"It's kind of expected that the woman does everything": Exploring the anticipated work-family conflict perceptions and attitudes of South African Hindu women

Darshana Garach

GRCDAR001

Supervisor: Feranaaz Farista

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Abstract

Anticipated work-family conflict (AWFC) is an emerging phenomenon, increasingly experienced among young women. Hindu women, in particular, anticipate forms of work-family conflict as they tend to follow traditional gender roles pre-determined in their culture, such as the role of being the primary caregiver. Hence, many Hindu women may compromise work responsibilities for family and caring responsibilities. Young Hindu women often grapple with the pervasive influence of gender roles, stereotypes, and career expectations, which may lead to potential AWFC. Through semi-structured, in-depth interviews with ten young Hindu women in South Africa, this study provides insight into their perceptions and attitudes toward AWFC. Thematic analysis was utilised to examine the data, delving into the participant's insights and perspectives to gain a comprehensive understanding of their lived experiences. The study findings highlighted the dilemmas these Hindu women were exposed to, as well as the coping strategies they relied on to resolve work-family interface challenges. Three key themes emerged that illustrated their lived reality: (1) Navigating work-family interface dilemmas: Perspectives of Hindu women, (2) Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women, and (3) Hindu women seeking community and support: Navigating the work-family interface. Through these findings, recommendations for improving workplace support for young Hindu women are presented.

Keywords: Anticipated work-family conflict, Hindu women, role theory, gender roles, South Africa.

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Chapter 1: Introduction

In recent years, there has been a growing body of research exploring the work-family interface (Allen & French, 2022; Jaga & Guetterman, 2023). Current work-family research has explored work-family balance (Vaziri et al., 2020; Znidarsic & Bernik. 2021), work-family enrichment (Bansal & Agarwal, 2020; Matapurkar & Bhargava, 2023; Van den Eynde & Mortelmans, 2023), work-family role blurring (Zhang & Bowen, 2021), work-family strain (Brink & de la Rey, 2001), work-family conflict (WFC) (French et al., 2022; Miller et al., 2022) and anticipated work-family conflict (AWFC) (Levy & Myers, 2023). Studies on WFC have shown that juggling responsibilities between roles is challenging for the present workforce, particularly for working women (Kardarko et al., 2016; Raina et al., 2020). Employees who are married and have children or other caring responsibilities need to divide their time and energy between work and family, often resulting in a specific form of conflict between these two domains, known as WFC, as they juggle responsibilities and try to strike a balance (Bakar & Salleh, 2015; Kardarko et al., 2016). Working women are particularly vulnerable as they face societal pressures to be perceived as ‘good mothers’ who prioritise the needs of their children and family above all else (Gupta & Srivastava, 2020; Williamson et al., 2023) while also striving to be ‘good workers’ who are always available for work and whose job is their primary commitment (O’Connor & Cech, 2018). Typically, this results in working women reporting increased WFC when compared to their male counterparts, as women’s careers are more likely to be adversely affected by the challenge of balancing work and family demands (Hummer, 2021; Kuntari et al., 2017; Molina, 2021). WFC can result in detrimental outcomes which impact employees' health, family, and work. These adverse effects include poor emotional well-being (Khalid, 2021), marital dissatisfaction (Young, 2015), absenteeism (Bakar & Salleh, 2015), and increased turnover intentions (Agrawal & Amin, 2023; Kossek & Lee, 2017), thus highlighting the need to address and prevent this form of conflict.

Due to the heightened scarcity of work and greater job instability, anticipation of this WFC is rising among the younger working populations –particularly among young women workers (Mortimer et al., 2020; Savela & O’Brien, 2016). AWFC, an emerging phenomenon among many young adults refers to the anticipated inter-role conflict between future work and family roles (Bagraim & Harrison, 2013; Levy & Myers, 2023). Scholars have theorised that young female professionals’ expectations about combining work and family often place unique

constraints on their career decisions, thus contributing to persistent gender inequalities in the workplace (Gati & Perez, 2014; Savela & O'Brien, 2016). As women often prioritise flexible or part-time work to fulfil family obligations, they face an increased risk of encountering gender pay gaps, resulting in stress due to pay disparities. (Bear, 2021).

With a rise in female labour force participation, especially in South Africa (50.5%), driven by economic instability, inflation, and work insecurity prompting dual-income households, there is an increasing necessity to examine the AWFC experiences of young female professionals (Adisa et al., 2017; Hummer, 2021; Savela & O'Brien, 2016; StatsSA, 2022). Through colonial and apartheid histories and injustices, South African women's access to professional forms of employment was restricted (Lues, 2005). However, the implementation of transformative labour policies, such as the Employment Equity Act (No. 55 of 1998), has played a critical role in encouraging women –particularly women of colour– to join the workforce through affirmative action measures.

Hindu women have especially been spurred to join the workforce, due to increasing family value being placed on gaining a strong education to become more employable (Agrawal & Amin, 2023; Chatterjee et al., 2018 Jaga & Bagraim, 2017). With the rising cost of living, Hindu women in particular have now been placed under greater pressure to gain employment to meet financial obligations (Rajkumar & Baby, 2021). However, Chatterjee et al. (2018), found that only Hindu women at the highest education level (i.e., university-level graduates) join the workforce as there is often a limited number of vacancies. As such women with lower levels of education are often left out of the labour force, compelling many Hindu women to obtain higher levels of education (Chatterjee et al., 2018).

As the Hindu religion is traditional in its culture and members tend to follow customary gender roles, women remain primarily responsible for the family and household (Raina et al., 2020). In line with role theory (Kahn et al., 1964), Hindu women who participate in this traditional religion and uphold its values, will typically be socialised to fill any roles that have been pre-determined for them, such as the roles of being a daughter, mother, wife, and daughter-in-law (Madipelli et al., 2013). Women are also influenced by familial beliefs regarding gender role stereotypes and career goals, which could lead to potential AWFC (Bear, 2021). These gender roles typically result in women compromising work responsibilities for family and caring responsibilities (Rajkumar & Baby, 2021). This has direct implications for women who are career-driven (Kardarko et al., 2016). Hindu women may spend less time working and experience a slower rate of career advancement, due to family responsibilities (Rajkumar & Baby, 2021), which has implications for transformation in the South African

workplace. Hindu women globally display a notably low workforce participation rate, hindering their workplace advancement compared to women from other cultures. (Gupta & Srivastava, 2020). Thus, highlighting the importance of exploring Hindu women's challenges and organisational needs.

The Cultural Context of Hinduism

Hinduism functions as a means to culturally identify with others from the Indian diaspora (Jaga, 2014). Thus, Hinduism and Indian culture can be seen as an interaction. Hinduism is traditionally seen as a collectivist culture and religion (Raina et al., 2020). This means from birth, individuals are integrated into cohesive in-groups (extended families) and protected (Hofstede, 2011; Malhotra & Gaur, 2020). Hence, individuals in the religion view themselves as 'we' and 'us' rather than 'I' and 'me' (Raina et al., 2020). This often means women put the needs of family members above their own. In addition, the traditional Indian family is seen as a 'social unit' with multiple generations living together in a common residence (Ahmed & Carrim, 2016).

Hindu culture also reinforces traditional gender norms. Men's cultural roles are centred around being the breadwinner, while women are seen as the primary caregivers (Carrim & Koekemoer, 2021; Raina et al., 2020). Breadwinners are conventionally men responsible for providing financial support to their families and partners. (Chelsey, 2017), while primary caregivers are traditionally women who are responsible for household duties, and child and family care (Ahmed & Carrim, 2016). While men are increasingly supportive of working women and involved in domestic duties, achieving gender role equality remains a distant goal(Ahmed & Carrim, 2016; Raina et al., 2020). Despite this shift in mindset, Rathore (2019), found that most Indian men were not prepared to acknowledge that women were capable of working alongside them due to gender stereotypes that women should remain primarily responsible for the family domain. Traditional attitudes toward women's family roles create barriers to their progression in the workplace as challenges of managing role demands often hinder their career progression (Shah & Barker, 2022). Hindu women are often overlooked for job opportunities, promotions and career advancements when compared to their Hindu male colleagues (Rathore, 2019). In addition, 66% of work done by Hindu women often goes uncompensated, such as unpaid care work (Jain, 2020). These findings demonstrate how Hindu women are socialised to occupy certain roles due to persisting cultural factors that shape their daily lived experience in the home and the workplace.

South African Hindu Context

The indentured labour system, the caste system, and apartheid were pivotal in the underpinning of South African Hindu women's work-family experiences.

The first group of Indian indentured labourers arrived in South Africa in 1860, consisting mostly of Hindus (86%) (Carrim, 2021). The second group, known as passenger Indians, arrived in 1870 and were wealthier due to holding business-oriented and professional roles. As a result of strong patriarchal values and attitudes, many women were not able to complete their school education and gain meaningful employment (Carrim, 2021). Patriarchal values and attitudes emphasised traditional gender roles, whereby the woman was responsible for the family domain, and the man for the work domain (Ahmed & Carrim, 2016). In addition to the indentured labour system, this mass migration brought with it the caste system. The caste system informed an individual's social position in the greater social system (Jaga, 2014). In South Africa, these caste system groupings were used to build social structures that divided South African Indians (Carrim, 2021). This system was deep-rooted in the Hindu lifestyle and sought to maintain this sub-division by ensuring marriages within the same caste (Jaga, 2014). Furthermore, the women were expected to be submissive and passive, and follow traditional gender roles to maintain their family honour (Carrim, 2018, 2021).

The apartheid regime in South Africa was used to segregate people based on race. The race classification "Indian" was introduced in 1961 (Jaga, 2014). Despite the move to democracy in 1994, the majority of South African Indians still strongly identify with this racial classification, with Hinduism being the most commonly practised religion (Schoeman, 2017). The implementation of the Group Areas Act (No. 42 of 1950), which designated racial groups to specific residential areas further strengthened the Indian community (Jaga, 2014). The introduction of democracy in 1994 brought about changes in the South African workforce with the implementation of legislation such as the Employment Equity Act (No. 55 of 1998). New legislation and policies created opportunities for previously disadvantaged groups of people to enter the workforce (Jaga, 2014). Despite this entry into the workforce, many South African Hindu women still spend a substantial amount of time on unpaid care work such as family and household duties (Carrim, 2021; Jaga, 2014). Hindu women in South Africa still follow traditional gender roles of being the primary caregiver while being in full-time employment (Ahmed & Carrim, 2016).

Research Problem and Aims

Much of the research on AWFC has been conducted in a global North context (Goel, 2017), however, it is important to consider the work-family experiences of workers outside of the North (Raina et al., 2020). Most of the research conducted in these contexts may not apply to the lived realities and experiences of workers from the global South due to cultural and societal differences, such as religious and societal values, as well as social structures which uniquely impact the work-family experiences of workers (Gbadamosi & Adisa, 2021; Le et al., 2020). In addition, little attention has been paid to the work-family experiences of workers from minority ethnic groups, particularly in the global South context (Ammons et al., 2017). Specifically, little is known about the AWFC experiences of young female Hindu women. Furthermore, there have been calls to explore the role of demographic factors in the experiences of AWFC (Levy & Myers, 2023), and to examine this concept qualitatively (Thoman et al., 2022).

South Africa has one of the largest populations of Indians outside of India and most of the Indian population in South Africa identifies as Hindu (Schoeman, 2017), hence, there is great value in exploring the AWFC attitudes and perceptions of Hindu women. In the South African context, Hindu women primarily follow traditional gender roles (Jaga & Bagraim, 2014) and still have deep-rooted traditional gender attitudes (Jaga & Bagraim, 2017). South African Hindu women are also typically discouraged by family members to be bold and outspoken which could negatively impact their careers as they tend to be more passive in the workplace (Carrim, 2021). This may adversely influence their careers and cause work-family conflict in the future. This highlights the importance of exploring and understanding the AWFC experiences of Hindu women in South Africa and responds to the gap in work-family literature that calls for more culturally sensitive work-family research (Beauregard et al., 2020; Casper et al., 2014).

By exploring the concept of AWFC among young South African Hindu women, this study aims to first advance conceptualisations of AWFC by exploring the perceptions and attitudes of an ethnic minority group that is often underrepresented in research (Hindu women). Secondly, the study also aims to contribute to the limited understanding of ethnic women's experiences working in largely masculine work environments (Sattari, 2021).

Research Question

Based on the above, this research is directed by the following research question:

What are South African Hindu women's attitudes and perceptions toward anticipated work-family conflict?

Significance of Study

This study advances conceptualisations of South African Hindu women's perceptions and attitudes toward AWFC. South African Hindu women experience particular forms of WFC, due to their experiences as ethnic minorities in the workplace. Thus, it is necessary to address and prevent this form of WFC from occurring in emerging South African Hindu women. In addition, there is little research on AWFC experiences of ethnic minority women, particularly in the global South. Since the introduction of South Africa's transformational labour policies to bring women of colour into the workforce, employers of South African Hindu women could use these new insights to retain Hindu women and address AWFC in the workplace. Lastly, this study addresses gender equity to make workplaces more supportive and inclusive of diverse women workers contributing to the United Nations Sustainable Development Goal, Goal 5, Gender Equity (Molina, 2021).

Structure of the Dissertation

The introductory chapter provided a broad overview of the research topic and discussed the current study. The aim of the study and the research question were also presented. Chapter two provides a review of the current literature relating to AWFC and conceptualises WFC and AWFC by drawing on role theory as the guiding theoretical framework. Chapter three describes the research methodology used where a detailed explanation of the research design, participants, procedure, and data analysis technique is provided. In chapter four the study findings are presented, along with a discussion of these findings. Lastly, chapter five outlines the managerial implications of the study's findings, limitations, and recommendations for future research.

Chapter 2: Literature Review

Literature Search Method

Web of Science was used to gather relevant literature related to AWFC. The search term 'anticipated work-family conflict' was entered into the Web of Science database on the 16th of May 2023 and 18 results were yielded. A literature summary table of these articles can be found

in Table 1. An email alert was created with the above search term, to allow for a rigorous search of journal articles throughout the research process in 2023. In addition to the Web of Science alert, a Google Scholar email alert was set up using the same search term. Furthermore, a regular search for suitable journal articles in work-family journals, such as Community, Work and Family, Gender Work Organisation, and Psychology of Women's Quarterly was conducted throughout the year.

Overview of studies

During the review of the literature retrieved from the Web of Science search, various trends in the research were identified. Research on AWFC varies over when it was published. However, the majority of the research gathered was published from 2014 onwards, indicating that the phenomenon is still a relatively new construct. Most researchers (n = 17) used quantitative methods. The majority of studies (n = 16) gathered primary data (e.g., De Andrade et al., 2019). As such researchers reported limitations of a small sample size (e.g., Campbell et al., 2015), cross-sectional research design (e.g., Westring & Ryan, 2011), and self-report bias (e.g., Wayne & Casper, 2016). Studies were conducted in various global North and global South countries; however, the majority of the studies were conducted in the United States of America (USA). This is noteworthy as work can have a different meaning in global South countries when compared to those of the global North (Hassan et al., 2010). Employees in global North countries tend to keep work and family domains separate, whereas employees in global South countries usually combine the two domains due to their collectivist culture (Hassan et al., 2010). In collectivist cultures work and family domains are seen as integrated because the boundaries between the two domains are more permeable (Banu et al., 2023). Moreover, collectivistic cultures prioritise groups and the interests of the collective, whereas individualistic cultures emphasise independence and self-interests (Fatehi et al., 2020). In collectivist cultures, where work and family are interconnected and prioritise group interests, the blurred boundaries between these domains may lead to a different perception of AWFC compared to individualistic cultures that emphasise personal independence and self-interests. A few studies focused on the perceptions and attitudes toward AWFC of diverse demographic and racial groups (Levy & Myers, 2023). Notably, as the majority of the samples were from the global North, there was limited research on the experiences of ethnic minority samples, particularly from the global South. Thus, the present study adds to the literature by exploring this phenomenon from an ethnic minority group's perspective from the global South. Studies

Literature Review Summary Table

Table 1

Summary Table of Literature Review Articles

Authors and Publication Date	Theoretical Framework	Method and Design	Sample and Country	Main Finding(s)	Limitations
Levy & Myers (2023)	Social cognitive career theory	Quantitative (stepwise linear regression)	107 female participants (USA)	Higher levels of anticipated work-family conflict were associated with lower, self-efficacy beliefs.	Anticipated work-family conflict may or may not relate to one's actual experiences work-family conflict in the future.
Bear (2021)	Social role theory and job demands and resources theory	Quantitative (correlational and experimental)	Study1: 381 females (USA) Study 2: 372 females (USA)	Flexibility enhances women's career aspirations.	Study 1: Cross-sectional research design limited the possibility to make conclusions about causality between variables. Study 2: Experimental research design involved manipulating variables to suit the research question.
Mortimer et al (2020)	N/A	Quantitative (regression)	688 participants (USA)	Growing adolescent optimism across generations is attributable to rising parental educational expectations, increasing adolescent grades in school, and higher-quality parent-child relationships.	Number of observations per group is lower than the recommended number.
Wright et al (2020)	Work-family theory	Quantitative (structural equation modelling)	301 undergraduate participants (USA)	Family career influence positively related to college students' self-esteem through the mediating variables of social self-efficacy and emotion-based WFC.	The study sample consisted predominantly of undergraduate female white students.

Authors and Publication Date	Theoretical Framework	Method and Design	Sample and Country	Main Finding(s)	Limitations
De Andrade et al (2019)	N/A	Quantitative (exploratory factor analysis)	424 female students (Brazil)	A psychological measure with favourable indicators for the evaluation of the work-family conflict anticipation dimensions.	Study is only relevant during the period of transition from university to work.
Savela & O'Brien (2016)	Expectancy-value model of achievement-related choices	Quantitative (linear regression analysis)	177 female undergraduate students (USA)	There is an inverse relationship between the selection of more traditional careers and less anticipation of work-family conflict.	The sample's lack of variability in college major representation.
Wayne & Casper (2016)	Social role theory	Quantitative	Study 1: 195 undergraduate students Study 2: 255 job-seeking and working adults (USA)	Participants rated a family-supportive culture as more important than policies to job choice.	Data is self-reported prospectively retrospectively.
Campbell et al (2015)	N/A	Quantitative (ANOVA)	120 college students (USA)	College students have a low to moderate amount of AWFC.	The study has a small sample size which limits generalisability.
Coyle et al (2015)	Circumscription and compromise theory of vocational aspirations.	Quantitative (ANOVA)	121 undergraduate students (USA)	Emerging adults of both genders may not be realistically planning for their anticipated work-family conflict.	N/A
Cinamon & Rich (2014)	Role theory and Extant career development theory	Mixed methods	353 adolescents (quantitative) and 29 adolescents (qualitative) (Israel)	Both genders anticipated greater facilitation than conflict and demonstrated little exploration of the work domain.	N/A
Bagraim & Harrison (2013)	Social cognitive theory	Quantitative (hierarchical multiple regression)	645 business students (South Africa)	There are moderate levels of anticipated WFC with differences across genders.	N/A

Authors and Publication Date	Theoretical Framework	Method and Design	Sample and Country	Main Finding(s)	Limitations
Westring & Ryan (2011)	Social cognitive theory of career development	Quantitative (CFA)	437 medical students (USA)	Women have lower levels of some forms of AWFC than men.	Limited ability to draw conclusion due to cross-sectional data.
Cinamon (2010)	Self-efficacy theory and social cognitive theory (SCCT)	Quantitative (correlation)	387 unmarried students (Israel)	Work-orientated students anticipated the highest levels of WFC.	Generalisability is low due to participants attending university.
Gaffery & Rottinghaus (2009)	N/A	Quantitative (MANOVA)	295 college students (USA)	College women already consider the notion that work may interfere with family time and are beginning to negotiate a personal resolution or plan of action to successfully balance these two roles.	The sample was relatively homogenous in terms of age, race and yet in school but varied in other demographic variables which may affect the type of WFC anticipated or experienced
Cinamon (2006)	Social cognitive career theory and social role theory	Quantitative (MANOVA)	358 university students (Israel)	Women anticipated higher levels of work interfering with family and family interfering with work.	N/A
Ryan et al (2001)	N/A	Quantitative (MANOVA)	493 police officer applicants (USA)	There was a lack of relation of AWFC to applicant behaviour.	A low response rate limits generalisability.
Burley (1994)	N/A	Quantitative (intercorrelation)	256 university students (USA)	There was significant differences between gender AWFC as well as use of various coping strategies to manage AWFC.	N/A
Livingston & Burley (1991)	N/A	Quantitative (multiple regression)	256 university students (USA)	Males anticipated greater career conflict than females.	N/A

conducted from 2020 to 2023, may have had samples that were influenced by the Coronavirus (COVID)-19 pandemic, thus, findings from these studies could be vastly different from a sample that was not influenced by the pandemic. The lived reality of the COVID-19 pandemic and the corresponding work-family experiences of emerging adults could be different from that of participants pre-pandemic (Frank et al., 2021; Vaziri et al., 2020). Most studies used social cognitive theory (e.g., Cinamon, 2006; Cinamon, 2010; Levy & Myers, 2023; Westring & Ryan, 2011), however, researchers argue that social cognitive theory may not effectively consider variations in behaviour due to culture (Schunk & DiBenedetto, 2020). Social cognitive theory emphasises individual performance and self-efficacy and tends to overlook the cultural norms and values of collectivist cultures where importance is placed on families and groups (Schunk & DiBenedetto, 2020). Thus, despite this theory being used widely in AWFC studies, it may be deficient in understanding the AWFC experiences of women in collectivist cultures from the global South.

Theoretical framework

Role theory is a meaningful framework to describe and understand the conflict that arises in the intersection between work and family roles, as well as the potential conflict that may arise in the future. Role theory theorises that the demands of multiple roles can lead to stressors and result in symptoms of strain, pressure, and other negative outcomes (Kahn et al., 1964). Thus, role theory proves useful when analysing the roles demands individuals uphold in their work and family domains (Biddle, 2013). While many individuals try to meet the responsibilities of multiple roles and expectations, most individuals cannot cope with these role pressures (Michel et al., 2011). For example, individuals who have responsibilities in both work and family domains may feel pressure when trying to balance role demands (Michel et al., 2011).

Women, in particular, are typically placed under great role pressure and in turn, the more roles a woman occupies, the greater the pressure they experience in the work and family domains (Adisa et al., 2020; Kuntari et al., 2017). For working women, typical roles consist of being wives, mothers, daughters, granddaughters, nieces, aunts, daughters-in-law, and employees (Adisa et al., 2020). Role theory indicates that individuals are socialised into their roles and for the most part follow them (Opp, 2015). With this assumption in mind, Xu (2009) found that women who are more involved in the work domain differ from the traditional social expectations of being a woman, causing them to experience elevated levels of WFC. Due to

role theory norms, women typically consider family demands when making career decisions more than their male counterparts, causing women to experience increased AWFC (Wayne & Casper, 2016). Role theory is integral to the experiences of AWFC experiences for working women, acknowledging that women engage in diverse roles that significantly shape their performance in life.

Work-family conflict

As conceptualised by Greenhaus and Beutell (1985), WFC is the extent to which an individual's involvement in one role interferes with their ability to meet the demands of another role. WFC is a form of inter-role conflict whereby work and family domains are incompatible (Kalliath & Kalliath, 2014). When demands from one domain prevent an employee from fulfilling demands in another role, WFC is experienced.

Directionality. WFC is bi-directional (Recuero & Segovia, 2021). Thus, work can interfere with the family domain, while family can interfere with the work domain (Achour et al. 2015; Allen & French, 2022). Work-to-family conflict occurs when work-related demands interfere with family life (for example, having to work after typical business hours instead of spending time with family). Similarly, family-to-work conflict occurs when family-related demands interfere with work life (e.g., taking time off work to look after a sick child or family member).

Antecedents and consequences. Common causes of WFC include family stressors, work overload, lack of managerial or supervisor support, and family pressures (Michel et al., 2011). In addition, WFC may create detrimental individual, family, and work consequences. These consequences include marital disputes, job dissatisfaction, absenteeism and increased turnover intention (Allen & French, 2022; Bakar & Sallah, 2015; Hosseini et al., 2023; Kossek & Lee; 2017; Young, 2015). Women in particular, are more vulnerable to WFC because, in addition to job responsibilities, working women are responsible for most household responsibilities, such as domestic duties in the home, childcare, and caring for extended/elderly family members (Hosseini et al., 2023).

Work-family conflict among Hindu women

The number of Hindu women joining the workforce has increased (Jaga & Bagraim, 2017; Agrawal & Amin, 2023). However, along with this newfound financial independence comes increasing demands from work and family domains. In many households, Hindu women

still bear the majority of household responsibilities such as domestic chores, cooking, cleaning, and childcare regardless of their employment status (Manimekalai et al., 2019; Raina et al., 2020). This is because the Hindu religion is traditional in its culture and members tend to follow customary gender roles (Raina et al., 2020). These gender roles mean women find themselves comprising work responsibilities for family responsibilities (Rajkumar & Baby, 2021).

A qualitative study by Raina et al. (2020), consisting of a sample of 31 women in India found that women's work-family experiences were shaped by traditional gender roles of being the primary caregiver and nurturer. Many of the women in the study would perform household chores, such as cooking and cleaning, before leaving for work (Raina et al., 2020). After work, family responsibilities continued, they would manage other household chores and help children with homework (Raina et al., 2020). Similarly, a qualitative study by Jaga and Bagraim (2017) in South Africa, found that Hindu mothers found it challenging to manage work and family roles due to being embedded in traditional gender roles and patriarchal structures. Furthermore, due to traditional gender roles, the women in the study felt that they had no control over reducing their family demands, thus creating WFC (Jaga & Bagraim, 2017). A qualitative study by Purang et al. (2024), consisting of 20 female engineers in India, found that these women prioritised being a "good mother" over a "good worker" which often led to not advancing in their careers. A quantitative study by Jaga and Bagraim (2014), among 317 South African Hindu women, similarly found that these women experience WFC due to an overload from work and family domains which led to exhaustion. Likewise, a qualitative study by Carrim and Koekemoer (2021) in South Africa, found that Hindu women are often in patriarchal relationships with their partners, which results in them experiencing difficulty managing work and family responsibilities as they did not receive assistance from their husbands.

Anticipated work-family conflict

AWFC is an extension of WFC, by viewing WFC from an anticipatory perspective. AWFC is the belief that future participation in one domain (such as the work domain) will interfere with future participation in the other domain (such as the family domain) (Westring & Ryan, 2011). AWFC comprises emerging adults –those individuals between the ages of 18 to 27 who are unmarried and without children– thinking about their future and the possible stressors that might occur when balancing work and family roles (Cinamon, 2006; Levy & Myers, 2023). AWFC also encompasses emerging adults' considerations about their plans, such as thoughts about delaying marriage and considerations about intentions to have children (Weer

et al., 2006). Current research on AWFC has shown an increasing interest in understanding the phenomena given the negative outcomes that are associated with it, such as women putting their career goals on hold to meet family demands (Bagraim & Harrison, 2013; Cinamon, 2010; Cinamon & Rich, 2014; De Andrade et al., 2019; Levy & Myers, 2023).

Anticipated work-family conflict among young female professionals

Researchers are increasingly exploring the link between young women's expectations about combining work and family domains (Hummer, 2021; Savela & O'Brien, 2016; Thoman et al., 2022; Wayne & Casper, 2016). A quantitative study by Levy and Myers (2023), found that emerging female adults between the ages of 25 and 30, anticipated higher levels of work-family conflict. Participants noted that they felt unable to handle the demands of work and family roles when they experienced lower levels of self-efficacy. This is important to consider because higher levels of self-efficacy can contribute to a woman's sense of accomplishment, and fulfilment in work and family domains (Levy & Myers, 2023). In addition, Levy and Myers (2023) found that women who experience low self-efficacy may be more vulnerable to experiencing conflict between the work and family domains. Similarly, a quantitative study by Wright et al. (2020), among 208 college women, with an average age of 19, found that career counsellors should use interventions designed to increase self-efficacy to decrease AWFC. This demonstrated that self-efficacy plays an influential role in the AWFC experiences of emerging adults, particularly among young women. Research indicates that understanding the role of self-efficacy can offer deeper insight into the AWFC experiences of women.

The forms of careers women select may uniquely shape their AWFC perceptions and experiences. Through a quantitative exploration of AWFC, Savela, and O'Brien (2016) found that women who have more traditionally feminine careers in mind, such as teaching, anticipate lower levels of WFC, as they believe work commitments would not interfere with potential family or childcare time. Feminine roles, such as teaching and nursing tend to encompass nurturing, caring, or helping, whereas masculine roles, such as engineering involve assertiveness, and independence (Hanek & Garcia, 2022). This perception can have negative implications for women who are more career-driven and have future managerial or leadership aspirations, as they may compromise their careers for their families and children (Savela & O'Brien, 2016). Savela and O'Brien (2016) also found that the women in the sample had realistic expectations of traditional gender roles, such as being primarily responsible for caregiving duties, and may therefore, select careers that will not interfere with their future

family commitments. Similarly, a quantitative study conducted by Bagraim and Harrison (2013) in South Africa, found that female business studies students, between the ages of 17 and 27, reported higher levels of AWFC than males. A possible reason for this is that individuals in South Africa still follow primarily traditional gender roles, whereby women prioritise caregiving duties above work (Jaga & Bagraim, 2014).

In contrast, a quantitative study by Wayne and Casper (2016), consisting of a sample of 135 university women from the USA, found that participants were more interested in organisations with family-supportive cultures and flexible working arrangements, such as those with high levels of managerial support for family responsibilities and fewer job demands that interfere with family demands. However, this was explained by self-interest rather than WFC of role conflict (Wayne & Casper, 2016). Self-interest may drive women's preferences for family-supportive cultures in organisations, meaning that individuals prefer organisational characteristics that benefit them (Wayne & Casper, 2016). Likewise, a qualitative study by Thoman et al. (2022), consisting of a sample of 156 Science, Technology, Engineering and Mathematics (STEM) undergraduate women, found that women who are challenge-orientated –individuals who are focused on difficulties associated with blending work and family demands– perceived difficulties as unavoidable, thus reporting that they could not have family obligations whilst being in the STEM field. These participants also attributed high divorce rates to work-family difficulties (Thoman et al., 2022). Furthermore, despite being women in the STEM field, participants felt pressure to conform to the traditional gender role of being the primary caregiver, as they noted that when they have children, they would take a break from work. These findings highlight that emerging adults in the STEM field anticipated some form of conflict between balancing work and family responsibilities and perceived that they would need to choose between their career and motherhood, from an early age. In contrast, women who were opportunity-orientated –individuals who were focused on how combining work and family responsibilities would allow them to live more fulfilling lives– were aware of future work-family interference but tended to be more optimistic (Thoman et al., 2022). These participants saw opportunities for fulfilment in both the work and family domains. Participants who were opportunity-orientated recognised that although balancing a career and a family would be exhausting, as they may regularly be awake at night to balance their role demands, they believed that it would be worth it and, therefore, selected a career path that would allow for this (Thoman et al., 2022). For example, one participant noted that radiology would be a suitable career choice as it would allow for more flexibility between work and family demands. Likewise, a quantitative study by Gaffey and Rottinghaus (2009), consisting of 201 female

psychology students found that the women in the study were already considering that work may interfere with family and began planning to successfully balance the two.

These findings are similar to those of Wayne and Casper (2016), where individuals were driven by their interests and preferences rather than WFC. A qualitative study by Hummer (2021) also found that women in MBA and PhD programs in the USA, view some career paths, such as careers in STEM as more family-friendly or less family-friendly and adjust their short and long-term career decisions accordingly. For example, they may choose certain careers to attain more flexibility and cooperative work lifestyles to accommodate future family plans.

There is limited research on the AWFC experiences among ethnic minority women. One study which explored the experiences of diverse women, was a quantitative study by Sidani and Hakim (2012), consisting of 47 unmarried women in Lebanon. These scholars found that unmarried women faced or expected to face conflicts at work and home like those faced by married women. This was explained by Lebanese Arab culture where women generally follow traditional gender roles (Sidani & Hakim, 2012). Similarly, a quantitative study by Rahayuningsih et al. (2018), consisting of 147 female Muslim medical students, found that most women in the study are aware that work and family roles may conflict in the future, and thus impact their careers. Therefore, this study underscores the importance of considering cultural contexts and traditional gender roles in understanding and addressing the experiences of ethnic minority women in the work-family domain.

Importantly, as the majority of the literature reviewed was conducted in the global North context, contextual and situational factors may have uniquely shaped the study participants' perceptions and experiences, in the forms of individualistic cultures from the global North compared to collectivist cultures from the global South. Thus, it is essential to consider the AWFC perceptions of women from the global South who are exposed to particular contextual complexities.

Final notes

This chapter has explored AWFC perceptions among young female professionals. Literature relating to AWFC was reviewed, and the theoretical framework of role theory was utilised to understand the role demands of working women. Understanding the concepts of WFC and AWFC is central to addressing and preventing this form of conflict. As such, this study aims to explore young South African Hindu females' perceptions and attitudes of anticipated work-family conflict.

Chapter 3: Method

This study aimed to explore the AWFC perceptions and attitudes of South African Hindu women. This chapter is divided into five parts, the research approach, data collection, procedure, data analysis, and research rigour.

Research Approach

The researcher's interpretivism positionality informed the research aim. Interpretivism focuses on in-depth constructs used to create richness in the insights gathered (Alharahsheh & Pius, 2020). Interpretivism requires social phenomena to be understood from the perspective of the participant, rather than the researcher (Rehman & Alharthi, 2016). As such, a qualitative approach was selected to gather an in-depth understanding of the perceptions and attitudes of AWFC among South African Hindu women (Thoman et al., 2022). A qualitative research design was appropriate for the study as it is considered the most suitable for studies intended to explore cultural issues (Santos & Cabral-Cardoso, 2008).

Qualitative research allows for flexibility during the interview process and allows the researcher to probe beyond the interview guide to seek more detailed information (Mwita, 2022). While a qualitative approach was most suitable for the research question, the dissertation process was one year long, and the researcher was solely responsible for data collection and analysis. Thus, the researcher was responsible for completing data collection and analysis in a short amount of time making it complex and time-consuming, which is common in qualitative research (Mwita, 2022).

The limited research on the AWFC perceptions and attitudes of Hindu women highlights the need for a qualitative research approach, which is suitable where there is little known about a research topic (Jaga & Bagraim, 2017; Leedy & Ormrod, 2014). This research sought to understand the AWFC perceptions and attitudes of South African Hindu women. Accordingly, from an epistemological perspective, the research focused on the participants' subjective meanings and lived realities (Al-Ababneh, 2020). Furthermore, from an ontological perspective, the research focused on participants' socially constructed views of AWFC and how their culture has shaped their attitudes and perceptions (Al-Ababneh, 2020).

Data Collection

Sampling and Sample. Two non-probability sampling approaches were used, specifically the purposive and snowball sampling techniques. These techniques were used as they are most appropriate for a qualitative research approach (Gill, 2020). Purposive sampling is commonly used by qualitative researchers as it allows them to select information-rich samples for an in-depth view of the research phenomena (Berndt, 2020; Shaheen et al., 2019). The snowball sampling method, the most common qualitative research approach, was also used as it allowed participants of the study to recommend future participants (Gill, 2020; Shaheen et al., 2019). These sampling methods were most suitable for the study, as the researcher aimed to gain an in-depth and rich understanding of the phenomenon of AWFC among South African Hindu women.

The participants of the study comprised South African Hindu women between the ages of 22 to 26, working in part-time or full-time occupations. These women were unmarried and had no children. Table 2 below describes the sample of South African Hindu women (n = 10). Most of the participants (n = 6), were from Durban, South Africa. The majority of participants were from a STEM background (n = 8), with a Bachelor of Science being the most common degree among the women. Participants' job tenure ranged from two months to two years. Ten semi-structured, in-depth interviews took place. Participants were recruited until data saturation and data sufficiency were reached. Data saturation refers to the point where no new information is being generated from the data collection process and the data collection should, therefore, be ceased (Fusch & Ness, 2015; Shaheen et al., 2019). Data saturation occurred after the interview with Participant 10 where no new information was generated. Data sufficiency refers to the point where the data collected should be sufficient to allow comparisons among constructs (Shaheen et al., 2019). Data sufficiency also occurred after the interview with Participant 10 where there was sufficient data to allow for comparison and analysis. For example, participants answered each question in sufficient detail. Upon reaching this point it became evident that the comprehensive responses provided by participants during the interview allowed for thorough analysis and meaningful comparisons during the data analysis process. It was assumed that data saturation and data sufficiency would occur early in the data collection process given that the scope of the study was narrow, and the nature of the topic was familiar to the researcher (Shaheen et al., 2019).

Demographics Tables

Table 2

Participant Information

Participant Number	Pseudonym	Age	Demographic	Education	Job Title	Tenure
1	Kimaya	23	Indian (Hindu)	Bachelor of Business Science in Computer Science	Software Engineer	6 months
2	Priya	23	Indian (Hindu)	Bachelor of Science in Chemical Engineering	Graduate Engineer	4.5 months
3	Kiara	23	Indian (Hindu)	Bachelor of Science in Chemical Engineering	Graduate Environmental Engineer	2 months
4	Anjali	23	Indian (Hindu)	Bachelor of Architectural Studies	Architecture Intern	Over 1 year
5	Sonia	22	Indian (Hindu)	Bachelor of Science in Chemical Engineering	Associate Consultant	5 months
6	Neesha	23	Indian (Hindu)	Bachelor of Science in Chemical Engineering	Junior Process Engineer	1.5 years
7	Bhavini	23	Indian (Hindu)	Bachelor of Science in Electrical Engineering	Business Analyst	5 months
8	Dhiya	26	Indian (Hindu)	Bachelor of Science in Chemistry and Biochemistry	Online Science Teacher and Administrator	2 years
9	Pooja	26	Indian (Hindu)	Bachelor of Medicine and Bachelor of Surgery	Medical Intern	1.5 years
10	Karishma	22	Indian (Hindu)	Bachelor of Arts in English Literature and History	English Tutor	2 years

Measuring Instrument. For the present study, primary data was collected in the form of semi-structured in-depth interviews (Adeoye-Olatunde & Olenik, 2021). Semi-structured interviews are the most commonly used interviewing format for qualitative research (DiCicco-Bloom & Crabtree, 2006; Ruslin et al., 2022). This interview structure allowed for rich insight into the lived experiences, challenges, and opinions of the participants (Achor et al., 2015). The researcher followed a semi-structured interview guide which contained a list of open and close-ended questions (Adams, 2015). This guide consisted of core questions (such as "What do you expect to happen when you get married or when you have children?") and associated questions (such as "How do you plan to blend work and family?"), that are related to the research topic (Jamshed, 2014). Additionally, Ruslin et al (2022) suggested that a good interview consists of probing questions. When the researcher required further understanding of what the participant was saying, the researcher would ask probing questions to gain further clarity. For example, the researcher asked probing questions throughout the interviews such as "Do you think that had anything to do with the culture that we are in and that you've grown up in?". The semi-structured nature of the interview allowed the researcher to regularly probe or ask further questions for clarity of understanding (Adeoye-Olatunde & Olenik, 2021; DeJonckheere & Vaughn, 2019). Semi-structured interviews were suitable for the study, as they allowed the researcher to explore the participant's thoughts, feelings, and beliefs about AWFC in greater depth (DeJonckheere & Vaughn, 2019).

Virtual interviews on Microsoft Teams were used for data collection. Online interviews were used given the geographical distance between the researcher and the participants (Saarijarvi & Bratt, 2021). Conducting interviews virtually was considered as most of the participants were based in Gauteng. While online interviews were the most appropriate for the present study it is important to consider the possible limitations of this interview format. Carignani and Burchi (2022) identified that there is a limited capacity to build rapport in online interviews. To mitigate this disadvantage, the researcher developed rapport with participants by using emojis to express positive attitudes when scheduling interviews and spending time getting to know the participants before the interview commenced (Opara et al., 2023). In addition, during the interview, the researcher engaged in building rapport by using non-verbal cues such as maintaining eye contact and nodding affirmatively to show understanding. All interviews were recorded and transcribed in English (Jamshed, 2014). The interview guide used in the present study can be found in Appendix A.

Procedure

Ethical clearance was obtained from the University of Cape Town's (UCT) Faculty of Commerce Ethics in Research Committee (see Appendix B for the ethical approval letter). After receiving ethical approval, the researcher contacted potential participants – outlining the study and asking for consent to participate. Participants were advised that participation in the study was voluntary and that they would be able to withdraw from the study at any time, without any repercussions. Additionally, it was explained to participants that the study did not pose any threat or harm and that data would be kept anonymous and confidential. Participants were assigned pseudonyms to disguise identifying information in interview transcripts (Heaton, 2022). The researcher adhered to the Protection of Personal Information Act (POPIA 4 of 2013), by protecting the participant's personal information. This was done by using pseudonyms for participants and not sharing data with anyone outside of the research team. The participants who partook in the study received an outline of the interview procedure, which included the date, time, and Microsoft Teams link for the interview. The interviews were conducted individually with each participant to prevent groupthink, which typically occurs in focus groups (Luke & Goodrich, 2019). This precaution was taken, especially considering that the exploration of AWFC among ethnic minority workers from the global South was relatively limited before this study. The researcher kept a reflexive journal consisting of post-interview reflections and important aspects that occurred during the interview, such as participants' tone and body language (Johnson et al., 2020). This was done to ensure reflexivity throughout the data collection process. The reflexive journal documents the different processes of interviewing the participants and the researcher's experience of interviewer fatigue (see Appendix F Image 4). The interviews were recorded and transcribed with the consent of the participants (Jamshed, 2014) and stored using the NVivo12 software for qualitative data management and analysis (Allsop et al., 2022). Data collected from the interviews was kept on the researcher's password-protected laptop and was not shared with anyone besides the researcher's supervisor. Furthermore, the data was backed up using the Google Drive services provided by UCT to ensure no data was lost.

Data Analysis

The present study used Braun and Clarke's (2006) six-step guide to thematic analysis to analyse the data. During the first step, the researcher became familiar with the data by reading the transcripts and noting down important points for potential code names (Braun &

Clarke, 2006). The researcher became acquainted with the transcripts by reading through them in Microsoft Word and highlighting important ideas that linked to the participant's perceptions and attitudes towards AWFC. Subsequently, the researcher met with her supervisor to discuss the transcripts, the concepts that were identified, and the following steps of the analysis process.

During the second step, the transcripts were imported into NVivo12 (Maher et al., 2018), and initial codes were generated manually to develop potential themes and patterns (Braun & Clarke, 2006). The initial coding stage resulted in 136 codes. A few of the codes included in the final thematic framework file included: “parents holding knowledge to child-rearing”, and “cultural expectations of women” (see Table 3 in Appendix C for the full coding list). After reviewing the codes, the researcher referred back to the reflexive journal kept during the interviews and examined particular thoughts during each of the interviews, thereafter the list was reduced to 63 codes (see Table 4 in Appendix D for the final coding list), which captured information most relevant to the research question. Codes such as “family in the future” and “family in future” were merged to form a single code. To shorten the coding scheme, codes were separated into two files: initial codes and thematic framework. Codes that had few references or were related to specific questions that were interpreted to have limited relevancy in shaping Hindu women’s attitudes and perceptions toward AWFC, such as: “travelling is a priority”, and “work must be meaningful”, were put into the initial codes file and excluded from the thematic analysis. All other codes were put into the thematic framework file. Thereafter, similar codes were merged into one code, for example: “work taking priority over family”, “prioritise family over work”, and “work may take precedence sometimes” were merged into the code “work vs family”.

During the third step, codes were gathered and organised to create potential themes (Braun & Clarke, 2006). Following this, in the fourth step, themes were reviewed and refined to determine if they formed a coherent pattern from the coded extracts and the dataset as a whole (Braun & Clarke, 2006). After this, in the fifth step, three main themes emerged from the data set: (1) Navigating work-family interface dilemmas: Perspectives of Hindu women, (2) Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women, and (3) Hindu women seeking community and support: Navigating the work-family interface. Table 5 below shows the list of themes that were identified from the thematic analysis. Each theme identified during the data analysis highlighted the recurring ideas expressed by participants. Further, the number of references reflects the prevalence of specific ideas across the interviews, thereby indicating the prominence of ideas within the data. In the

final step, step 6, the thematic analysis findings were written up to reflect South African Hindu women's perceptions and attitudes towards AWFC (Braun & Clarke, 2006).

Table 5

Themes that were identified from the Thematic Analysis

Name of Theme	References
Navigating work-family interface dilemmas: Perspectives of Hindu women	50
Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women	21
Hindu women seeking community and support: Navigating the work-family interface	51

Research Rigour

Rigour was established using the criteria outlined by Cypress (2017) and Lincoln and Guba (1986). The four criteria were credibility, dependability, transferability, and confirmability. The researcher practised reflexivity throughout the research process by critically analysing how their assumptions and beliefs guided and informed the data collection process and interpretation of the data (Jamieson et al., 2023) (see Appendix F). Furthermore, by engaging in reflexivity and self-reflection, the researcher was able to identify how their subjectivities and biases guided and informed the research process (Jamieson et al., 2023).

Credibility. Credibility refers to the accurate and truthful representation of the participant's lived experiences (Lincoln & Guba, 1986). To ensure this, the researcher had peer debriefing sessions with their supervisor during their weekly supervision meeting (Cypress, 2017). The researcher's supervisor provided the researcher with help and guidance throughout the dissertation process, provided continuous feedback on each draft chapter submission, and offered insight and constructive feedback to improve the quality of the research. The supervisor coded two of the ten interview transcripts, to identify patterns and differences from the researcher's coding scheme, for example, the supervisor added codes such as "anticipated parental pressure" and "cultural expectations on how to present oneself". Furthermore, the coding scheme was discussed at length with the supervisor throughout the coding phase and as a result, some of the codes were adjusted and rephrased. This prolonged engagement and

observation between the researcher and supervisor ensured the credibility of the data (Cypress, 2017). Additionally, the researcher presented the study to a panel of UCT Organisational Psychology academics, to validate that the study was appropriate and practical.

Dependability. Dependability ensures the research is described in sufficient detail and provides a rich, thick description of the method used (Lincoln & Guba, 1986; Maher et al., 2018). An audit trail was established to ensure other researchers could replicate the study (Maher et al., 2018). Interview transcripts, coding lists, initial coding, and thematic maps were saved on the researcher's laptop to establish a detailed record of the research process (Cypress; 2017; Forero et al., 2018). Appendix E shows the thematic maps used to develop and represent the relationship between themes.

Transferability. Transferability is achieved when the study findings are transferred to other contexts or settings (Lincoln & Guba, 1986; Maher et al. 2018). Transferability was enhanced using purposive sampling and providing a rich, thick description of the participant's identities, perceptions, and attitudes (Cypress, 2017). Data collection continued until the data reached a point of saturation, in addition, this data collection process could be replicated (Cypress, 2017). Furthermore, the Method chapter provided a thick description of the research process, to ensure the study's replicability in various contexts (Lincoln & Guba, 1986).

Confirmability. Confirmability refers to the extent that the results can be confirmed by the researcher (Forero et al. 2018; Lincoln & Guba, 1986). Confirmability ensures that the data and findings are reflective of the experiences, perceptions, and attitudes of the participants, and not the interpretations and biases of the researcher (Johnson et al., 2020). Confirmability was achieved by the researcher maintaining a reflexive journal throughout the research process. In addition, the researcher asked probing questions in the interviews to ensure a complete understanding of the participants' responses.

Reflexivity. Jamison et al. (2023) suggested that reflexivity should be embedded in all stages of the research process, from the first development of the research question to the conclusions and framing of the study. Thus, the following reflection outlines the researcher's reflexive thinking throughout the research process.

At the beginning of the research process, I selected my supervisor based on her research interests which aligned with mine. I am particularly interested in the intersection of the work and family domains, having completed my honours thesis on another work-family construct: work-family enrichment. I was inspired to look at the converse construct, of work-family conflict. I brought the idea forward to my supervisor, who suggested that taking a qualitative approach would be more insightful, as I wanted to explore the lived experiences, attitudes, and

perceptions of participants. Thereafter, I decided that I wanted to explore this topic within the ethnic minority group of South African Hindu women. Being part of that ethnic minority group myself, I immediately positioned myself within the participant group. After exploring current research on the topic, I decided to look at work-family conflict from an anticipated perspective, making my and the participant's experiences very similar. After many discussions with my supervisor about the research topic, I began to explore the attitudes and perceptions of these South African Hindu women.

The thought of interviewing 10 participants, with no prior experience, was a daunting one so to begin I did a test run of the interview for a coursework assignment, to ensure that the interview guide and corresponding questions were relevant and understandable and that sufficient, rich data would be generated. After I completed this initial interview and provided my supervisor with the feedback, it was decided that once I obtained full ethical clearance for the study, I could proceed with data collection immediately, given the insightful interview I had. I began contacting potential participants through my friends, family friends, and wider social circle and started scheduling interviews.

The first interview took place on June 17th with Participant one, a woman I was familiar with. Interviewing someone I was familiar with made the interview feel more casual and less tense for both of us. I started my questions and noted important parts that came up, such as confusion around certain questions and apprehension about other questions. After this interview, I documented my thoughts and experiences in a reflexive journal (See Appendix E, Image 1). Thereafter the interviews came in rapid succession, with eight of the interviews taking place between 20 June and 02 July. I did not know Participants two to nine before the interviews, which made contacting them and conducting interviews an overwhelming task. I had to ensure I built rapport and a sense of trust with the participants very quickly in the interview, in an attempt to make the participant feels comfortable enough to openly share their thoughts, perceptions, and attitudes of AWFC. This was easier with some participants than others, for example, Participant 2 opted to have their camera off during the interview as they felt nervous, whereas Participants 5, 6, and 7 were open and talkative which in turn, allowed the interview to flow more smoothly. (See Appendix E Image 2, Image 5, Image 6, and Image 7). After completing the majority of the interviews and transcribing them to ensure they reflected verbatim transcripts of the virtual interviews, I began to experience interviewer fatigue. Olson and Peytchev (2007), reported that interviewers may become fatigued after conducting many interviews. However, I knew I still had a couple more interviews to conduct

so I ensured I pushed through this slump with enthusiasm and eventually concluded the final interview on the 7th of July.

While all the interviews followed the semi-structured interview guideline, it was interesting to note that the interview with Participant six almost followed an unstructured interview pattern. This was solely because once the interview commenced the participants began speaking freely about what they thought was relevant to the study. I opted not to stop them as I felt it would break rapport with them and let them continue speaking, only asking questions that I felt were not covered or asking them to elaborate further (See Appendix E, Image 6). This interview style was a welcomed break from having to lead the previous five interviews.

The majority of participants were from STEM backgrounds and working full-time, however, this was based on who I had access to at the time of data collection. After the ninth interview, my supervisor recommended that I get a perspective from someone who is from a humanities background and younger than the other candidates, to fully encompass the "emerging adults" concept and corresponding age range. Thus, Participant ten was 22, a member of the humanities faculty and working part-time. Similarly, Participant four was also still studying and working. This brought new, rich information to the interview as the two participants were juggling between work and studying, which seemed to parallel a future of potentially juggling between work and family (See Appendix E Image 4 and Image 10).

As I reflected on the interviews and data analysis process, I kept thinking about how similar my experiences, attitudes, and perceptions are to theirs. I am a South African Hindu woman who is just at the beginning of my career and almost at the end of my academic journey in Organisational Psychology. I resonate with many things said by the participants, given our similar cultural background, where I have experienced having a mother be the primary caregiver, completing all the cooking, cleaning, and household chores, whilst still having a full-time job. After seeing this, I anticipate a similar thing happening to me in the future, as do many of the participants in the study. However, being part of the generation that we are, things are changing, and many women are no longer accepting traditional gender roles or the "cultural norm". I hope by conducting this research I will firstly be able to bring about a more holistic understanding of the pressure these women anticipate facing and secondly bring change in organisational policies to become more supportive of the cultural needs of ethnic minority women.

Chapter 4: Findings and Discussion

This study aimed to explore the AWFC perceptions and attitudes of South African Hindu women. This chapter presents the three themes identified through the thematic analysis of the data: (1) Navigating work-family interface dilemmas: Perspectives of Hindu women, (2) Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women, and (3) Hindu women seeking community and support: Navigating the work-family interface. Figure 1 below illustrates the interconnection of themes.

Figure 1

Interconnection of themes

Theme 1: Navigating work-family interface dilemmas: Perspectives of Hindu women

Professional Hindu women workers foresaw challenges between the work and family domains and sensed they would occur when future demands from one domain interfere with the future demands of the other. Many participants perceived challenges regarding the work-life interface, which stemmed from the belief that work and family roles would be incompatible due to Hindu cultural norms in the future. Participants felt that they would have to choose and prioritise either work or family responsibilities. In addition, belonging to a culture where women's roles are traditionally that of being the primary caregiver and child-rearing led to greater perceived challenges in handling the work-family interface.

One Hindu woman (Bhavini) described the adversities she expects in the future to handle work and family demands:

> Possibly putting them (work goals) on hold, depending on when I do have kids. How early or late I have kids, but yeah, I think there's gonna have to be, like a lot of compromise. And yeah, I see there being conflict with children, especially when you are a working female, like concerts, parent-teacher, interviews, that kind of thing, because like if you're a housewife, you can go for one of those things, but not working. That is one of the conflicts that will arise, not being able to go for those things. (Bhavini, 23, Business Analyst).

This participant described how she believed that she would experience conflict between work and family demands in the future. She explained that when she eventually becomes a working mother, she would expect to have a conflict managing caregiving responsibilities. She noted how attending important events for her children, such as concerts and parent-teacher interviews, would be challenging given her perceived future work demands. In addition, she recognised that she may have to put her job and work aspirations on hold when she has children, demonstrating how she would be willing to sacrifice her work goals to meet her motherhood demands. Bhavini also stated that if she were a housewife, she would be able to manage those demands, which indicated that being a working mother added particular constraints on managing family responsibilities. Previous literature also found that young women may be concerned that their family responsibilities will ultimately interfere with their work demands (Coyle et al., 2015; Savela & O'Brien, 2016). For example, Coyle et al. (2015) found that 60 female undergraduate students at universities in the USA anticipated more family-to-work-related conflict than work-to-family-related conflict. Similarly, Savela and O'Brien (2016), conducted a study among 177 USA university women and found that women anticipated that challenges at home would interfere with work demands. These findings indicated that these unmarried women were aware of the challenges they would eventually face and recognised that they would ultimately hold the 'traditional' role of being the primary caregiver to their children. It is particularly difficult for the women in the study as they come from a culture that places a woman's role as the primary caregiver (Raina et al., 2020). Another two participants (Kiara and Karishma), echoed these findings present in the literature:

> …especially coming from this background where men tend to take a back seat (to caregiving and domestic duties) and it's more like a woman will know already what to do whereas a man will be like: "What can I do to help?" (Kiara, 23, Graduate Environmental Engineer).

> I think that gender roles in Hindu society are quite clear in that the husband is the breadwinner. The wife is in charge of running the household, so cleaning, cooking, and looking after the children. (Karishma, 22, English Tutor).

Both participants (Kiara and Karishma) expressed similar views regarding the traditional gender roles in Hindu culture. Kiara explained that men in this culture are prone to taking a "back seat" and taking a more passive stance in caregiving responsibilities and domestic duties, whereas women –despite their age– were generally aware of their gendered responsibilities. These findings indicated that from a young age, Hindu girls/women were

already socialised to hold the traditional 'female' roles when they become wives. Karishma for example described how she felt about the gender roles in Hindu culture, stating how the roles for males and females are clear and often prescribed. This finding is consistent with previous literature that indicates that from a young age girls in the Hindu culture have been socialised to display traditional gender norms such as performing household chores (Banu et al., 2023).

These findings are also consistent with role theory, given that traditional gender roles prescribe that men should be the primary earners whereas women should be the primary caregivers (Townsend et al., 2023). In addition, these gender roles in Indian culture are often prearranged, meaning that women naturally take on these roles (Kundra et al., 2023). Despite many women entering the workforce and being employed full-time, they are typically still faced with the responsibility of maintaining the household (through cooking, cleaning, and other household responsibilities) and caregiving responsibilities (through child-rearing and extended family member care) (Townsend et al., 2023). Hence, traditional gender norms shaped how the participants perceived future work-family challenges.

Another participant (Anjali) similarly noted that she would need to compromise between work and family:

> This has definitely been a concern for me in general for the past few years now, specifically because I personally would like to become a director in the future, so sort of work my way all the way to the top…of the pyramid in the architectural industry, but I know a lot of time has to be put into that. So, it's actually been a very scary thought to think how could I balance that with family life? (Anjali, 23, Architecture Intern).

This participant described how worried she was about her future family interfering with her future work aspirations. She expressed fears about accomplishing her career goal of becoming a director of an organisation and balancing work and family demands, noting it was a "very scary thought" to balance the two. She went on to question if she may need to choose between work and family to achieve the increasingly elusive idea of work-family balance. Savela and O'Brien (2016) also found that anticipated work-family challenges increase as the desire to hold a leadership position in the future increases. It was found that women in the study were realistic about the stress and challenges that accompany combining family and work while holding a leadership role (Savela & O'Brien, 2016). Previous scholars have found that women may feel the need to choose between having a prominent career or having a family, given that prominent careers are seen as unattainable due to family obligations (Hummer, 2021; Thoman et al., 2022). Likewise, Campbell's (2015) study conducted in the USA among

undergraduate university students found that female students, between the ages of 18 and 25, anticipated conflict between work and family, however, they felt work would interfere with family more than family would interfere with work because of increased responsibilities that would come with career success.

The Hindu women in this study came from a highly collectivist culture, where women are seen as the primary caregivers. In the context of Hinduism, collectivist culture means individuals in the religion place importance on their families (Raina et al., 2020; Schunk & DiBenedetto, 2020). In the Hindu culture, men's roles are primarily focused on being the financial providers, whereas women's roles are centred around child-rearing and caregiving to extended family members (Carrim & Koekemoer, 2021; Raina et al., 2020). Participants in this study were cognisant of these traditional gender norms and expectations. For example, Neesha described the pressure she felt as a woman to be a child-centric mother, given the cultural expectations of motherhood in the Hindu context:

> But like what I can see going forward, especially as a woman…the whole thing of being there for your kids and not being an absent mom, being present, and then with that also added social pressure of Hindu or Indian families and the way that they did things in the past, all the generations when they, women were not working, they had more time to be, you know, present mum and like being there from morning till night. Their only job was being a mother. (Neesha, 23, Junior Process Engineer).

Neesha explained that the Indian culture comes with an added social pressure placed on women to be full-time, child-centric mothers and caregivers, whereas their partners are expected to be the breadwinner. She noted that in the past, a Hindu woman's only job was to be a mother. Hence, she felt pressure from members of her community to follow that cultural expectation. Previous scholars have found in the Indian culture there are belief systems around gender differences between men's and women's abilities and social roles. For example, women bear the responsibility of being the primary caregiver meaning they should place their focus on caring for the family while men are the primary breadwinners (Gupta, 2016). These findings are consistent with social role theory, whereby there is a natural gendered division of labour between men and women (Eagly & Wood, 2012). Hindu women bear the responsibility of unpaid care work due to their traditional gender roles (Mendonca et al., 2023). This additional form of labour has become normalised for the working Hindu mother (Mendonca et al., 2023). Kundra et al. (2023) study conducted among 325 women in India found that women were expected to fulfil domestic responsibilities, such as cooking and cleaning, no matter how demanding their job responsibilities were. Nevertheless, gender norms and the level of unpaid

care work expected in Hindu cultures may not always be viable in South Africa, where economic pressure has increased the need for dual-income families (Timol et al., 2019).

Karishma went on to explain that caregiving responsibilities are primarily the woman's job:

> …Just because of how things are in the Indian culture, child rearing primarily falls on the woman. And so, even though that maybe is typically the way it works, I'm not sure if that's something that I'd want to do but I can see the natural role falling on me (Karishma, 22, English Tutor).

Karishma expressed that the responsibility for caregiving predominantly falls on women. Although she did not want to be the sole caregiver, she indicated that she could see that "natural role falling on her". Moreover, she expressed her desire to break traditional gender roles and norms. While gender role theory prescribes men to be the primary earners and women to be the primary caregivers (Townsend et al., 2023), Karishma wanted to see an end to this gendered division of labour. She did not want to prescribe to this and would like her future partner to share childcare responsibilities equally, thus breaking traditional gender roles. This finding corresponds with previous literature which found that Indian women are expected to take care of family responsibilities because of cultural expectations (Bijawat; 2013; Buddhapriya, 2009).

Participants expressed their anticipation of conflicts arising from the incompatibility of the work and family domains. These challenges were compounded by cultural norms, particularly in the collectivist Hindu culture represented by the participants, where traditional gender roles assign women as primary caregivers and men as primary earners (Bijawat; 2013; Buddhapriya, 2009; Gupta, 2016; Kundra et al., 2023). The participants recognised the potential difficulties they may face in achieving their career aspirations while meeting family responsibilities, such as caregiving and managing household duties, in the future. This anticipation of work-family conflict underscored the persistent influence of gender role expectations, where women are often expected to prioritise family life, even as they pursue careers. These findings align with the broader social role theory, highlighting how traditional gender norms continue to shape these Hindu women's perceptions of their future work-family challenges. The participants' insights shed light on the nuanced interplay between culture, gender roles, and individual aspirations in the context of work-family dynamics. In addition to this, many participants described coping mechanisms to resolve these perceived challenges, which is presented in the next theme.

Theme 2: Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women

As the Hindu women reflected on their mothers' roles within the household and their perceived work-family interface challenges, these women began to consider potential coping mechanisms that they could draw on to resolve their own anticipated work-family conflict. For these women, coping mechanisms were identified as strategies they could draw on to manage stress (Mulholland et al., 2013; Upenieks et al., 2023). Work-family challenges were understood to occur when the role demands from both work and family domains were identified as incompatible for these Hindu professional workers (Upenieks et al., 2023).

Participants described the conflict between work and family they witnessed their mothers experiencing while growing up:

> There's that whole expectation about when even though she's (my mother) working, she must still come home, cook food dinner must be ready. My dad comes home from work as well, and my mum has probably had a way more stressful day than my dad at work. But he will come straight home, and sit on the sofa… His dinner is brought to him. His water, whatever he wants to drink. Tea and coffee are brought to him once he's done eating it's taken away from him. And like my mum does all of this now that I'm not there. So even though she goes to work every day, it's like still those olden day traditions and expectations of the wife still coming home cooking food for everyone, taking care of the kids, and all of that. (Bhavini, 23, Business Analyst).

> My mom was stay at home Mom, who took care of us. And I've noticed a watched how that has affected her life. She gave up her career in order to take care of her five children. So it was. It was quite a lot. And to give up your idea of who you want to be or what you want to do is quite an expensive price to pay. (Dhiya, 26, Online Science Teacher and Administrator)

Bhavini explained that even though her mother was a working mother she would come home from work and begin domestic duties, such as cooking. Whereas her father would come home and relax with the expectation that her mother would do all the domestic/household duties. Dhiya went on to describe how her mother gave up her career to take care of the children, which she ultimately believed negatively impacted her mother's sense of self.

Both participants reflected on the pressures their mothers faced as working mothers, with one having to stop working as a result. Ahmed and Carrim (2016) conducted a qualitative study among nine South African Indian women and found that a gendered division of labour persisted in Indian households, as women were still primarily responsible for domestic tasks,

including caregiving, cooking, and managing the home despite working in full-time paid employment. As Indian women found these tasks to be their primary responsibility, they often placed the demands of their domestic roles above their careers (Ahmed & Carrim, 2016). Moreover, Basuil and Casper (2012) found that when a mother had a high work-family conflict and struggled to meet the demands of both their work and parenting responsibilities, their daughter may also expect problems coping with work and family. In addition, daughters may try to prepare for the future work-family interface by acquiring knowledge and strategies, such as time management, and become committed to planning for the future to manage these expected challenges (Basuil and Casper (2012).

When the Hindu women in the present study were probed about particular coping strategies, they would draw on to resolve future work-family challenges, a variety of coping strategies emerged. One Hindu professional worker (Kimaya) described a boundary between work and family as a coping mechanism she would use to manage work-family challenges in the future:

> But I think when I have kids. It will be more like you know what, this is a cut-off. This is time for family kind of thing. And what else could I possibly do? (Kimaya, 23, Software Engineer).

Kimaya described needing to create a separation between work life and family life by having a "cut off" time at work whereby she would only focus on her family demands. She further goes on to question if she did not do this, what the alternative would be. This response about coping mechanisms to the work-family interface was echoed by the other Hindu women:

> …Ideally, I would like…my job to be confined to my office times (and) my working hours. You go to work at like 07:00 or whatever, and then you come back at 16:00 and then you're done for the day. And then you have that whole evening to focus on your family life. (Neesha, 23, Junior Process Engineer).

> So, I think as far as working hours go. I could see sort of a morning run of dealing with the children and the household and then going to work and dealing with the work part of my life and then coming home and the next job begins of looking after your children, so I see it as maybe a division of the morning is for the kids. The afternoon is for work. That evening is for the kids and the family. (Karishma, 22, English Tutor).

Neesha and Karishma expressed similar views on creating a boundary between work and family. Neesha described that she would like her work to be confined to traditional working hours (ending at 16:00), for her to have time outside of work to focus on her family. Similarly,

Karishma explained that she saw a clear “division” between family and work domains and the responsibilities that come with each. Previous literature has also found that young women felt that work and family need to be maintained as separate domains to prevent potential conflict by structuring work-family responsibilities to prioritise family needs (Cinamon & Rich, 2014). This study’s findings align with boundary theory, which suggests that employees handle the divide between work and family responsibilities by creating distinct segments (Bulger et al., 2007). This theory implies that individuals establish boundaries around work and family domains to maintain their separation and distinctiveness (Bulger et al., 2007). The Hindu women in the study echoed this by showing how they would create a boundary between work and family domains. The women in the study indicated that creating boundaries was important because they exist in a collectivist and family-orientated society where the boundary between roles is weak and more permeable (Banu et al., 2023). For these women, creating a boundary between work and family domains was identified as a coping mechanism for future work-family challenges.

The young Hindu women workers also mentioned family planning as a means to cope with future work-family challenges. These participants shared their plans for the future:

> So that's why I want to get all the hard years of work behind me before I have children so that by the time, I mean if I do, meet someone along the way, cool. (Pooja, 26, Medical Intern).

> A few years ago, I would have said, you know, getting married, having kids make… But now I don't know if I want kids. They kind of like a lot of work, a lot of money and I don't know if it would fulfil me in the ways that I want anymore. Like, I want a flexible life and I want to be able to travel and when you have kids stability is very important and they need you like stay in one place and go to school. So, it's just not aligning with how I see my future at the moment. (Kiara, 23, Graduate Environmental Engineer).

Pooja described wanting to delay having children to focus on her career, and “get all the hard work done first”. She went on to say that when she has a family, she does not want her work life to interrupt anything. She also mentioned that she would like to specialise in surgery, which would require a further seven/eight years of studying. She expected that it would not be possible to have children during such a busy time in her career. As such, working hard before having children would allow her to have some flexibility in her career in the future. A study by Thoman et al. (2022), among 156 STEM undergraduate women, living in the USA, found that women may delay having children until they reach major career milestones, such as studying towards becoming a veterinarian. This came from the notion that STEM careers were

perceived as inherently incompatible with having children due to high stress and job demands (Thoman et al., 2022).

A woman in the present study, Kiara, explained that she considered not having children altogether, due to perceived incompatibilities between having children and the life she pictures for herself. She stated that she would like to have a flexible lifestyle and having children would not align with that. Thoman et al. (2022) similarly found that women may intend to forgo having children to mitigate potential conflict between work and family in the future, to meet the demands of their future careers.

Many participants stated the number of children they wanted in the future:

> I would wanna be married at the upper end of that of that age range (20s) I would want to have I think two kids listen. (Neesha, 23, Junior Process Engineer).

> I would at least like to have 2 children. (Priya, 23, Graduate Engineer).

Neesha and Priya both expressed that they would like to have at least two children in the future. Planning or changing family size is another common coping mechanism women may adopt, as they are typically the primary caregivers and are generally concerned that their family duties will interfere with their work responsibilities (Coyle et al., 2015). The breadwinner-caregiver model helps to make sense of both Hindu participants decisions regarding children. According to the model, both parents' work and family roles are defined by gender roles, thus, women may plan to have fewer children than they originally want to, in response to career demands (Coyle et al., 2015; Fulcher & Coyle, 2011).

Although these Hindu women noted that they were planning to have children in the future, they also felt external pressure from family members to have children:

> It’s (Hindu culture), a very child-focused way that having children is the goal. (Karishma 22, English Tutor).

Karishma described the pressures placed on young Hindu women by family members to have children. The importance of having children in the Hindu culture is rooted in traditional gender roles and patriarchal attitudes where becoming a mother is one of the most important things a woman can do (Mitra, 2020). In the culture, women are socialised to become mothers from a young age and are taught to look for achievement in life by becoming mothers (Mitra, 2020). This may not allow for Hindu women to have success in their careers as they would be

expected to prioritise family over work (Kardako et al. 2016; Rajkumar & Baby, 2021). In this way, it seemed the Hindu women would not perceive true 'success' regardless of their work achievements and accolades, unless they become mothers. Thus, engaging in family planning as an emerging adult, was a necessary coping strategy to mitigate these expected challenges for these Hindu women.

Participants felt that they could use their knowledge and skills as strategies to deal with future work-family challenges. Anjali described a skill she believed is important to have in the future:

> So it's definitely something I would have to work on in the future (time management) if I would want to balance both. So, it's I think it's definitely getting the right balance between the two. (Anjali, 23, Architecture Intern).

This Hindu woman (Anjali) described needing to work on her time management skills to be able to balance work and family responsibilities, as strong time management skills were identified as a way to help her attain a good balance between the two domains. A study conducted among female entrepreneurs in Ethiopia identified that time management skills may help female workers stay focused on the most important tasks, which helped manage role demands, such as family demands or work demands (Hundera et al., 2021). Time management could help women navigate work-family challenges by helping them focus on the most important and time-sensitive tasks, and limit the time invested in less important tasks (Hundera et al., 2021).

Another participant (Dhiya), felt similarly, that skills would be useful in the future to serve as coping strategies to handle the work-family interface:

> I've learned so many skills in doing the things that I've done. Even taking hold of finances I know how to budget. I know how to run a household so like, I feel like I'm very, very equipped right now. (Dhiya, 26, Online Science Teacher and Administrator).

Dhiya described the skills that she had acquired over the years, such as being able to budget and manage a household. Additionally, she noted that learning these skills had made her independent and played a critical role in helping her feel equipped for the future. The findings of this study are, therefore, consistent with the conservation of resources theory, where individuals tend to optimise resources to achieve enhanced well-being (Upenieks et al., 2023). The connection between maximising resources and skills that help women improve their well-being by developing and using their skills (Upenieks et al., 2023). Having skills, such as time

management skills, could help women navigate the demands of the work and family domains better as it can assist them in prioritising important tasks and responsibilities (Hundera et al., 2021).

Participants in this study shared coping mechanisms for addressing anticipated challenges between work and family domains. Participants expressed their concerns and reflections on the challenges their mothers faced as working mothers, highlighting the enduring expectations and traditional gender roles that persisted in many Hindu households. These reflections underscored the need for strategies to manage work-family conflict and prevent it from hindering career and personal goals. Several coping mechanisms emerged from the participants' narratives. Creating a clear boundary between work and family life was a common strategy identified among young Hindu women workers. Many participants envisioned a strict separation of these domains to reduce conflict between work and family. This finding aligns with previous research emphasising the importance of maintaining separate roles to prevent potential challenges (Bulger et al., 2007; Cinamon & Rich, 2014). Participants also mentioned family planning as an alternative coping mechanism, with some participants opting to delay having children until they reached future career milestones or even considered not having children to maintain the flexibility they desire (Coyle et al., 2015; Fulcher & Coyle, 2011; Thoman et al., 2022). This decision-making process reflected the trade-offs and careful planning that Hindu women would undertake to manage their work and family responsibilities effectively.

Moreover, participants recognised the importance of developing practical skills, such as time management and financial management, to balance work and family roles better (Hundera et al., 2021). These skills seemed to empower the Hindu women to optimise their resources and achieve a sense of independence and preparedness for future work-family challenges. From this theme the main coping strategies that emerged were (1) creating a boundary between work and family, (2) family planning, and (3) acquiring skills for the future such as time management. Participants' reflections provide valuable insights into the strategies they anticipate they would employ to navigate the complexities of work and family life, demonstrating their proactive efforts to achieve a balance that aligns with personal and career aspirations.

Theme 3: Hindu women seeking community and support: navigating the work-family interface

In addition to using coping mechanisms to resolve anticipated work-family challenges, the Hindu emerging adults reflected on the importance of having support structures in place while navigating the work and family domains. Seeking community and support involved searching for emotional and instrumental support from a life partner/spouse, family and extended family members, as well as their organisations/managers, to help manage multiple role demands and reduce conflict between the domains. Emotional support creates a sense of trust, and respect and strengthens an individual's feelings of belonging, while instrumental support, a tangible form of support, provides individuals with guidance and help as they navigate conflicts and adversities (Anand & Vohra, 2022). For these women, support was an important factor in navigating the work-family interface in the Hindu culture. When the Hindu women were probed about the forms of support, they would need in the future to handle the work-family interface, three main areas of support emerged: (1) organisational/managerial support, (2), family support, and (3) partner support.

Many participants reflected on the type of work environment they would want to work in, in the future. Dhiya reflected on her ideal work environment in the years to come:

> So, I don't like the idea of a 09:00- 17:00 job. I just said that the other day in fact. So, I'm, my goal is to work towards something that's a bit more flexible but purposeful. So, goal orientated, but not time-consuming, you know, like a robot. So, something that's flexible where I would be able to raise my kid. (Dhiya, 26, Online Science Teacher and Administrator).

This Hindu woman (Dhiya) stated that she would not want to work in a traditional nine-to-five job and would like to work towards something more flexible. This flexibility would allow her to be able to work while raising children. Another participant, Kimaya, felt similarly:

> We (her and her partner) need to go fetch our kids from school or we're unavailable our kids are sick…Hopefully, I have a job similar to my first job which was more flexible in the sense that you know it was it was hybrid… Hopefully, we both are working for companies where we can put in that time in our calendars and we (are) like, "you know what, we're unavailable". (Kimaya, 23, Software Engineer).

Kimaya expressed that she wanted to work in a flexible, hybrid work environment where she could have time to look after her children. If her children were sick or if she needed to be fetched from school, this kind of work environment would offer her some flexibility to navigate her family demands. She went on to explain that she would also like her future partner

to work in a similar environment where they were also afforded the same flexibility. Although role theory suggests that women and men follow traditional gender roles (Townsend et al., 2023), Kimaya conveyed her rejection of this notion by explaining how she would like her partner to be flexible and participate in childcare equally.

Some of the Hindu women are currently working for organisations that have a supportive work culture and environment:

> When I moved in on the 1st of June and had to leave the office early to, like, settle in and get my access card and all of that and I wasn't online for like the rest of the day, and like the people (her manager) that I work with, they were so understanding. Even the job that I'm doing right now it's hybrid, so I work from home and the office. (Sonia, 22, Associate Consultant).

Sonia noted how she worked in an "understanding" organisation where she was afforded some flexibility in her working mode and working hours. Additionally, she said if she were to move organisations, she would look for the same support and empathy from a different organisation because working for a supportive organisation is important in achieving balance across the work-life interface. Many organisations often adhere to masculine norms and lack mother/child-friendly policies (Sattari, 2021), which underscores the potential discord between cultural expectations and workplace structures. Previous literature also found that emerging female adults were more attracted to organisations with a family-supportive culture (Wayne & Casper, 2016). An organisation with a family-supportive culture invests in its employees by providing time, money, flexibility, and support by demonstrating financial investment, accommodating work schedules and providing resources for employees to manage family responsibilities effectively (Wayne & Casper, 2016). Wayne and Casper (2016) found that 135 female university students, studying in the USA rated a family-supportive culture just as important to their job choice, as traditional benefits such as leave and flexibility. Family-supportive flexibility, as defined by Nayak and Pandey (2021), encompasses policies intended to mitigate the interference of work demands on family life. Organisations have implemented family-friendly policies like hybrid working, parental leave, sick leave, and flexitime to facilitate employees in managing work and family demands simultaneously (Nayak & Pandey, 2021). Hybrid working allows flexibility, parental leave supports new parents and flexitime aids in adapting schedules. Additionally, dedicated breastfeeding rooms and subsidised childcare services alleviate stress for working mothers (van Dellen et al., 2022). These measures contributed to a supportive workplace culture by acknowledging diverse familial

needs and promoting a between work and family life (Nayak & Pandey, 2021; van Dellen et al., 2022).

In addition to wanting a supportive organisation, participants reflected on their experiences with family, both immediate and extended. These experiences solidified the want for family support in the future. The traditional Indian family is described as a 'social unit' with two to three generations living together in a common residence (Ahmed & Carrim, 2016). Immediate and extended family members typically assist with tasks in the home domain, such as helping with the caregiving responsibilities of children (Ahmed & Carrim, 2016).

Participants described the forms of family support they would be seeking in the future:

> If neither of us (her and her partner) have the capacity, I think we'd look towards my larger or our larger support network such as family. In Indian culture, there is a very big focus on intergenerational relations. And so, in the Indian culture, maybe if I could put it as it takes a village to raise a child and so there's parents. There are grandparents, his aunts and uncles and stuff like that. And so, I think that I would also if my partner and I can't share that responsibility equally, then we will bring in support from our families. (Karishma, 22, English Tutor).

Karishma described how she and her partner would look to family members for support regarding caregiving and childcare responsibilities if neither of them had the capacity due to work demands. She mentioned that this is the norm in Indian culture, "it takes a village to raise a child". This statement emphasises the idea of generational child-rearing in the Indian community (Ahmed & Carrim, 2016). This means that extended family members in the culture often live together and thus assist working women with the care of their children (Ahmed & Carrim, 2016). Karishma echoed these findings by saying that there were extended family members who would be willing to help with childcare. This shows that having support from family and community assisted in reducing AWFC.

Similarly, Neesha and Dhiya shared their reflections on the need for family support:

> Lots of maternal influence that's there to support in raising, like in raising the kids. If you're working long hours like you can fetch them from school and leave them there at your grandparent's house and they will take care of you. But now, especially in this like generation specifically coming from Durban as well. (Neesha, 23, Junior Process Engineer).

> So, in the Indian household, all your family is with you. Unless they are married and want to move away from you, then they can move away from you. But they have to visit every holiday. They have to be there every birthday, vacation, and things like that. In terms of family, I wanna stay very much connected. (Dhiya, 26, Online Science Teacher and Administrator).

The first account by Neesha demonstrated that extended family members participate in caregiving duties, such as fetching children from school and taking them to the grandparent's house for after-school care. She went on to comment that this is the cultural norm in Durban, where she is from. These are forms of unpaid caregiving that women in the Hindu community perform. Unpaid care work is pertinent in the Indian context as women find themselves moving from paid employment to 'domestic duties' due to a lack of alternative care (Singh & Pattanaik, 2020). The second account by Dhiya demonstrated the closeness of her family members. Her family spends a lot of time together (i.e., during birthdays and holidays). Previous scholars have found that family and extended family support is viewed as having a positive influence on Indian women in South Africa as it eases pressure between work and family domains (Ahmed & Carrim, 2016; Carrim, 2021). Child-rearing and caregiving support from family members are deemed the most trustworthy and reliable forms of support for childcare responsibilities as extended family members often live together (Anand & Vohra, 2022). These women are less likely to employ external help (i.e., a nanny) because they rely on their extended family for child caring support (Ahmed & Carrim, 2016).

Receiving child-care support from family members was identified as a critical way to handle the demands of the work-family interface by the young Hindu professional workers in this study. Drummond et al. (2017) found that conflict between work and family domains decreases when support and assistance are provided by family members. A supportive family can help alleviate the load for women who have both work and family commitments (Drummond et al., 2017). The Hindu women in the study felt that family support would be important in navigating the future work-family interface and its challenges.

The third and final area of support that emerged from the Hindu women's accounts was partner support. The desire for a life partner to contribute to caregiving responsibilities and domestic duties within the household was a sentiment shared by the majority of the participants:

> But ideally, I would want my partner to share all childcare and house responsibilities with me. I don't plan on doing that stuff all by myself like I know other people in my family have to do. (Karishma, 22, English Tutor).

> I would want him to go to work as well. I think we should share responsibility and almost be equal, so it shouldn't just be him going to work and then me being at home with the kids or the other way around, we should compromise in the sense that we're both maybe working together. Maybe we have a business together and we both looking after the kids, we're both focusing on our relationship and focusing on ourselves as well

> our health, our individual interests, friends, and both of us having an equal balanced life. (Priya, 23, Graduate Engineer)

These accounts demonstrate the want and need for a supportive partner. According to these participants being a supportive partner means sharing household and domestic duties, as well as caregiving responsibilities. Karishma described wanting to share all caregiving responsibilities and domestic duties with her future partner. She was adamant that she did not want to be responsible for all household tasks, as she had seen that happen in her family and noted the ramifications of a gendered division of labour. Another Hindu woman (Priya), noted that she expected her and her future partner to have a balance in their lives across all aspects, from health, work, and childcare.

Various other women (Sonia, Bhavini, and Pooja) described the types of partners they would like in the future, highlighting just how many emerging adults wanted more from their male partners:

> I would like my partner to be supportive. I think that's very important. Yeah, just till like the understanding someone who doesn't think that females should do everything like do the dishes and cook and clean cause I think that's ridiculous I think. But I think everyone should know how to like (to) clean up after themselves. I guess someone who's open-minded (Sonia, 22, Associate Consultant).

> I feel like in the future with home life, personal life, relationship-wise, kids-wise, it's going to be a balance like a very equal balance between the two of us with cooking, cleaning, taking care of the kids, like both have to have like active roles in everything. So that's how I see my future going. Hopefully, it does go that way. (Bhavini, 23, Business Analyst).

> So, I would in an ideal world like to find a partner who shares the responsibility for the kids, for the cooking, for the cleaning. You know, obviously, I don't know what career he'll be in, but sometimes you have to make sacrifices because the one person needs to do this or that. (Pooja, 26, Medical Intern).

The first account demonstrated the participant's views of women doing everything in the family domain, she labelled it “ridiculous”, although it is seen as the norm in the Hindu culture. As such, she would like an understanding partner, who can clean up after themselves and help with the cooking and cleaning. Similarly, Bhavini wanted a balance between her and her future partner, noting that she would like her future partner to play an active role in every aspect of their lives. For this Hindu woman, it meant participating in domestic activities such as cooking and cleaning, in the household but also caregiving responsibilities such as childcare.

Pooja echoed these responses, as she would like a partner who shares all domestic responsibilities and would be able to make sacrifices when needed. She noted that she would like this in an ideal world, however in the Hindu culture the requirements of women are often not ideal, and their careers typically take a backseat to their partners (Ahmed & Carrim, 2016). These accounts detail the participants' views of having a supportive partner and the impact of this on the balance between the work and family domains. For these women having a supportive partner can help lighten the load from the family domain, which in turn will decrease stress from the work domain.

Literature has shown that women believe partner support may help them achieve career and family goals simultaneously (Thoman et al., 2022). Bhavini and Pooja have expressed that they view their ideal futures and highlighted that having a supportive partner would be crucial in achieving it. Ahmed and Carrim's (2016) study among South African Indian women, found that partner support was essential for female career advancement as women were able to focus on their careers more when their partner supported them with family responsibilities. The Hindu women in the study felt similar, as they cited how a supportive partner who shared childcare responsibilities would afford them the chance to focus on their careers. Ahmed and Carrim (2016) and Carrim (2021) both found that partner support allowed women to advance in their careers as they were able to focus on their careers without having to manage their family and domestic responsibilities, in addition to their work tasks, by themselves. Thus, having a supportive partner could help reduce gendered role demands, which may eventually lead to women achieving their career goals/progression as they would be sharing family responsibilities equally.

The exploration into community and support as a coping mechanism for navigating the work-family interface has shown the crucial role that partner, family, and organisational/managerial support play in Hindu women’s lives. These women see a future where they can effectively manage their career aspirations and family responsibilities with the help of support systems. The young emerging adults expressed a strong desire for a flexible work environment that would allow them to balance their work commitments with their family responsibilities. Many also highlighted the importance of finding organisations that value work-life balance and offer flexibility in work hours and modes. This aligns with the growing recognition of the importance of family-friendly workplace policies/practices and cultures in attracting and retaining talent. Secondly, participants emphasised the importance of family support, both from immediate and extended family members. They described a cultural norm where family members, including grandparents, and extended family members, play an active

role in caregiving and providing a safety net for raising Hindu children. The concept of "it takes a village to raise a child" reflected the collectivist approach to childcare within their Hindu cultural context. Lastly, participants expressed a strong desire for supportive life partners who share caregiving responsibilities, and household chores, and contribute equally to the family's well-being. This view of partnership underscores the importance of gender equity in the home and the positive impact it can have on reducing conflicts between work and family for Hindu women workers.

Chapter 5: Implications, Recommendations, and Conclusion

This study explored young South African Hindu females' perceptions and attitudes of AWFC. The findings highlighted the perceived work-family challenges these women expected to face, the coping strategies they plan to use to manage work and family demands as well as the importance of community and social support in navigating the work-family interface. This chapter will discuss the present study's contribution to knowledge, managerial implications, limitations, and recommendations for future research.

Contribution to knowledge

This study generated a more comprehensive, nuanced understanding of young South African Hindu women's perceptions and attitudes toward AWFC. The findings highlighted the perceived work-family dilemmas the women expected to face and the coping strategies they would use to address work-family challenges. The findings also highlighted the importance of organisational/managerial support in the form of flexibility and family-friendly policies, familial support such as assistance with childcare, and life partner support to manage family demands. While there has been previous research on AWFC, the research has largely been situated in a global North context among a mostly white population (Thoman et al., 2022, Wright et al., 2020), hence, this study offers new insights from the global South among a group of ethnic minority women (e.g., Levy & Myers, 2023; Wayne & Casper, 2016). In previous studies within the global North context, key findings emerged, such as the emphasis on individualist career aspirations and a focus on achieving work-family balance through flexible work arrangements (Coyle et al., 2015; Hummer, 2021). Conversely, this study conducted within the global South context, revealed distinct factors that shaped Hindu women's perceptions of AWFC. The findings indicated that cultural norms, extended family structures and societal expectations played a substantial role in influencing their perceptions and attitudes of AWFC. For example in the study, participants emphasised the significance of strong

extended family structures and expressed the tendency to prioritise family duties over work obligations, thus highlighting Hindu cultural norms. Thus, this study added to existing knowledge of work-family research by examining AWFC among South African Hindu women. Furthermore, the study also addressed gender equity challenges in workplaces but tried to demonstrate how organisations could become more supportive and inclusive of diverse women workers. By exploring the underlying complexities associated with gender equity, this study contributed to a better understanding of how organisations can navigate and address gender disparities.

This study also contributed to theoretical knowledge advancement by using role theory to understand AWFC among young South African Hindu women. The study advances the existing knowledge of role theory by expanding the conceptualisation of traditional gender roles in a collectivist culture (Anglin et al., 2022). Role theory has traditionally been used in global North contexts (e.g., Bear, 2021; Wayne & Casper, 2016). However, through this study role theory has been applied in a global South context. Many of the participants conveyed their experiences of traditional gender roles and expectations within the Hindu culture, such as their mothers having to perform both domestic and work duties. The study findings demonstrated that young South African Hindu women experience unique work-family challenges, such as expectations of domestic responsibilities and family expectations that might conflict with career aspirations. These insights underscore the relevance of role theory in understanding how societal expectations and traditional gender roles impact women's navigation between familial obligations and professional pursuits.

Managerial implications

The Hindu women in the study expressed concerns regarding AWFC. The findings of this study indicate that managers need to become more aware of the factors contributing to AWFC in diverse workforces to properly manage and retain these individuals (Jaga & Bagraim, 2014; Jaga & Bagraim, 2017). The following managerial implications could be implemented within organisations to attract, retain, and support diverse workforces.

Organisations could implement flexible working arrangements, such as hybrid and remote working models and non-regulated working hours (Bjärntoft et al., 2020). Flexible working arrangements and non-regulated working hours could aid employees in providing care for family members (i.e., children and elderly/extended family members), by allowing them to provide care while still meeting their work responsibilities from home and outside of traditional

working hours (Carrim & Koekemoer, 2021; Jaga & Bagraim, 2017; Raina et al., 2020; Wayne & Casper, 2016). By organisations utilising a flexible working model, Hindu women may be able to achieve a balance between work and family responsibilities, thus mitigating WFC.

Organisations could also proactively support these women in the workplace. By acknowledging that women, particularly ethnically diverse women such as Hindu workers, are primarily responsible for childcare and other forms of unpaid care work (Raina et al., 2020), organisations could create policies that make parental leave available to fathers (Timol et al., 2019). Sharing the burden of childcare, particularly in children's early stages can help alleviate the pressure that women face during maternity leave and the return to work (Raina et al., 2020). Providing maternity leave without an equal period of parental leave creates an imbalance in family dynamics, and in the workplace (Behari, 2020). According to the Basic Conditions of Employment Act (BCEA 75 of 1997), South Africa currently has a parental leave policy of four months for the mother and ten days for the other parent, however, South Africa is planning to implement a shared parental leave policy following a high court ruling that both parents must have time off after the birth or adoption of a child. By offering both parents an equal opportunity to take time off for childcare, the shared parental leave policy promotes a more equitable distribution of caregiving responsibilities (Timol et al., 2019). The imminent shift towards implementing a shared parental leave policy in South Africa, prompted by a high court ruling, mirrors success initiatives observed in various countries worldwide. Studies examining the impact of shared parental leave policies in Iceland and Lithuania have shown promising outcomes. For instance, Iceland's robust paid parental leave policies, offering shared leave entitlements of six months to both parents, contributed to a more balanced division of caregiving responsibilities, promoting gender equity and work-life balance (Arnalds et al., 2022). Similarly, Norway's shared parental leave programme encourages fathers to spend more time taking care of children, thus lessening the burden on women, and promoting gender equity (Kvande, 2021; Naz, 2010). Hence, organisations adopting a shared parental leave policy in South Africa may foster gender equity and promote a more balanced distribution of caregiving responsibilities, thus enhancing work-life balance for families in the South African context.

Lastly, organisations could support these Hindu women by taking steps to provide them with workplace policies and practices that do not penalise them for prioritising family responsibilities, by creating a family-supportive culture (Timol et al., 2019; Wayne & Casper, 2016). A family-supportive culture includes actions such as showing an interest in employees' personal lives and reducing employees' scheduling conflicts (Wayne & Casper, 2016). Furthermore, organisations could train supervisors to be more sensitive to the work-family

needs of all women, particularly ethnic minority workers (Raina et al., 2020). Another way organisations can offer a family-supportive culture could be by offering childcare services to employees (International Labour Organisation, 2022). Childcare services can help reduce women's unpaid care work and promote women's employment and income (International Labour Organisation, 2022). Thus reducing the care load burden for working Hindu women.

By organisations implementing these initiatives, they would create a more supportive workplace for Hindu women and other diverse workers. These initiatives will firstly create a work environment where Hindu women feel enabled to manage work and family responsibilities with greater ease than before. A flexible working model would likely help these women manage the demands of both work and family domains better by allowing them to work in a hybrid model or letting them schedule their work responsibilities with consideration for family responsibilities as well. Secondly, an equal period of parental leave for both parents will likely create a greater balance of sharing caregiving demands and may assist in easing the burden of childcare placed on all women, but Hindu women in particular. Lastly, creating a family-supportive organisational culture will likely make Hindu women feel more valued and supported in organisations, thus contributing to their retention as part of the workforce (Timol et al., 2019).

Limitations and recommendations for future research

Three main limitations were identified in the study. Firstly, in-depth interviews were conducted using a semi-structured format. Semi-structured interviews allowed for rich insight into the participants' lived experiences and challenges (Achor et al., 2015). However, the interview with Neesha followed an unstructured interview format. At the commencement of the interview, Neesha began speaking freely and the researcher did not want to interrupt her and break rapport. The unstructured interview format allowed the participant to speak freely and highlight her most important attitudes, perceptions, and family experiences of AWFC (Brinkmann, 2014). The researcher remained a listener throughout the interview which was embraced as the researcher began to feel interviewer fatigue after completing five interviews (Olson and Peytchev, 2007). While the rest of the interviews went well and rich data was collected, future studies could incorporate more unstructured interviews, as it allows for a free-flowing conversation between the researcher and the participant (Mueller & Segal, 2015). Unstructured interviews allow the research process to be flexible, which allows for the

exploration of concepts related to the research question, thereby giving room for further in-depth exploration of the participant's thoughts, feelings and lived experiences (Bihu, 2020).

Secondly, participants in the study were required to be in full-time or part-time employment. Although an extensive purposive sampling technique was used, it was difficult for the researcher to find participants in the 18 to 21 age range in full-time or part-time employment. This was challenging as individuals in the 18 to 21 age range are often university students and are not in full-time or part-time employment. The emerging adults construct comprises individuals between the age range of 18 to 27 (Cinamon, 2006; Levy & Myers, 2023), however, AWFC perceptions may be different for younger women who are not as advanced in their career progression (Westring & Ryan, 2011). Older more experienced women may be in different life stages, such as planning to start a family compared to younger women (Westring & Ryan, 2011). Thus, future research could focus on a younger Hindu woman sample without full-time or part-time work experience to identify if new perspectives related to AWFC emerge (Westring & Ryan, 2011).

Lastly, many of the participants spoke about their current or future partners. However, this can limit the depth of understanding of AWFC perceptions and attitudes among South African Hindu women by potentially overlooking partner interactions and social dynamics. To overcome this limitation, future research could consider employing dyadic/couple interviews involving partners (Morgan et al., 2013). Dyadic interviews would enable a more comprehensive exploration of interactions, negotiations, and shared experiences among partners (Klevan et al., 2020). Thereby facilitating a deeper understanding of how cultural norms, familial and partner expectations, and work demands intersect within the South African Hindu community. This approach could offer a more nuanced perspective on the interconnectedness of work and family life, and the gender division of labour (Nisic & Tubner, 2023), thus mitigating potential biases and providing a holistic view of work-family conflict dynamics.

Conclusion

This study explored the AWFC perceptions and attitudes of young South African Hindu women. After a thematic analysis of the data, it emerged that Hindu women expected to face many challenges in their navigation of the work-family interface. Many of these challenges stem from traditional gender roles that they were expected to uphold, such as being the primary caregiver. Various coping strategies emerged that these women would rely on to resolve their

own AWFC, which demonstrated their proactive efforts to achieve a balance between work and family domains. Lastly, the ten Hindu women acknowledged the importance of organisational/managerial, family, and partner support in navigating work and family domains. Through the insights provided on AWFC among young South African Hindu women, this study provides interventions that can be implemented to create more supportive, inclusive workplaces for Hindu women and diverse women workers.

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Appendix A

Semi-structured interview guide for South African Hindu women

Demographic and background information

The participant will be asked a series of demographic and background information before the interview commences.

- Age range
- Job title and industry
- Job tenure

Main interview questions

1. What brought you to the interview today?
2. Please tell me about yourself.
   2.1 Can you describe your career history?
   2.2 Can you describe your educational journey?
3. What does work mean to you?
   3.1. How do you see your future work?
4. What does personal life mean to you?
5. How do you perceive your future family?
6. What do you expect to happen when you get married? When you have children?
   6.1.How do you plan to combine/blend work and family?
7. Describe how you see your life 5 to 10 years from now.
8. What can you do to prepare for that?
   8.1 Is there anything your manager/workplace could do to assist you in the future based on our discussion so far?
9. Is there anything else you would like to add?

Appendix B

Ethical Clearance

UNIVERSITY OF CAPE TOWN
IYUNIVESITHI YASEKAPA · UNIVERSITEIT VAN KAAPSTAD

2023/06/08

COM/00203/2023

RE: Research Ethics Committee Project Approval Letter

Dear Darshana Garach,

Your application for ethics review of your project titled

Exploring the anticipated work-family conflict perceptions of South African Hindu women

has been reviewed and evaluated by the

Commerce Research Ethics Committee.

You may proceed with your research project titled:

Exploring the anticipated work-family conflict perceptions of South African Hindu women

Please note that should:

(i) any serious or adverse effects to participants occur and/or,

(ii) aspect(s) of your current project change and/or

(iii) any unforeseen events that might affect continued ethical acceptability of the project occur then you should immediately report this to the approving REC. You may be required to submit an amendment to this application, in order to determine whether the changed aspects increase the ethical risks of your project.

Based on the information supplied your application has been successful and is approved.

Please note the following additional conditions associated with this approval:

(i) Given the small size of the overall target population, especial care must be taken that respondents are not inadvertently identified (e.g. the only female Hindu actuary in the country) by means of the demographic information supplied.

Regards,

Appendix C

Coding List

Table 3

Coding List

Code Name	References
Advancing in work = more flexibility in the future	1
Anticipated conflict about living away from home	3
Anticipated conflict related to having children	3
Anticipated parental pressure	3
Anticipated work-family conflict	4
Aware of potential WFC in the future	1
AWFC due to culture	2
Boundary setting	1
Boundary between work and family time	1
Breaking gender roles	1
Breaking the cultural norm	5
Collectivism ideas on raising children	1
Compartmentalising between work and family	1
Compromise between work and family	2
Compromise work for family	1
Concerns about maternity leave and after	3
Cooking as a hobby not a chore	1
Cost of having a family	1
Creating separation between work and family	2
Cultural expectation	10
Cultural expectations about coddling men	1
Cultural expectations about gender roles	3
Cultural expectations from a partner	1
Cultural expectations to have children	2
Cultural expectations of living with family	1
Cultural expectations of women	6
Cultural expectations on how to present oneself	1
Cultural expectations to help family members	1
Cultural norm	1
Cultural norm of silencing women	1
Cultural norms of sharing child care	1
Culture and mental health	1
Cut off work responsibilities for family time	1
Desires growth in the workplace	1
Did not have cultural expectations from parents	2
Different expectations for family than oneself	1
Don't have expectations	1
Dual income	2
Education is important	2
Equal sharing of childcare responsibilities	1

Code Name	References
Expectations from extended family	1
External pressures	1
Familial bond remains	2
Family bond	1
Family in future	5
Family interfering with work aspirations	1
Family life	2
Flexible working - supportive employer	5
Flexible working hours	1
Future life	3
Gaining job experience	1
Gender equality	1
Gender roles are changing	1
Generations living together	1
Generations of maternal child rearing	1
Giving back to parents	2
Goals changing because of children	1
Guilt about putting oneself over family	1
Guilt about putting work over family	1
Has a supportive partner	3
Having skills for the future	1
Hectic working hours	1
High career aspirations	4
Hybrid working	2
Keeping busy	1
Knows having family support is crucial	2
Lack of family support	1
Life in the future	1
Male dominated field	1
Men taking a back seat to child care	1
More senior position (job) = more flexibility	2
Mother made sacrifices	1
Moving away from traditional gender roles	1
Needs family supports in the future	1
Needs work flexibility	2
Norm of family support and generational child rearing	2
Not settling for the cultural norm	2
Overbearing family members	1
Overwhelmed by future child care responsibilities	1
Parents did not put pressure	2
Parents holding knowledge to child rearing	3
Parents made sacrifices	3
Perceptions of work	2
Personal healing before having children	1
Personal life	7
Personal life and growth	1
Personal time is important	1
Planning for the future	4
Possible career change in the future	1

Code Name	References
Potential work-family conflict	6
Preparing for the future	1
Pressure from elders and extended family	1
Prioritise family over work	1
Professional work as a way to achieve affluence - lifestyle	1
Reservations about having children	1
Same career path as a parent	1
Self-care	1
Shift from collectivism to individualism	3
Shift in work aspirations	1
Shifting mindset	1
Still studying	1
Supportive partner - equal partners	15
Taking on home responsibilities	3
Time management as a coping mechanism	1
Traditional career pathways	1
Traditional gender roles	3
Traveling is a priority	2
Trying to form a collaboration between work and family	1
Typical day at work	1
Understanding partner	1
Wanting to further education	1
Well educated	11
Will never give up career	1
Work as a means of sustaining	6
Work as a means of sustaining dependents	1
Work as a means to provide	1
Work as a passion	1
Work as a source of income	1
Work as an economic obligation	1
Work as an obligation	1
Work as an opportunity to learn and grow	4
Work gives a sense of stability	1
Work hard now for a better future	2
Work helps define personality	1
Work hours are blurred	1
Work in future	7
Work in the future	1
work is enriching	1
Work is important	1
Work may take precedence sometimes	2
work must be meaningful	1
Work must be purpose driven	2
Work provides a sense of self	1
Work taking priority over family	1
Work-family balance	6
Working hard before having children	2

Appendix D

Final Coding List

Table 4

Final Coding List

Code Name	References
Advancing in work = more flexibility in the future	3
Anticipated conflict between work and family	5
Anticipated parental pressure	3
Anticipated pressure related to having children	9
Breaking gender roles	2
Breaking the cultural norm	5
Boundary between work and family	7
Cost of having a family	1
Cultural expectations	11
Cultural expectations about gender roles	7
Cultural expectations of women	8
Cultural expectations to help family members	1
Cultural expectations of living with family	2
Cultural expectations from a partner	1
Cultural norm of family support and generational child rearing	3
Cultural norm of coddling men	2
Different expectations for family than oneself	1
Don’t have expectations	1
Dual income	2
Education is important	2
Expectations from extended family	3
External Pressures	1
Family bond	3
Flexible working	6
Future work and personal life	19
Gaining job experience	1
Gender equality	1
Giving back to parents	2
Guilt about putting oneself over family	2
Having skills for the future	1
High career aspirations	4
Hybrid working	2
Lack of family support	4
Male dominated field	1
Mother made sacrifices	1
Men taking a back seat to child care	1
Parents did not put pressure	4
Parents holding knowledge to child rearing	3
Parents made sacrifices	3
Personal life	12

Code Name	Reference
Planning for the future	4
Possible career change in the future	1
Potential work-family conflict	6
Preparing for the future	1
Needs family support in the future	3
Needs work flexibility	2
Same career path as a parent	1
Shift from collectivism to individualism	3
Shift in work aspirations	1
Shifting mindset	1
Still studying	1
Supportive partner	21
Taking on home responsibilities	3
Time management as a coping mechanism	1
Traveling is a priority	2
Well educated	12
Will never give up career	1
Work	32
Work-family balance	6
Work hard now for a better future	2
Work vs family	9
Working hard before having children	2

Appendix E

Thematic Maps

Figure 1

Navigating work-family interface dilemmas: Perspectives of Hindu women

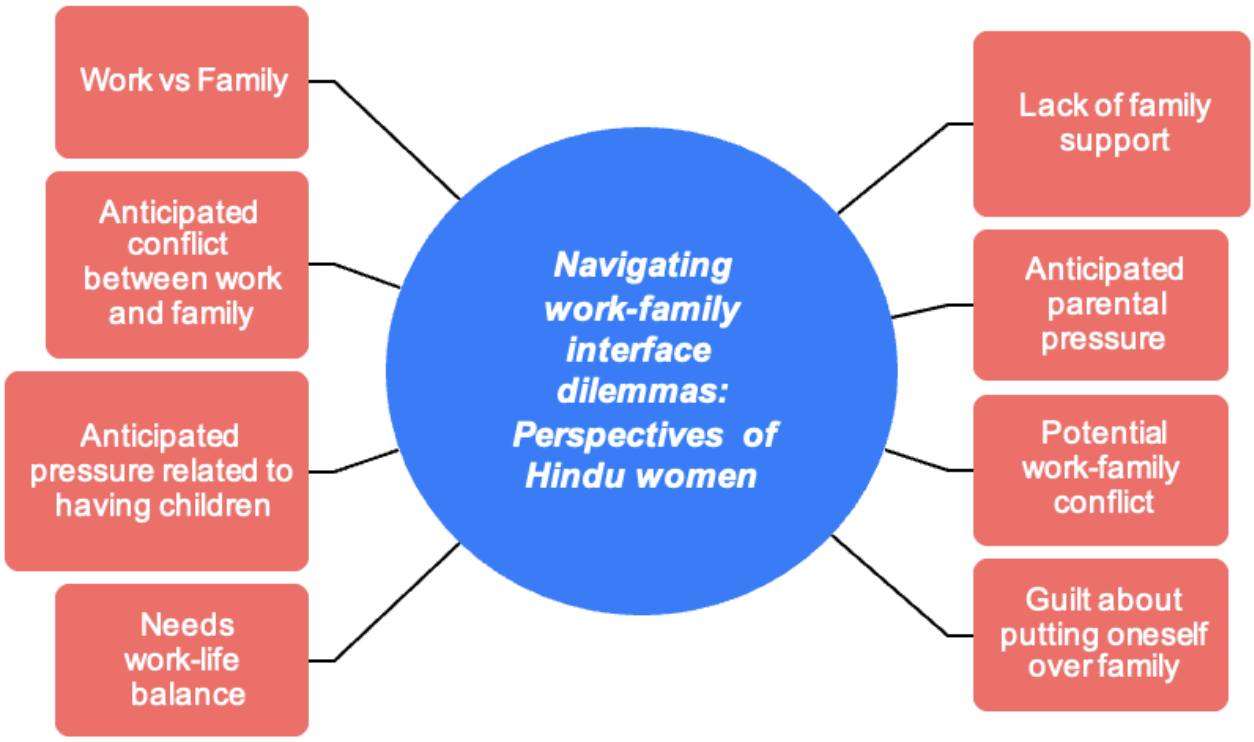


Figure 2

Coping mechanisms: Strategies for addressing anticipated work-family challenges among Hindu women

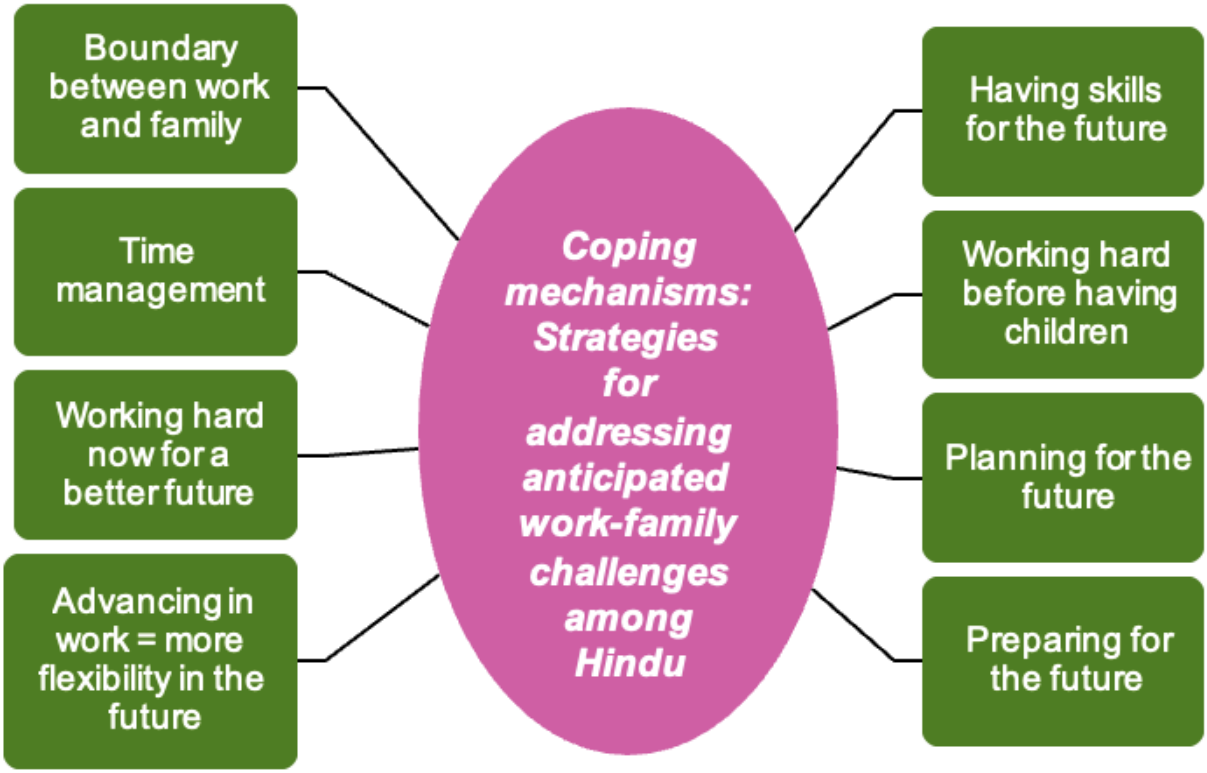
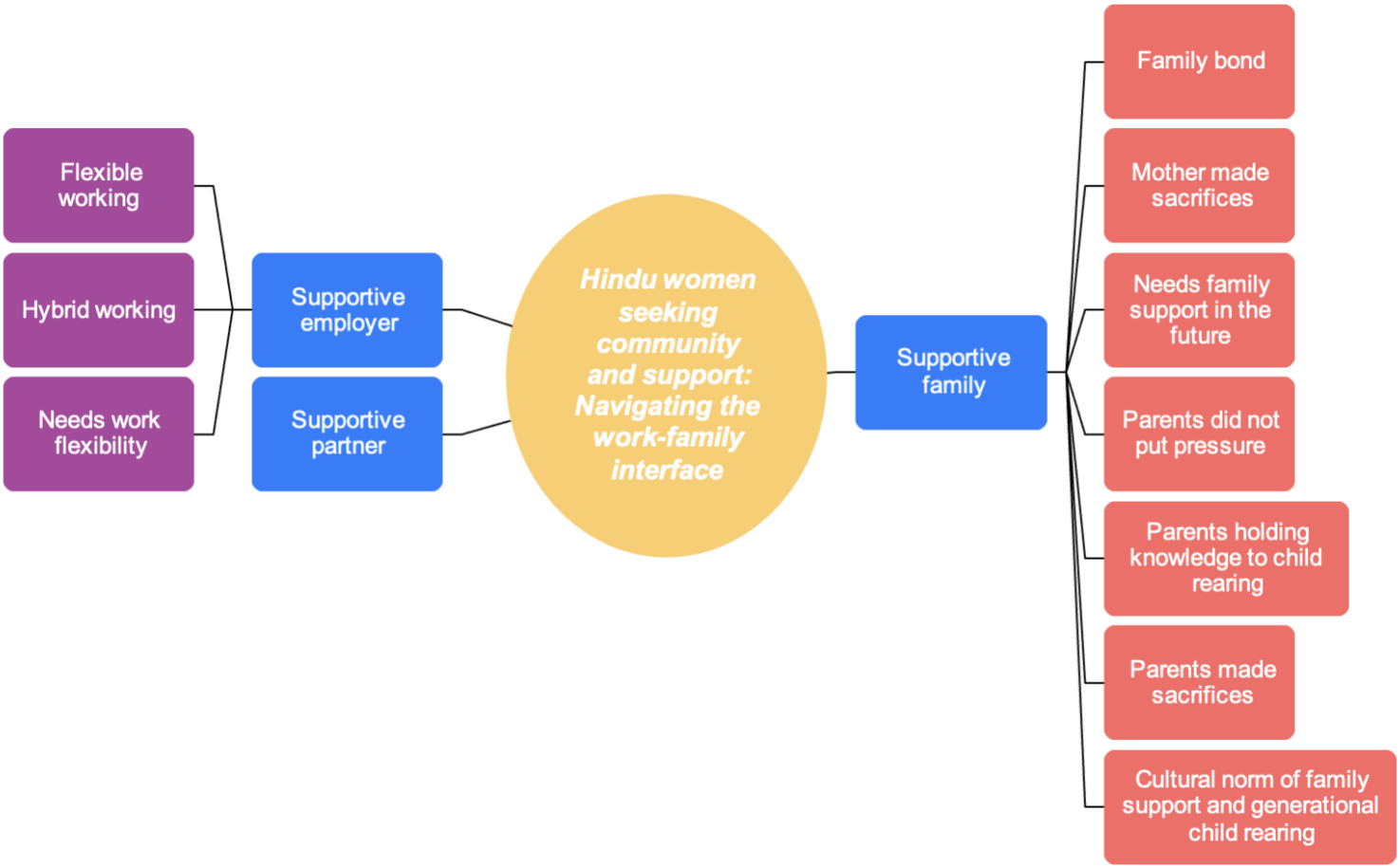


Figure 3

Hindu women seeking community and support: Navigating the work-family interface

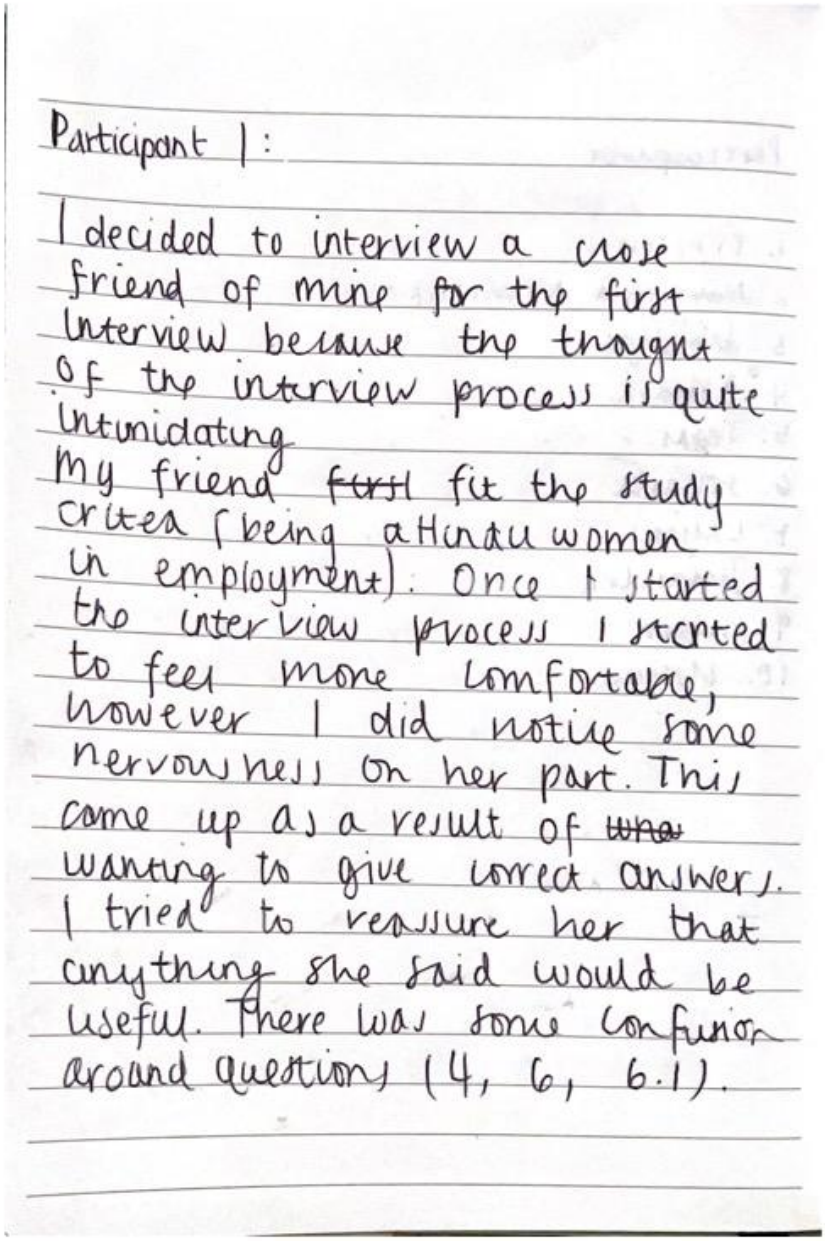


Appendix F

Images from the researcher's reflexive journal

Image 1

Participant 1

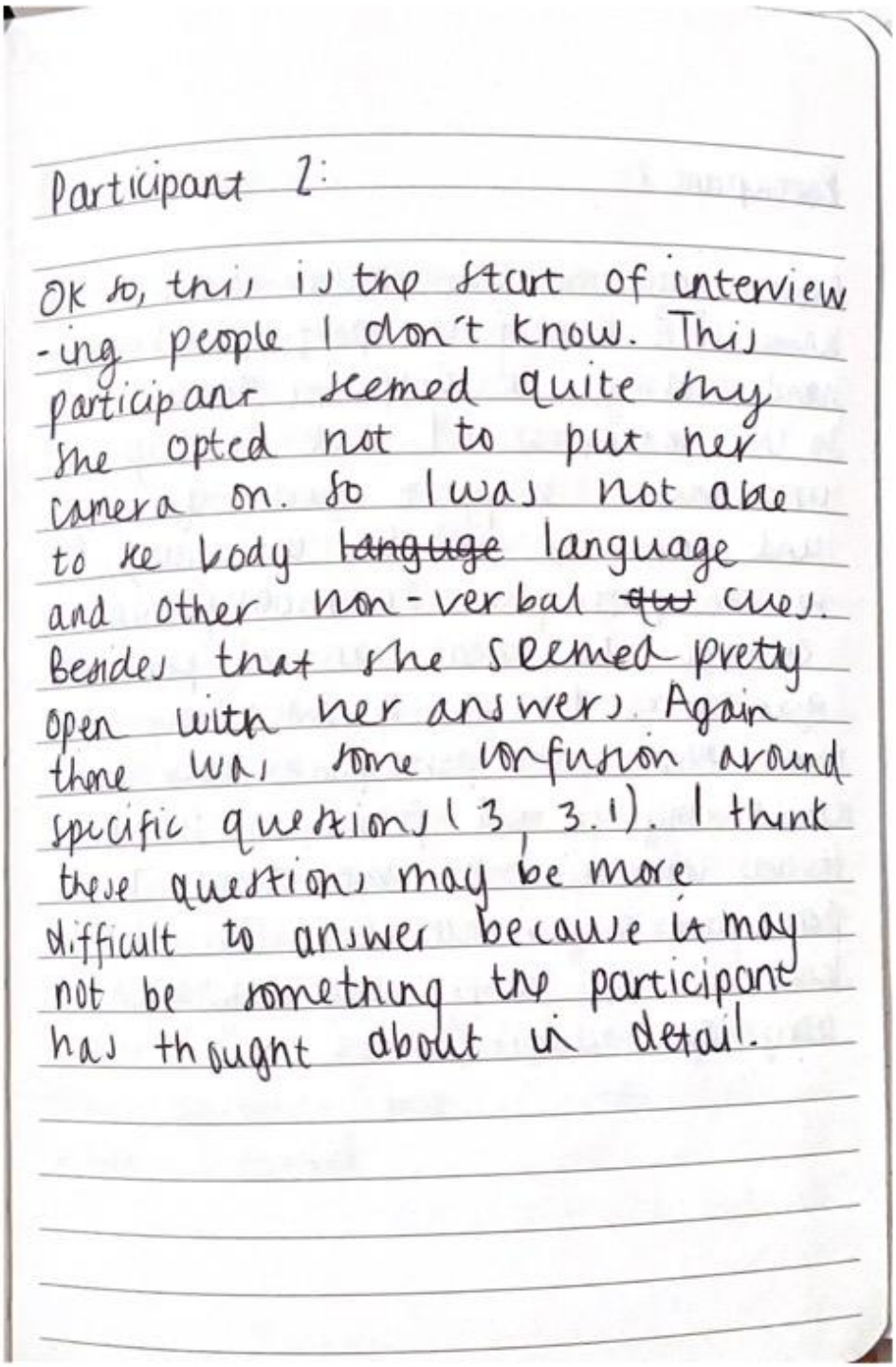


Participant 1:

I decided to interview a close friend of mine for the first interview because the thought of the interview process is quite intimidating.
My friend ~~first~~ fit the study critea (being a Hindu women in employment). Once I started the interview process I started to feel more comfortable, however I did notice some nervousness on her part. This come up as a result of ~~the~~ wanting to give correct answers. I tried to reassure her that anything she said would be useful. There was some confusion around questions (4, 6, 6.1).

Image 2

Participant 2

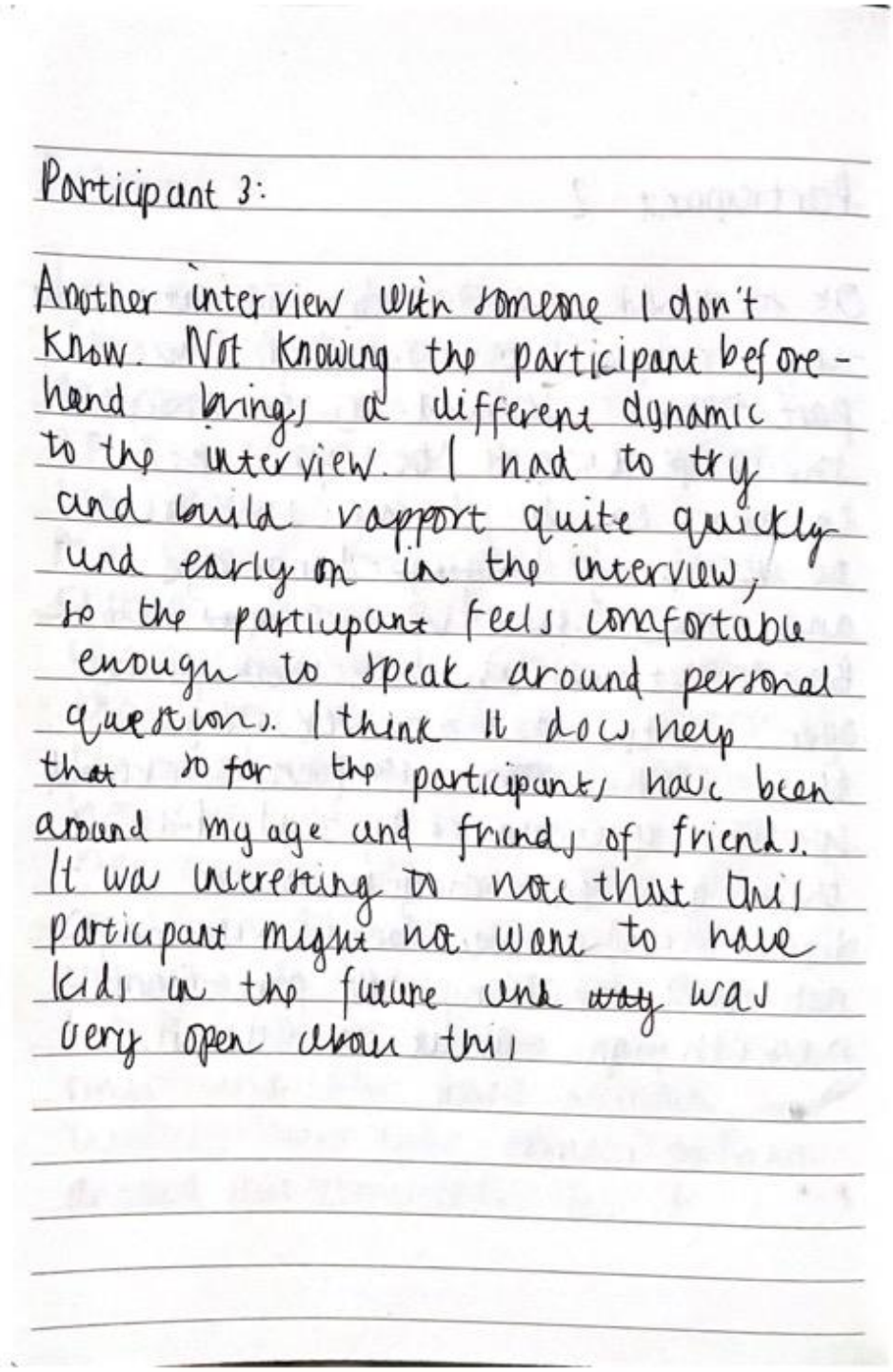


Participant 2:

OK so, this is the start of interview -ing people I don't know. This participant seemed quite shy she opted not to put her camera on. So I was not able to see body ~~langtuge~~ language and other non-verbal ~~clue~~ cues. Besides that she seemed pretty open with her answers. Again there was some confusion around specific questions (3, 3.1). I think these questions may be more difficult to answer because it may not be something the participant has thought about in detail.

Image 3

Participant 3

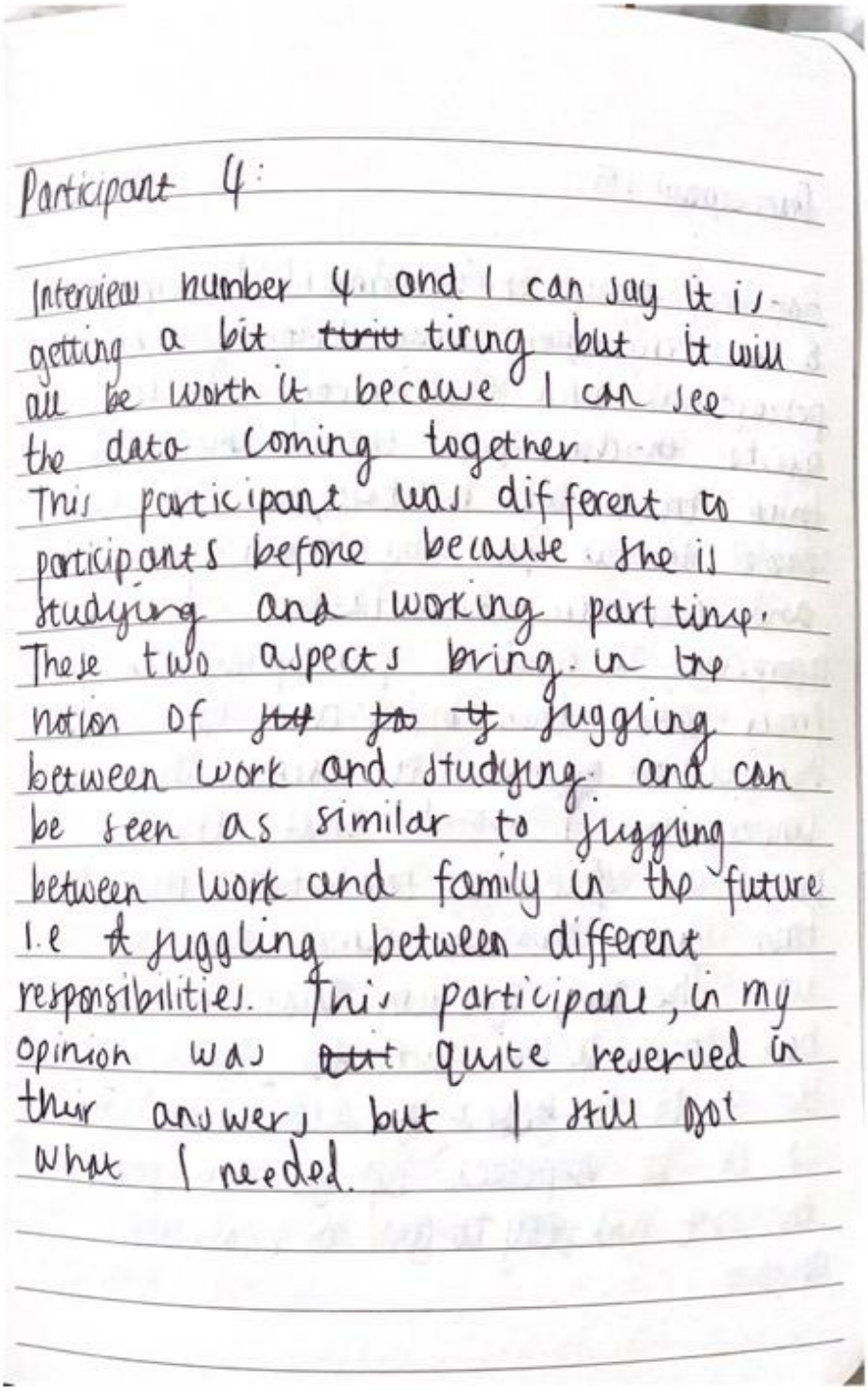


Participant 3:

Another interview with someone I don't know. Not knowing the participant beforehand brings a different dynamic to the interview. I had to try and build rapport quite quickly and early on in the interview, so the participant feels comfortable enough to speak around personal questions. I think it does help that so for the participants have been around my age and friends of friends. It was interesting to note that this participant might not want to have kids in the future and ~~they~~ was very open about this.

Image 4

Participant 4

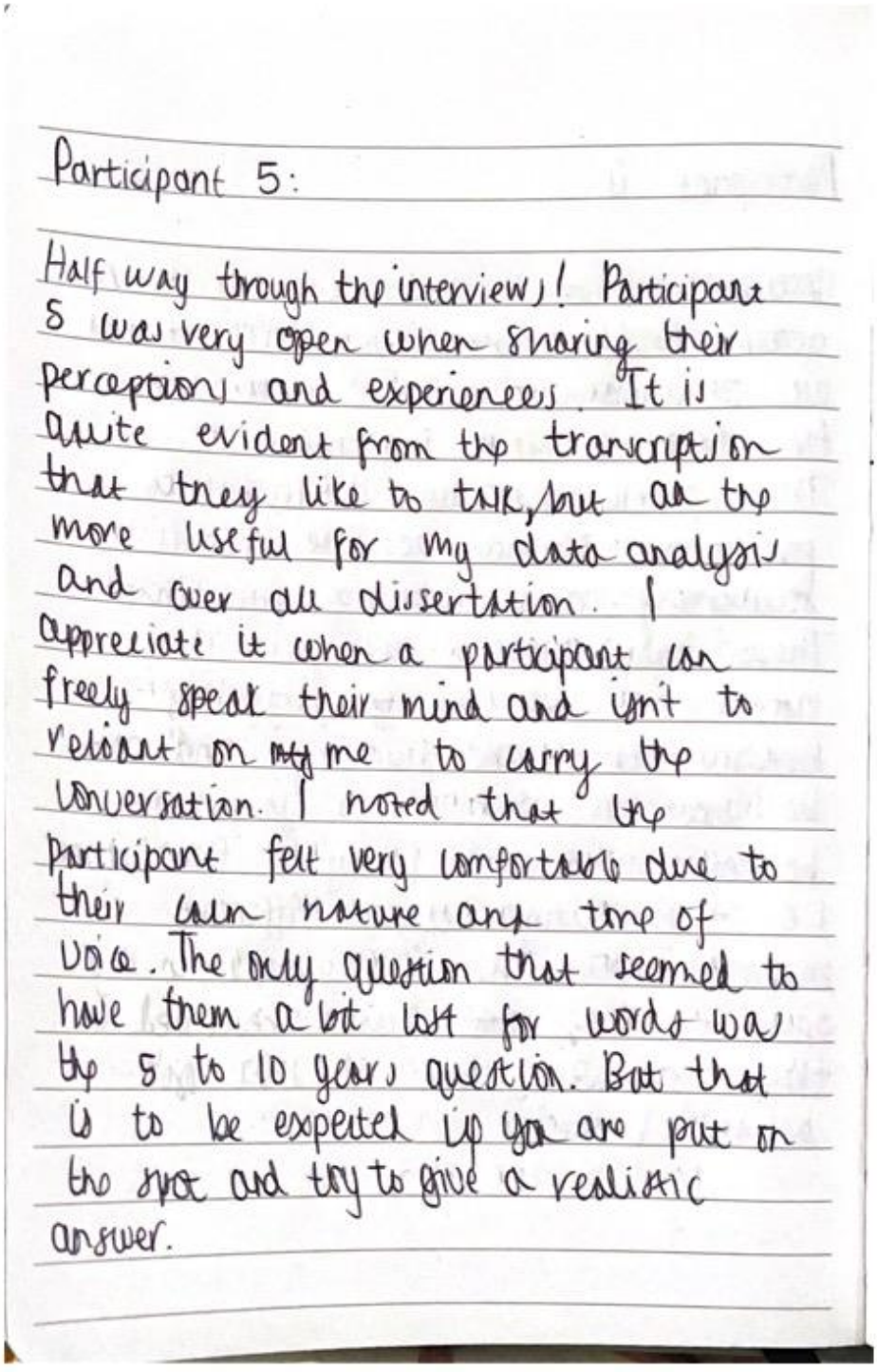


Participant 4:

Interview number 4 and I can say it is getting a bit ~~turio~~ tiring but it will all be worth it because I can see the data coming together.
This participant was different to participants before because she is studying and working part time. These two aspects bring in the notion of ~~jug~~ ~~jo~~ ~~tj~~ juggling between work and studying and can be seen as similar to juggling between work and family in the future i.e & juggling between different responsibilities. This participant, in my opinion was ~~quit~~ quite reserved in their answers but I still got what I needed.

Image 5

Participant 5

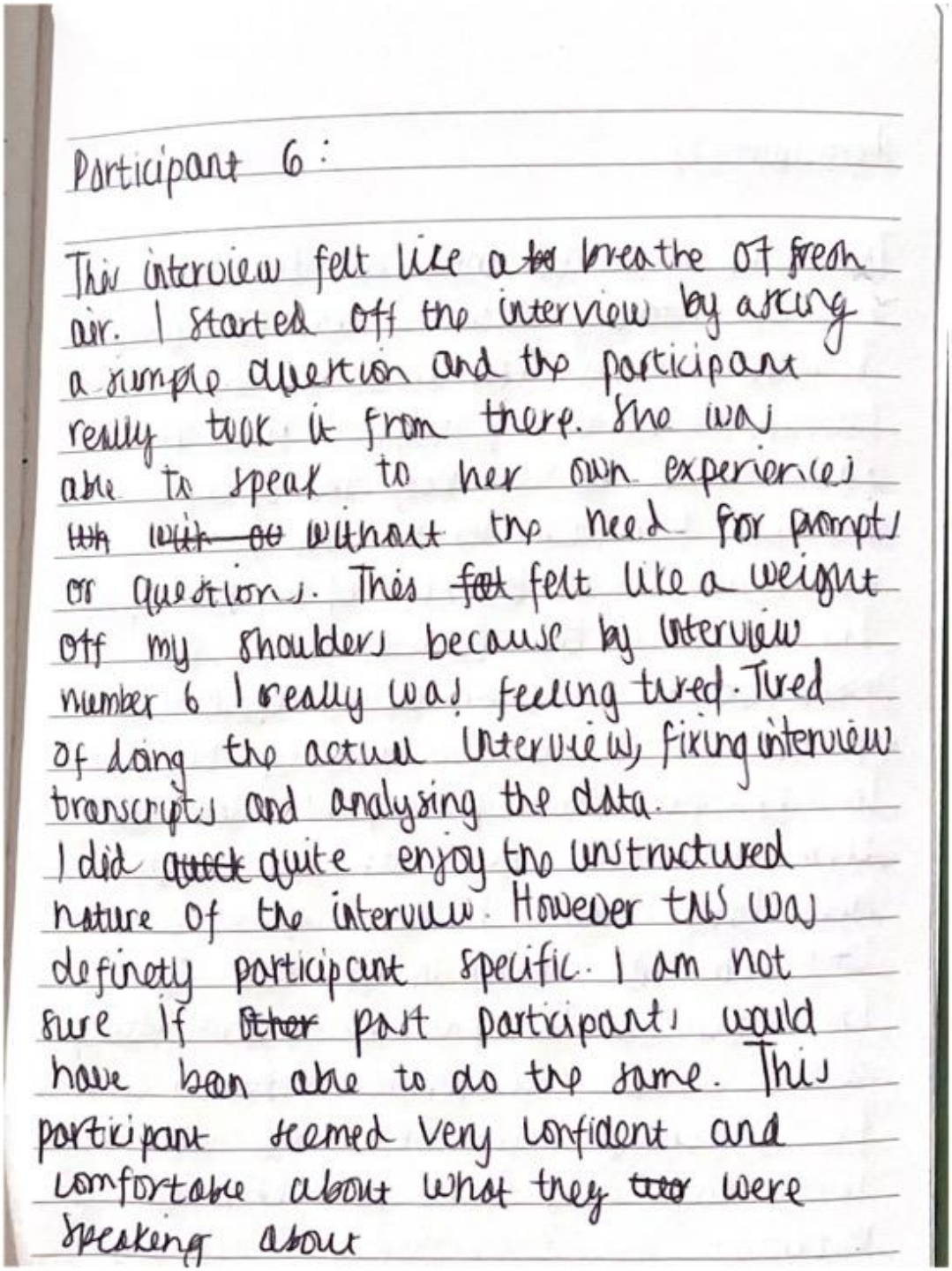


Participant 5:

Half way through the interview! Participant 5 was very open when sharing their perceptions and experiences. It is quite evident from the transcription that they like to talk, but as the more useful for my data analysis and over all dissertation. I appreciate it when a participant can freely speak their mind and isn't to reliant on me to carry the conversation. I noted that the participant felt very comfortable due to their calm nature and tone of voice. The only question that seemed to have them a bit lost for words was the 5 to 10 years question. But that is to be expected if you are put on the spot and try to give a realistic answer.

Image 6

Participant 6

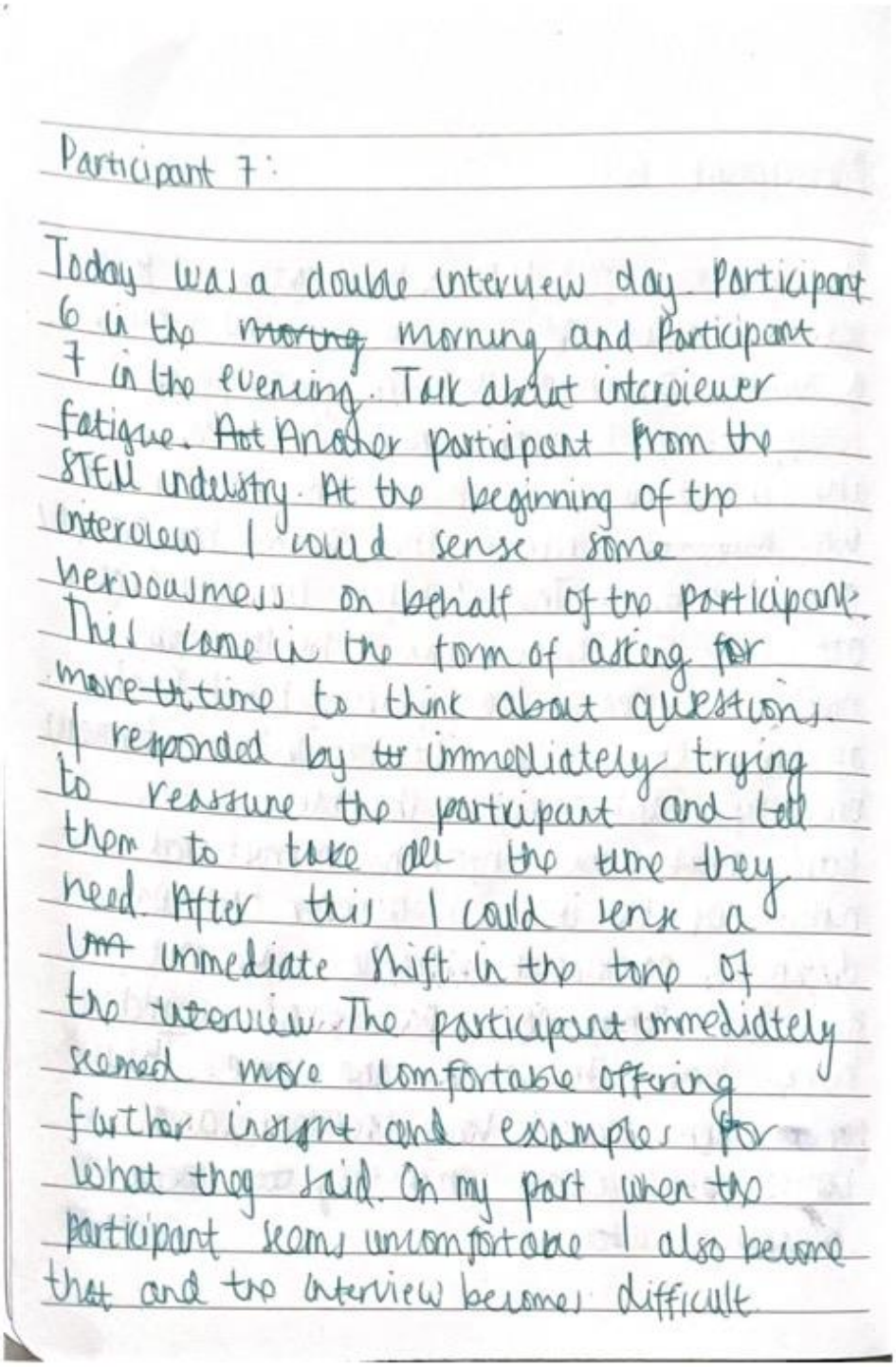


Participant 6:

This interview felt like a ~~to~~ breathe of fresh air. I started off the interview by asking a simple question and the participant really took it from there. She was able to speak to her own experience(s) ~~with~~ ~~or~~ without the need for prompts or questions. This ~~felt~~ felt like a weight off my shoulders because by interview number 6 I really was feeling tired. Tired of doing the actual interview, fixing interview transcripts and analysing the data.
I did ~~quick~~ quite enjoy the unstructured nature of the interview. However this was definetly participant specific. I am not sure if ~~other~~ past participants would have been able to do the same. This participant seemed very confident and comfortable about what they ~~were~~ were speaking about

Image 7

Participant 7

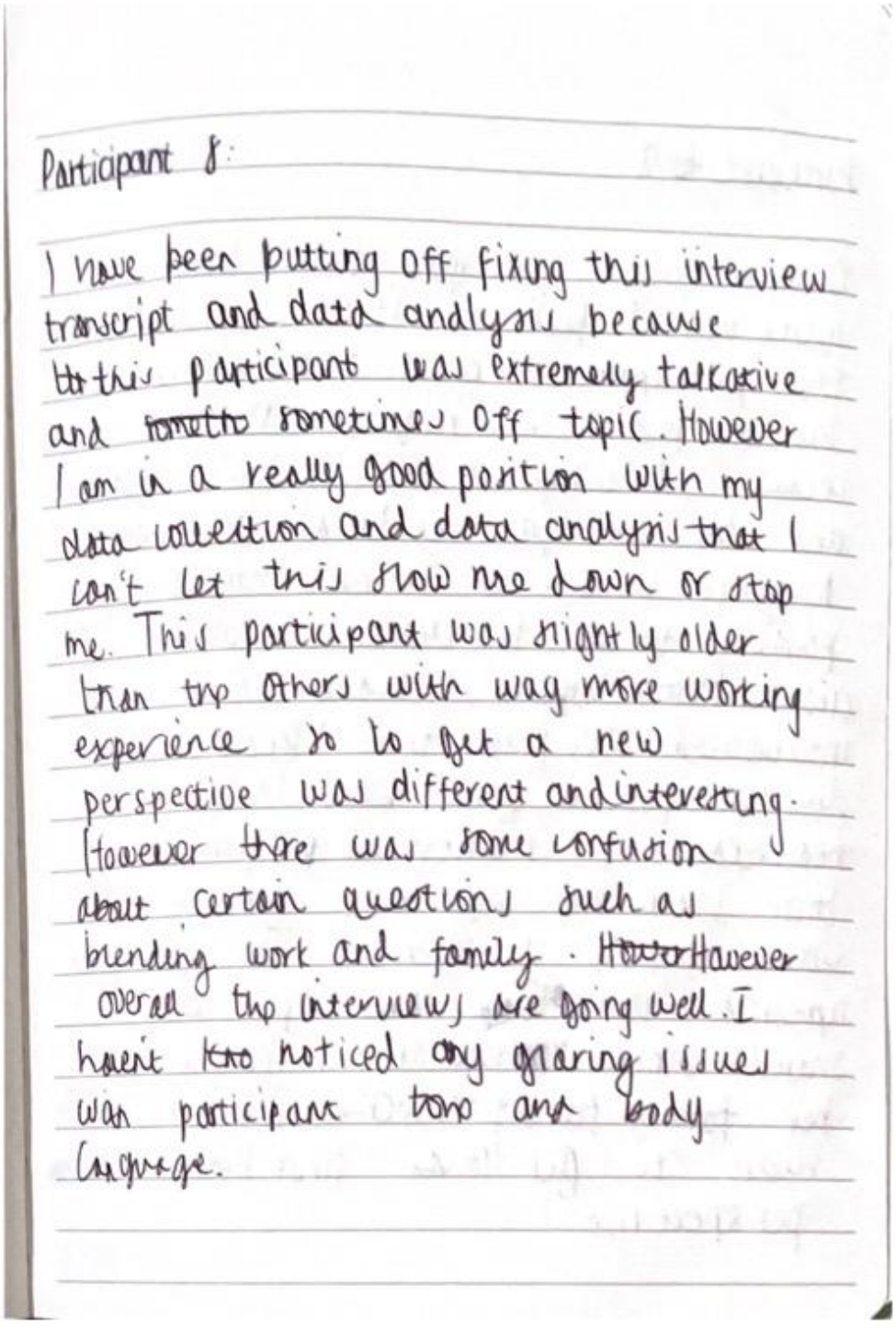


Participant 7:

Today was a double interview day. Participant 6 in the ~~morning~~ morning and Participant 7 in the evening. Talk about interviewer fatigue. ~~Not~~ Another participant from the STEM industry. At the beginning of the interview I could sense some nervousness on behalf of the participant. This came in the form of asking for more ~~th~~ time to think about questions. I responded by ~~th~~ immediately trying to reassure the participant and tell them to take all the time they need. After this I could sense a ~~im~~ immediate shift in the tone of the interview. The participant immediately seemed more comfortable offering further insight and examples for what they said. On my part when the participant seems uncomfortable I also become that and the interview becomes difficult.

Image 8

Participant 8

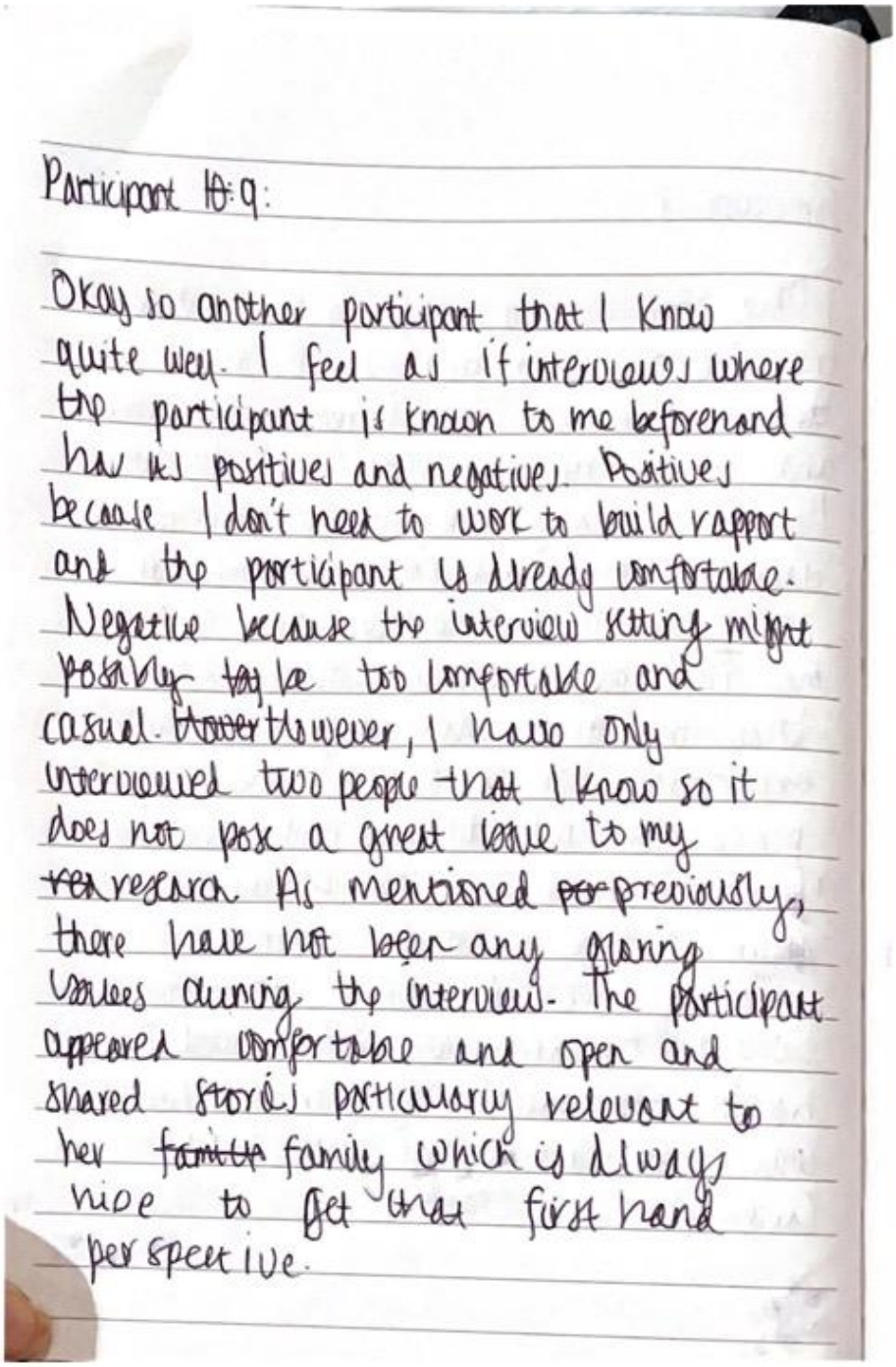


Participant 8:

I have been putting off fixing this interview transcript and data analysis because ~~to~~ this participant was extremely talkative and ~~sometto~~ sometimes off topic. However I am in a really good position with my data collection and data analysis that I can't let this slow me down or stop me. This participant was slightly older than the others with way more working experience so to get a new perspective was different and interesting. However there was some confusion about certain questions such as blending work and family. ~~How~~However overall the interviews are going well. I haven't ~~to~~ noticed any glaring issues with participant tone and body language.

Image 9

Participant 9

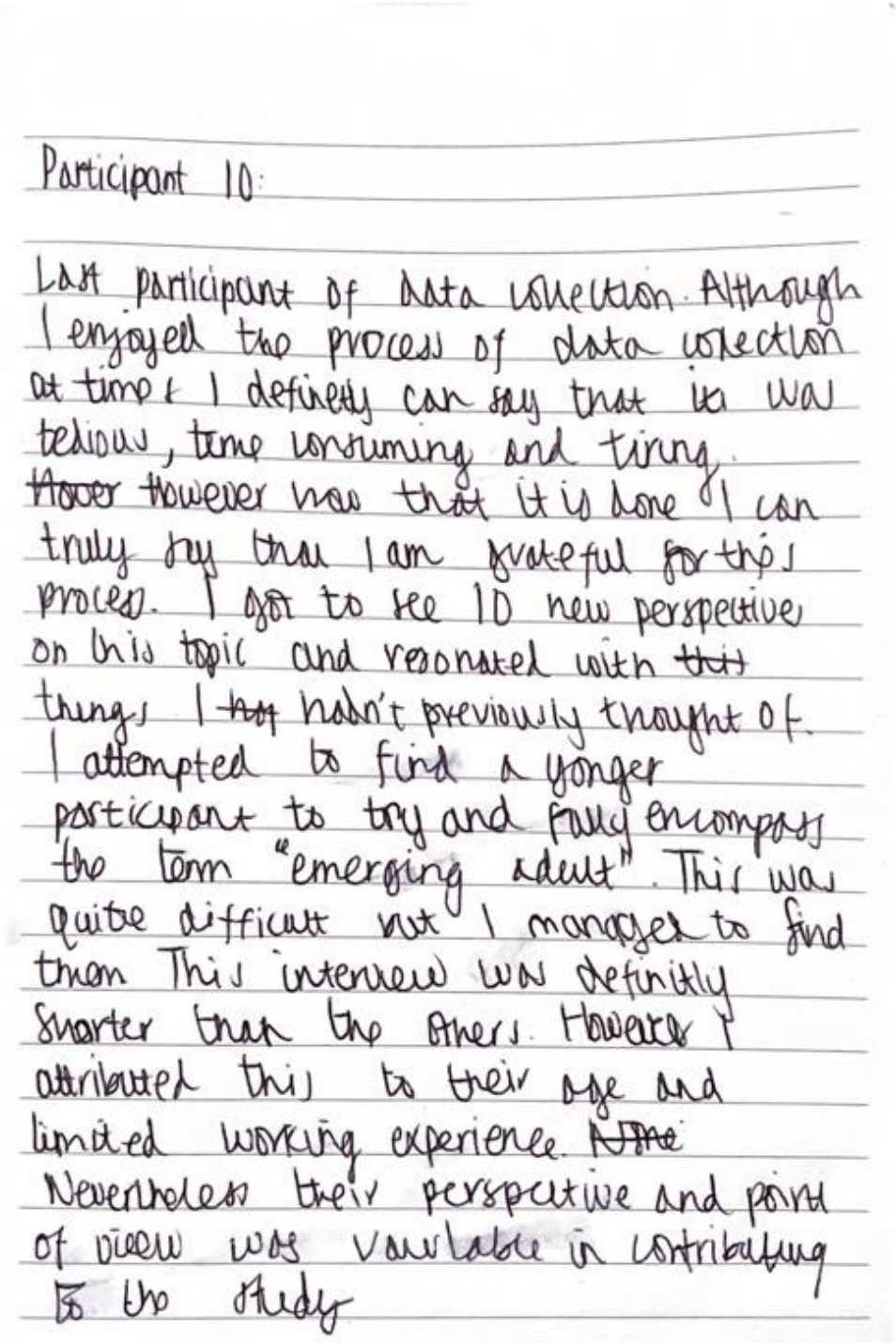


Participant 10: 9:

Okay so another participant that I know quite well. I feel as if interviews where the participant is known to me beforehand has its positives and negatives. Positives because I don't need to work to build rapport and the participant is already comfortable. Negative because the interview setting might possibly be too comfortable and casual. However however, I have only interviewed two people that I know so it does not pose a great issue to my ~~re~~ research. As mentioned ~~pre~~ previously, there have not been any glaring issues during the interview. The participant appeared comfortable and open and shared stories particularly relevant to her ~~family~~ family which is always nice to get that first hand perspective.

Image 10

Participant 10



Participant 10:

Last participant of data collection. Although I enjoyed the process of data collection at times I definitely can say that it was tedious, time consuming and tiring. However however was that it is done I can truly say that I am grateful for this process. I got to see 10 new perspectives on this topic and resonated with ~~this~~ things I ~~had~~ hadn't previously thought of. I attempted to find a younger participant to try and fully encompass the term "emerging adult". This was quite difficult but I managed to find them. This interview was definitely shorter than the others. However I attributed this to their age and limited working experience. ~~After~~ Nevertheless their perspective and point of view was valuable in contributing to the study