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Work-life balance of women leaders in the Association of Theological Schools

Kelly Campbell

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WORK-LIFE BALANCE OF WOMEN LEADERS IN

THE ASSOCIATION OF THEOLOGICAL SCHOOLS

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Doctor of Education in Organizational Leadership

by

Kelly Campbell

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Margaret Weber, Ph.D. – Dissertation Chairperson

WORK-LIFE BALANCE

This dissertation, written by

Kelly Campbell

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

DOCTOR OF EDUCATION

Doctoral Committee:

Margaret Weber, Ph.D., Chairperson

Andrew Harvey, Ed.D.

Rodrick Durst, Ph.D.

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DEDICATION

This dissertation is dedicated to my Savior, who is always there for me and guides me along this journey called life.

To my family who holds me accountable while encouraging me to have work-life balance.

To my friends both near and far who helped me enjoy the journey.

ACKNOWLEDGEMENTS

With heartfelt gratitude I thank God and acknowledge the women in my life who have shaped me into the woman I am today--my great aunt Tim, my aunt Joyce, Mattie, and especially my own mother, Carolee.

I am grateful to the women who feel called to serve in Association of Theological Schools and am honored to be one in this amazing group of women.

VITA

Kelly Diann Campbell

Education
Doctor of Education in Organizational Leadership   Pepperdine University   2015
Master of Arts in Theological Studies   Golden Gate Seminary   2006
Master of Library Science   Texas Women's University 1993
Bachelor of Science in Elementary Education   Wichita State University   1987

Experience
Columbia Theological Seminary, Decatur, GA
Associate Dean of Information Services   August 2013-Present
and Director of the John Bulow Campbell Library

Golden Gate Baptist Theological Seminary, Mill Valley, CA Nov. 2003-Aug. 2013
Director of Library Services /Assistant Professor of Theological Research

Douglas County Library District, Parker CO   Mar. 2002-Nov. 2003
Youth Librarian

Golden Gate Baptist Theological Seminary, Centennial, CO June 2001-Nov. 2003
Reference Librarian

Denver Public Library, Denver, CO
Children' Library Manager   July 2000-June 2001
Senior Librarian/Acting Children's Library Manager   Dec. 1999-June 2000
Children's Librarian   July 1998-Dec. 1999

Lamplighter School, Dallas, Texas   Aug. 1996-1998
Media Center Coordinator

Liberal Unified School District, Liberal, Kansas   Aug. 1993-July 1996
Elementary Librarian/Media Center Coordinator

Professional Activities
American Theological Library Association (2007-Present)
- o Education Committee (2008-2011), Chair (2009-2011)
- o Board Member (2011) (3-year term), Reelected 2014 for another three year term
- o Executive Director Search Committee (2010)
- o National Conference Presenter (2009/2010)
- o Board's Governance Committee Chair (2012-2014)
- o Co-chair of Local Host Committee for 2017 National Conference (2013-2017)

- Association of Theological Schools Accreditation Team Member (2010, 2011, 2012, 2014)
- "Colloquy on the Role of the Theological Librarian in Teaching, Learning and Research" Participant at the Wabash Center for Teaching and Learning in Theology and Religion (2007)
- "Work-Life Balance Among Childfree Women" Panel Presenter at the Women In Leadership Work-Life Balance Second Annual Conference (2014)
- Columbia Theological Seminary
  - International Programs Committee (2013-2014)
  - Curriculum Committee (2013-2014)
  - Basic Degrees Committee (2013-2014)
  - Advanced Degrees Committee (2013-
  - Instructional Technology Committee (2013-2014)
  - Library and Bookstore Committee (2013-
  - Special Collections and Acquisitions Committee Chair (2013-
  - DMin Degree Review Sub-Committee Chair (2014-

- Golden Gate Baptist Theological Seminary
  - Faculty Curriculum Committee (2003-2013)
  - Degree Review Assessment Faculty Committee (2011-2014)
  - Tools for Theological Research Course Professor (2008, 2009, 2011)
  - Special Events Faculty Committee Chair (2009, 2010)
  - Western Association of Schools and Colleges (WASC) Steering Committee Member (2006-2010)

ABSTRACT

Although women 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, which found that women account for fewer than 10% of CEOs in theological

education. The purpose of this phenomenological study was to examine work-life

balance as it relates to organizational commitment for women leaders in Association of

Theological Schools (ATS) accredited schools. The researcher used a qualitative

methodology employing the life course theoretical framework, sometimes called the

narrative life story framework, which is based on Giele's (2008) original study. The

interview questions were organized into four sections: childhood, young adulthood,

current adulthood, and future adulthood. The interview questions explored the

experiences (identity, relational style, drive and motivation, and adaptive style) that

impact and form a women's life course and directly influenced her work-life balance.

The research questions for this study were:

1. What experiences (identity, relationship style, drive and motivation, and

   adaptive style) have shaped the life course of women who are currently in

   administrative leadership positions at ATS?

2. What are the relationships between the various influences (faith,

   organizational commitment, and career goals) on work-life balance decisions?

The researcher sent the 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 findings indicated that these women who participated in this study 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. 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.

Chapter 1: Introduction

Background of Study

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). Work-life balance is 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, Collins, & Shaw, 2003). Women striving for work-life balance can be working 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.

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 denomination, 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 this 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 while 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.

Purpose

The purpose of this phenomenological study was to examine work-life balance as it related to organizational commitment for women leaders in ATS accredited schools. The researcher used a qualitative methodology employing the life course theoretical framework, sometimes called the narrative life story framework that is based on Giele's (2008) original study. In her original study, Giele interviewed forty-eight college educated women to understand why some women chose to stay home while other women chose to combine family and career. Giele's narrative interview questions focused on factors that impact women and their work-life balance. The interview questions were organized into four sections: childhood, young adulthood, current adulthood, and future adulthood. The interview questions explored the experiences (identity, relational style, drive and motivation, and adaptive style) that impacted and formed a women's life course and directly influenced her work-life balance.

Importance of Study

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 a leadership vacuum could result. In this study, the current generation of women leaders shared their life experiences and discussed how they managed work-life balance. By 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 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 (Dahlvig &

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.

Research Questions

The research questions for this study were:

1. What experiences (identity, relationship style, drive and motivation, and

    adaptive style) have shaped the life course of women who are currently in

    administrative leadership positions at Association of Theological Schools?

2. What are the relationships between the various influences (faith,

    organizational commitment, and career goals) on work-life balance decisions?

Definition of Terms

Life history portrays an individual's entire life, while a *personal experience story*

is a narrative study of an individual's personal experiences found in single or multiple

episodes, private situations, or communal folklore (Denzin, 1989).

Life course is the interweave of age-graded trajectories, such as work careers and family pathways, that are subject to changing conditions and future options, and to short-term transitions ranging from leaving school to retirement (Elder, 1985).

Life stories are oral or autobiographical narratives (Bertaux & Kohli, 1984).

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

Work-Life Balance is defined as "the extent to which an individual is equally in and equally satisfied with his or her work role and family role" (Greenhaus et al., 2003, p. 513).

Organizational commitment is defined as the degree or relative strength to which an individual identifies with a particular organization and wishes to maintain membership in the organization (Mowday et al., 1982; Robbins & Judge, 2011; Tett & Meyer, 1993). Organizational commitment is further defined through the three components of affective, continuance, and normative (Allen & Meyer, 1990; Meyer & Allen, 1991).

The affective component of organizational commitment refers to an employee's emotional attachment to, identification with, and involvement in the organization (Allen & Meyer, 1990; Meyer & Allen, 1991).

The continuance component of organizational commitment is based on the costs that the employee associates with leaving the organization (Allen & Meyer, 1990; Meyer & Allen, 1991).

The normative component of organizational commitment refers to the employee's feelings of obligation to remain with the organization (Allen & Meyer, 1990; Meyer & Allen, 1991).

Association of Theological Schools in the United States and Canada (ATS) is a membership organization of more than 260 graduate schools that conduct post-baccalaureate professional and academic degree programs to educate persons for the practice of ministry and for teaching and research in the theological disciplines. The Commission on Accrediting of ATS accredits the schools and approves the degree programs they offer (ATS, n.d.).

Women leaders are full time female employees holding a senior leadership position of President, Academic Dean, Dean, Dean & Vice-President of Academic Affairs, or Vice-President of Academic Affairs and Dean of the Faculty at ATS accredited institutions.

Job Satisfaction is defined as one's pleasure and as a result of this, one's own positive affective feelings taken from one's occupation or experience (Locke, 1976) or one's reaction against one's occupation (Porter, Lawler, & Hackman, 1975).

Work-to-family and family-to-work are defined as a "form of inter-role conflict in which the role pressures from the work and family domains are mutually non-compatible in some respect (Greenhaus & Beutell, 1985).

Theoretical Framework

The theoretical framework utilized for this research study was the life course paradigm based on Giele (2002) and Elder's (1985) research, which was first conducted separately and then jointly. Elder approaches the research from an individual's

perspective and his research is the basis on which the life course paradigm is based.

The difference in Giele and Elder's research is that Giele focuses on the relationships

between the individual and his or her surroundings. Developed from Giele's and Elder's

individual work as well as their collaborative efforts, the life course framework is an

accepted and major research paradigm. As their work developed over the years,

eventually Giele combined systems theory by Parsons with the life course approach and

then refined her life course paradigm further; however, four factors remained consistent

in Giele's life course framework: sense of identity, type of marital relationship, personal

drive and motivation, and adaptive style in management of time and resources. Giele's

research applied the life course paradigm to women. In evaluating the life course data,

Giele discovered that the issue of work-life balance for women was consistent

throughout the data and that work-life balance affected each woman's life course. For

this research study, the one environmental variable examined was organizational

commitment in conjunction with work-life balance.

As women determine their life course and struggle with work-life balance, it is

important to explore the degree to which their organizational commitment is impacted.

Trice and Beyer (1993) argue that in order to understand employee behaviors such as

organizational commitment, studying organizational subcultures is critical. When the

lives of the members of an organization become integrated with occupational identities

and ideologies, the social groups that emerge are referred to as occupational

communities. Occupational communities can impact work-life balance. Past research

has focused on the differential relationships of organizational and work group

identification; it has determined that attitudes and behavior (Van Dick, Van

Knippenberg, Kerschreiter, Hertel, & Wieseke, 2008), in addition to gender and age, can influence an individual's work style and job satisfaction (Schonwetter, Bond, & Perry, 1993).

Limitations

The population involved in this study was small and included only women leaders in Association of Theological Schools accredited schools; therefore, applications to a broader population should be made with caution. In addition, the validity of the data was limited to the information collected via questionnaires and interviews. Creswell (2013) explains that ethical dilemmas can arise when conducting research of this qualitative manner. The research for this study abided by all standards for ethical research by following the guidelines of the American Psychological Association and the American Anthropological Association. Prior to all interviews, participants received Institutional Review Board approved consent forms. An underlying bias of this research was the limitation that increasing the number of female top administrators in the ATS membership is a good idea and a worthy goal.

Assumptions

The researcher collected data using the mixed methods of an in-depth interview and social demographic questionnaire. That the participants were honest in reporting their life story was an assumption, and to mitigate this assumption, participants were encouraged to be open and honest. 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 the Association of

Theological Schools received the questionnaire. Further, the assumption was made that these titles represented leadership positions within each institution.

Organization of Study

This research study is presented in five chapters. Chapter one includes the background of the study, the problem statement, the purpose, the importance of the study, definitions of study terms, a summary of the theoretical framework, research questions, limitations, and assumptions. This phenomenological study, incorporating qualitative interviews, demonstrated the relationship between identity, adaptive style, drive and motivation, and relational style. The study examined organizational commitment to determine its connection to work-life balance of women leaders in ATS institutions.

As Chapter 1 sets up the study, Chapter 2 presents a review of the literature, including both the theoretical framework and the historical background. Next, Chapter 2 provides literature on work-life balance and organizational commitment and concludes with a summary of the literature presented.

Chapter 3 describes the research methodology of the study in detail. The beginning sections of Chapter 3 include an introduction that provides a restatement of the study's purpose, a restatement of the research questions, and an overview of the chapter's content and organization. Chapter 3 continues with research methodology and rationale, setting of the study, population, sample, and sampling procedures. Next the human subjects' consideration and instrumentation, including the validity of the study, are described. Chapter 3 concludes with sections describing the data collection procedures, data management, and data analysis.

Following the first three chapters, Chapter 4 presents the study's findings. The study findings are arranged in a thematic order and contain actual data from the participants. At the end of the Chapter 4, a summary of key findings is found. Chapter 5 contains a discussion of the key findings, conclusions, recommendations for further study, and a final study summary.

Chapter 2: Review of Literature

Chapter Organization

Chapter 2 is organized into three main sections: theoretical framework, historical background, and a literature review. The theoretical framework of life course research provided in chapter one is described in more detail. Following the theoretical framework section is an outline of the historical background; this background provides context of theological schools, specifically ATS accredited schools. The final section examines the literature on work-life balance and organizational commitment.

This literature review contains a wide variety of sources including books, peer reviewed articles, and recent dissertations that focus on work-life balance utilizing the life course research method and organizational commitment. All the literature reviewed relates to both professional and higher education environments and particularly focuses on women working in these environments. Both peer reviewed articles and leading scholars in the field provided definitions of the research study's key terms; however, for the purposes of this research study, the terms of work family balance, work-to-family, family-to-work, occupational commitment, job satisfaction, and turnover are not researched or defined other than when necessary to help the reader understand the research terms of work-life balance and organizational commitment. The literature review for each key term covers the historical background of the term, definitions of the term, foundational theories and/or evaluation tools utilized in the field for measuring or theorizing about the term, reasons for studying the terms, common and inconsistent findings throughout the literature, gaps in the literature, and a final summary.

Introduction

Women leaders working in ATS can experience barriers to holding leadership roles as well as challenges to their work-life balance. These barriers can impact the women's organizational commitment to the institution where they work. The concept of work-life balance refers to an individual's ability to balance multiple roles that he or she holds throughout life. Most individuals balance work and personals roles on a daily basis. For example, a woman who is president of an ATS school but is also the mother of small children has multiple roles to maintain and switch between each day. The interfacing of these roles may be in or out of balance depending on a variety of variables such as role definition, time, stress, flexibility, and environments.

In addition to the leadership challenges faced by women working in ATS schools, the question of their commitment to the organization arises. Organizational commitment is a variable that can impact work-life balance for an individual as well as for the organization in a variety of manners. The concept of organizational commitment is the relationship that exists between an employee and an organization. The level of employee commitment can impact the organization in a variety of ways: employee motivation, recruitment, turnover, and job satisfaction.

Problem Statement

Greenhaus et al. (2003) define work-life balance as the extent to which an individual is equally engaged in and equally satisfied with both his or her work and his or her family or personal role. Both the home and work environments have changed dramatically for women working outside the home, especially since World War II. Women leaders in various organizations impact both their home and work environments

although in different ways. 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 into the organization"

(p. 326). Understanding and encouraging work-life balance for women leaders working

in ATS schools can help theological education institutions maintain a consistent

leadership basis as well as take advantage of the benefits those women leaders bring to

their work.

Although institutions can recruit quality women leaders, many schools encounter

a problem issue in retaining these women leaders that relates to these women's

organizational commitment. As discussed earlier, another problem individuals working

in faith-based institutions can encounter is resistance due to boundaries that are related

to different gender roles. Both individual and denominational understandings of gender

roles can add complexity to the leadership journeys of women, particularly for those

employed by ATS schools where theological and biblical traditions sometimes limit the

leadership role of women (Longman & Anderson, 2011; Moreton & Newsom, 2004).

Due to the lack of research focusing on women leaders in Christian higher education

and particularly their experiences, this study can provide both future women leaders and

organizations resources to focus on and help address these issues and this study can

be a resource for ATS institutions.

Work-life balance has many dimensions that have been studied over the past

decade. One current project focusing on work-life balance and its dimensions is the

Digital Women's Project (M. J. Weber, 2011) at Pepperdine University. The research

associated with the Digital Women's Project, which is based in a university setting, has

provided several students with work-life balance data for their dissertation research.

The variety of research topics derived from the project displays the breadth of the

qualitative methodology, which is based on Giele's (2008) work. Krymis (2011) was

concerned with understanding women of faith and the impact their religious beliefs have

on work-life balance issues. Barge (2011) was particularly interested in the competing

priorities of African American women and the specific issues that they faced as they

sought to achieve work-life balance. Heath (2012) categorized the various strategies

that women employ in achieving work-life balance for women with children. Almestica

(2012) explored the impact of work-life balance issues on women who are employed in

a male-dominated career. Jensen (2013) studied the role of technology on Native

American women's ability to balance work and family. Other research studies that focus

on the problem statement of women's work-life balance are in progress from the Digital

Women's project. Therefore, both the problem statement and the theoretical framework

form the basis for this current study.

Theoretical Framework

In the past 30 years, life course has emerged as a major research paradigm

(Elder, 1994). Before the development of the life course paradigm, social scientists

followed two broad methods for observing human behavior. The two methods either

examined a snapshot of social relations or concentrated on special subgroups or

individual actors (Giele & Elder, 1998). Two leading theorists in the life course

framework are Giele and Elder. Each theorist approaches the life course framework

from a different historical background. Giele focuses more on the social system needs

and women's life patterns; Elder comes out of a social structure and personality tradition

and concentrates on the micro-level of human interactions (Giele & Elder, 1998). When

Giele encountered Elder's work, she integrated his theories with Parson's four-function

model of the social system. Parson's (1966) model includes latent pattern

maintenance, integration, goal attainment, and adaptation, which in the field is

designated as LIGA. Both Giele and Elder incorporate Parson's work, as evidenced by

his model.

Elder's (1975) work centers on issues and research on the relation between

social change and the life course. Life-span perspective, cohort-historical approach to

the formation of life course patterns, and socio-cultural aspects of age patterns are

components of Elder's approach to life course research. Elder, however, found an

advantage of the life course framework over the cohort-historical approach he was

utilizing. The advantage is that without a comparative cohort, the analyst is unable to

place the life course in historical context or assess the effects of general social

changes. In other words, a researcher cannot assume the *cohort-centrism* of a cohort

(Riley, 1973). Riley disagrees with Elder's cohort-historical approach of studying

children of the Great Depression based on the fact that the children of the Great

Depression did not all uniformly experience the same events, therefore limiting his

research.

Despite possible limitations with his old methods, Elder's (1975) later studies

suggest promising lines of analysis for more research on the life course research

approach. Elder (1994) notes, "In terms of theory, life course has defined a common

field of inquiry by providing a framework that guides research on matters of problem

identification and conceptual development" (p. 5). Other researchers agree with Elder

that the concept of multiple concurrent role sequences or dynamics of multiple interdependent pathways found in the life course framework is an increasingly popular research topic and has implications in psychological research (Eckenrode & Gore, 1990; Elder, 1975; Moen, Dempster-McClain, & Williams, 1992).

As the popularity of the life course framework grew, Giele's and Elders' paradigms eventually became linked together. This linking is crucial since Elder's life course analysis is filtered through the individual, while Giele's approach is focused on the relations between the individual and his or her surroundings. With this strengthened research approach, the four dimensions of their theoretical framework include interplay of human lives and historical times, the timing of lives, linked or interdependent lives, and human agency in choice making (Elder, 1994; Giele, 2008; Giele & Elder, 1998). Even as the life course framework has evolved, the four themes remain consistent.

The first theme, the interplay of human lives and historical times, relates to a person's cultural background. For example, children growing up in the Depression experienced an historical era that separates them from the children who grew up during World War II. The second theme, the timing of lives, refers to a person's strategic adaption. As life progresses, the timing of life events can demonstrate how a person adapts to various life events such as marriage, career developments, and starting a family. The third theme of linked or interdependent lives is defined as the social integration of the individual. Various levels of social actions that form the social integration of an individual, can include cultural, institutional, social, psychological, and socio-biological. The children of the deprived family of the Depression era experienced life differently than did the children of non-deprived Depression families. The fourth

theme is the human agency, which includes a person's individual goal orientation.

Individuals adapt their behavior to their environment in order to achieve their goals.

Before the linking of Giele's and Elder's life course framework, age had long

been recognized as a basic element in the social structure and life course research

approaches. However, with the growing older population after the 1960s, researchers

rejected the definition of age as only the end of life and reframed the definition as a

historical period covering an individual's entire life (Elder, 1975). This reframing caused

the research commitment to study human beings from a lifespan development

perspective. Lifespan development is broken down into "three dimensions or properties

which include age data (chronological), social (marriage) and historical (historical

location born into)" (p. 165). Yet the focal point of the lifespan framework remains as

the inevitable and irreversible process of aging, i.e., the end of one's life. Elder (1975)

reported that age was differentiated and informed by three traditions for research

models. The first tradition is the focus on the process of aging from birth to death. The

second tradition is expressed in the age patterning of social roles and career lines. The

final tradition is the location of an individual in the historical process through

membership in a particular cohort.

These developments in the study of age and life-span development provided two

trends that gave distinctive shape to the emerging field and led to the life course

framework. The first trend was a growing acceptance of the human development,

socialization, and role or status sequences of the life-span framework as opposed to the

age specific models that had previously existed (Elder, 1975). The second trend noted

by Elder (1975) was the increasing interest in the relationship between the historical

change and life patterns coupled with the development of methods of assessing the effects of such change on human development and life course. Elder discovered these changes in comparative studies of the cohort research approach. Elder states that "life-span framework stands out as the single most important contribution in recent years to research on age differentiation in the life course research approach" (p. 187).

As the age differentiation and lifespan development research was developing, Giele and other researchers were focusing on the narrative identity perspective. Although research backgrounds and methods vary, most researchers found a shared interest in the role of narrative identity in personality (Singer, 2004). "Narrative identity is how individuals employ narratives to develop and sustain a sense of personal unity and purpose from diverse experiences across the lifespan" (McAdams, 1985, 1987, 1990, 1993, 1996, 1999, 2001). In other words, researchers are trying to extract meaning from an individual's narratives. Narrative identity researchers accept McAdams' (1987) proposal that identity is a life story. For human beings, the ability to construct narratives evolves as they progress through the various phases of their lifespan. In addition, the capacity for autographical reasoning and the ability to make meanings of the stories that they tell evolve as well (Singer, 2004). Singer and Bluck (2001) defined this approach to the organization of life experience as "narrative processing," or "the construction of storied accounts of past events that range from brief anecdotes to fully developed autobiographies. These accounts rely on vivid imagery, familiar plot structures, and archetypal characters and are often linked to predominant cultural themes or conflicts" (p. 92). A person's narrative helps situate him or her in a specific culture while providing unity to his or her past, present, and anticipated future (Singer, 2004). McAdams,

Reynolds, Lewis, Patten, and Bowman (2001) found that an individual's ongoing sense

of self in contemporary Western society centers on his or her narrative identity. In

addition, a person's narrative identity portrays a character in life that is marked by the

various experiences encountered along his or her life course.

New research differs from some of the earlier variations of narrative research in

the area of personality. New researchers do not see

> identity or the life story as reducible to a particular set of forces, whether it be
> Freud's emphasis on sex and aggression, Jung's principle of opposites, Adler's
> striving for superiority, Maslow's hierarchy of needs, or any other "grand theory"
> of human desire. (Singer, 2004, p. 439)

Instead of viewing all the stories as being about one or two themes, these new

researchers are free to explore how a person's narrative is changed by complex

constitutive influences based in specific cultural and historical matrices (Bruner, 1965,

1986, 1990). Singer (2004) notes that current researchers are more focused on

questions of how an individual seeks meaning in life through understanding of himself or

herself as an individual and as a social beings defined by life state, gender, ethnicity,

class, and culture.

Giele's (2008) research approach to life course is bidirectional, which reflects the

new research findings. This key difference becomes a feature in the various research

studies and in her work on work-life balance for women. Both Elder and Giele (1998)

agree that aside from locational factors, "the most powerful influences on a woman's

career pattern and the form of her marriage come from her past experiences and that of

her partner. The life course research has shown the powerful delayed effects of

differences in early experience have on later life patterns" (Giele & Elder, 1998, p. 398).

Further, Giele asserts,

> Life course perspective suggests that women who are in many ways similar in terms of age, education, economic position, and race may have different values or attitudes or personal characteristics that make them more likely either to seek a career or become a homemaker. If one does not know ahead of time what these factors might be, 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. (p. 398)

As the field of life course evolved the four themes of historical and cultural location, social networks and linked lives, agency, and timing of events were refined. Giele combined systems theory by Parsons with the life course approach developed by Elder and then refined the four themes further. The four factors critical to Giele in shaping an adult's gender role include a sense of identity, a type of marital relationship, personal drive and motivation, and adaptive style in management of time and resources. Table 1 outlines how the three theories came together. For this research study, the theoretical framework of life course method utilizes Giele's latest life story themes.

Table 1

Four Factors That Shape the Life Course

Systems Theory (Parsons, 1966; Parsons & Bales, 1955)	Life Course Framework (Elder, 1994, 1998)	Life course factors (classic theoretical foundations)	Life Stories Themes (Giele, 2002, 2004, 2008)
Latent Pattern Maintenance (L)	Historical and Cultural Location	Values, beliefs, purpose (Benedict, 1946; Mead, 1963; M. Weber, 1930)	Identity (being different vs. conventional)
Integration (I)	Linked Lives	Social networks, context (Elder, 1974, 1998; Thomas & Znaniecki, 1920)	Relationship Style (egalitarian vs. deferent)
Goal-Attainment (G)	Agency	Needs, desires (Allport, 1937; McClelland, 1967, 1975; Murray, 1938)	Motivation (achievement vs. nurturance)
Adaptation (A)	Timing	Competence (Clausen, 1993; White, 1952/1966)	Adaptive Style (innovative vs. traditional)

Note. Adapted from *The Craft of Life Course Research* (p. 247), by G. Elder and J. Giele, 2009, New York, NY: Guilford. Copyright 2009 by the authors.

Historical Background of ATS

The ATS in the United States and Canada operates as two separate organizations. The first is a membership organization of graduate schools that conduct degree programs to educate persons for the practice of ministry, teaching, and research in the theological disciplines. The second is as the Commission on Accrediting that accredits the schools and approves the degree programs they offer (ATS, n.d.) In addition, ATS serves as an interface between member schools and the U.S. Department of Education.

Since 1972, women in leadership in theological education have been an area of work and focus for ATS. Historically, ATS (then AATS, the American Association of Theological Schools) has been aware of the issues of women and theological education; in 1972 it produced a special issue of *Theological Education,* the ATS journal, that looked more deeply at the subject (Ziegler, 1972). Following the first special issue that focused on women, in 1975 another issue of *Theological Education* was devoted specifically to issues facing women leaders. Jesse Ziegler (1972), editor and ATS executive director, stated,

> We are aware that ATS may be on sensitive ground in discussing the professional leadership of churches related to our member schools, but clearly we cannot refrain from such discussion in the cause of equity, justice, and quality of education for ministry. (para. 1)

Following the second special issue, at its 1976 Biennial Meeting ATS created a document called *Goals and Guidelines for Women in Theological Education*. In 1977, the Committee on Women in Theological Education was established and tasked with reporting to the ATS Executive Committee on the progress of the *Goals and Guidelines for Women in Theological Education,* which had been adopted the previous year.

By 1991, six females were serving as Chief Executive Officers (CEO) in member institutions and 15 held the position of Chief Academic Officers (CAO) in the 210 member schools. In November 2007, the ATS Women in Leadership Advisory Committee launched a research project focusing on female CEOs and CAOs in ATS institutions. The primary goal of this research project was to add to the literature about top female leaders in theological education. The benefit of the new knowledge helped support women already in ATS schools, thereby helping ATS member schools retain these women leaders. Figure 1 outlines the increasing numbers of women serving in leadership positions in ATS schools; however, the growth is not sufficient to fill future open positions.

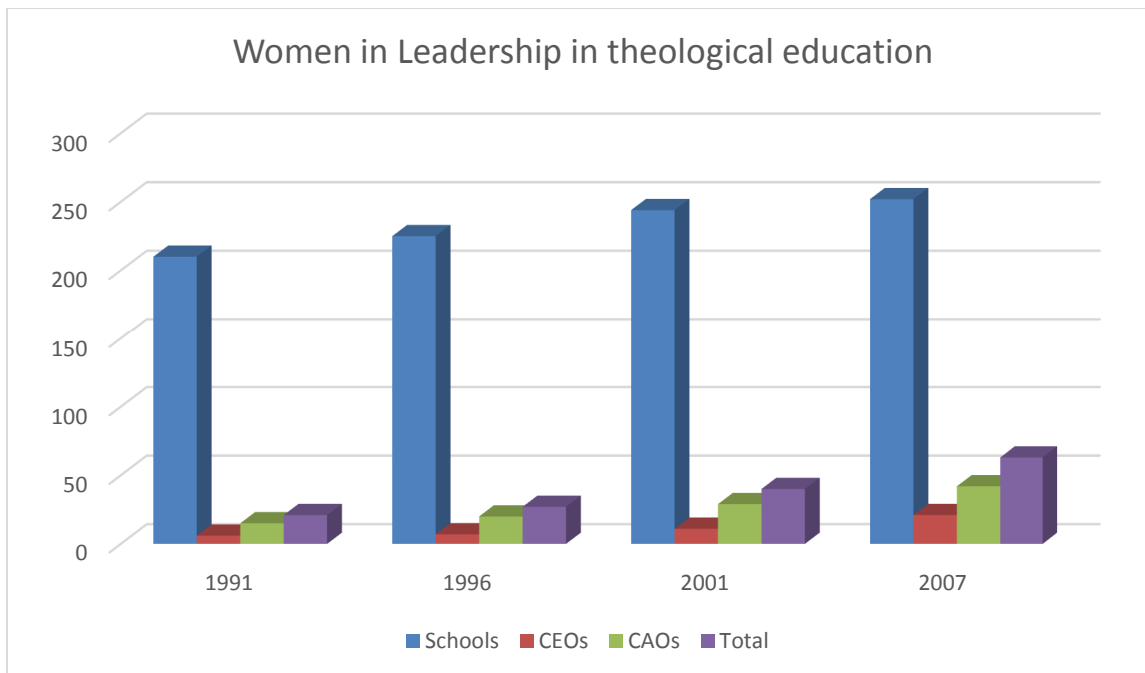*Figure 1.* Women in leadership in theological education, 1991-2007. Adapted from "Three Coins in the Fountain: Female Leadership in Theological Education," by B. Zikmund, 2010, *Theological Education, 45,* p. 1. Copyright 2010 by the author.

Before the 2007 study, ATS had received a grant in 2005 from the Carpenter Foundation for an in-depth study of women's leadership in theological education. The

study was intended to focus on women who held senior leadership positions in ATS

member schools, specifically those of CEO and CAO. The research, which took four

years to complete, was

> designed to produce insights to guide the future work of ATS in its efforts to
> support the professional development of women in theological education,
> enhance the capacity of theological schools to utilize the gifts and abilities of
> women faculty and administrators, and inform educational programs for women
> students. (Graham, 2010, p. iii)

This in-depth study was orchestrated by the ATS Women on Leadership Advisory

Committee. They completed structured telephone interviews with 59 past and present

chief administrative and chief academic officers from more than 56 schools. The

research summary was shaped around the three themes of "personal realities,"

"professional relationships and institutional factors," and "systematic challenges"

(Graham, 2010, p. iii).

The Women in Leadership (WIL) research project, as the Carpenter Foundation's

in-depth study became known, wanted to know why, with many female students,

increasing numbers of female faculty, and numerous female administrators, there were

still relatively few women serving in the roles of CEOs and CAOs. Although only a small

number of women were interviewed, their responses indicated deep commitment to

what they were doing; they also revealed that the women had learned to think

institutionally versus thinking about the institution. Thinking about the institution is

limited while thinking institutionally is broader and includes the subject of theological

education versus one institution. The study noted that theological education is

grounded in faithfulness, which creates a deep relationship between effective leadership

and Christian conviction. This relationship is enacted in ATS schools because

institutional structures are not only systemically organized but are also theologically

grounded. The link between Christian conviction and effective leadership is found

throughout institutional structures and processes (Graham, 2010).

Institutional structures and processes were a factor in a study that listed five

challenges facing female leaders in historically male settings. The first challenge is

fixing the image of administration. The second challenge is making institutional

structures effective for both men and women. The third challenge is creating an

administrative culture that uses biblical and theological language. Providing new and

focused programs as well as training is the fourth challenge. The fifth challenge, in part

what motivated this research, is to expand research about women in theological

education. Recommendations for future study included examining patterns of

leadership in predominantly African American and Asian American schools, researching

how ATS can help women imagine becoming the CEO and CAO of a theological school

and then helping them become adequately prepared to hold these positions, and

researching the leadership needs of ATS itself as evangelical schools are becoming a

larger proportion of ATS membership (Graham, 2010).

Work/Life Balance

Definition of work/life balance. People hold multiple important roles in their

lives such as those created by work and family. Research shows that the way people

manage these roles individually and in combination has important outcomes (Barnett &

Baruch, 1985; Marks, 1977; Sieber, 1974). Important outcomes of effectively managing

these roles are having less stress and being successful in multiple roles at the same

time; these outcomes are reached by achieving work-life balance. Americans, and

women in particular, feel the pressure to achieve work-life balance. The metaphor of *work-family balance* suggests that for women to satisfactorily fulfill both work and family demands, they must find equilibrium, however tenuous, between the two; controlling this tension between the two is the only way for them to be *successful* working adults (Halpern & Murphy, 2005).

Work-life balance has been researched extensively; therefore, a common definition of the concept is available through the literature. Most researchers agree with Greenhaus et al. (2003) who define work-family balance as "the extent to which an individual is equally in and equally satisfied with his or her work role and family role" (p. 513). Similarly, Clark (2000) and Kirchmeyer (2000) perceive work-life balance as the even distribution of time, energy, and commitment across all life roles in order to achieve both satisfaction and effective functioning at work and at home resulting in minimal role conflict. Voydanoff's (2004) definition of work-life balance is that it is a "form of synergy in which resources associated with one's role enhances or makes easier the participation in the opposite role" (p. 399).

If work-life balance is successfully managing the various roles an individual holds, then failing to do so must depict work-life imbalance or work-life conflict. Work-life imbalance can be described as the imbalance or inability to balance the activities of work with those of a personal life. Work-life imbalance results from lost resources of time, energy, and conflicting feelings towards both or either the work life and/or the personal life (Fisher, 2001; Netemeyer, Boles, & McMurrian, 1996). The intersection of an individual's work and family life rarely occurs without resulting in problems and issues; therefore, a burgeoning body of research and theory on the intersections of an

individual's work and family life exists (Kossek, Noe, & DeMarr, 1999; Perrewe &

Hochwarter, 2001).

One of the most studied concepts presented in the work-life balance literature is

work family conflict. Various names for work-family conflict include work to family

conflict (WIF), family to work conflict (FIW), work family conflict (WFC), family work

conflict (FWC), and work family interference. Although this concept is called by various

terms, the literature reveals that the definitions are quite similar and relates to conflict

between the roles (Frone, Yardley, & Markel, 1997). Kahn, Wolfe, Quinn, Snoek, and

Rosenthal's (1964) definition aligned with Greenhaus and Beutell's (1985) general

definition of work family conflict being "a form of inter-role conflict in which the role

pressures from the work and family domains are mutually non-compatible in some

respect" (p. 77). In other words, conflict arises when an individual's participation in both

roles at the same time is difficult or produces some type of struggle (Greenhaus &

Beutell, 1985).

Individuals holding a role of either work or family normally realize that they have

responsibilities, requirements, duties, commitments, and expectations related to their

performance in that particular role (Netemeyer et al., 1996). When exposed to various

stressors in one role, the individual can experience petulance, fatigue, and/or

preoccupation with those problems. These resulting conditions can further restrict one's

ability to adequately perform role functions in the opposing role; thus conflict can result

(Greenhaus & Beutell, 1985; Greenhaus & Powell, 2003). Participation in one role is

made better or easier by virtue of participation, experience, skills, and opportunities in

another role; this is one way to relieve the work-family conflict (Frone, 2003; Wayne,

Musisca, & Fleeson, 2004). Each role, either work or family, possesses antecedents that contribute to the work-life conflict.

The literature review contained classification schemes for the antecedents of work-family conflict. These antecedents can be classified into three categories of variables—work domain variables, non-work domain variables, and individual and demographic variables. Work domain variables consider the effect of job and workplace factors, such as schedule flexibility and job stress. Non-work domain variables consider family demands and other non-work factors such as marital conflict, number of hours spent on housework or childcare, and age of youngest child. Finally, demographic or individual variables include personality, behaviors, and other individual differences such as gender, income, and coping style (Byron, 2005). Frone, Russell, and Cooper (1992) and Frone et al. (1997) were the first researchers to comprehensively articulate the role specificity with regard to predictors and consequences of WFC. Frone's underlying premise is that WIF and FIW act as mediators between work and family domains. He specifically notes that family involvement and family stressors (time commitments, overload) are antecedents of FIW that in turn can relate to job distress/dissatisfaction, thus introducing the literature review for organizational commitment that will be outlined later in this chapter.

Theories and evaluation tools. Work-life imbalance, WIF, and FIW can be explained from the perspective of various theories. Conflict theory proposes that work and family roles are incompatible due to their different norms and responsibilities (Greenhaus & Beutell, 1985). When this incompatibility occurs, conflict arises from a person whose multiple roles include work and family roles specifically. This current

research study focuses on women leaders in ATS schools who need to balance various

multiple roles such as President, wife and mother. Without work-life balance strategies,

these women can experience work-life imbalance.

A second theory related to conflict theory is the scarcity theory, which is based

on the premise that personal resources of time, energy, and attention are finite

(Steenbergen, Ellemers, & Mooijaart, 2007). Because these resources are limited,

work-life balance can be thrown off when more attention, time, and energy are given to

one role than to the other. The devotion of attention to one role necessarily implies that

fewer resources are spent on the other role since all resources are limited (Greenhaus

& Beutell, 1985; Marks, 1977). Women in leadership roles such as President have only

a finite amount of resources; however, both the roles of President and the role of mother

are demanding ones that require unlimited resources such as time, energy, and

attention.

Theory three is the work family theory, sometimes called the work family border

theory. The theory explains how individuals manage the work and family spheres while

negotiating the borders between them in order to attain work-life balance (Clark, 2000).

For more than a decade, scholars have discussed the idea that the boundaries between

work and personal life are becoming blurred (Hall & Richter, 1988; Nippert-Eng, 1996).

A women leader can be both a President and a wife at the same time, fulfilling two

different roles with boundaries that can overlap based on needs and situations; this is

especially possible through the use of technological advances.

The work family border theory describes why conflict exists and provides a

rationale for individuals and organizations to encourage them to better manage the

existing borders between work and family. In addition, the work family border theory

suggests processes of segmenting and/or integrating the roles together (Bulger,

Matthews, & Hoffman, 2007). Work/family border theory argues that the primary

connection between the work and family systems is not emotional, but rather human.

People shape their environment and their environment shapes them, which is why

work/family balance is one of the most challenging concepts in the study of work and in

the study of families (Clark, 2000).

Nippert-Eng (1996) suggests that individuals create boundaries around their work

and their personal life in a deliberate fashion in order to make the border crossing

easier, thus building on the work/family border theory. Scholars agree about the

boundaries but disagree on how easy or difficult it is for an individual to create the

boundaries and to cross back and forth between the boundaries. Nippert-Eng's ideas

on the work family border theory was further theoretically developed by Clark (2000) in

her work-family border theory and separately by Ashforth, Kreiner, and Fugate (2000) in

their examination of boundary theory and role transitions. In this examination, questions

included the nature and strength of the border between work and family, as well as

other characteristics of the work and family domains that influence the ability to balance

work and family (Bulger et al., 2007). Both theories (work family theory and work family

border theory) suggest that the strength of the boundary can be characterized by

permeability and flexibility. A boundary is permeable if elements from one role are

readily found in the other role (Ashforth et al., 2000; Clark, 2000; Hall & Richter, 1988).

For example, multi-tasking is an element that can be found in both roles of President

and mother, therefore the boundary is permeable. Furthermore, a boundary is flexible if

it can be hypothetically relaxed to meet the demands of the other role. For example, the

work boundary is flexible if the employee perceives that he or she could leave work to

attend to a family matter (Bulger et al., 2007). Other theorists proposed an alternative

model, the source attribution perspective, which predicts a different pattern of

relationships (Shockley & Singla, 2011). In this theory, the individual will be drawn to

one role and source the attributes of that role's perspective.

A fourth theory discussed in the literature is the open systems theory (Katz &

Kahn, 1978). The open systems theory is linked to spillover theory (Staines, 1980).

Both of these theories focus on the boundaries between work and life. Spillover theory

posits that in spite of physical and temporal boundaries between work and family,

emotions and behaviors in one role carry over to the other role. For example, an

individual having a bad day at work can allow the associated emotions to spill over into

the family. Spillover serves as a linking mechanism that occurs when stress or strain

from one role surfaces in the other role i.e., family. The linking mechanism or

congruence is between work and family roles and occurs when a third variable links the

roles or work and family roles (Edwards & Rothbard, 2000). Children are an example of

a variable link that joins the work and family roles. Both theories and research evidence

support the fact that work and family life influence each other. Therefore societies,

institutions, employers, and individuals cannot ignore one role without creating possible

potential peril to the other role (Clark, 2000).

A sixth theory complementary to the spillover theory is the compensation theory.

The compensation theory postulates that an inverse relationship exists between work

and family such that people make differing investments in each in an attempt to make

up for what is missing in the other (Staines, 1980). Spillover and compensation theories

can occur simultaneously within individuals; thus there is no way to predict or explain

why individuals choose one specific reaction when faced with making the choice

between home and family (Champoux, 1978). Research in the area of work-life balance

theories examines the supervisor's role in mitigating conflict, influences of supportive

family relationships and family cohesion on work stress, and an individual's identification

with his/her roles at home and at work (Clark, 2000). For example, the meaning

individuals place on their work might affect their family life. Kirchmeyer (1995) found

that organizational commitment was negative when the organization encouraged

segmentation or gave the perception of encouraging segmentation. In contrast,

organizational commitment is positive when employees perceive the organization giving

respect for multiple roles. Rothbard, Phillips, and Dumas (2005) found that the fit

between an individual's desire for segmenting or integrating available organizational

policies impacted job attitudes. For example, individuals with a desire for segmentation

who had access to integrating organizational policies, such as onsite childcare, had

lower job satisfaction and organizational commitment than individuals with a desire for

integration (Bulger et al., 2007).

Relevance to the current study. Problems and issues with work-life conflict by

employees have prompted a burgeoning body of research and theory on the

intersections of an individual's work and family life (Kossek et al., 1999; Perrewe &

Hochwarter, 2001). In North America, particularly among highly educated individuals,

there has been a rise in hours worked due to increased responsibilities, heavier

workloads, and technological advances, thereby leading to work-life imbalance (Aziz &

Zickar, 2006). With the increased importance of the work role, as well as economic and

technological changes in the nature of work, Americans are more often using traditional

leisure and family time to fulfill work obligations; these obligations also contribute to

work-life imbalance (Stroller, 2006). Since work-life imbalance affects both work and

family roles, learning to achieve work-life balance can improve an individual's personal

life; moreover, organizations can be more successful in supporting employees in their

efforts to reach work-life balance.

　　　　Much of the research in this literature review focused on the negative

consequences of work-life imbalance, which can result specifically from workaholism.

Workaholism is an important construct to study based on the growing evidence that

workaholic tendencies can impede an individual's satisfaction in almost every realm of

life (Aziz, Adkins, Walker, & Wuensch, 2010). Organizations that promote work-life

imbalance are normally labeled as *workaholic* organizations (Fassel, 1990). The term

workaholism is defined as having an uncontrollable need to work incessantly (Oates,

1971). By understanding workaholism and the work-life imbalance relationship,

managers can be better prepared to handle the negative consequences of workaholism

and thus promote the well-being of their employees (Aziz, et al., 2010).

　　　　Various 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 enhance 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 et al., 1992). In addition, various work family

boundary management practices may influence the experiences of work-family conflict

(Ashforth et al., 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 et al., 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 in the problem statement in Chapter 1, 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 et al., 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.

Common findings. One of the most studied concepts in the work-family

literature is work-family conflict (Byron, 2005; Parasuraman & Greenhaus, 2002). Both

types of work-family conflict have similar but distinct correlations with external variables.

A review of the literature reveals eight categories of external variables that are generally examined in studies of WFC and FWC: job related stressors, level of support received from work environment, organizational attachment and commitment, behaviors indicative of organizational withdrawal, job/career satisfaction, life satisfaction, physical and mental health, and other non-work or family-related influences (Mesmer-Magnus & Viswesvaran, 2004). Job related stressors include work-role overload, work-role ambiguity or conflict, job tension, job stress or distress, lack of autonomy in performing work functions, and schedule inflexibility or unpredictability. Mesmer-Magnus and Viswesvaran (2004) characterized the level of support received from the work environment as reflected in the presence of company sponsored work/family policies and programs, social support provided by supervisors and co-workers, work culture conducive to dealing with conflicting family demands, and good quality of interpersonal relations with co-workers.

For the areas of organizational commitment and job satisfaction, work-family conflict research has been shown to reveal that conflict negatively impacts job satisfaction (Adams, King, & King, 1996; Allen et al., 2000; Duxbury & Higgins, 1991; Thompson & Blau, 1993; Wiley, 1987), life satisfaction (Kossek & Ozeki, 1998), work withdrawal (Hammer, Bauer, & Grandey, 2003), and other stress outcomes such as depression (Allen et al., 2000; Frone et al., 1992). Both WIF and FIW are predictive of tardiness, absenteeism, family-related interruptions at work, and intent to leave an organization (Goff, Mount, & Jamison, 1990; Hammer et al., 2003; Kossek & Ozeki, 1999). Researchers have found that workers facing high levels of work/family conflict have increased physical and mental health risks, less satisfactory job performance,

poorer parental performance, more incidences of work withdrawal behaviors (i.e.,

tardiness, absenteeism, turnover, and low job involvement), decreased morale, and

lower satisfaction with job, life, marriage and family (Duxbury & Higgins, 1991; Frone et

al., 1992; Hammer et al., 2003; Leiter & Durup, 1996: O'Driscoll, Illgen, & Hildreth,

1992). In addition, research results show that high levels of workaholism are

significantly correlated with high levels of work-life imbalance (Aziz, 2010).

Ford, Heinen, and Langkamer (2007) found that support from both family and

work domains are positively related to cross-domain satisfaction, and when work and

family are integrated, the two roles can enhance each other. Some evidence shows

that support received from the work environment is related more to a measure of WFC

than to FWC (Frone et al., 1992). Recent research shows positive outcomes from

holding multiple life roles. This notion has been conceptualized in numerous ways, with

researchers investigating constructs known as work-family enhancement (Sieber,

1974), positive spillover (Crouter, 1984), facilitation (Grzywacz, 2002), and enrichment

(Greenhaus & Powell, 2006). This research addresses different ways in which work

and family roles can benefit each other, in addition to the ways in which they can hinder

one another.

One contribution consistent in the literature is the introduction of gender role

orientation to the work-family literature (Livingston & Judge, 2008). Previous theory and

research suggest that being female or having children may explain differences in results

across the studies (Eagle, Icenogle, Maes, & Miles, 1998; Voydanoff, 2002). Gender

role orientation is an important variable to include in studies of women and work-life

balance. Studies of marital relationships show that one of the biggest problems for working women is their husband's lack of support for their careers (Gilbert, 1988).

A recent study found that women and men with an egalitarian outlook on life, which means they were committed to both their work and their families, reported feeling less guilty when family life interfered with their work than traditional women and men whose commitment was to only one of these spheres of life (Cheung & Halpern, 2010). Gomez, Fassinger, Prosser, Cooke, Mejia, and Luna (2001) studied the career-life path of women, and they found that women were influenced by their family background, sociopolitical conditions, and cultural environment. Research supports noting the differentiation between work interference with family and family interference with work.

Researchers agree with making a distinction between the directions of the interference. The directions are either work-family conflict or family-work conflict (Frone et al., 1992; Greenhaus & Beutell, 1985; O'Driscoll et al., 1992). Empirical research has demonstrated that work family conflict is bidirectional in nature (Frone et al., 1992). Furthermore, different types of conflict can be experienced in both directions (Carlson, Kacmar, & Williams, 2000). For example, psychological conflict (Greenhaus, 1988) is the conflict of being mentally distracted by or preoccupied with one role while physically present in another role (Cardenas, Major, & Bernas, 2004; Carlson & Frone, 2003). Madsen (2007) examined bidirectional conflict while researching college and university presidents. The results identified a pattern of ongoing personal and professional development that was demonstrated by a continuous process of self-monitoring and self-empowerment in taking on challenging responsibilities while inspiring and supporting the people around them.

Inconsistent findings. In the literature review, inconsistent findings from various

research studies were discovered. Compared to Madsen's (2007) study of women

leaders that showed women combining multiple roles successfully, other researchers

found in their work-family research that women experience higher levels of conflict

because of difficulties associated with performing the work role that is "unnatural"

according to traditional gender role expectations (Greenhaus & Parasuraman, 1999) or

because they bear the largest part of caretaking and household tasks alongside their

work (Behson, 2002). However, empirical findings in this regard are inconsistent

(Steenbergen et al., 2007), as early research did not distinguish between the direction

of conflict i.e., work roles interfering with family versus family roles interfering with work

(Mesmer-Magnus & Viswesvaran, 2004). Researchers are increasingly focusing on

understanding the boundaries surrounding the work and personal life domains, but few

have tested the propositions set forth by theory (Bulger et al., 2007). Research on the

work-family interface has predominantly focused on the negative side of combining

multiple roles (Steenbergen et al., 2007), yet recent research that presented a more

balanced view with consideration for more complex interactions between the work and

family domains revealed both negative and positive spillovers in the work family

interface (Rapoport, Bailyn, Fletcher, & Pruitt, 2002).

Furthermore, employees seem to differentiate between the sources (work or

family), or direction, of interference, and the two types of interference mentioned appear

to have different antecedents (Byron, 2005). In addition to the interferences, two

demographic variables, gender and income, which have often been proposed in the

literature as antecedents of WIF and FIW, had relatively low relationships with WIF and

FIW. Kossek and Ozeki (1998) found that WFC correlated more with job satisfaction than FWC, while Judge, Boudreau, and Bretz (1994) reported that both WFC and FWC had similar correlations with job satisfaction (Mesmer-Magnus & Viswesvaran, 2004) and were surprised to learn that WFC was less related to job satisfaction than was FWC. Finally, additional evidence is needed to verify that there is a positive correlation between workaholism and work-life imbalance (Aziz et al., 2010).

Gaps in the literature. One gap in the literature includes future assessment of the various factors or variables impacting work-life balance. Although many factors have been measured in different research studies, factors such as job stress and family conflict are important topics for future research. In addition, the composition of the study sample provides opportunities to understand work-life balance more broadly. Researchers need to be thoughtful about choosing their study sample (Byron, 2005); a sampling of individuals from different countries and varying cultural origins needs to be included in future research studies (Aziz et al., 2010).

Future research could examine a possible correlation between workaholism and work-life imbalance by utilizing a scale developed by Vallerand et al. (2003) rather than the currently accepted measurement of work-life balance. Additional research is needed to address gaps in the existing models (Cheung & Halpern, 2010) and to test the propositions of boundary theory, boundary strength, and boundary management (Bulger et al., 2007). Research on the continued use of bidirectional measures would also be beneficial to further assess the discriminant validity of these constructs. In addition, the relative importance of these antecedents may guide future research aimed

at better understanding the causes of work-family conflict and how to prevent it (Byron, 2005).

Many of the practical discussions on work-family conflict focus mostly on women and their reactions to conflict (Gilbert, Holahan, & Manning, 1981). Future research should employ separate WFC and FWC measures in the same study so that more focused factor analyses can be conducted to refine these constructs as well as their sub-dimensions (Mesmer-Magnus & Viswesvaran, 2004). A critical gap in the work-family conflict literature has been the lack of research on specific emotional responses to conflict (Livingston & Judge, 2008). Research comparing how women at different stages of their career development and family life cycles construe their life purposes in incremental steps is missing in the current research. In addition, research is needed on how powerful men and women define their success as work + family in a model of transformational leadership (Cheung & Halpern, 2010). Finally, investigation on the effects of gender role orientation among spouses, or cohabitating partners, in dual-career households can add to the research of life course and work-life balance (Livingston & Judge, 2008).

Organizational Commitment

Historical background. An employee's relationship to an organization, including an employee's attitude toward an organization, has been one of the most researched subjects of study in the area of behavioral science (Alutto, Hrebiniak, & Alonso, 1973; Mathieu & Zajac, 1990; Meyer, 1997; Meyer & Allen, 1991; Morrow, 1983; 1993). Organizational commitment is contained in some of the earliest and most influential work within the organizational behavior literature (Buchanan, 1974; Mowday, Steers, &

Porter, 1979; Porter, Steers, Mowday, & Boulian, 1974; Steers, 1977). The significance

of organizational commitment for all types of organizations is widely recognized

(Nikolaou & Tsaousis, 2002) due to the fact that organizational commitment in its

simplest concept examines an employee's commitment to his or her employers (i.e.,

organization) (Buchanan, 1974; Mowday et al., 1979; Porter et al., 1974; Steers, 1977).

The bulk of research is based on data from Western nations and the US in particular

(Kim & Mueller, 2011). As organizational behavior research expanded, the question of

defining this employee-employer linkage and how this relationship impacts the

organization became the subject of extensive study. To provide some perspective, key

historical developments relating to the definition and/or concept of organizational

commitment are described subsequently.

Howard Becker introduced the first theory of organizational commitment in 1960

(Reichers, 1985). Becker's (1960) theory asserts that the level of an employee's

commitment to the organization is based on the number of side-bets the employee has.

Howard's side-bet theory will be explained in more depth later in this literature review.

Following Becker's theory, Richard Mowday et al. (1982) added another key

development in the field of employee-employer relationships. Mowday et al. explored

the social linkages that exist in the form of employee commitment to the organization, or

organizational commitment. As a result of his research, in 1979 Mowday and his

associates created one of the first and most utilized tools for measuring organizational

commitment: the Organizational Commitment Questionnaire (OCQ). Additional

explanation and history of the OCQ is provided later in this literature review.

As the organizational commitment literature and research continued to expand, Meyers and Allen developed a three-component model that attempted to integrate various definitions of commitment into one. Their model is another key measurement of the various types of commitment found in organizations. Meyer and Allen's model will be discussed later as well. In order to understand Howard's side-bet theory, Mowday's OCQ, and Meyer and Allen's three-component model, a historical overview of the development of the definition of organizational commitment is needed.

Commitment to work has been a topic of interest to researchers for some time, as reflected by the many reviews of commitment theory and by the amount of research (Mathieu & Zajac, 1990; Meyer & Allen, 1991; Morrow, 1983, 1993), and commitment has begun to rival job satisfaction in this regard (Meyer, Allen, & Smith, 1993). A major concern of researchers, however, is the lack of consensus in defining organizational commitment; this lack has resulted in repeated calls to find a common definition (Meyer, Allen, & Gellatly, 1990; Meyer & Allen, 1991). Although historically most research attention was given to organizational commitment, various factors such as work motivation, professional commitment, career commitment, occupational commitment, and job satisfaction were discovered as well. This discovery was made when researchers tried to isolate and define the term organizational commitment (Meyer & Allen, 1997; Morrow, 1993).

Job satisfaction can be defined as one's pleasure, and as a result of this, one's own positive affective feeling taken from one's occupation or experience (Locke, 1976) or one's reaction against his/her occupation (Porter et al., 1975). Job satisfaction and organizational commitment are closely related; however, a difference exists in that an

individual can have a positive commitment to the organization but be dissatisfied with a certain job or experience in the organization (Cetin, 2006).

As researchers made an effort to define what type of commitment exists between an individual and an organization, concepts such as values, domains, and constructs emerged. Morrow (1983, 1993), a key researcher in the field, tried to clarify the various domains to which members of the workforce can be committed, such as the work itself, the career, the job, the organization, or the union. In addition to trying to define what type of commitment exists and on what domain in the organization the commitment is focused, the question of how commitment forms and progresses has been studied extensively. Forms of commitment are being examined as independent, intervening, moderating, and dependent variables in the various models offered in order for researchers to understand employee behaviors better (Kim & Mueller, 2011). Several personal variables, role statuses, and aspects of the work environment ranging from job characteristics to dimensions of organizational structure are emerging as antecedents to organizational commitment. A great deal of empirical study to determine if organizational commitment is both a consequence and an antecedent of other work-related variables of interest (Mathieu & Zajac, 1990) can be found in the literature. One of the reasons for the wide breadth of literature relates to the fact that organizational commitment has been used to predict employee absenteeism, performance, turnover, and other behaviors.

Studies examining commitment to entities other than the employing organization found that organizational commitment is a unidimensional construct (Aranya, Pollock, & Amernic, 1981; Blau, 1985; Jackson, Stafford, Banks, & Warr, 1983), while other

studies reported correlations among the different types of commitment when researchers completed meta-analysis studies (Lee, Carswell, & Allen, 2000; Mathieu & Zajac, 1990). The problem of a variety of definitions is further compounded by the use of measures of commitment that do not always correspond to the definition being applied; it is difficult, therefore, to synthesize the results of commitment research (Meyer & Allen, 1984; Morrow, 1983; Stebbins, 1970). Several distinct views for commitment have evolved and become well established over the years, making it unlikely that any one approach will dominate and be unanimously accepted as the correct definition of commitment (Meyer et al., 1990), so the next section explores the various accepted definitions of organizational commitment.

Definition of organizational commitment. As noted in the preceding historical review, organizational commitment is a complex and multifaceted construct (Kim & Mueller, 2011; Meyer et al., 1993; Reichers, 1985) and can take many different forms (Kim & Mueller, 2011; Meyer et al., 1993). One researcher defines organizational commitment as a process of identification with the goals of an organization's multiple constituencies (Reichers, 1985; Tett & Meyer, 1993), while another stresses the difference between organizational commitment and job satisfaction, noting that organizational commitment takes longer to develop and is more stable than job satisfaction (Porter et al., 1974). This definition has received considerable empirical support (Marsh & Manari, 1977; Mowday et al., 1982; Price & Mueller, 1986; Williams & Hazer, 1986). Finally, other researchers define organizational commitment as nothing more than a mechanism to reduce turnover (Meyer & Allen, 1991).

Within this literature review, the most common definition of organizational

commitment is the degree or relative strength to which an employee identifies with a

particular organization and wishes to maintain membership in the organization (Allen &

Meyer, 1990; Meyer & Allen, 1991; Mowday et al., 1982; Porter et al., 1974; Robbins &

Judge, 2011; Steffy & Jones, 1988; Tett & Meyer, 1993). While most of the literature

reviewed supported many parts of this common definition, other researchers found

disagreement with certain words and meanings inherent in the definition. Conceptually,

most researchers agreed with Mowday, who is a leading researcher in the

organizational commitment field. Mowday outlines the construct that organizational

commitment can be characterized conceptually by at least three factors: a strong belief

in and acceptance of the organization's goals and values; a willingness to exert

considerable effort for the organization; and a strong desire to maintain membership in

the organization (Allen & Meyer, 1990; Brown & Sargeant, 2007; Mathieu & Zajac,

1990; Mowday et al., 1982, 1979; Reichers, 1985). Other organizational commitment

definitions continue to differ in how this bond between an individual and an organization

is developed (Mathieu & Zajac, 1990).

Focusing on the bonding component, some researchers agree with the definition

in that organizational commitment is primarily an attitude or psychological bonding

defined in terms of an individual's loyalty to, investment in, identification with, and/or

involvement in some cause, group, or institution (Buchanan, 1974; Reichers, 1985;

Salancik, 1977; Steers, 1977; Vandenberg & Scarpello, 1994). In these studies, the

emphasis placed on the bond is more in the psychological realm; therefore, they define

organizational commitment as a psychological state that a) characterizes the

employees' relationship with the organization and b) has implications for the decision to continue or discontinue membership in the organization (Allen & Meyer, 1990; Mathieu & Zajac, 1990; Meyer et al., 1993). This definition sounds very similar to the first one presented; however, word choice and definition of the bonding (commitment) were found to be very specific in this review of organizational literature. For example, one study strictly defined organizational commitment as the bond directed exclusively toward one's employing organization (Mathieu & Zajac, 1990).

Organizational commitment definitions outline a person's behavior towards the organization, so the literature presented various components in different combinations as two definitions for the term. The term behavioral commitment can be defined as the nature of a psychological state or behavioral persistence (Meyer & Allen, 1991). The concept of organizational commitment as a state of being through which an employee becomes bound by his actions and through these actions to the beliefs that sustain them (Nikolaou & Tsaousis, 2002; Steers & Spencer, 1977) was not unusual in some studies. Researchers also found beliefs and values as necessary components of organizational commitment. Wiener (1982) defined commitment as "the totality of internalized normative pressures to act in a way which meets organizational goals and interests" and suggested that individuals exhibit these behaviors solely because "they believe it is the 'right' and moral thing to do" (p. 421). For some researchers, moving from a simple attachment to an organization to making it part of a person's moral underpinnings would be an unacceptable stretch of both the concept and the definition of organizational commitment.

Any discussion about the definition of organizational commitment would be incomplete without Howard Becker's definition. Becker (1960) defines organizational commitment as the tendency to engage in "consistent lines of activity" (p. 33). Based on Becker's side-bet theory, an individual continuing the action (e.g. remaining with an organization) results from the individual's recognition of the costs associated with a termination of the relationship (Meyer & Allen, 1991).

In conclusion, Mowday (Mowday et al., 1982), a pioneer in the field, noted that at least ten different definitions of commitment had been advanced, but most reflect the distinction between organizational commitment as an attitude or as a behavioral investment. Table 2 presents Reicher's attempt to outline the various definitions and operationalizations of organizational commitment.

Table 2

Definitions/Operationalization of Organizational Commitment

Term	Definition
Side-bets	-Commitment is a function of the rewards and costs associated with organizational membership; these typically increase as tenure in the organization increases.
Attributions	-This approach and variations of it has been used by Alutto et al. (1973), Becker (1960), Farrell and Rusbult (1981), Grusky (1966), Hrebiniak and Alutto (1972), Rusbult and Farrell (1983), and Sheldon (1971). -Commitment is a binding of the individual to behavioral acts that results when individuals attribute an attitude of commitment to themselves after engaging in behaviors that are volitional, explicit, and irrevocable.
Individual/organizational goal congruence	-This approach and variations were used by Kiesler and Sakumura (1966), O'Reilly and Caldwell (1980), and Salancik (1977). -Commitment occurs when individuals identify with and extend effort towards organizational goals and values. The Organizational Commitment Questionnaire (OCQ), developed by Porter and his colleagues, is the primary operationalizations of this definition.
	-This approach and variations were used by Angle and Perry (1981); Bartol (1979); Bateman and Strasser (1984); Hall, Schneider, and Nygren (1970); Morris and Sherman (1981); Mowday et al. (1979, 1982); Porter, Crampton, and Smith (1976); Porter et al. (1974); Steers (1977); Stevens, Beyer, and Trice (1978); Stumpf and Hartman (1984); and Welsch and LaVan (1981)

Note. Adapted from "A Review and Reconceptualization of Organizational Commitment," by A. Reichers, 1985, *Academy of Management Review, 10,* p. 468. Copyright 1985 by the author.

Types of commitment. As outlined previously, a review of the literature found that researchers cannot agree on one single definition of commitment; therefore, agreement among the various types or constructs of commitment was also lacking in the research. The literature noted that even the use of the term commitment to describe various constructs led to confusion (Allen & Meyer, 1990). In this section, various types or constructs of organizational commitment are presented along with several leading figures in the organizational commitment field who have their supporters.

Two popular views of commitment were made apparent through a review of the literature on this topic. One view is by Porter and his associates, while the other is by Becker (Meyer et al., 1990). Researchers supporting Porter's viewpoint outline organizational commitment as affective or attitudinal and argue that it exists where an individual identifies with the organization and is therefore committed to pursue its goals. Affective or attitudinal organizational commitment is measured by the Organizational Commitment Questionnaire (OCQ), which will be outlined later (Mowday et al., 1982). The second opinion views organizational commitment as less affective and more of a reflection of the recognized accumulated interests that bind one to a particular organization i.e., Becker's side-bet theory (Hackett, Bycio, & Hausdorf, 1992). Becker defines organizational commitment as a psychological phenomenon and not a structural construct (Ritzer & Trice, 1969). In taking this position, Becker works with variables such as identification, role conflict/ambiguity, and early work experiences (Reichers, 1985). According to Becker's definition of organizational commitment, an individual can have different forms of commitment based on the nature of the psychological state for each type of commitment (Meyer et al., 1993). Organizational commitment, as

characterized by Becker, is most often measured by Ritzer and Trice's (1969)

instrument, which was later modified by Hrebiniak and Alutto (1972).

Mowday et al. (1982) distinguish between commitment as an attitude and

commitment as a behavior, which is another viewpoint well established in the literature

(Meyer & Allen, 1991; Mowday et al., 1982; Reichers, 1985; Salancik, 1977). According

to Mowday et al., attitude reflects the individual's identification with organizational goals

and his/her willingness to work towards them. This type of commitment can be

described as the *what's in it for me* motive (Sullivan, Sullivan, & Buffton, 2002). In

addition, the attitudinal approach focuses on the antecedent conditions that contribute to

organizational commitment and thus the behavioral consequences of this commitment

(Meyer & Allen, 1991). A large body of the literature focuses on the antecedents of

organizational commitment (Reichers, 1985), and attitudinal commitment is the most

studied type of organizational commitment (Mathieu & Zajac, 1990).

Behavioral commitment is represented by attributional approaches to

commitment and results from the binding of individuals to behavioral acts. This

approach focuses on identifying conditions under which a behavior, once an individual

exhibits it, can be replicated over and over again, thus leading to a change in the

person's attitude (Meyer & Allen, 1991). It is evident that a cyclical relationship exists

between these two types of organizational commitments (Mowday et al., 1982). The

question is which comes first, the attitude commitment that impacts behaviors or the

behaviors that lead to a change in the attitude. Salancik (1977) reasons that behaviors

are explicit (undeniable), irrevocable, volitional, and public, therefore binding the

individual to the behavior and causing a greater commitment than the attitudinal approach.

Two other identifiable types of commitment found in the literature include cost induced commitment and calculated commitment. Cost induced commitment requires individuals to indicate the likelihood that they will leave the organization given various inducements to do so, such as increases in pay, status, freedom, and promotional opportunity (Allen & Meyer, 1990). Calculated commitment, although slightly different from Becker's side-bet framework, is a popular type of organizational commitment and is built upon Becker's work (Mathieu & Zajac, 1990). Calculated commitment is a "structural phenomenon which occurs as a result of individual organizational transactions and alterations in side-bets or investments over time" (Hrebiniak & Alutto, 1972, p. 556).

Reichers' (1985) definition of commitment may represent a natural evolution of the commitment construct, progressing from a "general concept concerned with organizational goals and values to a more specific formulation that outlines which goals and values serve as the foci for multiple commitments" (p. 465). The literature revealed a new focus on testing organizational commitment in multi-dimensional ways (Cetin, 2006). Reichers uses organization theory to build the "case that before the foci of employee attachment can be specified, various individuals and groups relevant to an organization must be specified" (Becker, 1992, p. 232). Reichers' approach includes several advantages, as stated in the following passage:

> First, the focus on the nature of organizations as political, constituent entities fills a conceptual gap needed in the organizational commitment literature. Second, Reicher's relative approach, as compared to previous global conceptions of organizational commitment, may more realistically reflect the nature of employee-

organization attachments as individuals actually experience them. Finally, Reicher's focus on multiple commitments raises some previously unasked questions concerning the potential for conflict among commitments and its effect on the individual's relationship to the organization (p. 465).

Morrow agrees with Reichers and presents "four different foci for work commitment: value or personal (Protestant work ethic), career, job, and union in addition to a focus on one's organization" according to (Mathieu & Zajac, 1990, p. 171). Foci and bases of commitment contrast markedly with the conventional view of commitment (Becker, 1992), and some researchers argue that top managers, supervisors, and co-workers are generally foci for employees. Both Morrow and Reichers state the "importance of clarity with respect to the foci, or referents, of organizational commitment research" (Mathieu & Zajac, 1990, p. 171). Mathieu and Zajac (1990) created a chart in their meta-analysis research to outline all the antecedents, correlates, and consequences of organizational commitment. Each of these elements (antecedents, correlates, and consequences) plays a role in trying to define organizational commitment and the various types of commitment. Table 3 outlines the various types of commitment.

In addition, Reichers argues for a "multiple constituency model of organizational commitment" according to (Mathieu & Zajac, 1990, p. 171), which is where Meyer and Allen's (1991) model of measuring organizational commitment added to Reichers' research. Instead of trying to develop a type of organizational commitment, Meyer and Allen developed a model to identify and define the components of organizational leadership. Meyer and Allen's three-component model is discussed in more detail later.

Table 3

Various Types of Organizational Commitment

Antecedents		Correlates		Consequences	
Personal Characteristics:	*Age, sex, education, marital status, position tenure, organizational tenure, perceived personal competence, ability, salary, Protestant work ethic*	Motivation:	*Overall, internal, job involvement, stress, occupational commitment, union commitment*	Job Performance:	*Others ratings, output measures, perceived job alternatives, intention to search, intention to leave, attendance, lateness, turnover*
Role States:	*Role ambiguity, role conflict, role overload*	Job Satisfaction:	*Overall, intrinsic, extrinsic, supervision, co-workers, promotion, pay, work itself*		
Job Characteristics:	*Skill variety, task autonomy, challenge, job scope*				
Group/Leader Relations:	*Group cohesiveness, task interdependence, leader initiating structure, leader consideration, leader communication, participative leadership*				
Organizational Characteristics:	*Organizational size, organizational centralization*				

Note. Descriptive note. Adapted from "A Review and Meta-analysis of the Antecedents, Correlates, and Consequences of Organizational Commitment," by J. Mathieu & D. Zajac, 1990, *Psychological Bulletin, 108,* p. 174. Copyright 1990 by the authors.

As stated from the beginning of this literature review, the purpose of the study is to understand the factors that influence women leaders' organizational commitment to institutions that are members of the ATS. Ciriello (1987) found that commitment is a binding force for one's loyalty, identification, and involvement with an educational institution. Brantley (1993) further suggests that organizational commitment is a valuable component in educational institutions. Learning about organizational commitment and its definition and types can be foundational in understanding the

commitments the women leaders in this study possess. Next, the literature review

focuses on three major developments in the organizational commitment literature.

      Howard Becker's side-bet theory. Becker coined the phrase organizational

commitment and, although not considered a stand-alone theory of organizational

commitment, Becker's side-bet theory continues to influence and unite other theories

and models of organizational and occupational commitment (Powell & Meyer, 2004). In

essence, Becker's theory contends "that commitment occurs through a process of

placing side-bets" (Ritzer & Trice, 1969, p. 475). An individual's commitment to a

course of action, such as staying with one organization, develops as an individual

makes side-bets that the individual would lose if the course of action ended (Becker,

1960). Side-bets can take many forms and may be work or non-work related. In

Becker's (1960) words, "Commitments come into being when a person, by making a

side-bet, links extraneous interests with a consistent line of activity" (p. 32).

      The consistent line of activity as described by Becker (1960) can be independent

of the commitment since a person can gain both conscious and unconscious side-bets.

Sometimes the person is not aware of these unconscious side-bets until a change or

crisis occurs that illuminates the cost of making a change. Becker hypothesizes that the

"greater the number of side-bets, the greater the commitment of the individual to the

organization" (Ritzer & Trice, 1969, p. 475), which is why Becker also theorizes that a

direct correlation exists between an individual's age and the individual's score of

organizational commitment. A committed person will act in a way that involves his/her

other interests originally, but over time the individual's side-bets will become relevant to

the course of action he/she is working on, and the individual will become consistent with

his/her line of activity to maintain the results of his/her side-bets. In addition, by

agreeing to work within an organization, the individual has accepted all the

organizational side-bets in the structure of the system even though the individual may

not be aware of the side bets until an important decision or crisis arises (Becker, 1960).

Therefore, side-bets can restrain a person's consistent activity.

Becker's side-bet theory applies when a person turns down a new position due to

commitments on the side that result in making the transition too painful for the individual

to change. In defining organizational commitment, Becker emphasizes the behavioral

component because there is recognition on the part of the individual of the costs

associated with discontinuing the course of action or changing his/her behavior (Meyer

& Allen, 1991). Becker's (1960) side-bet theory has been tested on numerous

occasions with varied results (e.g., Alluto, Hrebiniak, & Alonso, 1973; Hrebiniak &

Alutto, 1972; Ritzer & Trice, 1969). Becker's theory has been most often tested using a

scale by Hrebiniak and Alutto (1972) that measures calculated commitment (Mathieu &

Zajac, 1990).

Organizational commitment questionnaire. It is not surprising that Mowday

and associates developed one of the most popular measures of an employee's

attachment to the organization (Meyer & Allen, 1991; Reichers, 1985). First developed

in 1979, the original Organizational Commitment Questionnaire (OCQ) contained fifteen

items (Tett & Meyer, 1993; Vandenberg & Scarpello, 1994). The OCQ was designed to

"assess acceptance of organizational values, willingness to exert effort, and desire to

maintain membership in the organization" (Meyer & Allen, 1991, p. 64). A 9-item

version now exists; the current version omits some items that, according to some studies, were negatively keyed (Tett & Meyer, 1993).

Since the OCQ was developed to measure commitment as a construct, the OCQ has "been used extensively in research and has acceptable psychometric properties" (Allen & Meyer, 1990, p. 2). Researchers differ on how to apply the OCQ in measuring organizational commitment. Some use the OCQ to measure organizational commitment as an independent variable (Reichers, 1985), while others focus on attitudinal commitment, which is what is most often measured by this scale (Mowday et al., 1979; Porter et al., 1974). Regardless of the organizational commitment construct applied, Mowday et al. have provided "strong evidence for the internal consistency, test-retest reliability, and convergent, discriminate, and predictive validity of the questionnaire" according to (Meyer & Allen, 1991, p. 64). Given the wide use of the OCQ, the instrument appears to be reliable and valid for the purpose of measuring organizational commitment (Becker, 1992; Meyer & Allen, 1991). Building upon Mowday's OCQ, other researchers developed additional measurements, including Marsh and Manari's (1977) 4 item measure of lifetime commitment and Wiener and Vardi's (1980) 3-item scale to measure normative commitment (Meyer & Allen, 1991). These additional measures speak to the strength, longevity, and reliability of the OCQ.

Meyer and Allen's three-component model of organizational commitment. Instead of trying to define organizational commitment, Meyer and Allen (1991) developed a model in an attempt to integrate the existing unidimensional conceptualization of organizational commitment, including Becker's side-bet theory (Allen & Meyer, 1990; Meyer et al., 1993). The accumulating literature supporting

Meyer and Allen's model may have the greatest relevance for those conducting

commitment research studies (Hackett et al., 1992; Meyer & Allen, 1991). Meyer and

Allen's model incorporates both the attitudinal and behavioral approaches and the

complementary relationship found in the literature. In developing their model, Meyer

and Allen identified three distinct themes in the definition of commitment (Cetin, 2006).

These themes are defined as affective, continuance, and normative

organizational commitments (Allen & Meyer, 1990; Cetin, 2006; Meyer & Allen, 1991).

Meyer and Allen's (1991) model presents their expectation "that employees can

experience all three forms of commitment to varying degrees" (p. 68) and, as a result,

have different experiences (Cetin, 2006). "Three conceptual differences of commitment

including the psychological states will develop quite different antecedents and have

different implications for work relevant behavior" (Meyer & Allen, 1991, p. 68). The

affective component of organizational commitment refers to employees' emotional

attachment to, identification with, and involvement in, the organization (Allen & Meyer,

1990; Cetin, 2006; Meyer & Allen, 1991; Mowday et al., 1982; Porter et al., 1974). The

continuance component of organizational commitment is based on the costs that

employees associate with leaving the organization (Allen & Meyer, 1990; Becker, 1960;

Cetin, 2006; Meyer & Allen, 1991; Meyer et al., 1993). The normative component of

organizational commitment refers to employees' feelings of obligation to remain with the

organization (Allen & Meyer, 1990; Cetin, 2006; Meyer & Allen, 1991; Wiener, 1982).

Each theme of organizational commitment can contain different antecedents. The

antecedents of affective commitment include personal characteristics, structural

characteristics, job-related characteristics, and work experiences (Mowday et al., 1982).

Employees with a strong affective commitment remain with the organization because they want to, those with a strong continuance commitment remain because they need to, and those with a strong normative commitment remain because they feel they ought to do so (Meyer et al., 1993 p. 539).

Based on the preponderance of evidence in support of Meyer and Allen's model (Hackett et al., 1992), reliable measures of the three components of organizational commitment were developed and found to be psychometrically sound (Allen & Meyer, 1990; Meyer & Allen, 1991). Factor analysis studies of the Affective, Continuance, and Normative Commitment scales (Meyer and Allen's 24-item questionnaire) have shown that they measure relatively distinct constructs as well as correlate differentially with variables purported to be antecedents of commitment (Meyer et al., 1993). Even though some literature suggests that Affective and Normative commitments overlap, the measures were found to be relatively independent of continuance commitment. The Affective Commitment Scale (ACS) is shorter than the OCQ discussed previously and has the advantage of items written to access only the affective orientation towards the organization and not an employee's behavior or intentions (Allen & Meyer, 1990). With regard to continuance commitment, Meyer et al. (1993) noted that skills and education are not transferred to other organizations easily, so this factor increases a worker's commitment to his/her own organization. Meyer and Allen's model and assessment can measure organizational commitment in multi-dimensional ways (Cetin, 2006); however, not all forms of commitment are alike. Meyer and Allen caution organizations "concerned with keeping employees by strengthening their commitment to be careful in selecting the nature of the commitment they want to instill in their employees" (Meyer et al., 1993, p. 539).

Relevance to the current study. Organizational commitment among employees within different types of organizations has been researched extensively; however, few studies exploring the relationship between occupational and organizational commitment involved faculty in higher education and especially those at private, religious institutions (Brown & Sargeant, 2007). Mowday et al. (1982) argue that organizational commitment is a more stable indicator of organizational behavior and is not subject to the same daily fluctuations as is job satisfaction (Angle & Perry, 1983; Mowday et al., 1982). A study focusing on organizational commitment in higher education at ATS schools can provide needed research in this area. ATS consists of private religious institutions. As senior level leadership positions open in ATS schools, retention of women leaders will become crucial; however, little research has been done to determine factors influencing recruitment and retention in Christian higher education, particularly as it pertains to females and minorities (Absher, 2009). Additionally, not enough studies in the field of organizational commitment at schools where professional education is provided have taken place (Cetin, 2006). By identifying what organizational commitment factors motivate women leaders, ATS schools can apply the results to their efforts to recruit and retain women leaders.

Employees are not the only ones impacted by organizational commitment. Mowday et al. (1982) suggest that gaining a greater understanding of the processes related to organizational commitment has implications for employees, organizations, and society as a whole (Brown & Sargeant, 2007). High levels of organizational commitment generally have positive implications for organizational outcomes (Becker, 1992), increased job satisfaction, and reduced withdrawal behaviors such as lateness or

turnover (Mathieu & Zajac, 1990; Vandenberg & Scarpello, 1994). Organizational

productivity and an individual's professional qualifications are important factors that

have been shown to be influenced by organizational commitment (Mathieu & Zajac,

1990). Committed employees are more likely to engage in *extra-role* behaviors, such

as creativeness or innovativeness, which are what keep an organization competitive

(Katz & Kahn, 1978; Reichers, 1985). When these commitment types increase, an

individual's desire to stay in his organization rises as well (Cetin, 2006). Some

researchers theorize that desire is one's first priority, necessity is the second priority,

and obligation is the third priority.

Consistent findings. Various organizations have documented the positive

relationship between occupational commitment and organizational commitment (Brown

& Sargeant, 2007; Kibeom, Carswell, & Allen, 2000; Kim & Mueller, 2011; Vandenberg

& Scarpello, 1994). This literature review added job satisfaction to the triad "making job

satisfaction, occupational and organizational commitments strongly related" (Cetin,

2006, p. 87). Therefore it makes sense that the greater the value of an occupation to an

organization's survival, the more likely the organization is to develop an organizational

value system that is consistent with the occupational value system (Vandenberg &

Scarpello, 1994). With the working definition of job satisfaction being the individual's

perceived enjoyment of his/her occupation, the literature review revealed many studies

in which the three terms are strongly related and intersect with each other.

As organizational commitment focuses on individuals, several studies focused on

personal characteristics such as expectations, job choice experiences, and other

factors; all of these play a pivotal role in organizational commitment despite the variety

of definitions, constructs, or interpretations of the term organizational commitment itself

(Brown & Sargeant, 2007; Vandenberg & Scarpello, 1994). For example, salary is one

of the agreed upon indicators of high organizational commitment (Ritzer & Trice, 1969).

In studying women and organizational commitment, Cetin (2006) found that as the

commitment types increase for women, their desire to stay in the organization rises as

well; however, differences were found in discussions about which commitment type

occurs first (Kim & Mueller, 2011).

When efforts were made to analyze various commitment types, Meyer and

Allen's model outlining three components of commitment was evident, stated, or used in

most studies. The most prevalent approach found in various studies is the one where

"commitment is considered an affective or emotional attachment to the organization

such that the strongly committed individual identifies with, is involved in, and enjoys

membership in, the organization" (Allen & Meyer, 1990). This finding is the most

commonly agreed upon definition of organizational commitment. Researchers found a

strong positive relationship between job satisfaction and an individual's affective and

normative commitment to both the organization and the occupation (Cetin, 2006). Most

researchers agree that affective commitment is the strongest and most consistent.

Affective commitment can be acquired through experience either as an individual or

through an organization.

Developing this relationship that may result in affective commitment starts with

the perceived fit found between the individual's values and the values espoused by the

organization (Vandenberg & Scarpello, 1994); however, it is interesting to note that

most of the research on organizational commitment has focused on identifying work

related variables only from the organization's viewpoint rather than focusing on work

from the employee's point of view (Steffy & Jones, 1988). Future research can study

how organizational commitment begins from the employee's point of view, especially

since an employee brings a wide variety of personal characteristics and experiences to

the relationship that can directly impact the level of organizational commitment.

      The literature identified age and gender as personal characteristics likely to

influence an employee's organizational commitment. Many studies found that gender,

age, experience, and organizational commitment have a positive relationship (Brown &

Sargeant, 2007; Cetin, 2006). In addition, several studies concluded that those who are

older have a stronger affective commitment towards their organizations because of the

fact that they are more mature and have a longer experience in their organizations

(Cetin, 2006). As a result of the age variable, the most widely studied behavioral

correlate of commitment has been tenure in the organization (Meyer & Allen, 1991).

Longer tenure in the organization stems back to Becker's assumption that side-bets

increase the commitment felt by employees with long-term membership in an

organization (Becker, 1960; Hrebiniak & Alutto, 1972; Reichers, 1985). Yet one study

found that more highly educated people are less organizationally committed and thus

more committed to a profession or trade (Brown & Sargeant, 2007).

      Another common theme found in studies of organizational commitment is its

association with turnover (Allen & Meyer, 1990). Employees who are most committed

to the organization are least likely to leave it. Therefore, this finding firmly establishes

that organizational commitment has a prominent role in various process models of

dysfunctional turnover behavior (Vandenberg & Scarpello, 1994). An organization that

is aware of their employee's commitment level and type could possibly predict turnover

and implement strategies to prevent this behavior (Reichers, 1985) because agreement

with an organization's values is only required as long as the person remains a member

of the organization (Vandenberg & Scarpello, 1994). Companies have limited time in

which to make these crucial changes since organizational commitment does not

stabilize until sometime after organizational entry and completion of several stages in

the organizational socialization process. Most studies found that various forms of

commitment are differentially related to on-the-job behavior and job performance (Meyer

et al., 1993). Several studies cautioned organizations to proceed carefully in trying to

increase organizational commitment.

      Inconsistent findings. As one single definition of organizational commitment

was difficult to find in the literature review, some inconsistent findings were to be

expected. The literature revealed conflict about various commitments, and even when

studies agreed on the possible outcomes of organizational commitment, the

antecedents seemed to be varied and inconsistent (Reichers, 1985). Since

organizational commitment can be considered a psychological state, construct, or

theme, some literature findings stated that normative commitment is theoretical and not

empirical (Meyer & Allen, 1984). Researchers agree about the types of organizational

commitment; however, the answer to the question of what type of commitment comes

first and what type of behaviors or expectations can result from a particular type of

commitment varies (Allen & Meyer, 1990). Instead of predicting possible behaviors, one

study found that organizational commitment can be accurately understood as a

collection of multiple commitments to the various groups that comprise the organization (Reichers, 1985).

As discussed earlier, researchers do not agree on whether organizational commitment is a type, construct, or psychological state. Therefore, instead of positively correlating related terms, some studies found that job satisfaction and organizational commitment are related yet distinct constructs (Tett & Meyer, 1993). Findings differed about the relationship between job satisfaction and organizational commitment (Brown & Sargeant, 2007). Porter et al. (1974) found that satisfaction and commitment are distinguishable. Tett and Meyer (1993), however, found that commitment and intention are not correlated any stronger than job satisfaction based on these terms as moderately related constructs. While research on the independence of organizational commitment appears to be limited, Blau (1985) suggests that career commitment and organizational commitment do exist as independent constructs (Steffy & Jones, 1988). Another study found fault with the design of research comparing organizational commitment and occupational commitment (Vandenberg & Scarpello, 1994), therefore resulting in the need for more research focusing on the design aspect.

Since employees bring a variety of personal characteristics into the organizational commitment process, findings were inconsistent regarding these variables. In contrast to another study, Brown and Sargeant (2007) found what appears to be a significant relationship between organizational commitment and education level achieved. Other variables resulting in different findings include age and length of service (Brown & Sargeant, 2007; Cetin, 2006), marital status (Cetin, 2006), gender, (Brown & Sargeant, 2007), shared goals, and the opportunity for career advancement

(Cetin, 2006). Mixed evidence was found relating to the two common variables of age and job satisfaction (Brown & Sargeant, 2007).

Personal characteristics that employees bring into the organizational commitment process are individual and are experienced differently. Inconsistent findings are related to organizational commitment since each person's experiences are different from another person's (Reichers, 1985). Wiener (1982) found that commitment may develop as a result of a socialization process both prior to and following entry into the organization. His research, however, is unclear about how such individual influences might be measured, particularly those occurring prior to the individual joining the organization (Allen & Meyer, 1990). Other studies agree that the research is lacking because it has failed to ask subjects directly about their own perceptions and definitions of commitment (Reichers, 1985). Therefore, Wiener (1982) found that the feeling of obligation to remain with a particular organization might result from the internalization of normative pressures exerted on an individual prior to membership in the organization (Meyer & Allen, 1991). These inconsistent findings suggest that most employees' commitment and performance might improve if their work activities provided them with a greater amount of variety, autonomy, feedback, and so forth (Steers & Spencer, 1977). As each individual experiences membership in the organization uniquely, future research in this area is needed.

Since Becker's side-bet theory is foundational in organizational commitment literature, research studies are varied in their findings related to Becker's theory. Several studies support Becker's contention that with an increased number of side-bets, one would expect a strong correlation between age and organizational commitment.

However, Ritzer and Trice (1969) doubted Becker's theory and suggested that it should be rejected, as Ritzer and Trice's research did not find a correlation between age and organizational commitment. Agreeing with Ritzer and Trice, Meyer and Allen (1984) called into question whether it is appropriate to assume that side bets increase with age and tenure. Ritzer and Trice developed a commitment scale that was revised by Hrebiniak and Alutto (1972). The scale was supposed to measure Becker's (1960) side bet commitment that was challenged conceptually by Stebbins (1970) and empirically by Meyer and Allen (1984), who argued that the measure was saturated with affective commitment and did not allow for Becker's theory to be tested (Hackett et al., 1992). Finally Salancik (1977) found that the conditions existing during the organizational commitment process and resulting behaviors can be subtle and beyond conscious recognition, thus leading him to disagree with Becker's side-bet theory (Meyer & Allen, 1991).

Gaps in the literature. Future research for the purpose of defining and understanding the various types of commitment is needed as well as studies focusing on the socialization process that occurs when an individual adjusts to the workplace or organization (Vandenberg & Scarpello, 1994). A study of the interaction between the individual and the organization during the socialization process can enhance the understanding of the relationship that develops, thus resulting in a particular type of organizational commitment (Kim & Mueller, 2011). Since the process is individualized, a study of the various personal characteristics of the individual and the setting and how they influence the relationship would be helpful (Kim & Mueller, 2011; Vandenberg & Scarpello, 1994). Studies focusing on the timing of the relationship development

(Vandenberg & Scarpello, 1994) and studies measuring organizational commitment, particularly some of the lesser-known types such as calculative commitment, are warranted (Mathieu & Zajac, 1990).

Researchers are interested in learning about the various antecedents of organizational commitment, how they combine, and how they jointly influence organizational commitment (Mathieu & Zajac, 1990). This research, however, needs to be based on a theory-founded model. Meyer and Allen's three-component model was intended to provide an overall understanding of what was known about commitment to that point (Meyer & Allen, 1991). Their model eliminated some of the confusion that exists about organizational commitment; however, it is clear that significant gaps remain in the information about the commitment process, as noted previously. Identification of these gaps can provide direction for future research.

Another gap in the literature and a possible future research study area is information on the consequences of commitment, such as what employees do on the job, which is as important as or more important than whether they stay committed to the organization (Allen & Meyer, 1990). The consequence is intertwined with the need to conceptually and empirically delineate among the various types of commitment (Vandenberg & Scarpello, 1994). By understanding the various commitments individuals hold simultaneously, the organization can differentiate employees who are likely to stay in the relationship with the organization and to contribute positively to its effectiveness from those who will remain but will be unproductive (Allen & Meyer, 1990; Meyer & Allen, 1991). Other concepts lacking in the literature include extra variables on work related attitudes (Steffy & Jones, 1988), how attitudes toward the job and company

influence the intent and final decision to quit (Tett & Meyer, 1993), and how the link

between commitment and on the job behavior will vary (Meyer & Allen, 1991). One

recommendation from the literature is to study employees, using samples from a wide

variety of organizations (Mathieu & Zajac, 1990), and to conduct further research on

several employee groups within one organization (Chelte & Tausky, 1987).

Finally, a few other gaps in the literature were identified. Mathieu and Zajac

(1990) noted that no research to date examines how organizational commitment

develops at various career stages. This type of study can influence the socialization

process, investigate how organizational commitment develops over time, and show

which factors are most crucial to employees at various stages of their membership

within the organization. One study reviewed found a strong link between emotional

intelligence, occupational stress, and organizational commitment (Nikolaou & Tsaousis,

2002). The significance of emotional intelligence is especially important for

management due to the strong link between organizational commitment and turnover. If

future research can help organizations manage employees so they remain productive

and reduce turnover through understanding the link between organizational commitment

and emotional intelligence, the impact could be significant. Another individual study

focused on the relevance of multiple foci and how commitment is influenced by the foci.

Future research is warranted to determine if employee performance can be impacted by

increased commitment to particular foci (Becker, 1992).

Summary

This literature review illustrates the need to take a "multidimensional approach to

the study of commitment" (Meyer et al., 1993, p. 549) and particularly commitment by

women serving in faith-based educational settings. Organizational commitment seems

to be an easy term to use but a difficult concept to measure and define; however, much

evidence exists to show that organizations need committed and productive employees.

Otherwise organizations suffer the effects of turnover, which is one of the most common

results of a lack of organizational commitment. Studies demonstrating the importance

of considering not only the different forms of commitment to the same organization, but

also commitment to different entities within an organization, such as mission statement,

faith-based environment, etc., might be relevant to employee behavior (Meyer et al.,

1993). Grasping a better understanding of organizational commitment can help ATS

schools and committed professional theological women move forward together into the

future.

Chapter 3: Methodology

Chapter three describes the research methodology. This chapter includes the following sections: research methodology and rationale, setting, population, sample and sampling procedures, human subject considerations, instrumentation including validity of the study, data collection procedures, data management, and data analysis.

Restatement of Study Purpose

The purpose of this qualitative, phenomenological, narrative study was to understand work-life balance as it relates to organizational commitment for women leaders in ATS accredited schools. The researcher employed the life course theoretical framework, sometimes called the narrative life story framework, based on Giele's (2008) original study.

Restatement of Research Questions

The research questions for this study were:

1. 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?

2. What are the relationships between influences (faith, organizational commitment, and career goals) on work-life balance decisions?

Research Methodology and Rationale

The life story methodology used for this research was based on a study by Giele (2002). She interviewed 48 female alumnae of selected universities in addition to members of a homemaker's organization. Giele's research method was qualitative and employed a process of semi-structured interviews. Using qualitative methods allowed

for the researcher to collect data that could be themed across subjects. For this study,

questions of four periods in the subjects' lives were probed: childhood and adolescence,

early adulthood, current life, and future plans. The individual interviews took

approximately one hour each and were conducted in person, by telephone, or via

Skype.

For this study, the researcher used a phenomenological approach. A

phenomenological study "describes the common meaning for several individuals of their

lived experiences of a concept or a phenomenon" (Creswell, 2013, p. 76). Qualitative

researchers identify a phenomenon, collect data from persons who have experienced

the phenomenon, and then develop a composite description of the essence of the

experience for all of the individuals: *what* they experienced and *how* they experienced it

(Moustakas, 1994). The best method when trying to understand several individuals'

common experiences is phenomenology (Creswell, 2013). For the purposes of this

study, the phenomenon was the lived experiences of women leaders who have

achieved a leadership role (as defined previously) in an ATS accredited institution.

A benefit of the phenomenological approach is that it can create a streamlined

form of data collection since it utilizes semi-structured interviews; however, unless the

researcher has a basic understanding and knowledge of the phenomenon, she or he

may not understand the broader philosophical assumptions of the phenomenon.

Another concern pertains to the selection of individuals for participation in the study.

Depending on the participants' involvement and experience with the phenomenon, the

data can become invalid since the participants could make erroneous assumptions

about the phenomenon. In addition, the researcher needs to understand some basics

of the phenomenon in order to be able to relate contextually with the interviewees at the level needed to establish trust. Data gathering from interviews requires the researcher to be able to make the interviewees comfortable enough to share their life stories.

As a sub-discipline in personality psychology, the life story method (Singer, 2004) reveals patterns and allows the individuals to reflect on their life events. Denzin (1989) identifies a life story "as portraying an individual's entire life, while a personal experience story is a narrative study of an individual's personal experience found in single or multiple episodes, private situations, or communal folklore" (Creswell, 2013, p. 75). Life stories are useful because of their comprehensiveness, covering social issues along with the participants' lives, their subjectivity that gives a view of life *from within,* and their narrative form that adds the dimension of change over time (Kohli, 1981). Since life stories allow the interviewee to respond and sequence his or her life story without direction, these studies give the researcher data that can be framed as a series of case studies that examine developmental periods of a person's life-span. Giele (2010) notes that differences in these case studies are interesting to explore.

The life story method, also known as narrative identity research, allows for a deeper understanding of the dynamics that shape the life course (Giele, 2010). Chase, Clandinin, Connolly, Pinnegar, and Daynes (as cited in Creswell, 2013) state that narrative might be the "phenomenon being studied or it might be the method used in a study, such as the procedures of analyzing stories told" (p. 70). The concern is with the participant and the way in which he/she employs narratives to develop a sense of personal unity and purpose across her or his life. For this study, the narrative research provided the method of examining the life course stories of ATS women leaders.

Czarniawka (2004) defines the analyzing and understanding of the stories as a specific type of qualitative design in which "narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected" (p. 17). Narrative research procedures consist of "focusing on one or two individuals, gathering data through the collection of their stories, reporting individual experiences, and chronologically ordering the meaning of those experiences i.e., life course stages" (Creswell, 2013, p .70). In phenomenological data analysis, the data is highlighted as significant statements, sentences, and quotes that provide an understanding of the phenomenon. These statements or themes are then used to write a description of what the participants experienced. Researchers are to use caution in identifying the source material that captures the individuals' experiences since researchers' biases might affect their understanding of the stories' context and meaning such as bracketing the information incorrectly based on his/her own biases.

Various researchers focusing on work-life balance and women leaders have utilized the narrative and life-story approach, such as Elder (1985) and Giele (2008). Due to the small percentage of women in the positions of CEO and CAO at ATS institutions, the studies on women leaders have "relied on in-depth and qualitative interviews" and the studies "generally rely on personal networks and snowball techniques in reaching these exceptional targets" (Cheung & Halpern, 2010, p. 183). Therefore, the current study utilized the same methods i.e. in-depth and qualitative interviews because they were regarded as successful in past studies.

Validity/Trustworthiness of Study Design

Qualitative research uses a naturalistic approach that seeks to understand phenomena in context-specific settings and does not attempt to manipulate the phenomenon of interest (Hoepfl, 1997; Patton, 2002). Strauss and Corbin (1990) claim that using a qualitative method allows a researcher to understand a phenomenon about which little is known. In order to understand the phenomenon, interviews and observations are dominant in the naturalist (interpretive) paradigm. By allowing the "phenomenon of interest to unfold naturally" (Patton, 2002, p. 39), qualitative research produces findings that come from real-world settings and results in a different type of knowledge than does quantitative inquiry (Hoepfl, 1997).

Qualitative research is typically rich with detail and insights into a participant's experiences of the world and "may be epistemologically in harmony with the reader's experience" (Stake, 1978, p. 5). Since the researcher is interviewing and interpreting meanings in context, it is not possible or appropriate to finalize research strategies before the data collection has begun (Patton, 1990). In comparing qualitative and quantitative research designs, the following table helps one to understand that both research designs have similar structures of validity and reliability although each research design uses different terms within its framework.

Table 4

Comparison of Criteria for Judging the Quality of Quantitative Versus Qualitative

Research

Conventional Terms	Naturalistic Terms
Internal validity	Credibility
External validity	Transferability
Reliability	Dependability
Objectivity	Conformability

Note. Adapted from "Choosing Qualitative Research: A Primer for Technology Education Researchers," by M. Hoepfl, 1997, *Journal of Technology Education*, *9,* p. 58. Copyright year by the author.

Patton (2002) states that validity and reliability are two factors about which any researcher should be concerned; however, Lincoln and Guba (1985) describe these terms in the qualitative paradigms as Credibility, Neutrality or Conformability, Consistency or Dependability, and Applicability or Transferability. They suggest that these are the essential criteria for quality. In addition, qualitative research can contain a paradigm of constructivism that views knowledge as socially constructed and may change depending on the circumstances. The constructivism paradigm matches the naturalistic view where a qualitative researcher studies phenomenon normally consisting of persons.

For reliability, qualitative researchers rely on consistency and dependability. In order to achieve consistency, the data is verified through the raw data, the data reduction products, and the process notes (Campbell, 1996). Another step to insure dependability is a trustworthiness examination. Kirk and Miller (1986) note that "issues of reliability have received little attention" (p. 42) from qualitative researchers, who focus on achieving greater validity in their work.

Validity is described as "rather a contingent construct, inescapably grounded in the processes and intentions of particular research methodologies and projects" (Winter, 2000, p. 1). As a result, many researchers have developed their own concepts of validity and normally generate or adopt what they consider to be more appropriate terms such as quality, rigor, and trustworthiness (Davies & Dodd, 2002; Lincoln & Guba, 1985; Seale, 1999; Stenbacka, 2001). Validity refers to the extent to which the findings accurately describe the reality of the context or phenomena. In qualitative research, validity or credibility depends less on the sample size and more on the richness of the information gathered and on the analytical abilities of the research (Patton, 1990).

Setting

The researcher contacted by email all full time female employees who held senior leadership positions at ATS accredited institutions for possible participation in the study. The researcher interviewed women who responded to the invitation to participate in the study; they were interviewed by phone, in person, or via Skype. The interviews were scheduled at the discretion of the participant and ranged in duration from thirty minutes to over an hour. Various participant interview settings included offices, homes, and cars (as participants were commuting to work). The interviews were completed between July 1 and August 31, 2014.

Population, Sample, and Sampling Procedures

This 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 for the researcher, 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) recommends 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 recommends having a "narrow range of sampling strategies for

phenomenological studies" (p. 155). To narrow the population provided by ATS, the

researcher considered only 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; 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
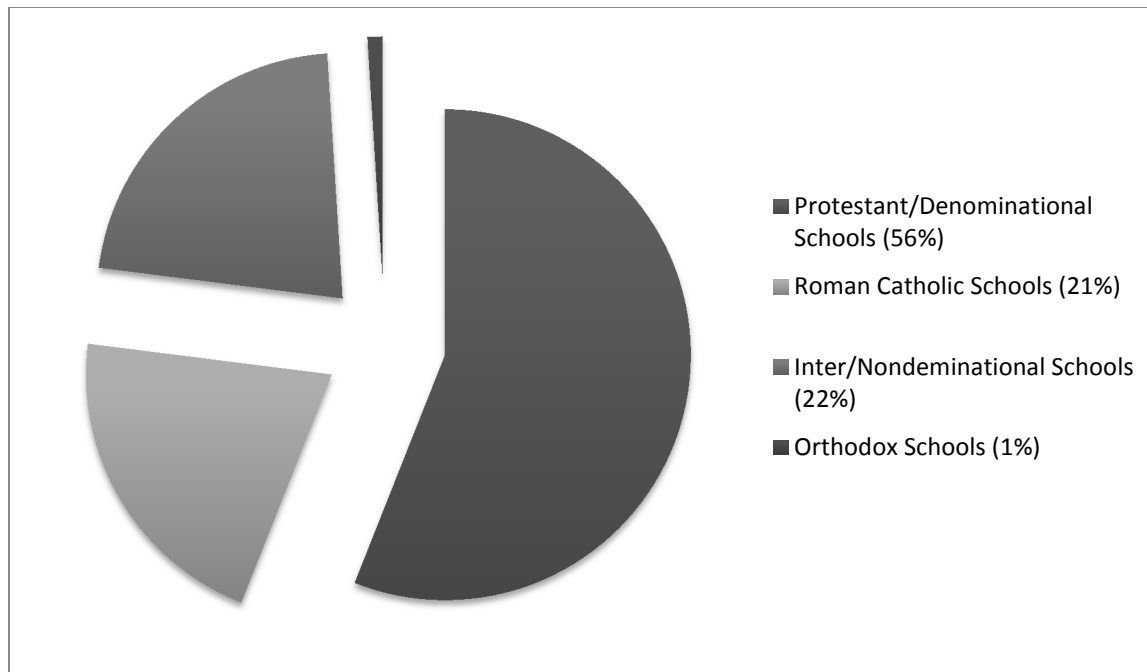
the 2006 ATS member schools.

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.

Human Subject Considerations

The researcher provided each participant interviewed with a letter that clearly stated the specific information to be collected, the voluntary nature of participation, and the safeguards employed to ensure confidentiality. Participants were asked to sign a formal consent form before the interview began. The consent form explained that participants could refuse to answer any question and could withdraw from the study at any time without any negative consequences. All participants signed the informed consent form.

Although the participants in the research study were identified from the initial list of potential participants from ATS, the data reported did not include any identifiable information. Anonymity cannot be claimed because the participants' identity was evident during the interview; however, their identity was not published as part of the

findings. To maintain the anonymity of each subject, the interviewee was asked to use her mother's maiden name for purposes of coding and matching the socio-demographic data with the interview. The researcher held all records in locked cabinets at her residence.

Participants were notified that no more than minimum risk existed and that no remuneration was provided. Participants were notified of the societal benefit their participation in the study might provide; they were adding to needed research in this area. No known deception was planned for this study and no known conflicts of interest existed.

Instrumentation

Individual interviews were semi-structured and consisted of the four general questions used in Giele's (2008) study along with a set of socio-demographic questions. Scott and Alwin (1998) indicate that the retrospective interview is an effective way of eliciting the high and low points of a person's life. Creswell (2013) notes that researchers can gather narrative stories through a variety of approaches; however, "interviews are the primary form of data collection for this method" (p. 71). The questions for the interview are listed in Appendix A. The conditions were measured and the data was collected in a cross-sectional manner via a semi-structured interview.

Validity

Giele developed the life stories theoretical framework around the four core life dimensions: identity, relationship style, level and type of motivation, and adaptive style. Giele combined Parsons and Bales' (1955) systems theory with the life course framework by Elder (1994) to develop the four dimensions. Due to the broad range of

the research questions, a wide variety of themes could have emerged; however, the researcher's analysis was theoretically based on the four core life dimensions, thus maintaining the content validity.

Data Collection Procedures

The semi-structured interviews included the four general questions from the work of Giele, which is based on the life course framework. These questions focused on four periods of life: Early Adulthood, Childhood and Adolescence, Adulthood and Current, Adulthood and Future. Basic socio-demographic data was collected to provide a context for the data analysis and to place the subject in the life story framework. The fifth question (M. J. Weber, 2011) sought to understand strategies that women use for work-life balance (Appendix B).

The researcher conducted the interviews in person whenever possible or via the telephone or Skype when an in-person interview was not possible. The interviews lasted approximately one hour and were scheduled at the convenience of the participant. These interviews were conducted individually, and all interviews were audio recorded using the software Evernote. The researcher received the training for conducting these interviews from the Digital Women's Project Director, who provided a pilot interview to develop the researcher's skills for listening, recording, probing, and establishing rapport with the interviewees. The Digital Women's Project was designed to collect women's stories of their life course in order to understand how they handle work-life balance; these stories are being stored in a permanent collection and can be accessed by scholars interested in issues of women and work-life balance.

Data Management

The researcher taped the interviews and contracted a professional to transcribe them. When the transcription was completed, the researcher listened to the interviews and proofread the transcription in order to ensure consistency and validity of the data. In order to track the participant's data, a matrix was created; it listed each participant's maiden name, and the researcher assigned a numerical value to each participant. The numerical value was used when coding the data i.e., interview text. Once all the data used for the analysis, including the interview transcriptions and the socio-demographic information, was entered into the software, the matrix was destroyed. The creation of the matrix allowed for the complete confidentiality of responses. The data from this research study was added to the larger work-life balance study (M. J. Weber, 2011) called the Digital Women's Project. No identifying information was attached to the individuals in the results of this research study.

Data Analysis

From the breadth of the questions, a variety of themes could have emerged; this potential variety provided many possible ways for analyses. The analysis for this study utilized Giele's theoretical framework from the four life course dimensions: identity, relational style, level and type of motivation, and adaptive style. Creswell (2013) supports Giele's theoretical framework, noting that "narrative stories tell of individual experiences and can reveal the identities of individuals and how they see themselves" (p. 71). The researcher read each of the transcribed interviews to identify passages that relate to each of the life course dimensions.

The following guidelines were used for identifying the themes following the Giele

(2008) study:

> Identity: How does A see herself? Who does she identify with as being like
> herself? Does she mention her race, ethnicity, social class, religion, or how she
> is different or similar to her family? What qualities does she mention that
> distinguish her—intelligence, being quiet, likeable, innovative, outstanding, a
> good mother, lawyer, wife, etc.?
>
> Relational style: What is A's typical way of relating to others? As a leader,
> follower, negotiator, equal colleague? Taking change: 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 beside 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. (pp. 401-402)

Following the transcription of the data and the basic coding through NVivo, the

researcher developed a composite profile of the themes that characterize these women.

Possible findings were the similarities and differences by age, race, family background,

country of residence, current family, and emphasis on homemaking and career. These

findings were considered in the analysis. NVivo software was used to analyze the

qualitative histories of each of the interviewees. This software helped connect the

socio-demographic data to the qualitative data. The analysis through this process was

compared with Giele's themes for similarities and differences and was continually

refined.

Chapter 4: Results

The purpose of this qualitative, phenomenological, narrative study was to understand work-life balance as it relates to organizational commitment for women leaders in ATS accredited schools. The researcher employed the life course theoretical framework, sometimes called the narrative life story framework, based on Giele's (2008) original study. The research questions for this study were:

1. 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?

2. What are the relationships between influences (faith, organizational commitment, and career goals) on work-life balance decisions?

Process

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. Next, the interviews were coded for commonalities and differences to analyze the work-life balance and the relationship between various influences on their work-life decisions. This chapter contains the research findings organized in major themes according to the

two research questions; all quotes contained in this chapter were taken from the personal interview data shared by the participants.

Themes (Coded nodes)

Starting with the themes from Giele's theoretical framework, the researcher created four themes from the four life course dimensions. As the data was coded, the researcher added sub-themes under the appropriate themes; they included mentors, attitude towards education, call, and strategies for work-life balance. In addition, the researcher created the three themes of faith, career goals, and organizational commitment for the second research question. New sub-themes were created as discovered in the data; these included denominational faith issues and discrimination. The coding schema developed by the researcher is outlined subsequently.

Code Schema

    A. Identity

        a. Call

        b. Attitude towards education

    B. Relationship Style

        a. Mentors

    C. Drive and Motivation

        a. Strategies

    D. Adaptive Style

    E. Faith

        a. Denominational faith issues

    F. Organizational Commitment

    G. Career Goals

        a. Discrimination

Presentation of Findings

The analysis for this study utilized Giele's theoretical framework from the four life course dimensions: identity, relational style, level and type of motivation, and adaptive style; thus the major themes of the findings are presented in that order. The first research question, utilizing these four life course dimensions or themes, asked what experiences had shaped the life course of these women.

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. Giele's definition of identity was presented in Chapter 3. Using her 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 this 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.

Participants 8 and 2 shared about when their personal identity or calling conflicted with

their external identity and education. This conflict confused their parents about why

they would secure an education for their particular career path. Participant 8 recalls,

> And I remember realizing, they said, "So, you're doing history and theology. How's that going to get you a job?" I said, "I don't know." But there was no threat; they weren't trying to impede it or anything like that.

In contrast, participant 2 stated,

> The great irony is even though my parents didn't think women should be in ministry, that's exactly where I went and took all of it [my education] with me.

Participant 10 communicated what many of the participant's felt about how their parents

regarded education:

> What become really clear to me, and I think also to my sister, when we were at a fairly young age, is that my parents were going to give us every educational opportunity in the world and it was going to be our responsibility not to screw it up. So, we were going to do whatever was considered the best. That was our job. Any failure to take advantage of opportunities was considered like a mortal sin.

Being well educated was only part of their external identity, as several

participants started to pursue the "common" careers open to women at the time, which

included nurse, teacher, and homemaker. Pursing these "common" careers was an

external force on these women. Participant 3 described the various options to her.

But, really, I think when I was growing up the two options were being a nurse or a teacher. And that was how I was shaped and formed. Or a full time mother. So I didn't really see being a nurse or a teacher as what I wanted to do, so I really didn't know what to do with my life. And it was very negative, and I was unhappy about it.

Participant 2 was originally going to be a special education teacher; however, she felt called to the ministry during her senior year of college and went to seminary to obtain her MDiv and fell in love with church history, thus confirming her internal identity. Participant 6 was trained as an engineer and disappointed her mentoring engineering professor by returning to school to become a teacher. Participant 3 was trained as a nurse and remains a nurse today, while another participant went directly to seminary after her B.A. and was ordained as a Presbyterian minister by the age of twenty-four.

These women described their struggles with the "common" careers open to them at the time they were determining their future plans. Participant 1 shared her experience.

So I was sort of preparing for a lot; I was getting my credentials to do a lot of different things. I got my chaplaincy credential and hospital chaplaincy credential. I got the doctorate. You know, I was trying to cover all the bases. And I expected to continue to work and have kids.

Another participant noted the struggle to balance her professional (external) identity with being a mother (internal) since the other "common" career option open to these women was motherhood. Participant 4 described her experience.

One of the things that was very important to me was to maintain my professional identity, even though I was a full time mother. And the thing I dreaded most was being in a circle of people and you go around and you introduce yourself and you say what you do for a living. And, that always was something I dreaded, because I hated having to say I was full time at home. But, what saved me is that I was active at the national level of my denomination, so I could say I am on the highest level of the governing body of the national church. So, that had kind of a professional component to it, even though it wasn't a paid job. I think that psychologically, it kept me in the mix and I was able to think of myself as a

professional.

Several participants noted the difficulty of blending their internal identity or calling with

the possible external identity or professional options they could secure as a woman.

Participant 3 described her struggle:

> I was a religion major in college, so that didn't have an obvious job outcome. And I was conservative theologically at that time in my life. I grew up in a liberal Protestant church, but I did a conservative, evangelical turn, and was involved in college intervarsity chapter and wasn't even sure that women should be ordained.
>
> I struggled with it because I wanted to have sympathy for people who grew up in a different time of life when women were the helpmates of the men. I didn't want to go in as this hyper-feminist and be very defensive and critical of people who were trying to be nice to me. But, I always disliked it and always bristled…if anyone ever referred to me as the minister's wife.

Participants 1, 2, 5, 8 all expressed concerns about how either the church or their family

or both did not encourage them to fulfill roles outside of the "common" choices. Several

participants were the first women to be ordained in their family and noted the lack of a

role model to encourage or mentor them. Participant 7 described her personal identity

in a theological context, which merged her two types of identity together.

> Until my mid-twenties when I had what I describe as a crisis, in the best sense of the word, in my professional identity and my, kind of, spiritual formation…So when I was in my late twenties and began to study and read scripture in the seminary context, I found my birth narrative in the book of Jeremiah: "Before I knew you, I knew you in your mother's womb"…My life has been shaped by that experience.
>
> In discussing their personal or internal identities, participants referred to their

"calling" in terms of their faith, their position, and their ministry. Several of them

described a life changing experience from which they decided to go back to school or

switched careers to answer the faith call on their lives. Participant 3 shared her

experience of accepting her call.

> But, later on, while we were traveling one summer in America, my husband looked over at me and he said, "You know, if you had been one of the boys, you would have been the preacher in the family." And I go back to that day. That was a real defining moment in my life. And I literally felt like the Lord said, "And why aren't you?" And I felt like it was because I didn't really know that this was something that I could do. So at that point, at age 39, I went back to school, and I went to seminary to get my Master's degree.

Participant 5 noted how she had a really clear call to ministry and was already ministering; however, she struggled with the denominational ordination issue.

> Five years ago, maybe, I just could not stop thinking about, it just felt like God going, "You need to talk to your pastor about this." "It's not possible." "You need to talk to him about it anyway." And I finally did go in and basically sat down and said, "Get God off my case, will you?" He said, "Oh, you haven't heard that the Bishops just voted that that's going to be okay now." I said, "What?" He said, "Yeah. How would you like to be the first ordained women in the …?" "No, No, No." So I have been licensed for ministry for about three years and on staff at my church.

Participant 4 explained that while completing her field education during seminary, she received affirmation of her call, and thus her personal identity was to remain in the ministry. Other participants noted how their calls affected other life decisions, such as motherhood, thus changing their personal identity. Participant 9 shared.

> I made a deliberate decision not to have children. I struggled with it. Partly, I married older. Partly, there was some indication I might have a challenge having children. It had been the case for my mother. But I finally came down on the side that it would be selfish of me to have children because I had this strong sense of vocation.

Participant 2 noted that she "jokes and says I followed my call out of self-interest because I was afraid of what would happen if I didn't," thus defining her personal identity. Additionally, she remembered thinking that she could adjust her identity to provide more time for her child as a single parent. She thought, however, "What kind of message is that going to give him about fulfilling one's dreams, one's hopes, and one's calling?" So she remained consistent in both of her identities.

Relational style. Relational style is the second theme. Giele (2008) defines

relational style thusly:

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

Since individuals normally do not live in isolation, a common life experience the

participants lived was having a relational style with family, husband or significant other,

and children. As noted previously, Participant 2 intentionally made a choice to continue

her career while maintaining her relationship with her child and demonstrating how to

live her dreams. In addition, Participant 2 described how her relationship with her family

impacted her personal identity.

> Even though a couple of my siblings sort of followed in my parents' path of
> 'women aren't supposed to do that,' I sort of took it in stride. And it really didn't
> negatively affect my relationships with my brothers and sisters because we are
> all just learned to accept each other in a crazy sort of way. You know, "You're
> crazy, but you're family." So you're just crazy.

In contrast, Participant 2 described her parents' reaction to her call to ministry.

> Now, what happened there was because I shifted from education to the call to
> ministry, which was very upsetting to my parents. They did not believe that
> women should be in ministry. They believed the Bible says that women shouldn't
> do that. At that point, it was a real struggle for me. I wasn't about to change my
> mind, but I felt like my parents no longer supported what I was doing, which was
> extremely painful. But I knew I was called, and I knew this is what I had to do.
> So I went ahead and I did it. But of course, I figured out how to pay for it.

Participant 9 noted how her father did not understand her sense of call.

> It was very confusing to my father, in particular, when I expressed my sense of
> call to go to seminary. But it was pretty amazing how quickly he got on board
> with it. I think that he was really concerned when I first expressed that interest in
> earning potential. He really didn't want to see me struggling the ways he and my
> mother had struggled. But I think that he came around pretty fast and they've
> been incredibly supportive, as long as what I was doing was at the very highest
> level of attainment I could muster.

Participant 5 describes her relationship with her children.

> I also have a concern wanting to see my children a little more firmly established, both in their own lives and in their own faith. One of them is walking with the Lord, as I would understand it; one of them is most definitely not. And it's much more anti and antagonistic than anything, and we're just working at that relationship. So learning how to relate to my adult daughters as adults, and yet, daughters, is another of my main concerns.

In describing their relational style, several participants commented on the role of women in society, whether in a marriage relationship, in relationship with other professional women, or in relationship with their faith community. Participant 5 related the state of her current marriage relationship.

> My marriage has been very interesting this past year or so. We're beginning to identify a number of patterns that were very, very unhealthy, but being a Christian, and being a good girl, and going to a church that encourages women to submit to their husbands and this sort of thing has sort of masked some of these patterns. And they kind of came roaring to the forefront early this year, in particular. And that's one of my main concerns at the moment...: what's going to be happening in that relationship going forward?

Participant 1 shared in her narrative about when she received mixed messages about the role of women. Her father was a lawyer, and she wanted to have the same career.

> I received mixed messages about my role as a woman in society. There was one evening when we were having dinner as a family and I said that I wanted to be a lawyer, and my father said he didn't think women made good lawyers. That was in, I don't know, probably in '65 or '70 or something like that. And that was very devastating. My mother actually even remembers that, how upset I was about that, so that sort of summarized the mixed message.

Participant 2 was shocked by the relationship struggles she encountered with her faith community.

> I encountered a very rocky road in relationship to all the agencies and some of the Bishops and my peers in theological education in the Church. I was shocked. I was absolutely shocked by this. It was terrible. It was, it was, I don't have time to describe it.

In contrast, participant 6 encountered positive relationships with other women.

> I've got a couple of great friends who are female, who are in the same position, just a couple, work full-time (thoroughly) engaged in the family life, similar age and/or place in life, similar age kids, stage of life. So those friendships with other women have been a significant part of my managing this [career] because when I first went back to school, to work on the doctorate, a good friend of mine also went back to school.

Finally, participant 7 stated her goal in the area of relationship style.

> My goal is to continue to have meaningful and purposeful life that contributes to the community in which I live and to have relationships that are deep and fulfilling, wherever they are. My closest relationships are not where I live; they're all over the place. And I don't do really well tending those relationships, so I would hope to be able to do a better job tending the relationships I have.

> In relationship style, one finding focused on experiencing mentors and becoming

a mentor. Nine of the ten participants had experienced mentors in their life history.

These mentors included people all ages, both genders, and from a variety of positions.

Participant 3 commented on her current mentors:

> There are mentors right now that are speaking very much in my life and helping to bring direction, and I'm really, really grateful for those people. As a woman, I've got male and female mentors, people who are strong leaders, and I'm really grateful for that.

Participant 4 described how mentors had helped her throughout her education and

career. Each time she approached a milestone, such as ordination upon graduation,

she referred back to a mentor (both male and female) who "helped grease the wheels

for me." Participant 5 had a similar life experience when "no fewer than three people on

the faculty in my first year stopped me and had conversations with me and wanted to

know what it was that I was doing here and whether I had ever thought about teaching."

Several participants shared how their mentors provided needed encouragement such

as "Yes, you can" and "Such a time as this. Such a time as this." Additional direction

and encouragement came in terms of the participant's education with statements such

as "You know you need to go on and get a PhD." Commenting on the reason why male

mentors would help young professional women in a theological setting, Participant 8

made this statement.

> My early mentors, partly because it was a theological school and partly because of the era, were men who really had a conviction about, I don't know if they put it in terms of fighting sexism, but felt that discrimination against women was wrong and put themselves in that position to help. Because the women that were the first, the women that came before me, and they were the first ordained, and the first on the faculty…they were so burdened by the requests, the speaking requests, the pressure on them and where they were…There's a collateral damage for being a first.

Six of the ten participants were actively involved in mentoring. Participant 9 shared her

involvement.

> I'm giving quite a bit of attention mentoring younger women, and doing some women's leadership development initiatives. We will have a cohort of twelve women this fall, a fully funded MDiv, and I will give a lot of attention to that group. I think it's going to be very hopeful for the future.

Participants 1, 3, and 4 anticipated mentoring more intentionally once they "retired."

Participant 3 shared this desire.

> I want to invest now in others. I think I have been, but that's kind of my goal of where I am right now. I want to make a difference for the future, and so that is to be engaged in the life of younger people.

Participant 4 stated, "I envision myself doing [mentoring] in future." Other participants

shared a similar desire and intentional plan to mentor younger women in the future.

Drive and motivation. The third theme in the first research question is drive and

motivation. Giele (2008) defines this theme as follows:

> Drive and motivation: Need for achievement, affiliation, power. Is A ambitious and driven or relaxed and easy going? Is she concerned to make a name for herself? Focused more on helping her husband and children than on her own needs (nurturance vs. personal achievement)? Mentions enjoying life and

wanting to have time for other things beside work. Enjoys being with children, doing volunteer work, seeing friends. A desire to be in control of her own schedule, to be in charge rather than to take orders. (p. 401)

In analyzing the theme of drive and motivation, the researcher found well-educated and driven women. These women pursed their desire and remained motivated despite questions from others about why they were aiming for their current professional careers. The data revealed drive combined with strong personal identities. Participant 3 described her drive and motivation.

I struggled because people couldn't figure why I was doing this, people in my church. I asked women in my church that would just say, "I don't even understand. Why do you even think you need to go to school? Why do you think you need to do this?" That was really quiet hard, but I just kind of kept just pushing through. The church was supportive of it.

People would say, "Why are you doing this? What's your end goal?" I didn't have an end goal. I said, "You know, sometimes, it's just about the journey." And getting an education was really, really good for me, on a personal level, in terms of what I learned; what I learned, if I can say, academically, but what I learned personally about self-discipline, and also spiritually. Also, it opened up for me a whole new group of people to be speaking into my life, at a different level. And so, it was just really, really positive.

Participant 1 related the frustration of being motivated in her career while trying to find work-life balance.

And the frustration I've experienced in that is just there have been leadership transitions at the school where I taught that have been very challenging. When we moved here, my husband traveled; he still does. So I had young kids and a full time job and a husband who was traveling. That was really, really hard.

Participant 7 finished her education over a longer period of time. She described her experience.

I completed my doctorate while working full-time, over the course of thirteen years. I began it, roughly thirteen years from start to finish. That is an achievement, in and of itself, as an African-American woman to achieve the highest level of achievement in terms of a Doctor of Philosophy in the field of the

history of Christianity, an achievement I feel very privileged by, and honored, to have attained.

Participants 5 and 2 shared a similar experience in their life narrative.

> Worked full time, or not full time, mostly full time, towards the end of college, and part time throughout college, so I did not graduate with student debt.

> But, with regard to family finances and all, I've learned to stand on my own two feet and work hard and make my way, and, also just to really appreciate the help of a scholarship because that made a huge difference in my life.

> Most participants shared their long-term goals in the area of drive and motivation.

Some of their life narratives targeted their personal life, while others related their desire

to use their influence either personally or professionally to make the world a better

place. Participant 3 talked about her long-term goals for the seminary.

> My main concern is I have a seminary that I want to help make healthy and help it to thrive. And my goals, my hopes, and my dreams for the next few years is that I'm really trying to pour myself into that place because I want to help establish systems for it to function well, and that it's on healthy track moving toward the future.

Participant 4 described her drive and motivation to make an institution better by

leveraging her position and power.

> I was very committed to hiring more persons of color. And I was really proud, that of the hires that I made, three out of the five were persons of color. It wasn't always easy. I had to use my networks to get people to apply because it's all about who you know. And if you just put the job description out there, you don't necessarily get persons of color in the pool of applicants. So I had to work hard to go out and really recruit people to take positions so that I could get a better racial-ethnic balance for the institution. And they were committed to it, but they weren't always used to making the extra effort to become staffed appropriately.

In addition, she communicated her current drive and motivation.

> It's really challenging, and I work very, very hard, and I work too much, and I wake up in the night, and I'm dreaming about the seminary; I'm solving problems in my dreams. This has never, ever happened to me before, to this extreme that I am totalized by this role. It's just everywhere I go; I'm still the President. And the only way I can get away from it is to physically get off-site.

Participants 6 and 2 commented on the future of theological education in regards to

their drive and motivation.

> Seminary education's really changing in this country and my school's certainly feeling that. So that as far as work, just how fast can the institution change to meet the needs of the church and what does that look like to be training church leaders and ministry leaders for 2025? I think that's really hard. I'm not a great fan of distance education. I feel like our best attempts at it are still very lacking educationally. Education's my field, so that's a concern. But I love working on it, love working to help the church and to raise up leaders for the church.

> My main concerns are for theological education and for the church and what that looks like for the future. So I do a lot of work around that. My hopes and my dreams professionally revolve around that.

Focusing on their personal lives, participants 1, 2, 9, and 10, shared their desire to write

in a variety of methods. In addition, participants 1, 6, and 9 mentioned traveling and

serving at an international seminary. Participant 1 communicated her motivation.

> I really love creative work and scholarly work I consider creative, so I can try to continue that kind of work, even in my administrative role. So I have dreams like that. Like I'm having a book of poetry published, and I want to write some more poetry. I love preaching; I want to get to be a better preacher. I mean, I want to enjoy my things I'm good at, produce some things that I feel good about.

Participant 9 joked about her upcoming writing contract.

> I also have writing I want to do. I do some occasional work, but I've got a contract on a commentary series. I will be solving the problem of the Rapture forevermore in a particular volume. Where I hope to be as I complete my time here is serve as a theologian-in-residence at some international seminaries.

Participant 10 talked about trying to write and maintain "some sense of sanity" as she

parented a child in middle school who would eventually be in a high school. Participant

2 communicated that she planned to focus on her writing, which contains her "very deep

interests, concerns, and hopes about international concerns and how the church and

how theological education need to relate to the world." Two participants, 7 and 5,

related how their long term drive and motivation is to better themselves. Participant 7

stated her expectations this way.

> I think I generally feel pretty good about myself. I have a healthy sense of self-esteem. I challenge myself. I'm a workaholic. In some ways, my life is out of balance. I'm constantly talking about trying to re-balance it. And I know what gives me joy. And it's just about prioritizing myself in the midst of everything I've got going on at the time. I still expect to be working. I still expect to be healthy. I hope to have my finances in such order that I feel comfortable that I'll be able to reasonably retire at an age where I'm still vibrant and desirable if I was to be invited to consult or teach or whatever.

In contrast, participant 5 was not expecting to retire. She said, "It'd be lovely to cut back

and not be working sixty and sixty-five hour work weeks. In terms of retirement, no,

probably not really."

> **Adaptive style.** The fourth theme in Giele's framework is adaptive style. As

before, Giele (2008) defines the term as follows:

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

Four participants described their adaptive style in regards to their energy level; two of

them, Participants 3 and 8, specifically mentioned their physical-health and energy

levels. Participant 3 shared,

> In terms of health, this job's been a little bit frustrating because my husband and I had been really good at adopting a good lifestyle of eating well and exercising together every morning, but now, I'm just working so much that I'm not having the time to work out, and that bothers me, so trying to work on those things.

Participant 8 wondered how the demands of these positions were physically affecting

women of her generation and if their adaptive styles were not as resilient as originally

thought.

I do manage high blood pressure. It's on both sides. It started to occur in my mid-forties, so I don't think it's necessarily job-related because my mother had it and my father had it. So it's hard to distinguish if it's what we do or if it's how we're wired. I have noticed, though, it's strange, you get a lot of women theology professors and there's a lot of women with various disabilities in my generation. And I don't know if it is internalized stress, it is internalized depression, or what it is, but a lot of chronic illnesses, a lot of mobility issues.

Continuing this theme, participant 10 noted her coping strategy in regards to energy and adaptability.

What's changed a lot is my understanding of what it actually takes to be a grounded person and a human being who's functioning as an executive level educational leader, someone's whole self. And so, I've become a lot more astute to the kinds of things that need to happen in me and on my part, as I make my way toward that kind of role so what does that mean? I've been spending a lot of time in recent years really getting grounded in my body, so taking a lot more care when it comes to physical, spiritual practices that help me to feel like I'm not living up in my head, but I'm a whole person.

Participant 7 shared her frustration and the energy she used trying to change the institution.

I think if there's any frustration, it's with systems that I feel called to transform. My frustrations are ordinarily systemic. That doesn't mean there aren't people involved in that. So I've been called to be an institutional transformer change agent. And it's hard to be that. The resistance in most situations is palpable, it's visible, and it can be very frustrating.

Participants 1, 2, 4, 5, 6, and 9 discussed how they had managed changes and adapted throughout their life course. Some of their experiences related to their family, moving, staying in their current position for a longer time than expected, opportunities for advancement for "such a time as this," and gender questioning. Participant 9 noted how she had been at only two schools during her four-decade career. She said, "Moving to a much smaller, less prestigious school was, for me, a honing of some maturity, Christian maturity and depth, learning how to practice a vow of stability."

Participant 2 commented on her experience on the question of whether a woman could

adequately fill a leadership position typically held by men.

> The trustees knew me well. The whole school knew me very well. I had been
> working for the place for like 15 years in various capacities, starting as an adjunct
> instructor. So they knew what they were getting with me, and I think that helped
> them to understand that they were asking me because they thought I could do
> the job. So there was no second-guessing within the community about, "Well,
> she's a woman. Can she really do this job?"

Finally, participant 4 noted how she felt at risk.

> I have to admit, I feel vulnerable, as an older woman making the highest salary in
> the institution. I think, sometimes, older women are considered more
> expendable, and I see it happen all the time, that top-level women administrators
> are terminated. So I know that I'm appreciated. My evaluations have been
> excellent, but, I still feel vulnerable, and I guess that's a woman's thing. I always
> will not feel totally secure. But I'd like to work full time until I'm sixty-five.

A sub-theme that emerged from the findings under adaptive style was the

participants' strategies for dealing with work-life balance. Findings included basic self-

care, prayer, time away, prioritization and setting boundaries, and relationships.

Participants 9 and 10 noted that they had experienced long-term physical effects from

the stress and demands of their leadership positions. Thus the importance of basic self-

care was in many life narratives, and the participants' definitions included a variety of

methods. Participant 1 shared,

> Exercise, prayer, creative activities, a lot of mediation. I do a lot to keep myself
> balanced, especially with a very demanding job. It's really a constant effort of
> making sure I get enough rest, making sure I'm spending my time wisely, not
> being a workaholic, and taking breaks.

She even mentioned, "Doing what I can when I can such as changing my clothes

to fit the roles." Participant 5 noted that she compartmentalized by using a "briefcase

butler." When completing her doctoral work and working full-time, she used two

briefcases to integrate and compartmentalize her life. One briefcase was for her

teaching position and one briefcase was for her student role. As one of the two

participants who had experienced a chronic illness, Participant 10 defined basic self-

care from this perspective.

> And, I have to do certain things. Like, I've got to get exercise. I've got to get enough sleep. I've got to do these exercises that are sort of like mindfulness exercises. And, if I don't do those exercises, the pain of my illness becomes unmanageable. So I do it.

> Participant 6's description of self-care led right into another finding, that of prayer

as an adaptive strategy to achieve work-life balance. She shared her definition of self-

care.

> Another coping strategy is just self-care, basic self-care: quiet time (of course), prayer time, exercise, eating right, actually getting enough sleep. I mean, things that sound so basic, but when I'm not doing them well, then I'm not navigating the role pressure responsibility as well, for sure.

Participants 1, 2, 6, and 9 mentioned prayer. Participant 9 described her daily work-life

balance strategy.

> Each morning, I journal, which is a prayer journal, and pray the lectionary, that's a regular discipline for me. People do morning and evening prayer in the Benedictine way and their practice of hospitality, stability, and continuing conversation of all ways of life, conversation morum. So those are particular disciplines for me, and that helps me very, very much in balancing life.

> Participants 5, 6, and 7 communicated that their adaptive strategy included

taking time away from the position and stress associated with the demands. Participant

7 described her major coping strategy.

> My major coping strategy is to withdraw, just to close everything out. I escape; I have a variety of escape mechanisms, largely to create an environment around me that is less responsive to the constant pressure of the life that has chosen me and that I've chosen.

Participant 5 retreated between 36 and 40 hours once a month, and participant 9 often

tacked on a few days of vacation for fun when on a working trip. Participant 6 combined

time away and physically taking off the hat of the particular role in order to transition to her other role.

Setting boundaries, prioritizing demands, and scheduling their lives were other adaptive style methods the women used to achieve work-life balance. Participant 8 shared that she was the "one that has to set the boundary. I'm the one that has to be clear about that." Participant 2 noted that her "primary coping mechanism and strategy [was] prayer. And prioritization. And everything [was] a matter of priorities." Participant 8 explained that, being a baby boomer, she was not "inordinately attached to my phone" and that she did not do "this lunching business." She remained in charge of her calendar and took all the vacation she received. In addition, she had developed the perspective of, "I don't try to do everything with the same level of expertise or perfection."

Finally, participants 3 and 9 explained that their husband was instrumental in helping them adapt and achieve work life balance. Participant 9 stated, "He and I had a standing date night for years and years and years, and that was helpful."

Research Question 2. Research question 2 asked what are the relationships between influences (faith, organizational commitment, and career goals) on work-life balance decisions? For the second research question, the researcher coded the interviews utilizing the themes of faith, organizational commitment, and career goals. In the analysis, an additional theme coded under faith was denominational faith issues, and under career goals, another theme coded was discrimination. Each of these themes is defined in its sections. Additionally, the researcher ran several comparison

reports that combined the various themes. The reports included faith-organizational

commitment, faith-career goals, and organizational commitment-career goals.

    Faith. This study allowed the participants to define *faith* according to their own

personal interpretation and was inclusive of all varying descriptions of faith, including

(but not exclusive to) religiosity, spirituality, and convictions to God. When coding faith,

the researcher relied on key terms such as call, ministry, prayer, foundation, etc.

    Several women discussed how their faith was central to their lives and said that

they felt a higher calling than just ending up with a career. Participant 8 stated, "I got a

sense that I could do something beyond what was considered practical." Participant 7

experienced her sense of call in this manner.

> Faith has become such a central lynchpin of my life. It is faith that I hold and by
> which I live on a daily basis. I think it helps me navigate the difficult pathways
> that I've chosen and that have chosen me.

Participant 4 described her faith in this manner.

> I heard someone talk about how balance means that you're maybe juggling
> things, and that's not a very stable metaphor to use. I think, for me, it's just being
> drawn toward a call. God is calling me to this life. God is calling me to this
> mission. God is providing what I need. I'm not ever totally without anxiety, but it
> seems like, just in time, I get what I need.

Even with the lack of women role models in the ministry, several participants noted their

sense of call and how others had helped them to explore that call. Participant 3 shared

her feelings.

> I also had always felt some kind of call to ministry in my life, but being a woman,
> even thought I was part of a denomination that, in theory, said they supported
> women in ministry, I had never seen one, so it didn't really seem like a reality to
> me.

Participant 4 discussed that even though her denomination ordains women, she did not

know any who had gone through this process. A religion professor nominated her for a

fellowship that was designated for someone who was not currently planning to attend

seminary but would be given an opportunity to do so as a way to test a sense of call.

She received the fellowship and decided to go to seminary even while she was unsure

about women's ordination.

Even though some of the participants did not come from a faith background,

most of the participants shared that they were involved in a faith community. Participant

1 was an Episcopal priest and part of a faith community. She stated, "It's always a part

of our lives." Participant 5 noted that she hoped to continue growing in her faith and to

"continue as part of a faith community for as long as they'll have me and I'll have them."

Participant 6 shared that she did not grow up in a Christian community or household

and came to the church in her teens; however, she stated, "I have a strong faith

community." Participant 2 "grew up sort of in a Christian home." However, she said she

was not "really grounded in a faith community until I was a college student." Despite

their different paths, all participants found a sense of call, a ministry, or a faith

community where they were grounded in their current lives.

Being involved in a faith community or denomination, the participants

experienced hardships and challenges from being both a woman and a leader.

Sometimes these challenges were from inside the denomination or institution and at

other times they came from less likely places. After having served in leadership

positions overseas, Participant 3 was surprised at the reaction to her ministry when she

returned to the states.

> As this is where I began to discover discrimination as I had never discovered
> before. When I arrived in the States, I discovered that pastors from other
> denominations in town began emailing women at our church and telling them,
> "You have to leave, because you know you can't have woman pastor at a

church." It's the first time I'd ever gotten up to preach when a man got up and walked out on me because I was a woman standing in the pulpit. I was just kind of stunned. I had been overseas and none of that ever happened in Europe and I thought, "What the world is this?"

Participant 5 discussed how she visited two seminaries and a Bible college that was just launching a graduate school as she was seeking her theological education. She shared how the visits went.

And, one, I was the youngest person in the room by probably 20 years and one of only two women. I did not stay. Another one was just cold as ice. And then there was the third, which is where I happened to be. And it was warm and welcoming and felt like coming home, and there was a much better gender balance. It wasn't balanced, by any stretch, but it was a much better gender balance from the two to one, male/female, as opposed to the "I'm the only girl. This is not going to be good. I'm going to speak up in these classes and I'm going to have ideas that other people think are stupid. Yeah, I'm not going to do that."

Having grown up in a conservative denomination, Participant 9 was one of the first women at the seminary she attended and was one of the first women in the MDiv program. Following her graduation she was hired as the first woman in the School of Theology. She stated that her time at the institution was "fraught with gender prejudice." Despite the prejudice, she shared her successes.

I was under great scrutiny. Was a popular teacher. I won the teaching award. I won the regional teaching award. My classes filled up. Some of the male professors were a little threatened by my success there and by how students related to me. I did not expect as a tenured professor that I would be forced out."

Participant 6 noted how job discrimination in terms of gender came from both the denomination and the church. She said that since the institution serves the denomination, one part of the denomination believes the seminary ought to be like the church. She explained this conflict.

I feel very supported at my institution on this, but I know that, in the politics of the denomination, it's quite an issue. There are times when the difference between

my institution navigating the politics of the denomination, and yet not crossing the line into job discrimination based on gender, I think it's a very fine line, and there are even times when I've been quite frustrated and needed to speak up on that. It was never direct, but it was always due to political pressure from the denomination where we had to make sure that even if I was slightly hidden because of my gender, like on the web or in title, that in reality, I was getting paid and getting equal benefits. I had to watch out for that myself.

Finally, Participant 2 experienced a couple, long-term church members, leaving the church before she arrived because she was a woman. She joked about the fact that the church grew under her leadership; she said, however, that growth was not in "new sexist members." In addition, she was surprised at the very rocky road in relationship to all of the agencies and some of the Bishops and peers in her denomination. She shared, "I was absolutely shocked by this. It was terrible."

Organizational commitment. As presented in the definition of terms, organizational commitment is the degree or relative strength to which an individual identifies with a particular organization and wishes to maintain membership in the organization (Mowday et al., 1982; Robbins & Judge, 2011; Tett & Meyer, 1993). The researcher coded various terms related to this definition, including organization, vocation, and membership for this theme.

Despite experiencing gender discrimination and the struggles of being the first woman in her position, most of the participants appeared to be committed to their organization or institution. Participant 3 affirmed this feeling.

Overall, even though I talk about those instances, I am grateful to be in membership of my faith community. I am grateful for my church. It has provided, even though sometimes it has been difficult, it has provided incredible opportunity in my life, so I don't want to complain about that.

Participant 4 was the first woman President of her institution, and she noted that she "felt an embrace and an excitement about my arrival as a woman." Another institution

asked Participant 2 to be the first women President after 140 years of male leadership. She stated, "There are women who have been in leadership, but not over the whole institution." These experiences communicated the participant's organizational commitment.

Long-term membership was another theme of the participants' organizational commitment. Participant 1 had not expected to stay in her current institution for as long as she had, and she did not expect to be able to serve in certain significant roles, including President; however, she stated, "We've developed deep, deep roots here. That's been really great." Participant 7 expressed a similar reasoning when she stated, "I tend to be very stable and to go someplace and become invested in the place and stay until it's time to go."

Several participants noted how the institution had allowed them to fulfill their callings and allowed flexibility with their changing needs. Participant 6 reported, "Being in an institution where there's so much support, we've just felt completely supported. And with the flexibility of being at an educational institution…I really felt that was a great blessing." She continued by saying she had found "lots of rewards working with students, a lot of rewards in working as a team, in academics, and friendly relations of the school." Participant 10 combined her organizational commitment with her sense of identity.

> I feel like I set out to become the most effective educational administrator I could be, in a setting that shared my values, and particularly that honors my ordained ministry, which is a big part of my identity.

Participant 2 summarized organizational commitment, including calling and career goals.

I learned at an early age the importance of prayer and prioritizing and standing up for what you believe in and following your dreams. That dream is also a calling from God, lets you follow a path that uses many of your gifts, your graces, and your talents. There's nothing better. I can't think of anything more interesting, more exciting, or for me, more important than what I'm doing.

Career goals. For this study, the term career goals was coded from the following terms: positions, career, pastor, community, and group, according to NVivo word frequency. When discussing their career goals, most participants mentioned their goals for the institution in which they were serving and then mentioned their future career goals for themselves. Several women consider themselves "new" in a top-level leadership or administrative position, so they were concerned about performing their jobs to their own level of perfection. The type of leadership positions (President and Academic Dean) that the participants held took a period of time to learn and to master. Participant 3 shared, "In terms of the job, that doesn't mean there's any ramping down of the job because I am just brand new with what I am doing." Participant 4 noted, "I'm starting my fourth year; I'd like to stay here 10 years." As she described her desire to stay longer in her current position and also to help her institution, Participant 1's thoughts were similar to those of other participants.

I've just begun this new position as Dean and President, so I'm looking at the next few years as learning the skills, learning new things, learning how to do this role, learning how to raise money, and how to raise more money. So I'm very much in a learning and acquiring skills kind of mode. And my main concerns are helping my institution survive and thrive, in a very challenging economic environment, and maintaining the sense of health and morale of this community, which I've been here at times when the morale and health have not been good, and it's very, very hard.

Two participants related their career goals back to their formative years and mentioned the lack of women role models with careers. Participant 1 shared that her mother "did not have a career outside the home. That was also just interesting because

all of us girls in the family have had careers." Participant 8 talked about how her career

track was influenced early on.

> …when I finished seminary, there were no women in charge of churches in my
> [denomination]. So, it was, "Oh, my God, I'm going to be an assistant for the rest
> of my life." Or go to graduate school. So I did. So by that time there were
> women in congregational ministry and doing other things…it was easier to be a
> seminary professor than it was to get a decent church.

> Several participants discussed their future in terms of career goals. Participant 4

explained her plan for the future:

> [I] would like to stay here, and my goal is to really get this institution on a solid
> and sustainable financial footing because this school was really on the verge of
> financial exigency when I arrived 3 years ago.

Participant 7 planned to work another 6 years or so, at which point she would be 70

years old. Participant 5 was planning on staying and continuing with what she currently

was doing as well; however, she commented that she wanted to be "doing it better.

Work more sanely." Participant 10 responded to the question, "What's your long-term

goal?" differently from others, saying, "I want to continue to make my way in education

administration with increasingly more responsible levels. I'd still consider it a goal,

making my career in educational administration." Participants 8 and 6 commented on

working less and having more time for research and writing. Participant 2 summarized

her experience, which had themes from other participants.

> I'm having a great time. I've completed 6 and half years in this position. I'm in
> my seventh year. I'm having a lot of fun. It's going well, and so I'm not eager to
> leave what I'm doing. I'd be happy to continue doing this for quite some years. I
> didn't say this outright, but this has been a real faith journey for me.

> Along their career paths, the participants experienced a variety of discrimination

in various ways and in various places. Some of the discrimination was found in their life

course past while other situations were still happening on a consistent basis.

Organizations and institutions have a gossip culture that an individual can locate somewhere in the institutional culture. Participant 3 experienced rumors being told about her family on two separate occasions. "At one point in time, there was this whole rumor going around about how I had young children that still needed to be taken care of. That offended my daughters, who at that time, were about 18 and 20." In another life experience, she encountered a rumor "that was spread about me that I had been divorced. People were all concerned about what that would look like." She stated that she did not expect that type of discrimination in her life course. The question she received on a consistent basis was "Well, how are you and your husband handling you having this job?" She commented that she was not sure that male leaders were asked this question.

Participant 4, who shared a ministry with her husband, experienced discrimination in her church, although she and her husband purposefully remained equal in their ministry tasks. One church couple did not want her to perform the marriage ceremony for their children, preferring her husband as a male minister. When she sought further education, a female professor fought for her to have a slot in the doctoral program, in comparison to a male professor who did not want her, a commuter student with a family accepted into the doctoral program. Due to these experiences, she stated,

> I'm very committed to being multiracial, multicultural, and doing that in the most thorough kinds of way possible: structurally, culturally, curriculum-wise, and recruitment-wise. When I arrived, there were 12% students of color and now we have 36% students of color.

Two participants mentioned lower salaries as the type of discrimination they experienced. When Participant 1 learned that her salary was lower than that of a male

leader, she corrected her lower salary and stated, "It's been a male-oriented culture and

institution and history. I haven't focused on that. I've known it, but tried to transcend it."

In comparison, Participant 5 found her salary discrimination in the church instead of in

the institution.

Participants were aware of the discrimination, and they continued to fight the

issue within their current institutional structure. Several participants shared specific life

experiences involving discrimination. Participant 2 shared about an ugly encounter with

two men who she described as "devious." She felt that the reason for the discrimination

was that "I'm a woman" and "They thought they could get away with it." She

communicated, however, that she learned a lot from the experience and was stronger

for having gone through it. Participant 8 acknowledged that "discrimination is always

going to be with me if I stay in this institution." She said that for a small group of people

she wore a target and for another group of people she wore a poster board. Yet she

noted, "I didn't ask for either as I don't like to think of myself gender first."

The life experiences of Participant 10 in relation to discrimination sounded like a

familiar experience for women leaders in theological institutions. She related her

experience.

> But when I joined the faculty, I was by far and away the youngest person on the
> faculty. And I think that as a woman, a younger woman who likes administration,
> tends to be pretty organized, and is pretty extroverted, I think I [learned] pretty
> quickly, and this has happened to me at other places, pretty quickly get pigeon
> holed as…'his girl Friday,' where men who are further along in their career
> sought to deputize me and pigeon holed me as somebody who would basically
> do the dirty work, so they could sort of relax. And this is really not where
> anybody wants to be. And so figuring out how to advocate for myself, saying,
> "You know, you're not going to get the milk for free. You are going to have to buy
> the cow." That presented a lot of challenges along the way because sticking up
> for myself in that way, people don't say, the expression that one hears about a
> woman who sticks up for herself and making sure that she's actually getting paid

for the work she's doing, not thanks for the work other people are getting paid to do, if that makes sense.

In addition, Participant 10 received the following statement on her 10-year promotion review: "She is a pushy broad." This experience left her wondering if a man would ever be described this way. She stated that events such as this felt "like obstacles, that, they have something to do with gender, they have something to do with age, they have something to do with personality, and something to do with the 'hierarchy of discipline.'"

Summary of Key Findings

The findings indicated that the women who participated in this study connected and intermingled their faith with their lives at all levels. Their calling and work were viewed 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.

The next chapter provides the key findings of the research project and gives a composite of women leaders working in Association of Theological Schools. These findings are organized utilizing Giele's life course framework of identity, relationship style, drive and motivation, and adaptive style that shaped these women's life courses. In addition, the key findings help reach an understanding of how these women made work-life decisions in the context of their faith, their organizational commitment, and their career goals. The findings helped address the gap in the field of research by focusing on women leaders in faith-based institutions of higher education. From the study, future women leaders in theological education can learn strategies to help them maintain work-life balance with organizational commitment and have a description of the essence of the experiences lived by this women leaders.

Chapter 5: Discussion

The purpose of this qualitative, phenomenological, narrative study was to understand work-life balance as it relates to organizational commitment for women leaders in ATS accredited schools. The researcher employed the life course theoretical framework, sometimes called the narrative life story framework, based on Giele's (2008) original study. The research questions for this study were:

1. 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?

2. What are the relationships between influences (faith, organizational commitment, and career goals) on work-life balance decisions?

Chapter 5 is arranged in the following manner: a discussion of key findings, conclusions, implications for practice or policy, recommendations for future study, and the final conclusion.

Discussion of Key Findings

The key findings are organized according to the research questions, beginning with the first research question, which examines life course experiences in four major areas that shaped these women's life course.

The first major finding related to the area of identity. Giele (2008) discussed how identity can be conventional vs. different. Although these women were mostly working in a conventional environment (theological education), they were acutely aware of how unique their identity was and of how it had been shaped from both internal and external experiences as well as their own sense of call. Based on the identity data, these

women all received a superior education and this educational background influenced

their independent and self-sufficient personas. Being influenced by their families and

mentors to pursue a high level of education helped to prepare these women for the

various leadership opportunities they currently hold at ATS institutions. This finding

supports Van Dick et al.'s (2008) research that says attitudes and behavior in addition to

gender and age can influence an individual's work style and job. These women value

education regardless of their financial background, family dynamics, or the level of their

parents' education. These women perceived being educated as an opportunity for them

to be independent or self-sufficient, and, in the theological context, *financially stable*.

Brown and Sergeant (2007) found what appears to be a significant relationship between

organizational commitment and education level achieved, therefore supporting this

study's findings.

Identifying strongly as a woman was a common finding, and this quality was key

due to the various forms of discrimination these women faced from both their faith

communities and their institutions. The literature review found that gender role

orientation is an important variable to include in studies of women and work-life balance.

In this study, the women did not support the literature in that their husbands were strong

supporters of their work in comparison to Gilbert's (1988) research, which found that

martial relationships can be one of the biggest problems for working women. For this

study's population, their spouses were helpful to the women when they were facing

discrimination.

Perhaps as a result of the discrimination they experienced, these women

identified with helping others coming after them and recognized the importance of not

letting themselves be the last *first*, i.e., such as the first President, first Dean, etc. This finding correlates with Trice and Beyer (1993), who found in their research how the lives of the members of the organization become integrated with occupational identities and ideologies. The women's identities were integrated with their personal and external identities, which impacted their organizational commitment. They were concerned about the opportunities and challenges for the next generation of women, and they perceived themselves to be leaders and change advocates for multiple causes. They had a strong sense of calling to complete their task. Even if they did not identify with a call or faith community growing up, most of them described a life experience after which they decided to follow their call. Based on these findings, this study can assist faith-based schools in recognizing and addressing factors that contribute—positively or negatively—to the recruiting and retaining of women leaders for these institutions (Dahlvig & Longman, 2010).

The second set of findings related to relationship style. Relationships were a priority for all of the women; however, each of them struggled with what Giele described as the egalitarian vs. deferent relationship style in their work environment and in some in their personal relationships with their families or spouse. Each of them desired deeper relational connections, whether the relationship was with a spouse, child, family member, or other women coming into the theological arena. As Cheung and Halpern (2010) found, women possessing an egalitarian outlook reported feeling less guilty compared to others with a traditional and conservative viewpoint. The women in this study felt guilt; however, they either did not dwell on it or they changed and accepted the guilt. The difficulty and occasional guilt arose when these women in high leadership

positions were challenged by others, such as faculty members, the denomination, or the institution that held to a more traditional role or deferent relationship role for women.

The women in the study were unique in how they presented themselves in leadership terms; however, they all felt a strong sense of community responsibility and a call to a higher purpose in fulfilling their leadership role. These women possessed strong initiative when they saw an opportunity to turn an institution around, to help other women, or to cultivate change. Independent leaders in their own ways, they commented on how important strong relationships with others were necessary for their network of support. The women were very transparent and communicative about their life experiences and decisions.

Drive and motivation connected to the third set of findings. The findings supported Giele's life theme of motivation for achievement vs. nurturance. The women were found to be high achievers mixed with humility and nurturance for themselves, for their families, and for future generations. These women leaders who served in ATS schools were high risk-takers, multi-dimensional, and innovative although having adequate energy was a concern for all of them. They shared various strategies they used to maintain their high level of performance, and their attempts to achieve work-life balance. In combination with their drive and motivation, these women used their adaptive style in the area of management of time and resources. Several women mentioned the strategies of compartmentalizing, not taking anything too personally, and trying to leave work at work. The strategy of compartmentalizing supports the work family theory, which discusses the idea that the boundaries between work and personal

life are becoming blurred (Hall & Richter, 1988; Nippert-Eng, 1996); this issue has only increased due to technology.

None of the women mentioned that they were motivated or driven for power, which was curious as they held high leadership positions. Instead, they expressed openness to change and willingness to following their call even when the change was hurtful or difficult. Most of the women did not expect to "sit idle" when they retired and had active plans that included travel, writing, mentoring, helping other institutions, and leading multi-dimensional lives of purpose. Their future plans represented their strong work ethic and high expectations of themselves. Madsen's (2007) research was supported by the findings in this study. Madsen found that having a pattern of ongoing personal and professional development, demonstrated by a continuous pattern of self-monitoring and self-empowerment in taking on challenging responsibilities while inspiring and supporting the people around them, was a pattern of college and university presidents. These women matched that definition as explained through their life course histories. These women identified that the key to their drive and motivation was being a part of an organization where their values and beliefs were strongly aligned with the core values and mission.

The fourth findings focused on these women's adaptive style. Giele described adaptive style as innovative vs. traditional. Despite what were sometimes difficult circumstances, these women appeared adaptable to various situations and tried to perceive the challenges as opportunities; however, they were acutely aware of the energy and time the hard times cost them personally, relationally, and in their productivity for their institutions. In other words, these women applied their innovative

adaptive style in a traditional culture and theologically based environment, which required a large amount of energy.

These women utilized strategies to have "quiet and reflective" time away for innovative and creative thinking (restoring their energy), which resulted in them adapting to their circumstances. In addition, their quiet time provided them control of their lifestyle rather than allowing others to make decisions for them. These findings supported the conflict theory, which proposes that work and family roles are incompatible due to their different norms and responsibilities (Greenhaus & Beutell, 1985). As both roles are different and require energy, the women found individual and unique ways to achieve their own work-life balance. Sometimes their strategies supported the scarcity theory of work-life balance. The women had a finite amount of time, energy, and attention, and they valued the flexibility to structure their own lives, especially their work schedule. In addition, the high leadership positions held by the women required increased responsibilities, heavier workloads, and technological advances, which could have led to work-life imbalance (Aziz & Zickar, 2006) unless they took control of their individual schedules and planned for their quiet, restorative time.

All of the women mentioned how they enjoyed life and wanted to stay in their positions as long as they were called to be there. They were focused on helping others, supporting their spouses or children, and nurturing younger women while as the same time pursuing their own personal achievements, such as writing, traveling and being more involved in their faith community. Supporting the literature review, these findings showed how the women employed narratives as they developed and sustained a sense

of personal unity and purpose from diverse experiences across the lifespan (McAdams, 2001).

Conclusions

The key findings provided a composite of these women leaders working in Association of Theological Schools. In addition, the research study demonstrated that both work-life balance and organizational commitment are beneficial for both ATS institutions and women leaders working in the environment. From their life course experiences, these women demonstrated that they were resilient; they were also lifelong learners. These characteristics align with the literature's common definition of someone maintaining work-life balance. Work-life balance for this study was defined as "the extent to which an individual is equally in and equally satisfied with his or her work role and family role," (Greenhaus et al., 2003, p. 513). Despite a variety of difficult personal circumstances and the difficulty of maintaining her work-life balance, Participant 1 stated the general theme of these women.

> I mean, my sense right now is I've had a lot of privilege. I've had educational privilege. I've had great mentors. I've working really hard. I have overcome insecurity and hang-ups, issues about self-confidence and self-esteem. At the moment today, feeling really positive and grateful. I'm really happy to be in the position I'm in, the leadership role I'm in, and it's very satisfying; I get joy out of it.

This participant's statement aligned with the literature's definition of job satisfaction. Job satisfaction is defined as one's pleasure and, as a result of this, one's own positive affective feeling taken from one's occupation or experience (Locke, 1976) or one's reaction against one's occupation (Porter et al., 1975). The women in this study communicated that they were satisfied with their leadership positions and felt secure in God's calling them to a high leadership position within ATS institutions.

A strong sense of call was evident throughout the study. Faith was a vital and central element in these women's lives. The women considered their work as God's call or purpose being worked out through them, and they derived significant meaning from their work. Plus, these women found their drive and motivation from their sense of call. Participant 7 described her sense of call in this manner: "I think what I have expected of myself, given the privilege of my education and my experience and my exposure, is to be a leader wherever I am." Even as the women described the difficulties experienced with both individual and denominational understanding of their call and motivation, they continued on the path to follow their call despite naysayers. Further, the life experiences of these women aligned with the literature as it discussed the complexity that is added to the leadership journeys of women due to both individual and denominational understanding of gender roles particularly for schools where theological and biblical traditions sometimes limit the leadership role of women (Longman & Anderson, 2011; Moreton & Newsom, 2004).

Following their call and investing in themselves personally, these women shared that they also were investing in others. This finding aligned with the literature as a person's narrative helps situate him or her in a specific culture while providing unity to his or her past, present, and anticipated future (Singer, 2004). These women were at a place in their lives and careers where they could see the past, present, and future bringing them to the place where they were currently. Due to their reflection on their own lives, these women were dedicated to helping others achieve their full potential, whatever that potential might be. The women expressed a strong sense of investing in future leaders as evidenced by the mentoring references in the data. In addition, they

were excited about their own futures and planned to continue to be active and engaged

in life. None of the women stated that they were prepared to retire and sit still.

Participant 5 described her link between her past, present and future.

> I really do think there are ways in which my formation in higher education, in particular, has me leaning forward so hard. Getting into the present moment is much more challenging than thinking into the future. Leaning into the future is impulse to me.

> Even as accomplished as these women were, they remained humble and

grateful. Many commented on how their professional and personal relationships had

helped them to achieve their current position. These professional personal relationships

aligned with Becker's (1960) side-bet theory, where persons may choose not to make

career changes due to various side-bets. Becker defined 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. Remaining humble and grateful for where their faith had taken them

allowed these women to stay committed to their organization; this commitment was due

in part to their side-bets. Participant 8 described the contrast of being highly educated

and humble at the same time.

> The weird thing about academic life, that you're always in circles with a lot of privileged people, and work with a lot of privileged people, but aren't that way yourself. Our resources have always been modest compared to people with similar education.

She further stated that, "control is an illusion." Living by faith requires an individual to

be a risk taker and to trust a higher power to lead one along his or her life path. In living

this way, an individual becomes humble and grateful for the gifts (education and career)

provided for him or her. Participant 3 stated regarding her retirement plans.

John Wesley is known for saying, "Make all you can. Save all you can. Share all you can." And we really want to live our lives that way. I want to be prepared for retirement, but I don't want to spend a lot of money on myself. That's really important to me.

Finally, these women were deeply and strongly committed to their individual institutions. The findings of this study aligned with the literature's definition of organizational commitment, and this study correlated the research that individuals who combined multiple roles were found to report stronger organizational commitment, higher job satisfaction, and more personal growth (Kirchmeyer, 1992). These women were dedicated to the mission, values, and future of their institutions and more broadly to theological education as well. This finding related to the perceived fit found between the individuals' values and the values espoused by the organization (Vandenberg & Scarpello, 1994). Mowday, the leading researcher in the organizational commitment field, outlined three factors which this research study evidenced: a strong belief in and acceptance of the organization's goals and values; willingness to exert considerable effort for the organization; and a strong desire to maintain membership in the organization (Allen & Meyer, 1990; Brown & Sargeant, 2007; Mathieu & Zajac, 1990; Mowday et al., 1982; Mowday & Steers, 1979; Reichers, 1985).

Further, this research study supported the findings from the Women in Leadership (WIL) research project. This in-depth study found that women in ATS institutions have a deep commitment to what they are doing and revealed that women have learned to think institutionally versus thinking about the institution. Their organizational commitment to their faith relationships is stronger than their commitment to their individual career goals; this commitment impacts their work-life decisions as evidenced previously with their overall composite and characteristics.

Finally, the study findings matched some researchers' definition of organizational commitment such as being primarily an attitude or psychological bonding defined in terms of an individual's loyalty to, investment in, identification with, and/or involvement in some cause, group, or institution (Buchanan, 1974; Reichers, 1985; Salancik, 1977; Steers, 1977; Vandenberg & Scarpello, 1994). Other researchers' concept of organizational commitment was evidenced in the study such as beliefs and values as necessary components of organizational commitment and suggested that individuals exhibit these behaviors solely because *they believe it is the 'right' and moral thing to do* (Wiener, 1982). Participant 3 described this commitment well:

> If we, in the church and in theological education have anything to say that's redemptive on behalf of the gospel of Jesus Christ, then we should have something to say that is redemptive for everyone, in all places. And not just for our comfortable little enclaves where we live. Yes, we have to do the pastoral care, feed the sheep where we are and so forth, but beyond that, there's a world out there. And I believe that the cutting edge for theological education is international and intercultural.

Implications for Policy and Practice

ATS schools can utilize the findings of this study to help them prepare for the leadership transition facing theological institutions. Moreton and Newsom's (2004) study of 16 female chief academic officers (CAOs) 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 more women leaders move into senior leadership positions such as President and Academic Dean, ATS institutions can make sure that the women leaders' pay is equal to what a male leader receive. Ritzer and Trice (1969) found that salary is one of the agreed upon indicators of organizational

commitment, and Cetin (2006) found that commitment types increase for women and their desire to stay in the organization rises as well when the compensation is fair.

As noted in the life course of these women leaders, institutions can implement policies and practices to prevent different types of discrimination experienced by this study's women. Longman and Anderson's (2011) study found that women who seek leadership positions within educational institutions 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" (p. 427). Participant 4 shared how her leadership style was misunderstood at times. "Occasionally, I feel a little bit of, not resistance, but maybe people are expecting a more male style of leadership, with a more direct, assertive ways of leading. I like to enable the leadership capacities of other people." Although most ATS institutions have discrimination policies in place, institutional leaders can use this study to intentionally review their current policies and develop processes to remove discrimination from the institutional culture. Additionally, 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.

Finally, these women leaders shared how instrumental and important mentors were to their life courses. ATS institutions can provide mentoring opportunities for new and emerging women leaders to help them understand their role and upcoming challenges. In addition to having a mentor, the work-life balance research shows that the supervisor's role in mitigating conflict, the influences of supportive family relationships and family cohesion on work stress, and an individual's identification with

his/her roles at home and at work are crucial (Clark, 2000). Therefore, faith-based institutions can help train supervisors and prepare them for helping new women leaders achieve work-life balance from the beginning of their careers with the organization thus resulting in higher organizational commitment.

Recommendations for Further Research

Although this study focused on the ATS leadership positions of President and Academic Dean, future studies could explore other leadership positions in ATS institutions to see if they correlate the findings in this study and future studies could examine patterns of leadership in predominantly African American and Asian American schools. Since one basis of this research study was to increase the number of women in leadership based on the number of women students in ATS schools, future studies could explore the ratio correlation between the percentage of women leaders and percentage of women students. The findings of the Women in Leadership (WIL) research project mentioned in the literature review led to two recommendations for future study. The first recommendation included researching how ATS can help women imagine becoming the CEO and CAO of a theological school and then assisting them to become adequately prepared to hold these positions. The second recommendation was researching the leadership needs of ATS itself as evangelical schools, which are biblically and theological conservative in regards to women in leadership and are becoming a larger proportion of ATS membership.

Other future research recommendations are listed subsequently. Factors such as job stress and family conflict are important topics for future research studies. Research on comparing and women at different stages of their career development and

family life cycles and how these women construe their life purposes in incremental steps is another recommendation. Research is needed on how powerful women define their success as work + family in a model of transformational leadership (Cheung & Halpern, 2010). Finally, a study on how organizational commitment begins from the employee's point of view is recommended especially since an employee brings a wide variety of personal characteristics and experience to the position.

Summary

The purpose of this qualitative, phenomenological, narrative study was to understand work-life balance as it relates to organizational commitment for women leaders in ATS accredited schools. Evidenced by the key findings and conclusions, the purpose of the study was reached, and the research findings will be valuable to the growing body of research related to women leaders in ATS institutions. ATS has an important historical connection with the Lilly Endowment in supporting women's leadership in theological education. Hopefully, this research study will encourage ATS and others associated with theological education to continue to maintain this relationship and to fund future studies. Funding future studies is especially important as this study demonstrated that ATS women leaders possess a sense of personal unity which translates into a united purpose for the future of theological education across the changing theological landscape. As a Hebrew proverb states, *Children are not a vessel to be filled but a lamp to be lit.* Women leaders in ATS institutions are lamps that are lit and burning brightly for future generations of women leaders.

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APPENDIX A

Invitation Letter to Participate

Dear

I would like to invite you to participate in a research study I am conducting at the Graduate School of Education and Psychology, Pepperdine University as partial fulfillment of the requirements of a dissertation. The study is entitled "Work-life Balance of Women Leaders in Association of Theological Schools."

My scholarly interests have focused on mentoring and leadership especially for women. Women are making important strides in education, careers, and influencing the global economy, while at the same time nurturing families. The dual career family is becoming the norm, in which wives and husbands/significant others are both workers and parents (Giele, 2008). The research is mixed and suggests that there is increasing gender crossover within marriage, while at the same time, some studies (particularly popular magazines) have suggested that well-educated mothers are leaving their careers to full time homemaking.

The purpose of this phenomenological study is to understand work-life balance as it relates to organizational commitment for women leaders in ATS accredited schools.

My research study follows the life story method. I will be conducting personal interviews with females serving in leadership roles at Association of Theological Schools. The interview will require about 60 minutes of your time. Your name will be coded so that your responses will be confidential. The anticipated timeframe for this study to begin is June 22, 2014. All individuals that participate in this study will receive a copy of the findings if interested.

I want to invite you to participate in the study. Your participation is completely voluntary. You are free to decide not to participate or to withdraw at any time without affecting your relationship with any other entity.

Thank you in advance for your help. If you have any question or concerns about this study, please do not hesitate to contact me by phone (█████████ or by email at ████████████████████.

My warmest regards,

Kelly

Kelly D. Campbell, Researcher and Doctoral Student

APPENDIX B

Instrument and Socio-demographic Questions

Question #1. Early Adulthood

About the period in your life immediately after completing your education… 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?

Question #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?

Question #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, a separation or divorce, health problems of yourself or a family

member? What about moves, membership in the community, faith community, housing

problems, racial integration, job loss? And feelings about yourself? Have there been

good things such as particular rewards, satisfaction, or recognition?

Question #4. Adulthood – Future

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

Question #5. Strategies for balancing life

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

Socio-demographic Questions

Birth Date

Place of Birth

Country of Residence:

Education Level:

Current Occupation:

Race/Ethnicity:

Marital Status:

Year:

Husband's (partner's) education and occupation:

Children (gender and year of birth):

Mother's education and occupation:

Father's education and occupation:

Religious background:

Number of people living in your household:

Number of generations living in your household:

APPENDIX C

Informed Consent

Graduate School of Education and Psychology
Pepperdine University

In order to use the data from the study, I want to ask your permission and if you would agree to the following arrangements. Please initial the appropriate line:
_____I agree to participate in this research and would allow appropriate quotes

to be used in publications. These individual responses would not be associated with my

name or workplace, and would be referred to only by a pseudonym.

OR

_____I agree to participate in this research but do not wish for any of my quotes

to be used in publications.

In either case, you should be aware that the foreseeable risks or potential discomfort to you as a result of participating in this study are minimal. Your participation in this study is voluntary. You are free to decide not to participate or to withdraw at any time without it affecting your relationship with any other entity. Upon your request, I will provide a copy of any published papers that take place as a result of this study.

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

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

blank.

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

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

With your permission, interviews will be recorded electronically and then stored on compact disc. The interview content will be transcribed. All data collected will remain confidential. I am asking for your mother's maiden name and will code each interview

with that name. A schematic will ascribe a numeric code to each interview. The purpose of the schematic is to be able to associate the data from this interview with any future data collection. The schematic will not be associated with the interview. All relevant data collection within the jurisdiction of the investigator, including interview notes, recordings, transcriptions, and the compact disc will be placed in a locked cabinet and destroyed after all interviews are transcribed.

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

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

_____May I take notes during the interview using a personal computer?

Please feel free to ask any questions about this study before we begin or during the course of the study by contacting me or Dr. Margaret Weber, Principal Investigator, at ████████████ or by email at ██████████████████████████.

For any general information regarding your rights pertaining to this study, please contact Dr. Thema Bryant-Davis, Chairperson, GPS, IRB at (████████████ or by email at ██████████████████████████.

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

_____   _____
Signature   Date

APPENDIX D

Interview Protocol

Brief introduction of the research study

The purpose of this study is to explore the narratives of women's lives as they balance their work activities with the demands of marriage and motherhood. The study is designed to understand how educated women's lives are changing. To accomplish this goal, I am interviewing females in leadership roles at Association of Theological Schools.

The interview will take about 60 minutes. We will begin by reading the consent form and obtaining your signature that you wish to participate in the study. The questions at the beginning are very brief to get a snapshot of you, your present work, your education, and your living arrangements. Next I will ask four big questions that are designed to help you recall several different periods of your life. I would like for you to tell me what stands out as being significant about them. Most people find this an interesting and enjoyable conversation. If, however, at any time you would rather not answer, you are free to decline.

Administration of the consent form

In order to continue with the interview, I need your written consent on this form, which has been approved by the IRB at Pepperdine University, and which assures you that there is not major risk to you in answering any of the questions. If you are uncomfortable with any question, you may decline to answer it, and you may terminate the interview at any time for any reason.

The interviewer goes over the form with the respondent and answers any questions. Interviewer collects the form and leaves a copy with the interviewee.

Background Questions

I would like for you to fill out some basic information about yourself on this form that will accompany the interview. It includes information about occupation, marital status, age, etc.

The Interview instrument (turn on tape)

Conclusion (turn off tape)

Do you have anything to change or add, or any questions or suggestions that you would like to offer? If something comes to mind later on, we would be glad to hear from you. You can find a mailing address, phone number and email address on the initial letter and on your copy of the consent form.

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

APPENDIX E

Follow up Letter

Dear

Thank you for participating in this study: The Digital Women's Project: Work-life Balance. You have shared a portion of your life journey about the following major research constructs:

> What experiences (identity, relationship style, drive and motivation, and adaptive) have shaped the life course of women who are currently in administrative leadership positions at Association of Theological Schools?

> What are the relationships between the various influences (faith, organizational commitment, and career goals) on work-life balance decisions?

Thank you again for your participation. If you have question or concerns about the study, please feel free to contact me by telephone at (███████████ or by email at ██████████████████████. Feel free to visit the Pepperdine website http://gsep.pepperdine.edu/digital-womens-project/ at any time as we look forward to sharing the results of this study.

Warmest regards,

Kelly Campbell

APPENDIX F

IRB Approval

PEPPERDINE UNIVERSITY

Graduate & Professional Schools Institutional Review Board

June 11, 2014

Kelly Campbell

Protocol #: E0514D01
Project Title**:** Work Life Balance of Woman Leaders in Association of Theological Schools

Dear Ms. Campbell:

Thank you for submitting your application, *Work Life Balance of Woman Leaders in Association of Theological Schools,* 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.nihtraining.com/ohsrsite/guidelines/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.

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/).

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, Compliance Attorney
         Dean Margaret Weber, Faculty Advisor