

Women in Leadership
and Work-Family
Integration
Volume Two

Women in Leadership and Work-Family Integration Volume Two:

A Woman's Identity

Edited by

Margaret J. Weber
and Kerri Cissna-Heath

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“The dream begins with a teacher who believes in you, who tugs and pushes and leads you to the next plateau, sometimes poking you with a sharp stick called 'truth'”

—Dan Rather

On behalf of all the contributing authors, this book volume is dedicated to Dr. Margaret J. Weber who is the creator of Women’s Leadership and Work-Life Balance research team at Pepperdine University’s Graduate School of Education and Psychology (GSEP). She has been the teacher who has helped us all create a vision and then make a plan to realize that dream. Dr. Weber, Dean Emeritus at GSEP, served as teacher, guide, mentor and accountability partner through the dissertation process, walking each student through one of the most challenging and rewarding experiences in life. Together we have collected over 400 interviews, 18+ dissertations and two published books (and counting). Without her leadership, these things would not have been possible.

Students want to join the team when they hear about this professor who will teach them how to research from concept to publication. When Dr. Weber is approached by an aspiring research team member, she explains her high expectations for the team. All team members are given a manual and asked to complete training before conducting interviews. Each researcher is expected to contribute at least 25-30 interviews through personal contacts and the snowball method of identifying subjects. Students are asked to transcribe a few of the interviews, as detailed information can be gleaned from this process of transcribing. Team members are also trained to use a software program called Nvivo which is used to code the data. From there students can choose to utilize the data set for their personal research and dissertation if they choose to, and often times Dr. Weber will serve as their dissertation chair. She helps students present findings at conferences, submit journal articles, and book publications. What a brilliant woman, role model and mentor for so many women who have personally struggled with issues surrounding work-life balance and women who are learning to become scholars. Together we unite to say thank you for teaching us, inspiring us, and sometimes even poking us with a “sharp stick called truth” to get us through to the end.

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Sincerely,
Dr. Kerri Cissna-Heath

CHAPTER ONE

AN OVERVIEW OF FAMILY-WORK INTEGRATION

DR. MARGARET J WEBER

Overview and Purpose

For the second volume of *Women in Leadership and Work-Family Integration*, researchers share the findings from a variety of qualitative research studies that were conducted to understand issues surrounding work-life balance. This volume specifically focuses on the ways a woman's identity can play a significant role in how they define, interpret, analyze and apply meaning to their lives. Each study based its research design and data collection on the *Women's Leadership and Work-Life Balance* (Weber, 2010). This research team at Pepperdine University's Graduate School of Education and Psychology has expanded over the past six years with over 400 women having been interviewed, sharing stories from their lives that inform the popular discourse around this topic.

Theoretical Framework

As with the first volume of *Women in Leadership and Work-Family Integration*, the topical problems summarized in this book utilize a narrative and life story approach to understand the lives of female leaders. The life course framework used as the model for this project, explores an entire life span of a person to gather a significant amount of information that can be dissected and analyzed (Elder, 1994; Giele, 2002).

Giele modified this framework to include critical areas that share an individual's sense of identity, relational style, personal drive and motivation, and adaptive style (2008). The life course framework has sufficed as a guide for collecting a broad range of information, which can be witnessed, by the variety of studies summarized in this volume. The

opportunities for exploring different topics using this dataset are numerous, in large part due to the framework that was selected for this data collection.

Methodology

A qualitative methodology was utilized for the data collection described in this book. As in the first volume, interviews were conducted, transcribed and analyzed for a variety of studies on work-family integration. Themes surfaced across the subjects who were interviewed and have been described in each chapter of this volume. The life course framework was employed to study four periods of woman's life: childhood and adolescence, early adulthood, their current life and future plans. The analysis also explored four life course dimensions: identity, relational style, level and type of motivation, and adaptive style.

Each interview was conducted in person, online, or by phone and lasted approximately one hour. Each interview was transcribed and uploaded into a secure online cloud for storage. Researchers access the transcriptions and code the data using a computer software program called NVivo software for qualitative data analysis. The existing interviews and new interviews from specific populations were utilized by the researchers for their exploration of family – work integration for the topics described.

Outline of the book

The following chapters illustrate some of the dissertations harvested from the project. They represent important issues that have developed from the interviews and are also topics depicted in the media. Each chapter is summarized briefly below.

Chapter One

An Overview of Work-Family Integration with an Identity Perspective

Weber discusses the work-family issues for women that continue to receive attention in the media and provide the base for the chapters in this book. Women indicate that issues related to combining a family and a career continue to bring frustration to their lives and they often feel overwhelmed. The Digital Women's Project has interviewed over 400 women leaders on the topic of work-family integration using a life course methodology (Elder, 1994 and Giele, 2008). The focus of this chapter will explore the theme of identity from multiple perspectives and the samples

of women as they seek to balance their daily lives. In book 1, the details of the research project are fully outlined in chapters 1 and 2 (Weber, M.J. & Cissna-Heath, K, 2015).

Chapter Two

Women Leaders in the Association of Theological Schools

Campbell examined work-life balance as it relates to organizational commitment for ten women leaders in the Association of Theological Schools (ATS) accredited schools (2014). The findings indicated that these women connected and intermingled their faith with their lives at all levels. They viewed their calling and work as a part of God's purpose in their lives, and they derived significant meaning from that work. They valued professional and personal relationships that helped them achieve work-life balance in all areas of their lives. In addition, the research demonstrated that work-life balance and organizational commitment are both beneficial for ATS institutions and for women leaders working in the environment.

Chapter Three

The Mentor's Role Helping with Work Life Balance

Capron studied how mentorship and work life balance positively impact organizational commitment and reduce turnover intention (2014). The purpose of this qualitative study was to explore the role that mentors play in helping women achieve work life balance. The research questions explored how having a mentor while dealing with the challenges of work life balance impacted the 17 participants' perceptions of organizational commitment and turnover intention. Women who had a mentor experienced all four life course dimensions and experienced almost exclusively positive mentorship outcomes. Organizational leaders can develop policies and programs to encourage mentorship and aid employees with work life balance, thus increasing retention.

Chapter Four

Identity and Women Leaders of Nonprofit Organizations

Green explores results from a qualitative, phenomenological study of women leaders of nonprofit organizations and how they see themselves (2015). The nonprofit sector employs approximately ten percent of the workforce in the United States and is the country's third largest industry behind retail trade and manufacturing. Findings suggested women's

identity is related to familial influence on educational and career choices, which has implications for research on identity, gender, and life course.

Chapter Five

Leading through Adversity: Supports Identified by U.S. Women Leaders in Transcending Hardship and Trauma

Neiworth explored leadership through a hardship and trauma lens (2015). Thirty women leaders in the U.S. from various geographic, socioeconomic, racial and ethnic, and demographic backgrounds – who faced adversity as children or young adults – shared insights regarding what helped them move from challenging and in some cases traumatic circumstances. Relational style was most often evidenced in the data, with 41% of all nodes coded representing this theme, which included typical ways of relating to others; antecedent leadership attributes in terms of leader, follower, negotiator, and equal colleague; ways of taking charge of a situation; and the nature of relationships. Through themes that emerged, the women revealed that they had developed ways of relating due to their circumstances that involved leadership – whether taking charge of their siblings in a house filled with violence or taking charge of their own lives by decision-making and piloting their own course. Participants expressed a sense that they had “lived through something” and that they were able to succeed as a result of it, or in spite of it.

Chapter Six

Identity: The female student-veteran pursuing a college education

Senk (2015) studied the female veteran returning to college after service for her country. With an increase in females entering the military, there has been a congruent rise in their return to college after completing their service. There is little understanding of who these women are and their unique circumstances, such as balancing family and school and specific health issues affecting their transition into becoming student-veterans. Exploring the experiences of 17 female student-veterans, utilizing the life story framework (Giele, 2008; Weber, 2010) and Schlossberg’s transition theory (1984), provides insight into their identities that impact their transition to college and a greater awareness of their needs.

Chapter Seven

Meaningful work and family life: Strategies for fulfillment

Weber and Heath explore the concept of life fulfillment. Having a child and a career are often presented to women as a zero sum game. One cannot excel in one area without sacrificing the other. Today, more women are working outside of the home than ever before. Over 60% of these women have a child(ren) under the age of 18, and yet the workplace is still viewed as unfriendly toward women and working couples wanting the space to combine work and family responsibilities. This chapter pursues this issue in terms of strategies that women adopt to find fulfillment, using a study that has interviewed over 400 women leaders. Identity as a theme is an important component for women as they talk about fulfillment. A framework is developed that suggests there are three major areas of strategies: meaningfulness, relationships, and boundaries.

Chapter Eight

Conclusions and Recommendations

Heath draws conclusions from the studies and compares to the literature on female identity. In her book titled *The Feminine Mystique*, psychologist Betty Frieden describes the perplexing mental condition that many women of that era were describing as being unhappy and depressed (1963). After talking with hundreds of women, Frieden states that the source of these women's depression was an identity crisis. Women were beginning to question the traditional gender roles that society had assigned to them and looking for ways to find meaning and purpose. Heath will share recommendations for future work.

The theme of Identity for family and work

Women careerists are receiving a lot of media attention recently with the book *Lean In* by Sandberg, 2013. Women are discussing the issues of balance and career advancement to manage their careers and family life. Slaughter (2012) in the Atlantic Magazine suggested that women cannot have it all. In an interview on July 3, 2014, the CEO of PepsiCo reiterated that it is impossible for women to enjoy a career in leadership and have a strong family life. Nisen states, "the decision to have both a child and a career is often presented as a zero sum game for women, one where it's extremely difficult to excel in one area without sacrificing the other" (2013).

Many women are striving for a career and are asking questions about balancing both the career and the family life. Gornick and Myers (2003) suggest the dual earner family is the norm. Women and men are both parents and careerists, and this is creating a shift in the traditional roles. The changing lives of women and the family constitute a current social problem that challenges our understanding of role-assignments and contemporary work lives.

Arthur, M.B., Inkson, K. and Pringle, J. (1999) suggest that the findings from a majority of studies focusing on career management where individuals, not organizations, have control over their career fulfillment through individual agency is rare for women. The pursuit of personal meaning does not conceptualize the individual woman in her broad life and society context. This perspective has major implications for women defining their personal identity when they may be constrained by family and personal life problems that are usually outside of their control.

For this study, Weber and the research group followed the work of Giele's four themes based on the life course theory. For several decades, sociologists have utilized the life course theory as it was applied to the study of human lives. Elder (1994) explained the concept as humans existing within changing societies and having control over their life choices. The concept of life course theory uses time, context and process dimensions of study, along with the cultural and intergenerational variables to consider the roles of individual actors (Elder, 1975; Elder, 1985). Elder suggested there were four themes of life course which included: lives and historical times; the timing of lives; linked lives; and human agency.

Giele (2002) considered the life course theoretical framework to develop a set of factors related to life stories and gender role, which she has framed as the life story method. These factors that shape adult gender roles are the sense of identity, types of relationship, personal drive and motivation, and adaptive style.

Definitions for the life story method (Giele, 2002)

Identity: Being different versus conventional - is associated with a person's location in time, space, and cultural milieu

Relationship: Egalitarian versus deferent - shaped by social networks and loyalties

Motivation: Achievement versus nurturance - reflects the individual's goals and motivation

Adaptive: Innovative versus traditional - sums up the accommodations and changes how a person has learned to negotiate while living through changing conditions and life transitions

Human agency – relates the human being as actor on the larger life stage of society within the world

To analyze the various factors, the following guidelines were used following the method outlined in the Giele (2008) study:

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

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

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

Adaptive style: What is her energy level? Is A an innovator and a risk taker or conventional and uncomfortable with change and new experience? Does A like to manage change, think of new ways of doing things? Is she self-confident or cautious? Used to a slow or fast pace, to routine and having plenty of time, or to doing several things at once." Giele, 2008, pp. 401-402.

Specifically in this book, the identity factor will be explored in each of the chapters. Some of the chapters also include the other factors (relationships, motivation, and/or adaptive style) in the analysis and discussion. A meaningful identity was a strong factor from the women interviewed in this project and seemed to be a base for the other factors of relationships, motivation and goals, and adaptive style.

Meaningful identity is created by one's external social structure and internal self-concepts where a sense of belonging is formed through one's norms and behaviors in relation to one's values and purpose over time. Meaningful identity is a notion explained through the synthesis of an individual's identity formation as influenced by one's environment, situation, and counter identities and the meaningful interactions that occur with another individual, group of people, or society. The self, which

precedes identity, uses internal and external dynamics to form an identity which is then confirmed by the group, structure, or society. A meaningful identity is flexible, involves many roles, and can be understood as being comprised of dual notions or spectrums of internal and external, private and public, and personal and societal where meaning creates identity and identity creates meaning. Meaningful identity is based upon roles, characteristics, and relationships formed through structure and agency, or patterned norms and flexible choices. Identities are created either directly or indirectly by society, but identities become meaningful through their interactions with society.

Giele (2002, 2008) describes identity as one's values, beliefs, purpose, and sense of self, including one's cultural background that is layered with experiences and social behaviors, which create patterns, carried through time (Giele, 2009; Giele & Elder, 1998). According to Gilligan (1982), women's identity is defined in a context of relationship in accordance with responsibility and care. Furthermore, morality is seen as arising from the experience of connection and stems from attachment. As explained by Giele (2008), identity can be formed from external and internal factors. For example, culture and social relationships are external to the individual while self-concept or adaptive style portrays characteristics of an individual. These factors create an individual's behavioral system and therefore identity. Identity is formed based upon one's concentration of focus and concerns, whether it's being a homemaker, career woman, or both (Giele, 2008). In other words, identity can be understood as "how does [she] see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, [religion], or how she is different or similar to her family? What qualities does she mention that distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.?" (Giele, 2008, p. 401).

Cinoğlu and Arıkan (2012) explain the three major perspectives of identity and identity formation. The first is social identity where group membership is the driving force for identity formation. The second is identity theory where the roles assigned to the individual is the main source of identity formation. The third is personal identity theory which speaks to the importance of personal values in explaining identity and identity formation. Stryker (1980) claims that the self is a reflection of its society. Stets and Burke (2003) explain that we have different types of selves in society and so there should be something that supersedes the self. Scholars introduced the concept of identity to help explain the differences of the selves in society (Cinoğlu & Arıkan, 2012).

According to Stryker (1980), identity is the social position that the self possesses and internalizes (Cinoğlu & Arıkan, 2012). Therefore, self and identity are separate units, but self comes before and leads to identity. And it is the personal identity which individuals utilize when interacting with others. An identity is aware of its existence, its role, and its social status through an understanding assigned through society and self. However, identity is not a concrete unit; instead it is flexible and able to change according to the environment, situation, and counter identities, whether it is society, a group of people, or another individual. As a result, our identity is the platform from which we make meaningful interaction with another identity.

Identity for women is an interesting concept when framed in a life balance or family – work integration perspective. Traditionally, society has defined the identity for women. This group identity has held a gendered view of work and family, that career/work and family are separate spheres. The view that the workforce is male territory and career advancement in leadership roles to the top levels of leadership are still the prerogative of the male. In this same vein, woman's primary role is that of traditional homemaker as the caretaker of the children and support for the spouse or significant other in their careers. Filipovic, 2013 indicates that women have spent their lifetime being socialized as caregivers both within the family and the larger community. This gendered view that work and family are separate spheres has led to the personal identity for a large segment of women.

Most of the research has assumed that work and family are competing entities. This duality has classified women as "work-centered, family-centered, or (in the middle) work-and family-centered" Gersick (2013, p. 6). Women have often been forced to choose among the competing entities of the social identity, role identity, and/or personal identity in describing their lives. Slaughter, 2015 in her new book, *Unfinished Business*, challenges the identity ascribed to women through exploration of the "Half-Truths" that are held by men, women and the workplace. She suggests the song from Frozen – "Let it Go" must be the liberation for women. "Women not only have to let go of society's traditional expectations about whom a women should be and what she should do. We also have to let go of our own expectations about who a man should be and what he is and is not good at." (Slaughter, 2015, p. 148)

Slaughter (2015) shares the following scenario as an example of a contrasting identity women hold dear. "You walk into your office on your first day of work and your boss, a man, says, "I have evolved biologically to do this job better than you can, but I'm going to let you try. To be sure

it's done right, however, I will leave you detailed instructions for every individual task. And when I travel, I will call in every couple of hours to make sure you are following those instructions to the letter." (Slaughter, 2015, p. 149)

How do women relate to this scenario? Often with nervous laughter, imagining the scene at home with their significant other and children along with the detailed notes left so that all will progress as they envision on the home front. Is there a double standard with identity prescriptions for men at home and women at work versus women at home and men at work? Rine (2013) suggests that we should strive to see the home as a male and female domain rather than a gendered domain for women.

As Gersick described the gendered nature of the workplace for males, it also has to be seen as a place where males and females are competent. As women, we have to let go of the identity related to the traditions of social, role, and personal identities related to family and work. As we let go of the traditional identity prescribed to women and men, men will have to assume new identities and take up new roles as well. The home will look different with men doing the work their way; the workplace will look different with women performing in their own way, both with competency.

Helgesen & Johnson (2010) suggest that women have power at work because of their specific identity and what they bring to the organization. They state that women see the world differently than men. With their "female vision", what they notice, what they value, how they connect the dots; women bring unique value to the organization and workplace. Women bringing this unique vision to the work place are clarifying a meaningful identity for their roles and person.

Conclusion

The chapters in this book volume will further develop the role that identity plays in the lives of women leaders. Each researcher is exploring a subset group of the interviews collected over time, with a keen eye to issues regarding work-life integration. The evolution of female identity that has been summarized in this introduction chapter, will be expanded upon in the writings of each contributing author, and again summarized in the concluding chapter. As is true with a woman's identity, the exploration of these issues has led to an adventure that is shared in the pages that follow.

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CHAPTER TWO

WORK-LIFE BALANCE OF WOMEN LEADERS IN THE ASSOCIATION OF THEOLOGICAL SCHOOLS

DR. KELLY CAMPBELL

Abstract

The purpose of this phenomenological study was to examine work-life balance as it relates to organizational commitment for women leaders in the Association of Theological Schools (ATS) accredited schools. The researcher sent a questionnaire to women in the specific job position of President, Academic Dean, Dean, Dean and Vice-President of Academic Affairs, or Vice-President of Academic Affairs and Dean of the Faculty as defined by ATS. Ten women participated in the interviews and provided socio-demographic data. The key findings provided a composite of these women leaders working in ATS. In addition, the research study demonstrated that work-life balance and organizational commitment are both beneficial for ATS institutions and for women leaders working in the environment.

Introduction

The opportunity has arrived for colleges, universities, and graduate schools to consider more women for the positions of president and chief academic officer (American Council on Education, 2012). In 2012, the updated profile of the typical American college president was male, 61 years old, held a doctorate in education, and had served in his current position for 7 years. In 2007, the reported number of university presidents and chancellors who were 61 or older was 58% (American Council on Education, 2007). In 2011, women held only 26% of the presidential positions at colleges and universities. With many presidents and chancellors

approaching retirement age, the American higher education system is filled with opportunities for change. Yet females continue to be underrepresented in senior level institutional leadership roles, and this upcoming leadership shift presents a unique chance to address the representation of women in upper level leadership positions.

As this upcoming leadership shift starts, studies focusing on women in senior level institutional leadership roles need to be conducted, especially in religious higher education environments. Absher's (2009) research reports that various studies examining the factors impacting the recruitment and retention of faculty members exist; however, few of these studies were conducted in a Christian higher education environment with a focus on women. In addition, several of these studies found that women leaders struggle to maintain work-life balance as they hold multiple roles. Moreton and Newsom's (2004) study of 16 female chief academic officers (CAO) serving in evangelical colleges and universities discovered that the typical female administrator was "50, married, and the mother of one or more children" (p. 313). When these women fill the multiple roles of spouse, mother, and leader, they face the difficulty of work-life balance; this challenge is evidenced by previous research (Allen, Herst, Bruck, & Sutton, 2000; Byron, 2005). Women striving for work-life balance hold positions in a variety of faith-based higher education institutions.

One organization representing faith-based higher education institutions is the Council for Christian Colleges and Universities (CCCU). In the CCCU, studies found that women struggle with many challenges, including work-life balance. Furthermore, women who seek leadership positions within the institutions that make up the CCCU appear to face a number of objections: "a lack of role models, subtle prejudices that limit access to top leadership positions, and embracing a leadership style that may be misunderstood or disrespected" (Longman & Anderson, 2011, p. 427).

Issues of work-life balance are even more prevalent among women working with the Association of Theological Schools (ATS, n.d.), an accrediting organization that is comprised of more than 260 graduate schools with post-baccalaureate, professional, and academic degree programs. The degree programs are for persons who plan to practice ministry or desire to teach and conduct research in the theological disciplines. Although the number of women faculty and senior administrators in theological education is growing, their percentage remains smaller than the percentage of women students (ATS, n.d.); in fact, women hold fewer than 10% of the Chief Executive Officer (CEO) positions in theological education (Lowe, 2011). The number of females

serving as either CEOs or Chief Academic Officers (CAOs) in theological schools is about 6% compared to 11% in the professional fields of law, medicine, and Fortune 500 companies (Lim, 2010).

In 2007, the ATS Women in Leadership Advisory Committee launched a research project to learn more about female CEOs and CAOs since the latest data was from 2000. Zikmund's (2010) study found 252 ATS member schools employed 21 female CEOs and 42 female CAOs. The percentage of women serving in senior leadership positions has grown; however, with the upcoming leadership shift and retirement of senior male leaders, the increase in vacant senior leadership positions will likely provide additional opportunities for women to serve as leaders of theological institutions.

These leaders and institutions will benefit from a literature review on the subject of work-life balance. Significant variables are linked with work-life balance and work life conflict. Variables such as organizational commitment, job and life satisfaction, and health have been studied and found to correlate positively with work family balance (Mesmer-Magnus & Viswesvaran, 2004). In order to develop organizational initiatives and intervention strategies that foster positive employee outcomes (i.e., job satisfaction), leaders in various organizations must understand these factors (Shockley & Singla, 2011). This understanding can result in positive outcomes for both individuals and organizations. The strongest variable relationship to job satisfaction was found in the work to family construct rather than in the family to work construct. In other words, focusing on the work to family interface can positively lead to more job satisfaction. This research is important for employees and organizations alike in order for them to understand the strongest variables and their relationships to work-life balance issues. Once organizations understand the strongest links, they can develop intervention strategies and organizational initiatives that more precisely target work-life balance and specifically reduce the extent that work interferes with the family or enhances the extent that work enriches the family.

Empirical studies (Crouter, 1984; Hanson, Hammer, & Colton, 2006; Kirchmeyer, 1992; Ruderman, Ohlott, Panzer, & King, 2002) point out that those individuals learning new behaviors and skills in one role can have positive effects on other roles. For instance, female managers felt that raising children or participating in other relationships taught them how to understand, motivate, develop, and direct employees (Ruderman et al., 2002). Individuals who combine multiple roles were found to report stronger organizational commitment, higher job satisfaction, more personal growth (Kirchmeyer, 1992), and better health over time (Moen,

Dempster-McClain, & Williams, 1992). In addition, various work family boundary management practices may influence the experiences of work-family conflict (Ashforth, Kreiner, & Fugate, 2000), which is one of the leading sources of occupational stress in the United States (Sauter, Murphy, & Hurrell, 1990). Learning more about work family boundary management and its outcomes is important for researchers and practitioners interested in occupational health and stress (Bulger, Matthews, & Hoffman, 2007). Finally, organizations curb rising health costs and enjoy committed employees by reducing work family conflicts or work-life imbalance.

Even with the various studies conducted and the knowledge gained, Hochschild's (1989) research notes that egalitarian individuals believe that men and women should identify equally with their contributions to both work and home. In comparison, traditional individuals prefer that men identify with the work sphere and women with the home sphere. While many believe that families live in egalitarian times, the research shows that women in paid employment generally spend more hours per day on household duties than do their male counterparts (Greenhaus & Beutell, 1985).

This current research study provides additional evidence for and support of the literature, and it raises awareness of work-life balance within organizations, particularly in the theological field. As noted below, theological organizations are more likely to operate under a more traditional mindset, especially in their attitudes toward the difficulties associated with women leaders combining work and family roles. However, many organizations indicate that from an organizational point of view, family roles should not be considered a hindrance since they can benefit the way both men and women perform at work (Steenbergen, Ellemers, & Mooijaart, 2007). Finally, this current research study can help organizations market their work-family policies and intervention programs to help attract and retain quality upper management leaders, particularly female ones.

Problem Statement

When more women move into leadership positions previously held by men, ATS schools need to be prepared for this leadership change. One of the challenges for women moving into leadership positions is achieving work-life balance, the extent to which an individual is equally engaged in and satisfied with both his or her work and his or her family role (Greenhaus et al., 2003). Lowe (2011) reported that women leaders bring positive benefits to an organization; these benefits include "being

relationship builders, placing high value on networks, and intuitively seeking to bring others in to the organization” (p. 326). Understanding and encouraging work-life balance for women leaders can help theological educational institutions take advantage of the benefits that women leaders bring to the organization. In addition, a sense of support from the organization’s administration and leadership can strengthen women leaders’ sense of commitment to the organization. They can show this support by providing role models, accepting a woman’s leadership style, and setting up mentoring opportunities.

In addition to struggling with work-life balance, women leaders in theological educational institutions may encounter gender biases due to different circumscribed gender role boundaries. Circumscribed gender roles and boundaries can be based on personal or denominational beliefs that can restrict the leadership journeys of women, particularly for those employed by ATS. In theological institutions, women’s leadership roles can be limited by theological and biblical traditions (Longman & Anderson, 2011; Moreton & Newsom, 2004). For example, in the Roman Catholic tradition, the leadership position of priest is reserved for males only due to theological and biblical traditions. Similar limiting theological and biblical traditions can be found in Orthodox and Evangelical faith-based institutions.

Likewise, women’s gender roles and their associated biases can affect their commitment to the institutions where they work. In the literature, several scholars agree on a general definition of organizational commitment. Organizational commitment is defined as the degree or relative strength to which an employee identifies with a particular organization and wishes to maintain membership in the organization (Mowday, Porter, & Steers, 1982; Robbins & Judge, 2011; Tett & Meyer, 1993). Studies show one’s organizational commitment can be influenced by a variety of factors, including one’s gender, age, and educational level (Brown & Sargeant, 2007). For example, how is a women’s organizational commitment impacted due to working in a particular faith-based institution that limits her leadership potential and career advancements comparative to men who do not encounter gender biases?

Studies seeking to understand the experiences of women related to work-life balance, gender biases, and organizational commitment in Christian higher education are limited (Garlett, 1997; Lafreniere & Longman, 2008; Sequeira, Trzyna, Abbott, & McHenry, 1995). In addition, studies examining work-life balance that utilizes the narrative life story framework of women leaders, particularly those in ATS schools, are non-existent. Thus, there is a need for research that examines work-life balance leading to and/or impacting organizational commitment of women

working in ATS schools. Findings of such studies could possibly help faith-based institutions take the necessary steps to retain women leaders who may be employed as a result of the approaching leadership vacuum. Although women often make up more than 50% of the student population at a theological institution, they are significantly underrepresented in leadership as evidenced by Lowe's 2011 study that found that women account for fewer than 10% of CEOs in theological education. Several researchers suggest that as times change and the number of women students in theological schools increases, women may be better suited for leadership positions in the new economy because of the cultural shift focusing on communication and interpersonal skills needed by leaders (Cheung & Halpern, 2010). The timing of this study was crucial as current ATS administrators are approaching retirement age and women will quite likely fill a number of their positions. In this study, the current generation of women leaders shared their life experiences and discussed how they managed work-life balance. As a result of them sharing their life experiences, future women leaders can ideally be informed of possible challenges and issues so that they can be not only effective but also fulfilled as they lead faith-based institutions into the future.

In addition to work-life balance, this new generation of women leaders will need to possess strong organizational commitment to their various institutions or faith-based organizations. According to Becker's (1960) "Side-bet theory", persons may choose not to make career changes due to various *side-bets*. Becker defines side-bets as relationships, location, housing, or other factors outside the institution that tie an individual to his/her current position or organization even when a new position or organization can provide more advantages. A benefit of reading this study is that the generation of women in middle management positions at ATS schools can identify and remove side-bets so that they can transition to the newly vacated administrative and senior leadership positions. Knowledge gained by studying work-life balance and organizational commitment of current ATS women leaders can assist faith-based schools in recognizing and addressing factors that contribute—positively or negatively—in the recruiting and retaining of women leaders in these institutions (Dahlgvig & Longman, 2010). Thus, organizations can change the leadership composite landscape of their schools by promoting women leaders. Moreover, this study aimed to address the gap in the field of research by focusing on women leaders in faith-based institutions of higher education. From this survey of current women leaders' experiences, the next generation of women leaders can learn how to achieve work-life balance while working within ATS institutions.

Sampling

The study was based on one specific population. Because of the small size of this population, all individuals in it were surveyed, thus treating this population as a census. ATS identified these individuals and the Executive Director of ATS granted the researcher permission to contact this population. Based on the population sample provided by ATS, the study was limited to female leaders in “stand-alone” seminaries. A “stand-alone” seminary is defined subsequently. Standard demographic information including age, race, education level, education degree, job position, marital status, current occupation, and religious background was collected for the census as part of the survey process. A representative sample of the population was interviewed in order to obtain the research data.

Creswell (2013) recommended identifying and interviewing from 3-4 individuals up to 10-15 individuals for a heterogeneous group such as the women in ATS schools, while Polkinghorne (1989) “recommends 5 to 25 individuals who have all experienced the phenomenon” (p. 81). For this study, the goal was to interview ten individuals since Creswell recommended having a “narrow range of sampling strategies for phenomenological studies” (p. 155). To narrow the population provided by ATS, the researcher considered only full time female employees holding the position of President, Academic Dean, Dean, Dean and Vice-President of Academic Affairs, or Vice-President of Academic Affairs and Dean of the Faculty; women serving in those positions totaled 61 possible participants for the study.

The researcher chose a representation sample of the population from the original 61 possible participants by including only women leaders from “stand-alone seminaries.” “Stand-alone” seminaries are defined as those not associated with a university, such as Yale, Emory, and other divinity schools, which are historical and/or long term divinity schools operating as separate departments within a wider university setting. The representation population totaled 49 participants when the non “stand-alone” seminaries were eliminated. For institutions having two full time women leaders in the designated positions, the researcher contacted the participant holding the position of President. For this study, the possible participants totaled 43.

All 43 possible participants were contacted by email to see if they were interested in participating in the study. The researcher’s selection method was to choose study participants who were serving in Roman Catholic and Protestant/Denominational institutions for the first interviews. All denominational terms such as Protestant/Denominational were defined by

ATS (see Figure 2). Under the study's original sampling procedures, the target population of 10 was reached from this group and the researcher considered the sample complete. If the participants in this group had not totaled 10, the researcher would have contacted the Inter/Nondenominational institutions that responded to the invitation. If the participants still had not totaled 10, the researcher would have continued to mine the 43 possible participants. If the 43 invitations had not totaled 10 participants, the researcher would then have expanded the representative population to university based schools, and finally, if needed, the researcher would have included another senior leadership position as outlined by ATS, such as Chief Financial Officer. Figure 2 shows the religious affiliation breakdown of the 2006 ATS member schools.

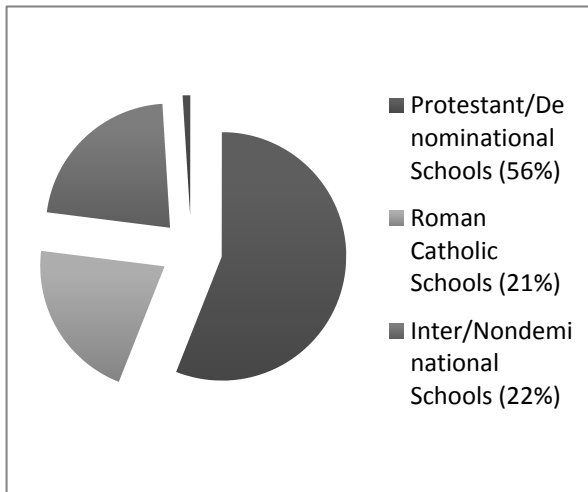


Figure 2. Religious affiliations of ATS member schools. Adapted from *Fact Book on Theological Education 2006-2007*, p. 4, by Association of Theological Schools, 2007, retrieved from <http://www.ats.edu/uploads/resources/institutional-data/fact-books/2006-2007-fact-book.pdf>. Copyright 2007 by the author.

Results and Discussion

All full time female employees holding the position of President, Academic Dean, Dean, Dean and Vice-President of Academic Affairs, or Vice-President of Academic Affairs and Dean of the Faculty at a theological school were contacted for participation. Ten women leaders who held these positions were interviewed; the researcher was seeking to understand how the women's life experiences had impacted them and how their organizational commitment was influenced as well. The number of ten completed interviews met the phenomenological criteria of using 8-12 participants.

Research Question 1. Research question 1 asked what experiences (identity, relationship style, drive and motivation, and adaptive style) have shaped the life-course of women currently serving in administrative leadership positions at Association of Theological Schools?

Identity. The first theme was identity. Using Giele's definition, the researcher approached and coded the first theme throughout the data.

Identity: How does A see herself? Who does she identify with as being like herself? Does she mention her race, ethnicity, social class, religion, or how she is different or similar to her family? What qualities does she mention that distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a good mother, lawyer, wife, etc.? (Giele, 2008, pp. 401-402)

For the study's purpose, identity was analyzed from two perspectives: internal and external. Giele defines internal identity as the way participants view themselves internally. For example, the theme of calling is a personal and internal identity. Giele's working definition of external perspective of identity included their careers or education, or in other words, the outside forces or accomplishments by which they define their identity.

The most salient finding regarding external identity included the importance of being well educated, a quality that shaped their independent and self-sufficient personas. Table 5 outlines the participants' educational achievements as well as their parents' education and vocation.

Table 5: Socio-Demographic Education and Vocation Information

Participant number	Participant's Education	Father's Education and Vocation	Mother's Education and Vocation
1	Th.D.	J.D.-Lawyer	B.A., Homemaker
2	Ph.D.	High School-Farmer	High School-Homemaker
3	Ph.D.	B.A. Religion-Pastor	B.A. Christian Ed.-Children's Pastor
4	Ph.D.	B.A., J.D.-Lawyer	B.A.-Homemaker
5	Ph.D.	B.A.-Advertising	High School-Daycare provider
6	Ph.D.	Ph.D.-Scientist	Ph.D.-Author
7	Ph.D.	High School-Postal Clerk	High School-Teacher's Assistant
8	Ph.D.	Sixth Grade and Vocational School-Mechanic	High School-Homemaker/Baker
9	Ph.D.	High School-Letter Carrier	B.A.—Teacher
10	Ph.D.	Associates Degree	Masters-Nurse

One of the external forces influencing their educational drive and motivation was their family's attitude towards education, particularly in regards to how women were expected to be well educated. The majority of the participants shared the common experience that their parents expected them to gain a high educational level and thus encouraged or helped them in their educational endeavors. Participant 3 noted, "My parents had a very strong attitude toward education. There was really no difference between their attitudes toward me versus my brothers." Participant 4 noted that she came from a long line of college educated women with an ancestor attending the nation's oldest women's college in the country in 1838, cementing the fact that education was and is a value of her family. A background of valuing education and expecting the participants to secure their education was present in the life experiences of participants 1, 2, 5, 6, 9, and 10. Participant 9 explained her life experience like this:

He [my father] prized education, but he prized it much more for my brothers than me. But, I made better grades and was more ambitious than either of my brothers. So, I was always told to kind of keep it to myself and "don't throw it up" to my brothers how well I had done on certain things.