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Pepperdine University

Graduate School of Education and Psychology

NORWAY LEADS THE WORLD IN GENDER EQUALITY AND WORK-LIFE BALANCE: A QUALITATIVE LIFE COURSE STUDY OF NORWEGIAN WOMEN

A dissertation presented in partial satisfaction

of the requirements for the degree of

Doctor of Education in Organizational Leadership

by

Lene Karine Martin

December, 2016

Margaret J. Weber, Ph.D. – Dissertation Chairperson

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DOCTOR OF EDUCATION

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DEDICATION

> To *live* is—with all your wit / And your heart, to fight the troll. / To be a *poet*—is to sit / In judgment on your soul.
>
> –Henrik Ibsen, *A Verse*

One of my most cherished childhood memories is being in a Norwegian forest picking blueberries with my family – and all of sudden, my grandfather finds two sticks, but they were not sticks, they were swords, and gives them to me and my brother and whispers, "now – you must go fight the trolls." I often find myself in a Norwegian forest, and every time, I look for the trolls, knowing they, just like my grandfather, will always be there. This is my history, and my purpose… and it is my privilege to help share the knowledge and beauty of Norway. This haunting land has so many treasures, from Henrik Ibsen to the trolls, forests to the fjords, and the history of the Vikings to my family, I am grateful simply to be a messenger. There are strong roots in Norway, and we are all connected – from family to human rights to the environment, we are all united towards making the world a better place. We can learn so much from this magic land, surrounded by water, surrounded by forests, and yes, surrounded by trolls – this is where my heart lives and calls home. To my grandfather, thank you for showing me forests full of trolls… and teaching me the importance of stories, imagination, and laughter. Somehow I think you knew I would get here, and you are missed every day. To my parents, who have been married 47 years, it has been an honor to be your daughter. To my beautiful mother, who taught me strength, the value of knowledge and kindness, and what it means to be brave. Thank you for always having faith in me, and for being my role model. To my father, who gave me confidence, was always present, and will never let me forget that I am and will always be his little girl. To my brother for always being there for me – encouraging my adventures and protecting me from the trolls. To my family and friends in Norway, especially my uncle, aunt, cousins, and god

parents, thank you for your encouragement and support – and for being the roots to my home. Takk for mange gode minner! To all the impressive Norwegian women who participated in this study – thank you for your incredible stories – thank you for your time, honesty, and inspiration – Tusen takk!

ACKNOWLEDGEMENTS

A thousand words will not leave so deep an impression as one deed.

–Henrik Ibsen, *Words*

The inspiration for this study has been building – and every word and every deed has helped to lead me here. This is a very significant part of my journey and there have been many people and places along the way that have touched my life's story and provided support. And although a simple thank you seems inadequate at times, I hope they know that their influence will be carried well beyond this experience and will be forever appreciated and remembered. I would like to acknowledge the following people for their guidance and teaching: To my parents, once again, thank you for everything. To my Pepperdine professors and friends, thank you for sharing your time and brilliance. To my dissertation committee members, Dr. June Schmieder and Judge John Tobin, thank you for your support. Dr. June – your wise words and uplifting encouragement have been most appreciated. Judge Tobin – your powerful ideas and contagious enthusiasm have been most treasured. I would like to say a special thank you to Dr. Margaret Weber for being my mentor and dissertation chair. It is with sincere gratitude and appreciation that I thank you for your faith and support – it has been invaluable, and I look forward to continuing our research in women and leadership. You have been an inspiration and a blessing. Thank you to Pepperdine for steering me towards a life of purpose, service, and leadership. I have learned so much. A heartfelt thank you goes to Coastline – and to one truly amazing person. To my dog Pepper, thank you for the walk breaks and for never leaving my side, especially when writing through the night. Finally, without faith, all this would not have been possible. Perhaps it does come down to truth and freedom – a support network and choices – and I have been fortunate to have both. My hope is that this study provides insight and inspiration towards many more words and good deeds, helping to make the world a more empowering place for all.

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ABSTRACT

Norway is one of the world's leading countries in gender equality and work-life balance and therefore proves to be an exceptional model for study to improve gender equality and work–life balance around the world (Strømland, 2009). Norway continues to rank top three in the Global Gender Gap Index in addition to being the happiest country, best country to live, leading country in gender equality and work-life balance, best country for motherhood, and one of the top three countries for business (Badenhausen, 2015; Berglund, 2010; Bradford, 2011; Dresser, 2010; Helman, 2011; McNeil, 2010; "Norway tops 'best country' list, U.S. ranks 10th," 2010; Rienstra, 2010; Winter, 2010; Worley, 2014).

Data collected from the interviews of 22 Norwegian women are used to understand the relationship between gender equality and work-life balance, that this relationship enables more women to work and be leaders, and that gender equality leads to financially successful organizations. This phenomenological study uses Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument to explore Norwegian women's experiences through the dimensions of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain further insight and understanding.

Findings from this study suggest supportive relationships and autonomy are major contributors to Norway's success in gender equality and work-life balance, which offers a countering view to the GLOBE study's (House, Hanges, Javidan, Dorfman, & Gupta, 2004) assessment of family groups in the Nordics. Furthermore, 20 work-life balance strategies were revealed, in addition to a new leadership intelligence framework: Nordic Intelligence (NQ). The findings from this study may help to create happier people, more satisfied employees, better and effective leaders, successful organizations, and stronger nations and economies worldwide.

Chapter 1: Introduction of the Study

The spirit of truth and the spirit of freedom – these are the pillars of society.
–Henrik Ibsen, *Pillars of Society, 1877*

Norwegians value truth and freedom. As expressed by the progressive Norwegian playwright Henrik Ibsen (1828-1906), one of the world's greatest dramatists and supporters of women, truth and freedom are the pillars of society; they are also what can save society. These pillars are part of the Norwegian identity, supporting its culture and laws. They are the pillars that support the success of gender equality and work-life balance in Norway and the Nordic countries, leading the world towards happier people, satisfied employees, effective leaders, successful organizations, and stronger nations and economies worldwide.

Introduction

"Women of Norway vote! Are women of New York Inferior?" (Lunde, 2013, p. 3). In the early 20th century, New York suffragettes held a protest sign with these words; they were pointing to Norway when demanding voting rights (Lunde, 2013). It was in 1913 that the women of Norway had gained the right to vote, thus Norway was the first independent country in the world to introduce universal suffrage. Over the last 100 years, Norway continues to lead the world in gender equality and work-life balance.

The international Organization for Economic Cooperation and Development (OECD) continues to rank Norwegians high in overall quality of life and work-life balance because of their satisfaction with work, home life, and recreation (Berglund, 2013). Overall, the average Norwegian has a secure job, relatively high income, and lots of free time which is evident through most Norwegians receiving at least five weeks of paid vacation every year along with one of the world's highest levels of paid leave for new mothers and fathers and other social welfare programs. Norwegians are happy with their work and lives in general in part due to their

strong national economy that results in a high disposable income and low unemployment rate (Berglund, 2013).

"Since 2006, the World Economic Forum has issued a Global Gender Gap Index to review gender-based disparities around the world and track progress in closing the gap in four areas: educational attainment, health, economic participation, and political empowerment" (Worley, 2014, para. 1). From a total of 145 countries evaluated, the top four countries continue to be Iceland, Norway, Finland, and Sweden, while the United States sits at the number 28 overall position ("Global gender gap report," 2015). Norway's high ranking is largely due to long-standing equality in education and health, and a large proportion of women in the workforce with small salary gaps and strong representation in high-skilled jobs (Worley, 2014). Norway has consistently ranked in the top three for the overall assessment, and is currently ranked at number two ("Global gender gap report," 2015). Norway ranks number one in Economic Participation and Opportunity, number two in wage equality for similar work, and is number three in Political Empowerment ("Global gender gap report," 2015; Worley, 2014). Norway is among the top 20 best performers on labor force participation, wage equality for similar work, women in parliament, women in ministerial positions, and years with a female head of state. Norway is also number one overall on the share of women on boards of listed companies at 37%. Furthermore, Norway is the second best-performing country on the ability of women to rise to positions of leadership ("Global gender gap report," 2015). "Countries with more gender equality tend to be more developed, more productive and have better economies" (Cook, 2014, para. 2).

Laura Liswood, secretary general of the Council of World Woman Leaders and vice chair of the forum's Global Agenda Council on Women's Empowerment, states that the "Nordic

Nirvanas" can "serve as a model for other countries to show the benefits of affirmative political mechanisms, such as minimums on the number of seats in parliament reserved for women. 'Many countries now have such mechanisms in place,' says Liswood" (Worley, 2014, para. 5). The Nordic Nirvanas is a model of citizenship and social justice that promotes a women-friendly and gender-inclusive nation of which the Nordics have been very successful, in part due to being economically sound in addition to exercising social justice (Lister, 2009). Norway serves as a great role model not only for the appointment of a female prime minister, for which it is also one of the top 10 countries for the number of years during which it has had a female head of state, but all of the Nordic countries, with the exception of Denmark, have closed over 80% of the gender gap (Zahidi, 2013). Nordic economies have enabled parents to combine work and family, resulting in more women in the workforce, shared child care, and therefore better work-life balance for both women and men (Zahidi, 2013).

Furthermore, Norway has been ranked number one by the United Nations as the world's best country in which to live, in addition to ranking number one as the happiest country, the top country in the world, the best country for motherhood, the leading country in gender equality and work-life balance, and Norway ranked third in Forbes' list of the best countries for business (Badenhausen, 2015; Berglund, 2010; Bradford, 2011; Dresser, 2010; Helman, 2011; McNeil, 2010; "Norway tops 'best country' list, U.S. ranks 10th," 2010; Rienstra, 2010; Winter, 2010; Worley, 2014). "Norway and its Scandinavian neighbors consistently rank at the top of any list of corruption-free business cultures" (Gesteland, 2002, p. 298). Norway was the first country in the world whose government demanded gender balance on the boards of all publically traded companies (Criscione, 2010). Furthermore, Norway was also the first country to create paternity leave in the workplace beginning in 1977 ("Norway gender equality in the workplace," 2011).

In 1978, The Gender Equality Act was passed in Norway which gave women and men equal opportunity in employment and prohibited discrimination on the grounds of gender. In 1988, the Equal Status Act ensured 40% representation of both sexes in all public committees. In 2006, the Public Limited Company Act required at least 40% of each sex be represented in the boardrooms of publically traded companies by 2008 (Criscione, 2010). These companies are also required to annually report on and publically disclose their gender, ethnicity, and disability statistics (Anderson, 2010). As a result, most of Norway's professional organizations have greatly extended parental leave rules, improved parental leave benefits, granted employees with small children the right to flexible working hours, entitlement to one year leave after a child's birth (which can be divided up between the parents with 10 weeks reserved for the father), and there has been a rapid increase in day care centers since the government ensures full day care coverage. Focusing on home and family equality and work-life balance has improved the status of women and increased their participation in politics and the workplace (Strømland, 2009).

The increase in women's claims for equality and the level of women's and mothers' employment is a universal trend. Feminists have often argued that "in order for equality between the sexes to be achieved, it is necessary to address not only the gendered division of labor in the 'public' sphere of market work, but also in the 'private' sphere of work and family" (Crompton & Lyonette, 2006, p. 385). The Norwegian government has developed and implemented policies that facilitate dual-earner families and encourages men to assume their share in domestic and childcare work and therefore work-life balance is better facilitated. Work-life balance exists in Norway due in part to the domestic division of labor being less traditional both in attitude and practice. (Crompton & Lyonette, 2006). For both men and women to achieve work-life balance, attention needs to be given to the distribution of work within the household and the workplace.

Norway is one of the leading countries to close the gender gap in both the public and private spheres, and therefore proves to be an exceptional model for research to improve gender equality and work-life balance around the world (Strømland, 2009). One hundred years ago, New York suffragettes held a sign pointing to the women of Norway. This was as clear a sign for guidance then as it is now. The gender equality and work-life balance strategies of Norwegian women as supported by Norway's culture and laws should be studied to influence the guidance of gender equality and work-life balance. This is a qualitative phenomenological study that uses Giele's (2002, 2008, 2009) life story method and theoretical framework to explore the identity, relational style, motivation, and adaptive style of Norwegian women to gain further insight from one of the leading countries in the world of gender equality and work-life balance. Gender equality is a key component towards achieving work-life balance and the economic growth of a company (Ausfeld, 2005; Cabrera, 2009; Crompton & Lyonette, 2006; Lysbakken, 2010; Reistad-Long, 2010; Rosener, 2009; Tranter, 2008). This study may serve to inspire change in cultural values, corporate procedures, government policies, and global economic success.

Background of the Problem

"The question of work-life 'balance' is attracting increasing attention at both the national and international level. This is largely a consequence of the increase in the employment of women, particularly mothers" (Crompton & Lyonette, 2006, p. 379). Until the closing decades of the twentieth century, the concept of work-life balance was not an issue because of two assumptions. First, the full-time or standard worker was usually a man. Second, women were traditionally assigned to the unpaid labor of childcare and domestic work (Crompton & Lyonette, 2006). While the levels of women's employment has risen due to changes in attitudes and the economy, "feminists have long insisted that caring and other forms of unpaid work within the

domestic sphere should be regarded as 'work' (e.g. Glucksmann, 1995). By convention, women carry out the larger part of domestic work" (Crompton & Lyonette, 2006, p. 389). Every society has gendered assumptions as to the sexual division of domestic labor; however, these assumptions have a great impact on work-family conflict (WFC) not only through attitudes but also policy. For example, France may feel as though they have liberal views, but because their behaviors portray more traditional views, they experience more work-family conflict.

The Norwegian government has designed policies that support dual-earner families and encourages men to partake in domestic work and childcare work and therefore work-life balance is created and supported. Therefore, in order for both men and women to achieve work-life balance, there must be gender equality both at work and in the home which means that the gendered division of labor both in the workplace and in the household must be addressed. (Crompton & Lyonette, 2006).

In Norway, gender equality benefits both women and men, and the country's commitment to this benefit and goal has made it one of the top nations in the world when it comes to gender equality and the percentage of women participating in the work force ("Norway gender equality in the workplace," 2011). A greater percentage of women participating in the workforce has been due to Norway's laws and regulations such as the Gender Equality Act of 1978, the Equal Status Act of 1988, and the Public Limited Company Act of 2006, but it has also been due to the benefits given to men as well (Criscione, 2010). "Men benefit from gender equality.… It is important…to recognize the interrelation between men's care-giving responsibilities and women's professional participation" (Strømland, 2009, p. 11). Norway was the first country in the world to create paternity leave ("Norway gender equality in the workplace," 2011). Gender equality benefits both men and women because men and women are

given benefits that support each other's needs. When men and women share the responsibilities of the home and office, they are both able to be successful (Strømland, 2009). Achieving gender equality in the workplace creates high performance of organizations and global society, but gender equality also ensures equal opportunity, rights, and benefits, and therefore creates a better life for both women and men at work and in the home (Strømland, 2009).

Statement of the Problem

Gender inequality is experienced worldwide both in the workplace and in the household. The effects of gender inequality are far reaching and have the great potential to severely damage not only personal lives in regards to work-life balance, career choices, career opportunities, job satisfaction, salary, marriage, motherhood, and family but also an organization's success and a society's economic growth and wealth. Gender equality is a prerequisite and key factor for economic growth (Ausfeld, 2005; Cabrera, 2009; Lysbakken, 2010; Reistad-Long, 2010). "If we neglect to empower women, we pay for that neglect by weakening our country's economic performance. It is as simple – and yet, as complex – as that" (Lysbakken, 2010, para. 1).

In Norway, the world's leading country to close the gender gap, gender diversity in the boardroom is the law. Since 2008, the boards of all publically traded and public limited companies must have at least 40% female representation, or else face being shut down. So far, no companies have been shut down or closed (Westervelt, 2009).

Progress in equality will be achieved when countries reap return on the investments made on women's health and education by finding ways to make marriage and motherhood compatible with the economic participation of women (Anderson, 2010). When countries neglect to empower women, there is less growth in the world's economic performance. However, lack of parental leave and supportive labor laws and regulations are not the only barriers for women in

the workplace, the biggest barriers are the workplace norms and cultural practices, the masculine or patriarchal corporate culture, and the lack of women role models (Maidment, 2010). Therefore, when supportive laws and regulations are in place, it then becomes more a matter of social will (Maidment, 2010). However, the support of governments and the collaboration of employers and employee organizations that implement and enforce protocols and policies that allow women and men the choice to combine and balance personal and professional lives are vital towards creating gender equality in the workplace and in the household and therefore work-life balance. By creating the benefits for gender equality, the social will to accept and support gender equality will follow. Gender equality is a catalyst for rethinking corporate policies, and as a result, rethinking job satisfaction, successful organizations, and economic stability and growth for the world (Maidment, 2010).

While news publications have been reported on Norway's gender equality initiatives, there have been just a few academic studies performed (Ausfeld, 2005; Schulz, 2010). While the laws and regulations are public knowledge, there has been very little research or disclosure on how gender equality initiatives through government laws and company policies have influenced work-life balance in Norway in regards to women's life stories of being successful mothers and career women and how the paths of their lives have developed. There is a need to research Norwegian women's experiences as part of their country's culture and laws in relationship to gender equality and work-life balance.

Statement of the Purpose

The purpose of this study is to analyze the life course experiences of a sample of women from Norway, one of the leading countries in the world of gender equality and work-life balance, in order to understand the cultural traits, legal policies, and personal strategies that help to create

gender equality and work-life balance. The goal is to discover attitudes and attributes that can be modeled by any country to achieve greater gender equality and work-life balance and therefore influence cultural values, corporate procedures, government policies, and global economic success so that women and men are happier and more fulfilled both at work and in the home.

This is a qualitative phenomenological research study that uses Giele's (2002, 2008, 2009) theoretical life course framework and life story method and Weber's (2011) digital set of interview questions grounded in Giele's (2008) study to explore the identity, relational style, motivation, and adaptive style of Norwegian women. Giele's (2008) study occurred between 2001 and 2006 and involved the qualitative interviews of 48 women based upon a set of questions geared towards four periods of their lives, including early adulthood, childhood and adolescence, current adulthood, and future adulthood, for the purpose of capturing the distinguishing factors that led to becoming homemakers with children or mothers with careers.

With the evolution of the life course research field, "four dimensions of experience have repeatedly been identified as having significant effects on the direction of a life path: historical and cultural location, social networks and linked lives, agency, and timing of events" (Giele, 2008, p. 399). These four dimensions are aligned with the theoretical framework created by Parsons (1966; Parsons & Bales, 1955) "to characterize the four functional requisites of living systems, whether they be individuals, social groups, or whole societies" (Giele, 2008, p. 399). Giele (2008) joined the systems theory with the life course approach created by Elder (1994, 1998) to identify the four factors that seem vital in developing an individual's adult gender roles which include "(1) sense of *identity*, (2) type of marital *relationship*, (3) personal drive and *motivation*, and (4) *adaptive style* in management of time and resources (Giele, 2002)" (Giele, 2008, p. 399).

Table 1

Giele's (2008) Four Factors That Shape the Life Course

Systems Theory (Parsons, 1955, 1966)	Life Course Framework (Elder, 1994, 1998)	Life Stories & Gender Role (Giele, 2002)
Latent Pattern Maintenance (L)	Historical and Cultural Location	Identity (different vs. conventional)
Integration (I)	Linked Lives	Relationship Style (egalitarian vs. deferent)
Goal-Attainment (G)	Agency	Motivation (achievement vs. nurturance)
Adaptation (A)	Timing	Adaptive Style (innovative vs. traditional)

While one individual's life story cannot be conveyed within a single interview, Giele's (2008) life story interview method based upon four periods of one's life allowed for key events and turning points to be revealed so that the social context and distinctive themes of one's life could be understood. The themes then could be used to help explain the relationship between experiences and results. In Giele's study (2008), the themes that surfaced and were analyzed were in accordance with the four life course dimensions derived from action theory and life course research which are identity, relational style, motivation, and adaptive style. These four factors that came out of the life course theoretical framework and related to life stories and gender roles formed Giele's (2002, 2008, 2009) life story method.

In 2010, Weber developed a qualitative research study with a team of research assistants that replicated Giele's (2002, 2008, 2009) framework and methodology. Weber's initial study focused on Giele's (2008) four sections of questions to evaluate the trends and themes from each life course interview. Based upon the initial research, it was clear that the study needed to be modified to include a fifth section of questions that concentrated on strategies for work-life

balance. In 2011, the research study consisted of semi-structured interviews following Giele's (2008) four set of questions (with minor amendments), including a fifth section on strategies of work-life balance and a socio-demographic set of questions. In 2012, Weber's study was then expanded to include another vehicle of data collection which now allowed for the same set of qualitative questions to be issued through Internet interviews. The Digital Women's Project (DWP) included the ability to answer the open-ended questions through the Internet allowing for the participants to engage in the study despite location and time therefore enabling the study to be more global and inclusive.

This study uses Giele's (2002, 2008, 2009) theoretical framework and Weber's (2011) instrument to explore Norwegian women's life course experiences of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws. The interviews were conducted virtually via email and through the Digital Women's Project website. The population sample for this study consisted of Norwegian women in their 20s and older to allow for an opportunity to share experiences beyond high school, which may include higher education, work, and/or creating a family. The participants that were first contacted consisted of the researcher's family members and acquaintances, and then those participants sent the invitation of the study on to women they knew, and so forth, thereby creating a respondent-driven or snowball sampling method of data collection. This sampling technique was helpful in generating responses, attracting a variety of women, and guarding against biases of the researcher. The goal was to obtain 20 responses so that at least 10 responses could be accurately and thoroughly analyzed. In the end, there were 22 responses. The women were given the choice of responding to the questions in either English or Norwegian. The translation process included the researcher performing the first translation, and then the researcher checked the translation against two

online translation programs, followed by a final review process with another native Norwegian. The Internet interviews were analyzed for common terms, themes, and schemas. The data were coded using a manual content-analysis approach in combination with verification checks by way of peer review and the NVivo software program.

The themes were categorized in order to explore the experiences of Norwegian women in relation to identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain a better understanding of gender equality and work-life balance.

Research Questions

The research questions that guide this study are:

1. What identity, relational style, motivation, and adaptive style experiences shape the life course of Norwegian women?
2. How are the identity, relational style, motivation, and adaptive style experiences shaped by the Norwegian culture and laws that impact gender equality and work-life balance?

Significance of the Study

Female representation on Norwegian publically traded company boards sits at 44%, and this number is inspiring other male-dominated European nations to do the same. Spain and the Netherlands have passed similar laws to take effect in 2015 and 2016, respectively, and France is scheduled to pass legislation to increase female representation by at least 40% by 2016 (Crumley, 2010). However, if countries are unwilling to implement laws and regulations, they may still be able to benefit from Norway's knowledge, experience, and strategies for gender equality and work-life balance. This study has far-reaching implications for improvement in gender equality and work-life balance in both the public and private spheres, including job

satisfaction, career opportunities, leadership roles, and work ethics. The job stability and career growth for women may be positively enhanced, the reputation of companies and nations may be improved, and the morality of societies and its people may be strengthened.

While this is not a comparative study of Norway and the United States, it may be useful at this point to offer a selection of key statistics to provide additional understanding in the presentation of this study. To start, Figure 1 and Figure 2 offer a high level visual of the summary results for Norway and the United States in the World Economic Forum's *Global Gender Gap Report 2015*. Norway ranked second overall while the United States ranked 28 ("Global gender gap report," 2015).

Norway

Gender Gap Index 2015

Rank	Score
2	0.850
(out of 145 countries)	(0.00 = inequality, 1.00 = equality)

Key Demographic and Economic Indicators

GDP (US$ billions)	345.41
GDP (PPP) per capita (constant 2011, international $)	64,020
Total population (millions)	5.14
Population growth (%)	1.11
Overall population sex ratio (male/female)	1.01

Index over the years

SAMPLE		INDEX		ECONOMY		EDUCATION		HEALTH		POLITICS	
Year	No. of countries	Rank	Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score
2015	145	2	0.850	1	0.868	32	1.000	70	0.974	3	0.559
2014	142	3	0.837	2	0.836	1	1.000	98	0.970	3	0.544
2013	136	3	0.842	1	0.836	1	1.000	93	0.970	3	0.562
2012	135	3	0.840	4	0.830	1	1.000	94	0.970	3	0.562
2011	135	2	0.840	5	0.830	1	1.000	92	0.970	3	0.562
2010	134	2	0.840	3	0.831	1	1.000	91	0.970	3	0.561
2009	134	3	0.823	8	0.779	26	1.000	56	0.979	3	0.533
2008	130	1	0.824	6	0.784	1	1.000	53	0.979	2	0.533
2007	128	2	0.806	10	0.751	17	1.000	51	0.979	3	0.494
2006	115	2	0.799	11	0.729	15	1.000	61	0.975	2	0.494
2006–2015 CHANGE			▲ 0.051		▲ 0.139		▲ 0.000		▼ –0.001		▲ 0.065

Figure 1. Global gender gap report 2015: Norway summary.

United States

Gender Gap Index 2015

Rank	Score
28	0.740
(out of 145 countries)	(0.00 = inequality, 1.00 = equality)

Key Demographic and Economic Indicators

GDP (US$ billions).....14,796.64
GDP (PPP) per capita (constant 2011, international $).....52,118
Total population (millions).....318.86
Population growth (%).....0.74
Overall population sex ratio (male/female).....0.98

Index over the years

SAMPLE		INDEX		ECONOMY		EDUCATION		HEALTH		POLITICS	
Year	No. of countries	Rank	Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score
2015	145	28	0.740	6	0.826	40	0.999	64	0.975	72	0.162
2014	142	20	0.746	4	0.828	39	0.998	62	0.975	54	0.185
2013	136	23	0.739	6	0.818	1	1.000	33	0.979	60	0.159
2012	135	22	0.737	8	0.814	1	1.000	33	0.979	55	0.156
2011	135	17	0.741	6	0.800	1	1.000	39	0.979	39	0.186
2010	134	19	0.741	6	0.799	1	1.000	38	0.979	40	0.186
2009	134	31	0.717	17	0.750	1	1.000	40	0.979	61	0.140
2008	130	27	0.718	12	0.752	1	1.000	37	0.979	56	0.140
2007	128	31	0.700	14	0.738	76	0.982	36	0.979	69	0.102
2006	115	23	0.704	3	0.759	66	0.982	1	0.980	66	0.097
2006–2015 CHANGE			▲ 0.036		▲ 0.068		▲ 0.017		▼ –0.005		▲ 0.065

Figure 2. Global gender gap report 2015: United States summary.

As for a few global statistics, women hold 12% of the world's company board seats, with Norway leading in the European stock index companies with 35.5% of women on boards. Also, women face a gender wage gap earning 77% of what men earn, meaning women are earning today what men earned ten years ago ("Statistical overview of women in the workforce," 2016). In 2015, the gender wage gap in Norway was 7% while in the United States it was 18% (Oyedele, 2016).

In regards to the United States, it has a total population of 323,341,000, making it the third most populous country in the world. There were about 125.9 million adult women in the United States in 2014, and the number of men was 119.4 million ("Demography of the United

States," n.d.). In the United States, women's share of the total labor force is 46.8%. A total of 56.7% of all women 16 years and older are in the labor force, compared to 69.1% of men. Women held 51.5% of management, professional, and related positions. Women currently hold 20 (or 4%) of CEO positions. Of all mothers with children 3 years and younger, 61% are in the labor force. The labor force participation of parents with children 18 years and younger is 70.1% for mothers and 92.8% for fathers ("Statistical overview of women in the workforce," 2016). Furthermore, life expectancy for the United States ranks in at 34, with the overall age as 79. Life expectancy for women is 81, and for men it is 76. Japan holds the number one slot, the overall age being 84 ("List of countries by life expectancy," n.d.).

In regards to Norway, Figure 3 and Figure 4 include key figures on gender equality and key figures for the population, respectively ("Key figures on gender equality," 2016; "Key figures for the population," 2016). To summarize, Norway has a current population of approximately 5,213,985 people ("Key figures for the population," 2016). The percentage of women in Norway was last measured at 49.68 in 2014 ("Population – female [% of total] in Norway," 2016). The gender gap in the workforce shows 77.6% of women working and 83.1% of men working ("Key figures on gender equality," 2016). The gender distribution among leaders is 35.8% for women, and 64.2% for men. The gender gap in higher education shows 34.2% for women versus 28.1% for men. In the public sector, there are more women working with 70.4% versus 29.6% for men. In the private sector, there are more men working with 63.4% versus 36.6% for women. It is also reported that 68.2% of fathers are using their paternity leave. In addition, Norway ranks 9 in life expectancy. The average life expectancy overall is 82. Life expectancy for women is 84, and for men it is 80 ("Key figures for the population," 2016; "List of countries by life expectancy," n.d.).

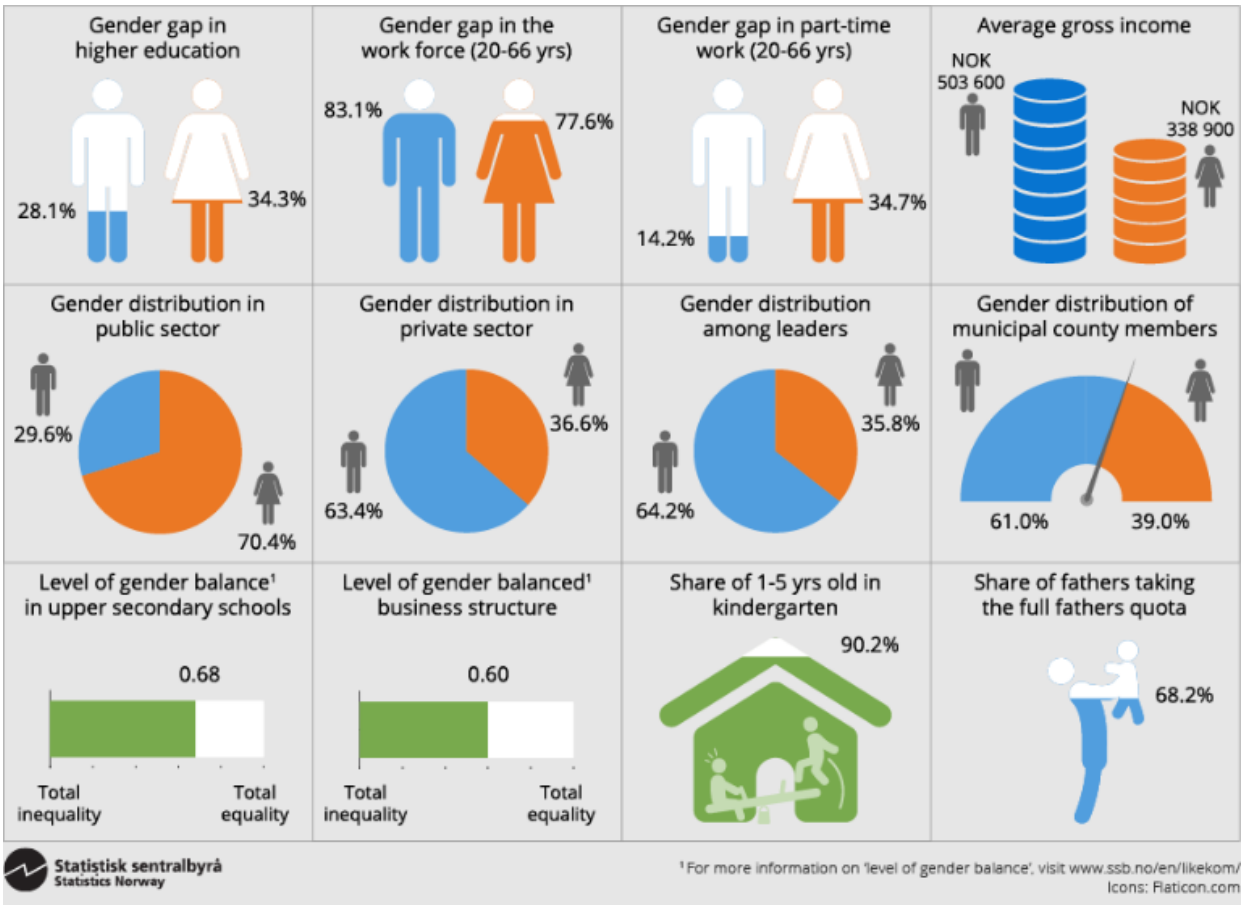

Figure 3. Norway's key figures on gender equality.

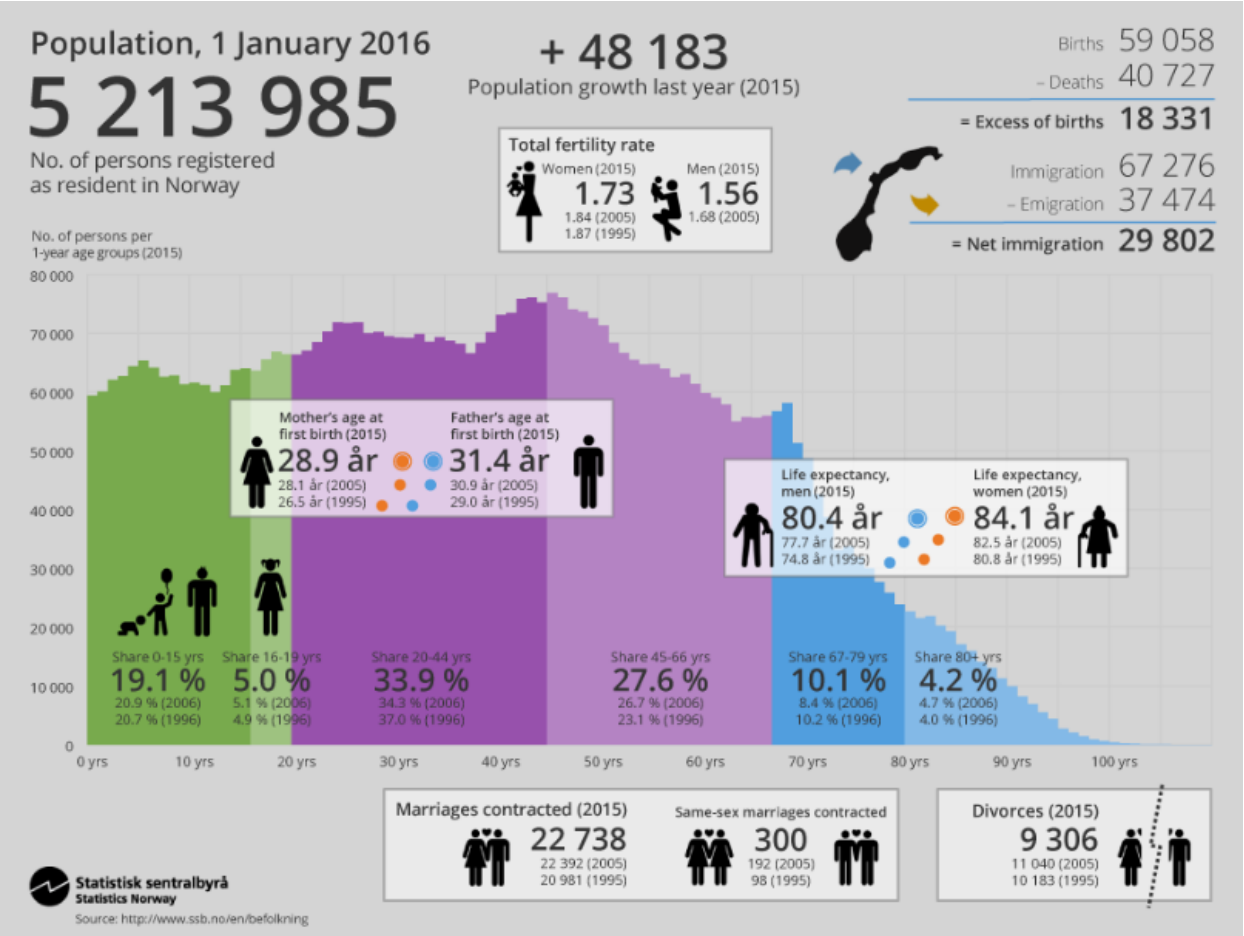

Figure 4. Norway's key figures for the population.

This study serves as a basis for understanding the attitudes, attributes, and strategies of Norwegian women and Norway's culture and laws that support gender equality and work-life balance at work and in the home in order to improve and enhance gender equality and work-life balance around the world, and therefore influence economic success and stability for corporations and nations on both local and global levels. While the increase of gender equality in the Norwegian workplace has been influenced by enforced laws, the United States or other countries, if unwilling or unable to pursue legal encouragement, may still be able to benefit from and implement new ideas, policies, and practices in the workplace based on the guidance of Norway's knowledge, experience, and success with gender equality and work-life balance. In

addition, although the implementation of such laws may or may not be required to produce gender equality and work-life balance results, through this qualitative life course analysis of Norwegian women and therefore following the guidance of Norway's culture and laws, this study is intended to not only offer understanding but possibly new ideas and strategies to encourage gender equality and work-life balance within a society's culture and global corporate environment.

If governments do not wish to immediately adopt such practices, perhaps private corporations will choose to implement such guidelines for now since it is a fact that greater gender equality leads to an increase in work-life balance and a more financially successful company (Ausfeld, 2005; Cabrera, 2009; Crompton & Lyonette, 2006; Lysbakken, 2010; Reistad-Long, 2010; Rosener, 2009; Tranter, 2008). It is vital to inform the leaders of companies of these facts because they need to know what will benefit their employees and businesses and be encouraged to act accordingly. The benefits of gender equality in the workplace will therefore impact gender equality in the home, create greater work-life balance, and perhaps influence and inspire other nations to take action. It is critical to examine one of the leading countries in the world that has successfully experienced and benefited from gender equality and work-life balance so that other countries can learn and emulate this same success for the greater good of their societies, businesses, and more importantly, the happiness of their people.

Key Definitions of the Study

The operational definitions of variables and key terms identified in this study are:

Adaptive style: In the Systems Theory or Theory of Action, this is known as adaptation. In the Life Course Framework, this is known as timing or timing of events. In Giele's (2002, 2008) life course approach, adaptive implies innovative or traditional in reference to one's

competence, behavior, strategic adaptation, or management of time and resources, including the timing and adaptation to major life events in order to reach individual or collective goals (Giele, 2009; Giele & Elder, 1998a). "Timing covers the chronologically ordered events of an individual's life that simultaneously combine personal, group, and historical markers" (Giele & Elder, 1998b, p. 2).

Culture: A particular society, group, place, or time that has its own beliefs, customs, ways of life, art, etc. Culture is a way of thinking, behaving, or working that exists in a place or organization ("Culture," n.d.). "Culture is defined as the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people" (Northouse, 2010, p. 336).

Corporate Social Responsibility (CSR): Corporate Social Responsibility implies that companies have responsibilities towards the local community and society in which they belong and operate which involves more than its own core activities and goals. In recent years, Corporate Social Responsibility standards and universal values have been articulated and codified (Grydeland, 2010). These standards and values state that companies must pay attention to human rights, safeguard the environment, and respect core labor standards.

Gender: Gender is the range of physical, biological, mental, and behavioral characteristics pertaining to, and differentiating between, masculinity and femininity. Depending on the context, the term may refer to biological sex (i.e., the state of being male, female, or intersex), sex-based social structures (including gender roles and other social roles), or gender identity ("Gender," n.d.).

Gender equality: Also known as gender equity, gender egalitarianism, sex equality, sexual equality, or equality of the genders. Gender Equality is supported by the United Nations' Universal Declaration of Human Rights and the United States Equal Rights Amendment.

UNICEF describes gender equality as when "women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. It does not require that girls and boys, or women and men, be the same, or that they be treated exactly alike" ("Gender equality," n.d.). It implies that men and women should receive equal treatment, unless there is a sound biological reason for different treatment. The ultimate goal is to provide equality in law and social situations, particularly in democratic activities and securing equal pay for equal work. Gender equality is connected to the study of human rights, women's rights, and economic development. Gender equality often refers to equal and identical rights or treatment among the sexes while gender equity often refers to equal but different rights or treatment among the sexes. For the purpose of this study, gender equality will be used to represent both the ideas of gender equity and gender equality because gender equality is the term that is supported by human rights law, and whether the rights or treatment of both sexes are different or identical, the intentions and results should translate into whatever treatment enhances the enjoyment of both sexes of all human rights (Facio & Morgan, 2009; "Gender equality," n.d.).

Goals, motivation, and drive: In the Systems Theory or Theory of Action, this is known as goal-attainment. In the Life Course Framework, this is known as agency or human agency. In Giele's (2002, 2008) life course approach, motivation implies achievement, nurturance, power, or affiliation in reference to one's needs, desires and personal goals, motivation, and drive, including goal orientation and motives in decision-making and organizing one's life (Giele, 2009; Giele & Elder, 1998a). "Human agency is embodied in the active pursuit of personal goals and the sense of self" (Giele & Elder, 1998b, p. 2).

Identity: In Systems Theory or Theory of Action, this is known as latent pattern maintenance. In the Life Course Framework, this is known as historical and cultural location. In

Giele's (2002, 2008) life course approach, identity implies being different or conventional in reference to one's values, beliefs, and purpose and sense of identity, including a cultural background that is layered with individual experiences and social behaviors that have patterns which carry through time (Giele, 2009; Giele & Elder, 1998a). "Location in time and place refers to history, social structure, and culture" (Giele & Elder, 1998b, p. 2).

Law: "A system of rules and guidelines which are enforced through social institutions to govern behavior… The law shapes politics, economics, and society in various ways and serves as a social mediator of relations between people" ("Law," n.d.).

Leadership: "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2010, p. 3).

Opt-out revolution: The "opt-out revolution" describes the trend or social revolution concerning women and work where accomplished women leave their high-powered jobs to stay home and raise children or care for aging parents (Belkin, 2003; Cabrera, 2007; Gilbert, 2005). Highly qualified women are disappearing from mainstream careers, and it is suggested that in order to retain them, companies must understand women's complex, non-linear careers and support them in their needs. The media attributes women leaving the workforce due to family reasons; however, more women are leaving the workforce due to organizations not providing flexibility or job satisfaction (Belkin, 2003; Cabrera, 2007).

Relational style: Also known as relationship style. In Systems Theory and Theory of Action, this is known as integration. In the Life Course Framework, this is known as linked lives. In Giele's (2002, 2008) life course approach, this implies egalitarian and equal or deferent and hierarchical in reference to one's social networks and context, and type of marital relationship, including social integration, the interaction and influence of social action (cultural, institutional,

social, psychological, and sociobiological), and contact with others who share similar experiences (Giele, 2009; Giele & Elder, 1998a). "Linked lives are the result of the interaction of individuals with societal institutions and social groups" Giele & Elder, 1998b, p. 2).

Work culture: In regards to the meaning or interpretation of business, workplace, or organizational culture, "Schein (1992, p. 12) offers a formal definition: 'a pattern of shared basic assumptions that a group learned as it solved its problems of external adaptation and integrations, that has worked well enough to be considered valid and therefore to be taught to new members as the correct way to perceive, think and feel in relation to those problems" (Bolman & Deal, 2008, p. 269).

Work-life balance: This term is also known as and referred to as work-family balance. Work-life balance refers to embracing both one's personal and professional life (Cabrera, 2007). Work-life balance is a result of achieving balance or being able to cope with the pressures and responsibilities of work and private life, including domestic accountabilities. The Organization for Economic Co-operation and Development (OECD) evaluated the work-life balance of each country under their Better Life Initiative. The OECD Better Life Index for work-life balance concentrated upon three indicators: the amount of time spent on personal activities; the employment rate of women with children between six and 14 years of age; and the number of employees working over 50 hours a week. Therefore, work-life balance involves not working too many hours and allowing for personal time to facilitate a private or domestic life while employed. A balance is also considered formed when couples manage to combine dual-earning employment with child care responsibilities. For men and women to achieve work-life balance, attention needs to be given to the allocation of work in the household as well as in the workplace (Bradford, 2011; Crompton & Lyonette, 2006).

Work-life conflict: The direct result of incompatible pressures from work and family roles. The increased tension between employment (i.e., work conditions) and private or domestic life (i.e., the social organization of the household) stresses can prohibit work-life balance (Crompton & Lyonette, 2006; Gallie & Russell, 2009).

Key Assumptions of the Study

This study is under the assumption that a country with a relatively smaller population and more homogenous culture with a shared history is more likely to have a shared ideology and value system. Therefore, a less populated country that shares a common culture may be easier to assess and perhaps be more malleable to change. Furthermore, a country that is financially strong and is rich in resources may be able to encourage and enforce change more easily on both a political and social level. However, it is the life course experiences of Norwegian women and how these experiences are shaped by Norway's culture and laws that is of interest in this study with the intent of understanding and generating more gender equality and therefore work-life balance across the world.

Limitations of the Study

The limitations of the study are primarily concentrated upon the topics of data collection and culture consideration, including one piece of information about the researcher:

- Trusting that the data obtained from the Internet interviews and secondary sources are accurate.
- Understanding that the country of Norway is relatively small in population size and for the most part homogeneous and therefore perhaps easier for the government to enforce laws and policies, and for organizations to implement protocols and practices due to population size, a flourishing economy, and a shared egalitarian value system.

- Understanding that Norway's government is able to support professional equality benefits due to a rich economy from oil and natural resources, but also high taxes (Chafkin, 2011). However, while Norway's taxes are high, the unemployment rate is very low, poverty is almost non-existent, and Norwegian incomes are among the highest in the world, which is the result of a social democracy and an egalitarian society (Chafkin, 2011; Collinson, 2006). While Norway is one of the richest countries in the world, the money earned from oil is however put away into a Government Pension Fund for the future (and must be invested outside of Norway); therefore, the Norwegian economy remains stable and continues to grow (Collinson, 2006).
- The researcher grew up with dual-citizenship (Norway and the United States). The researcher lived in Europe, spending summers, winters, and holidays in Norway from birth through to adulthood. Therefore, while the researcher is familiar with Norwegian culture, there is an understanding that the interpretations are through a specific Norwegian-American lens which may present a limitation. However, this lens may also offer a unique perspective allowing for insights and understandings to surface which a non-intercultural researcher may not notice.

Summary

Inga Marte Thorkildsen, the former Norwegian government's Minister of Children, Equality and Social Inclusion, reported that women's financial independence and free choice are important for gender equality, which is why it is important for both women and men to more easily balance family and a career (Stoltz, 2013). Gender equality is also a key factor for work-life balance and a company's economic growth (Ausfeld, 2005; Cabrera, 2009; Crompton &

Lyonette, 2006; Lysbakken, 2010; Reistad-Long, 2010; Rosener, 2009; Tranter, 2008). Norway is one of the world's leading countries in gender equality and work-life balance and therefore proves to be an exceptional model for study to improve gender equality and work –life balance around the world (Strømland, 2009).

This qualitative phenomenological research study uses Giele's (2002, 2008, 2009) life course theoretical framework to explore the experiences of Norwegian women in relation to work-life balance as supported by gender equality and therefore Norway's culture and laws in order to create a model for change and positively influence cultural values, corporate procedures, government policies, and economic success across the globe.

Chapter 2 reviews the literature on Norway's historical background in relation to gender equality, work-life balance, culture, and laws, and Giele's (2002, 2008, 2009) theoretical framework as applied to the research study. The literature review and historical background creates a framework of understanding for the study. Chapter 3 focuses on the methodology and implementation of the study. The methodology explains the process of data collection and data analysis. Chapter 4 presents the research study findings and results, including work-life balance strategies. Finally, Chapter 5 provides a conclusion to the study, including an introduction to the Nordic Intelligence (NQ) leadership framework, and recommendations for future studies.

Chapter 2: Review of the Literature

> There are two kinds of spiritual law, two kinds of conscience, one in man and another, altogether different, in woman. They do not understand each other; but in practical life the woman is judged by man's law, as though she were not a woman but a man…
> A woman cannot be herself in the society of the present day, which is an exclusively masculine society, with laws framed by men and with a judicial system that judges feminine conduct from a masculine point of view.
>
> –Henrik Ibsen, *From Ibsen's Workshop, 1912*

Historical Background

There is a growing interest in the way Norway deals with the balance between working life and family life, as stated by Bjørn T. Grydeland (2010), the former Secretary General of the Norwegian Ministry of Foreign Affairs. Grydeland is an advocate for companies to focus on work-life balance as a part of their Corporate Social Responsibility (CSR) work because work-life balance proves beneficial for the individual worker and the company, but also to society and the economy as a whole. Corporate Social Responsibility refers to a company's responsibility towards its community and the society. In addition to respecting labor standards, companies must now meet universal values for human rights and the natural environment. The dialogue is no longer about whether companies have Corporate Social Responsibility but rather how to implement and practice Corporate Social Responsibility (Grydeland, 2010).

Norway is an affluent country that is highly developed and industrialized, and because most Norwegians have their basic needs met, they are in a position to reflect upon the balance of their professional and personal lives (Grydeland, 2010). Grydeland (2010) emphasizes two points associated with work-life balance. First, employees with good work-life balance is good for the economy. In order to secure good work-life balance, both men and women have to share the responsibilities both at work and at home. Norway's policy approach has been to align and join gender equality with family and parental provisions, therefore securing both men's and

women's ability to work and care for family. Companies in Norway provide workers with support such as maternity and paternity leave, day-care, and flexible hours. These arrangements give parents the right to take a leave of absence, and the right to go back to their jobs. These measures should not be considered generous just because Norway can afford them; rather today's modern societies cannot afford to not support such arrangements (Grydeland, 2010). These measures contribute to motivated employees and satisfied parents which means good work-life balance. Women's participation in the labor force has proven to be good for the Norwegian economy, good for gender equality, and good for the children, including the country's fertility rate. And so there is a positive link between the fertility rate, the employment rate, and Norway's family and gender equality policies.

Grydeland's (2010) second point concerning work-life balance is that work-life balance does not equate to giving people more leisure time. Research shows that there is no significant correlation between the number of working hours and productivity. Instead, Grydeland (2010) believes that reasonable and flexible working hours is the key to output and productivity because it provides a better opportunity for work-life balance. This belief is supported by the Norwegian Working Environment Act of 2006 which stipulates that there must be time for both work and rest, including family and leisure time. Research showed that nearly half of all Norwegians enjoy flexible working schedules. Norwegian measures to provide flexibility consist of tactics such as home offices, mobile offices, and the use of laptops and broadband services so that workers can be online anytime and anywhere (Grydeland, 2010).

Companies that integrate Corporate Social Responsibility into their agendas and operations have the most commercial success (Grydeland, 2010). Corporate Social Responsibility is achieved when companies respect human rights, employee working conditions,

and the protection of the environment. Furthermore, companies need to combat corruption and increase transparency. Oftentimes, this requires the support of the government and policies. The policy regulating the Government Pension Fund Global is an example of the power of Corporate Social Responsibility. The Petroleum Fund was established in 1990 as a fiscal policy tool to support the long-term management of petroleum revenues. It was then renamed to the Pension Fund Global in 2006 as a broader pension reform. Ethical guidelines have been in place since 2004, meaning that the Fund has to take into consideration environmental and social matters. "The Fund is now one of the largest investment funds in the world… only investing abroad with a diversified portfolio of small holdings in a range of companies" (Grydeland, 2010, para. 37).

A company's success is dependent upon the quality of its workforce, and gender equality is at the heart of decent work (Grydeland, 2010). "The Norwegian Government has clear expectations of Norwegian companies: to do their core business well, to respect basic human rights, to provide decent working conditions and to protect the environment" (Grydeland, 2010, para. 42). Raising the awareness of how companies do their business may contribute to addressing global challenges such as financial crisis, climate change, and poverty. Businesses, societies, and governments must work together towards strengthening Corporate Social Responsibility, gender equality, and work-life balance (Grydeland, 2010).

Norway is a "leader in sexual equality and tops international charts for women's position in the workplace" (Lindsay, 2013, para. 1). However, it was only about 100 years ago women were "granted the universal right to vote, after a political battle that lasted 27 years" (Lindsay, 2013, para. 1). In 1885, the Women's Suffrage Association (*Kvindestemmeretsforeningen*) was founded under Ms. Gina Krog, an important leader in the fight for women's suffrage and one of the pioneers of the Norwegian women's movement. When all men were granted full suffrage in

1898, many women thought it was unfair that they did not have the right to vote. In 1901, women were allowed to vote in political elections but only if they paid taxes exceeding a certain amount, or if they were married to men who had paid such taxes. Then on June 11, 1913, "by an act of Parliament, Norwegian women gained the right to vote and became the first independent country in the world to introduce universal suffrage" (Lunde, 2013, p. 3).

According to Ms. Inga Marte Thorkildsen, Norway's former Minister of Children, Equality and Social Inclusion, while universal suffrage was a great step forward, strong female representation in the workforce is equally important to achieving gender equality (Lunde, 2013). After the victory of suffrage, feminists worked hard to get women elected into government. While changing the law is important for change, Dr. Gro Harlem Brundtland, Norway's first female prime minister and the youngest at age 41 in 1981, feels that changing the law is not always enough, it is also a matter of changing cultural norms (Lunde, 2013). Brundtland spent 10 years as a physician and scientist before serving three terms as Norway's prime minister; she is often referred to as the "mother of the nation." "The 18-member cabinet she named in 1986 included eight women – at that point, the highest percentage of female representation at such a level of government anywhere in the world, according to *Time* magazine" (Lunde, 2013, p. 5). It is the contributions and influences of laws and culture that achieve gender equality in Norway.

Introduction to Norway

Norway, officially known as the Kingdom of Norway, is a small, mountainous, sea-faring country with a total area of 148,747 square miles that is rich in natural resources and has a population of about 5.2 million people who are mostly Lutheran and/or Protestant (Bjaaland, 1999; "Norway," n.d.). Norway is a sovereign and unitary monarchy with King Harald V as the current monarch of Norway and Erna Solberg as the current Prime Minister. Norway has both

administrative and political subdivisions on two levels (counties and municipalities). Before 1661, the King shared power with the Norwegian nobility, and between 1661 and 1814, Norway was an absolute monarchy. Established in 872, Norway is one of the oldest still existing kingdoms in Europe and the world. The list of Norwegian monarchs includes over sixty kings and earls ("Norway," n.d.).

A constitutional monarchy since 1814, state power is divided between the Parliament, the King and his Council, and the Supreme Court ("Norway," n.d.). The Norwegian constitution of 1814 was based on a division of power between an executive, legislative, and judicial branch of government where the King and his council led the executive branch. The people have power through the legislative branch and the elected representatives of parliament. Political parties have become a central and powerful part of the Norwegian political system (Selbyg, 1986). The highest state authorities are that of the King and Council of State, the Norwegian National Assembly, the Supreme Court, and the Court of Impeachment (Kiel, 1993). The current system of government in Norway has several roots. Among these sources are Norwegian tradition, ideas from the American and French revolutions, and a strong influence from Great Britain (Selbyg, 1986). Norway is a civil law jurisdiction; however, its judicial review system closely resembles the systems in common law jurisdictions such as the United States (Sheikh, 2010). Since 1814, the Constitution of Norway has ensured the sovereignty of the people and the separation of powers and human rights, the same ideals expressed in the constitutions of the United States of America and of the French Republic (Bjaaland, 1999).

Norway has abundant reserves of petroleum, natural gas, minerals, lumber, farming, shipping, seafood, fresh water, and hydropower (Ausfeld, 2005; "Norway," n.d.). After World War II, Norway experienced rapid economic growth from shipping and merchant marine and

domestic industrialization. From the early 1970s, Norway experienced great wealth from large oil and natural gas deposits found in the North Sea and Norwegian Sea ("Norway," n.d.). Norway is the world's largest producer of oil and natural gas per capita outside of the Middle East, and the petroleum industry accounts for around a quarter of the Gross domestic product (Ausfeld, 2005; "Norway," n.d.). "As a result of Norway's oil riches, the country 'no longer is confronted with the burdens of foreign debt and other economic problems' (Klausen, 1997)" (Ausfeld, 2005, p. 4).

> The country has the fourth-highest per capita income in the world. From 2001 to 2006, and then again from 2009 to 2015, Norway had the highest Human Development Index ranking in the world. Norway has topped the Legatum Prosperity Index for seven years in a row as of 2015. Norway ranks also first on the OECD Better Life Index, the Index of Public Integrity, and the Democracy Index. ("Norway," n.d., para. 6)

Norway maintains a combination of a market economy and a Scandinavian welfare model with universal health-care, subsidized higher education, and a comprehensive social security system (Ausfeld, 2005; "Norway," n.d.). "The country, like Denmark and Sweden, has a population that is, '…small and homogeneous; there are no substantial minorities, either racial or religious; they have had a long period of peace and security in which to develop democratic institutions' (Musiat, 1998)" (Ausfeld, 2005, p. 3). However, Norway is becoming more diverse as it experiences globalization similar to most of the rest of the world, and as it continues to open its doors to refugees (Hjelmgaard & Criscione, 2016).

> Norway maintains close ties with the European Union and the United States. Norway is a founding member of the United Nations, NATO, the Council of Europe, the Antarctic

Treaty and the Nordic Council; a member of the European Economic Area, the WTO and the OECD; and is also a part of the Schengen Area. ("Norway," n.d., para. 4)

Gender Equality Laws

In the highly business ethical, egalitarian value-based, and gender equality observing country of Norway, it was the law that broke the glass ceiling. In 1978, The Gender Equality Act was passed in Norway which gave women and men equal opportunity in employment and prohibited discrimination on the grounds of gender. In 1988, the Equal Status Act ensured 40% representation of both sexes in all public committees. In 2006, the Public Limited Company Act required that at least 40% of each sex (by 2008) be represented in the boardrooms of publically traded companies (Criscione, 2010). Due to 70% of the top companies in Norway not having any female representation in the boardroom, in 2003, the Norwegian parliament decided to make a change, and change the status quo (Westervelt, 2009). "Norway was the first country in the world to demand gender balance within the boards of public limited companies" ("Both sexes on boards," 2011, para. 1). Since 2008, the boards of all publicly traded and public limited companies have been required to have at least 40% female representation, or else face paying fines, being shut down, or electing to go private. Overall, most companies complied, while a few chose to go private (Westervelt, 2009).

Norway's quota law is not just about gender equality, it also focuses on economic stability and growth, which is why the amendment was not made a part of Norway's Gender Equality Act of 1978, but rather the Public Limited Company Act of 2006. The brainchild of this radical change belonged to a former businessman and politician (the former Norwegian minister of industry and trade), Ansgar Gabrielsen. "Gabrielsen's focus was less about gender equality and more about 'the fact that diversity is a value in itself, that it creates wealth' " (Tranter, 2008,

para. 8). Gabrielsen's views are reflected in the findings of an American 2007 Catalyst study, *The Bottom Line: Corporate Performance & Women's Representation on Boards*, which found that the companies with the highest representation of women on their top management teams financially outperformed the companies with the lowest female representation (Tranter, 2008). The logical connection here is that diversification should be mandatory if there are to be increased profits, because the company's primary responsibility to its shareholders is simply that, to increase profits. The increased representation of women on publicly traded company boards encourages professional and societal gender equality, but it also makes good business sense.

Gabrielsen openly admitted to having supported the issue solely on the basis that it was good for business and the economy, and that change was needed. In February of 2002, just six months into his job as minister for trade and industry, Ansgar Gabrielsen happened to run into Alf Bjarne Johnson of Verdens Gang, Norway's biggest-selling daily newspaper, and on the spur of the moment, he offered this veteran journalist the chance to write the biggest story of his career. The next day, the people of Norway woke up to front page headlines that read "Sick and Tired of the Old Men's Club!" (Toomey, 2008, para. 8). The article reported that only 6% of all board positions in Norway were held by women (Toomey, 2008). The article went on to say that "a new global record in business management would be achieved by making sure that 40% of all boardroom positions in companies listed on the Oslo stock exchange would be held by women within five years" (Toomey, 2008, para. 10). If companies did not comply, then Gabrielsen threatened legislation and prosecution. Gabrielsen had not consulted any of his cabinet colleagues or the then-prime minister Kjell Magne Bondevik of his plans for the future of Norway. Gabrielsen could not tell them about the initiative or it would have been shot down by one committee or another. He felt he had to employ radical tactics. "Sometimes you have to

create an earthquake, a tsunami, to get things to change" (Toomey, 2008, para. 12). The general public, once over the shock of the headlines, strongly embraced the plan, and the Norwegian government had no other choice but to bow to public opinion and back the proposal.

In 2003, a Norwegian law was passed giving companies until the end of 2005 to conform to the new requirement before sanctions would be set into place. The law stated that at least 33% to 50% of each gender must be represented (depending on the size of the board). The 40% requirement applies to boards with 10 members or more. These percentages concerns shareholder representatives. In regards to employee representatives, there should be at least one of each gender represented, unless there is less than 20% of either sex in the workforce.

Norway's Public Limited Company Act, i.e., the gender representation law, requires that both sexes are represented on company boards and states:

> If the board has two or three members, both sexes must be represented; If the board has four or five members, each sex shall be represented by at least two representatives; If the board has six to eight members, each sex shall be represented by at least three representatives; If the board has nine members, each sex shall be represented by at least four representatives; If the board has more than nine members, each sex must make up at least 40 percent of the representatives. These rules also apply to the election of alternates. There are special requirements for employee representatives: Where two or more board members are elected from among the employees, both sexes must be represented. This also applies to alternates. This rule will not be applicable in companies where one of the genders represents less than twenty per cent of the total number of employees on the date of the election. The gender quota is to be applied separately to

> employee-elected and shareholder-elected representatives in order to ensure independent election processes. ("Norway's mixed-gender boardrooms," 2009, para. 12)

To reiterate, the quota law applies to state owned companies and privately owned public limited companies on the Norwegian stock exchange. It does not apply to privately owned, non-listed companies. "The requirement is written into the Public limited companies act, and not the Gender Equality Act. It is simply an additional requirement to the existing control mechanisms for corporate governance" ("Women on boards: The inside story on Norway's 40% target," 2011, para. 8).

As of 2006, every new listed company needed to satisfy this requirement in order to register. The existing companies had until the start of 2008 to conform. If the companies did not comply, they faced company dissolution by the courts or they would have to go private ("Women on boards: The inside story on Norway's 40% target," 2011). However, the Ministry of Trade and Industry may "decide that a forced dissolution shall not be executed because of 'substantial public interests.' In such cases, the company will have to pay a compulsory fine until the conditions are in accordance with the law" ("Both sexes on boards," 2011, para. 7). Thus far, no Norwegian companies have been shut down, the general public has approved the change, and the economy has greatly benefited. "A better balance between the sexes will secure improved utilization of women's qualifications, which in turn will lead to better strategic decision-making and enhanced profitability" ("Norway recruits women to company boards," 2011, para. 1).

In the United States of America, corporate boards of directors have historically been composed of White males, with a few exceptions. Carolyn Nahas, the managing director of Korn/Ferry International in Southern California, explains that there is a greater demand today for women "because it is increasingly acknowledged that boards should reflect the American

population and its customers—not just because it's the right thing to do, but because it makes good business sense" (Rosener, 2009, para. 3). Good business sense means taking into consideration knowledge of the labor pool, knowledge of new and growing markets, an interest in improving corporate governance, tracking revenue and profit, and paying attention to the bottom line (Rosener, 2009). There are four main reasons for gender balance in the boardroom.

The first reason is the labor pool argument. Women are in the workplace and they want careers, not just jobs. If firms are going to recruit and retain skilled employees, then corporations need to acknowledge that women are an important part of their labor pool. Corporations that have women on their boards send a message about their culture and opportunities of advancement for women, and how they value women employees (Rosener, 2009).

The second reason is the market argument. Today women are a very important part of most consumer markets. Boards that don't have women are not reflecting their customer base or paying attention to the female market. Females on boards ensure that female market issues are identified and addressed (Rosener, 2009).

The third reason is the governance argument. The presence of women on corporate boards often improves corporate governance. The women's presence changes the conversation steering away from sexist language and jokes, and broadening the discussion of substantial issues. Women also ask different questions than men, and women tend to listen more and see problems and solutions in different ways thereby enhancing boardroom discussion and deliberation (Rosener, 2009).

The fourth reason is the bottom line argument. A study by Roy Adler, professor of Pepperdine University in Malibu, California, tracked 215 Fortune 500 companies, comparing their financial performance to industry medians. Adler found that "companies that smash the

glass ceiling also enjoy higher profits… the companies with the highest percentages of female executives delivered earnings far in excess of the median for other large firms in their industries" (Rosener, 2009, para. 15).

The common argument against a gender balance law revolves around the topic of enforced quotas. Quotas, before even seeing the results, are often frowned upon. Benja Stig Fagerland was not a supporter of quotas. Fagerland, a successful Norwegian businesswoman with two degrees, an MBA, and three daughters, was not a fan of quotas, but she did recognize the need for more women in positions of power. She became involved in the initiative when asked by the government to spearhead projects that helped women achieve these goals. Fagerland started Female Future, a project which encouraged companies to look within their own ranks for talented women whose potential had not been utilized by the company and yet could be nurtured (Toomey, 2008). "This was an extremely important exercise as it got companies to focus on talent regardless of gender" (Toomey, 2008, para. 40). The project also established a database of businesswomen for companies to tap into when board members were needed. According to Fagerland, "Gender is not a diversity question, but a business question…. More diversity – in gender, age, in background – leads to better overall competence in the leadership team, and therefore to better strategic choices" (N. Clark, 2010, para. 36).

In the beginning, many Norwegians thought that "the threat of closing companies if they did not comply was quite ridiculous. But now we have to acknowledge that it is only because of the law and the public debate it provoked that real change has happened" (Toomey, 2008, para. 42). The country's state secretary for equality and children, Kjell Erik Oie, agrees that there is no going back now because they have realized that gender balance is indeed good for business (Toomey, 2008). "The quota was sold to Norway's business community as a way to gain greater

social equity and competitive edge: 'Profit is made by employing the best people, regardless of gender' " (N. Clark, 2010, para. 12). Marit Hoel, director of the Center for Corporate Diversity in Oslo, shared that the main arguments for the quotas in Norway were that "more women would rise to the top, and that tapping into underused female talent would create shareholder value" (N. Clark, 2010, para. 19). The fact is that "in the United States, roughly 15 percent of the board members of the Fortune 500 companies are women" (N. Clark, 2010, para. 10). This percentage is staggering and detrimental to women and the American economy. "Government mandated board diversification does not involve reverse discrimination in favor of females, whether collectively or individually; rather, it operates by demolishing the inherent structural inequality that handicaps them in the first place" (Tranter, 2008, para. 13). The reality is that "we have excluded women for 1,000 years…So we have already had quotas – it's just that they were for men" (N. Clark, 2010, para. 54).

The gender requirement rules assist in reaching balanced participation, which is a question of democracy. The Norwegian government views the legislation on women in boards as a vital step towards gender equality, a more fair society, and a more even distribution of power, which is an important factor in the creation of wealth in society ("Both sexes on boards," 2011). The law secures women's active participation in decision making which is critical for a society's economy. In Norway, while there was a high number of women who were educated and working, the number of women on company boards was small. The government took seriously the fact that half the skills that companies need to maintain a significant position in international competition may be found among women ("Both sexes on boards," 2011). However, the issue was not so much that women were not qualified; the bigger issue was how to recruit the qualified women to these positions. A few measures were established, such as trainings, internship

programs, and online databases, to help ensure that more women reached positions of power. To make women's skills more visible, different databases have been developed for which women who are interested in being a board member may register, and in turn, companies are able to search for qualified women for their boards ("Both sexes on boards," 2011). The 40% female representation legislation makes society and the men in leading positions see the potential and need for women on company boards. The legislation also secures use of all human resources, and not just half of the population. Surveys indicate that diversity has a positive impact on a company's bottom line. Recruiting more women to boards increases diversity, thereby positively influencing the bottom line ("Both sexes on boards," 2011). The world has taken notice of the economic benefits of the female quota. Spain and the Netherlands have already passed similar laws and share a 2015 deadline for compliance. The French Senate, now after the approval of the National Assembly, will debate a bill for a female quota by 2016. Belgium, Britain, Germany, and Sweden are also considering similar legislation (N. Clark, 2010).

Gabrielsen, the former Norwegian minister of trade and industry, claims he was not driven by an ideology to create equality between the sexes, rather, the boardroom revolution that he ushered in was inspired by the studies of the United States of America showing that the more women there are at the top of a company, the better it performs. The plan simply made economic business sense (Toomey, 2008). However, interestingly enough, the United States of America does not have a positive track record for hiring women despite the studies.

> Only 15 of the CEOs in the Fortune 500 are women, and only about 8 percent of the top officers of major US corporations are female…. Women senior officers hold 6.2 percent of "top earner" spots…. The glass ceiling still exists…And one of the obvious failings of

> US corporate governance is that it just hasn't accommodated women. (Sabbatino, 2011, para. 3, 8)

According to a study by Eversheds, an international law firm, "the world's best performing companies tend to have a higher percentage of female directors" (Flannery, 2011, para. 2). Similarly, a study by McKinsey, a consulting firm, "found that large European companies that had at least three women on their executive committees significantly outperformed their sector in terms of average return on equity" (Flannery, 2011, para. 2). The point is that in order to achieve a better financial bottom line and generate economic growth, gender balance on boards must be adopted.

> It is hard to ignore the evidence that putting women on boards makes good business sense. Doing so is consistent with the nature of the labor pool, the important female marketplace, the need to improve corporate governance, and the ever-present competitive requirement to increase revenues and profits. (Rosener, 2009, para. 16)

Norwegian women are being legally and socially encouraged to climb the ranks, but how are Norwegian men affected? One can either see this shift as men losing their top management positions and board seats to women, or, as the general consensus in Norway reveals, Norwegians tend to feel they are doing the right thing by having both men and women at the top together; when men and women share the responsibilities of the home and office, they are both able to be successful (Reistad-Long, 2010; Strømland, 2009). Therefore, Norwegians are approaching this issue as an ethically sound decision made into a law on their behalf. And while it is a step in the right direction, there is another step to consider in the process. Much emphasis has been placed upon what women have done, are doing, and can do in the workforce in order to achieve top management and executive positions. Concentration should also be placed upon men, not in the

context of what men are doing to suppress women, but rather how men can be helped to benefit in the workplace as well. It may seem counterproductive to the goals of feminists and of strengthening women and contributing to their growth into higher level management positions, but by helping men, it is also possible to help women ("Norway gender equality in the workplace," 2011; Reistad-Long, 2010; Strømland, 2009). "One might conclude that Norway doesn't write governmental policy for one gender; rather the country writes policies that are designed to help everyone. It appears that their social welfare system works to the betterment of all of its citizens" (Ausfeld, 2005, p. 52).

Men receive a significant number of days for paternity leave, 10 weeks in fact, and this is in addition to women receiving maternity leave (Reistad-Long, 2010; Strømland, 2009). By giving men the added benefit of paternity leave, not only will married women be able to spend more of their time at work if needed, but fathers will be able to care for their children more, and as a result, the children benefit as well. Audun Lysbakken, Norway's first male Minister of Children, Equality and Social Inclusion, believes the promotion of the gender equality agenda now involves both men and women. As stated by Lysbakken, "A lot of young men are now realizing that giving more space to women in public life means getting more space for men in their private lives" (Reistad-Long, 2010, para. 4). According to Ruderman and Ohlott (2004), men would benefit upon the introduction of female-friendly norms to the workplace. For instance, fatherhood as a source of satisfaction has received a lot of attention and discussion more than ever before. Various styles of maleness, such as stay-at-home fathers, have become more socially acceptable.

Organizations that allow for both men and women to act according to what they cherish most, such as family, would greatly assist organizations in attaining and retaining talented

employees, regardless of gender (Ruderman & Ohlott, 2004). By increasing all aspects of benefits in the workplace and extending those benefits to both men and women, both men and women not only benefit in the workplace, but succeed at home as well (Ausfeld, 2005; Reistad-Long, 2010; Strømland, 2009). Women of the Scandinavian countries experience gender equality in the workforce due to their educational structures, economies, histories, and cultural values, not to mention tax systems. In addition, the government supports gender equality through education, health care, politics, and economics (Ausfeld, 2005).

Norwegian Ideology and History

Norway is a rich country both in resources and national character and identity; it is the equality and integrity of the individual that has shaped the politics and nationalism of Norway (Kiel, 1993). Norwegians value equality in all aspects including gender, class, town, and country: "The ideology of egalitarian individualism, it has been argued, expresses itself through a strong suspicion against social climbers and rejection of formal social hierarchies" (Kiel, 1993, p. 17). The fictional law of Jante clearly expresses this view. The Jante Law (*janteloven*) comes from the works of Axel Sandemose (1899-1965) who was a Danish-born Norwegian experimental novelist (Bjaaland, 1999). The Jante Law regulates the citizenry of a small fictional town called Jante symbolic of the conventional society of his childhood. The concept basically means that one person is only as good as everyone else. In other words, a person should not call attention to oneself or compare oneself to others. One should only compete against oneself rather than compete against others. The following are the rules that are self-imposed restraints designed to enforce equality:

1. You shall not believe that you are something.
2. You shall not believe that you are equal to us.

3. You shall not believe that you are wiser than us.
4. You shall not imagine yourself better than us.
5. You shall not believe that you know more than us.
6. You shall not believe that you can rise above us.
7. You shall not believe that you are capable.
8. You shall not laugh at us.
9. You shall not believe that anyone cares about you.
10. You shall not believe that you can teach us anything. (Bjaaland, 1999, p. 79)

While at times controversial, these rules reinforce the egalitarian values of equality and are the foundation of the Norwegian character; however the power of egalitarian individualism has not prevented the progressive nature of Norway (Bjaaland, 1999). "Norwegians are consensus-oriented and issue-oriented (*saklig*) when they are forced to solve tasks together, for example, in discussions at meetings" (Kiel, 1993, p. 17). First, Norwegians tend to be unwilling to accept disagreement. Second, they tend to stay focused on facts and avoid personal matters. This not only speaks to the business side of Norwegians but also the personal side of the Norwegian character (Kiel, 1993). Understanding the Norwegian identity and its important values reveals the national character of Norway and the meaning behind its value system.

The Norwegians are a homogenous people of shared norms and values, but it is their belief in egalitarian ways that keeps them humble and united; however, despite this egalitarian view, Norwegians are known for their creativity and progressivism (Bjaaland, 1999). "Business visitors find Norwegians very egalitarian and less formal than people from more hierarchical cultures" (Gesteland, 2002). The variations between the Norwegian people are less than in most other countries which also means there is less difference between the rich and the poor or

between city dwellers and country folk (Bjaaland, 1999). Furthermore, most people share the same religious background since the state church of Norway is Lutheran, which may also be the reason for their common moral background and why they are traditionally a very honest people. "The points about them (the Norwegians) that impressed me the most were their absolute honesty and the complete absence of servility" (Bjaaland, 1999, pp. 78-80). The Norwegian people are practical and earthy with great independence and self-sufficiency (Kiel, 1993). Even during Norway's rise to wealth, second to Saudi Arabia in the export of oil, the people still remain proper and experience a simple way of life (Kiel, 1993).

The Norwegian character rooted in practicality and independence may come from the Norwegians' ancestors, the Vikings. The Vikings were Scandinavian seafaring pirates, warriors, traders, and farmers who raided and settled across Europe from the 8th to 11th centuries. The name "Viking" comes from the Old Norse language and means "pirate raid." Where there was empty ground, they settled and became peaceful farmers. Where they met strong resistance, they simply left. Where they found rich pickings, they either pillaged or demanded bribes to stay away (Clements, 2007). Where treasures were found and accumulated, they often returned home, since the return with riches was a measurement of success and status. Viking leaders were often the one who settled first in a region, the oldest wise man, or someone who had a direct line to the gods, but in every case, a Viking leader was strong in brute force. Perhaps Vikings were good leaders due to their skills in strength, strategic attacks, organization, or engineering and innovation (as seen in their ships, tools, and navigational capabilities). Vikings were also fond of wit and riddles, and were known for being poets and story-tellers. Viking entertainers were known as "skalds" (poets). The subjects were usually historical, or the skalds were used to praise a person, and oftentimes, battles and gods were referenced. Skalds memorized their songs and

poetry, and prided themselves on using obscure references (Clements, 2007). The first inroads of Christianity into Scandinavia were around 970. There were many attempts to convert the Vikings to Christianity, but it was a slow process. The peaceful farmers and fisherman were less opposed, but the Viking warriors held on tightly to their battle ways and old gods. At first, Vikings were feared as they were ready to attack Christians, but with time, they were no longer feared by the Church as many of them ended up being Christians and working for the church. They were then transformed into crusaders, channeling their energy towards the promotion of Christianity versus against it. Eventually, the Vikings began to settle down and start families in the regions they terrorized, and soon they no longer identified themselves as Vikings but instead as English, Norman, or Russian. They became farmers and traders; however, their descendants live on not only in Scandinavia and in the royal families of Europe, but in north England, Scotland, and the Scottish Islands.

Many of the Vikings' first descendants in Norway continued with farming and trading. The identity of the Norwegian people was forming from its Viking ancestors and its religious influences of the time. Norwegians also may have gained their need for privacy from the experiences of early Norwegian farmers. The old way of Norwegian life did not include many people and villages were often absent. Therefore, Norwegians were considered to be publically introverted and conscious of strangers (Kiel, 1993). Many Norwegians prefer a rural existence to an urban one, and while many Norwegians now live in cities, city-dwellers still have to escape for quiet and solitude, often to their sea or mountain cottages, where they can reenergize with good food, outdoor activities (in nature), and close family and friends. Norwegians even tend to spend holidays in a private fashion. Instead of seeking contact with other people or escaping to foreign lands, they would prefer to spend time with close family in a remote place, at home or

abroad. This may be why many Norwegians have cottages where they can fish, swim, hike, or ski – but always with family or close friends.

In addition to being adventurous yet private and reserved, Norwegians have a very imaginative and playful side. At some point in history, trolls appeared. "It was in the beginning, when the majestic and solemn Norwegian mountains emerged from the depths, that trolls as real beings became an integral part of our culture" (Mathiesen, 1994, p. 5). Or perhaps trolls were discovered when the first Norwegians and farmers, who did not have close neighbors or electricity, needed to explain the unexplainable sights and sounds in the woods and mountains. Trolls and other mythical creatures became a strong part of Norwegian culture as stories of them were told to children as cautionary tales to teach morals and lessons. Whether based in religion or simply a story-telling tradition, Norwegians believe in their mythical creatures and the magic of their land. "Its majestic open spaces, towering mountains, and spreading forests present a rich background for an imaginative people" (Hintz, 1982, p. 104). The landscape of Norway is the perfect playground for its folklore and its mythical creatures. Norway's mythical creatures, such as the trolls and gnomes, are highly valued in Norway because Norwegians highly value their traditions and myths. Myths are stories or narratives that exist in a culture through time and are powerful because they represent the values, morals, and beliefs of a society. Myths speak to a people's unconscious since they reflect the culture's needs and wants. According to Knapp (1997), myths may be created for entertainment, but more likely they reflect a reality that exists in a culture and the psyche of its people. Norway has a robust and long history of story-telling and folklore. From the Vikings with their skalds and Norse gods, the crusades and the spreading of new myths and beliefs, the tales created during the occurrence of the Black Death, to the

Norwegian farmers that lived in isolation in the lands, valleys, and mountains of Norway before modern technology may have all contributed to Norway's strong beliefs in folklore and tradition.

The Viking women were very progressive and enjoyed some basic rights. While some Viking women were married as early as 12, and had to take care of the household while their husbands were away on their adventures, they still had more freedom than other women at that time (as long as they were not slaves). Viking women could inherit property, request a divorce, and reclaim dowries when marriages ended (Cohen, 2013). Fast forward to the late 19th century, to provide a brief history of women and feminism, Leventhal (2013) describes a Norwegian woman just prior to the late 1800s as one who was primarily expected to be a "house wife" and care for her family and husband before herself. The women could not vote, file for divorce, or take out loans (without a father's or husband's permission).

In the 1840s and 1850s, a woman was considered incapable, meaning she could not enter into any agreement, debt, or control her own money. Women were not permitted to have a government job or receive any training. There were many single women, and they could be placed into employment but only under the authority of a guardian. On a woman's wedding day, she transitioned from being under the authority of her father to under the authority of her husband. In this first part of the century, women worked in the early textile mills and in tobacco factories – they were reserved for women's employment. Women did not work in heavy industry, but they did work in food industries and in jobs that required "little hands." The literature marketed to women at the time reflected society's value system which promoted the quest for a husband (Leventhal, 2013).

Then from 1854 to 1879, new laws were being passed and barriers were being crossed regularly and rapidly. In 1866, a law was passed establishing free enterprise (except for married

women), so anyone could obtain a license. It was mainly through literature that women were able to make their feelings known. In 1871, Georg Brandes initiated the movement of The Modern Breakthrough where he asked that literature serve as progress and not as a reactionary view. Then came the Norwegian writers known as the "Big Four" (Leventhal, 2013, para. 1). The writers were Henrik Ibsen, Bjørnstjerne Bjørnson, Alexander Kielland, and Jonas Lie, and all four spoke to the cause of women. Camilla Collett and Aasta Hansteen followed and wrote to defend the cause of feminist theories, to defend the oppressed people against the time's social expectations, such as the role of the wife – "women who received a primary education whose sole purpose was marriage, women who were unable to continue to fully enjoy intellectual lives, who could not freely dispose of their own life and body" (Leventhal, 2013, para. 1). Ibsen's plays titled The Pillars of Society (1877) and A Doll's House (1879) strongly spoke towards the cause of women. The latter in particular had a significant influence on the feminist movement both inside and outside of Norway. Translated into several languages, it was performed widely across Europe, and worldwide to this day. The first wave of feminism continued from 1879 to 1890 (Leventhal, 2013).

During the 19th century, Norway experienced high levels of emigration (Leventhal, 2013). Many had heard about the farming, resources, and opportunities in the United States. Most left for economic reasons, including rural folk who had strong family values, which then molded the local morality of the new settlements ("Norwegian Americans," n.d.). Norwegian Americans are currently the 10th largest European ancestry group in the United States ("Norwegian Americans," n.d.). In 1882, 30,000 had departed from Norway from a population of 1.9 million (Leventhal, 2013). Between 1865 and 1930, 780,000 Norwegians had emigrated ("Norwegian Americans," n.d.). As a result of the emigration, there were approximately 165 men

to every 100 women, and this led to a collapse of the family unit (Leventhal, 2013). There were increased births outside of marriages and an increase in prostitution. The public then focused its attention upon sexual morality. The Christians of the city of Bergen took up the cause in 1879. In 1881, the Association Against Public Immorality was founded (Leventhal, 2013).

In 1884, Norway's first formal women's right organization was created called the Norwegian Association for Women's Rights. In 1890, the first women workers' union was established followed by the Norwegian Women's Health Organization in 1896, and the National Council of Women. In 1888, two important laws were passed. First, married women gained majority status. Second, the authority of the husband over the wife had ended. Even though the man still retained control of the home, the woman could freely operate within it. In 1910, suffrage was adopted for municipal elections, and in 1913 for national elections (Leventhal, 2013).

Starting around the time of women's suffrage in Norway is when the parents of this study's eldest generation of participants were starting to be born. Their mothers continued to grow up and experience traditional roles of being housewives and mothers; however, many of their mothers had part-time work and two participants (most likely sisters) reported that that they experienced a stay-at-home father, but this was unusual for the time. While their mothers were respected in their own homes, true gender equality did not start to take hold until the eldest generation of participants in this study went on for higher education and pursued careers. Many of them still became wives and mothers, but they could also choose to work and have careers (with supportive partners). Since then, the culture, laws, and assistance programs supporting gender equality and work-life balance have continued to grow rapidly in Norway to the point

where women are now not only being treated equally in the workplace, but men are now being treated equally in the home.

Culture and Leadership

Values explain attitudes, behaviors and perceptions; therefore, knowledge of an individual's value system provides insight into the culture of their society and also the culture of their work organization, including an employee's abilities and capabilities. An employee's performance and satisfaction is greater if their values match that of the organization; therefore, an organization not only desires an employee that has the experience, motivation, and ability to perform the job but also exhibits the same value system as the organization (Robbins & Judge, 2009a). Organizations are no longer solely concerned with matching the right individual to the right job, but they are also interested in matching the individual's personality and values to the organization because it is of great importance that an individual is committed to an organization and has the flexibility to meet changing situations (Robbins & Judge, 2009a). Values differ across cultures, but understanding these differences allows for explaining and predicting the behavior of people as employees in different countries (Robbins & Judge, 2009a). "Determining the basic dimensions or characteristics of different cultures is the first step in being able to understand the relationships between them" (Northouse, 2010, pp. 338-339).

There have been many studies on the characterization of culture. According to Northouse (2010), E. T. Hall (1976) looked at individualistic versus collectivist cultures, and Trompenaars (1994) focused on egalitarian versus hierarchical, and person versus task orientation. Of all the research on dimensions of culture, Hofstede (1980, 2001) may be the most referenced with his identification of the five major dimensions on which cultures differ: power distance, uncertainty

avoidance, individualism-collectivism, masculinity-femininity, and long-term–short-term orientation (Northouse, 2010).

In the late 1970s, Geert Hofstede surveyed more than 116,000 IBM employees in 40 countries about their work-related values; the study revealed that managers and employees vary on five value dimensions of national culture (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a):

- Power distance (unequal vs. equal). Power distance describes the degree to which the people of a country accept that power is unequally distributed in organizations and institutions. A high rating of power distance reveals a system with great inequalities tolerated by its society while a low rating reveals societies that emphasize equality and opportunity (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a).
- Individualism/collectivism (alone vs. together). Individualism is the degree to which people believe in individual rights above all else and prefer to operate as individuals as opposed to a group or collective. Collectivism is the degree to which a people prefer to act as a group and refers to a tight social framework where people look after and protect each other (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a).
- Masculinity/femininity (ego vs. social). Masculinity is the degree to which a culture prefers traditional masculine roles such as achievement, power, and control as opposed to viewing men and women as equal. A high masculinity rating reveals that culture has separate roles for men and women whereas a high femininity rating reveals that a culture observes little difference between men and women and they are

treated as equals (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a).

- Uncertainty avoidance (rigid vs. flexible). Uncertainty avoidance is the degree to which a people of a country prefer structured over unstructured situations. Cultures that have high ratings of uncertainty avoidance tend to have people who experience increased anxiety concerning uncertainty and ambiguity and therefore implement laws and controls. Cultures that have low ratings of uncertainty avoidance are more accepting of uncertainty and ambiguity and are less rule oriented, take more risks, and are more accepting of change (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a).
- Long/short-term orientation (short-term vs. long-term interests). This is the most recent addition to Hofstede's typology. It expresses the degree to which a culture focuses on long-term devotion to traditional values. A society that observes long-term orientation looks to the future and values thrift, persistence, and tradition whereas a society that observes short-term orientation values the here and now, more readily accepts change, and does not view commitments as obstructions to change (Hofstede, 1980, 1998, 2001; Imwalle & Schillo, 2004; Robbins & Judge, 2009a).

According to Hofstede's analysis, the answers of the study within each country were consistent, but the results varied greatly between the countries (Imwalle & Schillo, 2004). Regarding a nation's orientation toward masculinity and/or femininity, the study proved that masculine answers revealed a direction of ego goals or being very individual-focused whereas feminine answers stressed social goals or being more group-focused (Imwalle & Schillo, 2004).

Hofstede's study and framework for assessing cultures revealed that Norway is short-term oriented and scored low in power distance (meaning Norwegians do not accept built in class differences), tends to be individualistic (which is more evidence of their wealth since poorer countries tend to be more collectivistic), is high on femininity (therefore low in masculinity hence valuing gender equality), and tends to be somewhat concerned with uncertainty avoidance (meaning there are strict laws but most are tolerant of uncertainty and ambiguity). In comparison, the United States of America proved to be the most individualistic of all nations, tends to be short-term oriented, is low in power distance, relatively low on uncertainty avoidance, but high on masculinity, "meaning that most people emphasize traditional gender roles (at least relative to countries such as Denmark, Finland, Norway, and Sweden)" (Robbins & Judge, 2009a, p. 124). Hofstede shares the strong difference of masculinity/femininity between the United States and Norway through an intriguing account of cross-cultural miscommunication between two American and Norwegian colleagues (Brooks, 2001; Hofstede, 1998). "The case study illustrates how different culturally constructed and gendered normative expectations construct the American's assumption, that his Norwegian colleague would be both willing and able to prioritize work over family commitments and his partner's work" (Brooks, 2001, p. 653). Hofstede broadly defines the masculinity/femininity dimension as the influence of ego-goals to social goals on different culture norms relating to family, school, workplace, politics, and ideas (Brooks, 2001; Hofstede, 1998). In cultures that rank high on femininity (including the Nordic countries of Sweden, Norway, and Denmark), it is not uncommon for husbands to stay home while wives work; men are allowed to take paternity leave to take care of newborn children (Robbins & Judge, 2009b). As a statistical point of reference, Figure 5 provides an overview of Hofstede's six measurements for Norway and the United States ("Hofstede centre," 2016).

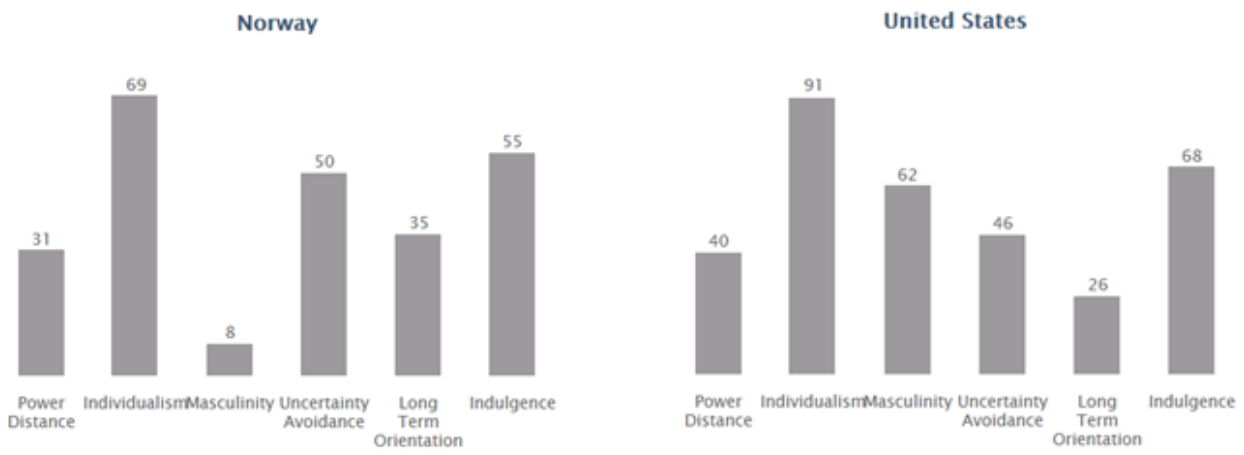

Figure 5. Hofstede's six measurements of Norway and the United States.

Hofstede's research, while more than 30 years old and based on one organization, has been greatly influential in the discipline of organizational behavior and continues to be the most widely referenced approach for analyzing variations among cultures (Northouse, 2010; Robbins & Judge, 2009a). Hofstede's study has withstood the test of time and its five value dimensions were verified and reinforced through the Global Leadership and Organizational Behavior Effectiveness (GLOBE) research program which started in 1993 (initiated by Robert House in 1991) involving 825 organizations in 62 countries (House et al., 2004; Northouse, 2010; Robbins & Judge, 2009a). In the area of culture and leadership, the GLOBE study research currently offers the strongest body of findings. The GLOBE study identified nine dimensions on which national cultures differed (five of which were Hofstede's dimensions).

- Uncertainty avoidance. This dimension pertains to the extent to which social norms, rituals, and procedures are relied upon by a society, organization, or group. It is in reference to the way cultures use rules, structures, and laws to provide predictability as opposed to uncertainty (Northouse, 2010).

- Power distance. This dimension pertains to the extent to which a group's members expect and agree that power is to be shared unequally. It is in reference to the levels within a culture where people are categorized according to power, authority, prestige, status, wealth, and material possessions (Northouse, 2010).
- Institutional collectivism. This dimension pertains to the extent to which institutional or collective action is encouraged by an organization or society. It is in reference to a culture's concern with broad societal interests as opposed to individual goals and accomplishments (Northouse, 2010).
- In-group collectivism. This dimension refers to the extent to which people express their loyalty, pride, and cohesiveness within their families or organizations. It is in reference to people's devotion to their families or organizations (Northouse, 2010).
- Gender egalitarianism. This dimension describes the extent to which gender equality is promoted and gender role differences minimized within an organization or society. It is in reference to how much a society disregards a member's sex when determining that member's role in the home, organization, and community (Northouse, 2010).
- Assertiveness. This dimension describes the extent to which a culture's people are determined, assertive, aggressive, and confrontational in social relationships. It is in reference to how much a society or culture encourages people to be aggressive, tough, or forceful as opposed to timid, tender, and submissive in social relationships (Northouse, 2010).
- Future orientation. This dimension measures the extent to which future-oriented behaviors are engaged by the culture's people such as investing in the future, planning for the future, and delaying gratification. It is in reference to those that

prepare for the future instead of being spontaneous and enjoying the present (Northouse, 2010).

- Performance orientation. This dimension refers to the extent to which a society or organization rewards or encourages members of the group for improvement or excellence in performance. It is in reference to a culture that rewards for setting and meeting goals that are challenging (Northouse, 2010).
- Human orientation. This dimension describes the extent to which a culture encourages and rewards its people for being generous, altruistic, caring, fair, and kind to other people. It is in reference to how much an organization or society stresses social support, sensitivity to others, and community values (Northouse, 2010).

The main differences between the two studies is that the GLOBE framework added dimensions such as "humane orientation (the degree to which a society rewards individuals for being altruistic, generous, and kind to others) and performance orientation (the degree to which a society encourages and rewards group members for performance improvement and excellence)" (Robbins & Judge, 2009a, p. 125). The GLOBE also spoke to gender egalitarianism which measures the degree to which an organization or society promotes gender equality and minimizes gender role differences; however, while the Nordic countries of Denmark, Finland, and Sweden scored the highest on gender egalitarianism, Norway was not included in the study, even though it shares the same cultural values as the other Nordic countries (Northouse, 2010). The GLOBE also differentiated between institutional collectivism and in-group collectivism where the Nordic countries scored high on institutional collectivism meaning they are more concerned with broader societal interests rather than individual interests. The GLOBE study also reported that the Nordics scored low on in-group collectivism meaning the Nordics do not express pride or

devotion towards their families or organizations; however, this study suggested an alternative view and reasoning which is discussed further in Chapter 5.

To provide an additional analysis of the GLOBE study, the following is how the United States ranked as part of the Anglo group, which also included Canada, Australia, Ireland, England, South Africa, and New Zealand. The United States scored high in performance orientation but low for in-group collectivism. This means that the Anglo group countries are results-oriented and competitive, but less attached to their families and organizations.

"The overall purpose of the GLOBE project was to determine how people from different cultures viewed leadership…. GLOBE researchers identified six global leadership behaviors: charismatic/value based, team oriented, participative, humane oriented, autonomous, and self-protective (House & Javidan, 2004)" (Northouse, 2010, pp. 347-348). Both Norway and the United States scored high on charismatic/value-based leadership, meaning they favor highly visionary and inspirational leaders. They also both scored high on participative leadership, meaning they favor leaders who involve others in decision-making. They also both scored on the higher end for team-oriented leadership and autonomous leadership, meaning they both desire collaborative and integrative leaders who are independent. Self-protective leadership scored low for both, meaning they did not care for leaders who were self-centered, status conscious, or concerned with saving face. However, the difference between the countries was in humane-oriented leadership, meaning the United States prefers leaders that are supportive and compassionate, but this is not as important to the Nordic countries (Northouse, 2010).

The GLOBE study (House et al., 2004) reported that the universal definition of an effective leader is someone with high integrity, charisma, and interpersonal skills, while an ineffective leader is someone who is asocial, malevolent, self-focused, and autocratic

(Northouse, 2010). The similar assessments in culture and leadership between Norway and the United States help to suggest that certain leadership qualities valued in one country may be transferable to another country, especially if the qualities are universal.

While the GLOBE study is the most extensive and most recent research of its kind to date, Hofstede's analysis was the ground breaking research and was not only verified by the GLOBE study but included the specific analysis of Norway, and therefore suggests to be useful in understanding Norway's national value system, and as a result, its value of gender equality in the workplace (Northouse, 2010; Robbins & Judge, 2009a).

Understanding culture and ideological constructions of national identity are important for two reasons. "First, such designations fix a social identity and protect its boundaries… Second, cultural definitions of national identities may eventually become self-fulfilling prophecies" (Kiel, 1993, p. 25). "The terms *self-fulfilling prophecy* and *Pygmalion effect* have evolved to characterize the fact that an individual's behavior is determined by other people's expectations" (Robbins & Judge, 2009a, p. 146). If people are consistently taught and are expected that their people and therefore society is egalitarian and concerned with formal justice, then the society may have a tendency to remain egalitarian and concerned with formal justice.

It is important to recognize that our mental maps influence how we interpret the world, what we expect often determines what we get (Bolman & Deal, 2008). When leaders believe in the abilities of their constituents, high performance may be achieved. "Exemplary leaders set high expectations, because they know that they're much more likely to get high performance if they expect high performance than if they expect low performance" (Kouzes & Posner, 2007, p. 282). Therefore, it is important for leaders to acknowledge and express confidence in their employees' abilities because then the employees will put their hearts into any project. Before you

can lead, you have to believe in others, and most importantly, you have to believe in yourself (Kouzes & Posner, 2007). Exemplary leaders also understand the need to recognize employee contributions and therefore consistently engage in the essentials of expecting the best from their employees and personalizing recognition. "By putting these essentials into practice to recognize constituents' contributions, leaders stimulate and motivate the internal drive within each individual – and fulfill their commitment to encouraging the heart" (Kouzes & Posner, 2007, p. 281). The essence of high performance is through culture and purpose and the heart and spirit. "More and more teams and organizations… now realize that culture, soul, and spirit are the wellspring of high performance" (Bolman & Deal, 2008, p. 290).

Leadership Styles and Theories

If leadership makes the difference, then first we must ask: Are leaders born or made? According to Kouzes and Posner (2007), "Yes, of course, all leaders are born. We've never met a leader who wasn't…. We're all born. What we do with what we have before we die is up to us" (p. 339). Therefore, leadership can be learned because leadership is an observable set of skills and abilities "and any skill can be strengthened, honed, and enhanced, given the motivation and desire, along with practice and feedback, role models, and coaching" (Kouzes & Posner, 2007, pp. 339-340). Leadership can be taught just as management is taught and both can be learned.

The secret to successful leadership is love (Kouzes & Posner, 2007). "Leadership is not an affair of the head. Leadership is an affair of the heart" (Kouzes & Posner, 2007, p. 351). The most successful leaders stay in love with leading, they stay in love with the organization's people, products and services, and its customers. Love and appreciation are the most lasting of all things that sustain a great leader. Authentic leaders utilize appreciation to bridge influence and value creation. Appreciation creates value while criticism creates fear and insecurity

(Kouzes & Posner, 2007). The most successful leaders, teams and organizations operate from love, not fear. Authenticity starts with appreciation and leads to successful change and positive influence.

Gill (2003) argues that one of the most difficult challenges for leaders is "emotional alignment" (p. 310). This is the process where the leader creates a vision, crafts strategies for that vision, and mobilizes others to place their efforts towards that same vision and goal. However, alignment (displayed by shared values, shared priorities, and common orientation) must be accompanied by adaptability (displayed by environmental sensitivity, risk and learning, and organizational agility) for leadership to influence change (Gill, 2003). People at work today seek meaning and purpose, and when they are included and involved in a vision for change (through communication and investment of work and decisions), they will make the commitment to fulfill that change. While change requires management, it is not without strong leadership.

> In Winston Churchill's often-quoted words, "We make a living by what we get. We make a life by what we give." We are measured as a manager by what we produce. We are judged as a leader by what we give. Or as Einstein said, "It is high time the ideal of success should be replaced with the ideal of service." (Cashman, 2008, p. 101)

Managers are individuals who achieve things through other people. "They make decisions, allocate resources, and direct the activities of others to attain goals" (Robbins & Judge, 2009a, p. 6). Leaders are individuals who have the ability to influence a group toward the achievement of a vision or set of goals. Being a leader is about being able to deal with change. "Leaders establish direction by developing a vision of the future; then they align people by communicating this vision and inspiring them to overcome hurdles" (Robbins & Judge, 2009a, p. 385). In turn, managers implement leaders' visions and strategies. Successful change occurs when there is both

leadership and management. "While change must be well managed — it must be planned, organized, directed and controlled — it also requires effective leadership to introduce change successfully: it is leadership that makes the difference" (Gill, 2003, p. 307).

An organization's culture is created through its values, symbolic elements and spirit. An organization's leader creates an organization based on a vision, mission and goals, which then creates the culture. The success of an organization is often reliant upon an effective leader. Effective leadership has been well studied, but while no characteristic is universal, vision and focus are most prevalent. Effective leaders articulate a vision, set standards for performance, and create focus and direction (Bolman & Deal, 2008).

A cultural trait that has proven to be a strong component of a high-performing, value-creating and effective corporate organization is vision. The success of an organization is heavily influenced by a leader's vision. A leader's vision becomes the vision and mission of the organization and therefore has an effect on the culture of the organization and its performance. Research has shown the importance of a leader's vision in high-performing, corporate organizations. A vision is a persuasive and hopeful image of the future that addresses the challenges of the present and the hopes and values of its followers (Bolman & Deal, 2008).

A shared vision and mission assists in creating the culture of an organization and therefore establishes its spirit. However, the most important values are those that an organization lives, regardless of what a mission statement or formal document may state (Bolman & Deal, 2008). It is an organization's vision, its values and goals, and its symbols, stories, rituals and heroes/heroines that create a culture and therefore contribute to an organization's soul and spirit. Even though specific criteria or a list of particular cultural traits for a high-performing, value-

creating, and effective organization is situational and depends upon each individual organization, research shows that many high-performing organizations have spirit, soul, and culture at its core.

A large component of effective leadership is trust and ethics, which speaks to the authentic leader. Authentic leaders know who they are and what they believe in and value; therefore, their actions exemplify their beliefs. People have faith in authentic leaders (Robbins & Judge, 2009a). It is important to evaluate the moral aspects of being a leader. Honesty consistently ranks at the top of most people's lists of characteristics admired in leaders (Robbins & Judge, 2009a). Authentic leaders exhibit a passion for their purpose, have consistent values, and lead with their hearts: "They know who they are" (George, Sims, McLean, & Mayer, 2007, p. 130). Furthermore, a strong leader has a powerful sense of self-awareness. It is crucial for a leader to be self-aware because this means he or she understands his or her values and goals. Being self-aware is knowing thyself (Goleman, 1998a).

According to Cashman (2008), there are six points for authentic interpersonal mastery which are crucial to understanding personal leadership. The first point in authentic interpersonal mastery is to know yourself authentically. Throughout time, we have been taught to know thyself. But it is important for a leader to know oneself in order to know personal strengths and weaknesses and to practice what one wishes others to become (Cashman, 2008).

The second point in authentic interpersonal mastery is to listen authentically. Listening is about being present and conveying concern for the one that needs to be heard. "Authentic listening is the attempt, as St. Francis said, 'To understand first and be understood second' " (Cashman, 2008, p. 97). Authenticity exists at the core of communication skills and is about being generous while creating value (Cashman, 2008).

The third point in authentic interpersonal mastery is to influence authentically. Influencing authentically is about creating new value and opening up possibilities. It is also about integrity and connecting who we are and what we do. It is vital to authentically express oneself because sharing one's true thoughts and feelings opens up possibilities. "Carl Jung said it this way: 'To confront a person in his shadow is to show him his light' " (Cashman, 2008, p. 98).

The fourth point in authentic interpersonal mastery is to appreciate authentically. "Love is an extreme case of appreciation" (Cashman, 2008, p. 99). Appreciation is one type of influence that creates value while criticism never creates value. Criticism may create a short-term win, but it does not add value. Human beings can never be appreciated too much. A leader must be a coach and not a critique. It is through appreciation that leaders can generate enthusiasm and engagement and therefore positive results in an organization (Cashman, 2008).

The fifth point in authentic interpersonal mastery is to share stories authentically. "Stories are the language of leadership" (Cashman, 2008, p. 100). Real power comes from the ability to emotionally connect to ourselves and those around us. Communication is not just about transferring information but about connecting through experience (Cashman, 2008).

The sixth point in authentic interpersonal mastery is to serve authentically. Every leader should ask oneself how to be of service to another. We may think we are leading, but we are truly serving. Managers are measured by what they produce while leaders are judged by what they give. At the heart of service is interdependence and it is only through appreciating interdependence that value is created. Therefore, the more we serve and appreciate others, the more value is created (Cashman, 2008).

According to Bolman and Deal (2008), transforming leaders are "visionary leaders whose leadership is inherently symbolic. Symbolic leaders follow a consistent set of practices and

scripts" (p. 368). First, symbolic leaders lead by example. Symbolic leaders display their commitment and courage by taking risks in order to reassure and inspire others (Bolman & Deal, 2008). Second, symbolic leaders use symbols to capture attention. Symbolic leaders say or do something dramatic that is visible and/or tangible to signal that change is on the way (Bolman & Deal, 2008). Third, symbolic leaders frame experience. Symbolic leaders offer hopeful and plausible interpretations of experiences during times of ambiguity and uncertainty (Bolman & Deal, 2008). Fourth, symbolic leaders communicate a vision. Symbolic leaders can powerfully interpret experience by sharing a vision. Vision can provide meaning and hope, which is particularly important during times when people are in crisis and pain and are confused and uncertain (Bolman & Deal, 2008). Fifth, symbolic leaders tell stories. Symbolic leaders often embed their vision in a mythical story that is about the past, present and future where the past usually conjures a golden time of heroes and heroines, the present is troubled and full of questions and choices, and the future is a vision of hope and greatness, tied to past glories (Bolman & Deal, 2008). Sixth, symbolic leaders respect and use history. Symbolic leaders wisely use history to link their goals and necessary changes to the values, stories, and heroes and heroines of the past.

Transformational leadership and vision can add great value to an organization's culture and lead to positive change. However, it is crucial to understand an organization's culture and its employees for that change to occur. There are many different forms and styles of leadership, but a leader must know which style can create success, and this is dependent upon the organization and its members. One must be honest and self-aware regardless of the leadership style chosen and used. Therefore, practicing authenticity, and utilizing the leadership style needed at any given time, allows for vision, trust, empowerment and adaptability which are vital for positive

impact and change. There are various forms of leadership styles and philosophies. However, the most important styles are those that incorporate and account for the importance of vision, trust, empowerment and adaptability. Oftentimes, the choice of, or belief in, a leadership philosophy and practice often depends upon the situation presented. To be an effective leader, one must be able to use the leadership style appropriate for any situation at any given time, place and event.

Situational leadership is one of the most widely recognized forms of leadership. It focuses on leadership in situations because different situations may require different forms of leadership (Northouse, 2010). Therefore to be an effective leader, one must adapt one's style to the demands of the situation because leadership is composed of both a directive and supportive dimension. "The essence of situational leadership demands that leaders match their style to the competence and commitment of the subordinates. Effective leaders are those who can recognize what employees need and then adapt their own style to meet those needs" (Northouse, 2010, pp. 89-90).

Leadership Intelligence Competencies

In addition to leadership styles, there are leadership frameworks, or intelligence competencies, that have been introduced over time to provide leaders with insight on how to lead more effectively and on a global scale. Intelligence competencies represent the next frontier of intelligence quotients as we enter a future where the world is greatly linked on both global and digital platforms. Leadership is a very complex process, and leaders must understand that IQ no longer operates alone and that high levels of competency in emotional intelligence (EQ), cultural intelligence (CQ), spiritual intelligence (SQ), physical intelligence (PQ), moral intelligence (MQ), body intelligence (BQ), gender intelligence (GQ), digital intelligence (DQ), and global intelligence (GQ), to name a few, prepare leaders to be more effective moving forward in an

increasingly connected world due to globalization and technology. The requirements for leadership have been changing. Leaders who want to influence on a global scale need a new set of competencies. When leaders do not possess the right skills to lead globally, confusion, frustration, and financial failures are created (Buckley & Brooke, 1992). The following frameworks show the evolution of leadership competencies (in no particular order, but starting with EQ) and what is needed for the modern day leader to be successful.

The western Enlightenment tradition consisted of valuing a leaders' intelligence, which was measured by the leader's Intelligence Quotient (IQ). This included analytical, logical, and reasoning skills. This was the accepted method of leadership competency in western business up until the 1990s when Goleman (1995) first introduced emotional intelligence (EQ). Organizations soon considered EQ an important tool, and both IQ and EQ became reliable sources for helping to identify future leaders. EQ is perhaps the most well-known, and it is about being aware of your own and others' feelings, regulating those feelings, using emotions appropriate to the situation, self-motivation, and building relationships (Jensen, 2012). Goleman (1998b) explains that more and more companies are seeing the encouragement of emotional intelligence skills as a critical component to a company's management philosophy. As described to Goleman (1998b) by a manager at Telia, the Swedish telecommunications company, "You don't compete with products alone anymore, but how well you use your people" (p. 7).

Following the introduction of EQ and an increase in multiculturalism and globalization in the workplace, cultural intelligence (CQ) was introduced. CQ allows for leaders to interact with different cultures and ethnicities in order to effectively adapt to global environments (Earley & Ang, 2003). It is also important to mention spiritual intelligence (SQ). It is considered an essential component to developing both the personal and professional sides of ourselves

(Wigglesworth, 2012). SQ is known as our higher self, the noblest self that drives our lives. The personal and professional are connected, because personal development changes who we are, and this determines how we lead. We invest in our SQ so as to gain more self-awareness and build our spirituality so as to connect to the world and make a difference. Therefore it is important to consider the value and weight of SQ, especially alongside IQ, EQ, and PQ (physical intelligence refers to physical sensations, e.g., if you are holding a warm cup of coffee then you will have a warmer disposition). "We build the multiple intelligences we need: cognitive or mental intelligence (IQ) and the related technical skills of our craft; emotional intelligence (EQ), or good interpersonal skills; physical intelligence (PQ), or good body management; and spiritual intelligence (SQ)" (Wigglesworth, 2012, para. 4). Following CQ, SQ, and PQ, moral intelligence (MQ) soon became necessary for leadership success.

Moral intelligence is more than just knowing if one is acting morally or not, MQ requires that leaders exercise the ability to lead with integrity, compassion, responsibility, and forgiveness. Moral intelligence is the ability to lead with four core principles: integrity, compassion, responsibility, and forgiveness. MQ is believed to improve the success of a leader as well as an organization. Organizations anchored in the principles of MQ will return greater value to shareholders, employees, customers, and communities. For example, integrity yields trust from the workforce, compassion gains retention, responsibility inspires, and forgiveness promotes innovation (Kalman, 2011). Research conducted by the "Carnegie Institute of Technology shows that 85 percent of your financial success is due to skills in 'human engineering,' your personality and ability to communicate, negotiate, and lead… only 15 percent is due to technical knowledge" (Jensen, 2012, para. 3). Furthermore, "Nobel Prize winning Israeli-American psychologist, Daniel Kahneman, found that people would rather do business

with a person they like and trust… even if the likeable person is offering a lower quality product or service at a higher price" (Jensen, 2012, para. 3). Humans have a natural predisposition to discovering moral principles, but a nurturing environment is necessary (Kalman, 2011). In the way that humans are born to be lingual, but they are not born speaking, humans are born to be moral, but it requires nurturing and learning similar to learning languages. Executives are so predisposed to core business training that often learning to lead through moral principles gets lost. Leaders should try practicing the following: letting a subordinate begin a one-on-one with his or her agenda first, listening to their team as opposed to telling them, and show greater respect to employees not just as professionals but as humans (Kalman, 2011). Organizations under-invest and underestimate the importance of developing and helping people to accomplish an awareness of themselves. Working toward behavioral change is important but encouraging a learning environment in an organization is crucial (Kalman, 2011). Jensen (2012), offers the following tips for performing effectively as a leader using the skills of moral intelligence: make fewer excuses and take responsibility, avoid little lies, show sympathy and communicate respect, practice acceptance and show tolerance for others' shortcomings, forgiveness is more about how you relate to yourself versus how you relate to others, and it is important to remember that others will treat you the way you treat yourself. Therefore, critical components to moral intelligence consist of being honest, maintaining integrity, and keeping commitments (Jensen, 2012).

Body intelligence (BQ) speaks to what one knows about their body – how you feel about it and take care of it. This includes eating the right food, exercising, and getting enough sleep. BQ affects work because it often determines and shapes feelings, thoughts, self-confidence, state of mind, and energy. It is important to listen to your body and monitor your physical actions and signals of how you feel – it can greatly benefit your work performance (Jensen, 2012).

Gender intelligence (GQ) builds off of the understanding that while we used to think that balanced gender representation should be achieved by viewing both genders as identical, equalizing the numbers does not result in gender balance. While treating everyone the same eliminates bias, it does not result in gender equality. The solution is not eliminating differences, but learning how to recognize, value, and leverage those differences. It comes from understanding and appreciating the natural talents that both men and women bring to the table ("Gender Intelligence Group," 2013). GQ leads to economic benefits and global competitiveness, secures and retains the best talent, leads to better strategic decisions, produces more relevant products and services, and therefore achieves superior financial results ("Gender Intelligence Group," 2013). According to Helgesen and Johnson (2010), women leaders are good at building relationships and collaborating, direct communication, leading from all sides, embracing diversity and different views, and integrating work and life, i.e., being the same person both at work and in life. The tips provided include: understand the power of what is noticed and learn to articulate; enlist allies, e.g., build relationships and a network; create visibility and show achievements; be accountable, e.g., find an accountability partner and peer coach; and, be present, e.g., learn to let go and avoid multi-tasking (Helgesen & Johnson, 2010).

The book *Gender Intelligence*: *Breakthrough Strategies for Increasing Diversity and Improving Your Bottom Line* speaks to 27 years of gender and brain research in the workplace (Annis & Merron, 2014). The research surveyed 100,000 men and women across a multitude of Fortune 500 companies to gain an understanding of the forces behind gender inequality. The research concluded that "great minds think unalike" (Annis & Merron, 2014, pp. 42-43). Men and women think differently, and that difference is of great value. "Thinking unalike is and will be the more successful approach to problem-solving and decision-making." (Annis & Merron,

2014, p. 43). Women and men need to work together to win together, complementing their strengths as opposed to taking a gender blind approach. Organizations need to transform and bridge the gap between men and women at all levels of leadership. As a result, organizations will be more inclusive and productive (Annis & Merron, 2014).

As work and life increasingly engage with digital tools, it is important to understand Digital intelligence (DQ) to which there is four key elements (Waller, 2016). First, it requires an understanding of the reason for using technology, its strengths, and the opportunities for advancement. Second, it requires knowing the options, what technology is out there, and the ability to choose the right tool for the right situation. Third, it requires understanding how the technology works and the ability to apply the tools in an effective way. Fourth, it requires developing judgement to know when technology should be used, when it is beneficial, when it is detrimental – and this judgement is developed through ability and experience. It is important to realize that while one may be competent in technology, they may fail to exercise judgement. Sound decisions come from a combination of ability and diverse experience, and it is important to know what the alternatives are. Developing DQ is about developing the knowledge and skills to allow for understanding technologies as they emerge so as to identify opportunities and manage risk. Finally, DQ is transferable and relevant to both our personal and professional lives. In a global community, DQ is important in how we relate to each other (Waller, 2016). In the future, the study of digital intelligence will require further exploration into the areas of information security and bridging the generational gap.

Finally, it is important to speak to global intelligence (GQ) which draws from many of the previous intelligence competencies. Global intelligence is about how to be a more successful and effective global leader. The corporate crisis of 2002-2003 and the financial failures of 2008-

2009 revealed that charismatic leadership no longer works – and with social media and technology, there is a need for transparency and leaders with high EQ and self-awareness (Caprino, 2015). Successful global leaders know global issues, celebrate diversity, and lead with empathy and compassion. Leaders who practice GQ are consistent with their beliefs, values, and principles, which then align with the purpose of the organization. They understand their own life story and know their strengths, weaknesses, and vulnerabilities. These are achieved through self-examination, introspection, and honest feedback. Before one can lead others, one has to be able to lead themselves, and as a result, leaders with high GQ know their own characters and how they react to difficult circumstances. They are accepting of themselves and are therefore confidant and able to empower others. They have humility, acknowledge mistakes and weaknesses, know when to ask for help, and have the confidence to be surrounded by talented people. They are able to develop authentic relationships by being human and connecting via the heart. They have integrity, courage, honesty, and are able to make risky decisions. Finally, they have a passion to make a difference and leave a legacy – they want to change the world for the better (Caprino, 2015). According to Bill George (2015), senior fellow at Harvard Business School and author of *Discover Your True North*, today's global leader is authentic, genuine, and transparent. A global leader communicates a clear vision and develops trust, celebrates and collaborates with diverse teams, aligns people around their organization's mission and values, empowers their teams to step up and lead, and recognizes they must serve all their constituencies, i.e., shareholders, customers, employees, suppliers, and community (Caprino, 2015). Being a self-aware, ethical, and authentic leader who shows they care about their employees creates trust. "If others know that you genuinely care about them, they're more likely to care about you. This is how you bridge cultural divides" (Kouzes & Posner, 2007, p. 294).

Women and Leadership

According to Hofstede's (1980, 2001) analysis of national cultural values, Norway scored high in femininity and the United States scored high in masculinity; therefore, Norway experiences an increased level of gender equality while in the western societies, men are typically viewed as independent, aggressive, dominant, and unemotional whereas women are social, timid, submissive, and caring (Imwalle & Schillo, 2004). However, these qualities characteristic of women, specifically the caring aspect, are proving to be valuable to organizations when women are placed in leadership roles of the organizations (Cabrera, 2007). Women are much more relational than men; they value connectedness and are more willing to sacrifice their needs for others (Gilligan, 1982). Women tend to develop and define a sense of identity through relationships while men develop a sense of identity through separateness (Gilligan, 1982; Levinson, 1996; Villegas-Garcia, 2010). This strength allows for women leaders to better understand an organization's female clients and customers better (Cabrera, 2007). Women bring an advantage to leadership and organizations because it is argued that they are more likely to portray a leadership style that includes concern for people, nurturance, and willingness to share information (Helgesen, 1990; Rosener, 1990). However, while there is evidence that proves women and men lead differently, there is also evidence that there are no differences at all (Bolman & Deal, 2008). "Eagly and Johnson (1990) found no gender differences in emphasis on people versus task, though women tended to be somewhat more participative and less directive than men" (Bolman & Deal, 2008, p. 352). However, while there is evidence that there may not be significant difference, there is also a sufficient amount of evidence that proves there is a difference in that women tend to score higher in a variety of measures in leadership and managerial behavior (Bolman & Deal, 2008).

Ibarra and Obodaru (2009) used the Global Executive Leadership Inventory (GELI), a 360-degree feedback instrument, to measure women's leadership abilities. The GELI measures degrees of competency in 12 dimensions of global leadership: Envisioning, Empowering, Energizing, Designing and Aligning, Rewarding and Feedback, Team Building, Outside Orientation, Global Mind-Set, Tenacity, Emotional Intelligence, Life Balance and Resilience to Stress. Envisioning, which ranks at the top, just above trust, is "the ability to recognize new opportunities and trends in the environment and develop a new strategic direction for an enterprise" (Ibarra & Obodaru, 2009, p. 62). The study showed that women scored very high in all dimensions, surpassing men, except for the most important category of vision. Women were judged to be less visionary than men, which may stop women from getting to the top. Vision assists in recognizing new opportunities and developing direction for an organization (Ibarra & Obodaru, 2009). The study proposed three theories as to why women may be considered vision impaired. First, women are visionary, but in a different way from men. Second, women are more hesitant to take risks and go out on a limb. And third, women do not put too much stock or value in vision (Ibarra & Obodaru, 2009). Helgesen and Johnson (2010) suggest that women have strong vision; however, it is overlooked in organizations because it is different from a man's vision. A woman's vision is about what they notice, what they value, and how they connect the dots; it is a powerful asset in the workplace. It is important for organizations and individuals to understand that women and men do see differently, but that this difference makes a positive and significant impact in the workplace (Helgesen & Johnson, 2010).

Women's participation in the workforce has steadily grown over the years; however, the number of women in top management positions remains very low; the glass ceiling not only still exists, but it has been placed even higher and farther out of reach (Cabrera, 2007). While there is

no consensus on what sustains the glass ceiling, there is evidence that suggests several contributing factors (Bolman & Deal, 2008):

- Leadership is often associated with maleness by reinforcement through stereotypes due to leadership characteristics being linked more to men (Bolman & Deal, 2008).
- Women face conflicting expectations because a strong woman leader, which may not fit feminine roles, can still make both men and women uncomfortable. The challenge is to be feminine and powerful at the same time (Bolman & Deal, 2008).
- Women encounter discrimination. Women face the most discrimination in male dominated environments with male evaluators. Higher levels of authority and higher wages are usually controlled by men in these environments and can serve as a great barrier to women's advancement (Bolman & Deal, 2008).
- Women pay a higher price. Compared to men, women tend to have higher needs for family success and lower needs for esteem and status. Oftentimes, personal and family responsibilities are the greatest barrier to women's career success. The burden can be overwhelming for women who do the majority of child care and housework (Bolman & Deal, 2008). It "helps to explain why fast-track women are less likely to marry and, if they do marry, are more likely to divorce (Heffernan, 2002; Keller, 1999)" (Bolman & Deal, 2008, p. 355). In addition, it helps to clarify "why many women who do make it to the top are blessed with 'trophy husbands'—those hard-to-find stay-at-home dads (Morris, 2002)" (Bolman & Deal, 2008, p. 355).

However, women have made progress and this has been supported through changing attitudes, the increase of support mechanisms such as day cares, and as a result, cultural views have shown a shift (Bolman & Deal, 2008). "Perhaps the single strongest force for continued

advancement is the tremendous talent pool that women represent—they make up more than half the population and have a growing educational edge over their male counterparts" (Bolman & Deal, 2008, p. 355). Leadership and managerial gender qualities aside, having more women in power is logical, because leaving out half of the nation's people has a great affect upon economic performance (Reistad-Long, 2010). "If we neglect to empower women, we pay for that neglect by weakening our country's economic performance" (Lysbakken, 2010, para. 1).

The greatest rewards for employees tend to go to those who place work above all else, including marriage and motherhood (Gilligan, 1982; Villegas-Garcia, 2010). Furthermore, managerial positions are characterized as masculine based on values of rationality, orderliness and conformity to authority. However, these behaviors are counterintuitive to women's values of positive feedback, empowerment and participation. It is important not to lose female executives and their unique traits within organizations, because companies with more women on their top management teams economically outperform companies that have fewer women managers (Ausfeld, 2005; Cabrera, 2009; Lysbakken, 2010; Reistad-Long, 2010).

Ruderman and Ohlott (2004) contribute to the discussion of how many companies are successful at attracting talented women leaders, but not as successful at developing and retaining them. Women are not leaving their jobs due to the demands of the position or family-related reasons, but rather the organization's difficulty in providing learning and growth. Ruderman and Ohlott (2004) go on to explain that women executives prefer to be in a work environment that supports and mirrors their values. Women executives want environments that allow them to act and feel in ways that are genuine, honest and authentic. Authenticity allows for alignment of values and behaviors. Therefore, women want to work for organizations that have cultures which welcome and support women's needs and aspirations. In order for organizations to retain talented

women executives, they must pay attention to their organizational climate (Ruderman & Ohlott, 2004).

Women and men possess different characteristics and values therefore women may feel uncomfortable in certain corporate cultures because of personal ethical standards conflicting with the ethics used (or not used) in the business world since business decisions usually focus on the end result (Cabrera, 2007; Gilligan, 1982). Men tend to operate from a utilitarian viewpoint, also known as a justice orientation or justice view of morality that focuses on universal standards, moral rules, and impartiality. However, women tend to use a responsibility orientation or care view of morality that embraces solidarity, community, and caring about relationships (Gilligan, 1982). Morality not only influences decisions in the workplace and the behaviors of men and women, but it contributes to the identity of organizations and its people.

Business ethics has increasingly attracted more attention and research. According to Karassavidou and Glaveli (2006), since the 1980s, business ethics has been a global issue. A great influence upon the concentration of business ethics has been the media portrayal of companies that were once international symbols of success, such as Enron and WorldCom, which are now reflections of greed and unethical behavior. In order to address these ethical concerns, many business schools are requiring their students to take courses in business ethics. Karassavidou and Glaveli (2006) explain that some studies show that religious influence does not have a role in ethical decision making, while other studies show that they do. In addition, some studies show that gender has no bearing upon ethical judgment and behavior, while other studies concluded that women had higher ethical standards than men. Karassavidou and Glaveli (2006) therefore designed a study and questionnaire to explore the influence of an individual's character and his or her world view on ethical judgment. They go on to explain that an

individual's character is influenced and formulated from social and cultural norms and values of the environment or country in which one lives and operates. Therefore, judgment and ethics is a reflection of values and beliefs and are embedded in the individual's character and traits. These elements explain how people value morality, shape judgment, guide behavior and perceive the world (Karassavidou & Glaveli, 2006).

Hofstede's study of national cultures offers vital insight into the global economy and global marketing and management strategies (Imwalle & Schillo, 2004). This knowledge proves useful in understanding cross-cultural variations in attitudes of not only consumers but employees of multinational corporations thereby embracing an ideology of the global economy (Imwalle & Schillo, 2004).

> The consensus of opinion is diversity is good for business and that those companies that embrace women in upper management positions discover that they have a better financial performance in the long run than those that are not encouraging diversity in their higher management positions. (Ausfeld, 2005, p. 53)

According to Bolman and Deal (2008), the challenges of modern organizations require wise leaders' objective perspectives and brilliant visions. Simplicity and order is vital when facing confusion and chaos. Flexible leaders and managers who are artists as well as analysts are needed to reframe experiences and discover new possibilities. Furthermore, leaders and managers need to be moral and ethical and possess a commitment to larger values and purposes (Bolman & Deal, 2008). Female empowerment is embraced today more than any other time in world history. In the push for gender equality in business, politics, health and education, Norway has made the greatest strides in closing the gender gap ("Norway tops gender gap index, Yemen ranked worst," 2011).

Women and Work-Life Balance

> In the course of the 1990s, work-life balance became a central issue for research into the quality of working life. In part this derived from a common perception that greater international competition was intensifying work and thereby reducing the time and energy available for family and leisure life. (Gallie & Russell, 2009, p. 446)

There was a rise in the female labor market but this came at a cost for women who now had a double burden with work and domestic responsibilities. Therefore, the two sources contributing to work-life conflict and therefore leading to a need for work-life balance were international competition along with the rise in the female labor market.

> These two potential long-term sources of increased tension between employment and private life gave rise to rather different perspectives on the proximate source of work-life conflict—the first emphasizing the nature of work conditions and the second the social organization of the household. (Gallie & Russell, 2009, p. 446)

Evident from the initial discussions and research on this issue, it was assumed that the processes affecting work-family or work-life balance was similar across all industrialized or advanced societies. However, growing research and literature on differences between capitalist societies suggests that "the relationship between the pressures of employment and the household was likely to be mediated either by the nature of a country's production regime or by its welfare institutions" (Gallie & Russell, 2009, p. 446). The production regime refers more directly to the intensity of work pressures and therefore employment conditions while the welfare institutions reference speaks more directly to household pressures and more specifically to the institutional support for childcare. The coordinated market economies, such as the Nordic countries and Germany, address the improvement of their competitive position by emphasizing workforce

skills while preserving good quality work conditions and a high level of employee workplace control. In contrast, the liberal market economies, such as the UK, exercise a combination of increased higher level skills with a low skilled workforce which contributes to an intensification of work through tightened managerial control, increased work pressure, and an attempt to weaken union influence which heightens employee insecurity (Gallie & Russell, 2009). "The relative importance of pressures deriving from systems of work organization and the organization of domestic work and the extent to which these are mediated by differences in broader institutional structure has received relatively little empirical investigation" (Gallie & Russell, 2009, p. 447). Norway, along with Denmark and Sweden, are "strong examples of both coordinated market economies and dual breadwinner work/care regime with very well developed supports for reconciling work and family" (Gallie & Russell, 2009, p. 448).

Family size is often a powerful indicator of life-style choices which can be distinguished through four categories of work-family preferences among women in the United States. The category types include traditional, neo-traditional, modern, and postmodern. The traditional category consists of women with three or more children. These women acquire their sense of identity and achievement from childrearing responsibilities and domestic arts. These women also enjoy being around children on a continuous basis. On the other end of the spectrum are the postmodern women who are childless often by choice. They measure personal success by achievements in business, politics, intellect, and art rather than motherhood and childrearing. In the middle of this life-style continuum are the neo-traditional and modern women. The neo-traditional women have two children and are more physically and emotionally invested in their families than their work which often consists of part-time work. The modern category usually consists of women who are working mothers with one child. These women are more career-

oriented and give more time and energy to their work than neo-traditional women. However, these two groups in the middle are the women that are often seen as representative of most women, the women "who want it all." They wanted a career and motherhood. Obviously there are women that do not fall in any of these categories, such as women who do not work or have children, women who have full-time careers and have more than three children, and there are the women that end up in categories that were not part of their plans or what they wanted, but most women in industrial countries are able to make some choices about the categories to which they fall into (Gilbert, 2005).

> Many feminists like to portray women as a monolithic group whose shared interests are dominated by the common struggle to surmount biological determinism, patriarchal socialization, financial dependence on men, and workplace discrimination. And they would like public policies to reflect this supposed reality. (Gilbert, 2005, p. 26)

However, the establishment of family-friendly social policies has a different impact on women depending on what category they associate themselves with; therefore, only some categories of women are served best by these policies (Gilbert, 2005).

"The conventional package of 'family-friendly' public policies involves benefits designed to reduce the tensions between work and family life, such as parental leave, family services, and day care" (Gilbert, 2005, p. 26). These policies tend to address the needs of neo-traditional and modern women who are trying to balance work and family (Gilbert, 2005). "Among the advanced industrial democracies the United States is considered a laggard in dispensing parental leave, day care, and other public subsidies to reduce the friction between raising a family and holding a job" (Gilbert, 2005, p. 26). In 1993, the right to take 12 weeks of job-protected family leave was initiated, but the leave is unpaid and limited to companies with 50

or more employees. Obviously, this is not a reasonable choice for low-income families (Gilbert, 2005). "In contrast to the United States, Western European countries are well known for having a powerful arsenal of day care and other family-friendly benefits" (Gilbert, 2005, p. 27). The measures that weigh into efforts to balance work and family life includes parental leave, flexible work schedules, number and length of school days, paid vacation time, and family allowances. However, most United States of America policies support and therefore reinforce female labor force participation. As a result, family policies can be friendlier to some life styles than to others (Gilbert, 2005). "Viewing the issue from a 'life-course perspective' reframes and extends the choices by including the possibility that a 'balance' between motherhood and employment might be achieved by sequential as well as concurrent patterns of paid and domestic work" (Gilbert, 2005, p. 36). Direct child rearing benefits such as cash or pension credits would support women who choose caring for their children in their early years. "In 1998, Norway initiated a policy to pay cash benefits to all families with children up to three years old as long as the child was not enrolled in a state-subsidized daycare center" (Gilbert, 2005, p. 37). There is a strong case for the United States to rethink their "family-friendly" policies since the current state of assisting women to care for children requires them to work to outsource their childcare (Gilbert, 2005).

Women not only find it hard to break into the workforce and top leadership positions, but they are being forced to choose between their innate caretaking values and career ambitions (Cabrera, 2007).

> Marriage is the destiny traditionally offered to women by society. It is still true that most women are married, or have been, or plan to be, or suffer from not being… The young girl's freedom of choice has always been much restricted… marriage is her only means of support and the sole justification of her existence… The first reason is that she must

> provide society with children… the second reason why marriage is enjoined is that woman's function is also to satisfy a male's sexual needs and to take care of his household. (DeBeauvoir, 1989, pp. 425-427)

Marriage and motherhood is no longer the only option; however, without gender equality both at the workplace and in the home, it is difficult for women to choose and perform marriage, motherhood, and a career (Villegas-Garcia, 2010). "It is through gainful employment that woman has traversed most of the distance that separated her from the male; and nothing else can guarantee her liberty in practice" (DeBeauvoir, 1989, p. 679). The goal of post feminism is not to return women to the kitchen and to motherhood; however, postfeminists do feel that "women have come so far that they can now reclaim these roles if they wish – it is, after all, their choice" (Dubrofsky, 2002, p. 269). However, according to post feminism, the danger for women is that they may go too far in renouncing their femininity, and therefore "today's woman is a lost soul, an ambitious career woman who has lost touch with that essential part of her femaleness – motherhood" (Walters, 1995, p. 121). In order for women to experience both motherhood and careers, gender equality must be achieved at the workplace, and as a result, at the home (Villegas-Garcia, 2010). Women must regain possession of their bodies in order to bring change to society (Rich, 1986). This would create new thought processes in a patriarchal society and create choices for women surrounding motherhood; the issues of "sexuality, politics, intelligence, power, motherhood, work, community, intimacy will develop new meanings; thinking itself will be transformed. This is where we have to begin" (Rich, 1986, p. 286). Feminism is based more upon an outward approach where social and economic factors are addressed and the personal is political (Dubrofsky, 2002). However, until gender equality is achieved, women will still be forced to choose at one point or another between career and family,

whether it is for motherhood, or the "daughter track," where more and more women are now taking care of aging parents (Cabrera, 2007). However, the choice between career and motherhood is not the only reason why women are leaving the workforce. The Kaleidoscope Career Model (KCM) offers a more complex explanation for why women are "opting out" of the workforce than society's default reasoning of motherhood and caregiver (Cabrera, 2007).

The media attributes women leaving the workforce due to family reasons; however, more women are leaving the workforce due to organizations not providing flexibility or job satisfaction (Cabrera, 2007). The concept of Kaleidoscope Careers describes how both men and women change their career patterns according to a change of needs and interests over time. According to the KCM, the three parameters that influence career decisions are authenticity, balance and challenge. Authenticity refers to being one's genuine self. Balance refers to embracing both one's personal and professional life. And challenge explains everyone's desire to experience career advancement and feel a great sense of self-worth (Cabrera, 2007). Elizabeth F. Cabrera's (2007) research is one of the first empirical studies that use the KCM to help explain why women stop working and also to investigate the KCM claim that women's career motives change over time. The participants of the study were women graduates of a top-ranked business school in the United States. The women were selected randomly from an alumni database, and they either received a survey via their email address or mail. The response rate was good, but the results showed much complexity. It appeared that women had many reasons for leaving the workforce. But evidence showed that women are pursuing boundaryless careers, whereas men tend to follow more linear career paths. Women's careers tend to be nonlinear and often interrupted, for many reasons, including family, organizational work cultures, and the glass ceiling effect (Cabrera, 2007).

Hewlett and Luce (2005) also discuss women in the corporate field in relation to the opt-out revolution, and how highly qualified women are disappearing from mainstream careers. It is suggested that in order to retain highly talented women, companies must understand women's complex, non-linear careers and support them in their alternative routes and needs. For example, Ernst & Young created a new course that outlined important features which targeted women and focus on committed leadership, policies, new roles, learning resources, peer networking, and accountability. Women are most interested in working with people they respect, being free to be themselves, and the opportunity to be flexible with their schedules (Hewlett & Luce, 2005).

The opt-out revolution designates the trend or social revolution where accomplished women leave their jobs to stay home and raise children (Gilbert, 2005).

> Fortune magazine found that of the 108 women who have appeared on its list of the top 50 most powerful women over the years, at least 20 have chosen to leave their high-powered jobs, most voluntarily, for lives that are less intense and more fulfilling. (Belkin, 2003, p. 45)

However, it is maternity that presents the ability to leave, unlike paternity, because it provides a convenient exit (Belkin, 2003). "Measured against the way things once were, this is certainly progress. But measured against the way things were expected to be, this is a revolution stalled" (Belkin, 2003, p. 44). During the 1990s, the glass ceiling was the major issue describing how women were turned away from climbing the ladder and gaining power simply because they were women. However, the current issue is not so much about the obstacles facing women in the workplace but rather the obstacles facing mothers at home (Belkin, 2003). "As Joan C. Williams, director of the Program on WorkLife Law at American University, wrote in the Harvard Women's Law Journal…'Many women never get near that glass ceiling, because they are

stopped long before by the maternal wall' " (Belkin, 2003, p. 44). However, there's a misconception that the major reason a woman quits her job or entire career is because of her desire for motherhood and to care for her babies. And while this may be an important factor, it is not always the case. More often than not, a woman would love to maintain some version of her career; however, the job was no longer satisfying. "It's not just that the workplace has failed women. It is also that women are rejecting the workplace…. The exodus of professional women from the workplace isn't really about motherhood at all. It is really about work" (Belkin, 2003, pp. 44, 85).

Oftentimes, quitting is as much due to job-dissatisfaction as it is due to motherhood. Motherhood simply allows women a good reason or chance to act on their dissatisfaction with work and therefore take the exit door, a biological gift not afforded to men. Pregnancy and child birth allows women the pause to reflect and take action. Perhaps women are able to have higher standards for job satisfaction because there is the option to be their child's primary caregiver while a man may have to stay with a job he is not satisfied with (Belkin, 2003).

> This… is why the workplace needs women. Not just because they are 50 percent of the talent pool, but for the very fact that they are more willing to leave than men. That, in turn, makes employers work harder to keep them. (Belkin, 2003, p. 86)

Women started the conversation about life and work, but that conversation is slowly starting to include men because they too are interested in this new definition of success where job satisfaction is important as well as the idea of balance and sanity. Employers are now increasingly allowing their employees to perform their work in non-traditional ways to accommodate the demands of their lives (Belkin, 2003).

> And instead of women being forced to act like men, men are being freed to act like women. Because women are willing to leave, men are more willing to leave, too — the number of married men who are full-time caregivers to their children has increased 18 percent. (Belkin, 2003, p. 86)

Through this view, this is not the failure of a revolution, but rather the beginning of a new one for both men and women (Belkin, 2003).

Revolutions convey fundamental change in people's values. In the case of the opt-out revolution, women are compelled to substitute one type of life for another (Gilbert, 2005). "The 'opt-out revolution' implies that whatever it is women really want, they all pretty much want the same thing when it comes to career and family" (Gilbert, 2005, p. 23). The contraceptive revolution and the equal-opportunity movement in the 1960s along with the expansion of white-collar jobs for secondary earners since the 1960s have given women employment alternatives to traditional domestic life. The advances in contraceptive technology, civil rights, and labor market changes have given women opportunities to control their personal lives and therefore the ability to exercise work and family choices (Gilbert, 2005).

Gallie and Russell (2009) explored the influence of working conditions and policy structures on work-family conflict (WFC) among married/cohabitating employees across seven European countries including Germany, Denmark, France, UK, Netherlands, Norway, and Sweden. Overall, the lowest rates of work-family conflict were found among men and women in Norway. The results suggested that policy emphasize on improving welfare and production regime were related to reducing work-family conflict, and this is referred to as the "Nordic" effect (Gallie & Russell, 2009, p. 445). The Nordic countries represent societies where the state plays a significant part in the family and labor market. There is a high degree of individualism in

the taxation and welfare systems, the dual breadwinner model is encouraged, there are strong support structures for combining both work and childcare, there are generous leave provisions, and there is publically provided child care. All of these factors are indicators that the Nordic countries facilitate work and family life. Social policy also encourages greater gender equality in caring through such things as paid parental leave. Therefore, employment in these societies is less troublesome for women, since these policies support both men and women. In the same respect, the Nordic countries report higher male participation in the housework, therefore making work-family conflict less problematic for the women in these countries. However, it was found that work pressure is unusually high in some Nordic societies, but the employment regimes are more successful in controlling the effects of pressure and therefore they do not always translate into work-family conflict.

In Norway, there are generous levels of universal welfare support given to Norwegians simply by being citizens. Welfare support is given through family support that extends to dual-earning families and includes paid parental leave, public daycare services, and eldercare. These policies have helped create and support a society where poverty rates among family with children are low and women's employment rates are high. In the Scandinavian countries, second-wave feminism greatly influenced policy. Incorporating state provisions for dual-earning families and childcare support through policy has had a significant impact on women's equality. But more importantly, family policies have not been directed just at mothers, but mothers and fathers (Crompton & Lyonette, 2006).

> In the Nordic states, therefore, state supports for dual-earner families have been accompanied by efforts to encourage men to undertake a greater share of domestic work, particularly in respect of childcare… Nordic welfare states offer the most substantial

> level of support, and 'state feminism' has played as important part in shaping them. (Crompton & Lyonette, 2006, pp. 381-383)

Work-life conflict is a result of both employment and domestic stresses, and it is proven that both equality attitudes and policy support have a positive impact upon reducing work-life conflict leading to better work-life balance. The universal increase in women's claims for equality and the level of women's and mothers' employment is related to the increase in the number of dual-earner families. Crompton and Lyonette (2006) present the evidence that work-family conflict are the consequences of these trends; however, work-family conflict can be influenced and reduced by changes in attitude and policy that support equal division of labor both in the home and at work.

> Nordic countries provide the greatest equality for women when it comes to economics, education, politics and health. Equal pay, labor force participation rates, literacy rates, enrollment in tertiary education, female representation in parliament, life expectancy and sex ratios at birth are most equal in Norway, Finland and Sweden. ("Norway tops gender gap index, Yemen ranked worst," 2011, para. 1)

In Norway and the Scandinavian countries, "Women no longer have to choose between work and family. In these Scandinavian countries, women can and do have both" (Ausfeld, 2005, p. 55).

Theoretical Framework

This study follows a qualitative research strategy that embraces a social constructivist worldview and a phenomenological approach. Using Giele's (2002, 2008, 2009) life story theoretical framework and Weber's (2011) related interview instrument, this study explores the connections between Norwegian women's life course experiences and Norway's success with gender equality and work-life balance. The study assesses common themes gathered from

Internet interviews based upon Giele's (2008) and Weber's (2011) studies and questions which focus on the four dimensions that shape the life course and life story framework: identity, relational style, motivation, and adaptive style. Internet interviews were performed using a snowball sample technique that was open to Norwegian women in their 20s and older. This study adheres to reliability and validity methods while observing the Institutional Review Board and Human Subjects Consideration codes of conduct.

Life course research has repeatedly identified the following dimensions as significant effects on the direction of an individual's life path: historical and cultural location, social networks and linked lives, agency, and timing of events (Giele, 2008). These dimensions are consistent with Parsons' (1966; Parsons & Bales, 1955) Systems Theory and Elder's (1994, 1998) life course research. Giele's (2008) four dimensions of the life story method are based upon these dimensions and include an individual's "(1) sense of *identity*, (2) type of marital *relationship*, (3) personal drive and *motivation*, and (4) *adaptive style* in management of time and resources (Giele, 2002)" (p. 399). In this qualitative study, these dimensions were evaluated using an Internet interview instrument based upon Giele (2008) and Weber (2011) which included a set of open-ended questions that took a closer look at early adulthood, childhood and adolescence, current adulthood, future adulthood, and strategies for balancing life. These questions elicited rich and varied responses because they examine four stages of an individual's life and the topics produced themes that are meaningful to each individual. The reflective nature of the interview questions attracts the high and low points of an individual's life which is not possible in a study of repeated surveys (Scott and Alwin, 1998).

This study follows Giele's (2008) life course framework to aptly examine the life stories of Norwegian women. Life course research looks at life stories or case studies to collect information and detect meaning (Giele, 2009).

> The most powerful influences on a woman's career-pattern and the form of her marriage come from her past experience and that of her partner… the most promising method is a qualitative approach that elicits as rich a story of a woman's life as possible in a one to two-hour interview. (Giele, 2008, p. 398)

While a full life history cannot be grasped in just one interview, it is possible to distinguish key events and turning points that may convey a social context or reveal particular themes in an individual's life. These themes may suggest cause and effect connections thereby creating meaning (Giele, 2008).

Qualitative research is a research strategy that emphasizes words rather than the quantification of data (Bryman, 2008). It involves an inductive approach to the relationship between theory and research with a focus on the generation of theories, an emphasis on the ways that individuals interpret their social worlds, and a view that social reality is always shifting in accordance with individuals' creation (Bryman, 2008). This study embraces a feminist tone and so using a qualitative approach is a natural choice as it associates with a feminist sensitivity. Qualitative research supports women's voices to be heard, reduces exploitation, prevents women from being treated as objects, and helps to alleviate the conditions of oppression (Bryman, 2008). As described by Bryman (2008), according to Lincoln and Guba (1985) as well as Hammersley's (1992) proposal of relevance, to measure how good a qualitative study is, trustworthiness (and its components of credibility, transferability, dependability, and confirmability) is an acceptable criterion. This study follows the criteria of trustworthiness but it also supports the issue of

relevance by being a topic with substance and importance in the fields of gender equality and work-life balance.

Work-life balance has many dimensions that have been studied over the past decade (Weber, 2011). The Digital Women's Project (Weber, 2011) has several students pursuing their dissertation research using Giele's (2008) theoretical framework. The variety of dissertation topics displays the breadth of qualitative methodology and Giele's (2008) life story approach. According to Weber (2011), Krymis (2011) was concerned with understanding women of faith and its impact on balance issues. Barge (2011) was particularly interested in the competing priorities of African American women and the particular issues that they faced as they sought to achieve work-life balance. Heath (2012) categorized the various strategies that women employed in achieving work-life balance for women with children. Almestica (2012) explored the impact of work-life balance issues on women that were employed in a male-dominated career. Jenson (2013) studied the role of technology for Native American women on their ability to balance work and family. Shahisaman (2015) studied a sample of women leaders in the financial industry in India with findings that indicated family and culture played a major role in all decision processes. More studies are in progress, including those with an international focus, further strengthening the trustworthiness and relevancy of this research.

Summary

"The women's movement was largely about grabbing a fair share of power – making equal money, standing at the helm in the macho realms of business and government and law. It was about running the world" (Belkin, 2003, p. 44). However, while women have the same right today as men to take time from their family in pursuit of success, women are instead redefining success and therefore redefining work. "There is nothing wrong with money or power. But they

come at a high price. And lately when women talk about success they use words like satisfaction, balance and sanity" (Belkin, 2003, p. 45). It is now time for a deeper look into one of the world's top countries to master gender equality and work-life balance. Norway increasingly gains attention and recognition for its egalitarian values and progressive laws and serves as an appropriate role model on how to improve and sustain gender equality for men and women at work and in the home, thereby creating work-life balance.

Norway continues to rank in the top three of the World Economic Forum's Global Gender Gap Index in addition to receiving titles such as the happiest country in the world, the top country in the world, the best country for motherhood, the leading country in gender equality and work-life balance, and Norway has also been ranked number one by the United Nations as the world's best country in which to live, in addition to being ranked third in Forbes' list of the best countries for business (Badenhausen, 2015; Berglund, 2010; Bradford, 2011; Dresser, 2010; Helman, 2011; McNeil, 2010; "Norway tops 'best country' list, U.S. ranks 10th," 2010; Rienstra, 2010; Winter, 2010; Worley, 2014). Perhaps there are important lessons to be learned from Norway and the relationships around gender equality, work-life balance, and happiness.

Using a qualitative phenomenological approach in studying the life stories of Norwegian women and the influence of Norway's culture and laws, we can gain a deeper understanding of how Norway is leading the world in gender equality and work-life balance. Drawing from Norway's egalitarian core and its value of Corporate Social Responsibility, it is important to remember that we all have universal responsibilities. We must take care of our local societies and businesses, but also our global community in relationship to human rights, the environment, and core labor standards. This is where our trustworthiness and relevancy lives, and this study will help the growth of economy, gender equality, and work-life balance around the world.

Chapter 3: Methodology and Procedures

To see one's goal and to drive toward it, steeling one's heart, is most uplifting!
–Henrik Ibsen, *Peer Gynt, 1876*

Introduction

The methodology chapter presents the process of this study, including a review of the research questions, a discussion of the research methodology, the selection of data sources, the data gathering instrument, the validity and reliability of the data, the data collection procedures, the data analysis process, and the Institutional Review Board (IRB) component which protects the interests of human subjects in a study. This qualitative methodological study uses Giele's (2002, 2008, 2009) theoretical framework and Weber's (2011) interview instrument to find relationships and themes around Norwegian women's life course experiences of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws that influence gender equality and work-life balance.

Research Questions

The research questions are based upon Giele's (2002, 2008, 2009) framework which takes a life course method divided into four periods of early adulthood, childhood and adolescence, current adulthood, and future adulthood to explore the four themes of identity, relational style, motivation, and adaptive style. In this study, Norwegian women's life stories are used to take a closer look into the experiences of women to discover themes from a progressive country with the culture and laws that strongly support gender equality and work-life balance. The research questions that guide this qualitative study are:

1. What identity, relational style, motivation, and adaptive style experiences shape the life course of Norwegian women?

2. How are the identity, relational style, motivation, and adaptive style experiences shaped by the Norwegian culture and laws that impact gender equality and work-life balance?

Research Methodology

The research methodology of this study encompasses a qualitative and phenomenological approach using Giele's (2008) life story method. Creswell (2009) describes qualitative research as "a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (p. 4). The process of qualitative research consists of "emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data" (Creswell, 2009, p. 4). This form of inquiry supports an inductive style, a focus on individual meaning, and the importance of interpreting the complexity of a situation.

This qualitative study embraces a social constructivist worldview and a phenomenological strategy of inquiry. According to Creswell (2009), the social constructivist worldview holds the assumption that individuals seek an understanding of the world in which they live and work. "Individuals develop subjective meanings of their experiences—meanings directed toward certain objects or things. These meanings are varied and multiple, leading the researcher to look for complexity of views rather than narrowing meaning into a few categories or ideas" (p. 8). Therefore, the goal is to rely upon the participants' views. And so the questions for such a study are broad and open-ended as to better facilitate the participants' ability to construct their own meaning of a situation, which are usually created and framed through social and historical experiences. While it is important for the researcher to recognize their own

backgrounds as this may influence the interpretation of the study; the researchers' intent is to make sense of the meanings that others have about the world thereby generating or inductively developing a theory or pattern (Creswell, 2009).

To better understand the foundation of a social constructivist worldview in this study, Creswell (2009) shares Crotty's (1998) social constructivist assumptions as follows:

- Meanings are constructed by human beings as they engage with the world they are interpreting. Qualitative researchers tend to use open-ended questions so that the participants can share their views.
- Humans engage with their world and make sense of it based on their historical and social perspectives—we are all born into a world of meaning bestowed upon us by our culture. Thus, qualitative researchers seek to understand the context or setting of the participants through visiting this context and gathering information personally. They also interpret what they find, an interpretation shaped by the researcher's own experiences and background.
- The basic generation of meaning is always social, arising in and out of interaction with a human community. The process of qualitative research is largely inductive, the inquirer generating meaning from the data collected in the field. (pp. 8-9)

The strategy of inquiry for this study is phenomenological, meaning "the researcher identifies the essence of human experiences about a phenomenon as described by participants" (Creswell, 2009, p. 13). Understanding the lived experience makes phenomenology both a philosophy and a method. It entails "studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning" (Creswell, 2009, p. 13).

This qualitative and phenomenological study follows Giele's (2008) life course methodology to appropriately explore the life stories of Norwegian women as it relates to gender equality and work-life balance to properly assess the influence of Norway's culture and laws. Life course research looks at life stories, or in other words, a series of case studies to gather information and discern meaning. Life stories are narratives that connect personal origins to individual outcomes (Giele, 2009).

> Kohli (1981) finds that life stories are particularly useful because of their *comprehensiveness* that covers both social and individual life, their *subjectivity* that gives a view of life 'from within,' and their *narrative form* that adds the dimension of change over time. (Giele, 2009, p. 238)

The life story method allows the researcher to better understand the course and path of one's life.

> Life stories, unlike quantitative methods that rely on surveys and large samples, get at individuals' inner identity and purpose… In addition, life stories reveal the distinctive social and cultural experience that helped to form the self; they also provide a narrative of change over time. (Giele, 2009, p. 256)

According to Giele (2009), there are certain factors in each individual's life that help shape their life stories (e.g., family background, social pressure, individual traits, economic conditions, etc.). The challenge is to identify key variables that lead to particular outcomes. "Life course scholars have over the years developed an implicit theory of action that sees the person's life path as shaped by several key factors" (Giele, 2009, p. 246). Factors such as culture and social relationships are considered external to the individual while other factors such as self-concept and adaptive style are internal or rather characteristics of an individual. In the theory of action, an individual is thought to be a living behavioral system where values, social

expectations, and motives play a role at any given point or problem. Good experiences or results may strengthen beliefs while bad experiences or results may change behavior. In order to understand an individual's life course, one must consider the key factors of an individual's behavioral system in order to evaluate life patterns. "In the life course field, the emerging paradigm for describing the individual's behavioral system includes four main factors: (1) historical and cultural location, (2) social relationships, (3) personal motives, and (4) timing and adaptation to major life events (Giele & Elder, 1998a)" (Giele, 2009, p. 246). The life course factors then shape the life story themes of Giele's (2009) life course method: identity (e.g., different or conventional), relational style (e.g., equal or hierarchical), motivation or drives (e.g., achievement, power, affiliation), and adaptive style (e.g., innovative or traditional).

To collect life stories that may generate patterns, it is important to use questions that cover the major stages of one's life. This includes looking at one's early adulthood, how one was treated as a child, how one's current life is with its rewards and frustrations, and finally one's challenges and hopes for the future (Giele, 2009).

> "Identity" is associated with a person's location in time and space and cultural milieu. "Relational style" is shaped by social networks and loyalties. "Personal agency" reflects the individual's goals and motivation. "Adaptive style" sums up the accommodations and changes a person has learned to negotiate while through changing conditions and life transitions. (Giele, 2009, p. 256)

Looking at one's life course, or past, present, and future may reveal major life course themes that link origins with outcomes (Giele, 2009).

While each life story is unique to each individual, certain aspects of the experiences related to starting positions (e.g., class, race, gender) and to ensuing events are also experienced

by others. “A number of scholars have noted that such narrative accounts are superior to quantitative survey methods for arriving at a deeper understanding of the dynamics that drive and shape the life course” (Giele, 2009, p. 238). Life stories reveal patterns that surveys cannot because “surveys take a fragmented approach that examines the effects of variables on given outcomes in a population” (Giele, 2009, p. 238). This can reveal information about average group trends but not individual cases. “The beauty of individual case studies is that they treat departures from the norm as interesting phenomena to be explored” (Giele, 2009, p. 238).

Data Collection Procedures

This qualitative study uses Internet interviews as its primary data source. The population sample of the Internet interviews consisted of Norwegian women (citizens or residents having been born in Norway) that are in their 20s and older. The invitation to participate (Appendix A) was first sent to the researcher’s personal contacts, including family members, personal contacts, and professional acquaintances. The invitation to participate explained the study, invited them to participate, provided the Internet interview website, and asked the women to invite other women to participate in the study thereby creating a respondent-driven or snowball sampling method of data collection. This sampling technique is helpful in generating a variety of participants, gathering a robust collection of responses, and assisting in guarding against any biases of the researcher. The goal was to obtain 20 responses so that the responses could be accurately and thoroughly analyzed. The women were given the choice of responding to the questions in either English or Norwegian. The Norwegian responses would be translated into English for research purposes. The participants could also choose to either submit their responses via email to the researcher or use the Digital Women’s Project website. The use of an Internet interview

approach allowed for the women to participate at their own convenience, ensuring that distance and time would not be a factor (Bryman, 2008).

Data Gathering Instrument

This study's data gathering tool was Weber's (2011) interview instrument as part of the Digital Women's Project based upon Giele's (2008) life course method. The Internet interviews were conducted virtually either through email or the Digital Women's Project website. The Internet interview included a consent form which contained important information about the study, what to expect if one contributed, and explained that all contributions were voluntary (Appendix B).

The data collection for this study was based upon structured interview questions administered through an Internet Interview Story Form (Appendix C) on the Digital Women's Project website. The Internet Interview Story Form included two parts: socio-demographic information and extended answers. The socio-demographic questions helped to provide context for the responses and included: birth date, place of birth, country of residence, education level, current occupation, race/ethnicity, marital status and year, husband's education and occupation, gender and birth year of children, mother's education and occupation, father's education and occupation, religious background, number of people living in the household, and number of generations living in the household.

The extended answers section of the Story Form were open-ended questions that followed the four sections from Giele's (2008) study covering early adulthood, childhood and adolescence, adulthood-current, and adulthood-future. A final section was added as part of Weber's (2011) study that covered strategies for work-life balance. The research was based upon a qualitative study of content analysis. The questions for the extended answers were as follows.

The first set of questions addressed early adulthood:

- About the period in your life immediately after completing your education or... your early twenties, what was the level of your education?
- Did it include college education or 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?

The second set of questions addressed childhood and adolescence:

- Thinking of the period in your life before completing your education and the goals that you and your family held for you, what was your family's attitude toward women's education 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?

The third set of questions addressed adulthood-current:

- Since completing your education, 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, 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?

The fourth set of questions addressed 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 additional schooling, family, faith, community, mentors, health, finances, etc.?

The fifth set of questions addressed 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?

The Interview Process

The invitation to participate was first sent via email to the researcher's personal contacts. The invitation to participate (Appendix A) was written in Norwegian so as to be clear about the purpose of the study and the process of participation, including the informed consent (Appendix B). The explanation regarding the process of participation involved instruction on how to submit the responses (via the researcher's email address or the Digital Women's Project website), including the option of responding to the questions in either Norwegian or English. The participants were informed that any responses received in Norwegian would be translated to English for the purposes of the study. The invitation to participate also requested that the participants send the invitation on to other Norwegian women that they knew, thereby fulfilling the respondent-drive snowball sampling approach of the study's data collection. The participants were also informed that their responses would remain confidential. This was ensured through the use of pseudonyms in the reporting of the data. In tribute to Ibsen, the names that were used came from a random selection of female names found in his works of writing. The Internet interview questions (Appendix C) follow Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument to explore the identity, relational style, motivation, and adaptive style experiences of Norwegian women to better understand the success of gender equality and work-life balance in Norway.

Selection Criteria and Population Sample Descriptions

The selection criteria for this study required that the participants identify themselves as women, Norwegian (citizens or residents having been born in Norway), and in their 20s and older so as to allow for an opportunity to share experiences beyond high school, which may

include higher education, work, and/or creating a family. There were a total of 22 participants in the study, ranging from 24 to 71 years of age. Referring to Table 2, the sample was diverse and well distributed with six participants in their 20s, four participants in their 30s, four participants in their 50s, four participants in their 60s, and four participants in their 70s. As for relationship status, there were 12 participants reported to be married, seven to have a partner, and three were single. As for children, eight of the participants reported to have no children, three reported to have one child, nine reported to have two children, and two women reported to have three children. In relation to religious background, there were 16 participants who identified themselves as Lutheran, five that did not respond, and one considered herself not religious. In regards to education, Norway has a slightly different educational system concerning the number of years required for attendance, the degrees, types of trainings, etc., but it has been gradually shifting to a more global standard over the last 50 years. In considerable comparison to the United States, two participants reported to complete high school, one had some college, five completed an associate degree or equivalent, seven completed a bachelor's degree or equivalent, six completed a master's degree, and one completed a doctorate. In regards to industries of work, 10 reported to be or have been in education, seven were or have been affiliated with business, one was in scientific research, one was in law, one was in healthcare, one was in sports, and one did not work due to illness, and of these, five were currently retired. In regards to race/ethnicity, all participants identified as White (or Native Norwegian).

Table 2

Population Sample Demographics

Participant	Age	Education	Occupation	Status	Children	Religion
1-Nora	61	Master	Manager	Married	-	Lutheran
2-Anitra	32	High School	-	Single	-	Lutheran
3-Kirsten	63	Bachelor	Teacher	Married	2	-
4-Martha	71	Associate	Retired Teacher	Married	-	Lutheran
5-Hedvig	29	Bachelor	Human Resources	Partner	1	-
6-Ella	36	Bachelor	Teacher	Partner	2	-
7-Asta	55	Bachelor	Teacher	Single	2	Lutheran
8-Helene	34	Doctorate	Senior Engineer	Partner	2	Lutheran
9-Anne	58	Bachelor	Controller	Married	1	Lutheran
10-Solveig	62	Bachelor	Teacher/Counselor	Married	2	Lutheran
11-Hilde	56	Associate	Department Manager	Married	2	Lutheran
12-Hedda	26	Master	HR Assistant	Partner	-	-
13-Agnes	66	Bachelor	Retired Teacher	Married	2	Lutheran
14-Sigrid	71	Associate	Retired Teacher	Married	2	Lutheran
15-Rebecca	71	Associate	Retired Teacher	Married	3	Lutheran
16-Dagny	27	Master	Lawyer	Partner	-	Lutheran
17-Catiline	28	Master	Market Coordinator	Partner	-	Lutheran
18-Aase	71	Some College	Retired	Married	2	Lutheran
19-Maja	33	High School	Horse Trainer/Secretary	Married	3	Lutheran
20-Ingeborg	28	Master	Market Coordinator	Partner	-	-
21-Frida	57	Master	Teacher	Married	1	Lutheran
22-Petra	24	Associate	Training Supervisor	Single	-	-

Data Analysis Process

This qualitative phenomenological study explored gender equality and work-life balance of Norwegian women as it related to Norway's culture and laws. Giele's (2008) theoretical framework offers many questions that cover the four dimensions of life course analysis: identity, relational style, motivation, and adaptive style. The responses to the questions were coded into themes which drove the analysis and findings. The coding began by using Giele's (2009) four dimensions and their guidelines:

Identity: How does R (respondent) see herself? With whom does she identify as being like herself? Does she mention her race, ethnicity, social class, or how she is different or similar to her family? What qualities does she mention that distinguish her (intelligence, being quiet, likable, innovative, outstanding, a good mother, lawyer, wife, etc.)?

Relational style: What is R's typical way of relating to others? As a leader, follower, negotiator, equal colleague? Does she take charge? Is she independent or very reliant on others for company and support? Does she have a lot of friends or is she lonely? What is the nature of her relationship with her husband?

Drive and motivation: What is R's need for achievement, affiliation, power? Is R ambitious and driven or relaxed and easygoing? Is she concerned about making a name for herself? Is she focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Does she mention enjoying life and wanting to have time for other things besides work? Does she enjoy being with children, doing volunteer work, seeing friends? Does she have 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 R an innovator and a risk taker or is she conventional and uncomfortable with change and new experience? Does R like to manage change, to think of new ways of doing things? Is she self-confidant or cautious? Is she used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once? (p. 252).

The data were coded using a manual content analysis approach followed by verification checks by way of peer review and the use of the NVivo software program. The internet interviews were analyzed for common terms, themes, and schemas. The themes were categorized in order to explore the experiences of Norwegian women in relation to identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain a better understanding of gender equality and work-life balance. The study is based upon a content and thematic analysis of data collected from the written responses to the Internet Interview Story Form, therefore an analytical coding system was used to ensure that the research purpose, research objective, and research questions were appropriately addressed and that the study was accurately documented and represented. While the data collection was categorized by the variables of the research questions, more topics and themes arose according to the data that were collected, and as a result, they were incorporated into the analytical coding system and structure.

The Internet interviews were content coded to address the research objective. Coding and analysis was used to identify the data by themes in relation to the questions. While the analysis used an a-priori approach where the topics were generally known according to the themes of the research questions, an a-posteriori approach also arose. Analytic coding consisted of noticing patterns of themes and evaluating the categories that emerged. Therefore, the analytical process began with coding the data (which became more detailed and intricate as the process ensued),

creating topics and themes from the data, developing a conceptual schema from the data, and writing the analysis.

There were 22 Norwegian women that participated in this study, and of the 22 interviews there were 15 women who responded in Norwegian and 7 that responded in English. The data analysis process began with translating the 15 Norwegian interviews into English. The translation process first consisted of the researcher performing the translations, then the researcher checked those initial translations against two online translation programs, followed by a final review process comparing the original responses to the translated responses with a native Norwegian fluent in Norwegian and English. Once translations were complete, both the socio-demographic and extended answer sections of the interviews were coded using a manual content analysis approach in combination with verification checks by way of peer review and the NVivo software program. The coding began by using Giele's (2009) four dimensions and their common themes in relation to the study's research questions. Due to the translation process, the coding was approached by sectioning out responses according to common words and phrases which then led into groupings of ideas and thoughts, and this then led into the creation of themes and influencers in relation to Giele's (2009) dimensions and the study's research questions. When first attempting to verify key words using the NVivo software, this on its own was not acceptable to the researcher due to the translation component. Coding required an understanding of the surrounding concepts and key messaging as well. The task of translating suggested that key words did not always seem sufficient since one word could have many meanings and implications. Furthermore, there were concepts or words that could not be directly translated. For example, the term "work-life balance" does not exist in Norway. It is so engrained in their culture and ideology that they live it and do not need to reference it. One participant referred to it

as simply "life-balance." In addition, the term "gender equality" is most similar to the Norwegian word "likestilling" which means "equal position" or "same opportunity" (in reference to men and women). It was formulating an understanding of the full context and concepts that evolved that allowed for the correct words, ideas, themes, and influencers to surface. To verify the themes and influencers, the researcher proceeded to run through the interviews in four rounds of grouping by similar concepts. As shown in Table 3, the influencers were then categorized in order of times referenced and level of significance pertaining to each theme in order to explore the experiences of Norwegian women in relation to identity, relational style, motivation, and adaptive style (in response to research question one) as shaped by Norway's culture and laws to gain a better understanding of gender equality and work-life balance (in response to research question two).

Table 3

Summary of Major Themes and Influencers

Theme	Influencer 1	Influencer 2	Influencer 3	Influencer 4
Relational Style	Support Network	Collaboration	Mentors	Social Interest
Identity-Freedom	Independence	Hope	Strength	Imagination
Adaptive Style	Health	Challenge	Change	Concern
Motivation	Goals	Influence	Ethics	Learning
Identity-Truth	Integrity	Responsibility	Compassion	Forgiveness

Data Reliability and Validity

"Qualitative validity means that the researcher checks for the accuracy of the findings by employing certain procedures, while qualitative reliability indicates that the researcher's approach is consistent across different researchers and different projects (Gibbs, 2007)" (Creswell, 2009, p. 190). Qualitative researchers establish reliability by documenting the procedures of their studies and documenting the steps of those procedures (Yin, 2003, as cited in

Creswell, 2009). It is important to make sure that there is no shifting in the meanings of the codes or any drifting in the definition of the codes. Codes can be cross-checked and an intercoder agreement can be established whether with another coder or a software program (Gibbs, 2007, as cited in Creswell, 2009).

Validity is based on determining whether the findings are accurate from the standpoint of the researcher, the participant, or the reader. Terms such as trustworthiness, authenticity, and credibility are used in qualitative research to help define validity (Creswell, 2009). Validity strategies are a way to check the accuracy of the findings. Creswell (2009) recommends eight primary strategies to add validity to a study:

- Build a justification for themes by bringing together different data sources of information from various sources.
- Give the participants an opportunity to comment on the accuracy of the findings by sharing the themes, the case analysis, the grounded theory, the cultural description, etc.
- Use rich and thick description to convey the findings. When qualitative researchers provide details about the setting or the many perspectives of a theme, the results are more realistic.
- Clarify the bias that the researcher brings to the study. Good qualitative research includes reflectivity and contains comments by the researcher about how their interpretation of the findings may be shaped by their background, including gender, culture, history, etc.
- Present negative or discrepant information that goes against the themes. Discussing contrary information adds to the credibility of a study since real life is composed of

differing perspectives. When building evidence for a theme, introducing contrary evidence allows the account to become more realistic and valid.

- Spend prolonged time in the field. The more time that a researcher spends with the participants in their setting, the more accurate or valid will be the findings. The researcher should develop a deep understanding of the phenomenon under study so that the people and site can be accurately conveyed with detail and credibility.
- Use peer debriefing which involves locating an individual, a peer debriefer, to ask questions about the qualitative study. This adds validity because the study will resonate and be interpreted by someone other than the researcher.
- Use an external auditor to review the entire study. The external auditor is not familiar with the researcher of the project and can therefore provide an objective assessment either during the study or at the conclusion of the study. Having an independent investigator look at aspects such as the accuracy of transcription, the relationship between the research questions and the data, and the level of data analysis from the raw data to interpretation adds to the overall validity of a qualitative study.

In this qualitative study, reliability and validity were established through various means including documenting all procedures of the study and the steps of those procedures. In addition, a manual content-analysis approach followed by verification checks by way of peer review and the use of the NVivo software program were used to code and develop themes. Furthermore, the codes maintained their meanings through the use of memos about the codes and their definitions. Whenever possible, contrary evidence for the themes were presented to add validity to the study. For validity and accuracy in regards to the interviews and the translation process, the researcher performed the first translation set. The researcher then checked the translation against two online

translation programs, and this was then followed by a final review process with a native Norwegian fluent in both Norwegian and English. As for clarifying the bias of the researcher, the researcher grew up with dual-citizenship (Norway and the United States of America). However, the researcher's knowledge of the country, culture, and language helped to support the accuracy of the research and information gathered, and also fulfilled the validity strategy of spending prolonged time in the field. The researcher understood the phenomenon under study and therefore was able to convey the appropriate details about the site and the people which then established validity for the study.

Institutional Review Board Process

The human subjects involved consisted of 22 Norwegian women that spanned the age of 24 to 71 years. The information shared by the participants was treated as confidential. A recruitment letter and informed consent was shared with the participants (Appendix A and Appendix B). The informed consent document included the purpose and design of the study, the risks and benefits of the study, the informed consent process, and the observance of anonymity.

This study presented no foreseeable risks greater than those encountered in daily life or at the office. Therefore, there was minimal risk associated with this study for the participants involved. The participants may or may not have experienced mild discomfort, boredom, or fatigue, the inconvenience of having to give time out of a busy schedule, or perhaps frustration or excitement in regards to the situation and topics, but these were considered minimal risks. However, although participants and their answers would remain confidential, it was explained that should anyone be worried about their identity, the content, their job, or position in terms of professional, social, or economic risk, they were able to drop out of the study at any time without suffering any negative consequences. The invitation to participate and the informed consent

explained the purpose of the study, the Internet interview process, and the risks and the benefits associated with the study, and that they responses would be kept confidential. Although the participants may not have directly or immediately benefited from participating in the study, they were informed that they were making a major contribution to the research of gender equality and work-life balance. The participants were provided with an invitation to participate (Appendix A), and the participants were encouraged to read a consent form that explained that participation in the study was voluntary, but by participating, they were providing consent (Appendix B).

The study was classified and approved as an exempt review procedure (Appendix D) due to the fact that the identification of the subjects and their responses were confidential and only the investigator and approved researchers to the Digital Women's Project have access to the data. Therefore, the participants were not placed at risk concerning the law, employment, or reputation. All information and data collected were confidential and privately and securely stored on the researcher's password protected computer and on the Digital Women's Project database, which stored all the transcripts and responses for the Digital Women's Project research. Participants were able to withdraw from participation at any time during the study without any negative consequences if they felt they were being adversely affected or their employment was compromised in any way. The main benefit and incentive for the participant to take part in the research was for the greater good of society involving gender equality and work-life balance. Through this research, perhaps the process of change can be more efficient and effective in positively influencing the success of both the personal and professional lives of women and men.

Summary

This qualitative phenomenological study uses a life course framework, and it is modeled after Giele's (2008) study and Weber's (2011) replication and continuation of that study. "The

ultimate payoff of the life story method is that the observer can better understand why a person's life path took the twists and turns that it did" (Giele, 2009, p. 239). A story has the power to tie together the past, present, and future and reveals not only who someone is but how that individual got to be that way (Giele, 2009). As a result, a group of stories will reveal common themes that tell a deeper story about a society, culture, its people, or a moment in time.

The study evaluated common themes as assessed from the Internet interviews based upon Giele's (2008) and Weber's (2011) studies and questions which focused on the four dimensions of identity, relational style, motivation, and adaptive style. The Internet interviews collected used a snowball sample approach which was open to women in their 20s and older. This study followed reliability and validity measures and adhered to the Institutional Review Board and Human Subjects Consideration values and standards. "Qualitative methods, such as life stories, have gained increasing importance as a way to understand the meaning of life events to the individuals experiencing them" (Giele, 2009, p. 236). This study explored the life stories of Norwegian women in a country leading the world in egalitarian values and progressive ideology to gain insight and contribute to the knowledge of gender equality and work-life balance.

Chapter 4: Data Analysis and Findings

A forest bird never wants a cage.

–Henrik Ibsen, *Freedom*

It is the Nordic countries that have closed over 80% of the gender gap and therefore prove to be role models and benchmarks of success (Zahidi, 2014). As part of the Nordic Nirvanas, and proving success in gender equality, citizenship, and social justice, Norway serves as the appropriate guide to studying the correct approach towards gender equality and work-life balance. The purpose of this qualitative phenomenological life course study is to take a deeper look into the lives of Norwegian women through their own words and experiences in an attempt to explore the reasons and strategies as to why they are so successful in gender equality and work-life balance. The research is significant as it adds to the greater global knowledge of gender equality and work-life balance but it also provides insight into the qualities and practices that promote change and produce a happier and healthier life, which then extends to the success of a company, industry, as well as a country.

Chapter 4 presents the data analysis and findings of the interviews conducted with 22 Norwegian women using Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument. Chapter 4 explores Norwegian women's life course experiences through the dimensions of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain further insight into one of the leading countries in gender equality and work-life balance, while reporting the major themes that emerged from the data. These themes when viewed through the lens of what makes Norway successful also offered skills and attributes on what makes a successful leader, and as a result, a new leadership intelligence framework titled Nordic Intelligence (NQ) was revealed. This is given the fact that Norway is a successful leader since they are a role model to the world in its objectives of gender equality and

work-life balance. Furthermore, women excel in the workforce and as leaders when gender equality and work-life balance are present. A framework for leadership may be used not only to increase gender equality and work-life balance for individuals and companies around the world, but also offer a framework for success for leaders and their companies. Nordic Intelligence will be introduced in greater detail in Chapter 5 as part of the study's conclusion.

The research questions guided this qualitative study and established a basis for the themes to emerge and the Nordic Intelligence leadership framework to form.

The research questions that guide this study are:

1. What identity, relational style, motivation, and adaptive style experiences shape the life course of Norwegian women?
2. How are the identity, relational style, motivation, and adaptive style experiences shaped by the Norwegian culture and laws that impact gender equality and work-life balance?

Data Analysis

There were a total of 22 participants in the study, ranging from 24 to 71 years of age. The sample was diverse and well distributed with various reports of age, relationship status, children, education, work, and religious background. In regards to race/ethnicity, all participants identified themselves as White (and one responded with Native Norwegian). Aside from identifying with a White race/ethnicity (a default of being Native Norwegian), this was a robust sample with commonalities in demographics only due to the sample's selection criteria of gender and citizenship.

Once interview responses were received and translations were complete, the responses were coded using a manual content analysis approach in combination with verification checks by

way of peer review and the NVivo software program. The coding began by using Giele's (2009) four dimensions and their common themes in relation to the study's research questions, followed by sectioning out responses according to common words and phrases, which then led into groupings of ideas and thoughts, and this was followed by the creation of the study's major themes and influencers. As shown in Table 3, the influencers were then categorized in order of times referenced and level of significance and contextual importance pertaining to each theme in order to explore the experiences of Norwegian women in relation to identity, relational style, motivation, and adaptive style (in response to research question one) as shaped by Norway's culture and laws to gain a better understanding of gender equality and work-life balance (in response to research question two).

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Findings

Research question one. Research question one of the study reflected the dimensional guidelines of Giele's (2002, 2008, 2009) life story method and theoretical framework and stated: What identity, relational style, motivation, and adaptive style experiences shape the life course of Norwegian women? The findings are presented in order of the dimensions listed in Giele's theoretical framework and research. Figures are presented to depict the degree of impact of each

influencer to its related theme. Research question one provides themes that then help to frame research question two and its inquiry towards the effects of Norwegian law and culture in relation to Norwegian gender equality and work-life balance. The findings for both research question one and research question two set the stage for the introduction of Nordic Intelligence (NQ) – an intelligence competency framework for leadership which supports gender equality, work-life balance, and effective leadership. The Nordic Intelligence leadership framework is addressed in this study's final chapter as part of the conclusions.

In addressing the findings of research question one, it was revealed that Norwegian women most valued supportive relationships and autonomy, including health and authenticity. This further supports the idea that Norwegians highly regard truth and freedom. Since Norwegians consider health to be of great importance, relationships having to do with the reference to health and work-life balance was also a primary thread. One participant provided a particular response in regards to her and her husband that helps to define Norwegian women, including their character and what they value.

> Martha: When I think about the future now, I hope of course that we keep in good health, that's basically the basis for everything. I think we have it incredibly good; we are mostly healthy, have the money to do what we want (within reasonable limits), have many good friends, and live in the world's best country.

This participant expressed the importance of health and relationships, including the value of responsibility and appreciation. These all reflect the Norwegian identity and culture that places value on being a collectivist society with an equalitarian foundation, progressive attitude, and a commitment to truth and freedom. To serve as an example that speaks to the Norwegian identity of freedom, responsibility, but also imagination, there is the Norwegian "nisselue." The nisselue is a red woolen hat often associated with Norwegian gnomes but worn by the Norwegian people, particularly around Christmas. It is a symbol of Norwegian nationhood and signals independence

and self-sufficiency (Kiel, 1993). During the German occupation in 1940-1945, the nisselue signified resistance and was prohibited by the Germans. It is a dedication to their value of simplicity and practicality, including their connection to their land (as a sense of nationalism and appreciation as a resource). These qualities, in addition to the other findings revolving around the themes and influencers of identity, relational style, motivation, and adaptive style, create a platform from which Norway leads the world in gender equality and work-life balance.

Support network and independence. A summary of the findings for both research question one and research question two reveal that all participants grew up in strong and supportive families. Their parents often were their primary supporters and mentors. There was no mention of any participant growing up in a single parent home or having parents that were divorced. However, there were participants that had experienced the loss of a parent in their teenage years. All participants expressed a desire to be educated, work, and create a family; however, not all were able to experience these desires either due to illness, life's natural course, or happenstance. All reported being able to balance work and life, and while many participants shared experiences of challenge, change, and concern, no one has felt any pressure to choose between work and family, and if faced with that choice, family would be the first priority. Furthermore, no participants were experiencing any significant financial issues, and most were fortunate to have more than enough, and while they are responsible with money, most have the ability to share with family, travel, and own cottages. In regards to relationship status, two reported experiencing a divorce or separation, and one reported to have been a single mother. Some of the participants enjoyed traveling and experienced living in different cities and countries, but all returned home at some point, and most moved back to the city where they were

originally from. The following responses represent each of the 22 participants speaking about their cultural tie to supportive relationships and the importance of autonomy and having choices.

> Catiline: My parents were very supportive towards my education (my education is very different from my parents).
>
> Dagny: My family has supported me with my decisions. My education is different than both my parents and my sister.
>
> Kirsten: My parents supported me in my choice.
>
> Helene: My parents have always let me make the decisions about what I was going to be, but it was probably an expectation that I should pursue higher education. I have as of today a higher education than both my parents and siblings. My parents being able to contribute some money to support my education had a lot to say.
>
> Ella: I could choose what I wanted and my parents supported me and funded what I wanted to do (whether it was a course or private school in Oslo).
>
> Sigrid: Both my husband and I supported our sons in their activities. I sat on the board and was a leader in their ski group for several years. It was often hectic, but we saw the value in supporting them in their interests. Now when they are adults, I see that they have taken the baton and have made the same effort.
>
> Asta: I experienced throughout my growing up the encouragement to get an education that allowed me to choose what I wished to work with. My experience was that there was no one other than myself who decided what I was going to be or do.
>
> Anitra: I have always been encouraged to pursue the education that I wanted, but I have not been influenced by any siblings or parents in relation to what type of education.
>
> Hedda: My family wanted me to get a higher education, but as far as I know there was no further expectation to what I should become. They have supported me in all the choices I have made. My parents also have higher education in economics, but unlike me, they do not have master's degrees.
>
> Hedvig: I was never told that I had to have a higher education – that I have decided and wanted for myself. I have seen the importance of having a higher education by watching my parents and it felt natural to start a bachelor's degree very early after high school.
>
> Martha: My parents wanted me to get the education I wanted which they didn't have the opportunity to. I'm sure I fulfilled my parents ' (and grandparents ') expectations. I think they were proud of my achievements and liked my career choice, I am sure they wanted me to use my strengths and have a good life.

Agnes: In my family, it was a sure thing that we were going to get an education. We discussed how important it was to manage oneself financially and have one's own work life.

Anne: My parents stressed the importance of education to get good jobs. At the same time, I had a father who took care of the home, and I expected that it was something that all men could do.

Solveig: I set my own goals. My family said I had to do what I thought was right. My family wanted me to get an education, and they supported me fully in this. They thought it was quite natural that girls got an education – so it was right for me to get a teaching education. My parents had not been able to pursue a higher education, and that meant that I absolutely should pursue it. I have an older brother, and he got an education in law. It was just as natural that I got a higher education as he did.

Hilde: The goals within my family were that I attend high school, and then find a job to earn money for myself. The postal service paid salaries while getting an education at the postal service school. I have a sister who received a higher education and a brother who went directly to a job after 10 years at school. My parents knew how important education was to get a well-paid job and a better independent life. My parents had no higher education.

Rebecca: I feel I chose the right profession… besides, we had a good network.

Maja: I have always known that I was going to work with horses. My parents wanted me to finish high school. I am the only one in my family that is working with horses. I have had good mentors, older people that have achieved winning big races.

Ingeborg: In my childhood group of friends, there is a range from hairdresser to medical doctor. And my general impression is that they chose education/occupation based on their interests. I have a Master's degree. I knew I wanted a 5 year degree, and things turned out that way. It is important to be independent, and a part of that is to have a good education. It was always taken for granted that you should choose to do what you wanted regardless of gender. So the fact that I'm a woman was never really a specific topic regarding education.

Frida: My family's attitude towards education was very favorable, and I was influenced by my parents, and chose the same as them. I finished my bachelor's degree in teaching, and moved on to become a teacher. I am happy with my choice of education, and I feel that I have developed in many ways, and even finished my master's degree.

Petra: I have a college education. I am mostly focused on education. Growing up, there was a neutral attitude towards women's education. I pursued an education in law and management, which was unlike others in the family.

> Nora: I grew up with the advice to get myself an education, and I received help and support for that. I wanted to become a teacher like my mother and always felt that it had support.
>
> Aase: I do not remember that my parents had any specific goals for me – it was left up to me. My brother and I were able to do what we wanted in terms of education and work. I have made sure my daughter knows the importance of education – it's something one will always have and cannot be taken away. My most important reward has been my children.

It is important to highlight the significance of the findings that point to the Norwegian participants valuing relationships, autonomy, and health. The high value of autonomy is documented in other studies such as Hofstede's (1980, 2001) research and the GLOBE study (House et al., 2004); however, the value of relationships and family groups scored low in the GLOBE study's assessment of the Nordics under "in-group collectivism." This study's findings suggest that the Nordics should score high in the value of family groups, and proposes that the discrepancy is due to the Norwegian culture being private and unlikely to express these emotions. Chapter 5 delves into this suggestion in greater detail.

Identity. In Giele's (2002, 2008) life course approach, identity implies being different or conventional in relation to one's values, beliefs, and purpose and sense of identity, including cultural background, individual experiences, and patterns of social behaviors (Giele, 2009; Giele & Elder, 1998a). The dimension of identity revealed from these participants the themes of truth and freedom; therefore the themes were categorized as identity-truth and identity-freedom. The coding for this dimension began by considering Giele's (2009) guideline for identity:

> How does R (respondent) see herself? With whom does she identify as being like herself? Does she mention her race, ethnicity, social class, or how she is different or similar to her family? What qualities does she mention that distinguish her (intelligence, being quiet, likable, innovative, outstanding, a good mother, lawyer, wife, etc.)? (p. 252)

As a result, it was revealed that Norwegians have two sides – referring back to the truth and freedom, Norwegians have a practical side and a playful side which may stem back to Norway's history of Vikings and early farmers where one needed to be practical to survive, but being adventurous and having an imagination, including telling stories, was representative of their values and social interest. In summary, the theme of identity-truth revealed four influencers, and in order of times referenced and level of significance, they were integrity, responsibility, compassion, and forgiveness. The theme of identity-freedom also revealed four influencers, and in order of times referenced and level of significance, they were independence, hope, strength, and imagination.

Identity-truth. For the truth part of identity, the Norwegian women showed elements similar to the four components of moral intelligence (MQ), i.e., integrity, compassion, responsibility, and forgiveness, based upon attributes of their identity and their connection with religion being more associated with morals, ethics, and culture. Therefore, the themes of integrity, responsibility, compassion, and forgiveness began to surface. A few respondents started off saying that religion was not a factor, but then as one respondent revealed, this was because their sense of identity and truth came from a moral and ethical source. Figure 6 illustrates the findings of the identity-truth theme and its influencers. Also provided are participant responses in relation to integrity, responsibility, compassion, and forgiveness.

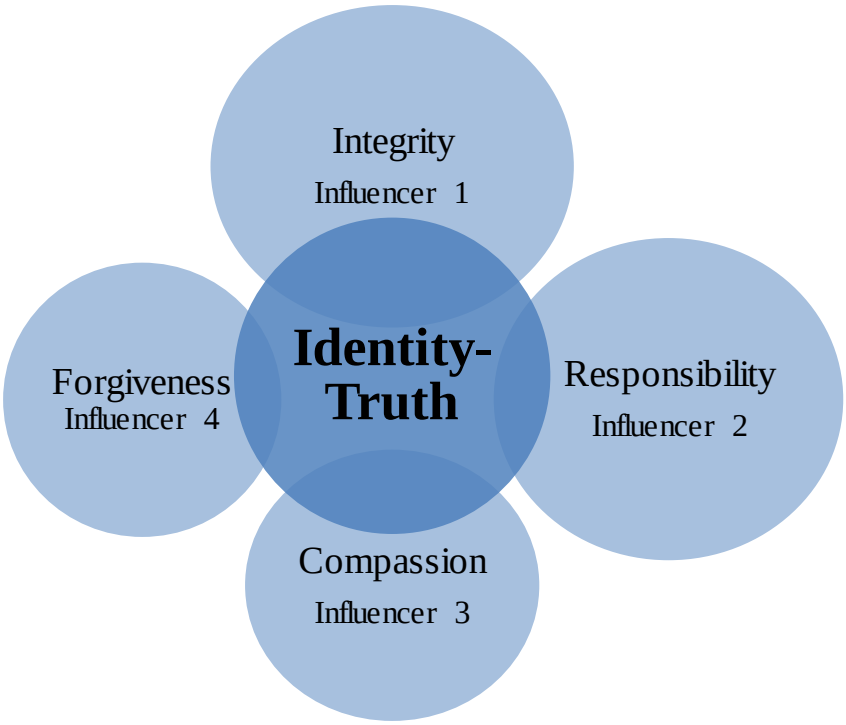

Figure 6. Identity-truth theme and influencers.

Integrity. Integrity was categorized as influencer one for the theme of identity-truth. Participant responses included:

Helene: We are not very religious, so this has had little impact.

Sigrid: You mention religion, but since we both belong to the state church and are not distinctly religious, this is not a factor.

Nora: We were not active participants in a faith community, but we attended Sunday school and church for special occasions and holidays.

Aase: Religion was not a high priority for my family and friends, but we did attend church when there were weddings, funerals, baptisms, confirmations, and on certain holidays like Christmas – this was simply our tradition. On some occasions, we wore regional folk costumes (*bunads*). It was important to be a good person and know right from wrong, but this was taught through family, friends, school, and the community. We had world religion in primary school and high school, so we knew the history, but being a good person was about being moral and ethical. The Church of Norway, or "Norway's people's church" (*Norges Folkekirke*), is Protestant (Lutheran) and is a part of the history and culture of Norway. Some of Norway's churches date back to the 11th century (just after the Viking age). There have been many laws and efforts in Norway to have more

women in management and leadership positions. When I asked my brother (who was a leader of a company) what he thought, he simply said it was the right thing to do.

Hilde: It is good to work full time and have a house, home, children and grandchildren.

Responsibility. Responsibility was categorized as influencer two for the theme of identity-truth. Participant responses included:

Kirsten: I did not take additional education while the children were small. It was deliberate on our part. Work preparation and grading were reserved for the evening when the kids were in bed. One parent was always home in the evening if the other parent had something to do. Our family has not suffered in the attempt to balance life.

Asta: I think it was well suited for me to wait to have children until the end of my 20s. Then my need to be social and have free time was less.

Hedda: After I have gained some practical experience, I see for myself that in the course of a year I will move on to a position as a human resources (HR) advisor. I live with my partner and we are saving for a future home purchase. If nothing else, things are going at least in the right direction, so I'm hopeful when it comes to my wishes for the future!

Sigrid: In 1972 we built a house – which we still live in… I can see that my husband becomes weaker and has poor balance... It would be too difficult for my husband to move now. If/when I am alone, I have to find something smaller and easier.

Martha: We have not moved – we bought an old house a year before we got married, and we renovated it so that we could move right in after the wedding. We borrowed the money to buy the house. We bought only what was most necessary to move in and waited for more "luxury" until we could afford it.

Compassion. Compassion was categorized as influencer three for the theme of identity-truth. Participant response included:

Sigrid: My husband was divorced and had a daughter. It meant that I had to think about her as well. In retrospect, I can say that it has gone very well, because I always tried to treat her in the same way as I would my own child, and my parents treated her as a grandchild (it was probably not so common at that time).

Forgiveness. Forgiveness was categorized as influencer four for the theme of identity-truth. Participant response included:

Asta: I have never wanted to have an existence as a stay-at-home mother instead of being at work, but I have since realized some things my kids said when they were younger about the practical issues of everyday life that I could have listened to better.

Identity-freedom. For the freedom part of identity, the Norwegian women showed elements that were characteristic of their Viking and farmer ancestry where independence, autonomy, and strength were a way to survive, and hope and imagination was part of the culture that helped to explain elements of survival but also offered a belief system on which their culture and traditions revolved. Therefore, the themes of independence, hope, strength, and imagination began to surface. Two participants of the study spoke to strength in that they had a stay-at-home father when growing up. This was very unusual for the time, but they saw it as strength and it provided the view that men and women were equal in and outside of the home. It was also a reflection of the pioneering spirit of the Norwegian people. There is also strength in independence and tradition which are highly valued in Norway. Norwegians are very proud of and united in their cultural beliefs, which is why they think of themselves as one people (Blashfield, 2000). Norwegian folklore plays a strong role in their traditions. "People who live most of their lives in the out-of-doors – farming, fishing, and lumbering – develop a special kind of folktale… In Norway there grew up stories of trolls and other supernatural beings" (E. Hall, 1973, p. 56). The imagination of the Norwegian people speaks to their playful side but it is also representative of their beautiful and mystical landscape. "Norway is a land where fairy tales come to life, where the people cherish and enjoy their beautiful countryside" (Blashfield, 2000, p. 9). Imagination, folklore, and story-telling are a valuable and strong part of a Norwegian's identity – it plays into their need for freedom and adventure but also their connection to nature and spirituality. Figure 7 illustrates the findings of the identity-freedom theme and its influencers. Also provided are participant responses in relation to independence, hope, strength, and imagination.

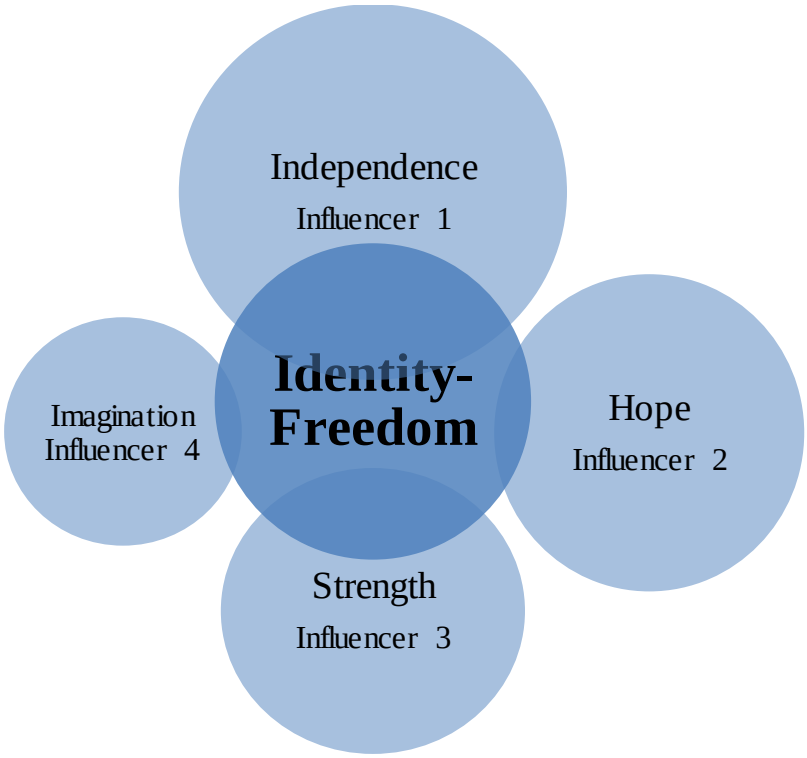

Figure 7. Identity-freedom theme and influencers.

Independence. Independence was categorized as influencer one for the theme of identity-freedom. Participant responses included:

> Hedda: In time, I want to move out of the big city and get more established with my own house, start a family, have children, and maybe have a pet or two.
>
> Agnes: I had a desire to go to a teaching college and start a family.
>
> Sigrid: After high school, I went as a student teacher to Finnmark and spent one year in a fishing village outside Hammerfest. My parents were skeptical, but I got to decide for myself. I liked it and started at the teacher's college, at the time it was 2 years. The most important thing at that time was to get a profession I could thrive in and support myself. Since middle school was introduced in the mid-1960s, teaching was a secure profession. I figured I would get married, but independence was important. After one year of teaching in primary school, I ended up teaching in middle school, and felt the need for more education. I also took English through correspondence school and summer school. Life was good and I could afford to go on vacation abroad and to Spain and Italy as well.
>
> Hedvig: I have a Bachelor's degree in the field of organization and management. I didn't know what I wanted to be and still don't know yet what I want to be. Therefore, I have taken a bachelor's in social studies which provides a wide range in addition to having management skills.

Martha: I was proud and excited when I started teaching. Many years of education was over, and I was going to begin to do what I always wanted. The work was just about as I had thought; both the job and I changed as time passed and the world changed. It was eventually maybe more social work next to teaching than I imagined when I started.

Rebecca: I am now retired after working 40 years in primary school. My work has been interesting and challenging – I feel I chose the right profession.

Anne: I have the same length of education as 2 of my 3 sisters, but we pursued different directions.

Asta: When I was finished with my college education in 1984, I wanted to use it. I cannot remember that I had special plans at that time for a future family. I wished to continue to be "free." It was five years later that I had children.

Hope. Hope was categorized as influencer two for the theme of identity-freedom.

Participant responses included:

Helene: Early in my 20s, I had a bachelor's degree and was working on a master's degree. I was hoping to go on to get a PhD, get a decent job, as well as have a family and children. This has turned out just about as I had hoped. So I hope we have a good family life, the children are well, and we have good friends.

Catiline: My hope is to have children of my own and to own a house.

Frida: As for my family, I hope my daughters will be able to settle down and have children.

Agnes: Now I think about my husband and me getting some good years ahead. We have cottages by the sea and in the mountains, and we wish for an active existence ahead.

Asta: It is now realistic for me to hope that over the course of the next few years I can become a grandmother. I really want to follow up and be able to have close contact with any grandchildren.

Kirsten: I'm looking forward to being retired in not so many years. I hope to have many good years to come with good health and new experiences – to have an active old age. I hope to enjoy our grandchildren and watch them grow up.

Hilde: I hope to remain in good health, and that I can have the job I have today until I can retire with my pension at 62 years old.

Frida: I also hope that I will stay healthy.

Dagny: I hope to get to earn more money and buy a house with my boyfriend.

Hedda: Since I am at the start of my career it is difficult to say whether things will be the way I have seen for myself. At present I have a permanent job as a human resources (HR) assistant. It is difficult to get a foot inside the HR field, and I am satisfied to start as an assistant. Since I'm a recent graduate, I also hope to get good wage increases over the coming years.

Strength. Strength was categorized as influencer three for the theme of identity-freedom.

Participant responses included:

Asta: I have experienced divorce/separation. I was in a relationship that was not good for me, and where I was denigrated. If I had not had my upbringing and background to believe in myself, there is a great chance that I would not have managed to get myself out of that destructive relationship. It would greatly have affected my quality of life and I am unsure if I would have managed to be employed today. I was a single mother for many years with my children. There were some busy weekdays and years. It went well though because I was dedicated and had the strength to find a way to deal with it.

Solveig: It has been of great importance that my husband was able to be home from his job when the children were ill. This we have shared. This has been really important. This is something I have fought to implement the whole time.

Hilde: After 21 years in the postal service, I decided to quit. I pursued a new education towards being a secretary in the medical field and began to work as a secretary at the hospital. After about five years at the hospital, I got an office manager job and completed an education in health management. I am now a department manager at a hospital where I manage over 40 people.

Sigrid: Even though I count myself as strong both physically and mentally, it of course has not all been a bed of roses. It was hard when my oldest son fell ill and the doctors stood more or less powerless. He could not swallow. Luckily it went well with the help of Botox! I also have several surgeries behind me, but for the most part I have recovered quickly.

Anne: Growing up at home, my mother had the highest education and was the breadwinner for the family from 1965 to about 1972… I had a father who took care of the home and I expected that it was something that all men could do.

Asta: I grew up with a stay-at-home father for 10 years. My parents had switched roles (but my mother was home for a few years when the children were young). In our society it was certainly unique, but for me it was natural. All of my friends/neighbors had it the same way with a stay-at-home parent, but in the other families it was the mother who was at home. Before adulthood, I thought very little about how different this was, and how strong it was of my parents. "Society's attitude" was expressed when the national insurance scheme (social security) was introduced in 1967. The local insurance office

> refused to accept that my mother would stand as the main breadwinner of the family. They therefore had to turn to the central government to get it accepted.

Imagination. Imagination was categorized as influencer four for the theme of identity-freedom. Participant response included:

> Aase: I enjoy walking through the woods and being in nature. It's always an adventure because there's usually a historical story or fairy tale (trolls, gnomes, etc.) connected to a waterfall, church, mountain, etc. It's great for the imagination. I also like to believe there is something, or there are some things (fairies), watching over us.

Relational style. In Giele's (2002, 2008) life course approach, relational style implies egalitarian and equal or deferent and hierarchical in reference to one's social networks and context, and type of marital relationship, including social integration, the interaction and influence of social action, and contact with others who share similar experiences (Giele, 2009; Giele & Elder, 1998a). The coding for this dimension began by using Giele's (2009) guideline for relational style:

> What is R's [respondent's] typical way of relating to others? As a leader, follower, negotiator, equal colleague? Does she take charge? Is she independent or very reliant on others for company and support? Does she have a lot of friends or is she lonely? What is the nature of her relationship with her husband? (p. 252)

As already discussed, Norwegians value their relationships the most. As a result, they are closely tied to their families, friends, and social networks. Therefore, coupled with their collectivist culture and equalitarian society, Norwegians are natural collaborators, which in turn strengthen gender equality and work-life balance. Furthermore, these values help to ensure their commitment to social interest and the global community, particularly towards the environment, human rights, and labor standards as stated in their Corporate Social Responsibility standards and values (Grydeland, 2010).

Many Norwegians prefer to walk than drive cars, cook meals than buy fast-food, and spend time with family than pursue over-time at work. As for mentors, many of them experience mentors for the first time via their parents. All participants in the study came from strong and supportive families. In addition to having a reputation of honesty, absence of servility, and creativity, Norwegians in regards to relational style are also known for being cautious or reserved around strangers, and being particular about friendships. In general, Norwegians are private and introverted, and often have a small number of friends whom they know intimately (Kiel, 1993). To further clarify, Norwegians are generally considered introverted when in public, which may be considered a cultural norm in regards to respect. In private, Norwegians may be introverted or extroverted. This is an additional and important reason as to why the Internet interview approach was an appropriate choice for data collection in this study. It allowed for the participants to be honest while not feeling too open and vulnerable as is more likely in an in-person interview. They were able to share their life stories, which are what Norwegians do well, but yet without a spotlight or the fear of being too personal. In summary, the theme of relational style revealed four influencers, and in order of times referenced and level of significance, they were support network, collaboration, mentors, and social interest. Figure 8 illustrates the findings of the relational style theme and its influencers. Also provided are participant responses in relation to support network, collaboration, mentors, and social interest.

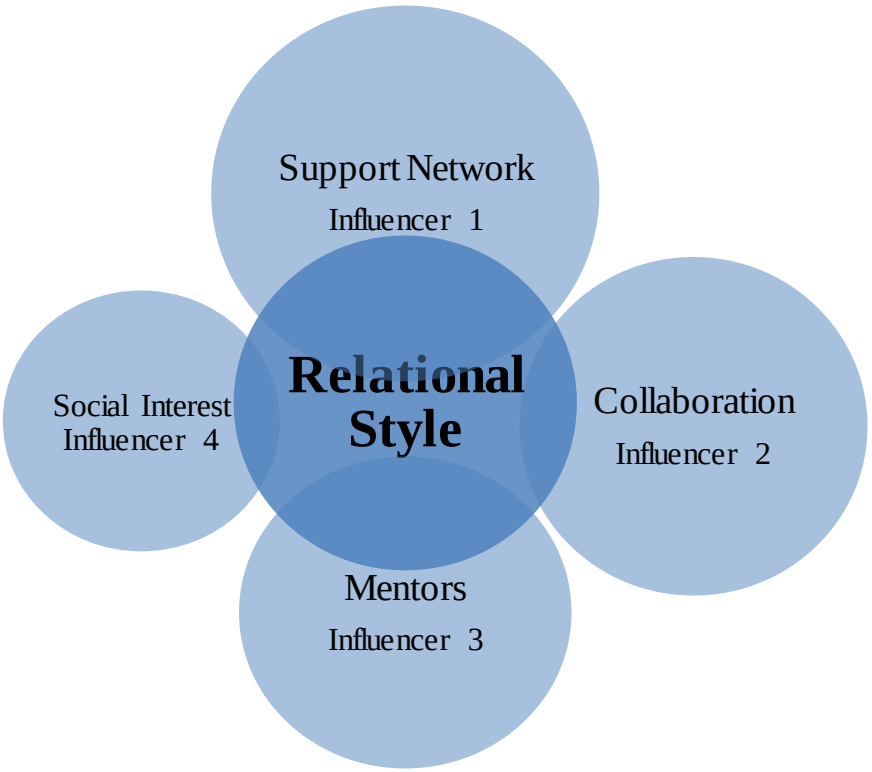

Figure 8. Relational style theme and influencers.

Support network. Support network was categorized as influencer one for the theme of relational style. Participant responses included:

> Sigrid: My parents were focused on education, and they were always a great support… The whole family stood behind me in my choices, especially my uncle who was the only one in the family with higher education (Methodist Minister).
>
> Martha: I had many good colleagues; many of them were my best friends.
>
> Asta: I have met many new and exciting people through work and school in different places. These are people I still keep in contact with.
>
> Maja: My husband and I have a company together. He is also a horse trainer. I love my life and lifestyle.
>
> Catiline: I'm living with my boyfriend, which is nice.
>
> Rebecca: We had a good network with four grandparents.
>
> Sigrid: There were some people around me who thought I should be at home while the children were young, especially women with little or no education. Fortunately my husband was very good at taking turns with the house and home and he was a great support. I thrived in work and with friends.

Collaboration. Collaboration was categorized as influencer two for the theme of relational style. Participant responses included:

> Solveig: My husband and I have always shared what was to be done at home, since both of us worked 100%. This has been really important.
>
> Hilde: I have a husband who helps a lot with the practical things at home (among other things, he makes dinner every weekday and often cleans the house). He was away a lot with work the first 15 years we were married, and I had to then reduce my work time and have the main responsibility at home, both for the children and the house. When the children got older and my husband got work that was closer to home, I could invest in a new education and new work.
>
> Sigrid: I took additional education later on in Norwegian due to new curricula and books. Even though the lectures were two nights a week, I was eager to learn. My husband accepted my need and took his turn. Life has mostly been generous, but at times tiresome. I had a lot of homework to grade and it was often late in the evenings, and the boys enjoyed sports and participated actively in soccer, track and field, ski jumping, and cross-country skiing… we saw the value in supporting them in their interests.

Mentors. Mentors were categorized as influencer three for the theme of relational style. Participant responses included:

> Agnes: I have had good leaders in the schools and stimulating colleagues.
>
> Catiline: I have talked to my parents when needed, who I will define as my mentors.
>
> Sigrid: I've only worked in two schools the last 40 years, and it shows that I have thrived. I have experienced that all the colleagues have supported and guided each other.
>
> Martha: At all the places I've studied, I've had teachers of different quality; some certainly professionally skilled but poor educators, and some amazing lecturers that were passionate about the subject and topic.
>
> Maja: I have had good mentors, older people that have achieved winning big races.

Social interest. Social interest was categorized as influencer four for the theme of relational style. Participant response included:

> Sigrid: My father was particularly keen that I should keep myself informed on what was happening around me, and we had many interesting conversations at the dinner table. It was of high importance to me to bring social interest into my work.

Motivation. In Giele's (2002, 2008) life course approach, motivation implies achievement, nurturance, power, or affiliation in reference to one's needs, desires and personal goals, including drive and motives (Giele, 2009; Giele & Elder, 1998a). The coding for this dimension began by using Giele's (2009) guideline for drive and motivation:

> What is R's [respondent's] need for achievement, affiliation, power? Is R [respondent] ambitious and driven or relaxed and easygoing? Is she concerned about making a name for herself? Is she focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Does she mention enjoying life and wanting to have time for other things besides work? Does she enjoy being with children, doing volunteer work, seeing friends? Does she have a desire to be in control of her own schedule, to be in charge rather than to take orders? (p. 252)

In summary, the theme of motivation revealed four influencers and in order of times referenced and level of significance, they were goals, influence, ethics, and learning. As shown by the data, all participants had a desire for education, work, and family. Most established goals and met their expectations. Many participants shared experiences revealing a dedication to goals and strong work ethics. In relation to ethics, Norwegians not only believe in moral principles but their ethical conduct suggests these beliefs to be true. Most participants also enjoyed learning, whether it was through studying, reading, colleagues, students, or traveling. As for influence, most participants were motivated by their families, social networks, and communities, including cultural values. The dedication to work, desire for knowledge, and inherent ability to influence makes Norwegians a strong model for leadership and success, especially in gender equality and work-life balance. Figure 9 illustrates the findings of the motivation theme and its influencers. Also provided are participant responses in relation to goals, influence, ethics, and learning.

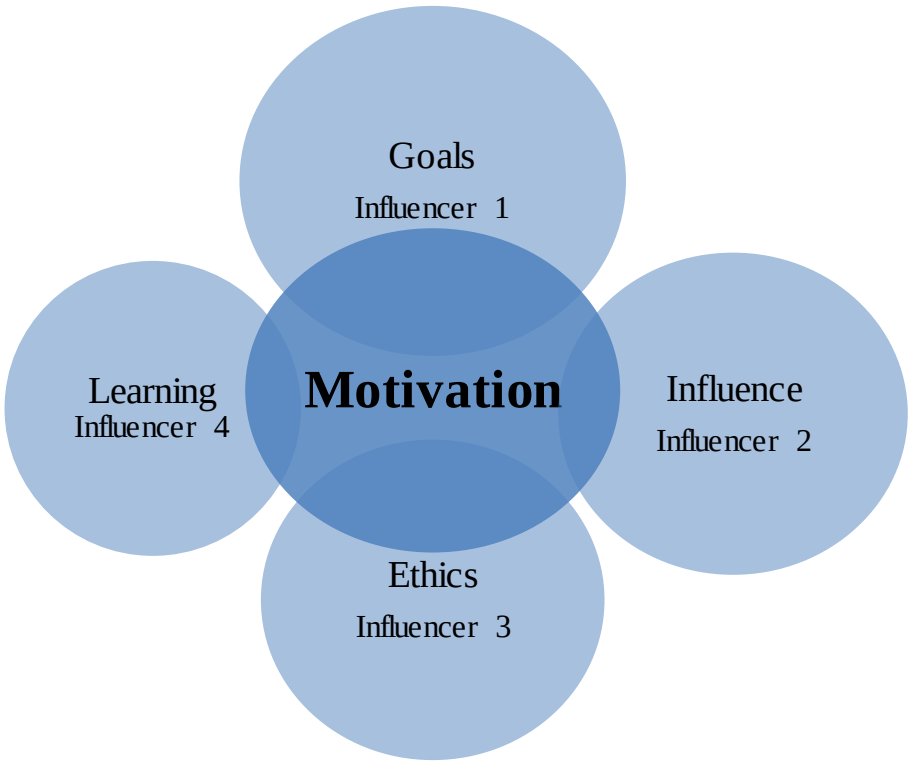

Figure 9. Motivation theme and influencers.

Goals. Goals were categorized as influencer one for the theme of motivation. Participant responses included:

> Hedda: My goal for the coming years is to move on to a higher HR position, move out of the big city, buy our own house, start a family, and have children and pets. I would like a balanced life between work and free time as much as possible. For me it is important to have a job that is exciting, challenging, and where I get the opportunity to develop myself. Equally important is also that the job does not take up too much space in everyday life. I love to cook and try out new recipes, and I hope to continue with this. I also would like to learn quilting (patchwork).
>
> Helene: In relation to work, my goals are to develop my skills and conduct my own research. I hope to remain in the same workplace and live in the same spot for the upcoming years.
>
> Catiline: My goals would be to get more responsibility at work, but also to still have my spare time for family and friends.
>
> Maja: In my job we have achieved good goals. I hope we win bigger races.

Dagny: I have a Masters in law. I thought I would be a lawyer and be married. I am happy with my occupation and living with my boyfriend. My goal is to be a lawyer, be married and have a family.

Nora: I finished my education (bachelor's degree) as a teacher at 21 years old. I got married at the same time I finished my education. I hoped for a job and children. I got a job, and have been working since. I had no children. We lived in an apartment and wanted our own house, which we got. I am still married to the same man. I have taken continuing education in several phases, spread over 29 years. I hope to be able to retire in the course of 4 years. I would like to keep my professional knowledge up to date for the time I have left to work.

Kirsten: When I grew up, I was lucky because there was a lot of focus on getting an education… I have never been in any doubt that I was not going to finish. My children and I have had great opportunities in getting to where we want to go. My siblings and I had greater opportunities for education than my parents.

Solveig: I thought I would be a teacher, and that I became.

Influence. Influence was categorized as influencer two for the theme of motivation.

Participant responses included:

Nora: My mother had 3 brothers and all took education beyond primary school level. Neither my father nor any of his siblings (4) did, they could not afford it, but quite obvious to my father then that I and my siblings (3) should have an education.

Ella: I wanted to be a graphic designer, but I did not get into the graphic design major. So after two years in art school, I started with teacher's college (4 years). This was of interest since my mother is a teacher. I pursued an education major (bachelor's degree)… I was familiar with the teaching profession and I was happy I started with it.

Asta: I have three siblings. Two of my siblings have an education at an equivalent or higher level as me. The third had children and acquired a family before she had completed the third year of high school. We are all employed today. I have an education in the same field as my mother and one of my sisters, but the workplaces are different. The other two sisters have other types of professions.

Martha: There was never any question if I should have higher education; it was an obvious matter. I wanted it myself, because I liked learning new things and thrived in school. My parents would have liked to have more education themselves, especially my mother who was sorry that she had not received more education because she was an avid reader and also liked school and to learn, but it was important to obtain an income. My generation is probably the first where it was most evident that girls should have the same opportunity to education as boys, although there were still some who said that it wasn't so important for girls to not go to school, for they would of course just get married. But,

as mentioned, such a way of thinking was completely foreign in my family. Besides, I had a mother in the workforce, and it was not so common at that time.

Aase: I guess my generation of women went one step further concerning education and work than the previous generation. In my mother's generation, the women mostly stayed at home as housewives. When I graduated (1963), my girlfriends went on for more schooling and most worked after marriage. Most of my girlfriends from high school ended up as teachers – mostly in primary school or high school. In 1953, the high school in my town had a total of 20 students graduating, 13 boys and seven girls. In 1963, ten years later, a total of 115 graduated, 64 boys and 51 girls.

Ethics. Ethics were categorized as influencer three for the theme of motivation.

Participant responses included:

Asta: I am focused on giving my best effort every day at work, and show a high work ethic.

Nora: Growing up, we didn't have very good finances, but enough for schooling of course. I had summer jobs from about 11 years old and got a permanent job a few hours each week at 16 years old. I earned enough to pay for my own clothes from then on.

Ella: I worked in a store and earned money and used it for myself and what I needed. Since I lived at home and went to school I did not have to pay for food, etc.

Sigrid: My parents had managed to build a house and had a tight budget, but it was obvious to them that I was going to attend middle school and later high school. As an adult, I admired them for it, because we had to buy books and supplies ourselves, so it must have been an "expense." Since I was from Gjerpen County, I had to also pay school fees. When I fell in love, it was with one that had the same work background as me, so we had a lot to connect on, especially financially. We were both used to saving and were not used to getting things handed to us. It gave us a good starting point.

Anne: I had a summer job from about 15 years old to contribute financially (that is to say for pocket money including my own clothes).

Maja: I train horses, but I also work part time as a secretary at the hospital.

Hedda: I completed my master's degree in economics and management at the age of 25, and I would like a career in human resources (HR). I have won the award for the best master's thesis in economics and management at the school I went to, and I'm going to present the findings from my master's thesis at a conference where leading international scientists also participate.

Catiline: There have been several good things such as rewards at work, I got promoted.

Learning. Learning was categorized as influencer four for the theme of motivation. Participant responses included:

> Kirsten: I have been a teacher for almost 40 years. I'm finished with my education, but every day I fortunately learn something new in working with my students.
>
> Martha: I had pursued an education that allowed me to teach in the middle school and high school, and a job was waiting for me when I was finished studying. There was a big demand for teachers with higher education. After a few years I wanted to learn more and took a minor in history at the college in Telemark alongside work.
>
> Solveig: I have enjoyed my work life. We have always had a good place to live, and we have managed well. I have been studying extra while I have been working. That has resulted in a more interesting job the last 15 years.
>
> Hilde: After finishing with high school and postal service school, I thought I was going to work in the postal service for the rest of my work life, but now I have a higher education and have a management position at the hospital.
>
> Sigrid: I think both my parents had wanted more schooling, but they acquired knowledge by reading a lot, and were regular guests at the library, something I learned from. All my life, books have been good companions as well.

Adaptive style. In Giele's (2002, 2008) life course approach, adaptive style refers to innovative or traditional approaches in reference to one's competence, behavior, strategic adaptation, or management of time and resources, including the timing and ability to adapt to major life events for the purpose of achieving individual or collective goals (Giele, 2009; Giele & Elder, 1998a). The coding for this dimension began by using Giele's (2009) guideline for adaptive style:

> What is her energy level? Is R [respondent] an innovator and a risk taker or is she conventional and uncomfortable with change and new experience? Does R [respondent] like to manage change, to think of new ways of doing things? Is she self-confidant or cautious? Is she used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once? (p. 252)

In summary, the theme of adaptive style revealed four influencers, and in order of times referenced and level of significance, they were health, challenge, change, and concern. These categories suggested descriptions or components of being adaptive or requiring adaptive skills. As shown by the data, most of the participants either faced a challenge, experienced change, or had concerns in their lives, and all of these required a level of self-awareness and adaptation, and many of these were connected to health. Some participants were sure to report that they have not experienced any negative events, while some participants went into great detail about challenge, change, and concern. Many of the participants spoke about relationships and the health of themselves or loved ones. Once again, the importance of relationships and health to Norwegians is referenced. In addition, many participants spoke to adaptive skills in relation to work-life balance, and how one is significantly linked to the other, in other words, they co-exist. One is more easily able to be adaptable with the help of relationships and partnerships based on support and collaboration. It is important to note that the influencer of health is included both under adaptive style (research question one) and under law (research question two). The health responses were also included in the aforementioned summary of the overall themes as relating to support networks and independence. Therefore, health is an important influencer that fell under several categories (support network, independence, adaptive style, and law). Furthermore, self-awareness references are included under the category of health because in order to effectively be independent and adaptive, being healthy and self-aware is a great help to making decisions and enduring change. Figure 10 illustrates the findings of the adaptive style theme and its influencers. Also provided are participant responses in relation to health, challenge, change, and concern.

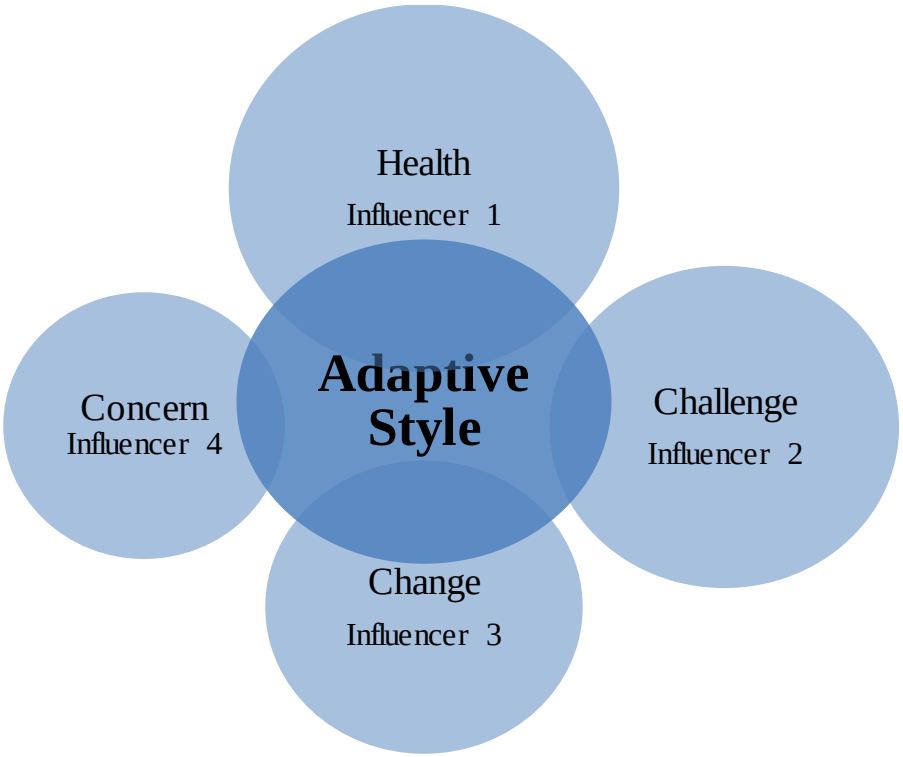

Figure 10. Adaptive style theme and influencers.

Health. Health was categorized as influencer one for the theme of adaptive style.

Participant responses included:

> Martha: When I think about the future now, I hope of course that we keep in good health, that's basically the basis for everything.
>
> Agnes: I have been fortunate with good health, both myself and my family members. I have just retired, so it's natural to think about good health, healthy children, and grandchildren.
>
> Kirsten: We've both had good health. Thankful to have been able to work so long… I hope to have many good years to come with good health and new experiences – to have an active old age.
>
> Anne: I exercise regularly so that my health can be as good as possible.
>
> Hedda: I will continue to take care of my health and perhaps even be more active than I am today.
>
> Hilde: I hope to remain in good health, and that I can have the job I have today until I can retire with my pension at 62 years old.

Frida: I also hope that I will stay healthy.

Anitra: It would be a dream to be healthy…

Ingeborg: No problems, no discriminations. No main concerns, I'm luckily in a company that is growing. But I want to continue to self-realize and make a career, but at the same time have a family.

Challenge. Challenge was categorized as influencer two for the theme of adaptive style.

Participant responses included:

Anitra: It would be a dream to be healthy, get a job I liked, and get my own family with children… I wanted to be a doctor, but I became ill.

Hedvig: I have not really seen many obstacles. I've had good jobs and benefited from my education. My biggest challenge is to find the direction I want to go in my work life. I've tried a few different things, but I still have not found the answer to what I want to be. Now that I will have a child in a few weeks, it is important for me to have a job I can combine with my private life.

Anne: Employment and career opportunities were very good at the start of my career. I was very satisfied with my working life until about 2011, after which there was a lot of reorganization that ended with my dismissal in 2014 (after having been employed in the same company since 1978). The work tasks were moved overseas, but this will probably end with some of it moving back. I got a different job in the same company (in another division), and I hope now to be able to retire with my pension at 62 years old. The work tasks are okay, but the culture where I work has very much changed.

Hedda: I was unemployed and actively seeking a job after I completed my master's degree. This was a huge frustration for me. It is challenging to be a graduate and unemployed, for most employers want someone with experience. In addition, the job market in Norway is not good at this time, and many companies are down-sizing. Therefore, I am very happy that I was offered permanent employment (this is a very good thing that has happened).

Petra: I pursued an education in law and management which was unlike others in the family, but it is difficult to get job training, so I don't work in law and management. I do not know what kind of work I want to do when I'm older, it's difficult to figure out, but I will work and have a family and children.

Asta: I have experienced that working with young children in daycare has a low status in society. In relation to other professions, the experience I have in leadership and management among other things is not appreciated. To a small degree, I have experienced this as directly personal. I have had many discussions with leaders in other professions to point out similarities in terms of management. After turning 50 years old, it

is my experience that I'm less attractive as a job seeker. This means that I am not looking for a new job. I don't actively search for more education anymore because there is little to choose from that is relevant to my position that I don't already have. I try to keep myself up to date and follow small and large changes that happen.

Nora: I experienced a form of discrimination when I was an Education Inspector in the early 1990s, and the headmaster decided that my office would be the smoking room (it lasted one day), and by the way, he called me "mam" – he didn't like that it was me who had that job.

Helene: I have achieved in my work partly what I have hoped for. But I still see that I end up a little behind the men with the same education. Probably because I have been home on leave with small children and cannot work a lot of overtime. But it helps to have a female boss.

Dagny: I am frustrated that I didn't get the grades that I hoped for… It's hard to get jobs, but I like my job. I don't have many concerns.

Agnes: I have been working for over 40 years, and I have met little problems at work or in my family life.

Change. Change was categorized as influencer three for the theme of adaptive style.

Participant responses included:

Aase: After high school I didn't know what I wanted to do. I would have liked to study archaeology, but ended up working in an office for a few months and then decided to travel. I do now regret not finishing college (which I started in London), but that was due to traveling and moving a lot.

Anitra: I thought I was going to have a normal job, but my illness has taken over so I don't work. Maybe later, if I get better.

Anne: I was married the first time in 1978 but divorced in 1983. I was married the second time in 1985, and then I started my education as an economist, switched jobs, and moved out of Oslo with the desire for a family. I had children in 1990, triplets where only one survived. I had hoped for more children but that did not happen. My husband now has health problems and it limits how active we can be, so I often go for walks alone.

Sigrid: We enjoyed traveling, but it is difficult now. My husband says that I have to go alone or with friends when the chance presents itself. Fortunately, we can go to the cottage even if he cannot go for any walks. It is still a change.

Ella: I am sure I will continue to work as a teacher. I changed schools in 2014 and I am very happy about that. This was a goal after having worked at the same school for 11 years. But art and painting could well be given more space in my everyday life. Maybe

combining painting and teaching in a reduced position would be nice. But to be an artist, one has a varying income.

Catiline: I completed my master's degree and was hoping to get a job in a big international company. I got a job in a small firm, but I like it. I haven't experienced any negative things.

Martha: The school I worked at was a good workplace, and I thrived in the job. There were many challenges, many bright spots, and a few problems. What didn't turn out in life the way I had imagined was of course that we didn't have any children.

Kirsten: I have it good. I have lived with the same man for almost 40 years. We have lived in the same village just as long. Happy here, even if it is "far" from where I grew up with my family. We have a stable life in every way. No big ups and downs.

Concern. Concern was categorized as influencer four for the theme of adaptive style. Participant responses included:

Aase: At this point in my life (my early 70s), my main concern is to stay healthy. My main worry is my husband's health and what will happen to him.

Sigrid: My family has a good relationship with each other, and the main concern is of course those that are ill.

Anitra: I'm afraid I'm going to die alone. I'm afraid I'm not going to have my own family. I wanted to have children, but now it seems I must be content with my dog.

Helene: My biggest concern is that I, my partner, or my children may become ill or have an accident.

Maja: And the biggest concern is always to not earn enough money to survive. But I think we are doing OK. We have food on the table and a roof over our heads.

In addition to the themes of identity-truth, identity-freedom, relational style, and motivation, the adaptive style theme appropriately introduces and segues into research question two of the study, as it takes these themes and then looks at the experiences of Norwegian women in relation to Norway's culture and laws and Norway's success in gender equality and work-life balance. The adaptive style theme speaks not only to the Norwegian woman who experiences work-life balance, but it defines the country as a whole and their efforts to influence gender

equality and work-life balance both in Norway and across the world. If Norwegians were satisfied with their good standing, then they would not fight so hard and have come so far (Lunde, 2013). They are leading the way with their progressive ideals because they are committed but also because it's the right thing to do, not only to create happy individuals and employees but to create successful companies and strong communities. "Striving for equality makes it easier for the entire society to succeed" (Jesionka, 2016, para. 9).

Research question two. The intent of research question two in this study was to explore Norwegian women's experiences through the dimensional guidelines of Giele's (2002, 2008, 2009) life story method and theoretical framework and how these dimensions were impacted by Norway's law and culture as related to gender equality and work-life balance. Research question two stated: How are the identity, relational style, motivation, and adaptive style experiences shaped by the Norwegian culture and laws that impact gender equality and work-life balance? The findings were categorized into groups based on the new dimensions presented in research question two: culture, law, gender equality, and work-life balance.

In summary, the findings revealed that Norwegian culture and law do greatly impact Norway's success of gender equality and work-life balance. They influence and support the lives of women and therefore women successfully achieve work-life balance and do not feel any pressure to choose between work and family. These categories also revealed influences of Norway's subsidies in work and education that further support and allow for work-life balance. It was suggested that work-life balance is achieved through gender equality, and it is gender equality and work-life balance that allow for more women to be in the workforce and for more women to be in top leadership positions. Additional influences were revealed through the topics of health and finances. All participants were concerned with health, and spoke often of

themselves or loved ones that were struggling in this area. As one participant mentioned previously, health is basically the basis of everything. Furthermore, the participants spoke often about the importance of being active, being close to nature, and simply taking a walk. No participants reported having any significant financial issues, and most had either the desire or ability to pursue and enjoy education, work, and relationships. It was revealed that the success and happiness that Norway experiences may be due in large part to their supportive culture and government in establishing gender equality and work-life balance. The Norwegian women's identity, relational style, motivation, and adaptive style are all connected to and representative of Norway's ability to lead with truth and freedom, the two pillars of society.

Culture. Culture refers to a way of thinking, behaving, or working that exists in a place or organization ("Culture," n.d.). The coding for this dimension and theme was largely addressed in the findings presented under research question one as it describes the identity, relational style, motivation, and adaptive style of the Norwegian people and how they value truth and freedom, including placing great emphasis on relationships and health. "Cultural understanding and cultural learning starts with self-insight" (Schein, 2004, p. 418). There were two direct references to culture in the responses. As shown, one participant referred to culture in connection to the theme of identity-truth in regards to integrity, morality, and the Church of Norway, while another participant made reference to culture in connection to the theme of adaptive style in regards to change at work through the experience of reorganization.

> Aase: We had world religion in primary school and high school, so we knew the history, but being a good person was about being moral and ethical. The Church of Norway, or "Norway's people's church" (*Norges Folkekirke*), is Protestant (Lutheran) and is a part of the history and culture of Norway. Some of Norway's churches date back to the 11th century (just after the Viking age).
>
> Anne: The work tasks were moved overseas, but this will probably end with some of it moving back. I got a different job in the same company (in another division), and I hope

> now to be able to retire with my pension at 62 years old. The work tasks are okay, but the culture where I work has very much changed.

In summary, culture was revealed through the various themes of identity-truth, identity-freedom, relational style, motivation, and adaptive style. Through identity, it was shown that Norwegians value truth and freedom, and they have characteristics of integrity, responsibility, compassion, forgiveness, independence, hope, strength, and imagination. Through the dimension of relational style, it was shown that Norwegians value support networks, collaboration, mentors, and social interest. Through the dimension of motivation, Norwegians operate under goals, influence, ethics, and learning. Finally, in looking at the dimension of adaptive style, Norwegians value health and experience adaptation through challenge, change, and concern.

Law. Law refers to "a system of rules and guidelines which are enforced through social institutions to govern behavior… and serves as a social mediator of relations between people" ("Law," n.d.). The very word law in English is a Viking word (*lagu*) originating from Old Norse. The coding for this dimension revealed categories of education, work, finance, and health as they relate to gender equality and work-life balance. In summary, regarding the theme of education, the participants shared their experiences having to do with education in relation to Norwegian laws and regulations. The participants shared that higher education is free in Norway, but it can be expensive to pay for housing, food, etc., and supplies such as books. However, most Norwegians take out loans to help pay for the cost associated with pursuing an education. There is also the support of the Norwegian State Educational Loan Fund which provides grants and loans. The free education and loan assistance contributed to the ability of most of the participants to achieve higher education or continued education in later years after being in the workforce. In regards to the theme of work, the participants shared their experiences with work having to do with Norwegian laws and regulations. The participants spoke to the ability to work certain

percentages of time during various times of their lives, for example, when busy at home or raising young children. Participants also mentioned leaves of absence options and assistance opportunities such as parental leave, study leave, and sick leave. There was also mention of planning to use one's pension upon retirement. In regards to the theme of finance, the participants shared their experiences with finance having to do with Norwegian laws and regulations. All participants were managing well financially. All had what they needed, and most were able to use their money towards a comfortable lifestyle, including travel and cottages. However, there was mention of participants working on repaying loans. Also, it was briefly explained that all of the assistance opportunities mainly comes from tax money. Taxes are high in Norway; however, Norwegians are also paid fairly well. In addition, there is mention that Norway's oil money is mostly saved or invested. In regards to the theme of health, the participants shared their experiences with health having to do with Norwegian laws and regulations. It is suggested that health is a top priority for Norwegians. Norway has a very active and healthy culture, and healthcare is free. Most of the participants reported good health; however, a few participants reported either having been ill or currently being ill, and having a loved one who is ill. There was also mention of having a fear of illness in regards to one's family. As established by one of the participants, health is basically the basis of everything, and many enjoy being active and taking walks. Furthermore in regards to law, one participant described the laws in reference to Norway's culture and identity in that they believed in establishing laws that promote doing what's right, and in this situation, it was bringing more women into leadership positions, which again may only be possible in tandem with gender equality and work-life balance. Provided is a participant's response on Norway's laws

influencing women leaders, followed by participant responses in relation to the themes of education, work, finance, and health.

> Aase: There have been many laws and efforts in Norway to have more women in management and leadership positions. When I asked my brother (who was a leader of a company) what he thought, he simply said it was the right thing to do.

Education. Education was categorized under the dimension of law. Participant responses included:

> Solveig: In Norway at the time I was pursuing a higher education, one could get student loans, so that the family did not have to pay for it. It was common that most had student loans, just as it is today. This loan, I began to pay back on after I was finished with my education and had begun to work.
>
> Hedda: Most educational institutions offering higher education in Norway are free, so money for education has never been an issue. In Norway we have a good arrangement for student loans through a Norwegian State Educational Loan Fund, but I've also received financial help from home for ongoing expenses such as rent, food and the like, because the financial support given by the State does not always stretch far enough.
>
> Ingeborg: Important to be independent and a part of that is to have a good education… The finance is no issue in Norway since we have the Norwegian State Educational Loan Fund.
>
> Martha: We also had student loans to pay for several years after we had been working.
>
> Aase: Higher education (or university) is free in Norway. The cost and loans are focused more on books and living expenses.

Work. Work was categorized under the dimension of law. Participant responses included:

> Nora: I got arthritis in 2006. I was on sick leave for most of the year and then gradually less, but I have now been working full time since.
>
> Sigrid: Since I had always been working, I decided to seek parental leave from work for one year when the oldest started school. It required financial planning to live off one income, but it was good for everyone involved that I did it. At the same time, I started studying at night for my undergraduate in history. Since this went over two years, I applied for a study leave of absence the following year before I went back to work. In this way I avoided feeling guilty in relation to the family.
>
> Kirsten: I knew I was going to work 100% all these years.

Asta: At times, I wanted a 6-hour work day because it was busy. I arranged for this by applying for a reduced position, that is to say I got a lower wage. I seem to remember that I worked 80% for 1 year, and 90% for 1 year. This worked out to be shorter work days. My work day was not such that this could be carried out every day, but sometimes. I also at times went back to work in the evening to get caught up. I still do this during busy periods, but less than before.

Solveig: I have worked the whole time, only interrupted by two pregnancies and two births. Every time I have come back to the job I had before the births. I have worked 100% all the years, except for two years that I worked 80%. This I did because of young children. I figure that I'll now gradually work less. The next three years I think I will work 60%. After that I think I will retire with my pension.

Anne: I hope to be able to make use of my pension at 62 years old (about 4 years from now).

Rebecca: For a few years I worked in the 50% position. When the children got older, I went over to the full time position again.

Finance. Finance was categorized under the dimension of law. Participant responses included:

Nora: My husband and I are doing all right financially.

Anitra: I feel financially okay, but I don't have much more than what I need.

Kirsten: We have a good income, and no financial problems.

Anne: Finances are good and expected to stay like that.

Agnes: Finances have been good, and we've had good living conditions.

Rebecca: Seems we have a good retirement pension, can travel a little and share some with children and grandchildren. We do not need any help from the government.

Dagny: My family has had good finances.

Ella: We need and have a steady and straightforward income because of large loans.

Aase: Right now our finances are good. When growing up, finances were not discussed. You kind of knew what was affordable. My brother and I pretty much got what we wanted… Higher education (or university) is free in Norway. The cost and loans are focused more on books and living expenses. Norway also has free healthcare, and there are many assistance programs for childcare, eldercare, etc. Taxes pay for much of the

> assistance. Taxes are high, but Norwegians are paid fairly well. Norway's oil money is mostly saved or invested.

Health. Health was also categorized under the dimension of law. Participant responses included:

> Martha: When I think about the future now, I hope of course that we keep in good health, that's basically the basis for everything.
>
> Agnes: I have been fortunate with good health, both myself and my family members. I have just retired, so it's natural to think about good health, healthy children, and grandchildren.
>
> Kirsten: We've both had good health. Thankful to have been able to work so long… I hope to have many good years to come with good health and new experiences – to have an active old age.
>
> Anne: I exercise regularly so that my health can be as good as possible.
>
> Hedda: I will continue to take care of my health and perhaps even be more active than I am today.
>
> Hilde: I hope to remain in good health, and that I can have the job I have today until I can retire with my pension at 62 years old.
>
> Frida: I also hope that I will stay healthy.
>
> Anitra: It would be a dream to be healthy…
>
> Aase: Norway also has free healthcare, and there are many assistance programs for childcare, eldercare, etc.… At this point in my life (my early 70s), my main concern is to stay healthy. My main worry is my husband's health and what will happen to him.

Gender equality. Gender equality occurs when women and men enjoy the same rights, resources, opportunities, and protections. It does not mean that they require being the same or treated exactly alike. However, regardless of if both sexes are treated differently or identical, the intentions should result in the enjoyment of both women and men (Facio & Morgan, 2009; "Gender equality," n.d.). The coding of the dimension of gender equality simply involved targeting and analyzing references and concepts directly related to the experience or discussion

of gender equality. It is these experiences that then help to shape a deeper understanding of Norway's culture and the identity, relational style, motivation, and adaptive style of the Norwegian women interviewed in relation to work-life balance. In summary, regarding the dimension of gender equality, the participants shared their experiences on how their networks consisting of families and teachers role modeled the acceptance and promotion of gender equality. The participants mentioned the importance to share household work as it further supports gender equality and work-life balance. The participants also spoke to having little to no experience with discrimination or lack of gender equality at work and at home. The findings suggest that work-life balance is closely connected to and reliant upon gender equality at work and at home. Provided are participant responses in relation to the dimension of gender equality.

> Helene: There was no difference in how my parents thought in relation to women and men.
>
> Nora: I have had professors (male and female) as supervisors.
>
> Kirsten: I have been working 100% in all the years. The household work has been shared – fortunately there is much equality.
>
> Martha: There has never been any discrimination in the workplace. Schools mostly have female teachers, particularly in primary school. If there is any difference between female and male teachers, I think the tendency has been that women often are more conscientious and better workers.
>
> Solveig: I have not experienced discrimination, and I have been valued on equal terms with men… I have the whole time felt equal both at home in the family and out in work life.
>
> Sigrid: Discrimination is almost a foreign word. On the other hand, it was a little surprising to be elected as a female representative several times. I was also asked to step into the administration sometimes when there was a prolonged absence. I think I was respected by colleagues and superiors because I was good at and not afraid to speak up when there was something wrong or irritating. Any irritation/frustration was most often associated with certain classes/students and their guardians, but that was part of the job. Feedback later has been that it was resolved mostly okay. My husband thought there were too many times, many a Sunday evening, where I sat on the phone with concerned parents.

Work-life balance. This term refers to embracing both one's personal and professional life (Cabrera, 2007). Work-life balance is a result of achieving balance or being able to cope with the pressures and responsibilities of work and private life, including domestic responsibilities. Work-life balance involves not working too many hours and allowing for a private life while employed. A balance is also formed when couples manage to combine employment with child care. For men and women to achieve balance, attention needs to be given to the distribution of work both at home and in the workplace (Bradford, 2011; Crompton & Lyonette, 2006). The coding of the dimension of work-life balance involved targeting and analyzing references and concepts directly related to the experience or discussion of work-life balance. These experiences help to shape a deeper understanding of Norway's culture and the identity, relational style, motivation, and adaptive style of the Norwegian women interviewed relating to gender equality.

In summary, regarding the dimension of work-life balance, the participants first had to understand the concept. As described, the concept of work-life balance does not really exist in Norway. It is simply a part of their culture, laws, and everyday life. They know what it is by experience, and while they still may face challenges in achieving balance, they more or less think of the concept as life balance. Norwegians have a tendency to approach life with the understanding that work and home exist as a whole, and they strive to achieve balance in all that they believe and therefore do. As a result, all the participants reported being able to balance work and life, and while many spoke about challenge, change, and concern in reference to being adaptive, no participant reported feeling any pressure to choose between work and family, and if a choice was necessary, most reported that they would choose family first. In addition, the Norwegian women spoke a great deal about the importance of partnerships, relationships, and a support network in reference to being able to balance work and life. The participants also

expressed that it was not only children that demanded their attention in their home lives, but also elderly parents. Furthermore, while a whole person approach or life balance approach is part of the success experienced by Norwegian women, many of the women shared different views on the matter. Some report to completely separate work and home, while others view it as more of an integrational concept. Either way, it seems they are self-aware and know what works for them, and while most of them still face challenges either at work or at home due to illnesses, busy schedules, raising children, etc., they have the culture and laws that support their needs and way of life. It is also worth paying attention here to responses shared by two participants addressing their views and experiences on the concepts of the "whole person" and "life balance."

> Aase: I do not think much about how to balance work and home. It is just something you have to do. My job experiences have mostly been positive. I have worked mostly in banks and offices. At work, the whole person was often respected; meaning the person at work and the person at home was rightfully considered one in the same.
>
> Catiline: To remain balanced, I believe that when I have the possibility to relax and sleep I need to do that. Also, working out and being out in nature affects my life-balance.

Fortunately, many of the participants were eager to share their work-life balance strategies, many of which are possible due to Norway's culture and laws. While work-life balance strategies were not mentioned in the study's research questions, they were acquired as part of the interview instrument (Weber, 2011) and are still valuable to note. The strategies also support the themes and findings of this study. As noted under the dimension of gender equality, the findings related to research question one and research question two point to work-life balance being closely connected to and reliant upon gender equality both at work and at home. Provided are additional participant responses in relation to the dimension of work-life balance.

> Nora: I've never felt pressured to choose between home and work, both function fine…
> Hedvig: So far I have been able to combine work and home well since I have only had myself to think about.

Martha: Since we have not had children, I have not had to choose with family and home, but I'm pretty sure I would have continued in my job if I had had children, such as the vast majority of those my age did. At the end of my time working in the school, my mother became more and more ill with dementia, but would absolutely not go to a nursing home (she was a widow for 12 years). Since I am an only child, it was quite a heavy burden after a while. I chose to retire early when I was 62; it had then come to a critical point concerning what was going to happen with my mother moving ahead. Both my husband and I retired then, and that we have not regretted one day, even though our pension then became less. We had, after all, 40 years of work life behind us, and we would rather stop while we were still healthy enough to take advantage of the free time we had.

Helene: I often feel that either the children and family life or work will suffer because both roles require a lot. I have never felt pressured to choose but I have considered working less. However, this has been difficult because of finances and I would have fallen behind at work. Fulltime work and young children can at times be very stressful and this I was not quite prepared for. To keep this balanced, I make the decision to put away my work when I go home for the day. But I still think I don't always tackle this very well. But luckily, it is the work that suffers the most. We are many women in the same situation where I work, so it is probably understood more there than elsewhere.

Anne: I have never had problems with prioritizing between family and work life. The jobs I have or have had, have largely been independent so I have been able to choose when I work as long as the tasks are finished on time. This has resulted in working in the evening and at night sometimes, but I have usually been able to take this as time off later. I'm good at structuring and streamlining the work so that there is rarely a need to work over time. My husband and I have shared responsibility for the child and home, but in recent years I have done the most both outside and inside the home. It is also due to his health condition.

Sigrid: I believe I have had a balanced relationship to home and work, and I see that our sons have not been demanding in relation to their partners, on the contrary. I retired by the way when I was 63 years old. A good idea in that my husband has been ill. Anyway, we got some good years together.

Dagny: I have never felt pressured to choose between work and home. I have a good job and I have free time to spend with friends and family, and to work out.

Catiline: I don't have any children, but I can imagine that when I do there will be some issues that my boyfriend and I need to solve due to our jobs and busy schedules.

Maja: I am very lucky to have met my husband since we work together we can discuss work at home. And our kids also love the horses so there are no problems to combine work and family.

Ingeborg: Never felt that pressure. I would assume that it could maybe become an issue if I get a family in the future. But I'm convinced that this is going to be balanced. This though is based on the lives of the other people at my work which have families.

Frida: I have never felt this to be a big problem. I did not work too much when the children were little, and I have spent much time with them. So I have felt that combining work and home have been rather uncomplicated. However, sometimes it has been a lot to deal with a big house and a full time job. I have come so far in my life now that I just hope to be able to work for about 8 more years, and then withdraw from working life.

Solveig: It has at times been challenging, especially when things have happened with the children. When the children became ill, my husband and I took turns staying home with them. This was not a problem. We were both allowed to do this without it being pulled from our salaries.

Kirsten: I have never felt pressured to choose between work and home.

Petra: I have not had any problems choosing between work and family since I don't have a boyfriend, children, etc.

Ella: I have been a teacher now for 12 years. In the beginning it was hard and a lot of work. Before my children came into the world, it was easier to combine work and home. One could work at home and feel more free. Eventually work time became more tied up in the workplace. With children, this is more difficult to combine. I am very tired after work and I think it is difficult to find things to do with the family after dinner is eaten. I think work time, pressure, and all that one has to do have only increased. I do a lot of household activities at home such as washing, etc. I have control over most of it, but wish to spend more time on myself and my own activities. The days go towards work, children, and housework. On the weekends is when one can collect oneself and do things.

Hedda: To handle multiple roles, it is important to set aside time for both work/education and home/family life. I have never felt pressured to choose between work/education and home/family. I like to learn new things and I see that for me a permanent existence as a homemaker would be too boring. I think it's important to get out of the house and to have a social network. Since I do not have children or ill parents or the like that need extra care and nursing, there has never been an issue not to work or get an education. In particularly hectic periods around examinations and the submission of large tasks (papers), it has been less time for home and family, but this is something I find that the closest around me understand. But they also encourage me to take breaks and not to work too much.

Agnes: It's been alright to fluctuate between work and family. While the children were young, we made sure we were organized so as not to stress in everyday life. I have not felt guilty in relation to family life as I have a husband that naturally does his share of work at home. We have always included our children in everyday life; let them be an important part of our lives, and not some stress element.

Work-Life Balance Strategies

To achieve work-life balance, also known as life balance in Norway, the Norwegian women participants of this study shared the following 20 strategies shown in Table 4. These are placed in numerical order according to how many sources mentioned the items listed.

Table 4

Work-Life Balance Strategies

Strategies	Sources
1. Have a support network (family, partners, friends, mentors, colleagues)	22
2. Be autonomous and independent	22
3. Be healthy (be active, exercise, take walks in nature)	13
4. Share domestic responsibilities at home (with a partner)	12
5. Be in nature (mountains, forests, woods, fields, garden, cottage, veranda)	5
6. Relax (read, watch a movie, sleep, cook, bake, be social)	4
7. Travel / Spend time at cottages	4
8. Balance / Separate work and free time	4
9. Avoid working at home / Do not think about work all the time	4
10. Be organized / Prioritize / Create routines and schedules	3
11. Hire help for housecleaning and childcare	2
12. Do not focus on the negative / Focus on the good / Know life is good	2
13. Manage expectations (personal and otherwise)	2
14. Do not worry in advance / Have a realistic view of the future	2
15. Do not be a perfectionist / Be happy with what you do	1
16. Have a variety of daily life	1

(continued)

17. Fight for gender equality and work-life balance	1
18. Voice requirements at work	1
19. Be efficient at work	1
20. Take work breaks	1

To summarize, the top five work-life balance strategies for the Norwegian participants of this study were: have a support network; be autonomous and independent; be healthy and take walks; share domestic responsibilities at home; and, spend time in nature. These work-life balance strategies further support the findings of the research questions and the participants' culture and value in relationships, choice, health, and authenticity. Furthermore, the strategies support their society's foundation being based in an egalitarianism, with a strong interest in the environment, human rights, and labor standards (Grydeland, 2010), suggesting that supportive relationships and autonomy are necessary to achieve gender equality and work-life balance. Provided are participant responses and more details in regards to the work-life balance strategies:

> Hedda: The times where I've been very engrossed in and spent a lot of time on school work, I try to use different strategies to get balance every day. What works best for me is to not use the computer (which is my work tool) and do something else for a while. This can be for example to make a better dinner, bake, exercise, go for a walk, watch a movie, or just be social. I also try to remember that work breaks are important to work effectively.
>
> Anne: I try to be active – walks in the woods and fields.
>
> Agnes: Being active is important to me, as is walks in the mountains, and having a variety of daily life.
>
> Aase: I believe being in nature and taking walks in the woods keep you balanced. I also find that reading is a good way to relax. It is important to have a good network of friends and family. I have known my closest friends for over 60 years since the age of 7. We always make sure to meet regularly – and we often travel in Europe together.
>
> Nora: It is important not to put higher expectations than one can manage and be happy with what one does. I'm working on not being a perfectionist and prioritizing. For me it is important with routines for when to wash clothes or clean the house (fixed days).

Hedvig: The challenge ahead will be to have a little one that will also need my time. Therefore, I cannot have a job that requires something of me 24/7. It is important that I find a balance and voice my requirements to the job.

Kirsten: One cannot worry in advance.

Helene: I try to put away my work when I go home for the day.

Solveig: My husband and I have always shared what was to be done at home, since both of us worked 100%. It has been important that we have been in agreement all along and had these types of discussions. We have also had help with the house cleaning. To achieve equality, as a girl, one must always fight for it. For me, it has not been difficult, but I've had to think about it and fight for it the whole time.

Sigrid: Personally, it is important for me to nurture friendships with old friends, and I exercise at least 2 times a week to keep my body in shape. Also walks in the forests and fields in the summer and winter. It is important to have a garden and a proper veranda in the summer. For me it is important to NOT focus on the negative. This is especially important now, for my husband has cancer which has spread to the bones. Chemotherapy doesn't work so well now, but he gets as good of treatment as can be expected. He cannot be cured so we are focusing on that the cancer has fortunately not spread to his organs. As you understand, I have a realistic view of the future.

Rebecca: The children were with a nanny and in daycare before they started school. Besides we had a good network with four grandparents.

Ella: I'm very efficient when I prepare for classes, etc. I try to finish up everything at school so as not to sit at home working when I'm with the children.

Asta: I keep myself active in order to maintain good health and to continue working. I have a good life today. It implies that I say it to myself, and choose to give the most attention to that which is good. I think it is important for all people to know they have choices, and to actively relate to this. It is important for me to separate work and free time. In my younger years I was mentally at work 24 hours a day. I have stopped with that – I think that is important for health.

Summary

In this chapter, the researcher presented the qualitative life course findings of 22 Norwegian women through interviews conducted online via email and the Digital Women's Project website. Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument were used to explore their life course experiences through the

dimensions of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to develop further understanding and insight into Norway's success in leading the world in gender equality and work-life balance. While securing the anonymity of the participants via pseudonyms and password protected technology, the interviews were appropriately translated and analyzed using a manual content analysis approach, followed by verification checks via peer review and the NVivo software program. The demographics of these Norwegian women were diverse (excluding race, gender, and citizenship), which allowed for a robust sample and study. The findings revealed five major themes, each consisting of four main influencers, categorized in accordance with times referenced and level of significance. These themes and influencers are the foundation for Nordic Intelligence (NQ) presented in Chapter 5.

This study's data suggest that gender equality is necessary for work-life balance, it is gender equality and work-life balance that enables more women to work and be leaders, and gender equality leads to financially successful organizations. The findings from this study suggest that Norwegians greatly value supportive relationships, autonomy, and health, and that these first two themes are major contributors to Norway's success in gender equality and work-life balance. In addition, it was discovered that in Norway, the concepts of the whole person at work and life balance are well respected and appreciated. Also, 20 work-life balance strategies were revealed high-lighting the importance of relationships, autonomy, and health, including sharing domestic responsibilities, and spending time in nature. Finally, a new leadership framework emerged from the data called Nordic Intelligence (NQ). This study may help to create happier people, satisfied employees, effective leaders, successful organizations, and stronger nations and economies worldwide.

Chapter 5: Conclusions

> It is not for a care-free existence I am fighting, but for the possibility of devoting myself to the task which I believe and know has been laid upon me by God – the work which seems to me more important and needful in Norway than any other, that of arousing the nation and leading it to think great thoughts.
>
> –Henrik Ibsen, *Letter to King Charles, April 15, 1866*

There is much to be learned from Norway and the Nordic nations. As individuals and families, we can learn to be happier. As employees, we can achieve job satisfaction. As leaders, we can learn how to successfully lead and achieve better results. As organizations, we can reach increased financial success. As a nation, there is the opportunity for greater economic stability and growth. The common thread and answer is gender equality and work-life balance. It is a fact that greater gender equality leads to an increase in work-life balance and a more financially successful company (Ausfeld, 2005; Cabrera, 2009; Crompton & Lyonette, 2006; Lysbakken, 2010; Reistad-Long, 2010; Rosener, 2009; Tranter, 2008).

> The Nordic welfare state has been characterized by some as 'the best of all possible thinkable worlds' (Kangas and Palme 2005, 2).… Even the most nuanced accounts, such as that of Pascall and Lewis, suggest that only Scandinavian practices approach 'gender equality across paid work, care work, income, time and voice' (2004, 379). (Lister, 2009, pp. 242-243)

There is much to learn from the Nordic Nirvanas, which is a model of citizenship and social justice that promotes a women-friendly and gender-inclusive nation – where its success is in part due to its ability to match economic competiveness with social justice (Lister, 2009). The Nordic experience, for both developed economies and emerging markets, is not only important for individuals, families, and organizations, it points to less problems with aging in the future, as well as increased labor activity and a more robust economy (Zahidi, 2014). As shown by Norway

and the Nordics, it is gender equality and work-life balance that leads to more women working and more women in leadership positions, which then helps to create happier people and more successful organizations, and as a result, stronger nations and economies, and this is why Norway is an exceptional model worthy of study.

Summary of the Study

This study presented the qualitative phenomenological findings of 22 Norwegian women using Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument to explore their life course experiences through the dimensions of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain further understanding and insight into one of the leading countries in gender equality and work-life balance. In order to participate, the respondents had to identify themselves as women, Norwegian (citizens or residents having been born in Norway), and in their 20s and older (to allow for an opportunity to share experiences beyond high school, which may include higher education, work, and/or creating a family). The participants were invited to participate via an email letter (Appendix A) and given the option to provide their responses in either Norwegian or English. The participants were able to submit their responses via email to the researcher or using the Digital Women's Project website. The participants were also encouraged to send their invitation to participate on to women that they knew so as to create a respondent-driven sampling method of data collection. The responses provided in Norwegian were then translated and the primary use of coding and analysis was a manual content-analysis approach in combination with verification checks by way of peer review and the NVivo software program.

The data analysis and findings revealed the major themes for the Norwegian women participants to be that they most valued their relationships, being autonomous, and being healthy,

including their integrity and sense of responsibility and appreciation. Furthermore, the finding revealed insight into how the Norwegian view gender equality and work-life balance as simply the right thing to do and necessary for happier people (both women and men) and more successful organizations. Norway's culture and laws so greatly support gender equality and work-life balance that the concept of work-life balance is non-existent; life balance is simply a concept that exists and is practiced, rather than discussed. To complement this finding, it was also discovered that the whole person (the person at work and at home) is respected and appreciated in almost all facets of life, which again strengthens the concept of life balance. The findings of this study also revealed 20 work-life balance strategies practiced by the Norwegian women participants, further supporting their value of relationships, autonomy, health, and authenticity. The top five strategies were: have a support network; be autonomous; be healthy and take walks; share domestic responsibilities at home; and, spend time in nature.

These strategies further support the findings to the study's research questions, but they also support the literature review in regards to Norway and its foundation of being an egalitarian society that values truth and freedom, and where they also have a strong interest in the environment, human rights, and labor standards (Grydeland, 2010). The findings also support the researcher's experiences in Norway as a dual-citizen in regards to the impact of its culture and laws and the success of gender equality and work-life balance for the people and their organizations. The major themes of this study also revealed a new leadership and intelligence competency framework called Nordic Intelligence (NQ), which supports well-known and documented leadership traits, but also introduces concepts of equality, balance, health, learning, social interest, imagination, and story-telling. The intent of the Nordic Intelligence leadership framework is to bring the successful traits experienced by Norwegians and the Nordics to leaders

and organizations worldwide, with the ability to incorporate gender equality and work-life balance, but also collaborative and diverse teams and communities.

Findings Related to the Research Questions

The research questions guided this qualitative study and established a basis for the major themes to emerge and the Nordic Intelligence (NQ) leadership framework to formulate.

1. What identity, relationship style, motivation, and adaptive style experiences shape the life course of Norwegian women?
2. How are the identity, relationship style, motivation, and adaptive style experiences shaped by the Norwegian culture and laws that impact gender equality and work-life balance?

Research question one followed the dimensional guidelines of Giele's (2009) study. The dimensions of identity, relational style, motivation, and adaptive style formed themes where supporting influencers emerged as seen in Table 3. The theme of identity was split in two to represent the truth and freedom sides of the Norwegian character. As shown, the themes' major influencers were: support network, independence, health, goals, and integrity. The findings suggest that supportive relationships and autonomy are major contributors to Norway's success in gender equality and work-life balance. These findings help to understand the relationship between gender equality and work-life balance, that this relationship enables more women to work and be leaders, and that gender equality leads to financially successful organizations. The findings of research question one also led to the evolution and discovery of the leadership intelligence framework of Nordic Intelligence (NQ), shown in Table 5 and Table 6.

Table 3

Summary of Major Themes and Influencers

Theme	Influencer 1	Influencer 2	Influencer 3	Influencer 4
Relational Style	Support Network	Collaboration	Mentors	Social Interest
Identity-Freedom	Independence	Hope	Strength	Imagination
Adaptive Style	Health	Challenge	Change	Concern
Motivation	Goals	Influence	Ethics	Learning
Identity-Truth	Integrity	Responsibility	Compassion	Forgiveness

Research question two and its findings revealed that the Norwegian women participants' lives and experiences were greatly influenced and impacted by Norway's culture and laws that supported gender equality and work-life balance. Their abilities and desire to choose education, work, and family were reliant upon the culture that supported their decisions and were anchored in the laws and subsidies that enabled their decisions. The term "work-life balance" is not often used in Norway because they already experience it due to the government but also due to the supportive relationships and networks they have established, which are largely influenced by their egalitarian culture. It all works together – the culture and laws work in tandem, just as gender equality and work-life balance work together. Weber's (2011) interview instrument (Appendix C) also included a question towards work-life balance strategies. The work-life balance strategies supported the findings where Norwegians value relationships and autonomy, including health (taking a walk in nature), sharing domestic responsibilities at home, and being in nature. Their cultural norms are rooted in values of authenticity and equalitarianism.

Finally, an important discovery to note from this study is a differing view to the GLOBE study's (House et al., 2004) assessment of the Nordics. The GLOBE study scored the Nordics low in "in-group collectivism" (i.e., family groups) which is different from this study's findings.

This study's major themes were shown to be relationships and autonomy. The proposed reason for this differing view is due to Norwegians as a culture being too private to express their pride, loyalty, and cohesiveness in their families and organizations. This is an important distinction since the findings of this study suggest it is the cultural values of relationships and autonomy that allow for gender equality and work-life balance to be so successful in Norway and the Nordics.

Findings Related to the Sample Demographics

The selection criteria for this study required that the participants identify themselves as women, Norwegian citizens, and at least in their 20s. There were a total of 22 participants in the study, ranging from 24 to 71 years of age. There were six participants in their 20s, four participants in their 30s, four participants in their 50s, four participants in their 60s, and four participants in their 70s. As for relationship status, there were 12 participants reported to be married, seven to have a partner, and three were single. As for children, eight of the participants reported to have no children, three reported to have one child, nine reported to have two children, and two women reported to have three children. In relation to religious background, there were 16 participants who identified themselves as Lutheran, five that did not respond, and one considered herself not religious. In regards to education, two participants reported to complete high school, one had some college, five completed an associate degree or equivalent, seven completed a bachelor's degree or equivalent, six completed a master's degree, and one completed a doctorate. In regards to industries of work, 10 reported to be or have been in education, seven were or have been affiliated with business, one was in scientific research, one was in law, one was in healthcare, one was in sports, and one did not work due to illness, and of these, five were currently retired. In regards to race, all participants identified themselves as White. Aside from identifying with a White race/ethnicity (a default of being Native

Norwegian), this was a diverse sample with the commonalities in demographics being due to the sample's selection criteria of gender (women) and citizenship (Norway).

A summary of the findings for both research question one and research question two reveal that all participants grew up in strong and supportive families. Their parents often were their primary supporters and mentors. All participants expressed a desire to be educated, work, and create a family; however, not all were able to succeed in all three either due to illness, life's natural course, or happenstance. All participants reported being able to balance work and life. While many participants shared experiences of challenge, change, and concern, no one reported any pressure to choose between work and family, as family would be their obvious choice. Furthermore, no participants were experiencing any significant financial issues. In regards to relationship status, two reported experiencing a divorce or separation, and one reported to have been a single mother. Some of the participants enjoyed traveling and living in different cities and countries, but most returned home at some point, and many moved back to the city they were originally from. After all, Norwegians live in the world's best country as one participant shared:

> Martha: When I think about the future now, I hope of course that we keep in good health, that's basically the basis for everything. I think we have it incredibly good; we are mostly healthy, have the money to do what we want (within reasonable limits), have many good friends, and live in the world's best country.

Nordic Intelligence (NQ) Leadership Framework

In analyzing this study's findings and building off of the evolution of intelligence competencies (e.g., emotional intelligence (EQ), cultural intelligence (CQ), spiritual intelligence (SQ), physical intelligence (PQ), moral intelligence (MQ), body intelligence (BQ), gender intelligence (GQ), digital intelligence (DQ), global intelligence (GQ), etc.), a Nordic leadership framework began to appear. Not only were Norway and the Nordics a role model for gender equality and work-life balance, but they were also a model for leadership – especially since they

are so successful in their efforts to authentically and morally influence and transform not only organizations within Norway, but also nations worldwide (particularly in Europe). For example, the Public Limited Company Act which required at least 40% female representation in the boardrooms of publically traded companies by 2008 inspired Spain, the Netherlands, France, Belgium, Britain, Germany, and Sweden to follow suit and set up similar legislation because the economic benefits of the female quota were strong (N. Clark, 2010; Criscione, 2010). Whereas we know gender equality can produce more financially successful organizations, the Nordic Intelligence framework provides guidelines for leaders to begin this shift or simply strengthen it.

The findings of this study are derived from Norwegian women participants' life course stories involving identity, relational style, motivation, and adaptive style in addition to experiences in gender equality and work-life balance. Therefore, the findings relate to experiences and themes that occurred at work and in life. Many values and characteristics that are successful within a family are also successful within a team or organization. According to Bolman and Deal (2008), caring and love, which is one person's compassion and concern for another, is the primary purpose and ethical glue that holds both a family and team together. Love and caring is the willingness to reach out and open one's heart. Bolman and Deal (2008) emphasize the Extended Family metaphor where the organizational ethic is caring and the leadership contribution is love. Through the experience of love and caring, a sense of unity is formed and a community is created. Creating an ethical community revives the moral responsibilities of leadership (Bolman & Deal, 2008). "Aristotle's central ethical concept…is a unified, all-embracing notion of 'happiness'...The point is to view one's life as a whole and not separate the personal and the public or professional, or duty and pleasure [1993, p. 105]" (Bolman & Deal, 2008, p. 401). At the heart of virtue ethics is the idea of community, whether it

is a family or team within an organization. A person‘s character traits are not developed in isolation but rather within a community. Therefore, the values of a community are of great importance. The moral life is not only about following rules, but it is also about determining the kind of people we should be and the kind of communities we should develop (Velasquez, Andre, Shanks, & Meyer, 1988). “Since actions flow from one‘s character, virtue ethics aspires to develop good people and good human communities” (Thiroux & Krasemann, 2009, p. 70).

The Nordic Intelligence (NQ) leadership framework operates from an authentic leadership approach, which aligns with Norway’s identity of truth and morality. It also speaks to Denison’s (1990) Organizational Assessment framework which presents the key cultural traits for a high performing organization to be trust, vision, empowerment, and adaptability. Provided are diagrams revealing the formation of Nordic Intelligence (NQ). It begins with the themes and influencers from this study (Table 3), followed by a transition phase (Table 5) where data are either maintained or translated into leadership skills (displayed in bold), and concludes with the leadership framework of Nordic Intelligence (Table 6).

Table 3

Summary of Major Themes and Influencers

Theme	Influencer 1	Influencer 2	Influencer 3	Influencer 4
Relational Style	Support Network	Collaboration	Mentors	Social Interest
Identity-Freedom	Independence	Hope	Strength	Imagination
Adaptive Style	Health	Challenge	Change	Concern
Motivation	Goals	Influence	Ethics	Learning
Identity-Truth	Integrity	Responsibility	Compassion	Forgiveness

Table 5

Themes and Influencers Meet Nordic Intelligence (NQ)

Theme	Influencer 1	Influencer 2	Influencer 3	Influencer 4
Relational Style **Relational**	Support Network **Network** **Trust**	Collaboration **Collaborate**	Mentors **Mentors**	Social Interest **Social Interest**
Identity-Freedom **Bold Imagination**	Independence **Vision**	Hope **Innovate**	Strength **Confidence**	Imagination **Inspire** **Story-Telling**
Adaptive Style **Adaptive**	Health **Health** **Self-Awareness**	Challenge **Transform**	Change **Integrate**	Concern **Balance**
Motivation **Motivational**	Goals **Influence**	Influence **Mission** **Goals**	Ethics **Ethics**	Learning **Learning**
Identity-Truth **Morally Authentic**	Integrity **Integrity** **Appreciation**	Responsibility **Responsibility**	Compassion **Compassion**	Forgiveness **Forgiveness**

Table 6

Nordic Intelligence (NQ) Leadership Framework

Theme	Influencer 1	Influencer 2	Influencer 3	Influencer 4	Influencer 5
Relational	Network	Trust	Collaborate	Mentors	Social Interest
Bold Imagination	Vision	Innovate	Confidence	Inspire	Story-Telling
Adaptive	Health	Self-Aware	Transform	Integrate	Balance
Motivational	Influence	Mission	Goals	Ethics	Learning
Morally Authentic	Integrity	Appreciation	Responsibility	Compassion	Forgiveness

As shown, the Nordic Intelligence (NQ) leadership framework has 5 leadership pillars: relational, bold imagination, adaptive, motivational, and morally authentic. The morally authentic and bold imagination pillars represent the two sides of Norwegian identity, truth and freedom. As for additional adjustments (based upon the study's findings and an attempt to use leadership language), under the relational pillar, trust was added. Under the bold imagination pillar, independence became vision, hope became innovate, strength became confidence, and imagination became part of the pillar title and was therefore replaced with inspire, with an additional influencer of story-telling. Under morally authentic, appreciation was added to follow integrity. Under relational, trust was added to follow network (as trust also relates to supportive networks, building relationships, and the element of truth). Under motivational, influence took the lead slot switching places with goals (as it related more closely with relationships and the intent of a leader), and mission was added to precede goals (as goals support the overall mission). Under adaptive, challenge became known as transform, change became identified as integrate, and concern evolved into balance (work-life balance or simply life balance).

The Nordic Intelligence leadership framework is unique as it speaks to documented and well-known leadership traits, but it groups them in a different fashion and adds the less common influencers of integration, balance, and health, which refer to the importance of gender equality, diversity, work-life balance, and health, or as the Norwegians say, "ga pa tur" (take a walk). Health and balance are not only important to employees so they can perform at work to the best of their abilities, but health is also important to leaders. A fit leader is a better leader for the following five reasons: energy and productivity; confidence and creativity; greater ability to face challenges; mental wellness; and, greater ability to influence (Gleeson, 2012). Also perhaps less

commonly associated with leadership skills, are the influencers of learning, social interest, and bold imagination, including story-telling.

The morally authentic pillar surfaced as a result of the study's theme of identity and truth, which is strongly representative of the Norwegian people. Morality and ethics when applied to leadership hold great value. Virtue ethics and creating an ethical culture provides us with "moral principles" or universal rules that tell us what to do. Therefore, the focus is primarily on people's actions and doings. However, a moral life is more than what we should do; a moral life is also about who we should be. Therefore, the fundamental question of ethics asks what kind of people we should be instead of just what we can do (Velasquez et al., 1988). According to virtue ethics, there are ideals of excellence or dedication to the common good that we as human beings should reflect upon and strive for which will allow for humanity's full development. Virtues are character traits that enable this potential. Integrity, honesty, and compassion are examples of virtues. However, virtues are developed through learning and practice (Velasquez et al., 1988). "Virtue ethics are character-based ethics. This type of moral theory is all about becoming a certain kind of person. Its concern, ideally, is the development of human excellence" (Thiroux & Krasemann, 2009, p. 70). The ancient philosopher Aristotle suggested that an individual can improve his or her character by practicing self-discipline (Velasquez et al., 1988). Virtues are habits and people who practice virtues are more prone to practice moral principles. Therefore, the virtuous person is also an ethical person.

The Nordic Intelligence influencer of learning (as part of the motivational pillar) points out that learning is vital for building knowledge, but also not being afraid to fail (and if one fails, to take that opportunity to learn). Following Argyris' (1991) theory of double-loop learning, it is also important to shift perception and objectives – to communicate and drill-down into the best

answer and course of action. "People learn best when they are pursuing goals that they really care about and when what they learn directly helps them attain their goals. The best means of learning has always been experience" (Schank, 2005, p. 231). In addition to individual learning, there is team learning that is just as important for a successful organization.

> Team learning is the process of aligning and developing the capacity of a team to create the results its members truly desire. It builds on the discipline of developing shared vision. It also builds on personal mastery, for talented teams are made up of talented individuals. (Senge, 2006, p. 218)

In addition to shared vision and talent, team learning requires knowing how to play together. When a team becomes aligned a common direction occurs and individuals merge and work as one team as a result of energies harmonizing. "There is a commonality of purpose, a shared vision, and understanding of how to complement one another's efforts" (Senge, 2006, p. 216).

The Nordic Intelligence influencer of social interest (as part of the relational pillar) suggests that we need to be working towards something other than our own interests. In addition to gender equality and work-life balance, Norwegians' Corporate Social Responsibility standards and values support their concerns and involvement in such issues as the environment, human rights, and labor standards (Grydeland, 2010). Taking an interest outside of oneself and one's organization not only serves as a moral and ethical checkpoint in that it is following through with doing what is right, but it builds a work culture that cares and has purpose. Purposeful companies are a good role model to create influence that may contribute greatly to the larger community and potentially have a positive global impact. As the world is getting smaller and as Friedman (2007) would say, much more flat, it is even more important that we operate with a sense of social interest. The importance of leadership and the ability to influence change and create value is a

universal concern that affects us all now that the world is indeed flat. A flat world and its global community will soon be able to participate in discovery and innovation in such a way that has never been encountered before. The leading economic countries will be those that learn the habits, processes, and skills the fastest. In the future, globalization will be led by individuals who understand that the world is flat and can adapt quickly to its processes and technologies (Friedman, 2007). It is vital that people are the best global citizens that they can be. Economic competition will be led by people who are able to quickly connect and compete, and collaborate and innovate on the flat-world platform – but the most important competition is with one's self (Friedman, 2007). Being in competition with one's self as opposed to a "neighbor" sits at the core of the Norwegian identity in its Jante Law and egalitarian foundation. It speaks to not being better than someone else, but rather being the best person one can be. A person that is not content with one's self will never be able to reach true happiness. "Like Alexander Kjerulf explains in his book *Happy Hour is 9-5*, we must first look to ourselves to find happiness before comparing to outside factors such as co-workers or salary" (Gratale, 2014, para. 6).

Finally, there is the additional theme and pillar of bold imagination, and its influencer of story-telling. One must always strive for imagination and act upon it. The future demands a "generation of strategic optimists, the generation with more dreams than memories, the generation that wakes up each morning and not only imagines that things can be better but also acts on that imagination every day" (Friedman, 2007, p. 635). Love drives this imagination and motivation for change.

> Love is the transcendental glue of the universe. Love unifies and connects everything. It is the vibration of Being in our lives. At the moment of pure love and appreciation, we

> transcend our limitation and connect with all there is. Love is the road to Being and the road from Being to the world. (Cashman, 2008, p. 160)

An important component of imagination for a leader, in addition to love, innovation, vision, confidence, and inspiration, is story-telling. Denning (2004), as the program director of knowledge management at the World Bank and a private consultant, believes in the powerful use of storytelling within organizations. Through experience and personal research, Denning (2004) describes the importance of positive and negative narratives when inspiring and motivating members of an organization to change and therefore be successful. The ability to tell the right story at the right time, much like the ability to use any leadership style when needed, has become an essential leadership skill that points to being beneficial in the analytical business world.

Forman (2007) discusses how a communication theorist named Fisher sees humans as storytellers and believes that all forms of communication are stories which are symbolic interpretations of the world shaped by history, culture and character. Forman (2007) believes it is essential for adult leaders to keep their passion for stories alive. Through the use of stories, corporate leaders can motivate employees, establish work environment norms and cultural myths, embrace change, and create inspiration and success.

> Stories are at the center of our ability to understand the world around us. Nevertheless, we don't believe a vast majority of the stories we hear.… So what do people believe, then?... They believe stories that are not rationalizations or self-justifications or bland statements of the obvious.… *People believe each other's emotional pain*. (Schank, 2005, p. 126)

The best stories are told by an authentic teller, someone who is real and uses real language. Real stories and real emotion is what attracts people and makes them believe and ultimately learn

better (Schank, 2005). "We define ourselves through the stories we choose to tell" (Schank, 2005, p. 123). It is important to hear stories, but it is more important to live them, not only to have stories to tell, but because story living is what contributes to meaningful experiences (Schank, 2005). "Storytelling… is at the heart of understanding, which in turn is at the heart of learning" (Schank, 2005, p. 217).

Stories allow for emotional connections through sharing of experiences and it is these emotional connections that carry real power and convey real leadership. It is through sharing stories of experience that we are educated and inspired (Gill, 2006). Norwegians inherited their love for story-telling from their Viking ancestors and their folklore. Life stories were also used in this study as a research methodology. Stories are powerful, and the stories we tell have significance. It is important for leaders to build and use this skill in teams and organizations.

According to Bolman and Deal (2008), the challenges of modern organizations require wise leaders' objective perspectives and brilliant visions. Simplicity and order is vital when facing confusion and chaos. Flexible leaders and managers who are artists as well as analysts are needed to reframe experiences and discover new possibilities. Furthermore, leaders and managers need to be moral and ethical and possess a commitment to larger values and purposes (Bolman & Deal, 2008). The Nordic Intelligence leadership framework speaks to the importance of balance, supports the idea of appreciating and respecting the whole person, and encourages not only successful leadership traits, but that the integration of cultures, diverse groups, and gender equality is necessary towards being a wise yet modern global leader.

Findings Related to the Literature Review

In reference to the literature review and to summarize how the findings are supported by existing evidence, Norway and the Nordics have proven to be leaders in closing the gender gap

due to their high labor force participation, one of the lowest salary gaps for women and men, and abundant opportunities for women to attain leadership positions (Zahidi, 2014). While many developed economies have been working on closing the gender gap, few have successfully maximized the returns on their investment such as modeled by the Nordics. "The education gender gap has been reversed and women now make up the majority of the high-skilled workforce. In Norway, Sweden and Iceland, there are over 1.5 women for every man enrolled in university" (Zahidi, 2014). The Nordics are seeing the benefits in closing the gender gap through Nordic economies enabling parents to combine work and family and therefore there's more shared work at home and more women in the workplace. There is maternity and paternity leave available, parental leave benefits (a combination of social insurance funds and employer funds) and tax incentives, and post-maternity re-entry programs. As a result, the opportunity costs of having children have decreased, there has been a rise in birth rates, and there has been a rise in Norwegian women in leadership positions. The Nordic countries paved the way for women to vote, and they are establishing progressive laws, such as Norway's Public Limited Company Act. Nordic countries have some of the highest percentages of women in parliament; in addition, Iceland, Finland, and Norway are among the top 10 countries regarding the number of years that there has been a female as head of state or government (Zahidi, 2014).

Norway's culture and laws that support gender equality have a great impact upon Norwegians and their work-life balance. In this study, it was revealed that Norwegian culture, in support of their egalitarian foundation, values supportive relationships, autonomy, authenticity, and health, including more specifically, integrity, responsibility, and appreciation. These results mostly aligned with the research findings of Hofstede (1980, 2001) and the GLOBE study (House et al., 2004), save one component, which is different from the researcher's study. It is

important to note once again that the GLOBE study only included Denmark, Finland, and Sweden as part of their Nordic assessment group, but all of the Nordic countries are similar in culture, and therefore their assessment of this group should be understood to include Norway.

The researcher's study aligned with Hofstede (1980, 2001) and the GLOBE study (House et al., 2004) under the following points. Under Hofstede, Norway was shown to be short-term oriented, while under the GLOBE study, the Nordics scored high on future orientation and place a high priority on long-term success. While these categories are somewhat varied and appear in disagreement, they are both correct since Norwegians value truth and tradition as well as planning for the future. Hofstede's study revealed that Norway does not accept built-in class differences, and the GLOBE study identified the Nordics as scoring low on power distance, meaning power is shared among all levels of society. Furthermore, cooperation and societal-level group identity are highly valued. Under Hofstede, Norway was deemed to be individualistic; however, this was more in reference to their wealth as poorer countries tend to be collectivistic. Under the GLOBE study, the Nordic group was found to be listed as institutional collectivism. Both lines of research showed Norway and the Nordics to score high in femininity or gender egalitarianism, meaning there is great degree of equality for women. Both studies also showed uncertainty avoidance to exist but not greatly, meaning rules, orderliness, and consistency are important, but they are also tolerant of uncertainty and ambiguity. Under the GLOBE study, the Nordic group scored low on assertiveness. Assertiveness falls behind modesty and tenderness, The Nordic group also scored low on in-group collectivism. It reported that they identify with broader society as opposed to family groups. Finally, cooperation and societal-level group identity are highly valued.

As shown, the researcher's study greatly aligned with Hofstede's research and that of the GLOBE study except for the component regarding "in-group collectivism" and family groups. The researcher's study ranked supportive relationships and autonomy as the highest value of importance to Norwegians. The studies of Hofstede and the GLOBE study supported the results based in autonomy; however, they did not align with the value of supportive relationships. The GLOBE study stated that the Nordic group scored low on in-group collectivism, meaning they identify more with broader society as opposed to family groups. The key lies in the GLOBE study's definition of in-group collectivism: "This dimension refers to the degree to which people express pride, loyalty, and cohesiveness in their organizations or families. In-group collectivism is concerned with the extent to which people are devoted to their organizations and families" (Northouse, 2010, pp. 340-341). The word to pay attention to is "express." Norwegians have pride, loyalty, and cohesiveness in their families and organizations, and they are highly dedicated to them; however, they are not likely to "express" these emotions. However, the Norwegian women participants in this study were able to express their emotions perhaps because they felt a level of comfort and familiarity due to possibly knowing the researcher, or knowing someone who knew the researcher (in response to the respondent-driven sampling method). The participants may also have been more willing to share because they were specifically asked to share their life stories, and they were able to write their answers as opposed to being in a face-to-face interview situation. These are only speculations, but in any case, the GLOBE study provides a different assessment of a very important part of the cultural identity of the Nordics, even though they collected their data in "a variety of ways, including questionnaires, interviews, focus groups, and content analysis of printed media" (Northouse, 2010, p. 339). As a dual-citizen, the researcher also recognizes the difference because the researcher's own experiences point to

Norway's culture being based on supportive relationships. Norwegians are private, but that does not mean they do not highly value relationships, which is an important point to "express."

Norwegians are traditionally very honest, introverted, and private people (Bjaaland, 1999; Kiel, 1993). They are also reserved and respectful, which is often times seen as shy or distant when in public. Norwegians relate more to a rural identity than to an urban one. Perhaps their history rooted in rural living, morality, or Jante Law is substantial reason for this. According to the Jante Law, which is founded in the egalitarian view, one is only as good as everyone else, but one also does not call attention to one's self, which also connects back to their dedication to broader society. Norwegians are greatly devoted to the broader society, but this does not detract from their greater loyalty to their family groups and relationships. Perhaps it is their dedication and investment in their families and friends that make the broader society of such great importance. In addition to the family unit being of strong importance and great influence within Norway, according to their Corporate Social Responsibility standards and universal values, Norwegians take great interest in the environment, human rights, and core labor standards (Grydeland, 2010).

Place, culture, and relationship may impact how we show emotion. As stated by Harald Beyer Broch, a professor of social anthropology at the University of Oslo, "Cultural norms guide emotional behavior to a great degree" (Korneliussen, 2012b, para. 6). In regards to the tendency of Norwegians to lack expression or emotion, this could also be due to genetics. According to science, the extent of controlling feelings is in part an individual characteristic but it is also influenced by the surrounding people and DNA (Korneliussen, 2012a). It is important for Norwegians to share their feelings with family and friends, but when it comes to sharing them in public, this may be avoided due to the fact that negative feelings can be unpleasant and bad for

one's health. It is the culture and religion that stresses balance and harmony (Korneliussen, 2012b). Simply put, if a Norwegian is upset by something, they are more likely to take a walk than visit a neighbor to talk. Perhaps Norway's values for privacy, loyalty, and respect are what enable its people to put relationships first and keep those relationships for over 60 years, as one participant shared:

> Aase: It is important to have a good network of friends and family. I have known my closest friends for over 60 years since the age of 7. We always make sure to meet regularly – and we often travel in Europe together.

It is their value of relationships and autonomy that supports their egalitarian society and provides for gender equality and work-life balance, and therefore an interest in the broader society. These characteristics all work together because social interest is usually a value modeled and taught to most Norwegians via their strong and influential family groups as one participant shared:

> Sigrid: My father was particularly keen that I should keep myself informed on what was happening around me, and we had many interesting conversations at the dinner table. It was of high importance to me to bring social interest into my work. The whole family stood behind me in my choices, especially my uncle who was the only one in the family with higher education (Methodist Minister).

In regards to the GLOBE study's (House et al., 2004) assessment of the ideal leadership model for the Nordics, it was found that they prefer a leader that is highly visionary, participative, while being independent and diplomatic. They also prefer leaders who are inspiring and involve others in decision-making. Furthermore, it is less important to be humane or self-protective as a leader, and compassion is not expected as well as a concern for status and other self-centered traits (Northouse, 2010). The Nordic Intelligence (NQ) leadership framework touches upon all these qualities, including vision, independence, participation, collaboration, and inspiration. Nordic Intelligence also involves compassion; however, although it is not expected, appreciation is greatly valued amongst universal and successful leadership traits, such as the model for authentic interpersonal mastery as explained by Cashman (2008).

In further support of aligning Nordic Intelligence to the literature review, it follows Cashman's (2008) definition of personal leadership which states "leadership is authentic influence that creates value" (Cashman, 2008, p. 24). Leadership is about authenticity, influence and value creation. Leadership does not exist without personal development and personal mastery. There are six points for authentic interpersonal mastery which are crucial to understanding personal leadership and that align with the Nordic Intelligence leadership framework, they are: to know yourself authentically; to listen authentically; to influence authentically; to appreciate authentically; to share stories authentically; and, to serve authentically (Cashman, 2008). Nordic Intelligence is rooted in authenticity, and authenticity is the language that speaks right to the heart and therefore speaks of love and appreciation (Cashman, 2008).

In continuing to cover the alignment of this study to the literature review, the work-life balance findings should be discussed in reference to the Kaleidoscope Career Model. More and more women are leaving the workforce not because of wanting to create families, but instead due to organizations not providing flexibility or job satisfaction (Cabrera, 2007). This may otherwise also be known as opportunities for work-life balance. The concept of the Kaleidoscope Career Model describes how men and women change their career patterns according to needs and interests. According to the Kaleidoscope Career Model, the three parameters that influence career decisions are authenticity, balance, and challenge. Authenticity refers to being one's genuine self. Balance refers to embracing both one's personal and professional life. And challenge explains everyone's desire to experience career advancement and feel a great sense of self-worth (Cabrera, 2007). Cabrera's (2007) research uses the Kaleidoscope Career Model to help explain why women stop working. In her study, women had many reasons for leaving the

workforce, but evidence shows that women are pursuing boundaryless careers, whereas men tend to follow more linear career paths. Women's careers tend to be nonlinear and often interrupted, for many reasons, including family, organizational work cultures, and the glass ceiling effect (Cabrera, 2007). This study reflects the important components of authenticity, balance, and challenge, and why work-life balance is so important to the careers and happiness of both women and men.

The bottom line is simply this: happy people creates happy workers, and happy workers creates successful organizations, and this is why leaders and managers should be concerned about having happy workers and therefore happy people, at work and at home. An employee with a high level of job satisfaction holds positive feelings about his or her job, while an employee with a low level of job satisfaction holds negative feelings about his or her job (Robbins & Judge, 2009a). "The term job satisfaction describes a positive feeling about a job, resulting from an evaluation of its characteristics" (Robbins & Judge, 2009a, p. 79). Research has proven that there is a relationship between job satisfaction and job performance where an employee's satisfaction with his or her job is directly related to his or her job performance. The job satisfaction of individual employees is therefore important for the organization as a whole as well. "Organizations with more satisfied employees tend to be more effective than organizations with fewer satisfied employees" (Robbins & Judge, 2009a, p. 88). This study offers a path to achieve satisfied employees and work-life balance, and this is through recognizing that the work self and home self should be considered not only interconnected, but as one.

According to S. C. Clark (2000), work and family systems are interconnected even if different. There are theories that state emotions carry over between the systems and may impact each other. Work/family border theory argues that the connection between the systems is not

emotional but rather human. People are essentially border-crossers who make daily transitions between the world of work and the world of family. People shape their environments just as they are shaped by them. These systems do not operate independently as shown by the work/family border theory, which is important to understand in order to attain work/family balance (S. C. Clark, 2000). However, as seen by this study's findings, while there is alignment, the findings also suggest that a border may not even exist. In revisiting, the whole person and life balance concepts, it is suggested that Norwegians prefer to not set up borders and that balance is best achieved when a person is whole and is one in the same at work and at home.

> Aase: At work, the whole person was often respected; meaning the person at work and the person at home was rightfully considered one in the same.
>
> Catiline: To remain balanced, I believe that when I have the possibility to relax and sleep I need to do that. Also, working out and being out in nature affects my life-balance.

By not creating borders and approaching work-life balance as more of an integration approach, with the perspective of the whole person approach, it can be argued that life may just be more manageable, productive, and rewarding. Just as the world is getting smaller and borders are disappearing due to globalization and technology, in addition to the Corporate Social Responsibility (CSR) influencers and concerns with the environment, human rights, and labor standards (Grydeland, 2010), perhaps the borders previously set up are also no longer existent, and could actually be harmful. Complete disconnection from work may be necessary at times to appropriately live one's life, but it is no longer realistic that one can completely disconnect from life when at work. If this happens, we are not whole and therefore not in alignment or at our strongest, and as a result, we are not performing at our best. Again, the objective here is to consider the whole picture when looking at the whole person: happy people leads to happy workers, happy workers leads to thriving organizations, and a strong player in this is gender equality and work-life balance as successfully modeled by Norway and the Nordic countries.

Finally, in recognition of her life story method and theoretical framework used in this study, it is important to revisit a point made by Giele (2002, 2008, 2009) as it connects and supports this study's findings.

> A University of Chicago study by Schneider and Waite (2005) of 500 professional and executive families with two working parents paints a picture.… The most satisfied of these couples were agreed on roles and decision-making whereas the less satisfied appeared to be held together by their sense of obligation as parents or their common religious values. (Giele, 2008, p. 396)

Furthermore, it was shown that some husbands felt more positive and satisfied at home while some wives felt more positive and satisfied at work. This "could be a sign that positive feelings are associated with being in a setting that women and men 'choose' rather than in one that imposes traditional gender obligations on them (Schneider and Waite, 2005)" (Giele, 2008, p. 397). This suggests that relational style and choice is important, which stems back to the major themes in the researcher's study of relationships and autonomy. Therefore, it is suggested that achieving gender equality and work-life balance may be attributed to the interconnection and importance of relationships and autonomy, as shown by all 22 Norwegian women participants.

Additional Implications, Comparisons, and Contrasts

To summarize the implications of this study, it is suggested that in order to have work-life balance, gender equality at work and in the home are important. Furthermore, to achieve gender equality and work-life balance, an individual or organization should have a strong support network and be autonomous. Once an individual or organization achieves this, the suggested results are happiness, balance, and success. To assist in achieving these results, the 20 work-life balance strategies are offered in addition to the Nordic Intelligence leadership framework.

Similar to the top five work-life balance strategies from this study (i.e., have a support network, be autonomous, be healthy and take walks, share domestic responsibilities at home, and spend time in nature), the Nordic Intelligence leadership framework builds upon the value of networks, authenticity, health, balance, and imagination. These strategies and framework provide individuals, leaders, and organizations with tangible suggestions and guidelines for success.

For a final comparison, a human rights lecturer at a New York-based Norwegian Institution offers what she learned by observing her Norwegian students in the United States of America, and as a result, four lessons are shared from the best country in the world (Jesionka, 2016). These four lessons align (in perfect order) with Giele's (2008) dimensions and therefore this study's research question dimensions. The first lesson is learning to JanteLoven. To reiterate, the Jante Law is a code of social behavior that emphasizes modesty, collectivity, and social equality (Jesionka, 2016). On one hand, one can view it as no one person is better than another person. However, another way to look at it is that one person is only as good as everyone else, which helps to promote social interest. The Jante Law basically infers that one should avoid bragging and not be too proud. While Norwegians focus on ways to efficiently solve problems for everyone, when personal experiences are spoken, they have a great impact (Jesionka, 2016). This further explains why Norwegians are private and less likely to express their emotions, but when they, as seen in this study, much is revealed and can be learned. This first lesson aligns with the study's themes of Identity-Truth and Identity-Freedom and their top influencers of integrity and independence, respectively. Norwegians are by nature morally authentic beings that are bold, but yet also are modest and collective. Their identity and culture is rooted in the Jante Law, and this is a main contributor as to why they are private yet loyal, and why they do not express pride, but yet feel it strongly for their closest family and friends.

The second lesson is celebrating equality. This lesson aligns with Norway's egalitarian foundation and this study's relational theme and top influencer of a support network.

> Norway is one of the most egalitarian countries in the world – gay couples have equal rights in marriage and employment and Norway is currently number one on the World Economic Forum's Gender Gap Index. The workforce is made up of 75 percent women, women occupy one-third of the seats in Norwegian parliament…. It's also the best place in the world to be a mother. Mothers can get 10 months of full pay while on maternity leave, and fathers help out, too – they get 10 weeks of paternity leave during the first year of the child's life. These statistics stand in stark contrast to American society, where women make 70 cents to the dollar of men, we rank the 55th country worldwide in political empowerment, and rarely a day goes by that you don't hear about the gender gap. (Jesionka, 2016, para. 7-9)

Equality is not possible without supportive relationships, and supportive relationships are learned within family groups, and these family groups also encourage not only moral and ethical behavior and doing what is right, but they encourage the Corporate Social Responsibility standards and values of being concerned with the environment, human rights, and labor standards (Grydeland, 2010), which in turn creates concern for the broader society.

The third lesson is appreciating what you have. This lesson aligns with this study's theme of motivation and its top influencers of goals and influence, respectively. While the United States has met challenges with its financial situation, it may be worth taking a note from a country with an $800 billion petroleum fund (owning 1% of the entire world's stocks) and no national debt (Jesionka, 2016; Treanor 2014). To provide a few additional statistics, Norway has some of the highest taxes in the world (averaging 28% income tax), but Norwegians are also paid well, plus

these taxes support the social programs and subsidies Norway is so well known for (and which also supported Norwegians before the oil made them rich). After World War II, Norway embarked on social democratic reforms to level income distribution, eliminate poverty, place capital into the public trust, and set up social services to all, which increased income tax quite heavily ("Economy of Norway," n.d.). Taking into consideration the high taxes yet high incomes, the cost of living is the highest in the world; however, poverty and hunger do not really exist (Jesionka, 2016). Actually, most Norwegians simply believe that the poor are unlucky as opposed to lazy (Veuger, 2014). Norwegians understand they are privileged and are motivated to provide aid and development efforts around the world (Jesionka, 2016). So Norway, with its strong government influence and high taxes, also breeds a culture of autonomous people who are influenced to appreciate and whose goals are to help others less fortunate.

The fourth lesson is "ga pa tur" (take a walk). This lesson aligns with the adaptive style theme and its top influencer of health, and more specifically, taking a walk. In Norway, there is no destination and rushing when walking, Norwegians simply enjoy being outside. In the United States, in its connected and competitive culture, this may seem like a waste of time (Jesionka, 2016); however, walks offer healthy living, stress relief, and they provide a moment to revisit the lesson of appreciation.

As a final thought on this comparison, the ideas that Norway is rooted in the Jante Law, equality, appreciation, and taking walks are not undiscovered; however, the researcher's study suggests the reasons behind what makes the efforts of equality and balance so successful, and these are Norway's authentic values in supportive relationships, autonomy, and health, as modeled by the Nordic Intelligence leadership framework. In addition to the influencers of integrity, independence, support networks, goals, influence, and health, the Nordic Intelligence

leadership framework also touches upon appreciation as part of its morally authentic pillar. Appreciation is a universal leadership skill but it also strongly represents the identity of the Norwegian people.

According to Jesionka (2016), her Norwegian students were fascinated by the "American dream" and often questioned if it still held true (para. 13). To offer three additional, yet related contrasts to follow the discussion of the GLOBE study (House et al., 2004), first, Norway is often accused of upholding values that do not support the concepts of the American dream or "Keeping up with Joneses" (Gratale, 2014, para. 1). Therefore, many believe that without competition there is no progress. However, Norway is one of the most progressive and advanced nations, not only in gender equality, but oil exportation, aquaculture, maritime, hydropower, the environment, energy, technology, and telecommunications to name a few. In addition, the policy of not overworking oneself is also of importance for the Nordics. In Sweden, employers are flirting with the idea of the six-hour workday (Bhattacharya, 2015). "The Gothenburg government started an experiment in April 2014 with nurses working shorter shifts. The results will be out at the end of 2016 but so far, the nurses are less fatigued and therefore, more efficient, initial reports said" (Bhattacharya, 2015, para. 7). To come back to the idea of the American dream, it follows the ethos that freedom involves the opportunity for success and upward social mobility which is achieved through hard work ("American dream," n.d.). The American culture tends to also follow the concept of Keeping up with the Joneses which entails striving to be better than one's neighbor, or fellow American (Gratale, 2014). This is a stark contrast to Norway's Jante Law. So what is all this competition achieving? Again, competing against others will not create happiness, and according to the Jante Law, one should only compete with one's self. Perhaps a culture of competition serves a purpose in some societies, but the Norwegian

culture would argue that it does not create happiness or efficiency, plus, since Norwegians are productive in both their work and homes lives, why not be both productive and happy?

Another common argument is that Norwegians are able to be happy because of its wealth from oil, which then supports its unique situation with government assistance. First, achieving gender equality and work-life balance is "not about wealth, the Global Gender Gap Index does not look at wealth, rather how equitable income, resources, and opportunities are distributed between men and women (Zahidi, 2014). Second, as previously mentioned, the money used to support the government subsidies is generated by the high taxes; besides, most of the oil money is either saved or invested. In addition, when the resource of oil significantly declines with time, not only will the oil fund still exist, but Norwegians are already looking into an economy based on renewable energies, new technologies, and fish farming (Deshayes, 2016; Treanor, 2014). However, this does lead to the last common argument, which is not all countries and organizations can support such a model of government assistance and subsidies.

Achieving gender equality and work-life balance is not just about subsidies, it is about recognizing the whole person and appreciating life balance as previously discussed. While not all businesses can provide subsidies, it is important for all businesses to respect and appreciate their employees and recognize that they are whole people at work. As a leader, simply starting dialogues with employees about their work goals and also their personal goals, and even getting to know the name of their partner at home perhaps, brings awareness, appreciation, and investment which then creates value. Following the Nordic Intelligence leadership framework, these qualities are presented and offer a model that works without any requirement for subsidies. Nordic Intelligence offers organizations the chance for not only productive workers, but happy workers. It is also important to be clear that the intention of this study is not to deliver a political

message or promote a particular structure of government. This is not a comparative study between cultures and government organizations, but rather a study to identify the successful traits of one country leading the world in gender equality and work-life balance to serve as a model of insight and deeper understanding towards happier people and workers, and more successful organizations worldwide. This is not a proposal to change any cultures, but to bring to light opportunities that may positively influence and enhance an existing culture and its people. These findings may not be applicable to every person, every leader, every organization, or every nation, but this study does provide insight, strategies, and a leadership framework that seem to be successful in Norway. The world is getting smaller and more flat, and as result, the transferability of the data may be conceivable. For example, as previously mentioned, the preferred leadership qualities for Norway and the United States as reported by the GLOBE study (House et al., 2004) are for the most part similar, and the universal qualities, which include integrity, charisma, and interpersonal skill, are addressed in the Nordic Intelligence leadership framework.

It is also important to note that while Norway has a strong culture, it is adaptive. This is not only obvious through its businesses and technological advancements, but also its humanitarian and human rights efforts – whether it is global influences, aid and development initiatives, or becoming a new home to many refugees. While Germany has been given most of the recent attention for its response to the migrant crisis, "little fjord-filled Norway has quietly emerged as one of the largest contributors of humanitarian aid to Syrian refugees" (Hjelmgaard & Criscione, 2016, para. 1). Norway has pledged $1.2 billion over the next four years for people who have fled from the five-year civil war in Syria. Norway continues in its humanitarian aid efforts, even though there are many critics, as some believe there is too much concentration in

the Syrian region as opposed to other regions needing assistance. However, the response from Egeland, secretary-general of the Norwegian Refugee Council, was as follows:

> I would say (the funding pledges) are close to what you should expect from all countries with a strong economy and with a peaceful society. It's not like Norway is doing more than it should. It's the others who are not stepping up to the plate. (Hjelmgaard & Criscione, 2016, para. 11)

Regardless of differing opinions on the matter, the world is changing and so is Norway; however, Norway's egalitarian foundation and cultural values continue to thrive.

Limitations and Assumptions of the Study

The limitations and assumptions of the study primarily referred to the data collection and culture consideration. The researcher trusted that the data obtained from the Internet interviews and secondary sources were accurate. It is understood that Norway is small in population, mostly homogeneous, and has a strong economy, so any influences in culture or changes in law are mostly manageable and supported. Furthermore, since this was an Internet interview based upon an asynchronous data collection method that offered both a communication-based and web-based approach, it may seem as though the emotional component or opportunity was removed (Bryman, 2008); however, this strategy was useful in eliciting emotional responses from an unemotional culture. The participants were able to share their life stories without too much risk of feeling an invasion of privacy or discomfort. Additionally, since the researcher is a dual-citizen, by not performing an in-person interview, the researcher did not risk creating any bias in regards to the responses. However, due to the researcher being familiar with the culture being studied and having an intercultural perspective, it offered a lens with which to successfully translate and interpret the responses for content analysis and the creation of themes. For example, it is highly possible that the in-group collectivism difference found between the researcher's

study and the GLOBE study (House et al., 2004) would not have been as obvious to a person outside of the Norwegian culture, then again, a person solely inside the Norwegian culture may not have had the ability to notice either due to being an inherent cultural trait that takes great self-awareness and experience with other cultures to perhaps identify.

The final limitation is the sample size in that only 22 women were involved in this study. However, according to Warren (2002), for a qualitative interview to be published, the minimum number of interviews falls between 20 and 30 (Bryman, 2008). In this respect, the sample size was appropriate, especially since these were intensive life story interviews, and therefore just one or two interviews may have even been considered acceptable (Bryman, 2008). The important point in the consideration of sample sizes is that the number enables conclusions to be supported, and this may vary from situation to situation (Bryman, 2008). However, in this case, 22 interviews seemed to be an appropriate sample size since the findings were supported by the literature, they were consistent amongst the other participants, and they offered robust and insightful conclusions.

Recommendations for Future Research

There are many opportunities to build upon this study. The Nordic Intelligence leadership framework may be explored by leaders and applied to teams and organizations. This study may be revisited to serve as a comparative cross-cultural analysis involving other countries, such as the United States of America. The difference suggested between the researcher's study and the GLOBE study (House et al., 2004) in regards to in-group collectivism and family groups in the Nordics may be further investigated and studied. The 20 work-life balance strategies may be set into motion and analyzed. In addition, future research and interviews may involve men and add greatly to this body of knowledge, either as an additional demographic group or for the purposes

of taking a closer look at partner relationships. As noted by Thorkildsen, Norway's former Minister of Children, Equality and Social Inclusion:

> For women to have the same rights as men, we need to change power relations. It is important that men participate in this debate, [as] they are the ones who have had the power for so long and they need to be part of changing the situation. (Lunde, 2013, p. 3)

It is important to involve the male demographic in future research as they can help create change but also benefit from the change in the field of gender equality and work-life balance. Norway does not write governmental policy just for one gender; rather their policies are designed to help everyone (Ausfeld, 2005). I would also recommend that for any cultural research, that an intercultural researcher or consultant is at least considered to lead or participate in the study. Since an intercultural researcher would be familiar with both cultures, the one being studied and the one proposing the study, this helps to guard against any discrepancies that may occur in the literature, and helps to ensure the data are accurately collected and analyzed.

Conclusion

> Imagine a place where paternity leave for both parents is the norm, children get social security, healthcare is free, and the state pays for your wedding ceremony (at least the church and priest) and your funeral – it sounds hard to imagine – but it's the reality in Norway. (Jesionka, 2016, para. 1)

People want to be happy and organizations want to be successful. Norway is a country of five million people, it has the highest standards of living in the world, and has been voted the best country to live in for almost 10 straight years (Jesionka, 2016). These statistics deserve attention (even if it is a culture that traditionally prefers to avoid attention). As a duel-citizen, the researcher successfully engaged in a phenomenological qualitative study involving 22

Norwegian women using Giele's (2002, 2008, 2009) life story method and theoretical framework and Weber's (2011) instrument to explore their life course experiences through the dimensions of identity, relational style, motivation, and adaptive style as shaped by Norway's culture and laws to gain further understanding and insight into Norway's success in leading the world in gender equality and work-life balance.

The data collected from the interviews of 22 Norwegian women were used to suggest that gender equality is necessary for work-life balance, it is gender equality and work-life balance that enables more women to work and be leaders, and gender equality leads to financially successful organizations. Findings from this study suggest that supportive relationships and autonomy are major contributors to Norway's success in gender equality and work-life balance, which then offered a countering view to the GLOBE study's (House et al., 2004) assessment of family groups in the Nordics. Furthermore, 20 work-life balance strategies were revealed, in addition to the leadership framework of Nordic Intelligence (NQ). It is the hope of the researcher that this study will be a call to action to create change and promote gender equality, work-life balance, and leadership towards the happiness of individuals and the success of organizations, which is significant to the future.

As Xerox PARC guru John Seely Brown stated, "The job of leadership today is not just to make money: it's to make meaning. Effective leadership 'wins people's souls' " (Gill, 2003, p. 311). Change starts with strong leadership and a vision. However, for change to be successful, the leader's vision must reinforce corporate values and communication which demands trust, alignment, and adaptability. According to O'Toole (1995), trust is born from leadership based on shared purpose, shared vision, and shared values. As stated by Professor Alexander Cappelen, from the NHH Norwegian School of Economics, "High levels of trust make economic growth

easier" (Treanor, 2014, para. 16). Perhaps in creating change, it is less about laws and subsidies and more important to redefine culture. Perhaps an additional lesson learned from the Nordics is that it is more about the value in subsidiarity, and less about subsidy (Veuger, 2014). If this is the case, leaders have an incredible opportunity to influence gender equality within work cultures before focusing on how to finance work-life balance subsidies. If leaders concentrate first on culture, the rest will follow as needed, and be aptly supported.

There is very little research on the life course of Norwegian women in relation to their success with gender equality and work-life balance as influenced by Norwegian law and culture. This is an important avenue to explore and discuss as there is much to learn and progress towards change. One reason could be that they are a private people, another could be the limit of access to a group of Norwegian women, and another reason could be that they do not have a tendency to call attention to themselves and express how well they are doing… besides, they always feel that they can do better, and as a result, Norway is exceling in gender equality and work-life balance.

Norwegians are egalitarian and progressive, and like their Viking ancestors, they are innovators, adventurers, and story-tellers… and when religion came to pass in Norway, their sense of freedom joined forces with truth and morality, which may be why Norwegians came to be great leaders – truth and freedom merged becoming the two pillars of a successful society. This study revealed that the Norwegian women participants valued their relationships and their autonomy, and these attributes greatly impacted their life course experiences, which in turn contributed to the success of gender equality and work-life balance. Many of the participants reported being happy, and this was in large part due to Norway's culture and laws supporting gender equality and work-life balance. Norway and the Nordic Intelligence (NQ) leadership framework may provide a model for happy people, satisfied workers, successful leaders,

profitable organizations, and strong nations worldwide. In the spirit of the Vikings, now armed with Nordic Intelligence and insight gained from this study, it is time to embark on more adventures, let us be imaginative and transformative, let us be honest and bold, and let us see what new worlds there are to discover.

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APPENDIX A

Invitation to Participate in the Study

I would like to invite you to participate in a research study I am conducting for my doctoral degree at Pepperdine University's Graduate School of Education and Psychology in Los Angeles, California. My dissertation is entitled "Norway Leads the World in Gender Equality and Work-Life Balance: A Qualitative Life Course Study of Norwegian Women." The purpose of this study is to gain an understanding of Norwegian women's life experiences as shaped by Norway's culture and laws that support gender equality and work-life balance. While participation is voluntary, the benefit includes contributing information to an important body of knowledge that may influence gender equality and work-life balance for both women and men around the world.

To participate in this study, respond in Norwegian or English in one of two ways:

1. Visit https://digitalwomensproject.com and turn in your responses from there. The questions are in English, but the questions are also provided in Norwegian below. When you come to the homepage, scroll down, and in the center you will find a section called "Share Your Story." Click on "Get Started." Then begin by reading the "Consent Form," and then click on the button called "Share Your Story." When you have responded to all the questions, you must remember to click on "Save" at the end.

2. **Or** respond by using email. First read the "Consent Form," respond to the questions that are provided below, and send them back to me at this email address: [redacted]. You may respond in Norwegian or English.

If you choose to respond in Norwegian, your story will be translated into English for research purposes. By completing the questionnaire, you will have given your consent to participate. All information that you provide will remain confidential. If the findings of the study are presented to professional audiences or published, no personal information that identifies you will be released.

In addition to participating in this study, I kindly ask you to **please send this on to other Norwegian women**. These women may be relatives, friends, colleagues, neighbors, or simply acquaintances. You may send this to people I may know or may not know, this will lead to a better and more diverse study. The data gathering for this study will close on [redacted], so please submit your questionnaire and share this invitation with plenty of time before this date.

Thank you in advance for your time and participation. If you have any questions or concerns, please do not hesitate to contact me by email at [redacted].

Kind regards,
Lene Martin

Invitasjon til deltagelse i doktorgrad studie

Jeg vil gjerne invitere deg til aa delta i en forsknings studie som jeg holder paa med i forbindelse med min doktorgrad paa Pepperdine Universitets avdeling for utdanning og psykologi [Pepperdine University's Graduate School of Education and Psychology] i Los Angeles, California, USA. Min avhandling heter "Norge er kommet lengst i verden naar det gjelder likestilling og balansen arbeid og liv: en kvalitativ liv studie om Norsk kvinner" [Norway Leads the World in Gender Equality and Work-Life Balance: A Qualitative Life Course Study of Norwegian Women]. Hensikten med dette studiet er aa oppnaa en forstaaelse av norske kvinners livserfaringer som er formet av norsk kultur og lover som stoetter likestilling [gender equality] og balanserer arbeid og liv [work-life balance]. Det er frivillig aa delta, men ditt svar vil gi et viktig bidrag til kunnskap om likestilling baade for kvinner og menn rundt om i verden.

For aa delta i dette studiet, **kan du skrive paa norsk eller engelsk** og svare paa to maater:

1. Svar ved aa besoeke https://digitalwomensproject.com, og lever inn svarene derfra. Spoersmaalene er paa engelsk, men du kan lese dem paa norsk nedenfor. Naar du kommer til hjemmesiden maa du gaa til den nedre delen av hovedsiden i midten. Der finner du noe som heter " Share Your Story". Klikk paa "Get Started". Deretter begynner du aa lese samtykke skjemaet og saa klikk paa knappen "Share Your Story". Naar du har svart paa alle spoersmaalene maa du huske aa klikke paa "Save" nederst paa siden.

2. **Eller** svar med aa bruke e-mail. Forste les samtykke skjemaet, svar paa spoersmaalene som er nedenfor, og send de tilbake til meg paa e-mail adresse: [redacted]. Du kan svare paa norsk eller engelsk.

Hvis du velger aa svare paa norsk, blir ditt svar oversatt til engelsk paa grunn av forskningshensyn. Ved aa fullfoere spoersmaalene har du gitt ditt samtykke til aa delta. All informasjon du gir fra deg blir holdt konvidensielt. Hvis resultatet av dette studiet blir presentert eller publisert vil ingen informasjon som kan identifisere deg bli offentliggjort.

I tillegg til aa delta i studiet, **vaer saa snill aa sende dette videre til andre norske kvinner**. Disse kvinnene kan vaere familie, venner, kolleger, naboer eller bare bekjente. Du kan sende til personer jeg kjenner og ikke kjenner, det bidrar til en bredere studie. Dataen jeg samler for dette studiet maa komme inn foer [redacted]. Saa proev aa vaer ute i god tid.

Paa forhaand takk for din tid og deltagelse. Hvis du har spoersmaal, ikke noel med aa ta kontakt paa e-mail: [redacted].

Vennelig hilsen,
Lene Martin

Fortell din historie – Venneligst svar paa alle spoersmaalene saa godt du kan. Du kan skrive paa norsk eller engelsk. All informasjon du gir fra deg blir holdt konvidensielt.

Bakgrunns innformasjon [Socio-Demographic Information]:

1. Foedsels dato [Birth Date]
2. Foedsels sted [Place of Birth]
3. Bosteds land [Country of Residence]
4. Hoeyeste grad av utdannelse [Highest Education Level]:
   Velg en:
   a. Mindre enn videregaaende [Less Than High School]
   b. Ferdig med videregaaende eller tilsvarende [High School Graduate or Equivalent]
   c. Laerling [Technical School]
   d. Litt hoeyskole utdanning [Some College]
   e. Universitets utdanning [2-Year College/Associate Degree]
   f. Bachelor grad [4-Year College Bachelor Degree]
   g. Master grad [Master Degree]
   h. Doktor grad [Doctorate]
5. Hva er ditt arbeid [Current Occupation]
6. Rase/Etnisitet [Race/Ethnicity]
   Velg en:
   a. Urbefolkning [Native or Indigenous]
   b. Asiatisk [Asian]
   c. Afrikaner eller moerke [Black or African]
   d. Hvit [White]
   e. Mellom eller soer Amerikaner [Hispanic or Latino]
   f. Stillehavs oeyene [Pacific Islander]
   g. Blandet eller andre [Bi-Racial or Other]
7. Sivilstatus [Marital Status]
   Velg en:
   a. Single [Single]
   b. Gift [Married]
   c. Partner [Partner]
   d. Separert [Separated]
   e. Skilt [Divorced]
   f. Enke eller enkemann [Widowed]
8. Aarstallet du giftet deg [Marital Status Year]
9. Ektefelles (Partners): hoeyeste utdannelse [Husband's (Partner's) Highest Education]:
   Velg en:
   a. Mindre enn videregaaende [Less Than High School]
   b. Ferdig med videregaaende eller tilsvarende [High School Graduate or Equivalent]
   c. Laerling [Technical School]
   d. Litt hoeyskole utdanning [Some College]
   e. Universitets utdanning [2-Year College/Associate Degree]

f. Bachelor grad [4-Year College Bachelor Degree]
g. Master grad [Master Degree]
h. Doktor grad [Doctorate]

10. Ektefelle (Partner) Arbeid [Husband's (Partner's) Occupation]
11. Barn [Children]:
    a. Kjoenn [Gender]
    b. Foedsels aar [Birth Year]
12. Mors hoeyeste utdanning [Mother's Highest Education]:
    Velg en:
    a. Mindre enn videregaaende [Less Than High School]
    b. Ferdig med videregaaende eller tilsvarende [High School Graduate or Equivalent]
    c. Laerling [Technical School]
    d. Litt hoeyskole utdanning [Some College]
    e. Universitets utdanning [2-Year College/Associate Degree]
    f. Bachelor grad [4-Year College Bachelor Degree]
    g. Master grad [Master Degree]
    h. Doktor grad [Doctorate]
13. Mors arbeid [Mother's Occupation]
14. Fars hoeyeste utdanning [Father's Highest Education]:
    Velg en:
    a. Mindre enn videregaaende [Less Than High School]
    b. Ferdig med videregaaende eller tilsvarende [High School Graduate or Equivalent]
    c. Laerling [Technical School]
    d. Litt hoeyskole utdanning [Some College]
    e. Universitets utdanning [2-Year College/Associate Degree]
    f. Bachelor grad [4-Year College Bachelor Degree]
    g. Master grad [Master Degree]
    h. Doktor grad [Doctorate]
15. Fars arbeid [Father's Occupation]
16. Religioes bakgrunn [Religious Background]
17. Hvor mange mennesker bor i huset ditt [Number of People living in your household]
18. Hvor mange generasjoner bor i huset ditt [Number of generations living in your household]

Utvidene svar [Extended Answers]:

1. Tidlig voksenalder: Perioden etter du var ferdig med utdanning eller begynnelsen av tjue- aarene. Hva var din grad av utdannelse? Inkluderte det universitets utdanning, bachelor, master eller doktor grad? Hva trodde du du ville bli i forhold til arbeid, livsstil eller familieliv…. Hva tenkte du da og hvordan ble det egentlig?

   [*Engelsk:* Early Adulthood: About the period in your life immediately after completing your education or... your early twenties. What was the level of your education? Did it include college education or 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?]

2. Barndom og ungdommstid: Naar du tenker paa perioden i livet ditt foer du ble ferdig med utdanning og maalene dine som du og din familie satte for deg, hva var din families holdning til kvinners utdanning, og hva du skulle bli? Hva var effekten av dine foreldres utdanning, soeskenforhold, familiens oekonomiske forhold, deltagelse i et trossamfunn, familiens forventninger? Hvordan var din utdanning forskjellig eller lik i forhold til dine foreldre og soesken?

   [*Engelsk:* Childhood and Adolescence: Thinking of the period in your life before completing your education and the goals that you and your family held for you, what was your family's attitude toward women's education 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?]

3. Voksenlivet – naatid: Etter du ble ferdig med utdanningen hva har du oppnaad og hvilke frustrasjoner har du stoett paa? Hva slags type veiledere har du hatt? Hva har skjedd som du ikke forventet – i arbeidslivet, familielivet, trosrettning, senere utdanning? Har det vaert diskriminering paa arbeidspalssen, barn, seperasjon eller skillsmisse, helseproblemer for deg selv eller familiemedlemmer? Hva med flytting, din plass i samfunet, trossamfunn, problemer med aa finne eller ha raad til et sted aa bo, rase inkludering, tap av jobb? Foelelser om deg selv? Har det vaert gode ting, for eksempel spesielle beloeenninger, tilfredsstillelser eller paaskjoennelser?

   [*Engelsk:* Adulthood – Current: Since completing your education, 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, 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?]

4. Voksenlivet – fremtiden: Naar du ser tilbake paa ditt liv fra der du er naa og fremover, hva er dine viktigste bekymringer? Hva er dine maal, haap og droemmer for de neste faa aarene? Hva er problemene du haaper aa loese? Hvis du ser lenger fram, hvor haaper du aa vaere noen faa aar fra naa med hensyn til arbeid eller mer utdanning, familieliv, tro, samfunn, veiledere, helse, oekonomi osv.?

   [*Engelsk:* 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 additional schooling, family, faith, community, mentors, health, finances, etc.?]

5. Strategier for aa balansere livet: Hvordan takler du det aa ha flere roller? Har du noen gang foelt deg presset til aa velge mellom arbeid og hjem? Hva fikk deg til aa tenke at du kunne gjoere begge suksessfullt? Foeler du at familelivet eller arbeidslivet ditt har lidd paa grunn av din innvolvering i arbeid eller familie? Har du foelt skyldfoelelese i forhold til enten familie eller arbeid? Er det tider da du foelte deg spesiellt suksessfull med aa sjonglere kravene fra baade arbeid og hjem? Hvorfor? Var du forbredt paa kravene for aa balansere arbeid og liv? Hvorfor eller hvorfor ikke? Hva slags strategi innfoerte du i ditt eget liv for aa beholde balansen?

   [*Engelsk:* 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?]

Tusen takk – og husk aa sende dette videre til andre norske kvinner.

APPENDIX B

The Pepperdine University Consent to Contribute

Project Title
The Digital Women's Project: Work-Life Balance Issues for Women

Project Director
Dr. Margaret J. Weber
Graduate School of Education and Psychology
Pepperdine University
6100 Center Dr., Los Angeles, CA 90045
[redacted]

This is a consent form for contributing to the Digital Women's Project: Work-Life Balance Issues for Women (DWP). It contains important information about this study and what to expect if you decide to contribute. All contributions are voluntary.

Please consider the information carefully. Feel free to email Dr. Margaret J. Weber ([redacted]) or write with questions (Dr. Margaret J. Weber, Graduate School of Education and Psychology, Pepperdine University, 6100 Center Dr., Los Angeles, CA 90045) before making your decision whether or not to contribute. If you decide to contribute to the DWP after reading this document, we assume you have agreed to the terms of this consent form.

Purpose
Women are making important strides in education, careers, and influencing the global economy, while at the same time nurturing families. This is a study to learn about the life stories of women globally. The Purpose of this study is to establish a global project of women's lives and is threefold:

1. What experiences (identity, relationship style, drive and motivation, and adaptive) shape the life course of women that impact work-family life balance decisions?
2. How do socio-demographic variables (education, age, country of residence, family composition, profession, marital status, spouse education and profession) influence work-family life balance decisions?
3. What are the relationships between influencers (family background, mentoring and faith) and career goals on work-family life balance decisions?

The results of this research study have significance for women and men, as well as organizations as we seek to understand more about the work-family life balance issues facing individuals and families today. The results could help in providing women with better understanding of coping strategies both for work 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. Such an archive has great value as a historical, cultural, and educational record. We want to make it possible for women to contribute their study and have it recorded as part of this record.

The DWP is designed to collect women's stories of their life journeys to understand how they balance their life activities and to store these in a permanent collection which scholars interested in issues of women and work-life balance can access, study, and learn from.

Procedures/Tasks
If you wish to become a contributor to the DWP project, you can respond to the questions on the website and submit your responses in written format or via audio tape which you would upload to the site.

Before you submit your story, you will be able to affirm your intent to contribute by posting your story on our website where the stories will be made available to scholars and graduate students who are interested in women and work-life balance issues. You can indicate if you wish your story to be private or public. Either way, you can indicate that you do not wish your name to be associated with your story and it can be anonymous. You can respond in your native language or respond in English. If you choose to respond in your native language, your story will be transcribed into English for research purposes.

Duration
We estimate that responding to the questions of your life history will take approximately one hour depending on how much time you choose to take. The amount of time you spend on your responses is entirely up to you.

The intent of the DWP is to provide stories of amazing women and how they approach life for balancing the many activities for use by scholars in perpetuity.

Risks and Benefits
After you register with DWP and submit a narrative about your life story using our online registration and submission forms, only the DWP Director and her graduate students will have access to your name and e-mail address. This information will only be used to contact you about your submission. When you submit your responses, you can choose to have the information publicly available or for it to be private for the researcher and her graduate students only.

You should not include any information that will put you or others at risk when it is made public on the site.

Anyone interested in issues of women and the way in which they cope and balance work-life activities stand to gain a great deal about the issues and strategies that women use daily to respond to life and their journey. With stories from women globally, one can begin to understand the various struggles, the accomplishments, and the contributions that women are making globally.

Incentives
By contributing your life journey narrative to the DWP, your story will become part of a public archive that has great value to scholars and to the public as a historical, cultural, and educational record.

Contributors' Rights
You are free to decide not to participate or to withdraw at any time without it affecting your relationship with any entity.

You can choose whether to not to allow your personal contact information to be made public and associated with your story. You can also decide not to answer any questions regarding personal information that are presented on the DWP submission forms. However, once you have submitted your responses to the research questions on the DWP website and agreed that it can be publicly posted, the information you have provided cannot be removed from the DWP.

An Institutional Review Board responsible for human subjects at the Pepperdine University reviewed this project and found it to be acceptable, according to applicable state and federal regulations and University policies designed to protect the rights and welfare of contributors.

Contacts and Questions
For questions, concerns, or complaints about the project you may contact Dr. Margaret J. Weber, Graduate School of Education and Psychology, Pepperdine University, 6100 Center Dr., Los Angeles, CA 90045, [redacted] or [redacted].

For questions about your rights as a contributor to this project or to discuss other study-related concerns or complaints with someone who is not part of the research team, you may contact [redacted], IRB Chairperson at the Graduate School of Education and Psychology ([redacted] or call at [redacted]).

Contributing to the Study
I affirm that I have read (or someone has read to me) this form and I am aware that I am being asked to contribute to an archival project. I have had the opportunity to ask questions and have had them answered to my satisfaction. I voluntarily agree to contribute to this project.

APPENDIX C

Internet Interview Instrument: Story Form

Please allow about 40 minutes to complete the Story Form. Because we value your right to make an informed decision to participate in the Digital Women's Project, we must have your consent before we accept a submission. Please read the Consent Form. By submitting your story, you will affirm that you have read the Consent Form and agree to its terms. Please answer all the questions to the best of your knowledge. There are two parts: Socio-Demographic Information and Extended Answers.

Socio-Demographic Information

1. Birth Date
2. Place of Birth
3. Country of Residence
4. Highest Education Level: Less Than High School; High School Graduate or Equivalent; Technical School; Some College; 2-Year College/Associate Degree; 4-Year College Bachelor Degree; Master Degree; Doctorate
5. Current Occupation
6. Race/Ethnicity: Native or Indigenous; Asian; Black or African; White; Hispanic or Latino; Pacific Islander; Bi-Racial or Other
7. Marital Status: Single; Married; Partner; Separated; Divorced; Widowed
8. Marital Status Year
9. Husband's (Partner's) Highest Education: Less Than High School; High School Graduate or Equivalent; Technical School; Some College; 2-Year College/Associate Degree; 4-Year College Bachelor Degree; Master Degree; Doctorate
10. Husband's (Partner's) Occupation
11. Children: Gender, Birth Year
12. Mother's Highest Education: Less Than High School; High School Graduate or Equivalent; Technical School; Some College; 2-Year College/Associate Degree; 4-Year College Bachelor Degree; Master Degree; Doctorate
13. Mother's Occupation
14. Father's Highest Education: Less Than High School; High School Graduate or Equivalent; Technical School; Some College; 2-Year College/Associate Degree; 4-Year College Bachelor Degree; Master Degree; Doctorate
15. Father's Occupation
16. Religious Background
17. Number of People living in your household
18. Number of generations living in your household

Extended Answers

1. Early Adulthood: About the period in your life immediately after completing your education or... your early twenties. What was the level of your education? Did it include college education or 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?

2. Childhood and Adolescence: Thinking of the period in your life before completing your education and the goals that you and your family held for you, what was your family's attitude toward women's education 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?

3. Adulthood – Current: Since completing your education, 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, 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?

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 additional schooling, family, faith, community, mentors, health, finances, etc.?

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?

APPENDIX D

Institutional Review Board Approval Letter

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

August 11, 2015

Lene Martin
[redacted]

Project Title: Norway Leads the World in Gender Equality and Work-Life Balance: A Qualitative Life Course Study of Norwegian Women

Dear Ms. Martin:

Thank you for submitting your application, *Norway Leads the World in Gender Equality and Work-Life Balance: A Qualitative Life Course Study of Norwegian Women,* for exempt review to Pepperdine University's Graduate and Professional Schools Institutional Review Board (GPS IRB). The IRB appreciates the work you and your faculty advisor, Dr. Weber, have done on the proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations (45 CFR 46 - http://www.hhs.gov/ohrp/humansubjects/guidance/45cfr46.html) that govern the protections of human subjects. Specifically, section 45 CFR 46.101(b)(2) states:

> (b) Unless otherwise required by Department or Agency heads, research activities in which the only involvement of human subjects will be in one or more of the following categories are exempt from this policy:
>
> **Category (2) of 45 CFR 46.101**, research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless: a) Information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and b) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

In addition, your application to waive documentation of informed consent has been **approved**.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit a **Request for Modification Form** to the GPS IRB. Because your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the GPS IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite our best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the GPS IRB as soon as possible. We will ask for a complete explanation of the event and your response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the GPS IRB and the appropriate form to be used to report this information can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* (see link to "policy material" at http://www.pepperdine.edu/irb/graduate/).

6100 Center Drive, Los Angeles, California 90045 ▪ 310-568-5600

Please refer to the protocol number denoted above in all further communication or correspondence related to this approval. Should you have additional questions, please contact Kevin Collins, Manager of the Institutional Review Board (IRB) at gpsirb@peppderdine.edu. On behalf of the GPS IRB, I wish you success in this scholarly pursuit.

Sincerely,

Thema Bryant-Davis, Ph.D.
Chair, Graduate and Professional Schools IRB

cc: Dr. Lee Kats, Vice Provost for Research and Strategic Initiatives
Mr. Brett Leach, Regulatory Affairs Specialist
Dr. Margaret Weber, Faculty Advisor

APPENDIX E

Doctor of Education in Organizational Leadership Course Integration

Coursework	Instructor
724: Ethics & Personal Leadership	Dr. Caesar
714: Organizational Behavior, Theory & Design	Dr. Rhodes
755: E-Learning Theory & Practice	Dr. Stager
700: Leadership Theory & Practice	Dr. Madjidi
763: Learning Design & Evaluation	Dr. Raffanti
766: Research Design & Analysis	Dr. Leigh
754: International Leadership & Policy Development	Drs. Madjidi/Schmieder
758A: Consultancy Project	Dr. Harvey
765: Strategic Leadership & Management of Global Change	Drs. Schmieder/Hyatt
764: Consultancy Project	Dr. Harvey
734: Advanced Data Analysis & Interpretation	Dr. Granoff
767: Qualitative Research & Analysis	Dr. Davis
759: Law & Dispute Resolution	Judge Tobin
785: Contemporary Topics	Dr. Rosensitto
753: Leadership, Advocacy & Policy Development	Dr. McManus
757: Entrepreneurship	Dr. Caesar
787: Comprehensive Examination	Dr. McManus
791: Dissertation Research	Dr. Weber