire professional career at Christian universities. Participant 2 expounded on newer ways of looking at things:

I don't know if that's made living out your faith easier or more challenging. I think because people just sort of expect it, and that's just part of the culture that you're in. But I also think sometimes you don't take it as seriously as you should. Or you don't have to think about how you live that out in settings that aren't expecting your faith.

She also shared a story of a former church she had belonged to that had opposed a new female pastor they had hired. Participant 2 spoke about that challenging situation and how it impacted her as a person responding to change and new ways of thinking of things:

I've been surprised at the set and fixed viewpoints people have about their faith without trying to step back and try to see the bigger picture of what the Christian message is...I think that experience, from a faith perspective, gave me strength and courage to be willing to step out and go against the grain and the tradition on things that I thought were important and were consistent with my sense of what God's calling us to do.

One woman spoke to her evolution as a person of faith and color, experiencing multiple sides of religion and being receptive to change and to new concepts that frame her world. Participant 6 stated:

None of my black friends stayed home with their kids but most of my white friends did... And I just think it's totally tied to social class. And even though a lot of my black female friends are educated now, you know as they were having kids, not all of them were. That just wasn't an option so that's affected me in the sense that it's been a part of my psyche and I've been conscious and aware of it. And I do think in conservative Christian communities, it's almost, I think it gets very radicalized and it almost becomes an expectation for some that... so that has

affected me in a marginal way. Really as more of an irritant, like that not the only way, like I don't even have a life- I'm a single mom. Are you kidding me?... Well I didn't expect to sort of evolve in the way that I've evolved, I mean I didn't expect that there was another way of thinking about faith and theology. You know, because I have come to, I mean I have stayed surprisingly connected to the very tradition that has also been really impressive toward me and I, this is what I know. And because I think I have something to contribute. So that's also where there's not a lot of frustration. But I also feel like, well if not me, then who? You know, so I feel like I'm a change agent everywhere I live. At church, at work, like I just want to be, sometimes, so I didn't expect that, um but it's been positive in that regard.

Another woman spoke to risk taking by leaving her full time job now that she has had a baby. She spoke about recently renewing her faith and the impact that is making on her life and her decisions. Participant 7 states that, "With my new found relationship with God I know he's going to take care of me, so I'm not worried about that."

Another woman who spoke about possibly being laid off reconciled that by saying it might be part of God's plan. She seemed at peace with the idea that he could be shifting her into a new area that she is unaware of.

Many of the women referred to remaining flexible in one way or another due to the shifting nature of life. They all sought to find meaning and purpose in the events of life, and they relied heavily on faith to accept those changes or to create a synthesis of the changes of life. Participant 6 said that it was important for her to integrate all areas of her life including her faith.

...social justice wise in the community already, but hopefully having the freedom to align that work with my job life, my church, etc. I mean living I always sort of look for how do I integrate all these aspects of my life so that I'm not living five or ten different lives in many places if that makes sense, So I always look into how to kind of create congruence—it's what I strive for.

And, as mentioned in the previous section on adaptive style, one woman spoke about withdrawing from applying for a certain position due to a complicated situation

saying. Participant 2 said, “I was really disappointed it didn’t work out, but also I have the philosophy that you kind of have to trust God in those situations that these things work out for a reason and for the best.”

When change was stressful, the women consulted friends, family, spouses, mentors, and God as ways to process and assess what choice to make. They appeared to handle the changes with grace and courage, even if they were a bit worried. Referenced earlier was the woman who lost her grandfather tragically and said the experience dramatically altered her life including where she studied for her college degree. This event also shifted the way she viewed life in general and served as the impetus for her to reorganize her values and priorities at the age of 18. It changed her life and she mentioned later that this motivated her to create a non-profit in honor of that. Most of the women used hardships and challenges or adversities of all kinds to evolve as beings and create good or recreate a new situation. They appeared to be highly adaptive and innovative women reliant on their faith to console them, adapt to the changes of life, and to give them confidence to step out in faith on certain decisions.

One mother even used her faith as a way to address issues with her child facing challenges. They have an adopted child who is the only minority in her class and is recognizing that she is different. The mother told her that she is a child of God and beautiful in order to build in self-esteem. They have confidence in building that foundation for her so she will know who she is.

Many of the women shared deep desires to enjoy life in whatever way fit their particular life stage. Many of these desires revolved around faith. One woman said she

wants to travel more and glorify God through strengthening her faith and spending time with family.

Drive and motivation and faith. Giele's (2008) definition of drive and motivation is as follows:

Drive and motivation: Need for achievement, affiliation, power. Is A ambitious and driven or relaxed and easy going? Is she concerned to make a name for herself? Focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Mentions enjoying life and wanting to have time for other things besides work. Enjoys being with children, doing volunteer work, seeing friends. A desire to be in control of her own schedule, to be in charge rather than to take orders. (p. 401)

The drive and motivation of these women were deeply rooted in their faith and their value of understanding God's purpose for their lives. These women desired purpose in their work and personal lives, according to their faith beliefs. They often connected family and faith, giving priority to both. They were often motivated by "what is best for the family", with a strong sense of honoring their faith as well. They also valued the element of flexibility and were often caretakers of others, which honored their faith values. They valued travel, adventure, and having control over their lifestyle rather than those decisions being dictated to them by work or others. They were motivated by community involvement and charity work and volunteerism through their faith beliefs and sense of spiritual purpose.

Overall, these women were focused on the concept of being where they felt that God wanted them to be rather than achieving a specific level of life or career. There were many statements that presented their motivation as surrendering to God or being obedient to where he has them at that time. Participant 11 stated, "Just to have that sense of

purpose and to feel like I'm doing something that God really wants me to do...just being in alignment.”

As stated in the previous drive and motivation section, none of them were motivated for power, unless that position of power could offer them a platform to bring about positive influence or change to the world. They were not interested in making their name known in the world, but rather adhering to the purpose they felt they were called to and contributing on a personal level that they were designed for.

This is a very independent natured group, so many of them had a preference for designing their own schedule, having flexibility, carving out their own unique life and some even had entrepreneurial aspirations for creating a life according to their own schedule. They were all intensely busy, involved in many environments and tending to many relationships and needs of others. They were driven by their deep sense of purpose to their faith and believed that their path would evolve according to God's will.

These women were certainly focused on helping others, supporting their children and husbands, and being nurturing individuals, but there was no indication that with doing so they intended to neglect their own personal achievements such as education or other personal dreams. In fact, they viewed their own personal time or personal goals as a way to enhance their ability to give to and help others and make a better life for their family or their own self.

As stated in the earlier section of drive and motivation, there were certainly seasons for some of the women when they felt that their needs had to be out on hold due to circumstances out of their control. Also, educational motivation was clearly inspired through the parental attitudes of the home of origin regardless of the level of education of

the parents. Overall, sibling achievement and education was far less influential for these women than the encouragement of the parents, or the actual parent education level or parent's interest in education for their children. These women exhibited a curiosity for faith and religion as part of their education, even when they weren't necessarily at a religious institution. They often reflected on their journey of faith within the educational realm, postulating as to their path and purpose according to their faith. This particular set of women seemed uninterested in making a name for themselves, and had a more relaxed and "just do your best" approach to success. They were undoubtedly more interested overall in the well-being of others and their community than being recognized or praised for their achievements. They did however express appreciation and enjoyment of acknowledgement from others that they were appreciated.

Overall, these women mentioned children, family, and community as motivators for future goals and as achievements. They were motivated by taking care of their families, serving others and also achieving personally. One woman noted that she was motivated to become a pastor just to be a spiritual support to her husband. Another woman seemed personally motivated to remain balanced in her faith so that she could offer support to her family and friends when a situation occurs. Many of the women were motivated to stay spiritually strong because they felt it helped them personally and internally, and also helped them reach out to others who needed them.

This group appeared to be exposed to a variety of travel and experiences and desired activities and being around others who would offer them spiritual nourishment. They saw opportunities as blessings from God and even when they had to make difficult decisions in their schedules, they seemed content with the results overall. One mentioned

a desire to have time to attend a spiritual retreat or retreat center. She spoke about the importance of her prayer life and attending mass during the week because she can be “anonymous” (Participant 8). Participant 8 stated:

I get a lot out of it because I can be anonymous. I could just go. I don't have to interact with anybody. I can just go to mass and then I can get about my day. I get a lot out of it because I can be anonymous. I could just go. I don't have to interact with anybody. I can just go to mass and then I can get about my day.

This woman was committed to serving God in whatever capacity that may be.

Participant 4 said:

My career was serving God at home....And so as things really started transforming and I really started getting into watching God move I would be given more assignments from him. An then pretty soon I challenged God and so now you made yourself all this money- and what he did- he gave me a movie. I didn't expect that I was just this mom. I was willing to sacrifice and I know suffering really well....Once you commit to standing forever you don't have to stand for long.

Participant 1 stated:

I want to give back more, and get into that phase of life where I'm trying to think what is it that I need to do. To glorify God more, to do more, because it seems like a lot of the portion in life you're working, you're trying to raise kids, you're willing to build, build, build, but it may not necessarily be for the right reasons.

Summary of 11 Participants

Participant 1. This woman is an African American woman who is married and has a son in his 30s. She studied business and communications and received her master's degree in dispute resolution. She originally saw herself becoming a TV anchor but later changed her mind during an internship when she realized the demands of the work and the lifestyle clashed with her desire to have a family. She then transitioned to the administrative side of the industry where she could still thrive in a fast paced

environment and see the action of the news, yet have the predictability of leaving at a designated hour.

Her parents did encourage her to go to college, though neither one of them held college degrees and also worried about how they would pay for her. They did encourage her to be a good student and citizen throughout her childhood. Her mother really fostered her independence and encouraged her to take advantage of educational opportunities as an African American and to support herself. Observing her mother balance work and home also helped her model this. Her sisters also went to college, one holding a masters degree. She is one of six children, but she lost one sibling to multiple sclerosis unexpectedly.

She was raised half Baptist and half Church of Christ and attended both churches. She was also exposed to African Methodists, Episcopal, and other faiths that had Christ and the Bible as the center. This influence played an important role in her life.

Her biggest frustration revolves around the lack of progress with diversity. She sees it as connected to her faith because Christ envisioned a multi-cultural world. She strongly appreciates her dispute resolution degree because she sees it serve her in daily life. She mentions that she has many encouragers and people who help her in her path, but no one-on-one mentors. The sister she lost to multiple sclerosis was her closest sister and mentor.

She described experiencing discrimination in both racism and sexism, but noted that it is more covert than overt. She described experiencing racism as a child when she was integrated into school, which was a salient experience for her.

She sees herself as a change agent and one who must fight for others because of her experiences. She shared her story of experiencing differences in worship songs between the Caucasian version and the African American version she learned.

Her aspirations include growing in faith, spending time traveling, and being with family and cultivating diversity. She copes with life through listening to music, faith, and vocalizing her opinions and expressing herself.

She experienced feeling like a single mother when her son was young and her husband traveled. She felt more of the work-life balance pains when her son was younger because she was always thinking about the next thing that needed to be done. In her current life stage, it is just she and her husband at home and she takes time to take care of herself by going shopping or to the spa. Work is still demanding for her.

Participant 2. This individual studied clinical psychology at a public university for her undergraduate, master's and Ph.D. She was motivated to have her own private practice to be able to pace her own work due to the heavy nature of working with children who have been abused. She also wanted the flexibility of having her own practice. She started teaching and doing research and realized that academia was a good match for her and she would still be able to have the flexibility for kids.

Neither of her parents attended college, so she was encouraged to go to college. She is the third child of two older sisters and one younger brother. She was motivated to attend a Christian school though finances were an issue in choosing one. She grew up in the Catholic church and was very involved in catechism. Throughout college she experimented with different churches including Presbyterian, Quaker, and Church of Christ.

She had published many books and articles, but was not comfortable with sharing her accolades. She found much more pleasure in sharing her personal achievements such as being married for 25 years. She was also proud to share about her two children, a son who is 20, and a daughter who is 15. She also was grateful for her and her husband landing in the same educational institution for work.

She shared several stories related to gender discrimination, including one where the professor implied she was not smart enough as the male sitting next to her to pursue her Ph.D. She spoke about her loneliness as a female faculty member on a religious campus where there were very few females. She struggled with finding her place and is grateful it is now more balanced.

She had two mentors of significance to her. It was important for her to have spiritual mentors with similar value systems.

She is currently a chair of a division at a university and spoke to her own evolution as a person with seeing things from a different perspective in that position. She has been honored with awards for papers she has written and is also an advocate against child maltreatment.

She looks ahead to the future anticipating changes as both she and her husband have aging parents. She also is adjusting with her husband transitioning as they age.

She views one coping strategy as having a spouse who is her best friend. She also sees her faith and family as helping her to maintain perspective. She seeks prayer time and reading scripture to manage balance. When she has faced choices between work and life, she sees it as choosing between two good things. She did say that she would have had more children had she not been so involved in her career. She experienced some

discrimination when other women would judge her for not being home with her children when they were young.

She was confident about her ability to juggle life demands saying she is the queen bee of efficiency in her circles. She said she learned many of those skills from her mom and also having an equal partner helps.

Participant 3. This woman attended a large state university and double majored in economics and management. She went on for her MBA and played basketball on a scholarship through her college years. She worked for several years and then continued on for her Ph.D. in business administration with an emphasis in organizational behavior.

Her lifestyle plans evolved along the way. She originally thought she would become a lawyer, but while she was obtaining her MBA, a faculty member asked if she ever considered getting her Ph.D. After working for some time after her MBA, she decided that it was something she wanted to do. She loved school and grew up in that environment because her father was a college basketball coach and her mother was a kindergarten and second grade teacher. Her parents had started a college fund for her when she was in second grade. She gives praise to her parents for encouraging her in different ways. Her father was driven and competitive and her mother had a giving and servant nature. She grew up in a small community on a farm, which largely shaped her hard work ethic. She had a younger brother and an older brother that shaped her competitive nature. She recalled working on the farm all the time and having a job since she was 16.

She grew up in a very traditional and stable home. Her parents were married for 52 years. She grew up in a home of faith and was involved extensively with church and

faith activities and groups. They were raised in a small Methodist church and faith was a pivotal part of her life. She has been married for 27 years. They have a 13 year old daughter.

Her early career began as the director of a sports program at age 23. After several years there so returned to work on her Ph.D. Various individuals, including her dissertation advisor, had guided her on her life path. Her dissertation advisor recommended that she apply for a faculty position at a private university that aligned with her values and faith. She was accepted and began teaching. She then was encouraged to apply for dean positions. She changed schools, to another university that aligned with her values and transitioned into a dean position within six months.

She is heavily involved with Christian organizations and affiliations and a leader in many. She is focused on developing her faith and her family. She is focused on helping students become their best. She credits marrying a good partner and working at an organization that aligns with your values helps her balance work and life. She never considered being a stay at home mom and enjoyed having both work and home life.

Participant 4. This individual attended a small private college her freshman year and then transferred to a large public university for her last three years. She was heavily involved with the college experience and studied business. She stopped a semester short of graduation and moved to London with a boyfriend. She spent her early twenties modeling and acting and moved to New York and Europe and Japan where they would send her. She lived a free spirited life and supported herself through that work. She met her husband at age 26. This was a major transition for her, adjusting to married life and being at home. She worked for her mother's faith-based school and also worked on a

farm she bought with her husband. She was never academically motivated or professionally focused. She tried many different jobs while raising their two children. Her sister and her brother both graduated college and her brother went on for a graduate degree. She considered herself the black sheep and rebelled against the normal lives they had as the youngest. She wanted to have a more adventurous life.

She attended the Presbyterian church growing up but fell away from that until she got married. She felt that she really needed God when she got married because it was difficult at first. She spoke a lot about practicing at marriage and learning how to be in a marriage. She became a pastor because she felt like her husband needed that. He worked in Hollywood who was a producer and it was an intense struggle with maintaining her home. She would be the only Christian on a set and she learned to be strong and speak up for her values and beliefs. She spoke about her relationship with God throughout and relies on him to guide her and considers her ministry as praying for her husband's sets and Hollywood. She earned the respect of people eventually and now champions two charities and is working on a film of her own.

She spoke about wanting a non-traditional life where she could be independent and of the stereotype of wives who tend to the home. She spoke about her future aspirations to reach people who are in need and be in ministry. She spoke about some chaotic and family dysfunction and making sacrifices but always concludes that God has her where she needs to be. She said that her coping strategy is dependence of God.

Participant 5. This woman studied religion at a small Christian university and then transferred to a public university to receive a degree in nursing. She was married

during college and she and her husband planned on her working while her husband worked on his Ph.D., but she got pregnant right before graduation.

She came from a background of strong females, with both grandmothers having master degrees. She did very well in school and was encouraged by everyone to push herself in education. Her father has his Ph.D. and her parents wanted her to use the gifts that God had given her. She chose a faith-based school because she wanted that curriculum but also finances were an issue when she was deciding on where to attend.

Her parents never really took her to church but did have her baptized. Then when her grandparents moved close to them they began to take them all to church. They attended a Presbyterian church. She said the music and the experience was a positive influence on her.

Her two older siblings were adopted and then her parents had her. They also had another child after her and then adopted two more. She had a lot of passion for being a nurse and loved that work. She took pride in being good at her work and gained leadership in that role. She transitioned out of nursing because of work-life balance issues and not being able to tend to her family as she had wanted. The transition was a step of faith and built on prayer and trust in God.

She spoke about mentors who encouraged her to trust God on her journey and they greatly impacted her. She spoke about the transitions in her life with wanting to adopt but getting pregnant every time she and her husband planned to adopt. She also spoke about her husband having to put his Ph.D. on hold due to having children and finances. She seemed content with the fact that this is the stage that God has them at.

She views herself as responsible and a planner with a strong work ethic. She believes those qualities come from her growing up on a ranch. She sees her children as her greatest reward. Her husband is an equal partner and helps her in the home. Finances are a concern for her, but she relies on her faith for those concerns. She sees each change and situation as where God wants her at that time. She values flexibility in her job at a university and enjoys helping students.

Participant 6. This woman studied humanities and the Harlem Renaissance era as a nontraditional student for her undergraduate degree. She then studied theology during her masters. She is currently in a Ph.D. program.

She originally thought she would become a lawyer. She became pregnant at 19 and had to raise her daughter without the father. Her dad was a preacher at the time and she experienced social judgments that shaped her. They chose to get married for a short time but it ended in divorce. Her life perspective was shaped greatly by being an African American and being a young mother. She worked while in school and desired to be a lawyer so she could make a way for them in life. When her father was offered a teaching position in another state as he was just finishing his Ph.D., they decided to move too. She always had a vision of being involved in social justice for people.

Watching her mother work full time and raise them was instrumental in shaping her perspective of work-life balance. Her mother and father were always in school while she was growing up and this also inspired her. She felt that there was an implicit message within her church that women were to be married and have children, though she did have women in the church who spoke about their degrees and that inspired her.

She has two younger brothers, both less educated than she is and struggled in many ways as well. Her life was also greatly impacted by social forces and finances, as they were raised with very little money. She spoke about her evolving beliefs in her faith throughout her life and how she expanded her thinking regarding how she viewed God.

She is currently an assistant dean at a university and the mother of a teenager and considers those to be her great accomplishments. She sought out women along her path who had diverse views of life and could mentor her. She has evolved in her beliefs and sees herself as an advocate for any marginalized group. She is highly involved with women's groups, church groups, and organizations that advance diversity. She aspires for a tenured position as a faculty member.

Participant 7. This woman attended an Ivy League university and studied communication and played ice hockey through college. She first worked as a lobbyist and then worked for her college campus. She then studied hotel administration and started a master's in management in hospitality.

She approached college not knowing what she wanted to do. She first studied social work but found it to be too emotional. She knew she wanted to help and serve people but she was not sure in what capacity. She was relaxed in her approach to life and didn't really plan ahead for things.

Her parents divorced when she was 6 and her mom went back to school, which inspired her to always be able to take care of herself and to be educated. She grew up in a very educationally competitive area and the culture of good education motivated her as well. Her two older siblings both went to college as well but not to as prestigious a school as Lang. She was raised in the Catholic church and their family went every week, though

it did not have a major effect on her at the time. Finances were available for her college, but not enough to completely pay for it. Her father has an entrepreneurial spirit to him and had his own business, which inspires her as well.

Her biggest frustration has been in finding work that suits her, mostly searching through trial and error. She did find satisfaction in trying multiple things and in being able to do all of them well. She married her husband who had two children already and didn't feel a desire to stay home, so she worked full time. She anticipated that when she would have her own child that she would want to continue working as well. When she did have her own baby she returned to work and realized that she would rather be home experiencing being a mom.

Most of her mentors have been her bosses. She experienced good advice from them and they helped her build her career. She and her husband recently re-connected with God and her faith is part of why she feels she is able to step back from work.

When she first moved from the East Coast to the West Coast, she experienced culture shock and had to adjust. She gravitated toward her husband who was also from the Midwest and held similar values. She has evolved in the way that she views herself by not caring as much what others think of her regarding her decisions.

She spoke about her quick promotions and especially in a field where management is still male dominated. In the future, her main concerns are making a happy and healthy family. She also wants to start her own business so that she can have flexibility in her schedule.

Participant 8. This individual studied English and literature for her undergraduate degree. She knew that she wanted to become a teacher and to do research

on literature. She teaches at the same university as her husband. She and her husband have an adopted daughter from China and a biological daughter, 2 years younger.

Growing up she was encouraged to go to college but knew that she would have to support herself because she had 6 siblings. Her parents valued sending their children to Catholic schools even though it was a financial stretch for them. Her mother did not graduate from college, but her father did attend college. They attended weekly mass as a family. Being a part of a large family impacted her regarding paying for education. All of her siblings went to college as well.

She accomplished a lot in her profession with classroom and research experiences. She had female mentors who were pivotal in giving her advice and being her advocate. Her professional career started with work as an adjunct and then transitioned into administration and then into a division chair position. Her decisions were based on her children as she was motivated for the best interest. She shared stories of feeling discriminated against as a woman when applying for certain positions. She and her husband lived in Japan while she taught at two Japanese universities.

She has experienced racial issues with having an adopted daughter from China and has had to console her daughter as she experiences that. Her family is heavily involved in the Catholic church they belong to. As an adult she is very close with her siblings and parents and considers them her close friends. Her family is Irish and Italian.

She aspires to teach again overseas and write books on her research. She is committed to her level of professional success because she wants to have enough time for her daughters who are heading into their teenage years. She is concerned about other female faculty heading into academia and wants to be a role model for them. She views

her positions in work as enhancing her as a mother and a wife because she gains perspective. Her prayer life is her coping strategy and helps her minister to other people.

Participant 9. This woman majored in psychology and minored in art. She received her master's in psychology with an emphasis in marriage and family therapy and is currently in a Psy.D. program. She planned on a career where she could balance having a family and also be able to enjoy life.

She was raised in a family where education was valued and she was taught that she needed to be able to support herself and not solely rely on a husband. Her father was a doctor and she would spend time going to his office and saw the effect of his education which influenced her. Her mother held a college degree as well. Education was a constant conversation in her home growing up. Finances were never an issue and she credits that with being able to pursue higher education. Her two siblings are 8 and 10 years apart from her so she was not influenced by them. She spoke of her Jewish background as being influential in how she viewed the world, her faith, and herself. Her mentors helped her with this as well.

She spoke of the sacrifices she made to pursue her doctorate, including socially and not being able to see her family often because they live in another state. She has struggled with balancing marriage and working on her doctorate because she has worked so hard for her doctorate and forgets at times that family comes first. She is still seeking where she stands on her faith.

She is most concerned with the future of balancing launching her career after her doctorate and also having a family. She also wants to continue exploring her Jewish faith and find a place of contentment with that.

Participant 10. This woman studied communication at a large university and then studied psychology for her master's at a smaller private university. She grew up uncertain of what she wanted to do with her life, but found new media exciting and did an internship in South Africa with a large media company. She later changed her mind because of the nature of that industry to require many compromises and ended up in sales. Her parents encouraged her to pursue education, as her mother had a college degree but her father did not. Her grandparents were pivotal people in her life and they also encouraged her to become whatever she wanted to. Finances were not an issue with college because her mom was a single mom so she received scholarships and financial aid. Her faith did not play a role in her education, though she wished that it had.

She views her life as a journey because she never had a set path of where she was going. She never imagined that she would have a master's degree or be in a doctoral program. She was very successful in her early sales career, affording a home by age 27. She derives the most pleasure from being close with her family. Her aunt is one of her most significant mentors and has given her opportunities to travel.

She experienced a loss with the tragic death of her grandfather that defined much of her path. She changed where she was going to go to college and has worked on establishing a nonprofit inspired by that event.

She spoke about her experiences working at organizations with mostly men and said though it was different, she never experienced any discrimination. She enjoyed her experiences there and learned how to be a better communicator with males.

A major transition for her occurred when she got married and moved from northern California to southern California, changed jobs, left her family and home and

had to adjust to that. She mentors young women in the community now and is very active in their church.

She talks about becoming more comfortable with herself and also her struggle with being tough on herself. She and her husband desire to have children and she is looking to transition out of her sales position and truly be in alignment with what she feels God wants her to be doing.

Participant 11. This individual studied psychology during undergraduate in Canada and then went on for her master's in psychology with an emphasis in marriage and family therapy. She always envisioned herself in a private practice where she would be able to balance her family life by reducing her client load.

Her parents divorced when she was a child but her father paid for her college and she was provided for. Her father was an architect and had his college degree. She was raised in a Christian home. She has one older brother and a younger sister.

She is currently working on her hours for licensure and is in a stable job where she is able to support herself. Her main frustrations have been from personal relationships and being ready to be married and have a family but that has not happened yet.

Her mentors have been spiritual mentors who have encouraged her to seek God and trust him. Her friends and faith community are an important part of her life

Chapter 5: Conclusions

Summary of Findings

The findings indicate that for those who value faith as an element in their lives, they connect faith to their work, viewing it as part of God's purpose for their lives and derive significant meaning from that work. They also value professional and personal relationships that reflected their own faith and values as part of their coping strategies.

Relationship to Review of Literature

Moen and Sweet (2004) confirmed that gender is linked to cultural and national context due to the socially constructed perspectives of work and life balance and those relationships, including maternal employment and how that influences public policy (Treas & Widmer, 2000). The findings in this study confirm this according to the dialogues of the culturally diverse participants. The two African Americans and the woman who identified herself as having a Jewish background had different views and hardships than the rest of the group of participants as they viewed their identity. Their experiences were greatly shaped by the cultural aspect of their identity and the social implications of their particular culture and race.

The findings in this study aligned with the previous research linking an inner sense of work-life balance and motivation to progress with work. Amabile and Kramer (2007) found that the single most important factor to a person's sense of inner work balance with regard to motivation was the person's ability to make progress with their work. The authors are quick to point out that not only is this understanding important for organizations but also for the people who invest their time working for these organizations: "As the proportion of time that is claimed by work rises, inner work life

becomes a bigger component of life itself...people deserve happiness” (p. 83). In the current study, women reported feeling content, even in stressful jobs, when they knew they were aligned with their purpose. Amabile and Kramer reported that people respond to events (at work or in life) through “sensemaking” (p. 75) in order to understand the events and their implications. This also involves cognitive and emotional components, as well as motivation. Within this group of women, faith served as a form of *sensemaking* and provided a space for women to better understand their circumstances with work and personal life.

The results in this study also confirm that holding multiple roles provides positive benefits for work and family. The women reported that being a mother helped in their work and being a career woman helped in managing personal life. Jaga and Bagraim (2011) conducted research regarding work-life balance from an atypical perspective that would expound upon the positive benefits of involvement in both work and family roles. Sieber (1974) described the rewards that holding multiple roles may offer an individual, through role accumulation theory. J. G. Greenhaus and Powell (2006) noted that work-family enrichment is “the extent to which experiences in one role improve the quality of life in the other role” (p. 72).

This study also confirms the importance of inner-work life. An important element of work-life balance is what is known as inner work life, which involves emotions, perceptions, and motivations that can be dissected to better understand and evaluate how performance at work is affected by personal life and vice versa. Amabile and Kramer (2007) explained that the interplay between these three elements can help researchers improve the productivity of time at work and better balance work and life. Perceptions

are defined as “ranging from immediate impressions to more fully developed theories about what is happening and what it means” (p. 74). Emotions are explained as “...sharply defined reactions such as elation over a particular success or anger over a particular obstacle, or more general feeling states like good or bad moods” (Amabile & Kramer, 2007, p. 74). And, motivation is “one’s grasp of what needs to be done and your drive to do it at any given moment” (Amabile & Kramer, 2007, p. 74). The women in this study reported that faith was an important part of coping with work or life issues, shifting their perceptions and emotions when trying to assess or understand a situation or a person.

According to this particular sample, flexibility was also the most valued resource for work-life balance. Several of the women spoke to wanting to have their own business, private practice, or have their own flexible work schedule with their employer as a way to maintain work-life balance. Hill et al. (2010) found that the benefit of work-at-home is increased when combined with schedule flexibility. Moreover, “schedule flexibility is the most valued form of flexibility by men and women in every life stage” (Hill et al., 2010, p. 355). The authors theoretical framework included Voydanoff’s (2004) ecological systems theory. Hill et al. (2010) described this theoretical understanding as the conflict between resources and environmental demands.

This particular group of women differentiated from the typically held beliefs that women have more communal qualities than agentic. They held many of the communal qualities, but they also held agentic qualities that are typically associated with men. The one quality that permeated all of the women’s lives was a sense of independence, which is often included only with men. They were incredibly self-reliant individuals in all areas

of life, while also balancing that independence with relying on others for support and community. Psychologists believe that the voice of women is associated with more communal qualities. This style includes being “affectionate, helpful, friendly, kind, sympathetic, interpersonally sensitive, gentle, and soft-spoken” (A. Eagly & Carli, 2007, p. 66). The voice of men is more associated with agentic, which includes “being aggressive, ambitious, dominant, self-confident, forceful, self-reliant and individualistic” (A. Eagly & Carli, 2007, p. 66). The problem with this association is not only that it is not applicable to all, but also that the agentic traits are those traits that are most associated in people’s minds with effective leadership, due to male domination in leadership.

Reports have indicated that many women still use faith to help manage their lives and purpose, with more than four in five American women as Christian, outnumbering men in almost every Christian denomination. Participation rates are even higher for lower-income and minority woman. However, this study shows that minority women may actually feel more challenged or ostracized in church environments at times. Mahoney (2010) reported that research is divided as to whether religion truly shapes wives’ decisions to be full-time homemakers or even whether it influences “men or women to prioritize family over career” (p. 808). This study indicates that faith is overwhelmingly influential in a woman’s decision of not only to work or to stay home, but also of where and how to work.

Morgan and Steenland suggested that the traditional family and gender roles are challenging the traditional practices of churches (as cited in Savitsky, 2009). Morgan and Steenland (as cited in Savitsky, 2009) suggested several reasons for this decrease,

including “appearance of institutional unfriendliness toward single women” (p. 185) and women’s desire for religious institutions to recognize and value their work schedules, by incorporating services that are more flexible. This study did not find evidence of this with the 11 participants. In fact, women in this study reported finding most of their best friendships and relationships through church communities, religious groups, and other church-related organizations. The only indication of unfriendliness within the church in this group of women was with the woman who was part of a conservative Christian community and had a child before she was married and then went through a divorce. She felt that she was judged in that situation.

This study’s results strongly support the findings and basis for the McKinsey Centered Leadership Model. This study verified the importance of managing energy and relational connections, including those that provide spiritual strength. To review, the McKinsey Leadership Project began an initiative to help professional women by learning what drives and sustains successful female leaders. From the research, they developed a leadership model for women with five dimensions: meaning, or finding your strengths and putting them to work in the service of an inspiring purpose; managing energy, or knowing where your energy comes from, where it goes, and what you can do to manage it; positive framing, or adopting a more constructive way to view your world, expand your horizons, and gain resilience to move ahead even when bad things happen; connecting, or identifying who can help you grow, building stronger relationships, and increasing your sense of belonging; and engaging, or finding your voice, becoming self-reliant and confident by accepting opportunities and the inherent risks they bring, and collaborating with others. This model “emphasizes relationships, being relational, and

positive emotion, and provides intellectual, emotional, and spiritual strength that drive personal achievement” (Barsh, Cranston, & Craske, 2008, p. 36).

Conclusions

Despite all of the research and dialogue regarding women’s struggle to balance work and life, there are overlooked gaps that could potentially link these factors to establish better adaptive skills for women. Since these links have not been established in one cohesive study, coping (adaptive) skills have also not been observed for all of these changes for womankind (Heraty et al., 2008). Some coping strategies have been investigated by Heraty et al. (2008): emotion-focused skills such as cognitive reappraisal and positive thinking or problem-focused coping such as direct action and advice seeking. Overall, there is a universal transition occurring with women’s roles and identity that is shifting the workplace and homes of many families and negating the stereotypical roles for women, while complicating the expectations of women to “have and do it all” (Dickerson, 2004, p. 340).

According to this phenomenological study, faith is an important element in determining work-life balance, career choice, and shaping the relationship of a woman. Faith played an overwhelmingly important role in how women navigated through changes (adaptive style) and how they managed how their time would be spent. Faith was also a large part of the relational style component and also served as an influence for drive and motivation.

Recommendations for Future Research

According to these findings it would benefit companies and the overall population to further investigate the role of faith in women’s lives. Studies should be conducted with

regards to specific industries and companies to better understand the nuances of workplace and faith. The author recommends that studies be conducted that incorporate a broader variety of faith backgrounds to compare multiple faiths in women's lives. Both men and women can benefit from such research as it holds implications for marriages, health, and overall well-being of work-life balance. Future research should examine the male and female perspective, including an understanding of work-life balance decisions between spouses of the individuals of this study. A comparison of the male and female responses to the complexities of work-life balance could offer more understanding regarding gender as an influencing factor. This study has supported that faith has the ability to influence and impact women in their work-life balance decisions, provide a coping mechanism, serve as a resource of energy and relational connectedness for resilience and strength, and is a tool for sensemaking. The sensemaking ability of faith impacts not only work and purpose but family and personal life. Perhaps Auschwitz survivor, Victor Frankel, speaks best to the sensemaking quality of faith when he states, "Just as the small fire is extinguished by the storm whereas a large fire is enhanced by it, likewise a weak faith is weakened by predicaments and catastrophes whereas a strong faith is strengthened by them" (as cited in Alcorn, 2009, p. 12).

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APPENDIX A

Interview Protocol

Interviews are structured conversations. In the interview, you are looking for depth and detail. These can overlap. Detail means going after the parts, the lists in an item. The depth is where you are seeking explanations about the diverse experiences the individual has had. You want to elicit vivid anecdotes or examples that allow a picture that is both intellectual and emotional in response. To get vivid responses, you ask for narratives or step by step descriptions of what happened.

It is important to listen carefully, probe, ask questions of the interviewee. You are seeking their responses, so it is important to continue to ask for their thoughts and input. As the interviewer, you do not share your insights as that might bias or color the response received from the interviewee.

An interviewer's emotions do affect what one hears and understands. It will be important for you to go through the questionnaires first and answer the questions as truthfully as possible. I would even suggest that you take an hour and go through the questionnaire and write down your own responses. Note your biases and those issues that might be a hot button for you. This helps get some of your own emotions out of the interview process so that you can be positive and listen for understanding.

We want our interviewees to interpret how they view an event and the meaning that they give to it and its impact on their life. We would expect people to participate in the same experience but see the experience in somewhat different ways and even come to different conclusions based on where their "steps have taken them".

It is important for you to form a relationship with the interviewee. You are both human beings, not recording machines. The goal is to generate depth of understanding, rather than breadth. Both of you have feelings, personality, interests, and experiences. Although we understand that you are not neutral, it is important to minimize your own involvement in the responses. It is important to keep one's opinions to themselves, not be challenging. However, when an interviewee contradicts herself or engages in finger pointing, it is important to probe, ask questions, and mention the conflicting information in a conversational manner.

Being personally involved in the interview process is a great strength. Empathy encourages people to respond, yet active involvement can create problems as your biases can influence how you ask questions and how the interviewee responds. It is walking a fine line.

As the interviewer, you may also find yourself being affected on a personal, political, or social level by the responses. You may become angry at some responses. Or you might feel a great deal of sympathy for the interviewee. It is important to be self-aware. In that

way, you will be able to see how your questioning, your non-verbal responses may be biasing the interview.

As the interviewer, you take on deep ethical obligations. These include the obligation to report the interviews accurately and fairly, the responsibility to keep promises made when getting the interview, and the commitment not to harm the interviewee.

As you meet to begin the interview, it will be important to be sure that everyone is comfortable. You will want to introduce yourself and ask the interviewee to introduce themselves. You might begin with some basic questions, like how their program is going, how they learned about the program - these questions are ice breakers and help you begin to establish the relationship with the interviewee.

Now it is time to begin the interview. Give a brief introduction of the research study.

The purpose of this study is to explore the narratives of women's lives as they balance their work activities with the demands of home life. It is to understand how educated women's lives are changing. To accomplish this, we are interviewing female professionals.

This interview will take about an hour. We will begin with reading the consent form and obtaining your signature that you wish to participate in the study. The questions at the beginning are very brief to get a snapshot of you, your present work, your education, and your living arrangements. Then I will ask four big questions that are designed to help you recall several different periods of your life. I would like for you to tell me what stands out as being significant about them. Most people find this an interesting and enjoyable conversation. If, however, at any time you would rather not answer, you are free to decline.

First, you will administer the consent form. In order to continue with the interview, we need your written consent on this form, which has been approved by the IRB at Pepperdine University, and which assures you that there is no major risk to you in answering any of the questions. If you are uncomfortable with any question, you may decline to answer it, and you may terminate the interview at any time for any reason. Go over the form with the interviewee and answer any questions the interviewee might have. You could have them read it and then ask if there are questions or you could go over each section with them. You will have two copies of the form. You will collect one of the forms and then leave the other copy with the interviewee.

APPENDIX B

Informed Consent

The following information is provided to help you decide whether you wish to participate in this research study. The purpose of this study is threefold:

The results of this research study have significance for women and men, as well as organizations as we seek to understand more about the life balance issues facing individuals and families today. The results could help in providing women with better understanding of coping strategies both for career and family life; policies that might be more family friendly; as well as contribute to the body of knowledge that supports women pursuing their dreams.

The research study follows the life story method. The study will consist of personal interviews with the entering female students in the doctoral programs in Education and Psychology. The first data collection will consist of a one-to-one interview. It is anticipated that the interview will require about 60 minutes of your time. Graduate Research Assistants will be completing the interviews and your name will be coded so that your responses will be confidential and anonymous. The second data collection will be focus groups of 5-6 participants to explore in greater depth issues for strategies of support. The anticipated timeframe for this study to begin is _____. It is anticipated that all interviews will be completed by _____. All individuals that participate in this study will receive a copy of the findings.

There will be minimal risk. However, some of the questions could be sensitive and provoke an emotional response (i.e. Workplace discrimination, questions about family). Graduate Research Assistants will conduct all of the interviews and will de-identify the data. Each of the Graduate Research Assistants have had special training in the interview process.

In order to use the data from the study, I would like to ask your permission and if you would agree with the following arrangements. Please initial the appropriate line:

_____ I agree to participate in this research and would allow appropriate quotes to be used in publications. These individual responses would not be associated with my name or workplace, and would be referred to only by a pseudonym.

OR

_____ I agree to participate in this research but do not wish for any of my quotes to be used in publications.

In either case, you should be aware that the foreseeable risks or potential discomfort to you as a result of participating in this study are minimal. Your participation in this study is voluntary. You are free to decide not to participate or to withdraw at any time without

it affecting your relationship with me, the University, your program, or any other entity.

Upon your request, I will provide a copy of any published papers that take place as a result of this study.

The researcher plans to use the data collected in this project for subsequent analyses and would like to share the raw data with other researchers. Before doing so, all personally identifying information will be removed from your interview transcript.

_____ please initial if you consent to these plans. If not, please leave the line blank.

The researcher may like to contact you at a future point in time to invite you to participate in follow-up studies regarding the same topic as this study. Longitudinal studies can provide some important additional understandings to life histories.

_____ please initial if you consent to these plans. If not, please leave the line blank.

With your permission, interviews will be recorded electronically, and then stored as computer files. The interview content will then be transcribed. All data collected will be confidential. We are asking you for your mother's maiden name and will code each interview with that name. A schematic will then ascribe a numeric code to each interview randomly. This is to be able to associate the series 2 focus groups with series 1 interviews.

The schematic will not be associated with the interview. All relevant data collected within the jurisdiction of the investigator, including interview notes, recordings, transcriptions, and the computer files will be placed in locked cabinet and destroyed after all interviews are transcribed.

Please feel free to ask us to stop or resume taping this discussion at any point in our conversation. Please initial below if you are comfortable with the format of the interview session.

_____ May I record this interview? If no, please rest-assured that no one will be recording any portion of the interview.

_____ May I take notes during the interview using a personal computer?

Please feel free to ask any questions about this study before we begin or during the course of the study by contacting the Graduate Research Assistant that is/did conduct the interview or by contacting me, Elizabeth Krymis, Principal Investigator. For any general information regarding your rights pertaining to this study, please contact Dr. Doug Leigh, IRB Chairperson at Pepperdine University's Graduate School of Education and Psychology at 310.568.5600 or by email at doug.leigh@pepperdine.edu.

At this point, I want to inquire if you fully understand these statements and if so, to sign this form.

Signature

Date

APPENDIX C

Demographic Information

Now it is actually time to start the interview. The background questions are on one sheet. You can give this sheet to the interviewee and have them fill it out by saying something like the following:

I would like for you to fill out some basic information about yourself on this form that will accompany the interview. It includes information about occupation, marital status, age, etc. Mother's maiden name is for identifying background information with the interview only.

Socio-demographic Questions:

Mother's Maiden Name _____

Birth date _____

Place of birth _____

Occupation _____

Employer _____

Race/Ethnicity _____

College Major _____

Marital Status _____ Year _____ Spouse (partner) birth date

Husband's (partner's) education and occupation

Children (gender and year of birth)

Mother's education and occupation

Father's education and occupation

Siblings (gender and year of birth)

Percentage of total household income that you earn

Health, illness, accidents, disability

Religious background

Second language(s)

Lived in foreign country (name of country(ies)) _____

Travel outside of the US (name of country(ies)) _____

APPENDIX D

Interview Questions

Now you are ready for the actual interview. It is time to turn on the tape. If the interviewee refuses to allow you to tape the interview, then you will have to take notes quickly and in detail to be able to interpret the response. Indicate there are four major areas for the questions.

First, ask for the interviewee to give their mother's maiden name so that we will have the interview coded for matching purposes. You might also say your name, so that it is included in the interview data and give the time and date for the interview.

Question #1. [Early adulthood]

About the period in your life immediately after college or.. your early twenties. What was your major, name of your college, and year of graduation, what about graduate education? What did you think you would like to become in terms of occupation and type of lifestyle or family life. ...What were you thinking then and how did things actually turn out.

Question #2 [Childhood and adolescence]

Thinking of the period in your life before college and the goals that you and your family held for you, what was your family's attitude toward women's education and your going to college and what you would become? What was the effect of your parents' education, presence of brothers and sisters, family finances, involvement in a faith community, family expectations? How was your education different from or similar to that of your parents and brothers and sisters?

Question #3 [Adulthood – current]

Since college, what kinds of achievement and frustration have you experienced? What type of mentors have you had? What has happened that you didn't expect-in employment, family, faith, further education? Has there been job discrimination, children, a separation or divorce, health problems of yourself or a family member? What about moves, membership in the community, faith community, housing problems, racial integration, job loss? And feelings about yourself? Have there been good things such as particular rewards, satisfaction, or recognition?

Question #4 [Adulthood-future]

Looking back at your life from this vantage point, and ahead to the future, what are your main concerns? What are your goals, hopes and dreams for the next few years? What problems do you hope to solve? Looking further out, where do you hope to be a few years from now with respect to work or finishing graduate school, family, faith, community, mentors, health, finances, etc.?

Question #5 [Strategies for balancing life]

What coping strategies do you use to respond to concerns related to the plurality of roles? Have you ever felt pressured to choose between work and home? What made you think that you could do both successfully? Do you feel that your family life or work life have suffered because of your involvement in work or family? Have you felt any guilt related to either family or work? Are there times that you felt particularly successful at juggling the demands of both work and home? Why? Were you prepared for the demands of work and life balance? Why or why not? What strategies do you implement in your own life in order to remain balanced?

Conclusion [turn off tape]

Do you have anything to change or add, or any questions or suggestions that you would like to offer?

If something comes to mind later on, we would be glad to hear from you. You can find a mailing address, phone number and email address on the initial letter and on your copy of the consent form.

I do have one last question. We plan to conduct another series of interviews in focus group style to share results of this study and probe about the future. We are hoping to be able to discuss strategies that you use in your work, in your family, and in your education that help you balance your life. Are you willing to participate in that interview?

Thank you so much for your time. I appreciate very much what you have told me and your valuable contribution to this research.

End of Interview. Thank the interviewee. Feel free at this point to enjoy conversation about other topics if appropriate. Now it is time to take a deep breath, jot down any thoughts about the interview that come to mind, any observations.

When you complete each interview, you should have a copy of the Socio-demographic Questions, a cover sheet with the Interviewee and Interviewer information recorded, and a tape of the interview. Be sure to clip these together carefully.