LDR 807-12, Transforming Self-concept for Leader Development

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Professor

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Source One:** Tetterton. (2020). *Exploring the Challenges of Work-Life Balance of Female Leadership: A Qualitative Case Study*. ProQuest Dissertations Publishing.

**Comment 1**

**Quote/Paraphrase:**

“Women report challenges with work-life balance and, therefore, often do not pursue executive-level leadership roles in managed healthcare organizations (Aguilar, 2018). To maintain work and life balance, women should discover their passion, enhance their leadership practices in managed healthcare, be gender-neutral when it comes to decision making so others may follow their path (Vanderbroeck & Wasserfallen, 2017). The transformational versus transactional leadership style of executive leaders’ impact women in management, including their work and life balance (McDonagh et al., 2014). Perhaps women could use training and development programs not only for executive-level advancement, but to enhance their leadership skills in them becoming prominent forces in their communities” pp. 6-7.

**Essential Element:** This comment is associated with the essential element, leader development.

**Additive/Variant Analysis:** This comment is additive and variant to my understanding of women and leadership. While I concur with the statement in relation to its proposition about the work-life challenges women face with entering leadership roles, the importance of leadership styles and impact on women and the need for training to enhance women’s leadership skills, we diverge on the assumed notion that women can solely enhance their leadership and work-life balance on an individual basis. Though the paragraph is useful, it does not take into account institutional and societal responsibility in enhancing women’s leadership and work-life balance. Additionally, though being gender neutral seems to be a ‘moral’ high ground that is being advocated based on equality, in order to promote equity some gender feminist leaning ought to be present when making decisions.

**Contextualization:**  In my capacity as a female leader, I have encountered many challenges with work life balance on a daily basis. More recently, with the ongoing research into the areas, I have been looking at work and its meaning and how I can lead with God’s guidance on how to work purposefully and passionately in industry and community while ensuring opportunities for rest. This includes saying no to things that will distract from my purpose and passion and saying no when my plate is full and running over. This is a work in progress. My leader development process is therefore intuitive and self reflective as I try to do inner work that reflects imago dei.

**Comment 2**

**Quote/Paraphrase:** “Despite women breaking through barriers to achieve managed healthcare leadership opportunities, there is still more to do in developing this area of research. Becoming a leader is much more than just leading people. The task to lead involves acquiring new skills and being able to adapt to that role (Sexton et al., 2014). There are contradictions between perceived equality and persistent statistical inequality that brings confusion to the leadership barrier regarding women. The design thinking approach that consists of demographic factors must put to use money, time, location, personality, attitudes, and circumstance when building a theory about women obtaining organization leadership roles (Bullough et al., 2015). The factors given can determine the abilities of women, such as educational background, should be put into consideration so that positive outcomes can follow” pp. 49.

**Essential Element:** This comment is associated with the essential element, leader development.

**Additive/Variant Analysis:** This comment is additive to my understanding of women’s leadership. It advocates for true leadership beyond the taken for granted notion of leadership as being ability to lead people and purports leader development in terms of skills development as suggested by Dalakoura (2010). The author goes on to suggest that equality, abilities of women and design thinking needs to be considered in leader development of women.

**Contextualization:** Leadership development includes leader development which is a process that is centered on the individual; how to develop the right qualities in the individual. Though Tetterton (2020) is speaking about leadership in healthcare, the points are also relevant to the field of higher education, which I am a part of, and other sectors. In context, I have also thought of social work educational leadership as requiring similar interpersonal and administrative skills to engage and lead people but also helps in balancing work-life and leadership.

**Source Two:** Marie, R, S. (2014). Towards a gendered theology of work. *Journal of Theology for Southern Africa*, *149*, 126.

**Comment 3:**

**Quote/Paraphrase:** “Society tends to refer to “work” as ‘paid employment.’ The Bible however, embraces a broader definition of work that includes dominion over nature, service to others, and all productive activity. While it is difficult to define, there have been various attempts to describe the notion of work from a Christian perspective. For example, Bonino suggests that there are two dimensions of work revealed in the Biblical text of Genesis. The first dimension depicts work as a joyful task and a divinely appointed stewardship. The second dimension depicts work as being a punishment for sin and a painful duty and heavy burden” pp.127.

**Essential Element:** This comment is associated with the essential element, Formation science.

**Additive/Variant Analysis:** This comment is additive to my understanding of work. This statement draws to our attention the nuances around theology of work. In contemporary society, work is sometimes seen as dreary and a “painful duty.” From a faith based perspective, work as a form of stewardship over the earth as God commanded in Genesis is a great reminder. This perspective helps to center and align us as workers for God and for his cause as opposed to work as a means to an end in a technology-facilitated, fast-paced society that often forgets about a purpose greater than ourselves. It denotes a process of spiritual formation that aligns with the divine purpose of work.

**Contextualization:** Society’s definition of work has been thwarted and has recreated strain for the society and the modern day Christians who have forgotten the faith based purpose of work. From a personal standpoint and from my worldview as a social work Christian scholar, ‘work’ needs to be redefined and reconceptualised to maintain the balance and alignment with family, the Christian household and communion with God.

**Comment 4:**

**Quote/Paraphrase:** “The gender-based division of labor has contributed to socially ascribed gender roles that cause women to be primarily responsible for monotonous, exasperating, tiring, time consuming and economically unrewarding activities. Due to the social construction of differentiated gender roles, certain work roles fall almost entirely to women. However, this gendered analysis has not been prevalent in existing theologies of work. Rather, these focus solely on doctrinal, class or ethics perspectives. Furthermore, it is argued that these theologies of work are developed without first-hand knowledge of the experiences, struggles and challenges that workers themselves encounter” pp. 126

**Essential Element:** This comment is associated with the essential element, formation science.

**Additive/Variant Analysis:** This comment is additive to my understanding of gender based division of labor and the importance of knowledge creation through sharing of experiences and narratives. Theologies of work should enhance faith based knowledge through examination of Christian worker’s experience with biblical and theological principles. Additionally, my background in ethnography and as a feminist scholar aligns with the author's expression of sharing the experiences of workers, beyond deductive hypothesizing but making the ‘personal political.’

**Contextualization:** As a feminist ethnographer and researcher, I couldn't agree more that whatever the disciplinary/interdisciplinary approach (theology, sociology, demography etc.) that is taken, it needs to address experiences and private lives of women that often become public troubles. That theology of work focuses on “doctrinal, class and ethics perspective” is definitely true in my country. A position that could be held is that humanizing the problems of work can lead to world changing effects not only for the worker but for the way we think about and structure work.

**Source Three :** Edwards, A., Hedegaard, M.(2019).Rethinking professional support for challenging transitioning: Enabling the agency of children, young people and their families In M. Hedegaard & A. Edwards (Eds.), *Supporting difficult transitions: Children, young people and their carers* ( pp. 1-18). Bloomsbury Publishing Plc.

**Comment 5**

**Quote/Paraphrase:** “A key concept for us when thinking about children and young people, therefore, is agency, that is, how their purposeful actions unfold in activities. The chapters, in different ways, show how professionals need to and can support the unfolding of the agency of children and young people, and how their families can be seen as partners in support. But we are not suggesting that the goal of professional work is to create an independent and potentially isolated actor who needs to take sole responsibility for their life trajectories: such a view leads rapidly to victim blaming. Instead, we emphasize how children, young people and their families are helped to develop the kind of interdependency that gives them control, but also allows them to give and receive support.” pp. 2

**Essential Element:** This comment is associated with the essential element, Developmental stage Theory

**Additive/Variant Analysis:** This comment is additive to my understanding of agency. This comment is apt because it underscores the developmental stage identity vs role confusion as posited by Erikson. This is where human identity is formed and building agency is key at this stage, where young people can express and become their true selves, otherwise confusion will intervene. It highlights an important point of giving support to young people to help them transition to adulthood, develop key skills. This work is key in changing our world, we must focus on generational learning and support for change to be sustained.

**Contextualization:** For my research, the focus will be on building agency in young people to be able to transition into work, family and other life plans with knowledge about work and life balance and gender role identity. The focus will be around building a functional and harmonious life centered on meaningful work that centers families and promotes wellbeing.

**Source Four:** Levenson. (2010). Millennials and the World of Work: An Economist's Perspective. *Journal of Business and Psychology*, *25*(2), 257–264. <https://doi.org/10.1007/s10869-010-9170-9>

**Comment 6**

**Quote/Paraphrase:** “work–family conflicts play a central role in both career and job choice, particularly for women who bear the primary responsibility for child rearing. The question from a generational perspective, however, is whether the current generation’s attitudes about work-life balance differ significantly from the previous generations’ attitudes, and whether those differences translate into different decisions about work. From a measurement perspective, what we would like to know is the extent to which the attitudinal measures of work-life balance offer additional power to predict the choices that people make, above and beyond what would be predicted by simply observing a person’s family situation (i.e., married versus not; has children versus not). This issue is at the heart of arguments that the millennial generation is approaching decisions about work in a fundamentally different way than their predecessors. Given the predictable impact of life cycle related family decisions (marriage; child rearing) on work choices, the question is whether the attitudinal measures of work-life balance tell us substantially more about how the Millennials make their decisions. While ideally we would like to compare such evidence for the Millennials with similar data from previous generations at the same early point in their adult life cycle, taking the first step of carefully documenting the relationship for the Millennials will go a long way toward shedding light on the subject” pp. 263.

**Essential Element:** This comment is associated with the essential element, Developmental stage theory

**Additive/Variant Analysis:** This comment is additive to my understanding of generational decisions about work. From a developmental perspective, young people transition to work while making decisions about intimacy (age 20-40yrs) according to Erickson. These decisions are key ones for the work-life balance discourse as work and life including family and other social life activities are key milestones in life domain theory. This excerpt alludes to the generational differences of millennials and other generations in the workforce and how they make decisions about work and life.

**Contextualization:** Contextually, I am considered a millennial or as some say Xennial (older millennial). From my experience millennials, are keener on work-life balance and will definitely make work decisions leaning towards more work tradeoffs in favour of life and some studies support this finding. This idea brings to bear the focus of modern day society as a world trying to bring back life to a world that has been work driven as a means in itself. Thedebate and work continues which has seen some organizations and countries giving back time to workers to enhance family and social life as have been seen with the push for remote work, 4-day work week and other work life balance initiatives. However, what is important to the Christian scholar is to infuse an important aspect of theology of work that is centered on service, God’s true purpose for work and important rest, community engagement and family life.

**Source Five:** Volker Kessler. (2012). The Sabbath as a remedy for human restlessness. *In die skriflig : tydskrif van die Gereformeerde Teologiese Vereniging*, *46*(2), e1–e8. https://doi.org/10.4102/ids.v46i2.61

**Comment 7**

**Quote/Paraphrase:** “The historical analysis demonstrated that, although each

Christian tradition celebrates the Lord’s Day, some important aspects of the Sabbath have been lost. The reflections on the Old Testament and the Jewish tradition should show that it is worth rediscovering the holistic essence of the Sabbath – a day given for refreshing our bodies, our souls and our social

life. The article concluded with suggestions for experiencing the Sabbath as a delight (Is 58:13) in a modern day manner, ‘a delight to the soul and a delight for the body’ (Heschel [1951] 2003:8). My conclusion is that the old Sabbath commandment is a simple but very effective method for healthy work-life

balance” pp. 7.

**Essential Element:** This comment is associated with the essential element, formation science

**Additive/Variant Analysis:** This comment is additive to my understanding of sabbatical rest. Though this comment aligns with my thinking about rest and in particular physical and spiritual rest, it adds new dimensions to my thinking about the Christian tradition of rest. Sabbath as “a day given for refreshing our bodies, our souls and our social life” is a refreshing thought, social life in particular which includes communion with family and friends has lost to the technology age and the 4th and 5th industrial revolution which has taken our time away from God’s purpose to disconnect and reconnect with family and community.

**Contextualization:** As a Seventh-day Adventist, Sabbath rest stemming from Jewish tradition has been a part of my daily life since I was a child. However, the context of Sabbath as rest for the soul has greater significance as an adult with challenges with work-life balance. It gives great renewal to the whole purpose of work and rest as intertwined in God’s divine purpose for our lives.

**Source Six:** Pierce, G. F. (2010). *Spirituality at work: 10 ways to balance your life on the job*. Loyola Press.

**Comment 8**

**Quote/Paraphrase:** “The prevailing view is that some work may be meaningful and fulfilling but most is not. While it is acknowledged that some people may love their work and feel they are helping others, it is thought that these people are few and far between and that most of them are either highly paid white-collar workers or in the helping professions. The perception is that for most people work is alienating, oppressive, exhausting- anything but spiritual.

But I think it is because the workplace is often not spiritual by nature that what work needs more than anything else is an authentic spirituality. So let’s try this definition of work: work is all the effort (paid or unpaid) we exert to make the world a better place, a little closer to the way God would have things” pp. 17

**Essential Element:** This comment is associated with the essential element, formation science

**Additive/Variant Analysis:** This comment is additive to my understanding of spirituality at work. The idea of work that reflects us receiving and giving spiritual formation aligned with our personhood as Christian workers and practitioners is liberating. The idea presented expresses the notion of a reality of work that is mostly not meaningful and alienating as a result of work not being inherently spiritual. The suggested definition of work to be “all the effort (paid or unpaid) we exert to make the world a better place, a little closer to the way God would have things” is therefore an excellent one. This type of work would be more aligned work-life balance within the theological discourse around purposeful service work and sabbatical rest.

**Contextualization:** In my work as a social worker educator, there is an easier alliance with spiritual working that is purposeful, training practitioner for the service of others, family and community. It makes the job often purposeful. However, I operate within a secular University that does not always align with spiritual formation or even moral conceptions but from a professional standpoint the work is meaningful and in service to my fellow men and women. The work and interest around building agency in young people to make decisions for greater work-life balance is therefore important work. I couldn't agree more with the author that **“**work needs more than anything else is an authentic spirituality.”

**Comment 9**

**Quote/Paraphrase:** “The spirituality of work is a disciplined attempt to align ourselves and our environment with God and to incarnate God’s spirit in the world through all the effort (paid and unpaid) we exert to make the world a better place, a little closer to the way God would have things.

But in order for the spirituality of work to become a reality in our lives, we have to develop a way of practicing it, a set of disciplines that we can follow right in our workplaces without people even recognizing what we are doing. These disciplines must help us discover meaning of our work, deal with others, balance our responsibilities, decide right and wrong, and maintain and change the institutions in which we work. I call these the disciplines of spirituality of work” pp. 18.

**Essential Element:** This comment is associated with the essential element, formation science

**Additive/Variant Analysis:** This comment is additive to my understanding of spirituality of work and at work. The author positions spirituality at work as so intertwined with daily work that it becomes commonplace and not separate for secular or paid work. It purports work that is “incarnate with God’s spirit in the world.” To extend this analysis, this type of work world would lead to institutionalized and sociological work-life balance that is focused on theological work of purpose and sabbatical rest.

**Contextualization:** In my area of focus, this type of euphoric perspective would render my advocacy work complete. As a world, where people are connected to God, work is purposeful and meaningful and includes rest and engagement with family: an integrated spiritual world. Until this work is done, my calling to help people live more fulfilling and well lives continues.

**Source 7**: Kengatharan, N. (2020). Shouldering a double burden: the cultural stigma of the dogma of gender role ideology and its impact on work–family conflict. *Journal of Advances in Management Research*, *17*(5), 651–667. <https://doi.org/10.1108/JAMR-03-2020-0033>

**Comment 10**

**Quote/Paraphrase:** “Cognitive theories of gender development suggest that children acquire gender belief systems from the environment surrounding them and interpret what they see and hear (Martin and Ruble, 2004). Thus, in collectivist cultures, as a child grows up among grandparents, uncles, aunts, cousins, etc. (extended family structure) (Powell et al., 2009), the nurture of such collectivist cultural identity passes generation by generation. Contrary to the traditional view, Slan-Jerusalim and Chen (2009) demarcated gender role ideology as “along a continuum from traditional (family responsibilities are primarily for women; work responsibilities are men’s obligations) to egalitarian (belief in an equal role distribution for men and women)” (p. 493). In the contemporary world, “women have made great strides in gaining entrance to firms and cracking the glass ceiling. . .” (Mainiero and Sulliva, 2005, p. 118). Albeit a relaxing of the separation of gendered roles (Livingston and Judge, 2008; Powell et al., 2019) pervades across many developed countries with individualist cultures, the traditional gender role ideology is still prevalent in nations with collectivist cultures (Hofstede et al., 2010; Minnotte et al., 2013). Therefore, the dogma of entrenched gender role ideology would be more seriously detrimental to working women than women at home as working women should shoulder the double burden of work and family responsibilities. Notably, Livingston and Judge (2008) opined that while the majority of women may perceive work as essential for economic benefits (family functioning) in less developed economies, they nonetheless see the family as their central role.” pp. 655

**Essential Element:** This comment is associated with the essential element, developmental stage theory

**Additive/Variant Analysis:** This comment is additive to my understanding of gender role ideology worldview stemming from a sociological understanding. This quotation adds to my worldview around gender roles and how young people and children acquire this knowledge and identity. This ideology attributes a burden to women as primary caregivers and nurturers in the home and compounds the work life dichotomy and strain role theories of contemporary society.

**Contextualization:** From a professional standpoint; my calling is to change the world through resocialization of new gender role norms and thinking that will promote gender equity in roles. As a social worker, the impetus is around enhancing social functioning of women who have experienced strain and stress around being professional women and balancing work demands with family and other life responsibilities.

**Source Eight :** Machín-Rincón, Cifre, E., Domínguez-Castillo, P., & Segovia-Pérez, M. (2020). I

Am a Leader, I Am a Mother, I Can Do This! The Moderated Mediation of Psychological

Capital, Work–Family Conflict, and Having Children on Well-Being of Women Leaders. *Sustainability (Basel, Switzerland)*, *12*(5), 2100. https://doi.org/10.3390/su12052100

**Comment 11**

**Quote/Paraphrase:** One of the jobs in which the need for a gender perspective and working conditions is more clearly drawn is management. Women leaders have to deal with a unique set of demands in comparison with their male counterparts. According to the role incongruity model, [14] the exertion of leadership is a conflicting role for women due to the gendered prescription of the characteristics and behaviors typically expected from leaders to men. Consequently, women in organizations are confronted by structural barriers [15] that make up the labyrinth of twists and turns of the routes to get to the top [16] that the women leaders have found all the way around them. Additionally, women are still doing the lion’s share of domestic chores and child care despite their presence in the labor market [17]. Women leaders have a second shift at home [18], a demand caused by the gendered allocation of the household and its responsibilities to women. Cheung and Halpern [19] point out that studies of work–family conflict (WFC) and family–work conflict (FWC) seldom include leaders at the top with important family care responsibilities nor particularly women leaders. They also affirm that only half of the women leaders who are at the top of organizations have children because they are confronted by a double standard. For men, because of their roles as breadwinners, having children is a sign of their responsibility and stability, notwithstanding for women the same situation undermines their working conditions (e.g., salary, promotions)” pp. 2.

**Essential Element:** This comment is associated with the essential element, leader development

**Additive/Variant Analysis:** This comment is additive to my understanding of gender division of labour and women’s leadership. This excerpt reflects the major challenges for women in leadership compared to men in leadership. It highlights the double and triple burden that women encounter in their journey to leadership while carrying out family and other roles. Men in similar positions are seen as responsible adults even though research shows that men do not carry the same domestic responsibilities. The quote adds to the analysis through power and gender inequality discourse on women leaders who are not given the same level of admiration but viewed as unequal based on their lesser salaries and opportunities for promotion.

**Contextualization:** Within the context as a woman leader planning for family, the researcher has reflected on these changes and for women within her industry and what it will and has meant. Additionally, the state of young women transitioning from University (my sector) into adult roles rests on the mind of the researcher given the unforeseen perspectives that this group often takes for granted. Contextually, my professional interest is geared towards how paid and unpaid work (including family) can coexist in harmony and how we can establish norms, starting with resocialization of gender roles and work structure changes to encourage symbiosis. As a social worker, enhanced social functioning of people (families and communities) is my calling to change the world.

**Source Nine :** Dahm, Kim, Y., & Glomb, T. M. (2019). Leaning In and Out: Work-Life Tradeoffs, Self-Conscious Emotions, and Life Role Satisfaction. *The Journal of Psychology*, *153*(5), 478–506. https://doi.org/10.1080/00223980.2019.1566685

**Comment 12**

**Quote/Paraphrase:** “Deviating from ideal self-concepts embedded in social role theory and ideal worker norms compromises one’s identity; identity compromise is painful and may affect self-conscious emotions of guilt, shame, and pride. Self-discrepancy has been associated with guilt and shame (Higgins, 1987; Tangney, Niedenthal, Covert, & Barlow, 1998). Guilt and shame are generated from negative self-evaluations when people perceive that they have violated goals, values, standards, or social or moral norms (Tangney &Dearing, 2002). Guilt is an affective reaction to a negative self-evaluation related to a specific behavior or action, whereas shame involves a more global, nonspecific negative self-evaluation (Tangney, 1991; Tracy & Robins, 2006). People may feel guilty about a specific work- or family-related tradeoff violating ideal worker or social norms, and they may feel ashamed if they attribute the tradeoff to a self-deficit or flaw in themselves as a professional or family member. Indeed, scholars have proposed that work–family conflict will be associated with guilt and shame (Ilies, Pater, Lim, & Binnewies, 2012); interrole conflict has been associated with feelings of guilt (Guendouzi, 2006; Judge, Ilies, & Scott, 2006; Livingston & Judge, 2008). When enacting tradeoffs, individuals may feel guilt and/or shame for having compromised a life role. In contrast, a positive self-conscious emotion, pride, is elicited “when one’s ego-identity is enhanced by taking credit for a valued object or achievement” (Lazarus, 1991, p.271). Pride is an achievement-oriented emotion (Lewis, 2008), and it is experienced based on appraisal of goal congruence (Lazarus, 1991). Given that a tradeoff suggests that not all goals can be attained, tradeoffs should negatively impact pride with respect to the compromised role.” pp. 482-483.

**Essential Element:** This comment is associated with the essential element, self-concept

**Additive/Variant Analysis:** This comment is additive to my understanding of self-concept and work-life balance trade-offs. This idea around guilt for trade-offs with competing roles with family and work is an important one. Women often feel guilt for leaning into work and therefore leaning away from family or vice- versa. This ideology of shame and guilt erodes the gains or successes at work or with family given the notion of blame for being absent from one role or another. This interrole conflict, work-family conflict and additionally time conflict impacts the worker’s identity.

**Contextualization:** Trade-offs with work-life balance can indeed present feelings of guilt. Within my own life, I often feel guilty in relation to leaving my team to proceed on leave to work on my studies or do other important work or leaving my partner or being absent from family engagements to do work. The time bind that results in me leaning into one life domain over the other is a challenge many professional women experience. This is why this work is so important to me and countless other professional women in Jamaica.

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