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SUMMARY

It is argued that key to gender empowerment and the success of women in leadership is the exploration of the work-family interface which serves to enhance the understanding of issues faced by women leaders as they navigate through their domestic and management roles. It is also contended that work-family scholarship move beyond the study of objective characteristics, and the overt conscious level of functioning of the interface, to an understanding of the intra-psychic experiences of individuals. Recognising the preoccupation with the role strain perspective, it is argued that work-family scholarship adopts a more balanced view and considers the positive and negative effects of participating in multiple roles. Hence the general aim of this qualitative study was to understand the systems psychodynamics underlying the work-family interface that influence the processes of enrichment and conflict among managerial women in the public sector.

In the empirical study, data was gathered using the organisational role analysis method, and analysed by means of systems psychodynamic discourse analysis. Six themes and their related subthemes were identified, namely anxiety and conflict, identity, boundary management, authority, role and task. The findings explored the manner in which these behavioural dynamics of participants, and their family and organisational systems interacted, mutually influencing each other, and shaping the way managerial women found, made and took up their domestic and management roles at the work-family interface. This led to resource generation and role enhancement, or resource depletion and role strain in the role (domestic or management). Through relatedness, projection and introjection between the systems and roles, the quality of life in one role influenced the other role, promoting enrichment and conflict at the interface. This study concluded that both enrichment and conflict occur at the interface. While participants oscillated between experiencing enrichment and conflict, some participants experienced more enrichment than conflict, while others experienced more conflict than enrichment at the work-family interface. The extent to which enrichment or conflict occurred between the systems was mediated by participants' ability to self-contain, and/or the receiving system's ability to serve as a "good enough" holding environment containing the anxieties experienced in the other role.

CHAPTER 1: SCIENTIFIC ORIENTATION TO THE RESEARCH

1.1 INTRODUCTION

This chapter provides an outline of the study, which focused on the systems psychodynamics underlying the work-family interface that contribute to the experiences of enrichment and conflict among managerial women in the public sector.

The chapter starts with a discussion of the background to and motivation for the study. It goes on to build a case of the relevance of work-family research to gender equality. This is followed by the problem statement and the aims of the study. The paradigm perspective is presented to provide the context and this is followed by the research design and method. The chapter concludes with an outline of the remaining chapters.

1.2 BACKGROUND AND MOTIVATION

In his inaugural address in 1994, President Nelson Mandela impressed upon us that real liberation in our country would not be realised "unless we see in visible and practical terms that the condition of women in our country has radically changed for the better and that they have been empowered to intervene in all spheres of life as equals with any member of our country" (Department of Public Service and Administration [DPSA], 2006, p. 3).

With the establishment of the new political dispensation in 1994, came a strong commitment to women's empowerment and gender equity, which has resulted in an accelerated call for at least 50% representation of women in political and public administration decision-making positions in South Africa (DPSA, 2006). The years since the dawn of democracy have shown much progress in the status of women in the country. This is demonstrated by the increased representation and participation of women in public life, in particular the labour force, which is supported by progressive legislative frameworks, regulations and policies (Westmore-Susse, 2013).

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To further promote gender equality, in 2005, the Southern African Development Community (SADC) Heads of States' Declaration on Gender and Development set a minimum target of 50% women in decision-making positions for SADC member states by 2009, to which South Africa is a signatory. On 30 November 2005, Cabinet adopted the employment equity target of 50% women at all levels of senior management services (director upwards) by March 2009. By March, 2006 women constituted 25.3% of senior management positions in the public service (DPSA, 2006). Based on the 14[th]Commission for Employment Equity Annual Report 2013-2014, in 2013 women constituted 37.3% of senior management positions in the public sector (Department of Labour [DOL], 2013).

Table 1: Gender distribution in workplace leadership

Level: Senior management		
Gender	2003	2013
Male	77.7%	62.7%
Female	22.3%	37.3%

Source: 14[th]Commission for Employment Equity Annual Report 2013-2014 (DOL, 2013)

In addition, Cabinet adopted the development of a long-term strategic framework for women's empowerment and gender equality in the public service.

The year 2014 commemorates the 20th anniversary of democracy in South Africa and while considerable progress has been made to ensure that gender equality becomes a reality, and advancements are made towards gender parity and the 50/50 quota, several challenges still remain, including gaps in implementation despite a sound legislative framework that guarantees social justice and a quota system that promotes gender equality. Furthermore, it is argued that while progress is being made towards gender parity and the 50/50 quota, a key issue that is being raised is that gender parity needs to transcend numerical equality. The danger of viewing the 50/50 quota system as an end in itself is that once achieved there may be the perception that there is nothing more to do because gender equality has been achieved (Department of Public Service and Administration, 2008; Gouws, 2013;

Shabodien, 2013). Instead, the focus should be placed on empowering women to succeed in these positions of management (DPSA, 2008). To enable empowerment and the subsequent success of these women, some areas of focus have been identified in the Inaugural Gender Indaba: Diversity Management Report of 2008 (DPSA, 2008). These include creating family-friendly and supportive work environments as well as exploring the interface between family life and work life to better understand the invisible barriers that stand between women and their rise to and success in leadership positions. Of particular concern are the situational obstacles faced by women such as their family responsibilities as mothers and wives and the strong negative views about women's ability to assume leadership positions and manage their family responsibilities (DPSA, 2008).

As such it is evident that the traditional role of women as wives and mothers is changing rapidly to include career responsibilities and leadership roles. However, research has found that career women, including managerial women, still perform most of the domestic chores and remain largely responsible for child care and domestic responsibilities (Drew & Murtagh, 2005; Grady & McCarthy, 2008; Peus & Trautt-Mattausch, 2008). With the record number of women entering and active in management in the public service in South Africa as well as the need to transcend numerical equality and empower these women, now more than ever, understanding the interface between work and family is well deserved and calls for increased attention in terms of research.

This notion is supported by Rarieya (2013), who suggests that one of the barriers and challenges women face in accessing, occupying and succeeding in management positions, is that while men today increasingly share domestic responsibilities, for the most part, women continue to shoulder the majority of household responsibilities (Lewis-Enright, Crafford, & Crous, 2009; MacDonald, 2004). As such, to facilitate empowerment and success of women in leadership both personally and professionally, a key area identified is the exploration of the interface between family life and work life in order to enhance the understanding of critical issues faced by women leaders as they navigate through their roles at work and home (DPSA, 2008; Leimon, Moscovici, & Goodier, 2011; Westmore-Susse, 2013). Coaching managerial women with the aim of strengthening their capacity for

leadership has also been highlighted (DPSA, 2008; Rarieya, 2013; Westmore-Susse, 2013). An understanding of the issues faced by managerial women at the work-family interface in their domestic and management roles, and its subsequent impact on enrichment and conflict at the interface would aid coaching efforts.

Rarieya (2013) further argues that leadership is not only about what leaders do, but also includes who leaders are and the context in which they lead. She therefore called for a wider, deeper understanding of the individual and the systems in which women are embedded (organisation, family and society) together with the unconscious beliefs and practices held by women and their systems which constrain and promote leadership opportunities for them and gender equality (Rarieya, 2013).

It is envisioned that the present study will support government's commitment to the empowerment of women in the South African public sector. It will attend to the call for gender parity to transcend numerical equity, and empower managerial women to succeed in positions of management in the public sector by enhancing our understanding of the complexities and underlying dynamics of the work-family interface that contributes to the experience of enrichment and conflict.

It is further envisaged that the present study will contribute to the field of consulting psychology, in that, coaching managerial women, which is an area that consulting psychology can play a significant role in, has been identified as important in facilitating the empowerment and success of women, both personally and professionally (DPSA, 2008; Rarieya, 2013; Westmore-Susse, 2013). As such it is envisioned that the present study will contribute towards an understanding of the underlying systemic behavioural and psychological dynamics experienced by managerial women at the work-family interface that influence the processes of enrichment and conflict, and that this understanding will aid coaching efforts in this field.

1.3   PROBLEM STATEMENT

Government's commitment to gender parity in the public sector and the 50/50 quota of women in management needs to transcend numerical equity. It needs to look at

empowering and developing women to succeed in positions of management. In light of this, the Inaugural Gender Indaba: Diversity Management Report of 2008, identified areas of focus, one of which is the exploration of the interface between family life and work life to better understand the critical issues faced by women, thereby ensuring women's empowerment both personally and professionally (DPSA, 2008).

Research on the work-family interface has largely focused on the role strain perspective which informed the work-family conflict perspective. Increasing numbers of work-family researchers have highlighted the need for more attention to be focused on the beneficial side of the work-family interface, referred to as the role enhancement perspective which informs concepts such as enrichment (Van Steenbergen, Ellemers,& Mooijaart, 2007; Wayne, Randel, & Steven, 2006). More recently however, support has been found for both work-family enrichment (WFE) and conflict (WFC), indicating that researchers should expand their thinking about the relationship between work and family domains to include the possibility of both types of effects, and explore when work and family are allies and when not (Van Steenbergen et al., 2007).

In addition, it is argued that studies of the work-family interface need to be more exploratory in nature as this would facilitate the development of models, application of existing theoretical frameworks to study work and family, and the examination of the underlying psychological and behavioural processes linking the work and family domains (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005). With much of its focus on objective characteristics, research on the work-family interface and processes of enrichment and conflict, fails to understand and capture the complexities of the interface– that is, how, why and under what circumstances work and family roles contribute to enrichment and conflict at the work-family interface (Eby et al., 2005).

Moreover, taking into consideration the plethora of scholarship on the work-family interface that focuses on the conscious, objective, overt level of functioning and understanding, in this study it is argued that there is much need for studies that explore and understand the deeper underlying unconscious behavioural dynamics,

motivations and defences at play at the work-family interface contributing to the processes of enrichment and conflict. As such, applying the systems psychodynamic stance would help to fill this gap through its exploration and understanding of deeper unconscious dynamics and behaviours at the work-family interface, and how these contribute to the processes of enrichment and conflict at the interface. While studies (Eden, 2006; Huffington, 2004) have applied the systems psychodynamic framework to matters of women and work, coaching women in leadership as well as women's experiences in leadership, it has not yet been applied to the work-family interface and understanding of the processes of conflict and enrichment (Padavic & Ely, 2013).

It is further envisioned that the present study will contribute towards scholarship on the work-family interface in the following ways: by attending to the call to expand thinking about the work-family interface by studying the possibility of both the processes of enrichment and conflict occurring at the interface; by moving away from the study of objective characteristics and through an exploratory study, capturing the complexities of the work-family interface - how, why and under what circumstances enrichment and conflict occur; by applying an existing theory, that of systems psychodynamics, to study and understand the work-family interface and processes of enrichment and conflict; and by exploring and understanding the conscious and unconscious covert behavioural dynamics, motivation and defences at play at the work-family interface contributing to the processes of enrichment and conflict.

1.3.1 The research question

To address the above issues, the following research question was formulated:

- What are the underlying unconscious systemic psychological and behavioural dynamics of the work-family interface that influence the processes of enrichment and conflict for managerial women in the public sector in South Africa?

1.4   AIMS OF THE RESEARCH

The general aim of this research was to form an in-depth understanding of the unconscious systemic factors underlying the psychological and behavioural dynamics at the work-family interface that influence the processes of enrichment and conflict among managerial women in the public sector in South Africa.

More specifically, the research endeavoured to achieve the following aims:

- To conceptualise the work-family interface by conducting a review of the relevant literature towards formulating a theoretical hypothesis to act as guide in the interpretation of the empirical data.
- To conceptualise the systems psychodynamic stance by conducting a theoretical investigation into this perspective and especially the ACIBART model towards formulating a theoretical hypothesis to act as guide in the interpretation of managerial women's experiences at the work-family interface
- To conduct an empirical study, using the systems psychodynamic interpretive stance, in order to understand the unconscious underlying psychological and behavioural dynamics at the work-family interface that influence the processes of enrichment and conflict among managerial women in the public sector
- To formulate recommendations for this and similar organisations, and future research on the work-family interface

1.5   THE PARADIGM PERSPECTIVE

The study was based upon the systems psychodynamic theoretical paradigm which is steeped in the traditions of group relations, open systems theory and psychoanalysis (particularly the object relations and interpersonal schools) (Dimitrov, 2008) – refer to the discussion in chapter 3, section 3.3.

In terms of the empirical paradigm, an interpretivist-constructivist paradigm underpinned the study (Guba & Lincoln, 1994) in the sense that multiple realities are

acknowledged and meaning is thought to be co-constructed between the research participants and the researcher (Morrow, 2007) – refer to chapter 4, section 4.2.

1.6   RESEARCH DESIGN

The research design of this study will be discussed with reference to the research approach and strategy.

1.6.1   Research approach

This study adopted a qualitative research approach because this approach is able to describe phenomena, in this instance, the work-family interface and related processes of enrichment and conflict, as experienced by the study population, in fine-tuned detail and in their own terms (Ritchie & Lewis, 2003).   Moreover, the paucity of qualitative research that explores and endeavours to understand the psychological and behavioural processes linking work and family, and work-family scholarship, has been recognised as a possible barrier to our understanding of the work-family interface (Eby et al., 2005). As such, this study employed qualitative methods which allowed the researcher to do the following: "unpack" and understand issues at the work-family interface; see what they are about or what lies inside; explore how they are understood by those connected to them; and investigate and describe participants' understanding and interpretations (Terre Blanche & Durrheim, 1999) of the work-family interface and processes of enrichment and conflict. In addition, this approach has proven useful when examining processes or phenomena that are not well understood because it helps to bring to the fore new or unexpected knowledge (Hill, Thompson, & Williams, 1997).

1.6.2   Research strategy

In this study, the collective or multiple-case study strategy was adopted because it offers a thorough description and in-depth understanding of the phenomenon and the context in which it occurs (Yin, 2003). Using the multiple-case study design allowed the researcher to focus on selected cases to illustrate and provide an understanding of and insight into the underlying systems psychodynamics of the

work-family interface producing enrichment and conflict. The case study design allowed for in-depth data collection involving multiple sources of information (such as written narratives, role drawings and interviews) and a detailed description of the case and cross-case themes (Morrow, 2007). This strategy also focuses on covering the contextual conditions surrounding the cases (Morrow, 2007). This allowed the researcher to explore how the individual, family and organisational systems influence and shape the work-family interface and experiences of enrichment and conflict for managerial women in the public sector.

1.7 RESEARCH METHOD

The research method employed in this study will be discussed in relation to the research setting, entrée into the organisation, establishing researcher roles, sampling, data collection, data analysis and strategies employed to ensure quality data and ethics.

1.7.1 Research setting

The research was conducted in the security cluster that forms part of the public sector in the South African government. The organisation is authorised by government and the responsible minister who reports to the President. Its primary task is to proactively identify threats and opportunities in order to promote the safety, security and economy of South Africa. The roles of the organisational system are to proactively inform government of possible threats and opportunities and contribute to policy formation.

The organisation appears to have a masculine culture and identity. Although the number of women in management has increased since 1994, there continues to be a perception in the organisation that line management is a "man's world", and female managers give accounts of numerous challenges and victories in this regard.

1.7.2 Entrée into the organisation

Because the researcher is employed by the organisation and forms part of the research setting, gaining access to the system and participants under study was a fairly simple process. The process of gaining access to the system and participants was further supported by the nature of the research project because achieving gender parity is one of the priorities of the organisation. Furthermore, since the researcher had been awarded a bursary by the organisation to conduct the research, the organisation had a vested interest in seeing the research through to its conclusion.

The researcher approached executive management and the Gender Mainstreaming Committee and requested permission to gain access to participants.

1.7.3 Establishing researcher roles

Crucial to establishing the researcher's roles is her positionality and perceived legitimacy (Sato, 2004). As such, the researcher was mindful of her power, resources and position, and how these defined the agenda and produced knowledge in this study (Walt, Shiffman, Schneider, Murray, Brugha, & Gilson, 2008). The researcher was thus cognisant of how her multiple identities as female, insider to the organisational system, middle manager, psychologist, researcher, colleague, mother and wife influenced subjectivity as well as interpersonal dynamics with participants. These issues are discussed in chapter 4.

1.7.4 Sampling

In this study, the purposive sampling method, as a non-probability sampling strategy, was applied to select the identified participants (Langdridge, 2004). The sample for this study included managerial women in the public sector who had a spouse or partner and at least one child, and who had experienced both enrichment and conflict at the work-family interface. As an "insider" to the organisation, the researcher had prior knowledge of the participants' experiences of enrichment and conflict at the work-family interface. Ten participants were selected and asked to

provide a written narrative of their experiences of enrichment and conflict at the interface. Based on these narratives, the researcher selected seven participants for inclusion in the sample. One of the selected participants declined to participate further. Hence the sample size of this study was six, and comprised three black women, one Indian woman, one coloured woman and one white woman. All the participants occupied management positions, were married and the number of children ranged from one to three.

1.7.5 Data collection methods

In keeping with case study practices of multiple information sources (Yin, 2003), data for this study was gathered in two ways, that is, firstly, through a written narrative, and secondly, through the organisational role analysis (ORA) method. Together this yielded three sources of data, namely (1) a written narrative transcript, (2) role drawings, and (3) an interview transcript.

The written narratives, a powerful means of communication (Clark & Standard, 1997), provided structure to participants' experiences at the work-family interface and offered a space for reflection, interpretation and sense making for both participants and the researcher (Bruner, 2004). This data collection method falls under the epistemological umbrella of social constructionism and is guided by the philosophical assumptions of an interpretive-constructivist paradigm (Patsiopoulos & Buchanan, 2011).

The other data collection method employed in this study, namely organisational role analysis (ORA), is an in-depth systems psychodynamic coaching method that allows the researcher to examine the interrelatedness of individual and system (in this instance, family and organisational) and underlying dynamics involved in a particular role (in this instance, the domestic and management roles) (Newton, Long, & Sievers, 2006). This method involved role drawings and an in-depth interview.

1.7.6 Data analysis

The collected data was analysed through discourse analysis, which is consistent with the interpretivist-constructivist paradigm (Morrow, 2007). The basic principle of discourse analysis is that one's experience and internal constructions of reality are established in and through discourse (Burman & Parker, 1993). Discourse analysis was used in this study to determine the way in which participants made sense of their reality as well as how discourses were created and maintained in their social context (Cilliers, 2007). More specifically, a method referred to as systems psychodynamically informed discourse analysis (Smit & Cilliers, 2006) was utilised to enable the researcher to interpret the data through the lens of this dynamic framework (Gould, Stapley, & Stein, 2006) in the context of the work-family interface.

Various steps were followed during the data analysis (Braun & Clarke, 2006; Evans, 2007; Fisher, 2006; Gallant, 2008; Henning, Van Rensburg, & Smit, 2004). These steps involved the researcher familiarising herself with the data by transcribing and reading it (Gallant, 2008); generating initial codes which were theory driven, based on the systems psychodynamic framework and related constructs (Fisher, 2006); searching for meaningful units of data and collating initial codes (Braun & Clarke, 2006); and refining and naming meaningful units of data (Evans, 2007). This was followed by the interpretation of themes and hypothesis formulation by means of systems psychodynamically informed discourse analysis (Clarke & Hoggett, 2009; Smit & Cilliers, 2006). As such, the researcher drew on her systems psychodynamic theoretical knowledge and subjective position in an attempt to make sense of the participants' experiences at the work-family interface. This enabled her to gain insight into and an understanding of deep, covert and complex behaviours at the interface. This method thus enhanced discourse analysis by facilitating depth in the interpretation of data (Henning et al., 2004). It involved the interpretation of the ACIBART constructs, basic assumption behaviours, defence mechanisms and other relevant systems psychodynamic constructs (Cilliers, 2007). These discussions and interpretations gave rise to working hypotheses that were provisionally viewed as true statements, which in light of further evidence can be reconsidered. While the steps of data analysis for this study are described in a linear fashion, they occurred simultaneously and repeatedly.

1.7.7 Strategies employed to ensure quality data

In this study, the conventional terms of internal and external validity, reliability and objectivity, which are primarily rooted in the positivistic perspective and underpin quantitative research, were discussed, using Lincoln and Guba's (1985) translated terms and criteria. Internal validity was discussed using the terms credibility; external validity was discussed as transferability; reliability was discussed as dependability; and objectivity was discussed as confirmability. This study concerned itself with these four criteria in striving to ensure quality and trustworthy data (Seale, 2002).

This study also used techniques such as the collection of multiple sources of data; a clear description of the theoretical framework; working hypotheses that were put to participants who were then able to verify their truth value; and cognisance of the efforts and ability of the researcher to enhance credibility (Pyett, 2003).

To enhance the transferability of findings to other settings similar to the one in which the study occurred (Denzin, 1989), the researcher described the context and important characteristics of the research setting as well as participants' demographic information. Moreover, reference was made to situational factors in the family and organisational system that shaped the participants' experiences, thereby providing contextual information (Terre Blanche & Durrheim, 1999).

The researcher attempted to make explicit and transparent the methods and logic behind her findings in order to achieve consistency and enhance dependability (Ritchie & Lewis, 2003). Hence the researcher explained in detail the theoretical position, research methods, analysis process, procedures and rationale, documenting what had been done and why it was done in all phases of the research study. Detailed raw data was included verbatim in the empirical study to provide evidence against which interpretations and working hypotheses could be formulated. These accounts clarified how the findings were arrived at, thus enhancing the dependability of the study (Lincoln & Guba, 1985).

To establish confirmability, the researcher adopted a reflective stance throughout the study (Pyett, 2003) by posing the following question: "How might my knowledge,

position, and experience be shaping my analysis" (Seale, 2002)? As such, the researcher considered the study's personal sense-making experience for her; the manner in which the study challenged and broadened her thinking; her experience with and understanding of the work-family interface and processes of enrichment and conflict, and how this might have influenced or shaped her role as researcher and subsequent interpretations made by her.

1.7.8 Ethics

This study was conducted ethically in the sense that it was characterised by informed consent and the right to privacy. The anonymity of participants and their organisation was respected and protected so that they would not be harmed in any way (Jones, Torres, & Arminio, 2006b; Terre Blanche & Durrheim, 1999). These ethical considerations are discussed in chapter 4.

1.8   CHAPTER LAYOUT

The layout of the chapters is as follows:

- Chapter 2– Work, family and their interface
- Chapter 3– The systems psychodynamic approach
- Chapter 4– Research design
- Chapter 5– Research findings
- Chapter 6– Conclusions, limitations and recommendations

1.9   CHAPTER SUMMARY

In this chapter, the scientific orientation to the research was discussed. In the first part of this chapter, which dealt with the background and motivation, matters of gender parity in South Africa were addressed. It was emphasised that despite South Africa's progressive gender parity legislation, regulations, policies, and 50/50 gender parity quota, which have facilitated considerable progress in relation to gender equality, numerous challenges persist. It was recognised that gender parity efforts

have to transcend numerical equality and focus on empowering women to succeed in positions of leadership. This chapter also emphasised that the key to facilitating success for women in leadership is a better understanding of the work-family relationship which can constrain or promote women's leadership potential. The research problem, aims, the paradigm perspective and the research design and method were also discussed. The chapter concluded with the chapter layout.

CHAPTER 2: WORK, FAMILY AND THEIR INTERFACE

2.1 INTRODUCTION

In this chapter, research on the work-family interface is discussed with specific focus on the two competing arguments, namely the role strain or conflict perspective, and the role enhancement or enrichment perspective. For both the role strain and enhancement perspective, central concepts are defined, and antecedents and consequences discussed. The role enhancement perspective is further elaborated on with particular reference to the concept of work-family enrichment. Thereafter theoretical models that have contributed to an understanding of the work-family enhancement perspective are reviewed. This is followed by a discussion of the mechanistic nature of work-family research. The chapter concludes with a discussion of the dynamics of the work-family interface and the first theoretical working hypothesis is formulated.

2.2 WORK-FAMILY INTERFACE

Using a systems approach, in this study, the work and family domains are conceptualised as microsystems (Bronfenbrenner, 1994) which contain interpersonal relationships and social roles that allow individuals to interact with the social context (Brummelhuis & Bakker, 2012). These microsystems have permeable boundaries allowing for exchanges between them (Miller, 1993). The interaction between these two microsystems (work and family domains) make up the work-family interface or what Voydanoff (2002) describes as a mesosystem consisting of linkages and processes between the work and family domains (Hill, 2005).

Research on the work-family interface has been inspired by and evolved against the background of fundamental, intense and continuous social and workplace changes which include the influx of women into the labour force, an increase in the number of dual-earner couples and family situations that digress from traditional gender-based roles (Eby et al., 2005). The influx of women into the workforce challenged the so-called "male model" of work and the separation of work and family roles (Narayan, 2005). The myth of work and family being independent has been debunked by

research demonstrating instead a nexus between work and family domains, with these interconnections being bidirectional, from family to work and work to family (Frone, 2003).

Moreover, 21st-century technological advancements and globalisation have changed the way people work (DeBell, 2006). The subsequent shift in demands and fluid nature of work have resulted in the blurring of the boundary between work and family life, fuelling a compelling need to advance the understanding of the work-family interface (Jones, Burke, & Westman, 2006). This is further reinforced by Rothmann and Cilliers (2007), who highlight the fact that the changing context of work in South Africa and subsequent diversity in the workplace has heightened growing interest in the intersection of work and family lives.

There are currently two competing arguments in the stream of work-family research, namely the role strain perspective and the role enhancement perspective, and studies have been dominated by the role strain or conflict perspective (for an overview, see Eby et al., 2005). Recognising the preoccupation with this perspective, a growing number of researchers have called for a more balanced view in which the positive effects of participating in multiple roles are explored, thereby focusing more attention on the positive side of the work-family interface (Frone, 2003; Greenhaus & Parasuraman, 1999; Werbel & Walter, 2002). However, over the years, research on the work-family interface has convincingly demonstrated that work and family lives are interdependent, sometimes negatively and sometimes positively (Frone, 2003; Greenhaus, 2008). In the light of this, researchers such as Rothbard (2001), who examined work-family enrichment and depletion in one study and found support for the occurrence of both processes, recommended that researchers should widen their perception of the relationship between the work and family domain to include the possibility of both types of effects (Eby et al., 2005). As a guide for future research, Greenhaus and Powell (2006) suggested that participating in multiple roles may have both advantages and disadvantages for one, in that it could provide resources which when applied to the other role enhances enrichment as well as role strain and stressors that can promote conflict. They therefore propose that future research should explore the conditions under which participation in multiple roles promotes enrichment to a greater or lesser extent than it promotes conflict. This is reinforced

by Brummelhuis and Bakker (2012), who recognised that work-family literature provides evidence of the occurrence of both work-family conflict and enrichment. This then begs the question when enrichment can be expected and when conflict can be expected. This highlights the importance of exploring both types of effects.

2.2.1 The role strain perspective

The role strain perspective of the work-family interface has dominated work-family research in the past three decades (Casper, Eby, Bordeaux, Lockwood, & Lambert, 2007; Parasuraman & Greenhaus, 2002). Early studies on the work-family interface reflecting this perspective and its related concepts of work-family conflict, work family depletion and negative spillover, stem from the role scarcity hypothesis which postulates that time and energy are limited, and taking up multiple roles is detrimental to women, the family and the organisation (Mark, 1977; Sieber, 1974).

Given the underlying premise of time and energy resources being finite, it is argued that having women deviate from their expected roles and assuming multiple roles inevitably results in negative consequences for their well-being and that of their family and organisation (Greenhaus & Beutell, 1985). The responsibilities and role demands from the separate work and family domains compete for limited amounts of time, physical energy and psychological resources, unavoidably resulting in conflict between family and work roles, and making the two domains mutually incompatible (Small & Riley, 1990). This conflict leads to stress and strain that detracts from their quality of life. Hence the related concept of the role strain perspective, namely work-family conflict, has typically been defined as "a form of inter-role conflict in which role pressures from the work and family domains are mutually incompatible in some respect so that participation in one role (e.g. work) is made more difficult by participation in another role (e.g. family)" (Greenhaus & Beutell, 1985, p. 77). In other words, it is argued that the demands in one role create strain for the individual, making it difficult to meet the expectations of the other role, thereby inhibiting functioning in the other role (Frone, Russell, & Cooper, 1992).

Different types of conflicts have been identified and include strain-based conflict, time-based conflict, behavioural conflict and psychological conflict (Greenhaus,

1988). Role strain conflict arises when strain emanating from one role makes it difficult to meet obligations in the other role. Time-based conflict occurs when time spent in one role makes it challenging to fulfil obligations in the other role. When required behaviour for one role makes it problematic to fulfil obligations in the other role, this is referred to as behavioural conflict (Greenhaus & Beutell, 1985). Psychological conflict is described as being physically present in one role but preoccupied or distracted by the other role, making it difficult to fully engage in either role.

Research in this area has focused primarily on the antecedents and consequences of work-family conflict. Predictors of work-family conflict include unpredictability of work routine (Fox & Dwyer, 1999), long hours at work and greater work demands (Grzywacz & Marks, 2000), and a sense of inequity of rewards at work (Greenhaus, Bedeian, & Mossholder, 1987). Studies also suggest that work-family conflict is higher among those who are concerned about childcare (Fox & Dwyer, 1999); have disagreements with family and spouse (Grzywacz & Marks, 2000); and have little family support and greater time demands from family (Carlson & Perrewe, 1999). However, studies suggest that a supportive organisational culture and manager reduce work-family conflict (Carlson & Perrewe, 1999; Thompson, Beauvais, & Lyness, 1999). In addition, it was found that those with less negative affect experienced less work-family conflict (Carlson, 1999).

This stream of research further indicates that role strain and conflict culminate in a range of negative consequences, often referred to as negative spillover, which occurs when factors in one domain (e.g. work) negatively affect or interfere with performance, affect, functioning and behaviour in the other domain (e.g. family), and vice versa (Edwards & Rothbard, 2000). In other words, because of the incompatible role pressures arising from work and family domains, effectiveness in one role is hampered by experiences in the other role because attitudes, affects and behaviours associated with the role may spillover to the other role (Rothbard & Edwards, 2003).

The adverse consequences of the role strain perspective have been extensively investigated and include burnout, impaired health, dissatisfaction and distress within the work and family domains, poor quality of life and the interference of work issues

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with family life, and conversely the interference of family responsibilities with work life (Casper et al., 2007; Eagle, Miles, & Icenogle, 1997; Eby et al., 2005; Frone, Yardley, & Markel, 1997). Other researchers have linked high levels of work-family conflict to negative outcomes such as lower job and life satisfaction, higher turnover intentions, psychological tension, depression and psychosomatic symptoms (Byron, 2005; Ford, Heinen, & Langkamer, 2007). Hence, while research demonstrates the adverse consequences of combining work and family roles, and provides extensive evidence of the negative implications of work-family conflict and negative spillover for individuals, their families and organisations, it is argued that the role strain perspective provides a narrow and limited picture of the work and family interface (Werbel & Walter, 2002). The role strain perspective has been juxtaposed with the role enhancement perspective which is underpinned by the expansion theory of Mark (1977), who puts forward the idea that fulfilling multiple roles may yield resources that facilitate functioning in both domains of work and family.

In addition, the role strain perspective has been criticised for not clearly identifying the causal processes that connect work and family roles and domains (Perry-Jenkins, Repetti, & Crouter, 2000). Moreover, criticism has been leveled at neglect of personality factors that are likely to interfere with the work-family process of conflict (Brummelhuis & Bakker, 2012).

2.2.2 The role enhancement perspective

Unconvinced by the role strain perspective, Mark (1977) proposed an expansionist hypothesis intimating that the advantages of pursuing multiple roles, often referred to as role accumulation, are likely to outweigh the disadvantages. This role enhancement perspective with its related concepts of work-family enrichment, work-family facilitation, work-family enhancement and positive spillover, proposes that participation in multiple roles may not necessarily lead to strain (Sieber, 1974), but instead produce resources, opportunities and gratifying experiences for the individual which may then spillover into the other domain, promoting growth and improved functioning, behaviour and affect in that domain.

While the positive side of the work-family interface has been under-researched, even in South Africa (Geurts & Demerouti, 2003; Jaga, Bagraim, & Williams, 2013), progress is being made, more especially in the 2000s, which has seen a shift away from the focus on conflict to one that attends to the positive interdependencies of work and family. To date, both internationally and in South Africa, a growing number of studies have been conducted from a role enhancement perspective with the aim of gaining knowledge of the positive interaction of work and family (Bakker & Geurts, 2004; Barnett, 1996; Greenhaus & Powell, 2006; Koekemoer & Mostert, 2010). These studies have shown that work and family are interdependent and can be complementary.

Researchers have found several benefits of participating in dual roles, including increased physical and psychological well-being; enhancement in skill and fulfillment levels that aids performance in both roles; and buffering an individual from distress arising in one of the roles (Barnett & Hyde, 2001; Graves, Ohlott, & Ruderman, 2007; Voydanoff & Donnelly, 1999). The study of Ruderman, Ohlott, Panzer, and King (2002) demonstrated that participation in multiple roles positively influences life satisfaction, self-esteem, self-acceptance, and interpersonal and task-related managerial skills for women. Consistent with this perspective, Greenhaus and Powell (2006) also found that individuals who engage in and are gratified by work and family roles, experience greater physical and psychological well-being than those who engage in only one of the roles or who are frustrated by their work and/or family roles.

Hill et al. (2007) assert that existing literature on the positive side of the work-family interface has conceptualised this relationship using terms such as work-family enhancement (Voydanoff, 2002), work-family enrichment (Greenhaus & Powell, 2006), work-family facilitation (Grzywacz & Butler, 2005), work-family integration (Ashforth, Kreiner, & Fugate, 2000) and positive work-family spillover (Butler, Grzywacz, Bass, & Linney, 2005). These terms have been used interchangeably (Frone, 2003), against the backdrop of expansion theory (Mark, 1977; Sieber, 1974) and the role enhancement perspective, to explain the positive impact of multiple roles on functioning, performance, behaviour, affect and health. However, it has

been argued that there are distinctions between the terms (Carlson, Kacmar, Wayne, & Grzywacz, 2006).

Positive spillover (Butler et al., 2005) is described as the carrying over of positive experiences such as mood, skills, values and behaviours from one domain to the other, making the two domains similar. Enhancement, however, occurs when individuals gain resources and experiences in one role that benefit them in several life roles (Sieber, 1974). The term "enrichment" refers to the process in which positive "experiences in one role improve the quality of life in the other role" (Greenhaus & Powell, 2006, p. 73). In addition, enrichment occurs when resources gained in one role are transferred to the other role, which leads to improved functioning and performance in the receiving role (Greenhaus & Powell, 2006). Importantly, enrichment focuses on enhanced role performance in one domain as a function of resources gained from another. Furthermore, for enrichment to occur, besides resources being transferred to the other role, it must also be successfully applied and lead to improved performance or affect for the individual in the other role. According to Wayne, Grzywacz, Carlson, and Kacmar (2007), the distinguishing factor between enrichment and facilitation is the functional unit of analysis. By this they mean that for facilitation to occur, the transfer of gains must create improved functioning and performance on a system level as opposed to enrichment which emphasises improved functioning and performance on the individual level (Grzywacz & Butler, 2005). In other words, facilitation occurs when gains acquired through engagement and positive experiences in the one domain (e.g. work or family system) are transferred to and subsequently enhance functioning in the other domain (e.g. work or family system) (Grzywacz & Marks, 2000). Hence enrichment focuses on enhancements in individual role performance and quality of life, while facilitation focuses on enhancements in system functioning.

2.2.2.1 Work-family enrichment

Extant research on work-family enrichment has examined the positive interaction between work and family roles in one of two ways. The first stream focused on assessing work-family enrichment and examining the antecedents of enrichment, while the second stream examined the positive interdependencies between work-

related and family-related variables associated with work-family enrichment and assessing the consequences of enrichment (Greenhaus & Powell, 2006).

To measure enrichment, Kirchmeyer (1992, 1995) developed 15 items that assessed four types of benefits associated with multiple role participation, as identified by Sieber (1974), namely role privileges, overall status security, status enhancement and personality enhancement. While Wayne, Musisca, and Fleeson (2004) used the term "facilitation" instead of "enrichment" to represent the positive interaction between work and family, their scale assessed eight items, all of which evaluated the positive effect of experiences in one role on experiences in the other role. Grzywacz (2000), and Grzywacz and Bass (2003) assessed enrichment with six items, whereas Carlson et al.'s (2006) multidimensional measure of work-family enrichment included 18 items consisting of three dimensions, namely development, affect and capital, from the work to family dimension and three dimensions, namely development, affect and efficiency, from the family to work dimensions. Together these studies suggested that work and family roles do enrich each other, in the sense that work and family provide individuals with resources that can be used to improve role performance and quality of life in the other domain.

In terms of antecedent factors and predictors, while there have been studies which reported on antecedents or predictors of work-family enrichment such as personality and interpersonal style, psychological engagement in work, and supportive organisational environment (Cohen & Kirchmeyer, 1995; Stephen, Franks, & Atienza, 1997; Sumer & Knight, 2001; Tiedje, Wortman, Downey, Emmons, Biernat, & Lang, 1990), scholars have argued that the literature is scant, and in order to propose effective strategies to augment enrichment, studies must identify a more comprehensive range of antecedent factors (Eby et al., 2005; Wayne, Randel, & Steven, 2006). In particular, scholars have identified antecedent factors such as individual differences, namely individual identity, family support, and family supportive organisational culture as having been understudied in the work-family literature (Eby et al., 2005; Greenhaus & Parasuraman, 1999; Wayne et al., 2006). Furthermore, it has been noted that research has not studied multiple theoretically grounded antecedents of work-family enrichment in the same study (Eby et al., 2005). This stream of studies has been criticised for its failure to provide more

theoretical insights into the process by which these antecedent factors engender work-family enrichment (Eby et al., 2005; Greenhaus & Powell, 2006).

Regarding individual antecedents of enrichment, Wayne et al. (2006) examined work and family identities in relation to enrichment. They found that the strength of one's identity or self-concept influences the degree of enrichment one experiences. It is argued that this interdependence between work and family identities and enrichment occurs because when a role is perceived as important to an individual's self-concept or identity (Aryee & Luk, 1996), he or she is committed and engaged in the role, resulting in more affective benefits to transfer to the other role.

In relation to family support antecedents of enrichment, Greenhaus and Powell (2006) found that emotional support received from one's family strongly influences family-to-work enrichment. In other words, individuals whose family members show care and concern for their work by being available to listen to their work issues and making them feel that their job is important reported improved positive affect at home, which in turn positively influenced their work experience. Interestingly, Wayne et al., (2006) found that while formal or instrumental support, described as the degree to which family members give support to individuals by contributing to household chores, reduced time conflicts and strain between work and family, it did not contribute to positive affect and enrichment. Therefore, for the purpose of enrichment, it seems more important for family members to provide emotional rather than formal support to individuals.

Regarding the organisational-support antecedent of enrichment, Wayne et al. (2006) explored whether support received from the organisation pertaining to work-family issues contributed to the experience of work-family enrichment. They found that informal support such as a family supportive organisational culture proved more relevant to the experience of enrichment than formal support such as policies and programmes. Employees who experienced their managers as being supportive of their attempts to manage work and family responsibilities experienced positive affect at work, which they were able to transfer to the family domain (Bowen, 1998). Their findings were consistent with the few prior studies of this nature, namely that of Behson (2005) and Anderson, Coffey, and Byerly (2002). Similarly, a study by Aryee,

Srinivas, and Tan (2005), found that employees who perceive their organisations as assisting them to manage their work and family roles, felt supported and cared for by their organisation, resulting in positive emotions about their job, which they were able to transfer to the family domain.

According to Greenhaus and Powell (2006), while scholarship in the second stream of research exploring the association between work-related factors and family-related factors was not all designed to study enrichment, they revealed positive correlations between experiences and outcomes in one role and experiences and outcomes in the other role. These studies showed, for example, that income generated in the work role had a positive effect on marital quality and family well-being (Barnett & Hyde, 2001; Voydanoff, 2001), while job scope, complexity and discretion are related to a satisfying home environment and marriage, positive parenting and healthy children (Grimm-Thomas & Perry-Jenkins, 1994; Voydanoff, 2001). Likewise, networking opportunities and acceptance by peers have been associated positively with children's well-being and school performance, and overall family satisfaction (Friedman & Greenhaus, 2000).

In a study designed to explore work-family enrichment and depletion, Rothbard (2001) found that psychological engagement in family life was positively related to work engagement for women. In addition, it was found that the quality of the role experience and subsequent emotional response to this experience determine whether participation in a role enriches and improves or undermines and depletes functioning. Rothbard's (2001) study, which found support for both work-family depletion (negative spillover) and work-family enrichment (positive spillover), brought to the fore the plea for researchers to investigate the possibility of both enrichment and conflict occurring at the work-family interface (Eby et al., 2005). This study further argued that benefits associated with and resources gained in the role can increase a person's self-esteem, culminating in the experience of positive affect associated with that role. This is considered the first part of the enhancement process, which Rothbard (2001) refers to as enrichment. In the second part of this process, the affective response may subsequently increase engagement in the other role as one is more available for and receptive to the needs and requirements of the

other role, demonstrating positive spillover from work to family and vice versa (Rothbard, 2001).

In exploring enrichment in relation to consequences and outcomes, McNall, Nicklin, and Masuda (2010) proposed three categories of outcomes, namely work-related, non-work-related, and health-related outcomes. In their study, the relevance of enrichment to job satisfaction and organisational commitment was demonstrated, that is, the more enriched one is through work and family experiences, the more positive one's work attitude is, resulting in higher levels of affective commitment to the organisation and job satisfaction. This is consistent with the findings of Wayne et al. (2006), who found that enrichment also promotes retention.

Pertaining to non-work related outcomes, studies have shown that enrichment has a positive effect on life and family satisfaction (Dunn & O'Brien, 2013; McNall et al., 2010; Van Steenbergen et al., 2007). Of significance for McNall et al. (2010) is the finding that individuals who experience greater enrichment respond with more favourable attitudes towards the originating role. In addition, literature demonstrates that mental and physical health also benefits from enrichment (Hobfoll, 2002; McNall et al., 2010; Williams, Franche, Ibrahim, Mustard, & Layton, 2006), in that resources are generated that assist in problem solving and coping with stressful situations (Greenhaus & Powell, 2006; Hobfoll, 2002). In South Africa, the study by Jaga et al. (2013) provided further support for the positive relationship between work-family enrichment and psychological health.

The current study argues that taken together the two streams of scholarship discussed in relation to work-family enrichment, provide evidence for the claim that work experiences can enrich the quality of family life and family experiences can enrich the quality of work life. However, it has been argued that despite these findings, there is still limited understanding of the process through which role experiences enrich the quality of life in the other domain (Eby et al., 2005). For example how do a supportive family or work domains enrich quality of life, namely, affect and performance, in the other role; and how are resources generated (Greenhaus & Powell, 2006)? Extant literature has focused largely on the "what" questions, that is, "what" enrichment is; "what" the antecedents and consequences of

enrichment are (McNall et al., 2010). It is therefore argued that more research is required to address the "how" and "why" aspects of the work-family enrichment relationship (Eby et al.,2005) - for example, why and how experiences in one role enhance experiences and outcomes in the other role; why and how resources are generated; why and how they are transferred from one domain to another; the why and how of the relationship between enrichment and antecedents or predictors; and the why and how of the relationship between enrichment and consequences.

2.2.3 Theoretical models

Another noticeable concern with work-family research is the lack of attention focused on developing or testing theoretical models of the work-family interface (Frone, 2003). It has been argued that more research needs to develop, test and apply existing theoretical frameworks to study the work-family relationship and underlying processes connecting these two domains (Eby et al., 2005; Frone, 2003). Recognising the challenges posed in work-family research in the absence of an overarching, integrated theoretical framework, scholars such as Greenhaus and Powell (2006), Hill (2005), and Voydanoff (2002) put forward theoretical frameworks providing insight into the work-family relationship.

Greenhaus and Powell (2006) provided a framework for when work and family are allies, based on the work of theorists such as Barnett and Hyde (2001), Mark (1977), and Sieber (1974). According to Greenhaus and Powell (2006), there are three ways in which individuals benefit from participating in multiple roles. Firstly, research suggests that individuals who participate in family and work roles and derive satisfaction from those roles experience greater physical and psychological well-being, as opposed to those who participate in only one of the roles and/or experience dissatisfaction in their roles (Carlson, Grzywacz, Ferguson, Hunter, Clinch, & Arcury, 2011).

The second way individuals benefit from role accumulation relates to the buffering effect that participation in both work and family roles has on individuals who experience distress stemming from one of the roles (Gareis, Barnett, Ertel, & Berkman, 2009). For example, research established that the impact of stress derived

from the family domain on individuals' well-being is weakened for those with fulfilling high-quality work experiences (Voydanoff & Donnelly, 1999). Similarly, according to Barnett, Marshall, and Pleck (1992), for those with a satisfying family life, the impact of work stress on their well-being is reduced. This suggests that occupying multiple roles buffers and protects individuals from distress arising from one of the roles.

The third way relates to the process in which experiences in one role produce positive experiences and outcomes, namely performance and affect, in the second role (Greenhaus & Powell, 2006). It is this mechanism that best encapsulates the concept of work-family enrichment as it signifies a carrying over of experiences from one role to another, which has a positive impact on performance and affect in the receiving role (Jaga et al., 2013).

With a focus on how work and family experiences enrich each other, Greenhaus and Powell's (2006) model suggests that experiences in one role (work or family) improve the quality of life in another role (work or family). Quality of life is explained as having two elements: high performance and positive affect. The model further purports that resources generated in one role promote high performance and positive affect in the other role. A resource is described as an "asset that may be drawn on when needed to solve a problem or cope with a challenging situation" (Greenhaus & Powell, 2006, p. 80). Resource generation is considered to be the driving force of the enrichment process (Greenhaus & Parasuraman, 1999). It is further argued that characteristics of the role and individual are factors that influence the degree to which role participation generates resources.

In their model, Greenhaus and Powell (2006) discuss the following five types of resources: skills and perspectives (e.g. interpersonal skills, coping skills, multitasking skills, knowledge and wisdom derived from role experiences, expanding one's world view and ways of perceiving and handling situations such as respecting and valuing differences, and showing empathy towards other people's problem); psychological and physical resources (e.g. positive self-efficacy and self-esteem, personal hardiness, positive feelings about the future and good personal health); flexibility (e.g. showing flexibility in relation to work and family arrangements); social-capital resources (e.g. networking opportunities and information derived from interpersonal

relationships in work and family roles that can be drawn on to help individuals perform and achieve goals in their work and family roles); and material resources (e.g. money and gifts obtained from work and family roles) (Greenhaus & Powell, 2006).

Since these resources are viewed as interdependent, when people acquire one resource, it may trigger the generation of other resources (Dunn & O'Brien, 2013). Moreover, these resources improve performance in the other roles either directly, through the instrumental path, or indirectly through the affective path. In the instrumental path, resources generated in one role are directly transferred to the other role, and subsequently enhance quality of life in the other role (Jaga et al., 2013). In the affective path, resources generated in the role promote positive affect in that role (Carlson et al., 2006). Alternatively, resources generated in the role promote high performance in the role and this subsequently promotes positive affect in the role. The second aspect of the affective path is that resources produced in one role promote positive affect in the role, which subsequently improves quality of life (Gareis et al., 2006), that is, performance and affect, in the other role.

In putting forward this model, Greenhaus and Powell (2006) provide an initial understanding of the process of enrichment by explaining the drivers of the process. However, this model, together with other enrichment models (Barnett & Hyde, 2001; Wayne et al., 2007), have been criticised for being restricted to the process of enrichment only and not providing an explanation for why at times one role conflicts with the other role (Brummelhuis & Bakker, 2012). Further criticism of these enrichment models pertains to the neglect of personality factors that are likely to interfere with the work-family process of enrichment (Brummelhuis & Bakker, 2012).

Another group of scholars (Hill, 2005; Voydanoff, 2002) applied Bronfenbrenner's (1994) ecological systems theory to the work-family interface and conceptualised it as a mesosystem, which refers to the linkages and processes occurring between the two microsystems, namely work and family (Voydanoff, 2002). By exploring the interaction between an individual and surrounding systems, ecological systems theory provides insights into human development. Bronfenbrenner (1994) describes the other surrounding systems as macrosystems, which include elements such as

cultural values and economic climate, and chronosystems, which refer to factors such as life stage, history and progress over time (Brummelhuis & Bakker, 2012). While this model has added value to the work-family interface through its inclusion of macrosystems and chronosystems, it has been criticised for its lack of clarity in describing system linkages and how the two microsystems, namely work and family, influence each other (Brummelhuis & Bakker, 2012).

The current study argues that while these models have provided valuable insights into the work-family interface, they have focused on the conscious overt level of functioning and understanding of the interface. A deeper exploration of the underlying behavioural dynamics, unconscious behaviours, motivations and defences associated with the work-family interface and processes of enrichment and conflict is clearly lacking. The application of a systems psychodynamic stance would help to fill this gap by exploring the unconscious dynamics and behaviours in the work and family roles and domains (Bayes & Newton, 1985) and how these influence the work-family interface and processes of enrichment and conflict, resulting in a deeper understanding. Moreover, the use of this framework often contributes to an understanding of issues pertaining to stuckness, limited progress and anti-task behaviour associated with transformation and diversity management (Rothmann & Cilliers, 2007).

Although scholars (Eden, 2006; Huffington, 2004) have applied the systems psychodynamic framework to issues such as women and work, coaching women in leadership and women's experiences in leadership, this framework has not yet been applied to the work-family interface and processes of conflict (Padavic & Ely, 2013) and enrichment. However, one exception is the study of Padavic and Ely (2013), in which they applied a systems psychodynamic perspective to the work-family narrative of conflict. Their study emphasised the fact that organisations use the work-family conflict narrative as a social defence, in the sense that it explains the lack of women's professional advancement, while diverting attention from the real issue of a "long-hours culture" among professionals (Padavic & Ely, 2013). Instead of acknowledging the problem of "pervasive overwork", the organisation is able to avoid this reality and its associated anxieties by making it a work-family conflict problem for women.

2.2.4 Mechanistic view of the work-family interface

The work-family scholarship has also been criticised for the limited attention focused on exploratory research, which has been recognised as a possible hindrance in work-family theory development and our understanding of the work-family interconnection (Eby et al., 2005). Exploratory studies are relevant to theory building because they provide a general understanding of the phenomenon of interest and help to identify important elements and contextual factors relating to the phenomenon. Hence Eby et al. (2005) argue that exploratory studies aimed at understanding the psychological and behavioural processes linking work and family are critical for theory development and model building.

Another concern with work-family research relates to the observation that the predictors examined are largely objective characteristics of individuals in their work and family roles, such as number of children, managerial status and job type. What is lacking is an appreciation of how the quality of one's role influences the work-family interface (Barnett & Hyde, 2001). These objective characteristics fail to capture the complexity of work and family roles and do little to advance our understanding of how, why and in what context these characteristics facilitate enrichment and conflict.

A further area of contention is the minimal consideration given to the role that individual identity and personality play in shaping the work and family relationship. Moreover, there is a paucity of research on how experiences such as early childhood socialisation, parental attitudes and career experiences shape one's identity as it relates to the work-family interface (Eby et al., 2005).

2.2.5 The dynamics of the work-family interface

In line with Von Bertalanffy's (1973) definition of a system, this study views a system as an organic living system with permeable boundaries separating the inside from the outside. The system's survival is dependent on its ability to exchange inputs and outputs with its environment as an open system (Miller, 1993). Thus the boundaries of the system need to be permeable enough to allow for the flow of inputs and

outputs, but solid enough to prevent excessive or unnecessary outflows and inputs while protecting the system from disintegration (Miller & Rice, 1967). It is argued that there are different kinds of systems, namely family, community, church, organisation, group and individual (Long, 2006).

In keeping with the insights of Freud's (1963) so-called "iceberg" model of the psyche and applying psychoanalytic ideas developed in the context of individual therapy, it is further argued that systems operate at both a conscious and unconscious level (Carr, 2002). The conscious part of the system consists of the rational, objective, observable and mechanical content, structures, functions and processes which the system is aware of and able to think through and engage over in a logical and rational manner (McLeod, 2009). Like the proverbial iceberg, the conscious aspects of the system are only the visible 10% – the tip of the iceberg, while the deeper motivators of behaviour of the system, which is 90%, lies submerged in the unconscious part of the system – the invisible part of the iceberg beneath the water. The unconscious aspects of the system refer to the underlying dynamics, irrational and subjective elements and motivators of the system (Cilliers & Koortzen, 2003). It contains that which the system needs to keep out of awareness because it is too threatening to fully acknowledge. It is a reservoir for urges, experiences, thoughts, feelings and ideas that are tied to pain, conflict and anxiety (Stapley, 2006). While hidden, these unconscious elements have not disappeared, but continue to exert an influence on the system's conscious processes, even though the system may be unaware of these underlying influences (Sher, 2013).

Miller and Rice (1967) utilised Bion's (1961) insights to see systems in which individuals and groups of individuals (also viewed as open systems) operate and interact at two levels, namely the sophisticated work group level and the basic assumption level. It is argued that when operating at the sophisticated work group level, contributions are made to the systems purpose, when operating at the basic assumption level, feelings and attitude are developed in relation to each other in the system, groups in the system and the system's environment (Stacey, 2006). Basic assumption behaviour comes into play when the system is experiencing anxiety and can be an unconscious means of avoidance of the intended purpose or task of the system (Bion, 1989). While both levels of functioning operate in a system, when the

basic assumption mode of functioning dominates, it is destructive for the functioning of the system. The basic assumption mode of functioning can be perceived as part of the unconscious elements of the system that influence conscious behaviours and processes of the system (Cytrynbaum & Noumair, 2004), whereas the sophisticated work group mode of functioning can be perceived as part of the conscious elements of the system. Hence, in light of the above discussion, it is argued that studying the unconscious behaviours and dynamics of the system provides useful insights into and an understanding of the system that can be utilised to facilitate real systemic change (Cilliers & Koortzen, 2003).

Change efforts in a system pose significant psychic challenges to its members and require adequate containment for the anxieties evoked by the disruption and turmoil (Stapley, 1996), because change disrupts established behaviours, relationships and traditional attitudes (Hirschhorn, 1990). In other words, loss of the familiar and prospects of an uncertain future stimulate much anxiety. Hence periods of change in a system place much strain on the ability of its members to contain their anxieties (Peltier, 2001). In the absence of containment, these change efforts are likely to fail, partly because members of the system are likely to employ primitive and destructive defence mechanisms as a means of protection against the painful anxieties and fears associated with upheaval (Armstrong, 2005).

According to Cilliers and Koortzen (2005), conflict manifests in systems as a result of anxiety and uncertainty in the system, and they put forward the CIBART model, which serves as a framework for understanding, assessing and resolving the causes of such conflict. The CIBART acronym represents the constructs of conflict, identity, boundary, authority, role and task. This study suggests that systems pursue both conscious and unconscious tasks, and these have an impact on both the efficiency and degree of stress experienced by individuals and groups who constitute the system (Dimitrov, 2008). The primary tasks of the system are tasks that the system must perform in order to survive (Czander, 1993). Differentiations have been made between the normative primary task, which is the task that people in the system ought to be performing; the existential primary task, which is the task people believe they are performing; and the phenomenal primary task, which refers to the task they are engaged in and of which they may not be consciously aware (Miller, 1993). The

phenomenal primary task is usually a defence mechanism (Stacey, 2006). The primary task requires individuals to take up roles so that the task can be performed (Gould, 1999). Role links the individual to the system, and to work for the benefit of the system, the person has to function in role.

It is argued that the identity of the system relates to the primary task of the system (Gould et al., 2006). In other words, as an example, the primary task of the family system is to bring up, educate and care for children and other members of the system. This primary task shapes the climate and culture of the family system, and provides it with its unique fingerprint or identity (Cilliers & Koortzen, 2005), that of being a nurturing system. In addition, a system constitutes individuals who are authorised according to the primary task and the prevailing social structures. This authority relates to the formal and informal power the system experiences to perform its tasks as it is given from above, below and within the system (Miller & Rice, 1975). In order to be productive, achieve the normative primary task and feel psychologically safe, individuals who constitute the system need to be contained (Stapley, 1996). Diamond and Allcorn (2009) describe containment as the facilitation of a "good enough holding environment" for members of the system, and further refer to containment as its ability to act as a container for its members' emotions and aspects experienced as bad, unwanted and anxiety provoking. It is suggested that in the absence of containment, members experience distress and anxiety (Cytrynbaum & Noumair, 2004), and thus rely on primitive defences to alleviate this anxiety.

In addition, it is proposed that members of a system are inherently prone to tendencies towards psychological regression (Cytrynbaum & Lee, 1993), in the sense that engaging with the primary tasks of the system evokes anxiety, because responsibilities associated with the tasks carry symbolic meanings that resonate with deeply entrenched experiences and meanings for them (Sher, 2013). This evokes unconscious fantasies and anxieties that members defend against. Moreover, in a system, members need to collaborate with others in order to achieve the primary tasks of the system (French, 2001). These engagements are also symbolic of members' early relationships and evoke conflict and anxiety associated with early life experiences, which also need to be defended against.

The current study refers to two kinds of systems, namely the family system and the organisational system. It is thought that these two open systems comprise individuals and groupings of individuals, who are also regarded as open systems with permeable boundaries (Miller, 1999). Hence it is argued that the family system, organisational system and individuals and groups in the systems interact with one another as open systems across their individual boundaries.

2.2.5.1 Family system

This study proposes that all human beings are born into a system (Bayes & Newton, 1985), namely the family which has its specific primary task, social structure, including the roles to be taken up, and boundaries. The normative and conscious primary task of the family system is to nurture, educate, raise and care for children and members in the system (Singer, Astrachan, Gould, & Klein, 1999). The unconscious primary task of the family is to serve as a "good enough" holding environment by containing survival anxiety, ensuring psychological protection and maintaining the system's identity and succession (Gould, 1999). It is further proposed that while there may be no rational and objective agreements or contracts within the system and between its members, there exists a psychological contract, in which members of the family system act within boundaries, with authorisation, taking up particular roles.

It is also argued that men and women are socialised in a patriarchal society (Connell, 1987), and their gender roles define their sense of self, prescribing appropriate behaviour, including the level and type of authority they assume (Guendouzi, 2006). Behaviours such as independence, assertiveness and dominance are associated with the masculine role, while nurturance, cooperation and submissiveness are associated with the feminine role (Valerio, 2009). In the current study, it is argued that these gender-based role expectations acquired through socialisation, primarily in the family system, permeate one's life (Freeman & Strean, 1987).

According to Bayes and Newton (1985), the widely held notion that women should be powerless, nurturing and submissive is perhaps a defence against the fantasy that women have the potential to be more powerful and dangerous than men.

Neumann (1955) presents substantial evidence in this regard, whereby he discusses the various representations of the archetype of femininity portrayed for thousands of years. Three distinctions have been made by Neumann (1955), namely the good mother who is nurturing, giving and caring; the terrible mother who is aggressive and devouring; and the great mother with a combination of all these attributes. Currently, emphasis is placed on the good mother with an avoidance of the terrible and great mothers as the essence of desirable femininity. This requires women to suppress their anger and aggressiveness, keeping them in a nurturing and powerless role (Neumann, 1954). It is argued that this role is then perceived as an established fact and perpetuated in the structure and processes of the family system (Freeman & Strean, 1987).

It is further proposed that within the family system, children observe the authority relationship between their parents and form perceptions and models for exercising authority, which they then apply unconsciously in other systems (Gould, 1999). For instance, parents form a coalition when taking responsibility for the family system. Typically, the father assumes the number 1 position of authority, while the mother occupies the number 2 position (Bayes & Newton, 1985). In the number 1 position of authority, the father's primary task is to obtain resources, provide protection and represent the family system to the external world (Maccoby, 2004). In the number 2 position of authority, the mother's primary task is to manage the internal work of the system, such as the care and socialisation of children and internal maintenance of the system (Thurer, 1993).

As the primary caretaker of children in the family system, the mother is experienced as the earliest authority with great power to destroy her helpless, dependent children (Maccoby, 2004). To the child, she is perceived as an extremely powerful and crucial source of survival (Ribbens, 1994). The ambivalent nature of the mother-child relationship, in which she is the all-powerful source of gratification, on the one hand, and the agent of frustration, depriving the child of gratification, on the other, is said to be a key contributor to the "dread of women" experienced by men. This ambivalence defines masculine and feminine behaviour and contributes to the devaluation of women (Horney, 1967). It is argued that dependent on the all-powerful mother for help and support, lies an unconscious fear within the child that the mother

will cut off her life-giving nurturance (Huffington, 2004). This fear has special significance to men in their adult life because it is unconsciously transferred to their relationships with women and handled defensively (Minsky, 2005). Here one is able to see how women's primary task of being caregiver, who provides and denies gratification, relates to her ambivalent nurturing and feared identity.

While these traditional perceptions in relation to the identity, boundaries, authority, role and task of men and women based on patriarchal gender role expectations prevail in the family system and society in general, there are reports of women experiencing different gender role expectations in their family system (Bell & Nkomo, 2001). According to these reports, some women experience their family system as less patriarchal. These women are not perceived as the weaker, submissive gender, but are seen as equal partners to men; there are no restrictions in terms of gender appropriate behaviours for men and women; and their primary tasks as women are not restricted by their gender. According to Bell and Nkomo (2001), these women are encouraged to engage in tasks they are comfortable with, even if these tasks were traditionally considered exclusive to males, such as actively pursuing a career. Consistent with this, in the study by Oosthuizen and Mostert, (2010) women in the family system were authorised to be assertive, make decisions and have their voices heard. This provided women with a strong self-identity and sense of efficacy which they carry with them throughout their lives (Bell & Nkomo, 2001) as they assume their various roles.

Hence the current study proposes that people learn things about themselves and others in relation to conflicts, identity, boundary management, exercising authority, taking up roles and task performance in the family system, and subsequently carry and transfer that learning and the unfinished psychological issues into the organisational system (Czander, 1993). In other words, the family system, predominantly the parents in the case of early childhood, creates the child's environment which, if "good enough", serves as a buffer for the child in relation to his or her external environment, in this instance, the organisational system. If the family system is positive and encouraging, it instils a sense of attachment, competence mastery and curiosity in the child, which are crucial to the development of a "good enough" sense of self and internal state or inner world for the child (Stern, 1985).

These are considered necessary elements in one's capacity to work, in that, according to Klein (1985), one uses the inner world and internal anxieties which one is susceptible to as a frame of reference when interacting with one's external world, in this case, the organisational system. In a nutshell, one's external world (organisational system) is seen in terms of one's inner world and inner concerns, and the external experiences reinforce some of these inner world experiences and anxieties while diminishing others (Armstrong, 2005).

Maccoby (2004) concurs with the above by speaking of transference in the organisational system with particular reference to leadership. It is argued that one draws from early childhood experiences and relationships when relating to members in the organisational system such that working relationships are filtered through a lens of childhood memories formed in the family system (Eden, 2006). Hence women in senior positions in organisations are often recipients of projections relating to the role of mother stemming from the family system. This study therefore suggests that one's inner world, which is largely shaped through interactions in the family system, influences experiences with and interaction in the organisational system, as part of one's external world (Czander, 1993). Furthermore, it is argued that experiences in the external environment, in this case the organisational system, evoke past childhood experiences and unfinished psychological business from one's inner world, shaped by the family system (Brunning, 2006).

It is further argued that there are shifts in the family system whereby women are able to self-authorise by means of their spouses' show of commitment to equality in the relationship, endorsing egalitarian values and encouraging, accepting and valuing their opinions, decisions and career aspirations (Blume, 2006).

2.2.5.2 Organisational system

Human beings are exposed to various systems, in the sense that from the family system they enter into the schooling or educational system and then the organisational system, with each system having its specific structures and primary tasks. It is argued that the organisational system, like all systems, has a conscious and unconscious life and performs tasks at a conscious and unconscious level (Rice,

1963). The conscious normative primary task of the organisational system which it must perform in order to survive is linked to the employee contract based on rational outcomes such as developing, producing and making profit (Lawrence, 1999). The unconscious primary task is to contain employees' anxieties and afford them the opportunity to interact with this external reality as a mode of controlling or enduring their inner conflicts through the projection and displacement of this inner world onto the organisational system (Shapiro, 1985). This study thus argues that the unconscious primary task of the organisational system is to provide a sense of psychological safety for employees because the system affords them the opportunity to master internal conflicts and subsequent anxiety.

It is further proposed that organisational behaviour is characterised and motivated by organisational culture or what Stapley (1996) refers to as the personality of the organisation. There is inter-relatedness between organisational behaviour and organisational personality, with each mutually influencing and motivating the other. Kets de Vries (1991) contends that while organisations contain a combination of personality styles, during periods of change, one specific style tends to dominate, consistently coming to the fore.

The five organisational constellations or styles identified by Kets de Vries (1991) and Shapiro (1965) include the following:

- The histrionic style is dramatic and exhibits narcissism together with a charismatic culture while fantasising about grandiosity.
- The compulsive style displays rigidity together with a bureaucratic culture while fantasising about control.
- The depressive style is dependent on an avoidant culture, fantasising about helplessness.
- The schizoid style is detached, with a politicised culture, fantasising about detachment.
- The paranoid style and culture is suspicious, fantasising about persecution.

According to Cilliers (2006), the various organisational constellations and styles have different behavioural reactions to change. For the purpose of this study, the paranoid

style will be elaborated on as it appears to be the predominant style of the organisational system under investigation. In the face of change, the paranoid style appears to react with suspicion, distrust and blame. Feelings of fear, suspicion and competition about change are projected onto and into the organisational system by the leadership resulting in a sense, for members, of not being good enough to manage change (Kets de Vries, 2001). In order to avoid disintegration, the system strives harder in competition in order to succeed.

According to Hite (2000) and Kanter (1993), organisational life has changed and continues to undergo transition. Of significance is the change in the role of women in the organisational system. Only recently has women's place in the organisational system changed from being almost exclusively in support of and subordinate to men (Powell, 1993). Historically, the patriarchal social, legal and religious systems made it difficult for women to be gainfully employed (Giele, 1982) because women were prohibited from entering into contracts, making court appearances or inheriting wealth without approval. Women who were employed were largely poor widows, single women or wives of poor men (Werbel & Walter, 2002). Hence there was a stigma attached to employed women and their families because it was a mark of status for a man to have a stay-at-home wife.

The world of work has come a long way from this plight and women have made significant career advancements (Narayan, 2005). The roles of women and men have thus changed and continue to change, presenting opportunities and posing challenges. The current study argues that there are both barriers and enablers to the progression of women in organisations that exist beneath and above the surface (Padavic & Ely, 2013).

In terms of barriers, it is argued that while organisational cultures have shifted by welcoming and promoting women's career progression, on the one hand, organisations simultaneously manifest behaviours that make it extremely challenging for women to succeed, on the other (Wajcman, 1998). An inhospitable masculine organisational culture that is largely shaped by men, and which encourages and idealises competition, aggression and a macho leadership style (De la Rey, 2005) often conflicts with women's more people centred and collaborative leadership style

and identity, which encourages mutual respect, support and trust (Mant, 1997). Furthermore, it is proposed that having been exposed to this aggressive masculine organisational culture, women resort to defensive behaviours to ward of this perceived threat (Stokes, 1994). The most predominant one is for women to suppress their feminine identity (Lewis-Enright et al., 2009; Reciniello, 2011) and to behave like men in order to blend in, be accepted, belong and feel protected. In addition, not being viewed as natural leaders inevitably affects women's self-identity and self-authority in terms of their own sense of potential, ambition, achievement and self-worth (Eden, 2006). Poor self-esteem, feelings of inadequacy, reticence and a fear of rejection serve as psychological barriers that contribute to women not achieving their full career potential (Granlese, 2004). It is therefore argued that the organisational system on an unconscious level authorises masculinity while deauthorising women's feminine identity.

According to Lewis-Enright et al. (2009), women's perceptions of what is expected of them may also serve as a barrier, in the sense that they feel pressured by the gender role society expects them to fulfil which conflicts with their responsibilities in the family and organisational systems. Other barriers highlighted by women include the lack of people to identify with in the organisational system (Ashforth et al., 2000); a lack of networks within the system (MacDonald, 2004); gender stereotypes based on patriarchal ideology (Agar, 2004); and having to hide the pressures associated with being working mothers so as to be seen as committed and equal to men (Hill, 2005). It is argued that related to this is the portrayal of working mothers being "superwomen" or having "it all" (Huffington, 2004), because when women struggle to "be everything to everyone", they feel pressured to deny this in the light of the "superwoman" portrayal of working mothers. The incongruence between their reality and the "superwoman" portrayal may result in feelings of anxiety and inadequacy (Cheung & Halpern, 2010), and subsequent defensive behaviour such as denial and over compensation. This study further proposes that another barrier to the career progression of women is the "old boys club or network" (De la Rey, 2005). Men tend to work and network in exclusively male groupings that women struggle to penetrate (Hite, 2000). Hence, while physical barriers are being crossed and women are included in the organisational system, psychological barriers or the unconscious informal elements of the system appear to exclude them.

Moreover, the unconscious projections by members of the organisational system linked to their own experiences with their female significant others (Gould, 1999) such as mothers, sisters and grandmothers, exacerbate this struggle and create further psychological barriers. This transference and unconscious projections impact on the way women are perceived, on their identity and authority in the organisational system and on the relationship between women and members in the organisational system (Maccoby, 2004). In other words, it is argued that the ambivalent perception of mother, in which she is viewed as both the authority figure and the giver of unconditional love, creates a deep divide in the psyche which can play itself out in the organisational system. Members in the organisational system may struggle to deal with a strong woman because she evokes in them feelings of admiration and fear that the mother once did (Guendouzi, 2006). Children who are dependent on the powerful mother for her support want her to be happy and proud of them. They may also experience intense feelings of guilt should they cause her suffering. It is argued that underlying this sense of guilt is the unconscious fear that mother will cut off her life-giving nurturance (Thurer, 1993).

With regard to the facilitators of career progression, women have referred to the important role of family support, spousal emotional support and encouragement, and informal support from within their organisational system (Elsesser & Lever, 2011). In a study by Gomez, Fassinger, Prosser, Cooke, Mejia, and Luna (2001), it was found that women's mothers played a significant part in inspiring them to do their best and in building their self-confidence early in life. Women's educational achievements also helped to strengthen their self-efficacy and played a crucial role in their career progression (Erasmus, 1997). It is further argued that a competent self-identity, high need for achievement and women's ability to embrace and integrate their feminine identity, as opposed to behaving like men, are critical elements for their progress in the organisational system (Fassinger, 2005). Furthermore, their ability to self-authorise and redefine their roles in the family and organisational systems that society has imposed on them, enable women to maintain their family lives while they advance in their careers (Frone, 2003). While embracing both their family and work roles, instead of adopting a superwoman mode of functioning and holding themselves to the highest standards in relation to all of their role-related tasks of mother, wife and career woman, they have redefined their roles by recognising that

they do not have to do everything by themselves (Halpern & Cheung, 2008). It is argued that they are also cognisant of the idea that they do not have to adhere to the roles imposed on them by society, and have redefined their own standards for being a good mother and career woman. It is proposed that women's ardent sense of self, together with their support system, have allowed them to overcome barriers and challenges (Madsen, 2007). This is recognised as playing a key role in women's achievements.

The current study contends that the growing number of powerful and empowered women in the family and organisational system may pose a threat to the family and organisational system's identity (Gould, 1999). Many family and organisational systems may struggle to confront this threat and assimilate this change. The change itself may not be the problem, but rather the meaning and interpretation attributed to the change by members of the system may be problematic (Cilliers, 2006). It is further proposed that the demand for gender parity and empowerment from the macro system, outside the boundary of the family and organisational system may result in conscious, rational and logical change efforts within the systems in line with gender equality. However, at an unconscious level, consumed by the threat and anxiety associated with the meaning and interpretation of the changes in the systems, members utilise defence mechanisms to feel safe (Schafer, 2003). These irrational, unconscious elements exert an influence on the conscious rational processes of the systems, creating ambivalence in gender equality efforts, double standards and subsequent barriers to progress for women in the systems.

2.3   FIRST THEORETICAL WORKING HYPOTHESIS

The first theoretical working hypothesis, based on the literature review of work, family and their interface as well as the researcher's understanding of the research question, which underpinned this study, is as follows:

- The interaction between the work and family domains as microsystems makes up the work-family interface which is considered a mesosystem. At the work-family interface lies the potential for conflict and enrichment to occur. *It is hypothesised that the generation and depletion of resources, such as skills and perspectives,*

psychological and physical resources, flexibility, social capital resources and material resources, contribute to the experience of enrichment and conflict respectively, at the interface. It is further hypothesised that characteristics of the domestic and management roles, family and work domains, as well as individual factors, influence the degree to which role participation generates and depletes resources.

- In keeping with the model of Greenhaus and Powell (2006), it is also *hypothesised that the resources generated in one role improve performance in the other role either directly through the instrumental path or indirectly through the affective path. In the instrumental path, resources generated in one role are directly transferred to the other role, enhancing quality of life in the other role in terms of performance or affect. In the affective path, resources generated in one role promote positive affect within that role or high performance, which leads to positive affect within the role. This subsequently improves quality of life in the other role.*

- While the model of Greenhaus and Powell (2006) provides an initial understanding of the process of enrichment it fails to explain why conflict sometimes occurs at the interface. *This study suggests that strain in the role leads to resource depletion and work-family conflict, in the sense that it is hypothesised that the demands in one role create role strain and deplete resources within that role. The depleted resources in one role hinder performance in the other role through the instrumental or affective path. With the instrumental path depleted, resources in one role are directly transferred to the other role, hindering quality of life in the other role in terms of performance or affect. With the affective path depleted, resources in one role promote negative affect within that role or low performance, which leads to negative affect within the role. This subsequently hinders quality of life in the other role and leads to conflict at the work-family interface.*

- This study further contends that the mechanistic examination of the overt, rational, objective and observable characteristics of the work-family interface thus

far presents a limited and narrow perspective of the interface with the primary focus on the conscious level of functioning and understanding. This fails to capture the complexities of the work-family interface. Citing Freud's (1963) iceberg model, *it is argued that the work-family interface, together with the work and family domains as well as individuals in the domains, operates both at a conscious and unconscious level* (Carr, 2002). By exploring only the conscious aspects of the micro- and mesosystems, one examines only the tip of the iceberg. The deeper motivators of behaviour of the systems which lie submerged in the unconscious irrational part of the systems go unexplored. Hence a deeper exploration of the underlying unconscious behavioural dynamics associated with individuals (in this instance, managerial women), work and family domains, roles and interface, and how these dynamics shape the processes of enrichment and conflict at the interface, is crucial to providing a broader systemic in-depth perspective of the work-family interface. *The researcher therefore proposed that exploring and interpreting the experiences of managerial women at the work-family interface from a systems psychodynamic perspective would enhance understanding of the deeper underlying unconscious psychological and behavioral dynamics prevalent at the work-family interface influencing the processes of enrichment and conflict.*

2.4 CHAPTER SUMMARY

In exploring the scholarship of the work-family interface, this chapter recognised the overemphasis on work-family conflict and the paucity of research on the positive connections between work and family. Despite recent research efforts aimed at exploring the role enhancement perspective, several gaps were identified and discussed in this chapter. These gaps included a limited understanding of the role enhancement process. Despite the occurrence of both work-family conflict and enrichment, few studies have examined these concepts in one study in an attempt to understand why multiple role participation sometimes leads to resource generation and enrichment, and at other times, resource depletion and conflict; and the need for research to explore the "why" and "how" aspects of the work-family relationship. Theoretical models of the work-family interface were also reviewed. Among other criticisms, a lack of scholarship exploring the deeper underlying dynamics, and

unconscious behaviours, motivations and defences associated with work-family roles, the interface, and processes of enrichment and conflict were noted. The chapter then addressed the lack of exploratory studies; the focus on objective characteristics as variables of study; and minimal consideration for the role of identity in shaping work-family relations. In conclusion, this chapter discussed the dynamics of the work-family interface and formulated the first theoretical working hypothesis.

CHAPTER 3: THE SYSTEMS PSYCHODYNAMIC APPROACH

3.1 INTRODUCTION

This chapter begins by defining the systems psychodynamic approach, which is followed by a discussion on the history and conceptual framework of the approach. An exploration of the theory of basic assumptions ensues. Thereafter the ACIBART model with reference to anxiety and the associated defence mechanisms (individual, social and system domain), conflict, identity, boundary, authority and role including the organisational role analysis (ORA) method and task are discussed. The chapter concludes by highlighting the concepts of containment and holding.

3.2 DEFINING SYSTEMS PSYCHODYNAMICS

With the enormous drive to enhance personal, group and organisational performance in the 1900s, came an understanding that the lack of goal setting and motivation was often not the source of poor growth and development (Fraher, 2004). It was realised that more often than not, it was not only the observable (overt, conscious and rational) but also the hidden underlying (covert, unconscious and irrational) personal and institutional elements that stall and sabotage growth and advancements (Obholzer, 2006). It became increasingly apparent that these "hidden" factors were crucial elements that needed exploration if the most effective outcomes were to be achieved. In essence, this approach is about recognising and mapping out the various overt and covert issues on the path ahead, while at the same time exploring ways to alleviate them and creating awareness and a monitoring system that alerts one to the presence of sabotaging or colluding factors (Gould, 2009).

More recently, the importance of emotional intelligence, defined as our capacity to see and respond to our environment and interactions within it for what they really are rather than distorting reality, is widely recognised (Roberts & Jarrett, 2006). These distortions in our way of seeing things contribute to the problems we experience in our relationships, which ultimately thwart our personal and professional growth and development. The systems psychodynamic approach helps individuals to gain a

more insightful and realistic grasp of their inner and outer worlds while highlighting the connections between them (Dimitrov, 2008). The inner world in our minds informs our view of the outer world and how we encourage the outer world to respond to us. Similarly, our experiences in the outer world are deeply internalised in our inner world, thereby shaping our perceptions and configurations of our inner world (Armstrong, 2005).

Using an analogy, Obholzer (2006) explains systems psychodynamics as having two components. The first component refers to the systemic element and "focuses on the stage, the props, and the backcloth of human interaction, whether the setting is personal or work related" (p. xxii). He goes on to explain that the second component refers to the psychodynamic element and "focuses on the stage, with emphasis on the self as character and all the responses, both positive and negative, that the other players on the stage trigger in the particular self and in each other" (Obholzer, 2006, p. xxiii). Keeping in touch with and reflecting on his or her feelings, the individual can consider whether the emotional response is relevant to the situation and subsequently decide on the most appropriate way to handle the situation.

According to Neumann (1999), the term "systems psychodynamics" refers "to the collective psychological behaviour" (Neumann, 1999, p.57) that occurs within and between groups, organisations, and society. For Gould et al. (2006), the key principle of the systems psychodynamic framework is contained in the combining of the terms "systems" and "psychodynamic". The term "systems" depicts the open systems concept of an organisational system and refers to its design, processes, its mission, reporting relationships, division of labour, the nature of work tasks, levels of authority, primary tasks and boundaries and the transactions across them (Miller & Rice, 1975). The term "psychodynamic" represents individual experiences and mental processes (e.g. transference, resistance, fantasy and object relations) along with the experiences of unconscious group and social processes (Hirschhorn & Barnett, 1993).

Moreover, systems psychodynamics speaks to an evolving body of knowledge observing work and life in organisations that facilitates a deeper understanding of the whole system in order to take action for the purpose of sustainable improvement and

development in functioning, performance and well-being (Stapley, 1996). In this approach, one strives to "gain a good enough understanding of what is happening or not happening in a system in order to take effective action (or in-action) to improve in a more lasting way the functioning of that system in its environment, while offering opportunities for psychic development for the people concerned" (Vansina & Vansina-Cobbaert, 2008, p.114).

The basic hypothesis of this approach relates to the employee who is seen as a microsystem approaching the work situation with unfulfilled unconscious family needs, stemming from relationships with parental figures and significant others, that he or she attempts to fulfil in the context of work (Czander, 1993). However, the employee experiences unconscious conflict because in reality the organisational role or person in role is not his or her parental figure or significant other. These needs are inevitably frustrated as they are not aligned with the reality of the work situation, causing anxiety for the employee and/or group as a collective system (Cilliers & Koortzen, 2003). Working from a systems psychodynamic perspective, the primary task is to push the boundaries of awareness in order to enhance understanding of the deeper, covert meaning of all organisational behaviour (Smit & Cilliers, 2006).

Because this framework is two-pronged, it first places the issue of concern in a broad systemic context, be it the personal family system, the work group, the organisational system, the colleague system, the manager-subordinate system or broader society (Miller, 1993). Secondly, in line with the psychodynamic field, it studies the emotional aspects and contributions of the various parts of the system (Armstrong, 2004). The unspoken, not thought of, denied and repressed issues, both personal and organisational, are explored.

3.3 THE CONCEPTUAL ROOTS OF SYSTEMS PSYCHODYNAMICS

While systems psychodynamics had its birth with the publication of Miller and Rice's seminal volume *Systems of organization* (1967), Miller and Rice did not explicitly make use of the term in their book. According to Gould (cited in Fraher, 2004b), Miller coined the term *systems psychodynamics* over informal discussions about their work in the late 1980s, and the concept grew from there. It was not until 1999,

when Neumann released her book, *Systems psychodynamics in the service of political organizational change,* that the concept of systems psychodynamics was explicitly discussed in a scholarly publication (Fraher, 2004b).

As an interdisciplinary field, systems psychodynamics integrates four theoretical approaches, namely the practice of psychoanalysis, open systems theory, object relations and the theories and methods of group relations (Dimitrov, 2008).

3.3.1 Psychoanalysis

Aside from the conservative social climate, the Victorian era (1837-1901) was associated with significant advances in medicine, science and technology. One of the advances in thinking during this period was that of Sigmund Freud's theories of psychoanalysis (Dimitrov, 2008). Although psychoanalysis showed an early interest in the nature of group and organisational processes, neither Freud nor his colleagues followed through with this line of theorising (Gould et al., 2006). However, while Freud was not considered a group theorist, his psychoanalytic theories relating to individuals and the impact he had on the work of Melanie Klein can be credited with providing the building blocks for the theoretical foundation of systems psychodynamics (Fraher, 2004b). Moreover, systems psychodynamics is said to have originated from psychoanalysis, as a consequence of trained psychoanalysts, such as Jaques (1953), departing from the established discipline of psychoanalytic therapy and embarking on the study of social systems (Colman & Geller, 1985).

Rejecting the rational view of work, the psychoanalytic perspective maintains that statistical analysis provides little information on organisational behaviour, groups and people working in the system (Gould et al., 2006). The premise of the psychoanalytic approach is that unconscious and irrational processes and dynamics contribute to organisational life (Cilliers & Koortzen, 2003). Previously unresolved relationships and dynamics within the family system, that is, with parents (as authority figures) and siblings (as rivalry figures), are transferred into present-day work relationships (Maccoby, 2004). It is thought that these processes and dynamics become more pronounced in instances where there is real or perceived risk and anxiety in taking up a role and fulfilling organisational tasks (Long, 2006). These unconscious,

irrational processes and dynamics influence performance and behaviour at work as well as relationships with the external environment. Overcome by these irrational processes and dynamics, they generate for us collusive fantasies about relatedness to others and offer a distorted mind-set that shapes inappropriate and dysfunctional behaviours (Jarret & Kellner, 1996). According to Armstrong (2005), effective resolution can only be realised when the organisation moves beyond surface level issues to address these deeper underlying complexities and introduce relevant changes at that level.

3.3.2 Open systems theory

The second element of the quartet of influences on the systems psychodynamic perspective, relates to the task and boundary awareness from open systems theory and the work of Von Bertalanffy (1950). Furthermore, the work of Lewin (1947), in which he noted the importance of studying groups as a whole significantly influenced open systems theory. It should be noted, however, that Miller's (1959) paper on boundary differentiation together with the work of Rice, Hill, and Trist (1950) in which they described the organisation as an open system, are considered touchstones of open systems theory. Rice is also recognised for introducing the concept of primary task in relation to open systems theory. In addition, Miller and Rice (1967) in their book, *Systems of organizations,* further developed the concepts of organisational task, boundaries and transaction across them.

Open systems theory allowed for the concurrent study of the relationships between employee and the work group, the work group and the institution, and the institution and its external environment (Fraher, 2004a). Rice (cited in Miller, 1993, p.10) noted, that the open system "exists and can only exist by the exchange of materials with their environment…the process of importing, converting, and exporting materials is the work the system has to do to live". This perspective made available an important connecting concept, that of boundary, in that the flow of materials in and out of the institutional system occurs across a boundary which serves to both separate and connect the institutional system and its environment (Miller, 1993). Open system theorists perceive this permeable boundary region as an important area for the exercise of leadership. A loose boundary could allow for the external environment to

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become too influential, disturbing the internal work of the institution. In contrast, a highly rigid impermeable boundary may result in the institution becoming stagnant and less flexible to external environmental changes and demands (Obholzer & Roberts, 1994). The survival of the system is therefore dependent on an appropriate balance between insulation and permeability in the boundary area.

Furthermore, this notion of boundary management has also been applied to individuals in relation to their boundary management (Fraher, 2004a). Drawing on the theories of Freud and Klein, Miller (1993) and Rice (1965) equated the ego function of individuals with the boundary area. According to Rice (1965, p. 11), "in a mature individual the ego mediates the relationship between the inner world of good and bad objects and external world of reality, and thus takes, in relation to the personality, a leadership role". Hence when individuals are engaged in group and institutional life they are influenced by both their external institutional context as well as their internal world which is informed by their past experiences, beliefs and expectations. An ego is said to be mature if it is able to define the boundary and distinguish between what is inside the individual or human system and what is outside the individual or human system, and regulate the exchanges between the inside and outside in such a manner that the individual can achieve his or her task. Nonetheless, the institutional system can also conjure up primitive feelings, such as dependency or aggression, and unbeknown to the individual, these feelings slip past the ego function. Inevitably these feelings have an impact on the individual and institution (Fraher, 2004b).

Accordingly, Koortzen and Cilliers (2002) describe open systems theory as a field that examines the relationships and connections between systems, that is, the relationships and relatedness between, say, the individual and group, individual and institution, and group and other groups (Lowman, 2002). Notably, the system is able to maintain a steady state for as long as it adapts to change (Haslebo, 2000).

3.3.3 Object relations theory

Having conceptualised the person as object seeking, object relations theory is primarily concerned with the analysis of the person's relations with both external and

internal objects, which can be real or fantasised (Klein, 1975). The term "object" is used because it refers not only to a person, but may also include an organisation, group, idea or symbol. With an understanding of the person as object seeking, this theory explores the several ways in which a person reacts to the need to be attached, related and linked to other objects such as family, people, work and institutions (Czander, 1993).

3.3.3.1 The work of Melanie Klein

Crucial to the foundation of systems psychodynamics is Melanie Klein's object relations theory (Dimitrov, 2008). Klein (1985) proposes that the adult's unconscious and self-protecting defences originate in childhood. She further suggests that anxiety and stress of daily living can result in unconscious regressive acts which distort perception of the challenging situation, thereby offering a means to cope with it. These defensive strategies are not befitting of the real situation and could include splitting of good and bad, projection of one's own feelings onto others and denial of thoughts, feelings and experiences that are too anxiety provoking to bear (Jarrett & Kellner, 1996).

Melanie Klein is also responsible for the conceptualisation of the paranoid-schizoid and depressive positions (Armstrong, 2005). Klein theorised that the predominant defences for avoiding pain are splitting (dividing feelings into distinct opposite elements e.g. good and bad) and projection (disowning one's unacceptable feelings/impulses and locating them in others), and this she called the paranoid-schizoid position (Obholzer & Roberts, 1994). She preferred the term position as it portrayed the notion of an amalgamation of object relations, anxieties and defence mechanisms that continue all through life, with one position usually dominating over the other. The paranoid-schizoid position is based on the idea that infants perceive people as part objects and not whole complex entities (Miller & Rice, 1975). In this position paranoia is the dominant anxiety and splitting and projection the dominant defence mechanisms. This position is characterised by splitting off and projecting outwards bad parts of the self, subsequently creating external figures that are feared and hated (Colman, 1975). The splitting and projective processes relieve one from the anxieties that emerge due to attempts to contain conflicting needs and conflicting

emotions. It is the initial position and occurs in early childhood but recurs throughout one's life. A threat to survival or self-esteem results in the reappearance of paranoid-schizoid functioning (Stapley, 1996).

With the growing integration of the ego and the recognition of whole objects, the previously split feelings and experiences of for example love and hate, acceptance and rejection, are eventually integrated during a stage Klein refers to as the depressive position (Klein, 1975). In this position, depressive anxiety is the dominant anxiety and is associated with the fear that one's own destructive impulses will destroy loved ones and dependent objects. This introduces feelings of ambivalence and guilt about the anger and hate one might feel towards loved ones (Czander, 1993). Reparative efforts are used to restore the loved internal and external object and this process forms the basis for all creativity and sublimation. In this position one is more reflective and able to contain projections, discussing and thinking them through rather than acting them out. Again this position recurs through life and people oscillate between the paranoid-schizoid and depressive position (Baker, 2006).

Object relations theorists such as Klein placed much emphasis on the environment (Atkins, Kellner, & Linklater, 1997). In the early years, parents are considered the child's environment and if they are "good enough" they serve as a barrier between the child and the threats stemming from the external environment (Klein, 1985). Moreover by providing a reliable and empathic environment, the parents are also able to protect the child from her/his own internal world. Kleinian theory suggests that if the parent-child relationship is positive and "good enough" it provides the child with an idealised image of her/his parents which in turn lays the foundation and shapes the child's capacity to work (Stern, 1985).

For Klein (1975) engaging with the external world such as working in an organisation, serves as a means of controlling and enduring one's internal world. In that, working in an organisation provides the individual with an opportunity to project or displace internal conflicts onto work activities or objects, consequently allowing for internal anxiety to be controlled and internal conflicts to be resolved (Klein, 1985). As

a result work is perceived as an attempt to control and overcome internal conflicts and their subsequent anxiety.

3.3.4 Group relations

Wilfred Bion, an analysand of Klein's, extended her conceptual framework by applying it to adults and groups (Dimitrov, 2008). He put forward a theory of group processes based largely on her theories of splitting, part objects, projective identification and the paranoid-schizoid and depressive positions. He shed light on the relevance of these concepts for understanding group processes. Leaving behind the traditional psychoanalytic approach, Bion adopted the idea of studying the group as a whole, a notion first introduced by Le Bon and McDougall whose contributions were fundamental to the history of group relations (Gould et al., 2006). Group as a whole is defined as the "behaviour of a group as a social system and the individuals' relatedness to that system" (Dimitrov, 2008, p.4). Extending Klein's theories, Bion explored how group membership and experiences in groups can trigger primitive conflicting feelings similar to those evoked by the mother during early childhood. It should be noted that while there have been significant advances in the field of systems psychodynamics, Bion's work and the Kleinian concepts in which it is rooted, in part, are still considered the hallmark (Gould et al., 2006).

3.3.4.1 The theory of basic assumptions

While working with small groups in institutions such as Northfield Military Psychiatric Hospital and the Tavistock Clinic, Bion made observations which shaped his theories of group behaviour (Dimitrov, 2008). It is said that the most critical contribution Bion made to group relations theory was to distinguish between the two behavioural levels present in all groups, that is, the productive sophisticated work group and the basic assumption group. In the basic assumption group mode of functioning, Bion describes three group-specific defence mechanisms, namely basic assumption dependency, basic assumption fight/flight and basic assumption pairing (Cilliers & Koortzen, 2003).

Bion (1961) hypothesised that in the sophisticated work group mode of functioning, behaviours and activities are directed towards rational task performance with intent focus and close contact with reality. In this mode of functioning, the group operates as an open system. In contrast, in the basic assumption group mode of functioning, behaviours and activities are oriented towards fulfilling emotional needs and alleviating the anxieties of the group together with avoiding pain and other feelings work might arouse (Cilliers & Koortzen, 2003). In the basic assumption mode, the group operates as if it was a closed system, ignoring and defending itself from external reality. Basic assumption functioning occurs in groups whose tasks are perceived as dangerous (Lawrence, 2000). It has also been suggested that this mode comes into play when members of the group experience excessive anxiety, task performance is perceived as extremely difficult, and group consensus is threatened by envy, jealousy or competition (Stapley, 2006). Such a situation arouses basic assumption behaviour because it serves as an alternative easier way out.

Moreover, in the basic assumption group there is an underlying belief that members are fully equipped by instinct to fulfil group activities (Lawrence, 2000). However, in the work group, members are mindful that they need to learn and develop their personal and interpersonal skills in order to make meaningful contributions to the task. Given this, the work group state leads to advancement, while the basic assumption state leads to stagnation and regression (Stapley, 2006). In basic assumption mode, the group conducts itself "as if" it is gathered with a different goal in mind than task completion, and behaves "as if" it came together for dependency, fight or flight or pairing. Consequently, consuming energy to defend itself against internal fears and anxieties, the group does not advance or achieve any constructive outputs (Cilliers & Koortzen, 2003). According to Bion (1961), while a basic assumption can change several times in an hour or persist for months, only one basic assumption operates in a group at any given time. In addition, in the life of a group, members oscillate between the work group and basic assumption mode of functioning, with each member of the group carrying a valency for a particular basic assumption.

a Basic assumption dependency (baD)

In group situations, more often than not, there are instances were conflicting ideas and feelings exist resulting in possible pain and anxiety for members (Stapley, 2006). The group may subsequently regress from work group state to basic assumption state. Under the basic assumption dependency, members behave as if the group exists for someone to take care of its members, and inevitably a leader is mobilised to assume the role of the omnipotent protector (Bion, 1989). The group unconsciously determines the most ready and suitable member to assume this leadership role. This person is thought of as all-knowing and able to do and understand everything and anything. The climate in the group is one of helplessness, powerlessness and dependence on an individual to provide guidance, protection and nurturance (Smit & Cilliers, 2006). In this state of functioning, characterised by the wish and concern for security, members behave as if they are inadequate, immature and devoid of purposeful thought with nothing to contribute. However, sooner or later the leader will be experienced as a failure for having not met the impossible expectations of the group. The group takes offence and reacts with anger and resentment, subsequently encouraging another group member to replace the failed leader (Obholzer & Roberts, 1994). Inevitably the new leader will also be faced with failure of the impossible tasks set out by the group, and the vicious cycle continues.

b Basic assumption pairing (baP)

Under the basic assumption of pairing, the primary concern for group members is uniting as a defence against anxiety (Koortzen & Cilliers, 2002). Adopting a mood of irrational hope, the group behaves as if the pairing or uniting of two people, ideas or concepts within the group, or one person or idea within and one outside the group, will save the group (Stapley, 2006). Again, those with a valency for wishful and hopeful thinking may assume the role providing optimism for the group that something "magical" will occur and rescue the group from its difficulties.

Furthermore, in the pairing state, as a defence against anxiety the group looks to the future hoping that an upcoming event will bring with it a "magical" resolution (Bion, 1961). The group shows no interest in working realistically towards this future but

relies on hope and this "magical" resolution. Following the event, members are inevitably left disappointed, but hope quickly returns because of the idea that another future event will prove more fruitful (Lawrence, 2000).

According to Koortzen and Cilliers (2002), in order to cope with anxiety, alienation and loneliness, the individual or group tries to pair up with perceived powerful individuals or groups. Pairing can also manifest as splitting. The experience of pain and anxiety may prompt splitting of the whole group into smaller groups where feelings of safety and belonging can be met (Cilliers & Koortzen, 2003). This may lead to intra- and inter-group conflict.

c Basic assumption fight/flight (baF)

In the state of fight/flight, the group behaves as if it has come together to fight with or flee from an "enemy" or imminent "danger" (Klein & Pritchard, 2006). The basic assumption of fight/flight is characterised by irrationality, over activity and earnestness, without much careful and rational thought being applied. Engaging in this state, group members avoid anxiety and circumvent challenging tasks by creating an external enemy (Stapley, 2006).

The primary concern for group members is self-preservation in the face of anxiety (Gould et al., 2006). It is therefore imperative to find a leader to take such action, as action is a critical means to preserve the group (Huffington, 2004). However, leadership in this state is based on paranoia and once the threat passes, the leader is no longer needed until some form of threat resurfaces again. Again, this operating state hinders growth and advancement as the group's energies are directed towards its phantasies while keeping reality at a distance (Cilliers & Koortzen, 2003). This keeps at bay the disturbing reality that the threat lies within the group and not outside.

d Basic assumption one-ness (we-ness) (baO)

A fourth basic assumption of one-ness was later added to group relations thinking by Turquet (Lawrence, 2000). Under the basic assumption of oneness, team members

wish to join in a powerful union with an omnipotent force in order to free itself from active participation while assuming passive membership. This relieves anxiety and results in a feeling of wholeness and well-being. Searching for unity, groups can be seen striving towards cohesion and synergy, assuming that problems will be resolved because of this strong united force. In so doing, there is a complete denial of differences accompanied by the notion that all people are alike. It is as if team members become lost within the all-consuming feeling of unity (Cilliers & Koortzen, 2003).

e Basic assumption me-ness (baM)

Contrary to one-ness, the fifth basic assumption group of me-ness places emphasis on separateness as a defence against anxiety (Cilliers & Koortzen, 2003). In that group mentality, members feel threatened or anxious about losing their individuality and thereby deny the existence of the group which is perceived as a source of persecution. In the basic assumption state of me-ness, the individual escapes into his or her own fantasy and safe, comfortable inner world denying the reality and disturbing presence of the group which is perceived as contaminating (Smit & Cilliers, 2006). The existence of the individual is of utmost importance and within this culture of selfishness exists the individual's reality in which he or she is only aware of his or her boundaries which have to be protected at all costs (Stapley, 2006).

It is thought that contemporary society with its turmoil and associated risks, has given prominence to the basic assumption of me-ness, in that, me-ness is said to be stimulated by conscious and unconscious social anxieties and fears of this time (Koortzen & Cilliers, 2002). As individuals become cognisant of disturbing realities in the external environment, they withdraw deeper into their safe inner realities as a defence against confronting challenges. Interactions in the basic assumption state of me-ness are mechanical and devoid of affect (Lawrence, 2000).

3.4 ACIBART MODEL

The acronym BART discussed by Cytrynbaum and Noumair (2004) speaks to the constructs of boundary, authority, role and task which are the main areas explored

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within the Tavistock conference framework. Building on BART, Cilliers and Koortzen (2005) developed the CIBART model which serves as a framework and method to qualitatively assess and understand the causes of conflict and the subsequent resolve or work through of the systems conflict dynamics. It is widely maintained that conflict within and between an individual, group or institution results from and leads to uncertainty and anxiety, defined as a fear of the future (Cilliers & Koortzen, 2005; Stapley, 2006). Following from CIBART, a seventh construct, that of anxiety was added to the model, with the resultant ACIBART (Van Niekerk, 2011) model emerging. In this study, it is argued that the changes in the organisational and family system in relation to gender parity and the role of women lead to opportunities, but also evoke feelings of uncertainty and anxiety within the system and for its members. This subsequently results in intrapersonal and interpersonal conflict within the systems as well as the use of defensive and sabotaging behaviours. Hence in this study, the ACIBART model is utilised to assess and understand the causes of conflict and anxiety within the systems and how this contributes to how women take up their domestic and management roles and their subsequent impact on the work-family interface.

The seven ACIBART constructs are described below.

3.4.1 Anxiety

Anxiety, which is pivotal to all psychoanalytic theories, is considered the root of all distorted and creative work and personal relationships (Hirschhorn & Barnett, 1993). Jarret and Kellner (1996) describe it as an emotional reaction of the unconscious to vague threats stemming from the inner or external world resulting in various degrees of psychological disturbance. Cilliers and Terblanche (2010) explained anxiety as a fear of the future which serves as the driving force behind behaviour, thoughts, feelings, relationships and relatedness. Anxiety that stems from within the self is known as neurotic. This anxiety is caused by intrapsychic conflict (Blackman, 2004). A further distinction has been made where free-floating anxiety is thought of as pervasive, unfocused fear which is not attached to any idea or thought (Sadock & Sadock, 2003).

Obholzer and Roberts (1994) emphasise three layers of anxiety: primitive anxieties, anxieties arising out of the nature of the work and personal anxieties. Primitive anxiety refers to the ever-present, all-pervasive anxiety that plagues all of humankind. This anxiety is said to be contained by imbuing institutions with the function to protect and defend their members by providing a safe haven and sense of belonging while protecting members from feelings of isolation and loneliness (Miller, 1993). The threat of becoming estranged from the institution through processes such as retirement, retrenchment or institutional change, can trigger a flood of primitive anxiety.

Czander (1993) categorises primitive anxiety as persecutory or depressive in nature. Persecutory anxiety is associated with the fear of annihilation and is found in the paranoid-schizoid position, characterised by paranoia and splitting (Klein, 1975). The other form of primitive anxiety, depressive anxiety, is associated with the fear that one's destructive impulses will destroy the dependent and loved object (Klein, 1985). It is further suggested that when individuals are unable to work through the depressive position, they manage feelings of anger, guilt and loss by employing the defence of splitting.

Obholzer and Roberts (1994) highlighted the fact that the second layer of anxiety arises from the nature of the work. In this instance, work environments and the nature of the work elicit pain and confusion and subsequent anxieties. In this regard, work is unconsciously organised to defend members from this anxiety rather than to achieve the primary task. Personal anxieties are experienced when something triggers off aspects of past experiences, both conscious and unconscious. Czander (1993) adds that using the institution as a means to alleviate or contain anxieties deflects from achieving the institution's primary task and the changes needed to pursue it. Using the organisation, its structures, policies, rules and standards to promote a sense of security and reduce stress or tension is common practice and often used to manage anxiety (Hirschhorn & Barnett, 1993). Koortzen and Cilliers (2002) maintain that understanding the anxieties within individuals and groups reveals the conscious and unconscious elements that drive self-defeating and ineffective behaviours.

Nicholson and Torrisi (2006) refer to performance anxiety, which occurs because of a fear of humiliating oneself or being rejected by others. A paralysing fear is a common symptom associated with performance anxiety. At the root of performance anxiety is a drive towards an unattainable perfection, with extremely high and at times impossible expectations of oneself (Czander, 1993).

Survival anxiety or the fear of annihilation involves a threat to psychic survival (Hurvich, 1989). Survival anxiety involves fantasies and feelings of helplessness in the face of inner and or external threats. Furthermore, the person fears that he or she can take no protective or constructive action against this perceived danger resulting in feelings of overwhelmed helplessness and fears of being destroyed, abandoned, unable to cope and survive (Winnicott, 1965).

When faced with unbearable, pain, threat or anxiety, individuals employ various defence mechanisms in an attempt to avoid or ease the intolerable and continue free of threat, pain and anxiety (Stapley, 2006). For example, to defend against and contain anxiety, people may set up psychological boundaries or project unwanted feelings and thoughts onto others. These are viewed as techniques employed by the ego to protect the self from threats (Hirschhorn, 1990).

3.4.1.1 Defence mechanisms

Threat, fear and anxiety stemming from the external environment can be easily managed either through avoidance or mastery (Hurvich, 1989). However, this is not the case with fear or anxiety stemming from within the individual. The greater the internal fear and anxiety, the more likely the individual is to seek ways of coping that may inevitably include employing various unconscious defence mechanisms (Stapley, 2006). Furthermore, when anxiety is provoked, insufficient or inadequate, holding, containment and/or transitional objects will inevitably result in a defence mechanism automatically taking effect as a form of flight in the face of threat (Vansina & Vansina-Cobbaert, 2008).

According to Blackman (2004) defence mechanisms or coping styles are automatic psychological processes that remove components of unpleasurable affect such as

anxiety, depression, shame, guilt and anger, from conscious awareness in order to protect the individual or system from this unbearable affect as well as from the awareness of internal or external threats or stressors. Utilised mostly automatically and unconsciously by the individual or system, these defence mechanisms enable the individual or system to remain emotionally detached and in control, avoid pain and distress, and acquire a sense of safety, security and acceptance (Cilliers & Koortzen, 2005).

Three categories of defence mechanisms have been described, namely personal defences, social defences of the institution and system domain defences. Personal and social defence mechanisms are said to be interrelated, in that organisational members with personal defences that conform to the social defences of the institution are more likely to remain, while those whose personal defences are not aligned with the social defences of the institution, are more likely to leave (Obholzer & Roberts, 1994).

3.4.1.2 Individual defences

Individual defence mechanisms serve as a mediating function for the individual's reaction to emotional conflicts and to internal and external stressors, worries and tensions, with the objective of reducing the impact of this pain (Kilburg, 2000).

According to Stapley (2006), stress, pressure and conflicting thoughts, behaviours, values and beliefs are painful experiences, creating anxiety. When faced with these circumstances, individuals search for ways to cope with and reduce the anxiety associated with the stress and conflicting needs. Throughout life, individuals develop a range of coping strategies referred to as defence mechanisms to manage the anxiety and pain (Cilliers & Koortzen, 2003). These defence mechanisms and means of coping are built up from the experiences of having faced trials, tribulations, crises and conflicts, both internal and external. The associated psychological pain may be so difficult to tolerate that in order to survive, one develops various coping strategies or unconscious defence mechanisms (Blackman, 2004). These coping strategies become a normal part of one's functioning and serve to assist in coping with reality,

maintaining a self-image and protecting one's sense of self when perceived to be under attack.

Defence mechanisms are perceived as neither good nor bad (Gabriel & Carr, 2002). Serving a protective purpose, they are useful and necessary for reducing anxiety. However, these mechanisms provide only temporary relief from pain and anxiety, and should the underlying issue be left unattended to, the anxiety and pain are bound to resurface resulting in other problems (Kets de Vries, 1991).

Defence mechanisms can be classified hierarchically according to the relative degree of maturity associated with them (Sadock & Sadock, 2003). In keeping with this, this study classifies them on the basis of Vaillant's (1977) classification, which allows one to think of them in terms of those that are more mature as opposed to immature; as well as those that promote optimal psychological functioning as opposed to those that promote less optimal functioning. This classification system includes four types, namely narcissistic, immature, neurotic and mature defences, which will be discussed below.

a Narcissistic defences

These defence mechanisms are the most primitive and result in the least favourable adaptation in handling of stressors, conflict and anxiety (Vaillant, 1977). Examples of defences at this level include the following:

- *Denial.* This is the unconscious process of disowning or avoiding some painful aspect of reality despite overwhelming evidence of its existence (Blackman, 2004). By abolishing reality, the painful situation or conflict appears to no longer exist. External data or aspects of a situation that the person does not want to perceive are denied, pretending unconsciously that the situation does not exist (Stapley, 2006). For example, being faced with unpleasant news that is so unbearable to the conscious mind, the individual disowns it through the unconscious process of denial.

- *Splitting.* This is primitive defence mechanism that refers to the process by which good characteristics of objects (Blackman, 2004), for example people, values or concepts, are separated from bad ones. In so doing, the individual avoids ambivalent feelings and creates the illusion that some things are all good while others are all bad. For example, an individual may perceive some people to be completely hostile, and hate and devalue them, while others may be perceived as loving and angelic. Splitting inevitably involves denial, in that either the good or bad parts are disowned (Stapley, 2006). It also provides the basis for idealisation.

- *Projection.* This is also a primitive defence mechanism that refers to the process in which objects or parts of the self, be they unwanted aspects and feelings of the self, are pushed out and attributed to others (Czander, 1993). That which is projected onto the "other" is usually considered by the individual to be unacceptable and anxiety-provoking, such as feelings of envy, hatred, inadequacy and greed. Hence projection is an unconscious, involuntary, automatic process in which one projects one's own undesirable thoughts, desires, feelings, characteristics and motivations, onto someone else (Gould et al., 2006). Projection blurs the boundary between one's internal and external world, distorting reality by making that which is inside appear to be outside.

- *Projective identification.* Projective identification follows on from projection (Bion, 1989). The process is described as occurring between two or more people, in which one person projects certain unwanted inner mental aspects of the self "into the other", resulting in altered behaviour of the targeted person. While projection involves "getting rid" of unwanted and unbearable parts of oneself by projecting them onto others and then distancing from them, projective identification affects the "object receiving the projection" or the others behaviour, resulting in feeling at one with the object and attempting to control its behaviours (Czander, 1993).

Transference involves one displacing onto the other early wishes and feelings towards people from one's past (Maccoby, 2004). Counter-transference, which is the flip-side of transference, is defined as a state of mind in which other people's emotions are experienced as one's own (Stapley, 2006). Projective identification

usually results in the receiver acting out the counter-transference or transference. It is through the process of projective identification, that one subsystem can become a "sponge" for all the unwanted feelings. Because of its valence, the "chosen" subsystem carries these unwanted feelings on behalf of the entire system and other subsystems (Gould et al., 2006).

According to Czander (1993), projective identification can be understood as a defence in which people can distance themselves unconsciously from unwanted aspects of the self and still keep these parts alive in others: a type of relatedness where the projector views the projectee as a container for his/her unwanted emotions; a mode of communication in which the projectee is made to feel the same as and thereby understand the projector; and a path for change. Persistent projections become internalised by the projectee, subsequently affecting his or her sense of identity (Czander, 1993).

b Immature defences

While immature defence mechanisms are less primitive than narcissistic defences, they are also considered lower-level defence mechanisms because they hinder adaptation and resolution of stressors, conflicts and anxieties (Vaillant, 1977). Like the narcissistic defences, immature defences limit conscious awareness of feelings, thoughts and their consequences. Examples of defences at this level include the following:

- *Introjection.* This is considered to be the process by which one takes in an object, be it a person, a quality of a person or a concept, such as integrity (Blackman, 2004). Introjections are more than just taking in thoughts and ideas to form part of one's internal pool of knowledge and feelings. There is also a strong emotional component to introjection (Sadock & Sadock, 2003). Introjection of objects is done with all the emotions associated with the object. The object and the emotions it arouses in the individual form part of the person's internal mental image becoming a component of his or her "psychic structure". When faced with a situation or challenge, one recalls the mental image or the "introject" of a past experience and the manner of dealing with it and one repeats that behaviour

(Stapley, 2006). Again, it should be noted that this is an unconscious and automatic response.

- *Regression.* According to Stapley (2006), regression is the process of reverting to an earlier, less mature level of behaviour that was more gratifying and less stressful than the present anxiety-provoking state. Behaviours such as "sulking" or "throwing a temper tantrum" are examples of common regressive behaviours. Regression is considered a lower-level defence mechanism (Kets de Vries, 2006). Treating objects less seriously and more like play is also considered a manifestation of regression.

- *Passive aggression.* Peltier (2001) describes passive aggression as the process in which one feels hostile towards the other who is feared and acts in a manner which inconveniences the feared person. In other words, aggression is expressed towards the other person indirectly through passivity or turning against the self. Manifestations of passive-aggressive behaviour include failure, procrastination and illness which affects others more than oneself (Sadock & Sadock, 2003).

c Neurotic defences

Neurotic defences focus on keeping potentially threatening thoughts, emotions, wishes, memories and fears out of awareness, thereby promoting less optimal functioning (Vaillant, 1977). Examples of defences at this level include the following:

- *Repression.* Repression is considered an extreme form of denial, in that one expels or totally excludes from consciousness a painful unpleasant experience (Stapley, 2006). The repressed experience and idea is not actually forgotten because it still forms part of the individuals psyche, and may find expression emotionally. One may feel anxious but cannot remember the thoughts or experience that started the reaction.

According to Blackman (2004), one is unaware that one is repressing experiences and thoughts. In other words, one forgets thoughts and experiences

without purposefully wanting to. A similar experience can trigger the same emotional or behavioural response for the individual. The unconscious mind consists mainly of repressed sentiments having their foundations in early childhood (Kets de Vries, 2006).

- *Rationalisation.* With regard to rationalisation, people offer explanations and excuses in an attempt to justify unacceptable or unpleasant attitudes, behaviours and beliefs (Sadock & Sadock, 2003). Blackman (2004) goes on to suggest that to relieve tension, one denies the reality of the situation and subsequently makes excuses and provides explanations.

- *Overcompensation*. Overcompensation is described as over striving in certain areas as a way to handle weaknesses and anxiety (Stapley, 2006).

- *Controlling.* Controlling occurs when one tries to manage or regulate events or objects in order to reduce anxiety and resolve inner conflict (Sadock & Sadock, 2003).

d Mature defences

This level of defensive functioning leads to higher adaptation in managing stressors, conflicts and anxieties (Vaillant, 1977). These defences allow for conscious awareness of emotions, thoughts and their consequences. They promote optimal functioning. Examples of defences at this level include the following:

- *Suppression.* Suppression, however, is described by Blackman (2004) as when one deliberately tries to forget an unpleasant experience, feelings or thoughts. Hence the individual consciously or semiconsciously postpones attention to a conscious anxiety-provoking instinct, conflict, unpleasant thought, emotion or experience (Sadock & Sadock, 2003). The issue is purposefully put aside but not avoided, as discomfort is recognised but minimised. It is considered a mature defence as it is usually adaptive (Blackman, 2004).

- *Sublimation.* Considered as one of the most constructive defence mechanisms, sublimation involves channelling socially objectionable fantasies, instincts or impulses into socially acceptable aims that symbolically represent the unacceptable instincts or fantasies (Sadock & Sadock, 2003). The unacceptable instincts, feelings or fantasies are acknowledged, modified and redirected towards acceptable goals, allowing for modest impulse gratification (Blackman, 2004).

- *Anticipation.* Anticipation is described as realistically expecting or planning for future discomfort (Stapley, 2006). The mechanism is goal directed and implies careful planning or worrying. It further involves premature but realistic affective anticipation of potentially extreme and disastrous outcomes (Sadock & Sadock, 2003).

- *Humour.* In relation to humour, Freud (1905), in his book entitled *Jokes and their relation to the unconscious*, discussed the inconsistencies between the demands of social life and one's instinctual needs. He purports that while society demands that sexual and aggressive impulses be repressed and expelled from consciousness, these impulses inevitably find expression, but do so in disguise. He further argues that jokes, like dreams and slips of the tongue, bear the traces of repressed desires. Thus in the form of humour, sexual and aggressive thoughts and impulses prohibited in society are shared as if they are not serious. Humour is therefore interpreted as a means of rebelling against the demands of social order (Freud, 1905).

  In the light of this, humour is perceived as the process in which individuals emphasise funny aspects of a socially unacceptable, painful or threatening situation to avoid related feelings (Blackman, 2004).

3.4.1.3 Socially constructed defences

The concept of social defences in institutions can be traced back to the works of psychoanalysts, Eliot Jacque (1953) and later Isabel Menzies (1961). It is thought

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that these defences are socially constructed unconsciously by members of the institution through their interactions in performing the primary task of the institution. Moreover, anxieties are managed by developing and deploying social defences that depersonalise relationships and reduce the individual's or group's capacity to complete their primary task (Bain, 1988). Padavic and Ely (2013, p. 1), define a social defence as "a set of organizational arrangements, including structure, work routines, and narratives, that function to protect members from having to confront disturbing emotions stemming from internal psychological conflicts produced by the nature of the work".

In the face of threats arising from the nature and context of work, members of groups and institutions manage their associated anxieties by developing social systems as a defence against their anxieties (Menzies, 1993). These social systems manifest as institutional structures, culture and manner of functioning, and subsequently impair performance. The key element of a social defence system is that it assists the individual to evade the experiences of anxiety, guilt, doubt and uncertainty (Bain, 1988). While individual defences can only be operated by individuals, social defences form part of group dynamics based on the notion of group-as-a-whole (Rice, 1965). It should be noted that social systems develop over time as members of the institution unconsciously conspire around the shape the institution should take (Cytrynbaum & Lee, 1993). In addition, these social systems, which serve as defence mechanisms, are an attempt by individuals to externalise their internal defence mechanisms and make the man aspect of external reality. Social defence systems are likely to be anti-task as members no longer work to achieve the institution's primary task (Stapley, 2006).

According to Jacque (1953), individual psychological defences are reinforced by social systems and people are able to utilise their social system to assist in defending against tensions stirred up in doing their work. Hayden and Molenkamp (2002) found that the manner in which institutions or groups are structured and work is organised is a product of the tendency to protect members against anxieties aroused by the nature and context of their work. In other words, social defences appear to be utilised by institutions or groups to protect against the anxiety and tension provoked by performing their primary tasks. It was also found that social

defences are deeply ingrained in the system making them extremely difficult to change (Miller, 1993). It is therefore proposed that social defences may offer insight into the deep-seated barriers to change. They are also counterproductive to performing the primary task efficiently and effectively, and they also hinder learning (Menzies, 1993).

3.4.1.4 System domain defences

Building on the constructs of social defence systems and organisational defences, Bain (1998) widened the arena by referring to the term "system domain defences" in order to account for the difficulties in sustaining change in organisations sharing a similar primary task. By system domain, he means the many institutions with a similar primary task. He also proposed the construct of system domain fabric, which means that which is shared by all the institutions comprising the system domain. He further argued that the organisations or institutions that constitute a system domain have similar social defences against anxiety (Hyde & Thomas, 2002). He argued that while defences are a function of the shared primary task, they are also a function of the transfer of staff who take with them their knowledge and experiences of the system domain, which he referred to as the system domain in the mind. The system domain in the mind is the internalised mental representation of the system in terms of behaviours, experiences and expectations which a person carries with him or her from place to place (Bain, 1998).

Bain (1998) argues that system domain defences inhibit change, learning and growth. In instances where a number of institutions or systems share a similar primary task (e.g. the family system or management system), change is hindered by wider processes and structures constituting the system domain. Thus the challenge in changing social defences lies in the shared system domain fabric which consists of factors such as roles, procedures, organisational structures, culture, training, authority systems, policies, etcetera, which are shared across institutions (Hyde & Thomas, 2002).

In this research, the system domains under investigation included women, and their work and family domains. Through an exploration of these domains the researcher

hoped that the study would offer insight into and understanding of the work-family interface and its processes of enrichment and conflict, while taking into consideration the broader system domains. By understanding the psychological threats to members of the systems (in this instance, the family and organisational systems) together with the limitations of the system domains, one is able to work more collaboratively towards effecting long-lasting change (Hyde & Thomas, 2002).

3.4.2 Conflict

Conflict is considered a natural inevitable human condition that is the driving force behind performance, creativity, innovation and coping with change and transformation (Cilliers & Koortzen, 2005). Cilliers and Koortzen (2005) further suggest that conflict can manifest

- intrapersonally, that is, within the individual and between ideas, feeling, values and beliefs
- interpersonally, that is, between two or more group members
- intragroup, that is, between subgroups of the larger group
- intergroup, that is, between one group, department or team and others in the larger institutional system

According to Huffington, Armstrong, Halton, Hoyle, and Pooley (2004), early introjections of external objects (such as people, experiences, ideas, values and beliefs) are based on the individual's interactions with parental figures initially and other authority figures later on, and they play a pivotal role in shaping the individual's internal mental representation or psychic structure. These early introjections create an abounding world of inner objects often referred to as the conscience or superego. The conscience is further differentiated into the ideal conscience comprising positive morals and principles, and the persecutory conscience containing a sense of guilt and negative principles and standards of what to avoid doing (Stapley, 2006).

To make sense of the world, upon receiving external data, individuals compare it with their inner mental representation or conscience before deciding what to do and what not to do (Dimitrov, 2008). Through this unconscious process, individuals

determine whether the external information is congruent with their ideals and positive morals or whether it arouses a sense of guilt and therefore should not be pursued (Kernberg, 1998). In other words, one's conscience or internal representation of one's significant external objects provides a guide for what is considered appropriate behaviour and therefore permitted and what is considered inappropriate and therefore prohibited.

While this process sounds somewhat simplistic, there are often circumstances in which external information conflicts with one's inner world or superego and for which there is no simple solution (Freeman & Strean, 1987). Conflict is said to arise when two or more drives are in opposition to each other. This mental conflict results in anxiety (Stapley, 2006). Consequently, to deal with intolerable ideas and ensuing anxiety, individuals employ defence mechanisms.

3.4.3 Identity

Cilliers and Koortzen (2005) explain identity as the fingerprint and characteristics of the individual, group, institution, its members, and their task, climate and culture. According to Diamond and Allcorn (2009), people join institutions with self-agency and identities in place, and it is through the interaction and subsequent exchanges between the individual and system that the individual and dynamics of the organisational climate, culture and experience are shaped. Discrepancies between the identities of the individual, group or institutional systems often result in feelings of not belonging, hopelessness, helplessness, inadequacy and anxiety. These in turn lead to the use of maladaptive defensive behaviours, such as one-ness and the suppression or forgoing of aspects of one's identity for the group or organisational ideal in order to alleviate anxiety (Cilliers & Koortzen, 2005). Furthermore, Briskin (1996) notes that individuals mature in a system by internalising aspects of the system, as they are by nature dependent on the system, such as the family, society, social institutions and organisations, for their existence and sense of identity.

Hence one cannot consider the identity of the individual, group or institution without taking cognisance of the interrelatedness between these systems and subsystems, and how each one shapes the identity of the other.

3.4.3.1 Relatedness

Relatedness is an important concept pertaining to identity and refers to the inescapable process of mutual influence between individual and group, group and group, group and institution, and individual and institution (Stapley, 2006). Through relatedness, unconscious processes of the individual influence group, organisational and institutional processes, and vice versa. One is never alone in one's mind, in that one has an internal image or representation or system-in-the-mind that one uses as a frame of reference when relating to the other system (family or organisation) influencing transactions across the boundaries (Czander, 1993).

It is said that in the process of relatedness there is always potential for conflict, tension and anxiety (Kernberg, 1998). Individuals need groups to establish their own identity, to find the meaning of their existence and to express different aspects of themselves (Bion, 1989). Similarly, the group needs the individual members for the purpose of contributing to its task and also to participate in the process through which it acquires and maintains its own distinctive identity. But this process is one that often threatens individuality, in that the individual and group are continuously mutually influencing each other, posing a threat to each other's individuality and identity (Stapley, 2006).

3.4.3.2 System-in-the-mind

In the systems psychodynamic framework, systems are viewed as systems-in-the-mind (Hirschhorn, 1990). Organisational systems, family systems, groups and individuals are understood as existing predominantly, but not solely, as a result of dynamic and changing individual and collective projections and introjections embedded in unconscious fantasies and emotions.

Thus a system-in-the-mind refers to the mental picture or mental representation one holds in-the-mind in relation to the system. This provides insight into the system's identity, which is its characteristics, culture, mode of functioning and climate. This concept is described by Shapiro and Carr (1991, p. 3) as follows: "all institutions exist in the mind, and it is in the interaction with these in-the-mind entities that we

live". It is further argued that while all organisations consist of certain real elements, such as people, profits, buildings, resources and products, the meaning of these elements is derived from the context established by the institution-in-the-mind. These mental representations are not static but are created through dynamic interchanges, primarily projections and transferences (Armstrong, 2005).

According to Klein (1985), as individuals engage with their systems they take into themselves or introject aspects of what is happening to them from people and events in order to form internal objects or part objects. Through the internal representations of the external world, which can also be referred to as the system-in-the-mind, the individual makes sense of and thinks about his or her world. Interestingly, while this object-in-the-mind is real to the individual, it is not the same as the "actual" object or experience in the environment. One is driven to act, think and feel by this internalised object-in-the-mind as one engages with the real world. Hirschhorn (1990) thus refers to the "workplace within" in that the system that is happening is not simply out there happening to the individual, but is actually inside the individual as an in-the-mind concept based on his or her external experiences with the system.

In keeping with this notion, Lawrence (2006) suggests that individuals are linked through their inner worlds to their external reality. They carry what he refers to as a mental map of the systems in which they live and work. This internalised subjective representation is based on their experiences as part of the system. They subsequently use this guide to shape their behaviour in the system. Again, this map changes in response to changing environmental circumstances.

Reed and Bazalgette (2006) describe the concept of in-the-mind as what an individual has in his or her mind about the system, it is part of his or her inner world that is internal to him or her. It may appear to the individual that the system exists "out there", but in fact they are concepts maintained within the mind. This gives rise to images, emotions, values and behaviours in the individual, and shapes his or her identity in relation to the system, which consequently influences how the person takes up his or her role.

Hence because one is dependent on the systems-in-the-mind for one's sense of identity, when the system-in-the-mind is experienced as punitive, persecutory or heartless, paranoia arises and psychological splitting and irrationality dominate (Armstrong, 2005). This experience "deadens the self" resulting in shame and humiliation which strip away self-esteem and one's sense of identity. Conversely, self-esteem, pride and subsequent positive identity are products of a nurturing empathic system (Diamond & Allcorn, 2009). In other words, the system-in-the-mind shapes one's identity, through the processes of projection and introjection and relatedness.

3.4.4 Boundary

In order to survive, living systems must interact with their external environment. These interactions are said to be boundary interactions (Rice, 1965). A closed system that rejects interactions and transactions with the external environment, inevitably becomes frustrated, withdraws and eventually dies. However, an open system that promises creativity also raises the fear of overextension and loss of identity. The answer to this dilemma lies in a delicate balance between withdrawal and fusion (Lawrence, 2000).

It is thought that all systems, including individuals, groups, organisations and families, possess boundaries (Czander, 1993). Essentially, the boundary serves as a container or safety blanket of the system, with the primary function of distinguishing and delineating between what is inside and what is outside the system. Boundaries further serve to contain anxieties while making the system controllable. Furthermore, Cilliers and Koortzen (2005) describe boundaries as the space around and between parts of the system that keep it together, safe and protected. The boundary is further considered as the point of entry for systems inputs, members, materials and information, etcetera, and it is the point at which the system meets its environment (Czander, 1993). Hence boundary management and maintenance as performed by management are crucial because they contribute to the system's ability to adapt and perform its tasks effectively and inefficiently. It should be noted that boundary crossing can stimulate members' anxieties and subsequently fill boundary management with unconscious and defensive behaviours (Hirschhorn, 1990).

According to Cilliers and Koortzen (2005), three types of basic boundaries exist, namely time, task and territory. Time boundaries include factors such as working hours, and starting and ending times for meetings, projects and tasks. Task boundaries define the work content and performance criteria, in terms of what is required and to what standard (Hayden & Molenkamp, 2002). This boundary is considered key in that the manner in which work is understood and the way in which it is to be conducted strongly influence all aspects of system life. Territory boundaries refer to the space in which work happens in a group, the layout, having privacy, a place to call one's own, as well as the emotional space of respect, tolerance and acknowledgement (Cilliers & Koortzen, 2003).

Hirschhorn (1990) speaks of another vital boundary referred to as the psychological boundary. In this instance, when people are faced with uncertainty, risk and anxiety they create and sustain psychological boundaries that violate pragmatic task boundaries simply to alleviate this anxiety (Stapley, 2006). These boundaries are crucial to understanding as they determine who belongs to the group or system and who does not.

According to Diamond and Allcorn (2009), boundaries can create much anxiety thereby stimulating a strong instinct to retreat from the boundary while denying reality and creating a fantasy world in which they are in control or protected from risk by a caring guardian. While anxiety may be associated with the real risks being faced, it is compounded by inner fantasies of being rejected and destroyed.

All boundaries represent an opportunity for either collaboration or conflict and it is the managers of these boundaries who hold the key to success in the system by drawing and maintaining appropriate boundaries between the system and its environment (Hirschhorn, 1990). More recently, there has been a shift in thinking about boundaries more as regions than a clear-cut line between systems. The notion of a boundary as a region is viewed more as a transitional space, and implies a psychological space where individuals can negotiate and collaborate rather than engage in conflict (Diamond & Allcorn, 2009).

3.4.5 Authority

Stapley (2006) refers to authority as the right to carry out tasks and roles stemming from different sources. He further explains authority as an interpersonal relationship, in which one person, for example member, accepts a decision made by another person, such as a manager, allowing the said decision to affect his or her behaviour. According to Cilliers and Koortzen (2005), authority can be formal as in being derived from a group or body such as the board of directors and/or individual such as one's manager, having the necessary competence, being recognised as an expert or achiever, assuming the role of mentor or coach to other. It is crucial that formal authority be clearly defined by the one granting it and understood by the one receiving it (Czander, 1993). Furthermore, lack of clarity about the scope of authority a person has been granted and incomplete job descriptions or instructions can result in incomplete tasks or employees attending to tasks they are not officially assigned to do. Authority can also be informal as in being liked, appreciated or loved by colleagues (Cilliers & Koortzen, 2005).

Thus far one can see that authority is sanctioned or given from above (by the institution, manager or leader), from below (by subordinates), and from within (the individual's personal authority). Personal authority or self-authority refers to the way in which a person takes up and executes his or her formal authority (Eden, 2006). Self-authority is influenced by various factors such as psychological structure and temperament, identity, and cultural and social background. Obholzer and Roberts (1994) maintain that self-authority is largely informed by the nature of the relationship with authority figures in-the-mind. The attitude of authority figures in the individual's inner world plays a crucial role in how, to what degree and with what proficiency external institutional roles are taken up. For example, undermining inner world figures may stimulate feelings of self-doubt and thereby prevent self-authorisation. Huffington et al. (2004) concur with this notion and suggest that individuals with a strong personal identity, based on past experiences, together with the confidence that the task about to be undertaken and the related anxieties can be dealt with, are more likely to take up and execute authority proficiently. Hence the more aware people are of the factors that influence their authority the more likely they are to exercise self-authority in relation to the task (Obholzer & Roberts, 1994).

Czander (1993) defines authority as a right given to the role occupant as a result of rank or office occupancy. It is a right to issue commands and to punish violations. He further states that all authority relations are psychically based on the projection of fantasies. From a distance, the role of authority will inevitably produce transference reactions in subordinates (Huffington, 2004). When the authority role and its occupant are experienced as being distant, remote and therefore unreal, the subordinate is more likely to transfer and project onto the superior emotions, needs and fantasies that stem from earlier authority relationships. It is also suggested that subordinates look to superiors to assist with supporting their need for love and admiration (Maccoby, 2004). When this is not forthcoming, early feelings of inferiority and worthlessness are aroused, resulting in subordinates withdrawing from responsibilities and decision making. Similarly, given the vulnerable nature of authority positions, superiors also need and actively seek projections of adulation from their subordinates. In so doing, this admiration helps to reduce the anxieties associated with the strains and stresses of the position (Czander, 1993).

Obholzer and Roberts (1994) also suggest that full authority is a myth. Good enough authority, at its best, is a state of mind arising from a continuous combination of authorisation sanctioned from above, below and within. Furthermore, according to Stapley (2006), accepting authority can be extremely anxiety provoking, bringing into play much defensive behaviour.

However, one can also be formally or informally de-authorised or disempowered to perform a task (Lawrence, 2000). De-authorisation may occur when one's competence, skills, expertise and knowledge are disrespected, or when one experiences being disliked, unappreciated or undermined by colleagues, direct reports, superiors or members of the system (Cilliers & Terblanche, 2010). Such experiences can lead to low self-regard, feelings of poor performance, and not being "good enough". One would therefore struggle to self-authorise (Brunning, 2006).

3.4.6 Role

According to Reed (1999), role is an idea in the mind, in that it cannot be seen. However, based on observation of a person's behaviour he or she is able to deduce

what his or her role is and form an idea in his or her mind. He further suggests that the role enables the person to engage in work in order to realise the aim of the system. Role is considered dynamic rather than static because circumstances are always changing in the institution and its broader context (Long & Chapman, 2009). Therefore role needs to be fluid and flexible, continuously adjusting to take the most advantage of changing conditions in order to achieve the aim of the system. According to Reed and Bazalgette (2006, p. 25), role is a "mental regulating principle, based on a person's lived experience of the complex interaction of feelings, ideas and motivations, aroused in working to the aim of a system, integrated consciously and unconsciously and expressed in purposive behaviour".

Similarly, Cilliers and Koortzen (2005) depict role as the boundary around task, describing what needs to be done in order to perform. To assume a role suggests being authorised to do so and understanding the boundaries of what will be rewarded and what not. Obholzer and Roberts (1994) differentiate between the following types of roles: the normative role (the objective job description and content), the phenomenological role (the role which the individual fulfils as seen by others and how that influences his or her behaviour) and the existential role (the role as seen by the incumbent and how he or she perceives his or her performance). Incongruence between these different aspects of role creates anxiety and substandard performance. It is also argued that one's role can be perceived as a reflection of or equated with one's identity (Newton et al., 2006).

According to Long, Dalton, Faris, and Newton (2010), role can be described as an intersection or place where the person and system meet and overlap. Similarly, Sievers and Beumer (2006) speak of role in terms of the area or interface between a person and system. The term "person" is preferred to "individual" because it implies connectedness and relatedness with others as opposed to separateness of the individual. The part, objects and projections experienced, which constitute the emotional life of the person, are acknowledged and understood to be shaping his or her values and beliefs (Reed & Bazalgette, 2006). This, in turn, influences the person's self-knowledge, behaviours, history, competencies, and importantly performance. System refers to the context of the person and system-in-the-mind with

permeable boundaries receiving inputs and expelling outputs into the environment (Reed, 2001).

By referring to formal and informal roles, Triest (1999) further differentiates the concept of role. The formal role is largely defined by the organisation and can be thought of much like a job description. It includes the duties to be performed, parameters for task completion, the required interaction between people and processes, as well as indicators of successful performance in role. Formal role clarity is crucial for both the role incumbent and those who work with the person because misperceptions about role are common and result in further misperception pertaining to authority and boundaries. The informal role refers to the unconscious and conscious personal aspects, needs, aspirations and behaviours that the role occupant fills the role with. At the same time it also reflects the roles that individuals take on that serve to fill the gaps of authority and tasks abandoned (Triest, 1999).

Central to taking up a formal and informal role is the concept of valence (Sievers & Beumer, 2006). Valence is described as a person's tendency or predisposition to fulfil particular kinds of roles in a group or system. It is considered an unconscious dynamic that is activated in order to regulate anxiety, and it influences both formal and informal roles. Hence to avoid role confusion and conflict, a comprehensive understanding of the formal role is crucial. Moreover, understanding how one's informal role is triggered and how it subsequently shapes one's formal role prove beneficial to taking up one's role effectively (Triest, 1999).

When the person internalises the role, develops it and adapts to it, on the basis of his or her interpretation of the role, it is referred to as the psychological role (Reed & Bazalgette, 2006). However, anyone taking on a role is faced with the expectations and intentions of others in the system. These people have a set of ideas in their minds of how the role incumbent should behave, and this is referred to as the sociological role (Reed, 2001). A sociological role is that which is seen and experienced by others, such as colleagues and subordinates. In other words, from the outside, others in the same system have expectations of how the role occupant will or should behave. They have in their minds the sociological role of that person. Psychological and sociological roles can be contradictory such as when a person

discovers that others are critical of their behaviour. This can result in the person feeling pressured to conform to the sociological role. He or she may become anxious and reluctant to take up his or her role in the system (Triest, 1999).

3.4.6.1 Organisational role analysis

Organisational role analysis (ORA) is a method that can help one to understand and manage oneself in role, that is, staying in role and on task (Borwick, 2006). ORA has been revised by many systems psychodynamic consultants, and is referred to as organisational role consultancy, role consultancy and role analysis (Sievers & Beumer, 2006). The exact origins of ORA are unclear, but the method is generally attributed to either Irving Borwick or Bruce Reed of the Grubb Institute (Newton, Long, & Sievers, 2006). Grounded in open systems theory and a psychodynamic understanding of human behaviour, ORA integrates multiple levels of experience, from the broad system forces to the deeper inner dynamics (Lawrence, 2006).

Role as explored in the above section is critical to the ORA process, as ORA focuses on the intersection where system and person meet and overlap (Long et al., 2010). Newton et al. (2006) further describe ORA as the process utilised to examine the role found, made and taken up by a person in his or her work. This means that ORA assists the role occupant to analyse, understand, and develop the way he or she personally takes up the role and its authority, responsibilities, accountabilities and relationships.

Moreover, ORA explores role in the context of the wider system (Newton et al., 2006) in that this approach explores the role that systemic issues play in creating role performance issues. It is concerned with whole systems and their relatedness. ORA's working hypothesis is that an individual's experience reflects more than just the individual and that the whole and its parts are interconnected (Lawrence, 2006). Thus exploring one aspect of the system will open the way to understanding the whole system. Sievers and Beumer (2006) add that ORA allows for individual phenomena such as transference to be analysed while taking into consideration its interrelatedness to the unconscious dynamics in the system as a whole.

The concept of system-in-the-mind is fundamental to the ORA approach (Reed & Bazalgette, 2006). A vital part of the ORA method is to bring the person's system-in-the-mind to the fore in order for him or her to reflect on his or her emotional experience. The premise here is that all material that the person brings reflects some aspect of life within the system, and therefore helps in assessing the person's engagement with his or her role, others and the system itself (Huffington et al., 2004). ORA is dependent on the analysis of the person's imagination and fantasies about the system (Sievers & Beumer, 2006).

3.4.6.2 Key concepts

The key concepts as set out below are of relevance to the ORA approach.

a Role biography and history

Importantly, in the ORA approach, role is seen to be influenced by the system and its definitions (other roles, boundaries, tasks, resources, etc.) as well as the role incumbent with his or her conscious and unconscious aspirations (Long & Chapman, 2009). Role biography therefore refers to the person-in-the-role as depicted by the multiple roles that he or she has taken up throughout life in relation to tasks in the family, school, university and work (Long, 2006).

Role history, however, refers to the history of a particular role as shaped over time by its incumbents (Long, 2006). In his or her present role, the person is influenced by both his or her role biography, including conscious and unconscious conflicts, anxieties, identity issues, boundary issues, authority issues, and the role history in the system.

b Managing self in role

A person-in-role manages himself or herself in relation to current contextual circumstances (Reed & Bazalgette, 2006). Managing oneself in role is an on-going cyclical process that involves three interconnected processes, namely finding or discovering the role, making the role and, finally, taking up the role (Reed, 2001).

In finding or searching for the role, one needs to understand the aims, purpose and boundaries of the system. One also needs to understand one's inner world of ideas, objectives, satisfactions, disappointments, relationships, etcetera that forms part of one's role context (Reed, 2001). Consequently, the system becomes a system-in-the-mind and the role develops as a mental concept for the person. One must come to the realisation that there is a place for a role in the mental image of the system which the person is forming, re-forming and developing (Long, 2006).

After having found the role, the person understands that there is a role to be made and wants to take action (Reed & Bazalgette, 2006). There is an understanding of what is required of the person to discipline himself or herself to make the role. The concepts of psychological role and sociological role discussed earlier are important to consider here as they influence how the person thinks of making his or her role. In making the role, the person has to consider the role as internalised by him or her, that is, the psychological role, as well as the expectations of others or the sociological role, and strike a comfortable balance so that he or she is not too anxious or threatened and thereby unable to make and take the role (Triest, 1999).

Once found and made, the role can be taken, by testing the thinking and taking action that is beneficial to system, in turn, influencing it positively (Reed, 2001). Because the role is understood as fluid, flexible and dynamic, the person is involved in an iterative process of re-finding, re-making and re-taking the role. According to Long and Chapman (2009), the experience of a role and taking up that role can be affected by factors such as the gender, training and the age of a client.

c Hypotheses development

In the ORA approach, developing working hypotheses is a fundamental part of enabling a person to make the role in his or her mind (Reed & Bazalgette, 2006). The person together with the consultant is responsible for formulating working hypotheses that offer suggestions or proposals for testing by the person. Through hypothesising, certain conditions are temporarily magnified, while new questions are raised (Borwick, 2006). This is an iterative process because the person tests hypotheses formulated between him or her and the consultant, back into the system.

Over time, the client learns how to learn as his or her insights are deepened and he or she thinks systematically and systemically (Carr, 2002).

3.4.7 Task

Cilliers and Terblanche (2010) describe task as the basic component of work and adhering to the primary task implies contained anxiety. Confusion in relation to the primary task boundary results in anti-task and off-task behaviour, while clarity on the primary task boundary enables task performance. Czander (1993) further explains that an inadequate task definition implies problems and confusion with the task boundary. This inevitably results in diversions into anti-task and off-task behaviour, which is symbolic of confusion and free-floating anxiety. Alternatively, clarity on task definition and boundary facilitates task performance.

When working on a task, all individuals bring their perception to the moment (Cilliers & Koortzen, 2005). When these perceptions differ, conflict inevitably arises. In other words, it is suggested that people import their histories and previous experiences to a task. When engaging in a task most people are enacting former tragedies and triumphs associated with similar tasks. People unconsciously replay what they have not resolved in other settings, hoping for a different outcome (Hayden & Molenkamp, 2002). Equally, they unconsciously replay what they have learnt will work in other settings, seeking to confirm their reality.

The primary task is described as that which corresponds with the mission of the system and is considered the driving force in the here-and-now (Hirschhorn, 1997). When an individual or group works on a task, they always have, even if only unconsciously, survival on their minds. This is referred to as the survival task, where survival is the preoccupation and latent motivating force for the individuals. Even though the primary task and survival task co-exist, there are occasions where they are complementary, but as a rule, the survival task is in conflict with the primary task (Stapley, 2006).

According to Czander (1993), task performance and motivation to work are primarily dependent on the quality of the sentient life of the system, which is where the social

and emotional bonds develop between members of the system. To work effectively and efficiently on a task, a support system is essential as this sentient life serves to mediate the stresses and anxieties associated with the task (Cilliers & Koortzen, 2005). An effective sentient life produces commitment because it allows participants to connect with their tasks. Essentially, it is the culture of the system that provides the foundation for support or destruction of the sentient life which, in turn, supports task performance.

Czander (1993) further suggests that the clarity of attachment to task depends on the individual's experience with entry into the system and role, in that entry into role can create a crisis for the individual. Moreover, the idealised self-image is extremely vulnerable when entering into a role and is easily tarnished. These circumstances make the individual susceptible to regression. Emotional connection to the system and a sense of belonging moderate the regressive pull, while a lack of connection could increase this pull (Obholzer & Roberts, 1994). It is this experience which, in turn, affects task performance either negatively or positively. Through an examination of the entry process, one is able to identify clues towards forces that create task confusion, undermine task commitment, lead to task avoidance, and other off-task and anti-task behaviours (Stapley, 2006).

3.5 CONTAINMENT AND HOLDING

The concepts of holding and containment are often used interchangeably, and while there may be some similarities, they are not identical. Holding, as introduced by Winnicot (1965), refers to the manner in which a mother provides her baby with a feeling of safety and being loved. Good enough holding provides the foundation for the development of stability, wholeness and safety. For Winnicot (1965), the mother's holding function is extended to and taken over by other institutions such as the family, organisation and society at large.

There is an interrelationship between the holding environment and person, in that the person is part of the holding environment and influences it while at the same time the person is influenced by the holding environment (Stapley, 2006). The development of personality is thought to be dependent on whether the holding environment has

been good enough. People use their holding environment to satisfy their needs and apply emotion to it and create defences when it is perceived as "not good enough" (Menzies, 1993).

Containment, a concept developed by the Kleinian group of psychoanalysts, is connected to the idea of projection and projective identification (Winnicott, 1965), in the sense that for projection and projective identification to occur, there must be a containing component. While "mother" is considered the original container, in time, social groups to which a person belongs are thought to take over "mother's" containing function (Grotstein, 2008). Containing, which is considered an internal psychological process, implies something that one does for certain psychological aspects of a person, aspects that the projector experiences as unpleasant, dangerous, bad, destructive and anxiety provoking (Bion, 1961). Moreover, while projection is used to free oneself of unwanted feelings, it is also connected to and based on the issue of trust, because projection and projective identification imply that the projector trusts the projectee to carry or contain his or her unwanted parts until he or she is ready to take them back, own them and integrate those parts/objects into the self (Kets de Vries, 1991).

Holding, however, is perceived as something one does for or with a person (Vansina & Vansina-Cobbaert, 2008). Crucial for developmental purposes, the container must recognise himself or herself as serving that function, not be too disturbed by it, and be able to hold the contents until such time that the ejector is ready to take it back.

In light of the above, Diamond and Allcorn (2009), describe containment as the facilitation of a "good enough holding environment" for members of the system. They further discuss containment as the ability of a person to act as a container of another person's emotions and aspects experienced as bad, unwanted and anxiety provoking. In the absence of containment, the person experiences distress and anxiety. He or she subsequently relies on primitive defences such as regression, splitting and projection to alleviate this anxiety. A key quality of a container is its flexibility and capacity to adapt to changing situations and circumstances (Miller, 1993).

3.6 INTEGRATED DISCUSSION PERTAINING TO WORK, FAMILY, THEIR INTERFACE, AND SYSTEMS PSYCHODYNAMIC THEORY

Over the years, research on the work-family interface has convincingly demonstrated that work and family roles can have both a positive and negative impact, resulting in the occurrence of enrichment and conflict (Frone, 2003; Greenhaus & Parasuraman, 1999; Werbel & Walter, 2002). However, few studies have investigated the occurrence of both enrichment and conflict in a single study (Brummelhuis & Baker, 2012; Eby et al., 2005; Frone, 2003; Greenhaus, 2008). In keeping with this, the present study argues that a wider perspective on the relationship of the work and family domains be taken to include the possibility of both types of effects occurring at the interface in varying degrees from time to time (Rothbard, 2001). The proposition in this study is that participating in multiple roles has both advantages and disadvantages for anyone. It could provide resources which when applied to the other role lead to enrichment (Greenhaus & Powell, 2006), as well as role strains and stressors that lead to resource depletion and conflict (Greenhaus & Beutell, 1985). Thus, as a continuum, with enrichment on one end of the spectrum, and conflict on the other, people experience enrichment and conflict at the interface in varying degrees from time to time. The aim of this study was thus to explore the conditions under which participation in multiple roles promotes enrichment and conflict.

In exploring the work-family interface and circumstances under which enrichment and conflict occur, this study argues that the focus should shift beyond the standard conscious, rational and objectivist elements and motivators (Eby et al., 2005), to the unconscious, irrational and subjective dynamics, which although hidden, exert an influence on the work-family interface promoting enrichment and conflict. In other words, the researcher posits that to date, systems psychodynamics has not been used to conceptualise and explain this in-between position, namely the work-family interface and its related processes of conflict and enrichment. In the light of this, the argument in the current study is that systems-psychodynamics can contribute to scholarship on the work-family interface because it provides an important theoretical framework to help understand and explain the deep-seated psychological dynamics at the interface that influence enrichment and conflict (Dimitrov, 2008).

As such, through a systems psychodynamic lens, the argument in this study is that the work-family interface be conceptualised as having three interrelated systems (Miller, 1993), namely the family, organisational and individual systems. Operating at a conscious and unconscious level, these three systems, with their underlying dynamics meet, interconnect and mutually influence each other at the work-family interface promoting enrichment and conflict. In keeping with Miller's (1999) suggestion, this study proposes that the family, organisational and individual systems together with the groupings of individuals within these systems, interact with one another as open systems with permeable boundaries. Thus, with reference to the systems psychodynamic stance and the ideas of researchers such as Czander (1993), Gould et al., (2006), Klein (1985), and Maccoby (2004), in this study the researcher contends that one forms a mental representation or family-in-the-mind based on early childhood experiences and relationships in the family system with significant others, and draws on these when relating to the external environment, in this instance, the organisational system. Moreover, this mental representation shapes the individual's self-identity (Briskin, 1996) which also interacts, as part of the individual system, with the family and organisational systems at the interface. In other words, one learns things about the self and others in the family system which are internalised and form part of one's inner world and self-identity (Stapley, 2006). This learning, the dynamics and unfinished psychological issues from early childhood relationships are carried and transferred onto and into relationships and members in the organisational system (Bayes & Newton, 1985). Thus working relationships are filtered through the lens of childhood memories formed in the family system. It is therefore suggested that one's inner world is shaped within the family system with significant others, and informs interactions within the organisational system and the interface. Another argument in this study is that experiences in the external environment, namely the organisational system, evoke past childhood experiences and unfinished psychological business from one's inner world (Diamond & Allcorn, 2009). This is played out in the organisational system and can be transferred back into the family system. This experience of transference and counter-transference leads to anxiety, conflict and defensive behaviour for members within the systems (Obholzer & Roberts, 1994). It is therefore argued that the psychoanalytic lens can assist in understanding the psychological processes that shape the family, organisational and individual systems, which subsequently inform

experiences at the work-family interface in terms of enrichment and conflict (Gould et al., 2006). With a focus on the irrational unconscious elements and motivators, it is purported that this lens renders conscious that which is unconscious and in so doing "frees" the systems and their members from compulsions and behaviours which have arisen from the unconscious psychic material (Carr, 2002).

Moreover, this study argues that against the backdrop of gender equality and empowerment, and the subsequent influx of women into formal employment, here are change to the traditional gender role expectations of men and women in the family and organisational systems, as prescribed by the dominant patriarchal ideology (Valerio, 2009). It is postulated that these changes in the family and organisational systems provide opportunities. It is also asserted that they pose significant psychic challenges, such as loss of the familiar and prospects of an uncertain future, for the members of the systems which stimulate anxiety (Eden, 2006), as this is in conflict with the established deeply entrenched patriarchal ideology that pervades family and organisational systems, prescribing traditional gender-based behaviours (Leimon et al., 2011). Struggling to contain this anxiety, it is argued that the systems and their members employ primitive and destructive defence mechanisms (Blackman, 2004) as a means of protection against the fears associated with upheaval. This results in stuckness, ambivalence, double standards and limited progress (Rothman & Cilliers, 2007), and impacts on the way managerial women take-up their domestic and management roles. It is further argued that the anxiety and uncertainty experienced by managerial women and their family and organisational systems, as they pursue both conscious and unconscious tasks, give rise to conflict in the systems that influence the efficiency and degree of stress experienced by the women and their systems (Huffington et al., 2004). In addition, it is argued that the individual, family and organisational system's ability to contain these anxieties and conflicts gives rise to greater awareness and the use of more adaptive defence mechanisms (Obholzer & Roberts, 1994). At a conscious rational level, the family and organisational systems and their members comply with and encourage efforts of gender parity. However, at an unconscious level, these efforts and changes evoke anxiety which is managed through the use of defensive and sabotaging behaviours which contribute to the experience of enrichment and conflict at the work-family interface (Halton, 2003). This study suggests that use of the

ACIBART model of Cilliers and Koortzen (2005), which is rooted in systems psychodynamic theory and a useful model to assess, work through and understand systems dynamic behaviour, namely anxieties, conflicts, identity, boundaries, authority, roles and tasks (Cilliers, 2006), will provide valuable insights into and an understanding of the work-family interface and process of enrichment and conflict. It will also assist in assessing and understanding the causes of conflict and anxiety in the systems.

In keeping with the ACIBART model (Cilliers & Koortzen, 2005), the following is postulated: the anxieties and conflicts in the family, organisational and individual systems; family-in-the-mind, organisation-in-the-mind and self-in-the-mind; boundary management, which leads to a sense of inclusion or exclusion for managerial women; the extent to which managerial women are authorised and de-authorised from above, inside and below, both formally and informally in the family and organisational system; managerial women's ability to self-authorise; aspects of domestic and management role as given and taken, and their psychological and sociological roles; domestic and management role history and role biography of managerial women; together with on-task performance; and diversions into anti-task and off-task behaviours, interact and mutually influence each other shaping how managerial women find, make and take-up their roles (domestic or management). This also influences the degree to which participation in the domestic and management roles generates and depletes resources (psychological and physical, skills and perspective, flexibility, social capital and material) for managerial women.

In this study, the researcher contends that resource generation and depletion are the driving force of the processes of enrichment and conflict, respectively, at the work-family interface (Greenhaus & Beutell, 1985; Greenhaus & Powell, 2006). Also, resource generation or depletion in the role (either domestic or management) positively or negatively impacts quality of life (affect and/or performance) in the same role (Small & Riley, 1990; Wayne et al., 2007). The positive or negative experiences and quality of life together with the resources generated or depleted in that role are transferred and impact on the quality of life (affect or performance) in the other role (either domestic or management) positively (enrichment) or negatively (conflict) through the processes of relatedness, projection and introjection (Stapley, 2006). In

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the role (either domestic or management), participants form an internal image or system-in-the-mind which they use as a frame of reference when relating to the other role and system, influencing transactions across the boundary positively or negatively (Newton et al., 2006).

In keeping with the work of Klein (1985), in which it is argued that if the system is "good enough" it will buffer the members and their anxieties through containment, this study further postulates that the degree to which positive (enrichment) or negative (conflict) spillover occurs between the domestic and management roles, and family and organisational systems, is mediated by women's ability to self-contain, and/or the receiving system's (family or organisation) ability to serve as a "good enough" holding environment containing the anxieties (Vansina & Vansina-Cobbaert, 2008) experienced in the other role (either domestic or management role) and system.

3.7   SECOND THEORETICAL WORKING HYPOTHESIS

The second theoretical working hypothesis, based on the literature review of work, family and its interface, the systems psychodynamic theoretical perspective as well as the researcher's understanding of the research question, which underpins this study, is as follows:

- The work-family interface is conceptualised as having three interrelated systems, namely the family, organisational and individual systems. Operating at a conscious and unconscious level, these three systems with their underlying dynamics interconnect and mutually influence one another at the work-family interface promoting enrichment and conflict. It is at this work-family interface that managerial women take up their domestic and management roles.

- The dynamic behaviours, namely anxieties, conflicts, identities, boundaries, authorities, roles and tasks of the three systems (family, organisation, and managerial women) mutually influence one another through relatedness and

promote the extent to which enrichment and conflict occur at the work-family interface.

- Participation in one role (either the domestic or management role) and the anxieties and conflicts; family-in-the-mind; organisation-in-the-mind; self-in-the-mind; extent to which boundaries are managed between family, organisation and self; the extent to which women are authorised and deauthorised from above, inside and below, both formally and informally by the family and organisational systems; women's ability to self-authorise; the domestic and management role histories; women's role biographies; renegotiation of the boundary between the role as given and role as taken; their ability to remain on-task and avoid off and anti-task behaviours, mutually influence one another and shape the manner in which managerial women find, make and take-up their domestic and management roles. This also influences the extent to which participation in the domestic and management roles generates and depletes resources for managerial women. These enriched or depleted resources in one role (either domestic or management) improve or hinder the quality of life (performance and affect) in the other role (either domestic or management) resulting in enrichment or conflict at the work-family interface.

- The extent to which enrichment and depletion occur at the work-family interface is mediated by women's' ability to self-contain, and/or the receiving system's ability to serve as a "good enough" holding environment containing the anxieties experienced in the other role and system.

In light of the discussions pertaining to work, family, their interface and the systems psychodynamic approach as discussed above, the research question, first and second theoretical working hypotheses were researched using a qualitative research design. This research design will be discussed in chapter 4.

3.8 CHAPTER SUMMARY

This chapter began by exploring what systems psychodynamics is. To this end, the conceptual roots of the systems psychodynamic approach, namely psychoanalysis, open systems theory, and object relations theory were discussed. Particular attention was paid to the contributions made by Melanie Klein and Bion to this approach. Next the ACIBART model was discussed and key concepts of the systems psychodynamic approach and ORA, namely relatedness; system-in-the-mind; role history; role biography; managing self in role; hypotheses development; valence; and containment and holding, were highlighted. The chapter concluded with an integration of the literature reviewed and the systems psychodynamic framework, and a second theoretical working hypothesis was formulated.

CHAPTER 4: RESEARCH DESIGN

4.1 INTRODUCTION

This chapter provides an account of the qualitative empirical research conducted. The chapter starts with a discussion of the qualitative research approach, followed by a description of the research strategy underpinning the study. To this end, the research method pertaining to aspects of research setting, entrée into the organisation, establishing researcher roles, sampling, data collection methods, recording of data, data analysis, strategies employed to ensure quality data, reporting and reflexivity are discussed.

4.2 RESEARCH APPROACH

This study employed a qualitative research approach because of its ability to describe and display phenomena as experienced by the study population, in fine-tuned detail and in their own terms (Ritchie & Lewis, 2003). According to Eby et al. (2005), the work-family scholarship has placed limited emphasis on qualitative research aimed at exploring and understanding the psychological and behavioural processes linking work and family, which has been recognised as a possible barrier to our understanding of the work-family interface. Moreover, given that these studies fail to capture the complexity and richness of work and family roles, and do little to advance our understanding of the "how", "when" and "what" questions of the work-family interface (Eby et al., 2005), the qualitative approach, adopted in this study, provides an opportunity to explore the complexities of the work-family phenomenon and capture in detail an in-depth understanding of this phenomenon (Johnson & Waterfield, 2004).

Furthermore, the contextual and explanatory functions of qualitative research speak to the aims of the study, which is to explore and understand the underlying systems psychodynamics of the work-family interface; "when" and "how" do enrichment and conflict occur at the interface; and "what" and "how" underlying forces and influences drive their occurrence. Because the qualitative approach is believed to be a useful approach to answering the "how", "what", and "when" questions in relation to the

phenomenon under study (Hancock, 2002), the researcher decided to adopt this approach in this study.

Underpinning this qualitative research study is an interpretivist-constructivist paradigm. In terms of this paradigm, this study has a relativist ontology in which multiple realities are acknowledged (Guba & Lincoln, 1994). Each of these realities are equally valid and socially constructed in the mind of the participant and researcher.

The epistemological view is subjective and transactional in nature, in that, within the multiple realities, meaning is co-constructed between the participants and the researcher (Ponterotto & Grieger, 2007). Hence in this study meaning or knowledge is seen to emerge through the interaction between participants and researcher. In other words it is acknowledged that the researcher and participants jointly co-construct or create findings from their interactive dialogue and interpretations. It is further suggested that this meaning and knowledge cannot be observed directly but must be interpreted (Terre Blanche & Durrheim, 1999). Hence in this study meaning is seen to be hidden and has to be brought to the surface through deep reflection which is stimulated by the interactive researcher-participant dialogue (Schwandt, 2000). It is the strength and depth of the researcher-participant interaction and dialogue that leads to the discovery of deeper meaning and insight.

In terms of axiology or the inclusion of values in the research, this paradigm acknowledges and embraces the researcher's values, and subjectivity is seen as an essential part of the study (Morrow, 2007). This study recognizes that the researcher's values influence the research process, making it crucial for the researcher to examine and understand how her values, personal beliefs and characteristics influenced the co-construction of meaning or knowledge in this study (Creswell, 1998).

In keeping with the interpretivist-constructivist paradigm, which emphasizes the aim of understanding the 'lived experience' from the point of view of those who live it daily (Ponterotto & Grieger, 2007), in this study there is a strong reliance on participant voices through the use of thick rich verbatim quotations.

4.3 RESEARCH STRATEGY

In terms of research strategy or design, this study adopted the collective or multiple-case study design, because it offers a thorough description and in-depth understanding of the phenomenon and the context in which it occurs (Yin, 2003). Hancock (2002) adds that the case study is a versatile approach which is able to utilise different methods of data collection. The case study has also been described as a comprehensive, systemic examination of a phenomenon of interest in order to obtain rich, in-depth knowledge (Le Roux, 2003; Zucker, 2001). Hence utilising a case study design in this study allowed for the exploration of the underlying systems psychodynamic processes at play in the work-family interface contributing to enrichment and conflict. With the focus on this issue or concern, multiple individual cases were selected to illustrate and provide an understanding (Hancock, 2002) of the underlying systems psychodynamics of the work-family interface. These cases were explored through detailed, in-depth data collection methods involving multiple data sources (e.g. interviews, role drawings and written narratives). The multiple case design logic of replication was applied, where procedures were replicated for each case (Yin, 2003).

Furthermore, in keeping with the case study approach, in which an issue is explored through cases in a bounded system, that is a setting or context (Zucker, 2001), this study explored cases in the management system of a government organisation in the security cluster. With its contextual focus (Le Roux, 2003), the case study design allowed the researcher to explore how the underlying systems psychodynamics of the person, family and organisational systems influence and shape the experiences at the work-family interface towards enrichment and conflict.

A key consideration in qualitative research is the unit of analysis (Graneheim & Lundman, 2004), which is described as a variety of objects of study, such as a person, organisation (Mertens, 1998), whole interviews and diaries (Downe-Wamboldt, 1992). In the current study, the units of analysis included the family system, organisational system, individual in these systems and data sources, namely the verbatim interview transcripts, role drawings and written narratives, in relation to

the experience of work-family enrichment and conflict at the interface of each case study.

4.4 RESEARCH METHOD

In this section, the research setting, entrée and establishment of researcher roles, sampling, data collection method, recording of the data, data analyses and strategies employed to ensure data quality and reporting are discussed.

4.4.1 Research setting

In terms of the identity of the organisation, the research was conducted in the security cluster, which forms part of the public sector in the South African government. Authorised by government and the responsible minister who reports to the President, the primary task or core function of the organisation is to proactively identify threats and opportunities to advance the safety, security and economy of South Africa. The roles of the organisational system are to proactively advise government of these threats and opportunities and assist with policy formation.

As an employee of the organisation, the researcher offers the following comments based on her perceptions of the organisation and interactions with members. It appears that the primary task and subsequent hyper-vigilance around potential threats, together with the need for secrecy, pervades the organisation, resulting in a paranoid organisational culture. Trust is not easily gained and suspicion is rife. Change and "most things new" are carefully scrutinised and treated as a threat. The "need-to-know" principle which allows some members to be exposed to information pervades the organisational system and can be considered a boundary which then excludes and includes some members from gaining access to information, which at times is necessary, while at other times, hinders performance. This principle also encourages a "silo mentality" and rigid closed boundaries between the subsystems of the organisation. A private, high-security organisation where physical access is restricted to members only creates a closed and rigid space boundary. Time boundaries are unclear in the organisation in the sense that members are expected to be on-call twenty-four (24) hours, seven (7) days a week. Being tough, ruthless

and unemotional are informal rules for good performance in the organisation. It appears that the on-going changes in senior leadership and subsequent restructuring efforts have resulted in feelings of chaos and confusion in the organisation, and members struggle to identify with the changing organisational goals, vision and mission. Moreover, with the constant changes and on-going restructuring there appears to be general confusion at the task boundary with changes in job content and reviewing of performance criteria. With the on-going changes, task boundaries, paranoia and trust in authority appear to be negatively impacted. Members in the organisation are de-authorised to work on their tasks because they feel information is being withheld from them, unappreciated, ill-equipped, disrespected, disregarded and not trusted to make decisions and perform their tasks.

The organisation appears to have a masculine culture (Leimon et al., 2011) which values dominance, self-centredness and winning and achieving goals at all costs. Moreover, a macho leadership style that is less people centred and that denies and represses emotional aspects and needs is encouraged. This stems largely from a recruitment practice that has in the past been predominantly male dominated. In the past, the function of management, and more especially line management, was reserved for males as suggested by the following statistics: In 1998, approximately 85% of management positions were occupied by males, while only 15% were occupied by females. This 15% of women occupied junior management levels with no women in middle or senior management. Moreover, these junior management positions were in corporate services and not in line functions. In 2004, the number of women in management increased to approximately 24% and while women gradually entered middle and senior management positions, approximately 90% remained in junior management, corporate services. In 2010, the number of women in management increased to 30%, with 20% being in junior management, 7% in middle management and 3% in senior management. The majority of these positions were in corporate services, while only 29% were in line functions. From 2010 to 2014, the number of women in management remained at approximately 30%, with 29% in line functions. While the number of women in management has grown over the years, there is still a strong perception in the organisation that line management is a "man's world", and female managers report multiple challenges and victories in this regard.

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Women report that while they are formally authorised to occupy management positions, they feel informally de-authorised through the use of psychological boundaries such as the "old boys club"; disregard; lack of recognition; and disrespect shown to them as managers.

4.4.2 Entrée into the organisation

According to Jones et al. (2006b), gaining entry to and building rapport with participants is sometimes a simple and straightforward process and sometimes complicated by several challenges. In this study, gaining access to the system under study and the participants was a fairly straightforward process because the researcher is employed by the organisation and forms part of the research setting, that is, the organisational system. The nature of the research project also assisted the process because achieving gender parity is one of the priorities of the organisation. In addition, the researcher was awarded a bursary by the organisation to conduct the research and the organisation therefore had a vested interest in seeing the research through to its conclusion. Furthermore, as a psychologist in the organization, who is a consultant for both executive management and participants on issues of assessment, selection and employee well-being, the existing relationships, trust, confidence and rapport which the researcher has with executive management and participants also helped her to gain access to participants. In this study, the researcher approached executive management as well as the Gender Mainstreaming Committee, as formal authorities in the organisation, and requested permission to gain access to participants. Assurance was given regarding the value-add to the organisation in relation to gender mainstreaming and parity. Access to the research setting was formally granted.

4.4.3 Establishing researcher roles

In this study, it is argued that key to establishing the researcher's role is the researcher's positionality, which refers to how the researcher is viewed or positioned, and his or her perceived legitimacy (Sato, 2004). Factors such as gender, race, profession and whether the researcher is an insider or outsider are central to researcher positionality. These factors influence power, resistance and the types of

issues and agendas that surface, as well as knowledge that is generated during the research process. As such, in this study, the researcher increased her reflexivity by being cognisant of her power, resources and position, and how these worked together to define the agenda and generate knowledge (Walt et al., 2008). In this study, the researcher's positionality and power shifted constantly during the different discourses (Sato, 2004) and she was mindful of how her multiple identities as female, middle-manager, psychologist, researcher, colleague, mother, and wife shaped subjectivity and influenced interpersonal dynamics with participants.

The researcher in this study is an Indian female who is a clinical psychologist in her mid-thirties. As a female she too enjoys the privileges associated with gender parity. As a wife, mother and middle manager she is also faced with various conflicts and benefits at the work-family interface associated with occupying multiple roles. This consequently legitimised her role as a researcher focusing on work-family relations. Being female, a mother, wife and psychologist also helped to build rapport with female participants, gain access to their psyche and garner meaningful information pertaining to the dynamics linked to their domestic and management roles as female participants. In addition, as a female, mother, wife and middle manager, the researcher often identified with the struggles, concerns and achievements of female participants. Thus in making sense of the data and generating knowledge, the researcher was cognisant of her own countertransference, feelings, values and biases and how these could influence the data.

As an "insider" of the organisation, in a middle management position, the researcher had insight into the intimate workings of the system such as structures, procedures, processes and culture as well as the participants under investigation (Morgan, 2006). This, together with her qualifications as a psychologist, further enhanced her understanding of the system and legitimacy to conduct the research (Ellis & Bochner, 2000). However, while adding legitimacy, the researchers "insider" role of middle manager also created some apprehension for two participants who were concerned with issues of confidentiality and anonymity of the data gathered. As an "insider", the researcher's relationship with the upper echelons of management in the participating organisation led to concerns about the obligation to report the findings of the study to the organisation, which resulted in some distrust on the part of two

participants, despite the researcher's assurances of confidentiality and anonymity. This led to them initially being more cautious about what they disclosed during the interviews. However, as the research progressed, these participants became more relaxed and openly shared information as the researcher's "outsider" positions of female, mother, wife and doctoral student legitimised her role as researcher, and helped strengthen rapport and allay apprehension.

The researcher was also aware that while she was an "insider" to the organisational system, she was an "outsider" to the participants' family system, which was limiting in that she lacked familiarity with their family culture, beliefs and values. This diminished her capacity to fully understand issues in the family system.

4.4.4 Sampling

In this qualitative study, determining the selection criteria and rationale for including participants in the study was a crucial initial step because as recommended by Johnson and Waterfield (2004), qualitative researchers invest in attracting participants who possess the most relevant characteristics to the study. As such, sampling in this study involved the following three steps as suggested by Langdridge (2004):

(1) specifying the target population

(2) choosing the sampling procedure

(3) determining the sample size

4.4.4.1   Target population

In this study, the first step in the sampling process was to define the group from which participants would be selected as recommended by Creswell (1998). The target population for this study was managerial women in the public sector. As such, the inclusion criteria for this study were as follows:

- female public sector employees who occupy a managerial position
- female public sector employees with a spouse or partner and at least one child

- participants who had experienced both work-family enrichment and work-family conflict at the work-family interface

4.4.4.2 Sampling procedure

In this study, a purposive sampling method, as a non-probability sampling strategy, was employed to select the identified participants. Purposive sampling is a type of sampling where individuals or objects that will generate the most information about the topic being researched are selected (Johnson & Waterfield, 2004). In keeping with the purposive sampling method, in this study, the researcher's judgement was used to select unique and information-rich cases for in-depth investigation of the work-family interface and experiences of enrichment and conflict (Langdridge, 2004).

More specifically, the type of purposive sampling strategy employed in this study is called intensity sampling which involves prior information and considerable judgement (Morrow, 2007). In other words, the researcher needs to do exploratory work to determine the nature of the variation in the situation understudy, and then sample the intense examples of the phenomenon of interest (Langdridge, 2004). In line with this sampling strategy, the researcher sought out excellent or rich examples of the phenomenon of interest, namely the work-family interface and experiences of enrichment and conflict, but not highly unusual cases as suggested by Terre Blanche and Durrheim (1999). The selected cases manifested sufficient intensity to elucidate the phenomenon of interest and to illuminate the nature of success or failure, but not at the extreme (Langdridge, 2004).

As such, only managerial women in the public sector who had experienced work-family enrichment and work-family conflict at the work-family interface were chosen as participants. The researcher, as an "insider" to the organisation had prior knowledge of participants' experience at the work-family interface, in terms of conflict and enrichment. Moreover, participants were asked to provide a written narrative of their experiences of enrichment and conflict. Based on these narratives, they were selected for inclusion in the sample.

4.4.4.3   Sample size

In deciding on the sample size for this study, the researcher took into consideration what she wanted to know, the purpose of the study, what would be beneficial and valuable, what would ensure credibility, and what could be accomplished given the available time and resources as suggested by Silverman (2004). In this study, data was gathered in much detail through multiple sources, because in qualitative research, it is advocated that sampling should create depth rather than breadth, and may include only a small number of participants (Johnson & Waterfield, 2004). Terre Blanche and Durrheim (1999) add that the number of cases also depends on how much detail one will gather in each case. They further purport that if the study is an exploratory one and data is gathered in detail, then six to eight data sources often suffice. Hence for each case in this study, data was gathered via a written narrative, five role drawings and in-depth interviews which were three to four hours in length. The sample size was six and saturation was reached after participant six had been analysed.

Table 2: Sample demographics

Participant	Race	Designation	Marital status	Number of children
1	White	Manager	Married	1
2	Black	Manager	Married	2
3	Black	Manager	Married	2
4	Black	Manager	Married	3
5	Indian	Manager	Married	2
6	Coloured	Manager	Married	1

4.4.5 Data collection methods

Data for this study was gathered in two ways, firstly, through a written narrative, and secondly, through the organisational role analysis (ORA) method. This yielded three sources of data, namely (1) a written narrative transcript, (2) role drawings, and (3) an interview transcript. This is in keeping with case study practices of multiple information sources (Yin, 2003). The data gathering methods are discussed next.

4.4.5.1   Written narratives

In this study, written narratives were utilised because they are a powerful means of communication (Clark & Standard, 1997). By giving form and structure to even disconnected experiences and memories, written narratives offer a space for self-reflection, requiring participants and the researcher to interpret and make sense of experiences (Bruner, 2004), which in this instance, refers to the work-family interface and experiences of enrichment and conflict.

Since this method falls under the epistemological umbrella of social constructionism and is guided by the philosophical assumptions of an interpretive-constructivist paradigm (Patsiopoulos & Buchanan, 2011), the researcher is cognisant that participants organised their experiences in the form of narratives that they regard as true, even though there are no essential truths. As such, this study acknowledged that the written narratives were subjective and transactional in nature, in the sense that participants selectively constructed their narratives because they removed from their personal narratives all those elements that were not congruent with their social, cultural and family narratives (Clark & Standard, 1997).

The structure, content and function of the narratives are of central interest to the researcher (Murray, 2003). In this study, participants' written narratives served three purposes. Firstly, they offered participants a space for reflection and organisation of their own personal experiences at the work-family interface, helping to create meaning for them. Secondly, they provided vital information and an experiential space which the researcher used to gain an understanding of and connect with participants' experiences (Patsiopoulos & Buchanan, 2011) at the work-family interface, in terms of the extent to which they experienced enrichment and conflict. This subsequently helped the researcher with her selection decisions pertaining to the inclusion of participants into the study. By using the narrative responses, the researcher was able to evaluate participants' suitability, based on the work of Terre Blanche and Durrheim (1999), who suggest that ideal respondent characteristics include personal experience of what is being researched. In this instance, this referred to the following: personal experiences at the work-family interface of enrichment and conflict; good communication skills, in which the participant is able to

describe the experience in detail; openness and undefensiveness; interest in participating; and the perception that the study may be of value to the participant. Thirdly, as a unit of analysis, the narrative transcripts were used as part of the systems psychodynamically informed discourse analysis.

In terms of administration, the researcher discussed the concepts of work-family interface, enrichment and conflict with participants. The researcher asked each participant to narrate on paper her experiences at the work-family interface, with particular reference to enrichment and conflict. She was asked to explain specifically when experiences in one role (either domestic or management) improved quality of life (performance and affect) in the other role (either domestic or management), and when experiences in one role led to poor quality of life (performance and affect) in the other role. Moreover, each participant was asked to document any family and organisational circumstances that she considered significant contributors to her experience of enrichment and conflict at the interface.

a   Procedure

Initially, ten participants were selected, based on the researcher's "insider" knowledge of the participants in terms of them having experienced both enrichment and conflict at the work-family interface, being a female manager in the public sector and having a spouse or partner and at least one child. These participants were then asked individually to narrate on paper their experiences at the work-family interface in terms of enrichment and conflict. It took participants approximately two hours to narrate their experiences. Once the narratives had been completed on paper they were handed to the researcher.

The researcher then studied, evaluated and reflected on these written narratives to gain an understanding of participants' experiences at the work-family interface as well as to decide whether or not participants were suitable for inclusion in the sample. The criteria used to evaluate the narratives and decide on inclusion in the sample, were based on Terre Blanche and Durrheim's (1999) ideal-respondent characteristics. These included the following: the extent to which participants personally experienced the phenomenon under study, that is, both enrichment and

conflict at the work-family interface; the extent to which they displayed good communication skills with the ability to describe in detail their experiences; the extent to which they showed openness and willingness to share their experiences; and their interest in participating in the study. Based on these criteria, the written responses were evaluated and the researcher was able to predict whether the participant would be able to provide further in-depth, rich data, and thus whether it was necessary to interview the person.

From the ten written narratives, seven participants were selected for inclusion in the sample. One of the seven participants declined to participate further owing to time constraints, leaving the sample size at six.

4.4.5.2 *Organisational role analysis method*

Organisational role analysis (ORA), which was originally designed as an in-depth systems psychodynamic coaching method (Newton et al., 2006) as discussed in chapter 3, was adopted for the empirical research. This method was chosen because it allows for the examination of the interrelatedness of individual and system (in this instance, family and organisational system) and the dynamics involved in a particular role (in this instance, the domestic and management roles) (Newton et al., 2006). In other words, it is a method that aims to assist the participant or role holder to discover her role (domestic and management) in the context of her system-in-the-mind (family and organisational system). In addition, with a focus on the conscious and unconscious assumptions on which the individual construes and forms her role, the goal of this method is to uncover and investigate the inner images, inner objects, role-in-the-mind and systems-in-the-mind and to then relate them to the external reality (Borwick, 2006), making this method apt for the aim of this study. In this study, this was achieved through the processes of role drawings, free association, hypothesis building and discussions or interviews, as suggested by Long and Chapman (2009).

For the purpose of this study, the discussion or interview is described as a focused dialogue between two people (Polkinghorne, 2005). The interview was used in conjunction with other techniques (Creswell, 1998) such as the written narrative and

was incorporated into the ORA method instead of being the dominant strategy (Newton et al., 2006). The interview as part of the ORA method afforded the researcher an opportunity to understand and document the participants' understanding of their experiences (Silverman, 2005) at the work-family interface in their domestic and management roles. Moreover, as suggested by Kvale (1996), interviews in this study had the following advantages: they yielded information the researcher had not planned to request; they were flexible in nature and afforded the researcher an opportunity to explore and probe further; and they provided participants with considerable latitude in determining the actual content and direction of the interview.

The ORA method has produced results that enrich the understanding of the meanings that people attach to social phenomena (Newton et al., 2006). As such, it is argued that this method is reliable and valid in that, according to Terre Blanche and Durrheim (1999) and Collingridge and Gantt (2008), reliable qualitative data collection methods consistently produce rich and meaningful descriptions of phenomena allowing for a better understanding of participants' personal experiences.

In terms of administration, the ORA method entails four steps as suggested by Sievers and Beumer (2006). The researcher explains the ORA model and related concepts to the participant. The researcher subsequently invites the participant to draw her own "roleogrammes" on large sheets of paper. On completion of these "roleogramme" drawings, the participant presents the drawings to the researcher. Subsequently, the participant and researcher free associate to the drawings in terms of ideas, feelings, fantasies, and the images evoked by them (Long, 2006). This is followed by a discussion or interview that unveils important role issues for the participant and reveals unconscious dynamics in relation to the participant and her system in the context of her role (Reed & Bazalgette, 2006).

a   Procedure

The procedure followed in this study, in relation to the ORA method, is discussed next.

Phase 1: Role drawings

The ORA model and related concepts, such as systems-in-the-mind; finding, making and taking a role; and the notion of role as the area in which the system and person meet, were discussed with participants. They were also introduced to the ACIBART constructs.

Subsequently, participants were provided with crayons and large sheets of paper, and requested to do role drawings as described below.

(1) Roleogramme. Each participant was asked to draw two "roleogrammes". She was first asked to draw herself in role at work, and the organisational system in which her role was located, as she experienced it, while using imagination, images, metaphors, symbols and colours to represent her experiences. The participant was then asked to draw her second roleogramme of herself in role at home, and the family system in which her role was located, as she experienced it, while using imagination, images, metaphors, symbols and colours to represent her experiences.

(2) Role biography. For this drawing, the participant was told that this was an attempt to look at the various roles she had taken up in her life. She was asked to draw herself in roles throughout her life, more especially those that she felt were most important to her and that came to mind first. The participant was also told that the drawing should take the form of a journey starting from the roles she took up in her family through childhood, adolescence, young adulthood (work and family) until that moment.

(3) Role history. Each participant was asked to draw two role histories, one for her domestic role and another for her manager role. For this drawing, the participant was asked to consider the history of her current domestic and manager roles, with the focus on who else occupied these roles and how they shaped or influenced them. Again the participant was asked to use her imagination, images, metaphors, symbols and colours to represent her role history.

Of note, while role drawings were utilised to collect data, they were not psychoanalysed and reported on specifically in this study. Instead, these drawings served as transitional objects that provided the researcher and participants with an opportunity to process experiences and facilitate discussion during the interview. Thus analysis of the drawings took place during the interviews. However, focus on the drawings began to diminish as the interview progressed and more unconscious information began to surface. This approach was adopted largely because the information gathered during the interviews was overwhelming in terms of quality and quantity, which made reporting specifically on the drawings challenging as it would have further lengthened the findings chapter of this study. These role drawings will be explored in a later publication.

Phase 2: Presentation: role drawings

During this phase, the participant presented and explained her drawings to the researcher. The presentation and explanations were all tape recorded as they occurred and then transcribed verbatim.

Phase 3: Association phase

During this phase, the participant and researcher free associated to the drawings. Inner thoughts, fantasies, images, comments and physical reactions of the participant and researcher were expressed. The association phase was tape recorded as it occurred and then transcribed verbatim.

Phase 4: Interview

Interviews in the study were in-depth, unstructured and face-to-face, based on the written narrative information and role drawings. In the form of an interview, a shared search and discussion took place with each participant regarding drawings and associations. The role drawings served as transitional objects and initially provided the opportunity to process the experiences of participants. However, as the interview progressed, their importance diminished and less focus was placed on them as unconscious information began to surface. Discussions explored the underlying

systems dynamics involved in managing the self in role and taking up domestic and management roles, and their impact on the work-family interface.

In terms of the role biography drawings, during the interview, participants and the researcher explored the connections between the various roles taken up throughout life, and the link between these roles and current domestic and management roles. Each participant's "individuality" and valence in role were also explored.

In terms of role history, during the interview, participants and the researcher explored how the history of the domestic and management roles had influenced their current role as "manager" and "caregiver" and how this had contributed to experiences at the work-family interface in terms of enrichment and conflict.

The interview was tape recorded as it occurred and then transcribed verbatim.

4.4.6 Recording of data

With the consent of participants, the recordings were done as mentioned above under each data collection method. Electronic copies of the transcripts were kept at different locations to ensure safe storage (Terre Blanche & Durrheim, 1999). Role drawings and transcripts were managed with care so as to not compromise the quality of data (Silverman, 2004). All data was safely stored under lock and key.

4.4.7 Data analyses

In this study, collected data was analysed through discourse analysis, as suggested by Smit and Cilliers (2006), who argue that systems psychodynamic behaviour can be analysed successfully through this type of analysis. Discourse analysis is consistent with the interpretivist-constructivist paradigm (Morrow, 2007). The basic premise of discourse analysis is that one's experience and internal constructions of reality are established in and through discourse. Hence the aim of discourse analysis is to unravel the processes through which this discourse and the participant's internal world are constructed (Burman & Parker, 1993).

This study argues that, in one's context, such as that of the work-family interface, particular discourses are generated that encourage particular ways of being, while dissuading other ways of being, as suggested by Hardy (2004) and Henning et al. (2004). Discourse analysis was used to analyse the data in this study because it is concerned with exploring how discourses are engendered and maintained, and how they influence people's lives. It also involves making extensive interpretations, beyond language and data context to examine relations, behaviours, experiences and social patterns (Henning et al., 2004).

Hence in this study, discourse analysis was utilised to establish the manner in which participants made sense of their reality as well as how discourses were produced and maintained in their social context (Cilliers, 2007). Data was interpreted through the application of a systems psychodynamic lens (Gould et al., 2006) in the context of the work-family interface. This method has been referred to as systems psychodynamically informed discourse analysis (Smit & Cilliers, 2006), whereby the researcher draws on her systems psychodynamic theoretical knowledge and subjective position in an attempt to make sense of participants' social world within the work-family context. It is thought that linking conscious and unconscious behaviours enhances the understanding of the phenomenon being studied (Smit & Cilliers, 2006). This method allowed for an understanding of the deep, covert and complex behaviour at the work-family interface, thereby complementing discourse analysis by facilitating depth in the interpretation of data (Henning et al., 2004). This method involved the interpretation of the ACIBART constructs, basic assumption behaviours, defence mechanisms and other relevant systems psychodynamic constructs (Cilliers, 2007). These interpretations gave rise to working hypotheses that were viewed as true statements for the time being, which in the light of further evidence, could always be reassessed.

The following steps, as outlined by researchers such as Evans (2007) and Henning et al. (2004), were utilised in this study to conduct the analysis

Phase 1: Familiarising self with data. This phase included the transcribing of data, reading and rereading the data, and noting down initial ideas, with a view to making sense of the data and tracking themes, ideas and hunches (Gallant, 2008).

Phase 2: Generating initial codes. This phase involved the systematic coding of interesting features or emerging themes of the data across the entire data set (Fisher, 2006). Emerging themes from the data were collated as per relevance to the code (Polkinghorne, 2005). In this study, coding was theory driven, based on the systems psychodynamic perspective as the researcher approached the data with specific questions in mind that she wished to code around, for example, manifestations of the basic assumptions and psychodynamic behavioural constructs such as ACIBART in relation to participants' experiences of enrichment and conflict at the work-family interface. This phase in the process helped the researcher to organise the data in a manageable format and identify initial discursive themes and codes (Evans, 2007).

Phase 3: Searching for meaningful units of data and collating initial codes. During this phase, codes were collated into potential themes or meaningful units of data (Braun & Clarke, 2006). Initial codes were examined, looking for convergence of patterns and recurring themes. At this stage, some themes were collapsed, grouped together and rechecked for emerging patterns.

Phase 4: Refining and naming meaningful units of data. This phase involved on-going analysis to generate clear definitions and names for each theme (Evans, 2007). It also involved identifying the essence of each theme and the aspect of the data that it captured.

Phase 5: Discussion towards the interpretation of themes and hypothesis formulation. In this phase, themes were read several times in order to uncover deeper covert meanings and participants' unconscious processes, and make systems psychodynamic informed interpretations, described by Clarke and Hoggett (2009) as a kind of thinking aloud about what the researcher felt or thought, in relation to participants' experiences, sense making and theory. In other words, themes, based on empirical research data, were linked to and discussed in relation to systems psychodynamic theory to make sense of and provide meaning and understanding about the experiences of participants in the study. As literature and theory were reviewed, the themes and data were constantly revisited in order to re-evaluate the interpretations made and allow for alternate meanings to emerge, to

supplement deeper meanings and provide theoretical support (Burman & Parker, 1993).

The discussion/interpretations were subsequently used as evidence to formulate a working hypothesis, which Lawrence (2006) describes as a provisional, negotiable speculation or guess in relation to what may be going on in the system that could explain the phenomenon under study, in this instance, the work-family interface and experiences of enrichment and conflict. Working hypotheses were formulated for a part-finding, all of which culminated in a research hypothesis (Newton et al., 2006), which was formulated for the whole research study at the end of the findings chapter.

Although the above steps of data analysis for this study are described in a linear fashion, they occurred simultaneously and repeatedly.

4.4.8 Reporting

The findings were presented in a qualitative, narrative style (Patsiopoulos & Buchanan, 2011). Themes were first described and supported by rich, thick descriptive raw data which were included verbatim. This was done in order to offer a descriptive account of participants' experiences at the work-family interface prior to applying the systems psychodynamic theoretical framework and interpretations on the data. This offered a situated account of participants' experiences, as recommended by Kelly (2002). This was followed by a discussion in which themes were linked to systems psychodynamic theoretical constructs and interpretations were put forward, supported by literature (Henning et al., 2004). Subsequently, from the interpretations emerged a working hypothesis for each theme. Next the discussions and interpretations of themes were assimilated into an integrated discussion of the whole empirical study, which culminated in a research hypothesis.

Writing the report aided the process of interpretation because it provided the researcher with the space to think, analyse, interpret and discover, as suggested by May (2010) and Richardson and Adams St Pierre (2005).

4.4.9 Strategies employed to ensure quality data

Although the concepts of validity and reliability do not sit well in the qualitative research paradigm, originating as it does in the positivist tradition, many qualitative researchers continue to support its relevance (Denzin, 1989; Hammersley, 1992; Pyett, 2003; Seale, 1999; Wainwright, 1997; Whittemore, Chase, & Mandle, 2001).

Emden and Sandelowski (1998, p.207) add that the notion of reliability and validity in qualitative research has been "championed, translated, exiled, redeemed, and surpassed". Whereas it can be established that rigour is essential to any scientific endeavour to ensure validity, what this is called and how to ensure it is not so clear. As the dialogue continues, Lincoln and Guba's (1985) translated criteria remain the gold standard. They have translated the terms "truth value", "internal and external validity", "reliability" and "objectivity" and proposed their own four-point criteria list for judging the quality of qualitative research studies, namely credibility, transferability, dependability and confirmability (Seale, 2002). These concepts will be discussed below in relation to this study.

4.4.9.1   Credibility

Multiple sources of data collection, theoretical frameworks and refining hypotheses are techniques that can be used to establish credibility (Pyett, 2003). As such, to achieve credibility in this study, the theoretical framework was clearly described and referred to. This framework and the ORA method allowed for multiple sources of data to be collected in order to verify the interpretations made. Credibility was further enhanced by the use of working hypotheses (Lincoln & Guba, 1985) which is encouraged by ORA (Newton et al., 2006). Formulating working hypotheses for participants allowed them to verify their truth value. In addition, the experience, competence and qualifications of the researcher further enriched credibility, as suggested by Terre Blanche and Durrheim (1999), who argue that researcher credibility in terms of qualification, competence and experience, is equally important as the researcher is the primary instrument for data collection and analysis, and therefore must be taken into account.

4.4.9.2   Transferability

In this study, a description of the context and important characteristics was provided to achieve transferability, which is the degree to which the findings can be generalised to other settings similar to the one in which the study occurred (Denzin, 1989). The participants' demographic information was also identified. Furthermore, throughout the study, reference was made to environmental factors in the organisational system and family system that shaped the participants' experiences, thereby providing context for both their experiences and interpretations. These measures were taken to ensure transferability, in that, according to Terre Blanche and Durrheim (1999), transferability is achieved not through random sampling, but by providing a detailed, rich description of the study's setting, so that readers are given sufficient information to be able to judge the applicability of findings to other settings.

4.4.9.3   Dependability

To achieve dependability, which is concerned with the stability of findings over time, this study explained in detail its theoretical position, research method, processes and rationale (Pyett, 2003). Significant concepts, constructs and the paradigm were discussed in the literature review. Furthermore, a detailed description of the research method including sampling, data collection methods and data analysis was provided in order to ensure dependability. In addition, detailed raw data was reported throughout the empirical study in order to provide evidence on which interpretations were based. This subsequently culminated in a working hypothesis based on these interpretations. These steps clarified how findings were arrived at, enhancing the dependability of the study (Lincoln & Guba, 1985). These measures were taken because researchers such as Emden and Sandelowski (1998), Silverman (2004) and Terre Blanche and Durrheim (1999) argue that dependability can be achieved through leaving a research "audit trail" and conducting an "audit".

4.4.9.4   Confirmability

Adopting a reflective stance throughout the study, which is useful for establishing confirmability (Pyett, 2003), the researcher considered the study's personal sense-

making experience for her; the manner in which the study challenged and broadened her thinking; her experience with and understanding of the work-family interface and processes of enrichment and conflict; and how this may have influenced or shaped her role as researcher and subsequent interpretations made by her.

Coming from an Indian family system steeped in traditional beliefs and values pertaining to the role of men and women, the researcher was able to reflect on her own experiences with taking-up her domestic and management role. Through the process of the research, she was able to examine her own conflicts and anxieties associated with the changing roles of men and women in her system and subsequent implications for the system. She also considered how this contributed to her anxiety in relation to taking up the changing roles. The researcher explored her own gendered identity issues, boundary management issues and ability to self-authorise and her valence for de-authorisation. In addition she was able to reflect on her own ability to self-contain and be contained by a "good enough" holding environment, namely family and organisational systems. Taken together, she considered how these factors affected her ability to find, make and take-up her role, resulting in task performance and anti-task behaviours. Most importantly, because of her involvement in the research, the researcher was able to redefine, make and take-up her management and domestic roles.

The researcher was also cognisant of the influence of these inner dynamics and her own experience of being a female who occupies multiple roles, and the impact this has on the study and participants, and that the gathered data and written interpretations were a co-construction between her and the participants' realities based on the systems psychodynamic orientation. According to Seale (2002), reflexivity operates when we ask ourselves how our knowledge, position, and experience shape our analysis.

Confirmability was also achieved in this study when evidence from participants, in the form of detailed raw data was reported throughout the empirical study, to corroborate the findings (Lincoln & Guba, 1985).

In addition, the promoter of the study also contributed to the confirmability by providing extra-vision (Silverman, 2005). He was able to confirm the findings based on his knowledge, experience and expertise in the field of qualitative research and systems psychodynamics.

4.4.9.5 Ethics

Ethical clearance was obtained from the sponsoring institution, namely, the University of South Africa (UNISA). As part of the Doctorate in Consulting Psychology at UNISA and prior to embarking on this thesis, the researcher attended compulsory workshops in eleven themes over five block weeks at UNISA. During each block week research workshops facilitated by Professor S.H. van Deventer were held. During these research workshops the researcher prepared her research proposal which was presented at the final workshop to a research panel for clearance.

In scientific research most ethical concerns fall into the categories of informed consent, right to privacy, and protection from harm (Jones et al., 2006b; Terre Blanche & Durrheim, 1999). Therefore, in this study, ethical issues relating to these 3 categories were considered:

- *Informed consent.* Before deciding whether to participate or not, participants were given enough information about the nature and purpose of the study, and the researcher's expectations as suggested by Terre Blanche and Durrheim (1999). They were made aware of their right to withdraw from the study at any given time if they felt uncomfortable since their participation was strictly voluntary (Jones et al., 2006b). Furthermore, through signed consent forms, participants provided written consent to participate in the study. The researcher was available to answer participants' questions even after the research work had started.

- *Right to privacy.* Participants' privacy and identity were respected and protected. What participants discussed during the study remained confidential, in that every effort was made by the researcher to remove anything that might reveal

participants' identity, such as their names and ages, and the name of their organisation (Terre Blanche & Durrheim, 1999).

▪ *Protection from harm.* Mindful of the principle "do no harm", the researcher ensured that participants were protected from any likely harm that might occur (Jones et al., 2006b). A debriefing session was conducted with participants following the completion of the study. Individual debriefing sessions were held for the three participants who had been excluded at the narrative phase. Their sessions focused on their written narrative, their experience of enrichment and conflict together with their willingness to share this experience in detail with the researcher. Following these discussions it was mutually agreed upon that the three participants were not ready to share their personal experiences for research purposes. It was mutually decided that they exit the research process at that stage and should they feel more comfortable taking the process further they could contact the researcher. The researcher also made herself available for consultation to the three participants should any issues arise following the debriefing session. However, to date, no contact was initiated by the three participants regarding this matter. Each debriefing session lasted between one and two hours.

4.4.10 Reflexivity

Clarke and Hoggett (2009) define reflexivity as the ability to be suspicious of our own presuppositions. In keeping with this, the researcher in this study adopted a reflective stance throughout the study (Pyett, 2003) by asking how her knowledge, position and experience might be shaping the study, data and analysis (Seale, 2002). This allowed the researcher to make visible or known her assumptions, research processes and motives for conducting the study (Nicholls, 2009).

Adopting a reflective stance, the researcher was able to recognise her own emotional involvement in the research study (Stanley, 1992). Firstly, being female, married, a mother, and having a career, selecting the topic of study stemmed from a personal interest. Faced with her own struggles, wins and a sense that on the surface the organisation and family embrace gender parity, but beneath the surface

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lies resistance that sabotages these efforts, the topic became of personal interest to her (Alexandrov, 2009). Furthermore, her affinity to systems psychodynamic thinking and the assumption that in searching for solutions and change one should also search beneath the surface examining deep-rooted dynamics rather than superficial ones, partially influenced her choice of theoretical paradigm for the study.

The dynamics as expressed by participants all too often resonated with the researcher, stirring up her own emotions, memories and thoughts (Beedell, 2009). She had to be careful that she was not selectively attending to some issues, while ignoring others based on whether or not the issues spoke to her. In other words, she needed to be cautious that what she was seeing was not influenced by what she expected to see, based on her own experiences at the work-family interface (Finlay & Gough, 2003). For example, in discovering the anxieties, conflicts, identity, boundary, authority, role and task dynamics of participants, the researcher was aware of her own dynamics and ensured that they were not influencing what she discovered with participants.

While being a member of the organisation under study made the researcher an "insider" and provided advantages (Morgan, 2006) as discussed in section 4.4.3, it also posed challenges. Being an "insider" meant the researcher was also a colleague to participants and initially slipped into a peer role with some participants, thus losing her researcher position. However, as the study progressed, the researcher became more attentive to this and made efforts to manage the boundary between peer and researcher more effectively by being more mindful of this dynamic.

The researcher also considered the study's personal sense-making experience for her and the manner in which the study challenged and broadened her thinking in terms of the work-family interface. What the researcher experienced as she progressed through the study was that she also discovered more of herself and found solutions (Ellis & Bochner, 2000) to her own dynamics present at the interface. As the study progressed, the researcher was able to reflect on her own dynamics in terms of her anxieties and conflicts in relation to the changing roles of men and women in society, and its incongruence with traditional patriarchal gender role

expectations held in the Indian community; how this affects her identity as a women, mother, wife and career women; how it impacts on her ability to manage or mismanage her boundaries; how her family system violates her personal boundaries and how she allows this based on the traditional role expectations; how this affects her ability to self-authorise in her domestic and management roles; how she is being de-authorised in her roles by her systems; and how this contributes to her deviations from role and tasks.

Moreover, as the study progressed, the researcher was also able to refind, remake, and retake her domestic and management role (Reed, 2001). Exercising self-authority, the researcher was able to redefine her roles through understanding and acknowledging her changing context (as opposed to the older females in her family); her domestic and management role histories; and her own role biography and valence to certain roles and behaviours (Newton et al., 2006). In so doing, she renegotiated the boundary between the given and taken aspects of her roles in relation to her changing context (Reed, 2001).

The researcher quickly became mindful of the importance of interacting and consulting with her family and organisational systems in trying to find, make and take-up her re-defined roles. While she grew through the process of her research, not sharing this learning and insights with the rest of the systems, meant that change was short-lived. However, including her family system and department (organisational system) and sharing this research journey and insights gained made for longer lasting changes in her domestic and management roles.

Mindful of transference and counter-transference during the data gathering process (Clarke & Hoggett, 2009), the researcher became acutely aware of a sense of hopelessness and helplessness. Initially, she attributed it to her own anxieties about doing her doctorate, but as the study progressed, she became aware of some participants' need for her to "rescue them and their situation", especially those who experienced more work-family conflict than enrichment. For these participants, the researcher's position as a psychologist also exacerbated this need and legitimised her position to provide assistance to them. What came through was a sense of frustration at the lip service given to gender parity: we will talk about these issues

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here, but nothing will be done and they will not change, as if even this study was just providing lip service. This evoked performance anxiety and placed a great deal of pressure on the researcher, which became evident as she began analysing and writing up the study. There were periods during which the researcher became paralysed, stuck, almost obsessive and overwhelmed by data analysis and writing up. The projection onto the researcher from participants for "help" may have pressured her to "leave no stone unturned" in search of an understanding of their experiences, which she hoped would "help" find solutions to participants' problems. She had a strong need to perfectly accurately reflect the stories of participants because if she did not, she would be doing them a disservice and not "rescuing" them. By making the unconscious conscious and becoming mindful of this, the researcher was able to soldier on, hoping that she had done justice (good enough) in telling and understanding participants' stories.

4.5 CHAPTER SUMMARY

This chapter focused on the methodology of the research. It began with a discussion of the research approach and strategy. This was followed by a description of the research method with specific reference to research setting, entrée into the organisation, establishing researcher roles, sampling, data collection methods, recording of data and data analysis. Consideration was given to the strategies employed to ensure quality of data, by reflecting on the study's credibility, transferability, dependability and confirmability. This was followed by a discussion of the ethical considerations and reporting of the study. The chapter concluded with a discussion on reflexivity.

CHAPTER 5: RESEARCH FINDINGS

5.1   INTRODUCTION

This chapter presents the various systems psychodynamic themes and subthemes that emerged during the study of managerial women's experience at the work-family interface, namely work-family enrichment (WFE) and work-family conflict (WFC). The themes and sub-themes are presented according to the ACIBART behavioural constructs, namely anxiety and conflict, identity, boundary management, authority, role and task. Sub-themes contain detailed raw data, which is followed by a discussion based on interpretations, from which a working hypothesis emerges. Where possible, literature is used to augment the interpretations. The findings are then presented in an integrated discussion and the various working hypotheses are merged into a research hypothesis. The chapter concludes with a summary.

5.2   THEMES

Because the ACIBART model was used to inform the exploration and assessment of the systems psychodynamic behaviours at the work-family interface that influence processes of enrichment and conflict, the researcher argues that categorising the sub-themes according to the ACIBART constructs of anxiety, conflict, identity, boundary, authority, role and task will result in congruence between the exploration or investigation and the findings, thereby facilitating the understanding of these psychodynamic behaviours. The following themes and subthemes emerged:

Theme 1: Anxiety and conflict

Anxiety and conflict manifested in the following themes:

- Anxiety and conflict in taking up domestic and management roles
- Anxiety and conflict associated with being the "ideal mother" or meeting the demands of a career
- Persecutory anxiety relating to the nature of work in the security cluster

- Anxiety and conflict in relation to changing roles
- Anxiety and conflict and its influence on the work-family interface

Theme 2: Identity

Identity issues manifested in the following themes:

- Gendered identities
- Family-in-the-mind
- Organisation-in-the-mind
- Self-in-the-mind
- Identity and its influence on the work-family interface

Theme 3: Boundary management

Boundary management issues manifested in the following themes:

- Organisational boundary management
- Family system boundary management
- Self-boundary management
- Boundary management and its influence on the work-family interface

Theme 4: Authority

Authority issues manifested in the following themes:

- Authority in the organisational system
- Authority in the family system
- Self-authority
- Authority and its influence on the work-family interface

Theme 5: Role

Role issues manifested in the following themes:

- Management role
- Domestic role
- Role and its influence on the work-family interface

Theme 6: Task

Task issues manifested in the following themes:

- Clarity of primary task definition in the domestic and management roles
- Dynamics that enhance and constrain task performance, resulting in off-task, anti-task and on-task performance
- Task and its influence on the work-family interface

5.3 ANXIETY AND CONFLICT

In this section, the following themes are discussed: anxiety and conflict in taking up domestic and management roles; anxiety and conflict associated with being the "ideal mother" and meeting the demands of a career; persecutory anxiety relating to the nature of work in the security cluster; and anxiety and conflict in relation to changing roles.

5.3.1 Anxiety and conflict in taking up domestic and management roles

Anxiety and conflict manifested for participants when taking-up their domestic and management roles.

Anxiety and conflict in taking up the domestic role

Some participants expressed performance anxiety relating to taking up their domestic role in the family system. They often posed the question "*am I a good mother and wife?*" This anxiety is depicted in the following quotation:

"I believe I create the growing environment for my child and it must be good for him because I want him to grow up a confident happy person. And I just feel it's up to me. I can make him or break him depending on how I provide care for him. If I am not a good mother I can destroy his entire life. So I have to be a good mother at all costs and that is really stressful and puts lots of pressure on me. I also worry about being a good wife. Is my husband happy with me because if he is not he will start to occupy himself with other things like friends and extramarital affairs and that will be disruptive for our marriage and ultimately it creates a negative environment for my children."

For some participants, the anxiety associated with caregiving is transferred to the workplace as suggested by the following quotation:

"…even at work I spend time thinking, worrying, and planning for my kids and family responsibilities because that responsibility is still placed squarely on women's shoulders and we will be blamed and be seen as inadequate if we don't perform in the domestic role. I think we fear that we will be seen as neglectful of our duties as caregiver which will then have negative consequences for our loved ones."

This performance anxiety impacts on how participants took up their domestic roles and manifested in defensive behaviours such as overcompensation. These behaviours left them feeling exhausted, ill, anxious, guilty and negative about their domestic roles, which in turn affected the quality of life in their management roles and led to defensive behaviours such as avoidance, as suggested by the following quote:

"…well off course feeling that anxious, guilty and worried about my role as mother and wife and then striving extra hard to make up for it left me exhausted and drained

and just not feeling good about myself. And those kinds of feelings you take with you to work and it affected how I performed there as a manager. I mean if you always stressed and feeling guilty for being at work of course you will put in half the effort at work trying your best to avoid responsibility at work and reserve energy for your family. And you can't even concentrate at work because you are so tired from all the stuff you are busy with at home when overcompensating for your absence."

By contrast, for other participants, the anxiety contributed to adapting, adjusting and acquiring new skills and perspectives by redefining their roles and utilising more positive adaptive defences such as anticipation, sublimation and suppression. This is evidenced by the following statement:

"Aware of the constant debate in my head about whether I am a good mother or not makes me anxious and sometimes it just overwhelms me but other times I just say ok enough now. I take charge of this anxiety by realising that I will never be the perfect caregiver but will do the best I can. I think ok worrying about being the perfect mum and wife is not going to help me right now. I rather channel these feelings into something positive and focus on the fact that I am a working mum, it is tough from time to time and how do I make this situation flow more smoothly. I also remind myself that I am not solely responsible for caregiving. Just as I share the financial responsibility at home so too must my husband share the caregiving responsibilities. We are both responsible for our family life and I need to allow him to help as well. Rather than sitting around stressing I focus on how to be a good enough caregiver and anticipate the challenges ahead of me and plan on how to make things easier and how to prevent them from snowballing. And when things work out it really boosts my confidence and I feel wow I did it, well done. I have also become excellent at multi-tasking and delegating, something I learnt only because I have to juggle these responsibilities. So yes having these two roles enriched me as a person and I know I provide a good example for my daughter about being female."

Anxiety and conflict in taking up the role of manager

Discussions with some participants suggested the experience of performance anxiety when taking-up the role of manager. They attribute this anxiety to the "*lack of*

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female role models in management". They appear to defend against this anxiety by requesting clearer boundaries, systems, processes and guidelines to be implemented by the organisation for female managers. This is evidenced by the following statement:

"…if the institutional memory, tools, and resources are there, it would make our lives much easier, because on top of me, knowing what is expected of me, but knowing how to do it, how to get there and what to use, would make my life so much simpler and less stressful. But because there are not many female manager role models to follow, tasks at work need to be clear[er], more specific, there need to be more systems in place, that would help you then as a guideline indicating what needs to be done."

Some female managers recounted experiencing self-doubt and a sense of powerlessness when taking up their managerial role[s]. They often questioned "*am I adequate or not, am I good enough or not[?]*" Participants pointed out the following: "*We women feel that we have to prove that we can do the job and it is an area that we should work on much harder. Perhaps even though we deny it, deep down inside we don't feel we deserve to be in a leadership position."*

Women seem to then overcompensate by overcommitting and pushing themselves harder in pursuit of perfection in order to prove to themselves and others that they are capable and deserving of the position. This is demonstrated by the following remark: "*I also took on a project that I now know I should never have taken on. I felt that I had to do it, to 'prove' myself and my appointment as a manager. I would say that I put a great deal of that pressure on myself just to prove that I can do the job."*

In defence against their performance anxiety and feelings of inadequacy, women in the study utilised intellectualisation by conveying a strong need to deepen their understanding of leadership through further reading and studies as expressed in the following comment: "*Women should really, really, really read and study a lot more on leadership and especially follow-ship, which prepares you for leadership."*

However, the anxiety created by conflicting feelings of "*am I good enough or not to take up my role as manager?*" led to adapting to and acquiring new skills in the role of manager as suggested by the following quotation:

"You know even though I am generally confident, you can't help but pick up anxiety at work because there's this underlying sense that women are not good enough to lead…it's just there floating somehow. But the anxiety is not all negative though. Being anxious about taking up my role as manager and whether I am good enough or not contributed to my success in a way. It forced me to think ahead of the possible challenges I may face in my role as manager and to plan for them. It also forced me to set goals and focus on goal achievement rather than just stressing all the time. And this alleviated the anxiety. I also checked and re-checked proposals I made, filling in the gaps and backing them with sound research in anticipation of possible criticism I may receive. I used my fear constructively and rather than letting it paralyse me into doing nothing and giving up, I decided to use my fear and work hard driving myself and the team to achieve success. I made sure I attended training and coaching sessions to enrich myself and it helped. I performed better and took up my role confidently and felt better about myself, confident about myself in role and this ultimately spilt over into my family life. I was happier and confident and in control even in my domestic role and was proud to be a successful role model to my own daughter."

Discussion

According to Stapley (2006), conflicting ideas and feelings give rise to anxiety. The ambivalent and conflicting feelings of belonging and not belonging; adequacy and inadequacy; being good enough and not good enough, experienced by participants in their management and domestic roles, create feelings of performance anxiety to comply with the demands in the system. They sought approval, feared rejection and persecution, and were concerned that others might perceive them as inferior (Leimon et al., 2011). In defence of performance anxiety, women seem to overcompensate by placing undue pressure on themselves and overcommitting while striving for perfection as they fear persecution. Hence while formally authorised to take up the roles, self-authority is lacking as the women feel inadequate and

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question their own worth or value in the roles (Czander, 1993). With this anxiety women seem to take flight into overcompensation mode.

The performance anxiety also results in a flight towards intellectualising leadership (Nicholson & Torrisi, 2006) whereby much emphasis is placed on off-task behaviour such as reading, theorising and studying leadership rather than taking up the role. The "act" of reading and studying leadership may serve as a means to compensate for the feelings of inadequacy (Stapley, 2006). Attending training and gaining knowledge may provide a sense of power and thereby provide the self-authority and confidence for women to assume the role of leaders. The search for knowledge may actually be a search for confidence and self-authority to assume the roles of managers. In addition, it is interpreted that it may be more comfortable to intellectualise, read and discuss theories of leadership than to look at the real conflicts and feelings that they experience in relation to taking up their managerial roles (Rice, 1965). The need for training and gaining more knowledge may serve as a defence against anxiety associated with taking up the role of manager leading to off-task behaviour. Furthermore, the "act" of reading and studying is interpreted as an attempt to "pair up" with knowledge on leadership as a defence against their current challenges with taking up the role; as if "pairing" with knowledge on leadership will "magically" rescue them and resolve their difficulties (Cilliers & Koortzen, 2003).

Thus flight into intellectualisation served as a positive and negative defence (Blackman, 2004). While it led to avoidance of inner conflicts and feelings towards taking-up their roles, it also compensated for the feelings of inadequacy. Gaining more knowledge instilled a sense of empowerment and confidence, strengthening self-authority to take-up their roles effectively and efficiently. According to Cilliers and Koortzen, (2003), intellectualisation may also be utilised to remain emotionally uninvolved while feeling safe and in control.

Participants' preoccupation with a search for role models, guidelines, systems and processes on how to be a "good leader" may serve as a defence against their feelings of inadequacy and performance anxiety (Brunning, 2006). Moreover, the threats to their sense of worth, and anxiety associated with performing their

management tasks may have led to the development of social systems as a defence and a way of managing the anxiety (Menzies, 1993). This manifested in their need for organisation-wide structures, processes and procedures to assist with the task of leadership. Inevitably, these social defences against anxiety prevented them from taking up their roles effectively.

Persecutory anxiety, which is found in Klein's paranoid-schizoid position (Klein, 1985), was evident because participants feared being persecuted for not being good enough or inadequate. To manage the anxiety, one defends against the fear of annihilation of the ideal object and self by using defences such as denial, splitting, projection, and introjection (Czander, 1993). The interpretation is made that participants fear their own feelings of inadequacy, self-persecution and the destructive impact this would have on their idealised self. In turn, they deny it and split it off, projecting it outwards as if the "attack" and "lack of confidence in their ability to perform" come solely from others. They then feel persecuted and claim that it is the expectations of family and organisational systems that are "destroying" them and not their own feelings of inadequacy, self-imposed high standards and the search for perfection. Furthermore, the overcompensation and their drive towards perfection may stem from their fear that if they show shortcomings or "fail" in their domestic and management roles, this would confirm and reinforce their feelings of incompetence, destroying the ideal self.

The positive impact of performance anxiety was experienced when participants were able to self-contain the anxiety and experienced their holding environment, such as their family system, as providing "good enough" containment (Winnicott, 1965). More adaptive and mature defences were adopted such as suppression, anticipation and sublimation (Vaillant, 1977). It is interpreted that the combination of the above led to resource generation (Greenhaus & Powell, 2006) in terms of flexibility, psychological resources and acquiring new skills and better adaptation to the roles of caregiver and manager. The interpretation is made that through the process of relatedness (Stapley, 2006) there is mutual positive influence between participants' roles and their family and organisational systems, which ultimately led to work and family enrichment.

Working hypothesis

It is hypothesised that the ambivalence in relation to feelings of adequacy and being good enough experienced by participants as they took up their management and domestic roles evoked performance anxiety. This anxiety and the extent to which participants were able to self-contain and/or experience their holding environments as good enough containers, triggered an array of defence mechanisms, both adaptive and maladaptive. Employing immature defences, such as splitting, projection, flight into overcompensation and perfectionism (Reciniello, 2011), exacerbated stress and anxiety, resulting in resource depletion for participants such as feeling less confident, more uncertain and inadequate to take up their roles, experiencing poor health, and becoming more rigid in relation to their work and family arrangements. With depleted resources, it is hypothesised that participants' experiences in role were tainted with negativity and poor performance. These depleted resources, negative affect and performance in one role, either management or domestic, through relatedness, negatively impacted on the quality of life in the other role, promoting work-family conflict. By contrast, it is hypothesised that utilising more mature defences such as suppression, anticipation and sublimation led to resource generation in the form of acquiring new skills and perspectives, psychological and physical well-being and better adaptation to their domestic and management roles. This meant taking up their roles confidently with efficiency and effectiveness. The improved quality of life in one role led to improved quality of life in the other role, promoting work-family enrichment.

5.3.2 Anxiety and conflict associated with being the "ideal mother" or meeting the demands of a career

Participants expressed feeling "*inner turmoil*" and "*guilt*" when work and family responsibilities coincided with each other. This was often evidenced when demands were placed on time boundaries, as suggested by the following statement: "*you check your email and you're thinking oh no, oh no, meeting at 5:30pm, you have this inner tension or stress, you're like what do I do now*". Women indicated feeling "*torn between attending to work responsibilities and going home to attend to family*

responsibilities". With either choice, there is a sense of guilt associated to neglecting the other role.

Participants also suggested that "*society including our own extended families, still expect women to put their careers second once they have children and focus on their role as wife and mother or they are seen as neglectful of their family responsibilities".* Hence choosing to remain career focused also invokes much guilt and anxiety for participants. Participants compensated for their absence from home during working hours by increasing the amount of time they spent with their children during non-work hours and dedicating most of their non-work hours to their children and spouse, while neglecting themselves and their needs.

Discussion

The interpretation is made that women in this study, split (Blackman, 2004) the two aspects of their identity, that of their domestic role and that of their management role, from each other. It is further interpreted that the feelings of performance anxiety associated with taking up their roles, as a result of conflicting feelings of inadequacy and adequacy, may have evoked this split.

In addition, the inner conflict and guilt associated with conflicting work and family demands can be explained through the existing model of intensive mothering (Guendouzi, 2006) and subsequent expectations of women by society and themselves. According to Franks, Schurink, and Fourie (2006), women experience guilt because of the social constrictions of a traditional model of intensive mothering. Guendouzi (2006) found that in balancing domestic and professional roles, women faced an inner turmoil described as guilt or inadequacy. Research found that the current Western models of motherhood suggest that the well-being of the child relies on constant access to the mother and it is therefore essential for women to be accessible and to engage in intensive mothering practices (Franks et al., 2006).

As such, the interpretation is made that when participants with children pursued a career, and when work and family responsibilities clashed, they were faced with difficulty in meeting the social ideal of the "good mother" which they introjected. In

other words, pursuing a career or spending extended hours at work meant that participants were less accessible to and available for their children. This is in direct conflict with the intensive mothering model (Guendouzi, 2006) which women themselves have introjected as the "ideal mother". It is further interpreted that this gives rise to depressive anxiety and guilt, found in Klein's depressive position (Klein, 1985), owing to participants' fear that their lack of availability and difficulty embodying the "ideal good mother", due to them pursuing a career, has the potential to cause harm to or "destroy" their loved and dependent objects, and their children. According to Czander (1993), this brings about mourning and guilt for the individual as a result of the experience that the "loved object" will be lost through the individual's destructiveness. This destructiveness precipitates guilt and attempts at reparation, where participants, owing to their guilt, overcompensate and spend most of their non-work hours with their children, "trying to make up for lost time". It is interpreted that even though participants were striving to build careers, they still held traditional views of women in society and placed great importance on their domestic roles in the family system. This is in line with the findings of Huffington (2004), whereby women related their struggle to maintain work-life balance owing to the high importance they placed on their roles as mothers.

The negative effects such as inner tension, guilt, and stress (due to overcompensation, holding traditional views of motherhood and stereotypical gender expectations), reflect a depletion of psychological resources for participants. It is interpreted that their depleted resources in the domestic role impact on their affect and performance in the management role, through the interrelatedness of the two subsystems. In effect, conflict occurs at the work-family interface because the demands in the domestic role create strain for the individual, making it difficult to meet the expectations of the management role, thereby inhibiting functioning in the management role (Frone et al., 1992).

Working hypothesis

It is hypothesised that participants experienced inner turmoil and guilt for pursuing a career or working extended hours as they are in direct conflict with the intensive mothering model which suggests that the well-being of a child relies on constant

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access to the mother. It is further hypothesised that participants introjected this model as the "good ideal mother". The demands of their careers meant participants were less available for their children, and this conflicted with their introjected "good ideal mother". It is hypothesised that they experienced depressive anxiety because they feared that their lack of availability had the potential to harm and destroy their loved and dependent objects, their children. This precipitated guilt and attempts at reparation such as overcompensation to "make up for time lost with their children". Flight into overcompensation led to stress and the depletion of psychological and physical resources, with participants thus struggling to take-up their domestic and manager roles effectively, resulting in poor performance and affect, and work-family conflict at the interface.

5.3.3 Persecutory anxiety relating to the nature of work in the security cluster

Anxiety was expressed by participants regarding the nature of their management role with specific reference to the "*dangers and risks"* associated with performing their tasks in the security cluster in government. Participants experienced a strong sense of responsibility for the safety and security of subordinates in their units, and often found this overwhelming. They also questioned their own ability to lead in such "*threatening environments",* and this further hindered their ability to take-up their managerial roles. The following quotation illustrates this:

"When you work in this field it's frightening, it's a dangerous field and you[are] constantly putting your life at risk. Even as a manager you make decisions that affect the people who report to you and these decision[s] can have serious implications on members' lives. If something is not working or something changes at the last second you must think quickly and adapt. There's no time to dwell and think because if you can't it will have a huge impact on your members. Somebody will get harmed or hurt or your career will be over. Ultimately you are held responsible by your own conscience and those around you. This creates anxiety but we don't talk about it we just continue like business as usual acting confident, while it scares the hell out of you. We either rush into poorly thought through decisions so nobody picks up on our fears and we [are]not seen as indecisive, but remember those decisions are at times disastrous, or we stall and try not to make decisions because of the fear of what can

happen. This essentially has a negative effect on how we take up our roles as managers and we [are] seen as ineffective in our role. And this just makes you feel worse and of course it spills over to your family life. Imagine going home feeling like such a failure."

Discussion

According to Klein (1975), when adults experience conditions of extreme stress and anxiety, they regress and make use of infantile coping defences, such as splitting and projection, collectively referred to as the paranoid-schizoid position. The interpretation is that participants expressed persecutory anxiety as evidenced by their fear of attack, annihilation, blame and punishment, which are characteristic of Klein's paranoid-schizoid position. It is further interpreted that the anxieties are stirred by the nature of the work, and the defences to which they give rise further exacerbate stress rather than alleviate it (Obholzer & Roberts, 1994). The danger, risks and stress associated with the task of manager in the security cluster stirred persecutory anxiety and triggered a defensive response known as regression in an attempt to alleviate the stress (Stapley, 2006). Participants regress to infantile coping defences such as splitting of self, others (Czander, 1993) and their environment into good or bad, threatening or protecting, caring or rejecting. This is characteristic of the paranoid-schizoid position and is driven by persecutory anxieties and fears.

To manage the fear, participants use other defences including denial, flight (Blackman, 2004) into decision making and flight away from making decisions, which ultimately lead to difficulty in "taking-up" their roles as managers and intensifies stress. In addition, participants' feelings of inadequacy further exacerbate their fears and anxieties (Eden, 2006) as they may not feel confident enough to protect themselves and their subordinates. Moreover, the interpretation is made on the basis that as gender stereotypes, women are the nurturers who provide care for others (Valerio, 2009). Having introjected this image as an internal object, when participants have to make decisions that could potentially harm those who report to them, this intrapersonal conflict further exacerbates anxiety (Stapley, 2006). An internal conflict exists between their expected "nurturing" gender role and the "uncaring" decisions they have to make as managers, which could threaten the lives of their subordinates,

in order to remain on task and in service of the organisation's primary task. Based on their introjected pool of knowledge of gender roles, which forms part of their conscience (Stapley, 2006), participants are meant to "protect" and not cause harm. Being in this conflicting position, participants experience anxiety and defend against this through flight into indecisiveness or making hasty decisions as if "to get it over with".

Working hypothesis

The very nature of the work in the security cluster is particularly dangerous, threatening and potentially harmful to participants and those who report to them. The hypothesis put forward is that the high risk and stressful nature of the work, stirred up persecutory anxiety which triggered infantile coping defences to manage the fear. These defences included regression evidenced by indecisiveness or hasty decision making; splitting of self and others as well as their environment into good and bad; threatening and protecting; and caring and rejecting. The defences, coupled with participants' lack of self-confidence and self-authority, further exacerbated stress rather than alleviated it. This had a negative impact on how participants took up their role as managers and the feelings of failure and inadequacy in their management roles, through relatedness, impacted negatively on their domestic roles at the work-family interface.

5.3.4 Anxiety and conflict in relation to changing roles

Anxiety and conflict manifested for participants in relation to changes in the domestic and management roles; incongruity between the traditional female role and the masculine leadership role; and the perception that despite the changes in roles, women can have it all, a successful career and family life. This is discussed below.

Anxiety and conflict due to changes in the domestic and management roles

Participants were of the opinion that changes in the domestic and management roles led to "*confusion and uncertainty*" for men and women, "*even though it goes unacknowledged.*" "*Women can now do what was considered a man's job and men*

are expected to do tasks which were previously considered the job of a woman - being a caregiver. Essentially it is about what it means to be a good man and good woman. To be seen as politically correct we pay lip service to gender equality both at home and at work but in reality we behave as if nothing has changed because change is so threatening."

According to participants, these ambiguous and conflicting messages between "*what is said and what is done"* is "*sabotaging the efforts of both men and women"* and leads to more "*uncertainty and anxiety",* which creates further conflict and resistance, as suggested by the following participant:

"*Yes back in the day it was easy you were a woman whose responsibility was to be mum and wife but now you[are] a mum, wife and a career woman and that change leads to anxiety, you worry that you can't give 100% to your family and your work. And then you wonder does that make me a bad mother, wife and manager or am I good enough as a caregiver and manager. You have to adapt, if you don't your work, family and you will suffer. If I don't adapt it means I failed because even though we say there [are] equal rights for men and women we all still expect women to be the caregivers and men to be the breadwinners. If men are seen caregiving then they[are] not real men, and if women are not caring for the families then they are bad mothers and wives. She is seen as neglecting her duties and her family suffers. We still hold those gender biases even if we say we don't."*

Participants experienced both their spouses and male colleagues as also being anxious because of changing domestic and management roles:

"*For men as well it's [quite] threatening and frightening because gone are the days when they were in charge, in control and all powerful. Suddenly there is equality at home and at work and this leads to them feeling threatened and confused about what it means to be a man or woman and they may feel undermined at work and home as they battle with the changes. Their dominance, respect and recognition for being providers for their families and occupying leadership roles are threatened because now we women also provide and lead. They may feel undermined when led by women or asked to take care of the family which is seen as a feminine role and*

therefore subtly resist change by not helping out or being passive-aggressive you know."

However, when participants were able to self-contain the anxieties stirred up and defend against them through the use of more adaptive defences such as sublimation, anticipation and suppression, they experienced more positive emotions and improved perspective on issues, and confidence in their ability to take-up their roles. This is illustrated by the following quotation: "*there are times when this anxiety is too much that we have to acknowledge these changes and talk about them as a family or business unit and this helps you know. I guess we felt safe enough to express our fears and see things in perspective and it helped me, my husband and children to understand these fears and where they come from so we don't act out in destructive ways. It's more constructive as we find ways to work things out and share responsibilities and both my husband and I are able to take up our roles as caregivers. I even do this with my team at work you know. In meetings I will discuss how my role has changed since years back and how it makes me feel and that encourages the team to feel safe enough to share as well making it easier to get it out there and get on with our roles in the organisation. It helps the team work. And I suppose it enriches each role because you feel better and this transfers over into your other role. And it helped me realise that discussing my challenges and acknowledging them, helped me plan for them and better manage them. You can apply this throughout your life.*"

Anxiety and conflict due to incongruity between traditional feminine roles and masculine managerial roles

Participants also expressed anxiety about the discrepancies in the behavioural requirements for the traditional female role and the managerial role which has a masculine role identity. Compliance with the traditional female role requirements led to difficulty in complying with the masculine managerial role requirements, and vice versa. The different demands led to conflict and anxiety.

According to participants, the typical female gender role identity includes "*being empathic, nurturing, and sensitive*", while the managerial role is associated with the

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male gender role identity which is stereotypical of "*aggression, ambition, drive, and assertion*". Participants found themselves conflicted in that to be a successful manager they needed to portray the male gender role characteristics but when they did, they "*were condemned for behaving like men and rejecting their femininity*". This often gave rise to anxiety as suggested by the following quotation:

"We damned if we do we damned if we don't. When supportive, sensitive and caring as leaders, we [are] often told we [are] not good leaders and we lack the potential to lead. But when hard and direct, we are ridiculed and told we [are] acting like men and seen in a negative light. We [are] also told we [are] behaving as if we have to prove something and [are] therefore too bossy as we want to be felt and stamp our authority. And so we sit there very anxious and confused about how to take up our role as women leaders."

Women can have it all – a successful career and family life

With the changing roles of women in society, the idea that "*women can have it all*" evoked further anxiety for some participants. They expressed fear of being "*seen as failures because of the perception out there that today's successful women can have it all - the prefect career and family.*" The following quotation highlights this:

"I feel that the perception out there that it is possible to be a great wife, mother and career women works to our disadvantage and is damaging. In reality I do have periods when everything is rosy and I manage family and work life really well. But I also have periods in which I do struggle with multiple roles and if I am unable to perform or if I admit that I am struggling it means I'm[a] failure and I am doing something wrong. I think what kind of role model and what message am I sending out if I admit I do at times struggle and need help. It's as if its taboo, we can't say that. If we admit it we will disappoint others or they may think less of us. I think I fear that if I admit I am struggling at times and delegate or ask for help, my family, colleagues and friends may think my parenting or commitment to my profession is insufficient. They may think I lack commitment to my work and family and therefore [I] can't have it all. So we feel that we are to blame if we struggle to manage a

successful career and family responsibilities [and] we must be doing something wrong because women out there can have it all, it's just me with the problem."

Discussion

In keeping with studies by Schultheiss (2006) and Valerio (2009), the evidence in this theme suggests that despite the changes due to the growing number of women leaving home for the workplace, there is little change in the deeply entrenched gender-based role expectations held by society regarding men and women in work and family roles.

According to Stapley (2006), conflict and subsequent anxiety are precipitated by two or more opposing drives or thoughts. In this instance, the interpretation is made that the conflict between the reality of the changing roles of men and women in society, and the unchanged deep-rooted traditional gender-based role expectations, precipitates anxiety. This anxiety is further exacerbated by the double-standards in terms of what is said in order to appear "politically correct" about gender parity, and what is done in reality. The evidence in this theme suggests that on the surface the role expectations for women and men appear to have changed. While women are leaving home for the workplace, managerial roles are still largely reserved for men and the role of caregiver still falls squarely on the shoulders of women (Leimon et al., 2011; Valerio, 2009).

The interpretation is made that the changes and conflict between the "traditional" roles and the "new" domestic and management roles, together with their implications for traditionally held expectations of what it means to be a "good man" and "good woman", create uncertainty and anxiety which contribute to the resistance to change. The traditional feminine roles associated with women include behaviours such as cooperation, maintaining harmony, taking care of others, being helpful and nurturing (Leimon et al., 2011; Valerio, 2009). In contrast, the traditional masculine roles associated with men include behaviours such as assertiveness, aggression, toughness, self-sufficiency, independence and performance in their roles as leaders, authority figures and breadwinners (Leimon et al., 2011; Valerio, 2009). These roles and expectations are inherently rigid and therefore difficult to change. They

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disadvantage men and women because of the limited array of behaviours that are deemed acceptable. The interpretation here is that through projective identification (Sadock & Sadock, 2003), participants have identified with and introjected the gender-appropriate behaviours and expectations, held by their family and organisational systems, to form part of their identity. Moreover, they hold them as internal standards and use them as a measure of being "good enough" or not. This can be interpreted as the systems unconscious effort to manipulate and coerce (Gould et al., 2006) participants by projecting the gender-role expectations onto participants, who then enact them.

This study, in which participants indicated that the men in their lives are grappling with change and gender parity issues, is consistent with studies by Reid and Walker (2005) and Sideris (2013). To understand the anxiety experienced by participants and the men in their lives, one can interpret it through the perspective of role expectations and role conflict (Bion, 1989; Cilliers & Koortzen, 2003). Role conflict takes place when the individual is confronted by different and opposing role expectations (Bion, 1989). The interpretation is made that women who are expected to have feminine qualities are now occupying the powerful role of managers, and leading and controlling others. Similarly, men are now expected to nurture and provide care to their families which are in direct conflict with the aggressive, assertive masculine role expectations. According to Bion (1989), the different demands give rise to conflict and anxiety. The interpretation here is that for men, compliance with the traditional masculine role conflicts with the feminine caregiver role and for women compliance with the traditional feminine role conflicts with the role of manager.

For Bion (1989), while role conflict is widespread, it is more important to consider how these conflicts influence behaviour, as they lead to anxiety or inner tension and frustration, which brings forth the use of defences (Bion, 1989). In this study, the defences utilised include denial of gender parity efforts and changing roles, resistance to change, woman denying their femininity as they occupy leadership roles, flight into being politically correct and paying lip service to the changing roles. Moreover, according to Sideris (2013), gender parity initiatives bring to mind potential loss for many men, as they fear that women who have access to rights will

turn against them and persecute them. This anxiety is further exacerbated by the fear of being abandoned by women they can no longer control but who are still needed (Sideris, 2013).

In keeping with Bion's (1961) notion of the sophisticated work group and the basic assumption group, in which the work group focuses on the primary task while the basic assumption group focuses on the emotional issues of the group stirred up by shared anxieties (Gould et al., 2006) the discussion that follows is offered as an interpretation. Participants' family systems and organisational systems are two groups, each group or system operating at two levels: the work group and basic assumption group. In touch with reality and cognisant of the larger issues and gender parity efforts outside the group, for example, economic realities and government gender initiatives, on a work group level the family and organisational system are working towards one of their primary tasks which is to achieve gender parity in the systems. However, at a basic assumption group level, the family and organisational systems act as if they are closed systems, out of touch with reality and defending themselves from this reality (Gould et al., 2006), in this case, the reality of gender parity. The resulting conflict between the two levels gives rise to further anxiety and defensive behaviour (Cilliers & Koortzen, 2003).

The interpretation here is that the drive by government and society at large, places pressure on people to conform to gender parity initiatives or run the risk of being accused of the crime of sexism which is anxiety provoking (Sideris, 2013). Therefore while the members of the family and organisational system busy themselves at the work group level with gender parity initiatives, they defend against them at the basic assumption level, resulting in conflict and anxiety in the groups (Bion, 1989). This lends itself to the use of a range of defence mechanisms, one of which is a flight into "political correctness and paying lip service to gender parity" while ensuring that the status quo remains.

It is further interpreted that "gender-based role expectations" and the idea that "women can have it all", serve as social defences (Padavic & Ely, 2013). According to Menzies (1993), to manage anxiety, the system and its members develop and deploy a set of social defences. These defences develop over time as a result of

collusive interaction and agreement, often unconscious, between members of the system as to the form they will take (Menzies, 1993). In this instance, the family and organisational systems develop and deploy social defences, namely gender-role expectations and the idea that "women can have it all", against the anxieties arising from the fear of gender parity initiatives and subsequent role changes for men and women, to ensure that the status quo remains intact. Ultimately, performance suffers as the task of gender parity is not achieved as women are unable to take up their roles (Reed, 2001) effectively. The interpretation is made that the social defence "women can have it all" seduces women into the "superwoman" role maintaining the status quo and gender-based roles for men and women. As women take flight (Cilliers &Koortzen, 2003) into being the "perfect caregiver" and having the "perfect career", they strive for the unobtainable and set themselves up for failure.

The concept of social defences (Padavic & Ely, 2013) helps one understand why gender parity initiatives and acceptance of the changing domestic and management roles are so often resisted. According to Menzies (1993), changing a system automatically leads to restructuring of social defences which leads to increased anxiety. As such, the resistance to change can be seen as the fear that people have to relinquish established social systems which have helped them to defend against anxiety in the past (Menzies, 1993).

However, for some participants, even though they experience anxiety in relation to the fear of gender parity and the subsequent management and domestic role changes, the family and organisational system were able to serve as a good enough holding environment (Vansina & Vansina-Cobbaert, 2008) helping these participants to contain anxiety. The interpretation here is that participants felt secure enough and knew that their feelings would be contained by the system, thereby allowing them to take their feelings and anxieties and deal with them in the family and organisational system. This facilitated the use of more mature and adaptive defences (Vaillant, 1977). The space to reflect and engage allowed for awareness of behaviour and the opportunity to participate in the changes and perhaps form new social systems (Menzies, 1993). The interpretation is that this allowed for resource generation (Greenhaus & Powell, 2006), such as positive emotions, increased self-confidence and expanding the way in which problems are perceived and handled. With lower

anxiety levels, participants were able to remain in role and take-up their domestic and management roles more effectively (Reed & Bazalgette, 2006), and experience work-family enrichment through the process of projection and relatedness (Stapley, 2006). In other words, increased resources, positive affect and improved performance in one role led to improved quality of life (i.e. affect and performance) in the other role (Greenhaus & Powell, 2006). It is further interpreted that if these feelings are not dealt with personally or through the group, they are likely to be dealt with by maladaptive defences and behaviours (Stapley, 2006) such as splitting, flight, fear, suspicion, lip service and the deployment of social defences which ultimately impair performance on the task (Stapley, 2006), and subsequently lead to conflict at the work-family interface as they become detrimental to participants, and the family and organisation systems (Mark, 1977; Small & Riley, 1990).

Working hypothesis

The role conflict between the changing roles of women and men in society and the deeply entrenched gender-based role expectations held by participants, and members of their family and organisational systems, precipitate fear and anxiety. Evidence from this theme suggests that the organisational and family systems are each operating at two levels, namely the work group and basic assumption levels. At the work group level, the systems are working towards achieving the task of gender parity. Nonetheless, on the basic assumption level, owing to the anxiety experienced from the changes, members of the systems defend themselves against the reality of gender parity. These conflicts and ensuing anxieties result in the deployment of personal and social defences, including denial of gender parity efforts and the changing roles; resistance to change; woman denying their femininity as they occupy leadership roles; flight into being politically correct and paying lip service to the changing roles; preserving gender-role expectations and the idea that "women can have it all", while ensuring that the status quo remains intact. As such it is hypothesised that participants experience a depletion of physical and psychological resources due to stress and anxiety. Their performance suffers as the task of gender parity is not achieved, and women are unable to take up their roles effectively, with the consequence of work-family conflict at the interface.

However, it is hypothesised that even though participants experienced anxiety in relation to the fear of gender parity and the subsequent management and domestic role changes, when the family and organisational systems were able to serve as a good enough holding environment containing these anxieties, these participants were also better able to self-contain anxieties and defend against them through the use of more adaptive defences such as sublimation, anticipation and suppression. Participants subsequently experienced more positive emotions, improved perspective on issues, and confidence in their ability to take-up their roles. In other words, resources were generated. It is hypothesised that increased resources, positive affect and improved performance in one role led to improved quality of life (i.e. affect and performance) in the other role. This promoted the experience of work-family enrichment.

5.4 IDENTITY

In this section, findings pertaining to gendered identities; family-in-the-mind; organisation-in-the-mind; and self-in-the-mind are discussed.

5.4.1 Gendered identities

Most participants pointed out that the identity of men and women is firmly rooted in traditional masculine and feminine ideologies. In the organisational system, even though women are formally authorised to take-up managerial roles, they are often expected to assume a "supportive, accommodating role" which forms part of the traditional feminine identity. There is a perception that "*we are better suited for leadership roles in areas like human resources or training which is considered feminised work requiring soft skills that society usually attributes to women*". Participants further suggested that while expectations are changing, there is still a subconscious desire for women to "*stay at home, raise children and ensure a peaceful and clean home environment*".

According to participants, ingrained in the identity of men is the role of "*the all-powerful provider for his family and leader at work. For men their identity as husband and father is tied to performing in the world of work and providing for their family.*

That's what it means to be a father and husband. The nurturing part of being a father and husband is under-valued, in favour of the idealised stereotypical macho-man image". Participants went on to explain that these identities are "*deeply entrenched in our DNAs. Even though society says a woman can reach the highest sport, you are still actually expected to be a homemaker first. That must be your priority. You can work – it is expected that you contribute to the budget of the family, but not in a leading position, as this will have a negative impact on your home life - it's as if you are castrating your husband if you do. Masculinity is still favoured over femininity, that's when you[are] taken seriously, otherwise you [are] seen as meek and mild. Whatever we say, as a society I just don't think we are really yet in a position where the majority can think out of the box when it comes to the roles of males and females".*

While participants' suggested that "society" held deeply entrenched gender-based expectations, some also appeared to hold similar perceptions about the identity of women and men. Even though participants overtly supported women pursuing a career, there were inferences made by those whose upbringing highlighted gender differences that "*women are ultimately responsible for the family and men lead while women follow",* as suggested by the following statement: "*my sense is that the woman in the family is what keeps the family together, she is the caregiver. I do believe that men should be the leader in the house, somebody needs to take responsibility and I don't want that responsibility. I want him to make the final decision. I want responsibility but I don't want that responsibility. He needs to be the head in the family".*

Discussion

The evidence in this theme is consistent with the findings of Booysen and Nkomo (2010), Leimon et al. (2011) and Valerio (2009). While there have been some progressive steps taken towards achieving gender parity in the family and in organisational systems, the identities of participants and members of their family and organisational systems are nonetheless governed by gender-based stereotypes that create expectations about appropriate masculine and feminine behaviours for men and women.

Researchers (Agar, 2004; Maccoby, 2004; Ruderman, Graves, & Ohlott, 2007) identified gender stereotypes that are projected onto and affect women and men. Women are associated with feminine characteristics such as the need to connect with people. Women are also associated with the domestic role involving childcare and maintaining harmony in the home (Grave, Ohlott, & Ruderman, 2007). Expectations for women include being helpful and nurturing. Reid and Walker (2005) add that men are linked to masculine characteristics, namely assertiveness, self-reliance, aggression and toughness. Men are also associated with the role of breadwinner, leader and authority figure (Maccoby, 2004; Schein, Mueller, Litcuchy, & Liu, 1996). The interpretation here is that these gender stereotypes are consistent with those held by some participants and members of their families and organisational systems.

Researchers Leimon et al. (2011) propose that socialisation encourages females and males to embrace these projected gender-appropriate behaviours and hold them as personal ideals for themselves. The work of Mama (1995) speaks to how a person's identity is developed in interaction between self and social milieu. The interpretation here is that with the interaction between participants and their family and organisational systems, and through processes of relatedness and projective identification, participants and their systems project, introject, enact, value and expect this gender stereotypical range of behaviours. They form part of one's internal pool of knowledge, identity and frame of reference (Stapley, 2006). In other words, their sense of self and "who they are" or "who they are not", is based on traditional gender expectations and roles. This identity influences how one takes-up one's role (Newton et al., 2006).

These gender stereotypes limit the kind of behaviours thought of as appropriate for men and women (Ruderman, Ohlott, Panzer, & King, 1999; Schein et al., 1996). The nurturing and accommodating qualities that describe the thinking about women contradict what is expected from managers, making women less suitable for the role of manager. Similarly, the aggressive and tough qualities ascribed to men contradict expectations of the domestic role of caregiver, making men less suitable for that role. It is interpreted that this creates an identity crisis and subsequent anxiety for men and women in the system when they have to take-up their domestic or manager

roles which are in direct conflict to their gendered identities (Rothbard & Edwards, 2003). This calls into question their suitability and competence for the role and leads to a depletion of psychological resources (Greenhaus & Powell, 2006) such as feelings of doubt, inadequacy and low self-esteem. This anxiety and feelings are defended against by stepping out of the respective roles (Koortzen & Cilliers, 2002), remaining within the narrow band of acceptable behaviours for men and women, and taking up their roles with self-doubt and feelings of inadequacy. Central to valuing one's self positively, is the belief that one is successfully fulfilling expectations prescribed by one's identity and that one compares favourably with the stereotypically ideal group member (Hodges & Park, 2013).

Moreover, while the organisational and family systems formally authorise (Cilliers & Koortzen, 2005) participants to pursue a career, women are met with conscious and subconscious expectations to fulfil their "domestic role" and "nurturing" responsibilities first, informally de-authorising them. The interpretation here is that women therefore lack personal authority as well as informal authority to take up their role of "manager" in the organisational system. Similarly, participants were of the perception that while society formally authorises their spouses to play a more active domestic role, they have and are met with expectations to fulfil their "masculine" roles prescribed by their male identity. Ultimately, men's and women's identities or sense of self have consequences for the exercising of authority (Czander, 1993) in their domestic and management roles, which impacts on how they take-up and perform in their roles. It is interpreted that this affects resource generation and quality of life in the role which subsequently influences quality of life in the other role, promoting enrichment or conflict (Greenhaus & Powell, 2006).

Working hypothesis

It is hypothesised that as participants engage with their systems, including larger society, experiences in the system are both projected onto them and participants introject into themselves their experiences in the system. One such experience is that of masculine and feminine gender-based expectations for men and women respectively. This introjected aspect forms part of their family-in-the-mind and organisation-in-the-mind, which in turn shapes their self-identity in relation to the

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system through the processes of projection, introjection, and relatedness. When engaging with the systems and taking up their roles within the systems, participants are driven to act, think and feel by this internal mental representation of the system-in-the-mind.

In other words, the hypothesis put forward is that participants' introjected gendered identities influence their authority, what they value, and how they behave and take-up their domestic and management roles. When they take-up their domestic and management roles, they do so with their introjected feminine or masculine part-objects which form part of their identity. As these introjected mental constructs prescribe appropriate gender-based behaviours for men and women, when taking up roles that are inconsistent with the prescribed gender roles, participants experience feelings of not belonging, helplessness and anxiety due to the identity conflict. This anxiety is defended against through the use of maladaptive defences, such as avoidance in which case participants step out of their domestic and management roles. In addition, participants experience feelings of inadequacy, self-doubt, low self-esteem and de-authorisation in the conflicting role. Given the depleted psychological resources, this in turn leads to poor task performance. Through relatedness, in which participants' unconscious processes and experiences in one role influence the other role, the negative experiences and depleted resources in one role are transferred and projected into the other role, promoting conflict at the work-family interface.

5.4.2 Family-in-the-mind

Participants' perceptions of their family-in-mind varied, with two main themes identified. For some, during their upbringing, the domestic role was reserved specifically for their grandmothers, mothers and sisters, the females in the family system. They were also "*raised and prepared for that role"*. The role of "*bread-winner"* and "*decision maker"* at home was reserved for their "*fathers or the men in the family"*. They experienced their family life as:

"….unfair with a gender bias in favour of boys and men. The family encouraged boys to be boys and girls to be girls. They were harder on women in terms of discipline and taking or fulfilling responsibilities, and more lenient with the boys and men who

got away with a lot of things. The males were admired and placed on a pedestal. I just wanted to fit in there and be part of them because being a women you were just not good enough in my family." This was elaborated on in the following statement: "*women were always the underdogs in my family. It's the gender that's looked down on, ignored as if we didn't exist. So I wanted to show them that as a woman this is what I can do. I can also be a man and work in a man's world.*"

Participants believed they had to prove themselves to their families in order to show them that they are "*strong capable women who can do things that men do.*" And they expressed frustration, "*wishing to break free from the female mould. I wished I wasn't a girl. I struggled to assert myself, and be heard and seen as a girl. I took a decision when I was younger, I want to show them who I am and that I can do this. But with time I realised I was losing myself and hurting myself and I reached the point where I felt confident enough, I achieved enough or maybe my family finally recognised me and my achievements, and I just stop[ped] having to prove [my]self.*" Furthermore, they experienced their family system as they grew up, to be rigid, controlling and encouraging compliance: "*I do wish my parents were less rigid and allowed me that space to just do my own thing or go my separate way or think differently you know. I was boxed in and I felt this is too confining, restrictive, and it limited me and my thinking. I felt unauthorised to think for myself.*" This further reinforced their sense of "*inadequacy.*"

These same participants also perceived their current immediate family system, namely spouse, as "*unhelpful and less supportive in the home environment. Even now my husband encourages me to pursue a career but does little to actually share the domestic role. And to the family if he is seen doing domestic chores then it means I am not a good enough wife. Shame poor guy he has to do house work because his wife is lazy and I guess because I am unsure of myself and seeking their approval I don't rock the boat. I just leave it so I don't look bad but it stresses me out and even affects my work because you[are] always exhausted and frustrated with too much on your plate. And sometimes you know (she laughs excessively) I find myself taking out my frustration and irritation with my husband on male colleagues or subordinates. I just think ja you men you[are] all the same and I*

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wonder if you treat your spouse the way my husband does me. But I am more aware of this now and check myself."

In contrast, other participants experienced their family as "*liberal. They allowed me to do whatever I wanted to do as a girl. I was raised as a person not as a girl or boy. I was encouraged to be an achiever and do my very best while never giving up. My parents conveyed to me the message that I was great and can do whatever I wanted to. They valued self-reliance and courage. I was seen as capable and able to think for myself because my decisions were respected and we were all involved in decisions. My brother and I were both responsible for household chores. My family was fair and treated us both equally. While my mother was a stay-at-home mum, my dad respected her and valued her inputs. He would come home and discuss work-related matters with her and her opinion was probably the most important to my dad."*

Their families were seen as encouraging and supportive of their aspirations and goals: "*we all get involved and help out and respect each other, value each other. We make sacrifices for each other and no favour is too big. I have always been extremely lucky in that I have a very strong support base – my parents live nearby and my husband has always supported my career. Because of this I found that I am able to focus on my career and not worry about home issues when I have to travel for work. This is a big help because it is vital to be able to concentrate on the task at hand. This would not be possible without the necessary support from family."* This sense of "*support, belonging and connectedness"* as well as "*non-prescriptive gender expectations"* were introjected, forming their family-in-the-mind and shaping their enhanced self-identity. They used this good enough holding environment as a frame of reference when relating to other systems, giving them the courage and confidence to pursue aspirations, including career ones.

Common to all participants was a family-in-the-mind with the mother as "*self-sacrificing and always available".* As a frame of reference, this appeared to shape how they perceived their domestic role as suggested by the following quotation: "*my mother was always there for us and dedicated her entire life to her husband and children. We came first, you know she never even allowed herself to be ill and if she*

was she still took care of all of us and then worried about herself. And you know this is the kind of mother I try to be except I also have a career and then I feel bad and guilty because I can't always be there. Well I guess she set the bar really high."

Discussion

Cilliers and Koortzen (2005) explain identity as the fingerprint and characteristics of the group, its members, their task, climate and culture. Armstrong (2005), and Reed and Bazalgette (2006) speak of the "organisation-in-mind" which refers to one's picture of the organisation formed in one's mind, based on one's experiences and perception of the organisation. In this study, this concept is extended to the family system and reference is made to the "family-in-the-mind", or what participants have in-the-mind about the family system, that is their inner image or inner-psychic model or fingerprint of the family-in-mind. It is suggested that, as part of the family system, the individual introjects aspects of what is happening to him or her from people and events to form internal objects or part objects (Reed & Bazalgette, 2006). These mental constructs or symbols of his or her external world together with emotional resonance are used to understand and make sense of his or her surroundings (Armstrong, 2005). Some of these constructs will give pleasure, while others may cause pain and discomfort, which in turn shapes defensive behaviour. The images are dynamic and products of exchanges mainly projection and transference (Reed & Bazalgette, 2006). One draws upon these internal objects as one engages with the world and faces challenges, fears and anxieties (Armstrong, 2005).

The interpretation is made that participants' experiences with people and events in their family system are introjected and form a mental representation or family-in-the-mind for them. This family-in-the-mind shapes participants' identity through the processes of projection, introjection and relatedness (Stapley, 2006). It is further interpreted that as participants engage with their systems, be they family or organisation, they are driven to act, think and feel by the system-in-the-mind which influences how they take-up their roles in the systems (Armstrong, 2005). This in turn influences their experiences in the systems which lead to resource generation or depletion and subsequent enrichment or conflict at the work-family interface (Greenhaus & Beutell, 1985; Greenhaus & Powell, 2006).

The family-in-mind as perceived by some participants includes a family that undervalued females and favoured males, and in which the domestic role was reserved for females and excused males of domestic responsibility. In their family-in-the-mind the role of breadwinner, leader and decision maker was reserved for males, and family was perceived as unsupportive, inconsistent and unreliable in terms of women pursuing careers. The interpretation here is that these experiences, emotions and traditional gender-based expectations, which influence and are influenced by the family culture or climate, are introjected, forming mental constructs of the family-in-mind which in turn shape participants' identity (Reed & Bazalgette, 2006). As a frame of reference this informs participant's perceptions of men, women, and their respective roles. It is the lens through which they make sense of their domestic and management roles, and family and organisational systems.

In other words, it is interpreted that through transference, relatedness, projection and introjection, this frame of reference influences participants' identity, behaviour and ability to take-up (Armstrong, 2005) their management and domestic roles. The patriarchal family-in-the-mind left participants with feelings of inadequacy and being "not good enough" which were internalised as part of their identity. They subsequently experienced anxiety taking up their management and domestic roles, and defended against them with the need to prove themselves. Further, they experienced anxiety in relation to the changing roles of men and women, which conflicts with their mental construct of gender roles, and when they are unable to perform the role of the "ideal mother" because of their career aspirations. In the absence of self-containment and a good enough holding environment to contain their anxiety, maladaptive defences (Winnicott, 1965) such as denial, suppression, flight into perfection, flight away from femininity, overcompensation, seeking approval and fighting for survival, were evoked. The interpretation here is that there is also a perception based on the family-in-the-mind that one does not have social capital resources (Greenhaus & Powell, 2006) or interpersonal relationships and family support on which to draw to assist in domestic and management roles. It is further interpreted that the use of these maladaptive defences as well as feeling informally deauthorised in their domestic and management roles culminated in participants stepping out of role. The maladaptive defences, together with stepping out of role, led to further role conflict, depletion of psychological and physical resources and

poor task performance. In keeping with open systems theory (Miller, 1993), as an open subsystem, experiences in the domestic role and family system, are transferred through relatedness in which the unconscious processes of the subsystem are used as a frame of reference when relating to the organisational system and taking up one's management role. This inevitably results in a negative impact on the work-family interface.

Since participants are dependent on the systems-in-the-mind for their sense of identity, when the family-in-the-mind is experienced as nurturing and empathic, it strengthens their positive self-identity, self-esteem and pride (Diamond & Allcorn, 2009). In other words, the system-in-the-mind shapes one's identity, through the processes of projection and introjection, and relatedness. Therefore, for participants where family-in-the-mind is perceived more positively as supportive, encouraging and without gender bias, they introjected as part of their identity a sense of adequacy, confidence, gender equality, and the notion that they can be anything they want to be irrespective of gender, thereby taking up their domestic and family roles more effectively. With a frame of reference or mental construct of family being supportive and providing a good enough containing environment for experiences and anxiety which stems from the contradictions about gender they may have experienced in different systems, participants felt "*backed up, confident*" and informally authorised to take-up their domestic and management roles, leading to effectiveness and efficiency in task performance as they were able to stay-in-role. Again, in keeping with open systems theory (Miller, 1993), and the concepts of relatedness and introjection, it is interpreted that this evoked more positive and enriched interactions at the work-family interface.

Working hypothesis

It is hypothesised that through relatedness, projection and introjection, participants internalised a mental construct of family-in-the-mind based on their experiences in the family system. The family-in-the-mind shaped participants' self-identity, in that, the family-in-the-mind, which emphasised gender differences and favoured masculinity, left participants with a gendered self-in-mind which lacked in confidence and felt "not good enough". The family-in-the-mind with its gender stereotypes and

biases was used as a frame of reference to make sense of participants' environment, informed their behaviour and through transference influenced their ways of relating to others. It is further hypothesised that this frame of reference may have contributed to the conflicts and anxiety experienced by participants, such as when faced with the changing roles of men and women in society, related to being the ideal mother versus pursuing a career, and when taking up their domestic and management roles.

Similarly, the family-in-the-mind which was more supportive and gender neutral, encouraging participants to be the best they can be irrespective of gender, shaped a self-in-the-mind which was confident, competent and able to exercise authority appropriately. These frames of reference and self-identity subsequently informed their behaviour, manner of relating, ability to take-up and stay in role, and their performance on-task. They also evoked adaptive and maladaptive defence mechanisms, and resource generation or depletion. These, in turn, influenced quality of life in the role and through relatedness and boundary management or mismanagement, and shaped transactions across the domestic and organisational roles in the family and organisational system, resulting in enrichment and conflict at the interface.

5.4.3 Organisation-in-the-mind

Participants experienced the organisation-in-the-mind as having a masculine identity; sabotaging of women; and incompetent, unsupportive and punitive. This is elaborated on below.

Masculine identity

Participants acknowledged that while their organisation attempts to include women into management, it is perceived as predominantly masculine. Masculine characteristics such as competitiveness, toughness, aggression, objectivity, rationality and lack of emotion are seen as normal unquestioned aspects of organisational life, and are associated with good management. "*The ability to control and be in control"* is highly valued within the organisation. To be an ideal leader "*you are encouraged to exclude your soft emotional side, your feminine side, be tough*

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and show no feelings, just wheel, deal and manipulate others to get what you want. This is the leader that shapes the organisation, which sets the tone for how things are done here."

Participants further indicated that since the organisation values the archetypal masculine leader and behaviour, women in management are forced to "*discard their feminine side of themselves*" and identify with and "*adopt a more masculine approach in order to feel valued and see themselves as good leaders. So being a women leader is still not valued by the organisation, you [are] only good if you lead like a man. This then means that leadership is ultimately best suited for men."*

In taking up management roles, the emerging powerful female workforce may pose a threat to the masculine identity of the organisation. This is supported by the following statement:

"I think men are threatened by women in management in our organisation. This is a man's job and a woman is not supposed to do this, she is there to care [for] and support the men out there as they advance their careers. In our organisation there is a view that to do the job you have to be a tough man and there just is no place for being soft and caring. So allowing these soft women into management will just kill the profession and organisation because we [are] just not tough enough for this. Also if women can do this job then it leaves men with an identity crisis feeling emasculated."

Organisation as sabotaging of women and expecting them to fail

Women in the study experienced the organisation as "*sabotaging*", in that, although it was cognisant of gender parity and made efforts to promote women into management, the system often worked in a manner that did not accommodate women and their needs. This conflict between promoting gender equality, on the one hand, and working against it because of inadequate systems and processes, on the other, made it difficult for women to take-up their manager roles effectively. The following statement illustrates the point:

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"The work environment is such that they'll promote you and consider gender empowerment, gender equity and all those things, but I've got a two year old and an eight month old, when they call a meeting that's going to start at 6pm, how does that help me? You know I can't make that meeting, and if my excuse is well I have to go home, I've got kids, they say oh you see now these women, because it's mostly the men who can make those late meetings, they've got women at home taking care of the kids, they don't have to worry about that."

Further, some participants experienced the organisational system as one that has *"little trust in its female leaders and expects women to fail as managers"*. This is suggested by the following statement: "*I had to make a choice. Am I going to give into that pressure that I experienced that they want me to fail or am I going to show them, and I decided I'll show you, I can do this, it might make me thin and stressed out but I will do it, I will not give you the satisfaction of failing."*

Organisation as chaotic, attacking, unsupportive and incompetent

Participants described the organisation as "*going through an identity crisis",* with its "*chaotic and ever-changing nature"*, resulting in a system "*filled with uncertainty and incompetence".* This they claimed prevented them from performing their tasks effectively and taking up their roles as managers. They found themselves working off and anti-task as managers. This is suggested by the following statement:

"I find that we[are]working in an environment where things are just chaotic. One minute you supposed to do it this way, then it's no longer this way, tomorrow it's that way. The structures are forever changing and regulations are rarely followed accordingly. With everything always chaotic and uncertain, there's lots of doubt and you[are]always putting out fires, never getting to plan and implement those plans as a manager should. Because you start thinking ok someone thinks we[are] doing a horrible job and that[is] why they need to keep chopping and changing hoping to correct what's wrong. It leaves you feeling like a yoyo, emotional inside, useless, frustrated, doubtful and exhausted. The one minute you feel calm and the next I find myself losing it, saying I've had it. I think I'm going to give in my resignation letter tomorrow. And then it settles and I have a big smile, thinking I'm going to be ok. So

there's a lot of this and this kind of thing drains you emotionally. And you take that feeling home with you because you [are]just so fed-up and you can't just switch off from all the issues you[are] faced with daily at work and that obviously creates stress in my home life. Especially when I go home to issues and my husband and kids are not understanding and supportive. It just makes things worse."

Participants further described the organisation as "*oppressing, unempathic, aloof and stifling their growth*". They often felt "*devalued, not listened to, ignored, and attacked*" by the organisational system. They expressed feeling "*unwanted and unappreciated by the organisation. Management treats women unfairly and that breeds hatred, disgruntlement, unhappiness in the workplace leading to demoralisation and poor productivity.*"

The women stated that the "organisation-in-the-mind" influenced their self-identity. Experiences in the organisational system often evoked feelings of "*inadequacy and not-being-good-enough. You know being in this organisation my self-confidence, I had to really, really fight that feeling of you're not good enough, because I know I'm good enough so you have to tell yourself every single day, it's their loss, it's the organisations loss.*"

Discussion

The organisation-in-the-mind (Armstrong, 2005), as experienced by participants, contained an identity which is masculine, uncertain, unempathic, incompetent, sabotaging, unsupportive and attacking. It is interpreted that the mental construct of the organisation-in-the-mind serves as a frame of reference and influences participants self-identity and the manner in which women relate to the system and take-up their roles as managers (Shapiro & Carr, 1991).

In the absence of a containing, mirroring organisation-in-the-mind, participants experienced anxiety and feelings of inadequacy in their roles as managers (Vansina & Vansina-Cobbaert, 2008). Because one is dependent on the system-in-the-mind (e.g. organisational and family systems) for one's sense of identity, when the organisation-in-the-mind is experienced as punitive, persecutory and unempathic, paranoia arises and psychological splitting and irrationality dominate. This

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experience "deadens the self" resulting in shame and humiliation which strips away self-esteem and participants' sense of identity (Diamond & Allcorn, 2009). In other words, the organisation-in-the-mind shapes participants' identity, through the processes of projection and introjection, and relatedness.

Moreover, conflict and anxiety arose for those participants with a deeply entrenched feminine identity who were expected to take-up their management role in an organisational system that valued and promoted masculinity (Eagly & Karau, 2002; Eden, 2006). This results in anxiety, feelings of confusion, inadequacy, which further affects their self-identity negatively, depleting psychological resources such as self-esteem, self-efficacy and resilience. This makes them vulnerable to defensive behaviours and projections from the organisational system (Czander, 1993). Therefore because of participants' valence for feeling inadequate coupled with the projected organisational expectation of "women as failures", participants identified with the feelings of failure and inadequacy experienced by the larger organisational system because of constant changes and chaos in the system (Obholzer & Roberts, 1994). The interpretation here is that they defended against it through over-compensation, seeking approval and fighting to preserve their identity of being "successful women". This ultimately led to them engaging in off and anti-task behaviours such as "putting out fires", "wanting to resign" and stepping out of the management role.

It is further interpreted that the persecutory nature and context of the work in the organisation resulted in the system feeling "under attack" (Diamond & Allcorn, 2009). This, together with the uncertainty due to constant changes and restructuring, may have led to the experience of inadequacy in the system (Obholzer & Roberts, 1994). To get rid of these unbearable feelings, the system may have split it off and projected it onto participants, making them contain the experience of being "under attack" as well as feeling uncertain and inadequate, thereby alleviating the system's anxiety. Hence some participants became the container for the systemic feelings of failure, inadequacy, doubt and being under attack because of their valence for such feelings. With such feelings of incompetence and the threat of attack, the temptation to "pack it in" may be hard to resist, urging participants to step out of their management roles through, for example, resignation (Obholzer & Roberts, 1994).

Similarly, participants may also be projecting their own feelings of incompetence, doubt and identity crisis due to their changing roles onto the organisational system which serves as the container. Projections of doubt, incompetence and chaos ricochet between the organisational system and participants, shaping their identities (Briskin, 1996).

The organisational system's emphasis on masculinity in the management role (Scott & Brown, 2006) has implications for women (Brunning, 2006). It implies that women are not natural leaders and this inevitably has a negative effect on women's sense of their own potential, their ambition, achievement and self-identity (Eagly & Karau, 2002). Further, it is interpreted that the value placed on masculinity over femininity by the organisation-in-the-mind may have led to participants having to repress aspects of their feminine identities, which is consistent with findings of Huffington et al. (2004) and Brunning (2006). In light of this, the interpretation is made that through projective identification the organisational system seduces women out of their management role and into a masculine type of management role. In other words, managerial women identify with and introject the masculine characteristics, enacting them as they take-up the role of manager (Reciniello, 2011). It can be argued that associating management with masculine characteristics (Booysen & Nkomo, 2010; Schein et al., 1996) serves to exclude women from effectively taking up management roles and through projective identification the system "controls" the kind of manager a woman becomes ensuring that the status quo of the "masculine leader" remains intact (Bayes & Newton, 1985).

Moreover, in the process of relatedness between participants' feminine identity and the organisational system's masculine identity, conflict and anxiety exist (Stapley, 2006). Each system's individuality is threatened because participants with their femininity and the organisation with its masculinity continuously mutually influence each other, posing a threat to and "an attack" on the other's individuality and identity.

Working hypothesis

It is hypothesised that as participants engaged with the organisational system they introject into their self, aspects of their experiences with people and events in the

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organisation. Equally they project aspects of themselves that are unpleasant or unbearable into the organisational system.

The organisation-in-the-mind is valuing masculinity, punitive, attacking, incompetent, devaluing of women, expecting women to fail, uncertain, confused and chaotic. It is hypothesised that as a frame of reference, this organisation-in-the-mind gives rise to feelings, values, thoughts and behaviours in participants and shapes their identity in relation to the organisational system. This influences the way participants engage with the organisation and take up their management role.

In other words, the perceived organisation-in-the-mind and ensuing transferences and projections ricochet between the organisation and participants, resulting in participants feeling unsupported, incompetent, devalued as women and under attack, which impacts negatively on their self-identity. With this as their frame of reference they subsequently step out of role, for example, by adopting a masculine identity while suppressing their feminine side and defending against anxiety through overcompensation. It is hypothesised that this leads to resource depletion. This, together with the negative experiences in the role of manager, influences the domestic role, through the process of relatedness, inhibiting functioning in the domestic role resulting in conflict at the work-family interface.

5.4.4 Self-in-the-mind

In terms of the self-in-the-mind, it was found to be dynamic and evolving as participants attempt to reinvent themselves through their changing roles. Some participants oscillate between a sense of adequacy and incompetence. The perception of doubt, incompetence and lack of appreciation emerged for participants in relation to the "self-in-the-mind", more so when they experienced challenges and anxiety. When faced with trials and tribulations they doubted whether they were "*good enough to occupy a management position or to manage the challenge*". However, these participants experienced a "*competent sense of self*" when they were able to "*successfully get through those challenges*". This subsequently "strengthened" their self-esteem and self-identity, enabling them to face other

challenges (even in the family system) with a more "*confident and competent*" self-in-the-mind.

The theme of the self-in-the-mind as "*seeking the approval of others*" also came through strongly, in that, "*being self-conscious with a concern for what others will think of you*" is how participants saw themselves, and they attributed this to socialisation of young women: "*we lack self-confidence. It's not built in us, confidence you build as you grow up. It goes back to socialisation, it's all about socialisation. This lack of confidence leaves you second guessing all the time…you don't feel good about yourself and when you take up your role as caregiver or manager you[are] still second guessing and trying to prove your worth to others and yourself and its stressful cause you always doubting am I good enough am I good enough.*"

A strong thread pulling through self-identity of participants was the theme of the self-as-nurturer and the self-as-all-sacrificing:

"*I'm the nurturer but to everybody - even at work. For me I am here to assist people, to support people, I think support whether it's a professional type of support or at home or whether it's in any other role, it's very strong in my nature. I think it's a women thing we [are] supportive and just give too much of our selves, often at our own expense. We just make all the sacrifices, it's what we do, and it's expected of us. Even this leads to conflict [be]cause we [are] giving all of ourselves at work and at home and we have little left for us. And how can you do your best when you yourself [are] tired and stressed…being a carer for others needs means we neglect our own and that's exhausting.*"

Another theme that emerged was a strong need to maintain a "*professional self-identity, someone who makes an impact and adds value*". Participants' sense of worth and self-identity were closely linked to their professional identity, in that who they are at work determines who they are as individuals, as suggested by the following quotation: "*…with my career and specialisation at work I can classify myself as this, I can name myself this, this is my identity, this is who I am, this is where I fit in, this is where I belong*". For some participants, "*to be professional meant to adopt*

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and fit into the endorsed masculine leadership style", while at the same time "to be a good enough woman it meant to be feminine". Therefore their professional identity often conflicted with their feminine identity, resulting in the experience of anxiety. Women in the study indicated that they often "hid their feminine identity, adopting the masculine leadership style because we have to prove our worth, that we are in fact capable."

The perfect-self also formed part of the self-in-mind for women interviewed: "I know because I'm a perfectionist. I want to be perfect and it will always be difficult for me, but it's better than it was before. When I think I'm not perfect I feel uhm inadequate." Linked to this was the perception of self as "superwoman", being the perfect mother and career woman, and "being able to do it all. This puts pressure on me and leaves me exhausted and frustrated in my roles. I spread myself so thinly trying to do it all that I end up ill or doing a poor job of things anyway. And I guess this is how work and family can conflict."

Participants also talked about a self-reflective identity where they contemplate over their "own behaviours, thoughts, and emotions, and how they contribute to challenges I experience within the organisational and family. And this helps [be]cause you [are] not blaming others it lets you look at yourself and change the things you have control over." Linked to their self-reflective identity, women in the study referred to their "survivor" self-identity, which they explained as their "spirit to persevere and fight back in the face of obstacles and challenges", which for them "surfaced every so often". They described this part of self as "being able to reflect on and defying compliance to traditional expectations and ways of thinking. Growing up I was told women can't do this or that, and I think no ways who said we can't. I want to think for myself." They did indicate that there was a discrepancy between this aspect of their identity and the compliant feminine part of their self-identity which created conflict and anxiety for them.

Discussion

According to Stapley (2006), people are never alone in their minds, they are always linked to many others, especially the family, in a state of relatedness and this affects

one's thoughts and behaviours. This is reinforced by Czander (1993) and Reed and Bazalgette (2006), who assert that an individual's sense of identity as valuable and competent develops from the nature of their childhood relationship with parents and subsequent family-in-the-mind. Chodorow (1989) further emphasises that feminine identity is developed through female socialisation and one must consider the impact of social context on female socialisation – how sociocultural factors influence the dynamics of female identity development. As such, female children are raised by their parents, consciously or unconsciously, to perform traditionally feminine roles and to express personality traits of passivity, compliance and goodness (Booysen & Nkomo, 2010).

Hence the interpretation here is that participants' self-in-the-mind, which informs their identity, is shaped though the process of relatedness or mutual influence (Stapley, 2006) between self, their family and organisational systems. Based on their experiences and perceptions of the family and organisational systems, a mental picture of these systems is formed (Armstrong, 2005), as discussed in the previous sections. As participants, and their experiences and roles in their family and organisational systems change, so too do their self-in-the-mind, family-in-the-mind and organisation-in-the-mind change (Hirschhorn, 1990).Through relatedness, projection, and introjection, participants internalise aspects of what is happening to form internal objects that become part of their self-identity (Gould et al., 2006). It is hypothesised that they have introjected from their respective systems, for example, self as nurturer; the devalued female; confidence; the need to protect self from threats, attacks and acts of sabotage; gendered or non-gendered identities; leader as masculine; women as all-giving and self-sacrificing; feelings of incompetence; and the high-achieving competent female. These mental constructs are used, consciously and unconsciously, to make sense (Eagly & Karau, 2002; Reed, 2001) of their family and organisational systems and experiences within them, and they influence the way participants take-up and perform in their domestic and management roles.

Discrepancies between the identities of the individual and the family or organisational systems, such as participants' feminine identity and the masculine identity of management may result in feelings of not belonging, hopelessness,

helplessness and anxiety (Cilliers & Koortzen, 2005; Schein et al., 1996). This, in turn, leads to the use of maladaptive defensive behaviour, such as the suppression of femininity and enacting the masculine characteristics associated with the management role in order to alleviate anxiety, a sense of not belonging and feelings of inadequacy (Czander, 1993; Reciniello, 2011). This is consistent with the findings of Wong (2005), who reported that women in senior management positions identified themselves with masculinity and suppressed feminine identities in order to demonstrate competence and capability. Chodorow (1989) explains this by proposing that as females become mindful of their oppressive environment in which a feminine identity is devalued, they eventually come to accept this situation and become motivated to take "flight from womanhood into the male role. This "flight from womanhood" is not because of uncertainty about feminine identity but results from knowledge about being a woman (Chodorow, 1989).

A further interpretation is that feeling attacked and devalued, participants defended themselves through flight into their perfectionist and professional self-identities as a means of overcompensating and protecting themselves (Hirschhorn & Barnett, 1993). It is proposed that beneath participants' flight into perfection is performance anxiety resulting from extremely high expectations of self; their need to prove their self-worth; and the fear of humiliating themselves or being rejected by others in their systems (Czander, 1993). Ultimately, the flight into perfectionism can be interpreted as a defence against the anxiety of feeling and being observed as inadequate, not "good enough" and thereby rejected (Hurvich, 1989; Reciniello, 2011). This is interpreted as the depletion of resources for participants and affects the way they take-up their management and domestic roles, which affects their quality of life in that role, creating strain for them. Through relatedness, projection and introjections, the quality of life and depleted resources in one role affects the quality of life in the other role by inhibiting functioning and making it difficult to meet the expectations of the other role (Frone et al., 1992).

In terms of self-as-nurturer, the following interpretation is offered: Given participants' valence (Sievers & Beumer, 2006), together with the organisational and family systems' projection onto and push towards "females adopting a more traditional

caregiver or motherly role", participants may easily be seduced into adopting the identity of "nurturer".

Working hypothesis

It is hypothesised that participants' self-identity is a reflection of the interaction and mutual exchanges between family-in-the-mind, organisation-in-the-mind and self-in-the-mind. Through relatedness, introjection and projection, participants internalised a self-in-the-mind characterised as self-as-nurturer; self-as-incompetent; self-as-competent; gendered and non-gendered self; self-as-under-attack; self-as-good-enough; self-as-feminine; self-as-masculine-leader; self-as-perfect; and self-as-professional. Given their self-identity, and mental representations of the family-in-the-mind, organisation-in-the-mind and self-in-the-mind, participants are driven to feel, think and act by these internalised objects-in-the-mind when relating to the organisational and family system and taking up their roles in the respective systems. In addition, in the process of relatedness between participants, and their organisational and family systems, conflict and anxiety exists because of individuality being threatened. As participants and their organisational and family systems continuously and mutually influence each other, each system poses a threat to the other's individuality and identity. The resulting anxiety leads to adaptive or maladaptive defensive behaviour based on the extent to which participants self-contain or experience their systems as good enough holding environments. Consequently, psychological resources are depleted or enhanced in one role affecting quality of life in that role. The resources, emotions and performance in that role through relatedness influence the quality of life in the other role, promoting work-family enrichment and conflict.

5.5 BOUNDARY MANAGEMENT

In this section, findings pertaining to organisational boundary management, family-system boundary management and self-boundary management are discussed.

5.5.1 Organisational boundary management

In terms of organisational boundary management, participants experienced the formal organisational boundaries as inclusive, while psychological boundaries were more rigid and exclusive of women. They also reported being seduced off the boundary by the organisational system into the role of nurturer and suggested that there are rules for performance for women in the organisation. This is elaborated on below.

Formal organisational boundaries appear inclusive but psychological boundaries are rigid and exclude women

With participants now crossing formal boundaries to enter a professional sphere long dominated by males, they recounted experiences of being included and accepted into management but on a "*superficial level*". While formally included by way of authorisation to take-up positions in management, women experienced exclusion when informally deauthorised through various psychological boundaries present in the organisational system. Participants often expressed the feeling of "*being cut-off, isolated, kept at a distance and not being utilised effectively*"; and "*being rejected and ignored as they are not being listened to by the organisation*". There is a sense of the organisation having "*rigid walls*" which women struggle to get through: "*the organisation is so like...uhm…indirectly there's a sense you know we are males and we [are] in control and you [are] a woman and you can do this and that but not that because this is a man's job*". These views were also expressed in the following comment: "*in management you [are] made to feel and you hear through the grapevine and sometimes you are told straight out, you shouldn't have gotten this post, it's unfair. So yes you [are] formally appointed as a manager but never really feeling like you belong. You [are] never part of the boys' club, you [are] never included. And then there are the subtle remarks you get about being a women manager, you just never belong. And it affects you and your performance because these things stress you and make it hard for you to do you work. And it's obvious if you [are] not happy at work it's really hard to go home and be completely happy. You take this stress home with you and stress everyone at home. If you [are] lucky you have a supportive family who helps you work out the stress and feel good about*

yourself again. If not well then you [are] in a lot of trouble [and] you'll burnout because there's no support from either side."

Other forms of exclusion reported were experiences of men in the organisation as "*working, networking and playing in an exclusively male grouping*" that participants found difficult to penetrate: "*in management there is a boys' club and women are subtly excluded from it. Men in organisations network with each other; go out for drinks and play golf; and women are subtly excluded from these things, this is where men wheel and deal and network. So ja we are excluded from the boys' network, the boys' club, where decisions are actually taken."*

Participants also expressed concerns in terms of having gender policies and regulations "*on paper*", thereby formally authorising women to take-up management roles, but "*not implementing [them] appropriately by management*" and thereby informally excluding women from management. Participants were of the opinion that "*these policies add little value and serve no function. They [are] just a paper exercise for management to say tick we have done it. And you know it doesn't look good for us women. We are in the management system formally but then we don't perform and we never grow or develop as women leaders. I mean with me personally I am stuck in the same position, doing the same thing and not learning or growing…it is so frustrating. And worse when its performance evaluation time then I'm downgraded and never achieve a high rating and it hurts you psychological[ly] because you feel useless, financially because there's no bonus, no family holiday of course because there's no money (laughs) and you start to get bored because you [are] never learning anything. You [are] just stuck in a rut and it hurts you and your family. And it perpetuates the cycle because these boys' club men then think ahh you see these women are useless, that's why we must just look out for us men and exclude them. It's really, really stressful for us and even our families because what happens to me and how I feel they pick up on it [and] it affects them too. When I go home I don't want to do things I just want to sit around depressed by all this."*

Discussion

According to Stapley (2006) and Hirschhorn (1990), when people are faced with uncertainty, risk and anxiety, they create and sustain psychological boundaries that ultimately violate pragmatic task boundaries so as to alleviate anxiety. It is crucial to understand psychological boundaries as they determine who belongs to the group or system and who does not. In light of this, the following interpretations are offered.

Owing to gender parity efforts, participants were systemically included through recruitment practices and gender equity policies, but excluded through attitudinal barriers both conscious and unconscious (Brunning, 2006). Participants recounted their experiences of men in their organisational system using their gender to maintain their dominant position and reserve the world of work for men, which is in keeping with the findings of Huffington et al. (2004). Making decisions based on sexuality and gender, creates a psychological boundary that defines who belongs to the group and who does not (Czander, 1993). Women, based on sexuality and gender, are considered to be different and not like men. As such, they are excluded from the "boys' club" preventing learning, authentic advancements in gender equality and cooperation (Stapley, 1996). The status quo is maintained providing men in the system with a degree of comfort and sense of self-preservation by diminishing the threat of "women in management".

Moreover, participants crossing the boundary into management in the security cluster, a position previously reserved for men, may be perceived by men in the system as a territory boundary violation (Cilliers & Koortzen, 2005). Management in the security cluster may have been considered by men as their private space, a place to call their own. Having women enter this space may be perceived as a violation and threat. Moreover, it may even evoke earlier fears, anxieties and conflicts associated with "mother" in terms of dependency and autonomy (Maccoby, 2004). According to Winnicot (1965), men's fear of women may stem from the relationship of absolute dependence on the mother figure during early childhood. This absolute dependence as an infant leaves men with residual fear of dependency which, because the primary caretaker is usually female, translates into a fear of women. Through identification, women are able to manage this fear by internalising

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the feminine aspects of mother as they become mothers later on in life. However, owing to gender-based expectations, this process is more difficult for men because they are unable to identify with mother, thereby intensifying their fear of women. Winnicot (1965) argues that this explains the tendency of men to be threatened by the independence of women and to demand total control over them.

As a defence against this anxiety, male members in the system may then violate participants' territorial boundaries physically and psychologically (Hirschhorn, 1990). This is evidenced by the creation of the boys' club, holding late evening meetings, and making decisions over drinks and golf sessions, thereby physically excluding women and violating their physical territory boundary. Moreover, participants' emotional space is violated in terms of the lack of respect and disregard for their contribution as managers in the system. The establishment of these physical and psychological boundaries which aim to exclude women from the system, can be seen as an effort to strengthen and reinstate the perceived violated territorial boundaries of men in the system (Diamond & Allcorn, 2009).

Policies and regulations can also be interpreted as "formal inclusion into the organisational system" but the psychological boundaries created by the organisational system prevent proper implementation of such policies and thereby exclude participants (Czander, 1993). The rigid psychological boundaries of the organisational system prevent flexibility of the system in response to the larger changes in roles and responsibilities of men and women in society. Furthermore, it is interpreted that policies and regulations are established by the organisational system to manage these changes and to contain and control anxieties and the uncertainty (Gould et al., 2006) associated with women at work. The system responds to the fears in the environment by meddling in the internal life of the organisation through establishing rules, regulations and policies for the perceived threat of women at work. Policies and regulations can therefore be seen as containers of anxiety and means of maintaining systemic order and control (Obholzer & Roberts, 1994).

In addition, as part of government's security cluster, the primary task of the organisation is to proactively identify threats and opportunities to advance the safety, security and economy of the country. It is predominantly a male-dominated industry.

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The interpretation of this is that being on guard for potential threats gives rise to feelings of fear, suspicion and paranoia of "anything different" (Czander, 1993). Given this, the organisational system has to manage its boundaries rigidly and tightly as a defence against the anxiety of annihilation (Menzies, 1993). It is interpreted that the rigid boundaries of the system make it inflexible to environmental changes, such as gender parity and the subsequent changing roles of males and females. As a result they do not allow for authentic transactions between what is "inside" and "outside" the system to facilitate cooperation, growth and learning between the genders, and authentic advancements (Hirschhorn & Gilmore, 1992) towards gender parity.

The interpretation of this is that while formal organisational boundaries are more inclusive, psychological boundaries are rigid and exclude managerial women from the organisational system. This gives rise to strain, stress and depleted resources for participants. In addition, it influences participants' ability to find, make and take-up their management roles and perform on-task, which further exacerbates stress (Reed & Bazalgette, 2006). Hence the demands of the managerial role give rise to strain for participants and through relatedness, projection and introjections, the experiences and affect of the management role are transferred to the domestic role, making it difficult to meet the expectations of the domestic role and inhibiting functioning in the role, and promoting conflict at the work-family interface (Small & Riley, 1990).

Working hypothesis

Participants being promoted into management positions in the security cluster may have been experienced by men in the system as a territorial boundary violation. In defence against the anxiety, risk and conflicts aroused by this act, men in the system violate participants' territorial boundaries, physically (forming and sustaining the boys' club; holding late meetings; making business decisions over drinks and on the golf course) and psychologically (violating participants' emotional space by showing a lack of respect for women in management) in an attempt to reinstate their territorial boundary and alleviate anxiety.

Furthermore, gender is utilised as a psychological boundary to make decisions about inclusion and exclusion of men and women in roles. While policies and regulations are meant to formally include women into the management role of the organisational system, the informal psychological boundaries prevent effective implementation and result in exclusion. Therefore policies and regulations merely serve to manage the changes, and contain and control anxieties and uncertainty associated with "women in management".

It is further hypothesised that the rigid psychological organisational boundaries which exclude women serve as a defensive function against the nature of the primary task of the organisational system. The primary task of the organisation evokes feelings of suspicion, fear and paranoia of "anything different". As a defence against the anxiety of annihilation, the organisational system maintains rigid boundaries for self-protection making the system more inflexible to environmental changes such as gender parity. The changing role and tasks of women and men in the organisational system compound the paranoia of "anything different" and give rise to more anxiety in the system. The novel experience of women crossing the boundary into management in a male-dominated profession may have filled the boundary management space with unconscious and defensive behaviours, resulting in added feelings of uncertainty and being "under threat". As a means of containing this irrational anxiety, the organisational system may have rigidly tightened its boundaries for the purpose of self-preservation, protection, comfort and well-being. Women therefore experience added resistance to entry from the system. The lack of authentic transactions between what is "inside" and "outside" the system hinders authentic advancements towards gender parity and career development for women in the system.

These underlying psychological and behavioural dynamics create stress and strain for participants in their management roles, affecting how they find, make and take-up their roles, and perform in-role.

Organisation seduces women off the boundary into the role of nurturer

While participants recounted being "*too cut off, excluded or distanced from the role and task of management*", they experienced being "*too drawn into and overinvolved in the everyday running of the unit, its people and their problems.*" They often felt seduced into the role and task of "*mothering*" within the organisation and "*taking care of the needs of employees*". This is illustrated by the following quotation:

"…sometimes things get chaotic and stressful and then there's this crisis and that crisis and it's not even a crisis, senior management has just planned poorly and made it my problem. And then I am running all over the place trying to get my people to give me the stuff I need and then one member is sick and then another is having a problem with his child and I need to help him out. Then others are annoyed with the deadlines that I have given them. But it's not my fault. I was also informed on short notice and it just gets too much. And then I say stop, I need to figure out what I can do and what I can't and I realise I can't be everything to everyone and take care of everything because everyone is just pulling you in every direction [and] it's too much. At the end of the day I suffer and then so does my family my husband and children."

Discussion

Boundary management and maintenance as performed by management are crucial because they contribute to the system's ability to adapt and perform its tasks effectively and inefficiently (Hirschhorn, 1990). The interpretation here is that the organisational system maybe seducing participants into losing their boundary positions so that they can no longer manage effectively (Brunning, 2006). This is done by excluding women through "cutting them off" from the organisational system or drawing them too far into the system and over involving them in a "mothering" role with the chaos and emotional needs of members. In both circumstances, they no longer operate on the boundary carrying out their primary task of management, subsequently becoming ineffective in their roles (Smit & Cilliers, 2006). This creates further grounds for exclusion. It is further interpreted that the threatening nature of work in the security cluster evokes anxiety and paranoia in the system (Czander, 1993). To manage this anxiety, the system seduces participants off the boundary

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and into the much needed nurturing role, for which they carry a valence (Lawrence, 2000).

Moreover, crossing the boundary from their previous "nurturing" role into the "management" role may evoke feelings of uncertainty, threat and subsequently fill the boundary management region with unconscious fears of rejection and destruction (Hirschhorn, 1990). Moreover, the persecutory nature of the work in the security cluster may exacerbate this anxiety. According to Diamond and Allcorn (2009), as a defensive function, this can stimulate a strong instinct to retreat or withdraw from the boundary. Given the anxiety experienced by participants in taking up their management roles, it is interpreted that participants retreat or withdraw from the boundary and are seduced too far into the system by becoming overinvolved in the emotional lives of subordinates and "mothering" them (Huffington et al., 2004). Moreover, this seduction is compounded by the valence participants carry for "mothering and supporting "together with their valence for feeling "inadequate" and their subsequent need to prove themselves by overcompensating (Brunning, 2006; Leimon et al., 2011).

In retreating from the boundary, participants are able to deny the reality of the risks associated with their management role and create a fantasy world in which they are preoccupied with crisis management, nurturing and caring for subordinates in the system, all the while protecting themselves from the anxiety and risks associated with taking up their management roles (Lawrence, 2000). While participants' anxiety may be associated with the real risks they face in their management roles, this is compounded by their inner fantasies of being rejected, perceived as being inadequate and persecuted or destroyed. In the absence of effective boundary management, it in fact becomes more difficult for participants to contain the anxieties in the system, making the system more chaotic and uncontrollable (Hirschhorn, 1990). It is therefore further interpreted that "seducing participants" off the boundary and into the "nurturer role" serves to confirm the organisational system's perception that "women will fail as managers" as well as participants' sense of "inadequacy, incompetence and failure".

In addition, it is interpreted that the guilt associated with pursuing a career and not being able to live up to the expected "ideal mother" model, may result in the need for reparation (Guendouzi, 2006). This need is transferred to the management role, in which participants find themselves nurturing subordinates (Czander, 1993).

These boundary management issues create stress and strain for participants, depleting their resources and leading to poor quality of life in their management roles. This spills over into their domestic role and creates conflict at the interface (Greenhaus, 1988)

Working hypothesis

It is hypothesised that the organisational system and participants collude in seducing managerial women off the boundary and into the role of "nurturer and mother" for the system. This serves to alleviate anxiety for both participants and members of the system. Through the organisational system informally excluding women or drawing them too far into the system by involving them with the "mothering" of the system, the organisation seduces women off their required boundary position and away from their management tasks. Because of the anxieties and fears experienced by participants in association with taking up their management roles, they collude with the system to enable the tor withdraw from the boundary. This, together with participants' valence for "mothering", self-doubt and overcompensation, results in them stepping out of role and off-task which strengthens the system's argument for the exclusion of women from management and the perception of women as "failures" and more suited for feminised work and the role of "nurturer". These dynamics create stress and strain for participants, lowering the quality of life in their management role and negatively impacting on their domestic role, thus creating conflict at the interface.

Rules for performance: Women's ease of entry into the role of managers begets their failure

Women interviewed received projections from the system suggesting that their management positions were "*easily gained, undeserving tokens handed out because*

of gender equity policies.” This perception further prompted the expectation that women *“fail in their role[s] as manager[s]”* owing to perceived ease of entry into the role.

“I think that this perception or even expectation that women will fail in management comes largely from the sense that we got the position handed to us on a silver platter. It is believed that we didn't t work for it…don't deserve but just got it because we are women and because of this push for gender equality. It's viewed as tokenism and if you didn't work for it then naturally you will fail. But what [never] ceases to amaze me is that men also in the past got their positions because they were men and we women were excluded (laughs) yet they don't seem to realise that. Does that make them failures? I don't think so”.

Discussion

Given gender parity regulations and policies in South Africa, members of the organisational system maintain that women have easy access to management positions as stringent requirements are not applied for women appointees. According to Czander (1993), the ease with which entry is gained tends to lower performance expectations of the entree. It is therefore interpreted that the perception that women gain entry into management positions with "ease", has led to lower expectations of the type and quality of services they are able to render as managers. As a result, the organisational system expects women managers to perform poorly and this is projected onto women in management and experienced as an "expectation of failure from the organisation." Women through projective identification and their "inadequacy" valence, shoulder the burden of incompetence and failure for the system (Obholzer & Roberts, 1994).

Women, however, have in the past experienced challenges crossing the formal boundary into management (Valerio, 2009). While this has eased up to some extent with the introduction of gender parity (Shabodien, 2013), crossing the informal boundaries is still a challenge. According to Stapley (2006), one's experiences inside a system are influenced by experiences when crossing the boundary. Treatment at the boundary evokes a feeling state in the person, and this feeling state shapes what

happens inside for the individual. In addition, the difficulty with which they gain entry raises their performance expectations of themselves in the role (Czander, 1993). They also experience a sense of being excluded and "not good enough". Hence the interpretation of this is that given the resistance and challenges managerial women experience while crossing the boundary both formally and informally into management, they may enter into the system with a defensive stance and need to overcompensate and "prove their worth" as they prepare themselves for the "struggle that lies ahead." They therefore hold raised performance expectations of themselves and place undue pressure to perform on themselves because of the resistance they experienced when crossing the boundary into management (Bayes & Newton, 1985). This, in turn, reinforces their self-approval seeking, perfectionist identity.

Moreover, it is interpreted that managerial women may identify with these organisational projections because of their own valence for feelings of *"inadequacy"* and perception that they do not deserve the management position (Stapley, 2006). This, in turn, feeds into their anxiety and conflict around taking up their management roles and feelings of inadequacy.

The perception in this study that 'women did not deserve their easily gained positions' and were merely 'tokens of gender equality' is further discussed through the work of Kanter (1993). Women who are few in number, as opposed to their numerically dominant male peers, become 'tokens' (Kanter, 1993). This in turn generates special pressures for 'token' women, such as higher visibility and increased attention, exaggeration of differences, and stereotyping of women. Furthermore, to preserve their commonality and dominance their male peers tend to keep 'token' women slightly outside and offer a boundary (physical and psychological). Kanter (1993) further suggests that these dynamics generate responses from women which include performance pressures, feelings of isolation as a result of heightening boundaries of exclusion, and having to fight gender based stereotypes which constrain women and force them into playing limited and caricatured roles.

Working hypothesis

It is hypothesised that the perception in the organisational system that women "did not earn" their appointments as managers, lowers performance expectation of participants. The patronising expectation of "poor performance and incompetence" is projected onto participants. In addition, participants challenges and experiences when crossing the boundary into management, predispose them to the "struggle that [lie] ahead" in the system and evoke a defensive stance. They defend against the anxiety and projections through "overcompensation" and placing pressure on themselves to prove their "worth and competence". This results in role strain for participants.

5.5.2 Family-system boundary management

Key themes identified in relation to the family system's boundary management include rules for performance for women in the system and the system rigidly holding on to making changes in the system temporary. This is elaborated on below.

Rules for performance: "You are a good woman if ..."

Some women interviewed expressed having felt pressured to "*be everything to everyone in the family system in order to be seen as a good wife and mother*" and often experienced "*huge resentment*" within themselves which was followed by "*feelings of guilt.*"

A participant who initially allowed herself to be seduced by the system because of poor boundary management realised the following:

"I had to take care of myself. I had to draw the line somewhere because I reached a place where I don't feel guilty about it anymore, I cannot be everything to everybody, I think I've reached that stage, I really cannot be everything to everyone. Because I end up drained and frustrated and a not so happy person and that person goes with me back home and to work. That unhappy person just spills over into those areas

and then I get even angrier, even more frustrated and the cycle continues. So I drew the line and said this is who I am and this is what I can and cannot do."

Where the family system's "*rules for being a good woman"* included, "*doing the best you can do"* and "*domestic responsibilities are shared equally amongst the genders"*, participants felt authorised and were better able to manage their boundaries and take-up their roles and perform their tasks effectively. Participants reported feeling "*happier and more energised*" to take up the management role.

Discussion

The time, task and territory boundaries (Cilliers & Koortzen, 2005) in the domestic role are shifting, in terms of the tasks and responsibilities that managerial women can realistically achieve in the domestic role, given that they also occupy another role outside the family system, that of their management role. The shift in time boundaries is evidenced by the fact that participants spend extended amounts of time away from the family system while occupying their management role in the organisational system. Finally, in terms of territory boundary shifts, a woman's "place" is no longer exclusively the domestic role in the family system, in that the domestic role can be shared by men as well (Dunn & O'Brien, 2013). It is interpreted that these shifts in boundaries are creating anxiety, uncertainty and risk (Miller, 1993) for members of the family system. Consequently, they stimulate an array of defensive behaviours, including a strong need to deny the reality of the changes in the system; relying on social defences such as "women are superwomen who can be everything to everyone"; and withdrawing from taking responsibility for managing and sharing domestic responsibilities.

It is interpreted that in denying this changing reality and creating fantasy worlds based on social defences, members of the system are protected from the risk and anxiety associated with these changes (Diamond & Allcorn, 2009). Hence, while these changes are occurring at the time, task and territory boundaries of the domestic role, denial of the changes and a reliance on social defences create psychological boundaries and alleviate anxiety temporarily for the system (Miller, 1999). However, this ultimately leads to poor boundary management. Members of

the family system violate participants' time, territory (emotional space) and task boundaries, with the expectation that participants have to "take all the responsibility for tasks in the domestic role"; "have to come home to a second shift with no time for myself (participant)"; and by the "disregard shown for my (participant) needs". Furthermore, these expectations or part-objects are projected onto participants who internalise them and through projective identification feel pressured to adopt the socially constructed rules for performance and assume "all responsibility in the household".

The interpretation here is that poor boundary management in the family system also implies that the changing roles and tasks of managerial women in the system are poorly defined in terms of what is inside and what is outside (Czander, 1993). Even when boundaries are established for the changing domestic role, they are easily transgressed and revert to the status quo of traditional roles and tasks. These rigid boundaries are based on deeply entrenched traditional gender-based role expectations, making them difficult to change (Freeman & Strean, 1987). The interpretation here is that they remain because of the family system's need to preserve, contain and protect itself from the vulnerabilities and anxieties associated with shifting time, territory and task boundaries (Hirschhorn & Barnett, 1993) owing to the changing roles of men and women in the system. The system formally accepts and includes the role of "career woman" but creates psychological boundaries (Stapley, 2006) and informally excludes this role by projecting onto women the need to be "everything to everyone in the family". There is a sense of denial (Blackman, 2004) "as if" the role of career women does not exist and women still only occupy the domestic role. Faulty boundary maintenance, in which the boundary between participants and the family system is violated in terms of task, time and emotional space, leads to internal problems and ambiguity in family systems resulting in them reverting to the status quo of clearly defined traditional gender roles (Obholzer & Roberts, 1994).

The interpretation is that rules for performance, such as "a good woman is someone who does everything for everyone and abides by prescribed gender role expectations" and "doing your best but sharing domestic responsibilities", are social defences that create boundaries and inform what is in and what is not; what is

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included and what is excluded; what is the appropriate and the inappropriate thing to do (Menzies, 1993). By expecting women to be "everything to everyone" in the family system and abiding by prescribed gender role expectations, women are included only into the domestic role and other family members are excluded from responsibility in the system. The system thereby creates dependency (Stapley, 2006) on women. And when managerial women's energies are seduced into "being everything to everyone", it leaves little energy for self and the organisational system, creating strain for the women and the system. This eventually impacts negatively in terms of how participants take-up their domestic and management roles, and perform their tasks (Newton et al., 2006). This influences the quality of experiences in the role and subsequent exchanges across the respective roles (Czander, 1993).

Hence these social defences (Padavic & Ely, 2013) or "rules for performance" and "work routines" in the domestic role function to protect members of the family system from having to confront the anxiety and uncertainty stemming from internal psychological conflicts produced by the changing roles of men and women in the family system. The system manages their associated anxieties by developing these social systems as a defence against their anxieties (Menzies, 1993). These social systems inevitably impair performance. Because these social defences are deeply ingrained in the system, it makes it extremely difficult to change (Stapley, 2006), and this may explain why the family system reverts to the status quo of traditional gender-based behaviours and expectations.

Working hypothesis

The family system appears to be in denial of the changing internal task, time and territory boundaries of the domestic role and their subsequent implications for men and women in the system. To maintain the status quo and not acknowledge the changing roles of men and women in the system, members continue to project rules for performance on to participants based on gender role expectations, which are considered social defences. These social defences serve to protect members of the system from the anxiety associated with the changing role of men and women in the family system. These rules create boundaries which shape what behaviour is acceptable and what not. The rule of "being everything to everyone" and abiding by

gender-based role expectations seduces women off the boundary, making them solely responsible for the domestic role and excludes other members of the family system from assuming responsibility. Participants' negative experiences in the domestic role result in strain, and depleted psychological and physical resources, and detract from quality of life in the domestic role. The role pressures in the domestic role are transferred, through relatedness and projection, into their management roles, making it difficult to meet expectations and function effectively in the management role, resulting in work-family conflict.

It is further hypothesised that the rule of "doing your best and sharing domestic responsibilities" led to participants and family members feeling authorised to take-up shared domestic roles and manage their boundaries of time, task and territory more effectively. The subsequent enriched experience in the domestic role enhanced resources and through relatedness gave rise to positive experiences in the role of manager.

Dig their heels in and hold on rigidly to boundaries making shifts in the family system temporary

The clearly defined rigid boundaries around the role and task of men and women in the family system based on traditional gender stereotypes include and exclude what tasks men and women can perform within the family system. The boundaries are managed by the system with little flexibility and variation. Participants feel that these boundaries are so rigid and "*deeply entrenched*", that shifts are merely temporary and quickly return to the status quo. One participant stated the following:

"…in the family men are still viewed as the main breadwinners who lead at home and at work. [A] Woman can work but she must never neglect her family responsibilities. These are the rules and if not adhered to then both husband and wife are condemned as he can't provide adequately for his family and she is accused of wearing the pants in the family. Some men do help out at home but it's seen as if they are helping the wife with what is rightfully her job. It's a favour to her and she is lucky that he is doing this stuff at home."

Discussion

In circumstances where there is a mismatch between our internal pool of knowledge and external experiences, the ambiguity that exists at the boundary between personal knowledge and what is being experienced evokes anxiety and conflict (Stapley, 2006). When we experience conflict between our inner and outer worlds we tend to "dig our heels in" and hold on rigidly to our boundaries as they provide us with some degree of comfort, well-being and protection (Miller, 1993). The interpretation is that because the internal pool of knowledge around the role and task of men and women in the family system is largely based on traditional gender stereotypes (Valerio, 2009), this conflicts with the external experience of men and women having to share family responsibilities as women pursue careers. The conflict and anxiety experienced as a consequence of this may result in members of the system sticking more firmly to familiar traditional male and female boundaries, making any shifts in role and task boundaries temporary (Cilliers & Koortzen, 2003).

It is further interpreted that the rules for performance and underperformance for men and managerial women in the family system, exclude and include what tasks and roles make a successful man or woman in the system (Czander, 1993). Thus managerial women and men are rewarded and considered successful if they operate within the prescribed roles and tasks, while made to feel inadequate if they operate outside these rules. The feelings of inadequacy experienced by men and women working outside the prescribed roles and tasks result in anxiety and they quickly revert to operating within familiar boundaries (Gould et al., 1999). This, in turn, reinforces the gendered identities within the family system and further entrenches the traditional gender based expectations. It also exacerbates the anxiety experienced by participants in taking up their management roles, and intensifies the anxiety in relation to the changing roles of men and women in society.

Working hypothesis

It is hypothesised that the conflict between the gender stereotypical internal pool of knowledge associated with the roles and tasks of men and women in the family system, and the actual external reality of gender equality efforts which imply role

changes for men and women, create anxiety in the system. It is further hypothesised that this anxiety is defended against by the system "digging its heels in" and holding on rigidly to traditional boundaries in the role and task of men and women. In addition, deviating from the rules of performance based on "gender prescribed roles and tasks" leads to feelings of inadequacy and anxiety such that the system speedily reverts to operating within familiar boundaries making changes in role and task boundaries temporary.

5.5.3 Self-boundary management

In relation to self-boundary management, participants experienced their personal boundaries as being violated by the family and organisational systems. In fear of these violations and attacks from their systems, some participants colluded with their systems and defended against these attacks by creating their own "glass ceiling". This is discussed below.

Violation of women's personal boundaries

Women interviewed expressed how their personal or self-boundaries are often compromised by the organisational and family system because of a lack of respect and acknowledgement of boundaries by the other systems. These violations include often being obliged to work extended hours, expected to be "*everything to everyone*" in the family system, attacks from male and female employees in the organisational system regarding their competence in role, not being utilised effectively in the organisational system, and being made to feel "*not good enough*". Participants oscillate between having highly permeable and poorly managed to more firm and controlled self-boundaries.

The following quotations illustrate the problem:

"I know that the higher you get the more demanding it gets but sometimes it's too much. I work late every day and most times we called in on weekends and there's this crisis or that crisis. And even if I finish whatever I need to do at the office if I leave within the normal working hours then you [are] frowned upon….maybe she

doesn't have enough work or is not uhm working well or something but you [are] made to feel guilty for leaving on time. Then you go home and you need to do homework, prepare supper, spend quality time with your husband and it goes on and on. There's never time for you. Everyone wants something from you. You end up running around doing everything and being everything and you never have time for yourself and you just feel exhausted….it's too much. You end up applying yourself thinly to everything ...there is no real depth to what you [are] doing."

Women with supportive families-in-the-mind and confident, competent selves-in-the-mind managed their self-boundaries effectively thereby warding off projections. The following quotation illustrates this:

"I had to really, really fight that feeling of you're not good enough, because I know I'm good enough so you have to tell yourself every single day, I'm not going to give in to say it's me, I refuse to believe that I'm not good enough, I will not let them make me think that I'm not good enough because I know I was successful when I was sitting there, I know I did a good job …not being heard, not being utilised properly makes me upset and that means when I go home I'm not a very friendly, happy person. So I have decided to recognise and accept that side of my career and lock it up in a prison because I am competent...I know that. And so I focus on the stuff that makes me happy and that is going well in my career like my colleagues who are supportive, furthering my career development by attending courses and reading and realising that not everything is my problem to solve. I am able to say ok that's yours…your problem or your issues and this is mine. I will work on mine and you work on yours. And that helps me remain happy and confident and I ultimately go home a happy person because I feel more confident to take on my work and home life rather than taking that unhappy part with me [be]cause it will interfere at home so I leave that person here at work with all its issues in the prison."

Discussion

According to Czander (1993), the process of boundary management can be influenced by the subconscious, and crossing boundaries can create anxieties and trigger defensive processes. It is interpreted that participants' subconscious conflicts,

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anxieties and identity issues discussed in previous sections (e.g. their lack of confidence and feelings of inadequacy stemming from being devalued as females in the family and organisational systems) influence their permeable boundaries which predispose them to being overwhelmed by two highly influential systems, namely the family and organisation (Miller, 1993).

Participants with more permeable and poorly managed self-boundaries are more susceptible to overextending themselves, losing their own identities and receiving projections (Stapley, 2006), that is, they are seduced into the role of superwomen; feelings of incompetence and subsequent need to overcompensate and prove themselves; a sense of being excluded and not belonging to the organisational system; and being seduced off the boundary, from the organisational and family system.

It is further interpreted that the organisational and family systems may be uncertain of how to understand and make sense of the new roles and tasks of men and women, and may project this uncertainty onto women (Obholzer & Roberts, 1994). The poorly defined boundaries result in ambiguous situations and participants often sit in conflict, questioning "am I good enough or not; is it me, the organisation, the family or all of us". With the valence (Sievers & Beumer, 2006) for "taking care of everyone's needs" and their poor self-confidence together with poor boundary management, participants shouldered the burden for feelings of inadequacy and the unrealistic expectation of being "everything to everyone" which should be shared by the larger family and organisational system.

The attacks and expectations from organisational and family systems are also a reflection of poor boundary management (Cilliers & Koortzen, 2005) and are violations of women's personal boundaries. The violations could be interpreted as expressions of rage, hostility and acting out (Obholzer & Roberts, 1994) of the family and organisational systems against the anxiety associated with the changing roles and tasks of men and women. It says more about the system than about the participants, and participants need to manage their boundaries more adequately so as to prevent such projections from entering their personal space (Miller, 1999).

Violations at the boundary also take managerial women away from the primary task in the system, resulting in poor task performance (Czander, 1993) in the management and domestic roles. As such this violation is also a violation of the primary task as women have to stop attending to the task and focus on the violation issue (Czander, 1993). Managerial women therefore take up their roles less effectively and efficiently (Newton et al., 2006). The interpretation of this is that this leads to strain, negative experiences and affect in the respective roles. Because of poor boundary management (Long & Chapman, 2009) and relatedness, these negative experiences are exchanged between the domestic and management roles resulting in a work-family conflict at the interface.

However, managerial women with controlled, well-defined self-boundary management feel less pressured to take care of everyone's needs and more confident to assume their management and domestic roles. The interpretation here is that this occurs because of the interchange between the supportive family-in-the-mind, participants' well-functioning secure self-identity and their well-defined boundaries (Singer et al., 1999). They are better able to define what belongs to them and what not, or what is inside and what is outside them (Czander, 1993). This results in effective boundary management and better control over the nature of transactions and projections between themselves and the family and organisational systems. They are therefore better able to manage their experiences at the work-family interface as they mediate between self, organisational and family boundaries resulting in work-family enrichment.

Working hypothesis

The identified subconscious conflicts, anxieties and identity issues discussed above influence the permeable nature of participants' self-boundaries which predisposes them to poor boundary management and projections from the family and organisational systems. Moreover, attacks and expectations from the family and organisational systems violate participants' boundaries, seducing them away from their primary tasks resulting in ineffective taking-up of their roles, poor task performance and negative experiences in their roles. Through poor boundary

management and relatedness, participants experience a negative interaction between the domestic and management roles at the work-family interface.

It is further hypothesised that participants secure sense of identity and understanding of subconscious issues also influence more effective boundary management between self, family and organisational systems. The interchange between the supportive family-in-mind, the secure self-identity and well-defined boundaries gives rise to effective boundary management for participants. This allows for the identification and containment of projections without introjecting them into their self-identities. In addition, participants are able to stay in role and do not allow the experiences in one domain to impact negatively on the experiences in the other domain.

Fear of personal attacks results in women creating their own glass ceilings

Participants expressed anxiety associated with career progression as they feared it may result in them "*neglecting their family responsibilities*". More importantly, they expressed a fear of being "*blamed or attacked by others for neglecting their family role*" and this appeared to discourage them from taking up their leadership roles more effectively. There appears to be a perception that for women a "*career and family are trade-offs, one has to give way for the other*". The following quotation illustrates the above concern:

"When we as women are confronted with the opportunity to go into a management post where you know that the challenge will be much bigger, and you know that you can do the job and want it, you are then confronted with the question of whether you can balance everything, whether you can cope with everything. You [are] often told that you need to think carefully because your family will be neglected and you even think how will I cope with all this and what if I fail and what if my children turn out badly or my husband can't cope with my career demands and leaves me for someone who is more available (laughs). I think it is still one of women's greatest challenges and often women just bail-out and forget career progression. But then we also feel stuck in our career or limited in it and it leaves you bitter and frustrated and always feeling like I had to choose you over my career and then you [are] there but

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grudgingly. I have to say that I do wonder what price the families of high profile women pay."

Discussion

As in the study by Padavic and Ely (2013), this study proposes that participants and their systems use the work-family conflict narrative as a social defence to establish and reinforce psychological boundaries such as the "glass ceiling". This provides an explanation for the lack of women's professional advancement while diverting attention from the real issues such as the anxiety associated with changing roles; participants' fears of "being not good enough"; rejection; and failure as well as their fear of being persecuted by their systems and themselves in the event of poor performance and failure in role. Instead of acknowledging their fears and anxieties, they utilise this social defence, and are then able to avoid the reality associated with their anxieties and fears by making the "work-family conflict narrative" the reason for lack of career progression for women (Menzies, 1993).

The interpretation here is that the experience of women crossing boundaries out of the traditional female role in the family and organisational systems and into management roles creates anxieties and triggers defensive processes for them and their systems (Vansina & Vansina-Cobbaert, 2008). In the case of some participants, this anxiety and conflict associated with feelings of adequacy and inadequacy, and their changing roles together with their fear of failure, may have evoked a strong instinct to retreat from the boundary and withdraw (Diamond & Allcorn, 2009) from embarking on further career progression, creating their own glass ceiling (Valerio, 2009), while relying on the socially-constructed defence (Padavic & Ely, 2013), that of the narrative of "women being unable to balance a demanding career and have a healthy family and therefore struggle with career advancement." This social defence system helps participants to evade the experience of anxiety, guilt, doubt and uncertainty (Bain, 1998) associated with the changing roles of men and women in their systems. Furthermore, participants may utilise this social defence to protect themselves and assist in defending against tensions stirred up by taking up a management role and attacks from their systems and from themselves (self-attacks from feelings of inadequacy and failure).

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In so doing, participants are able to remain in a fantasy world in which they are in control or protected from risk of failure, anxiety associated with the changes and feelings of inadequacy (Diamond & Allcorn, 2009). While the anxiety may be associated with the real risks being faced, it is compounded by inner personal fantasies of being rejected and destroyed. In addition, attacks from the family and organisational systems, towards participants, which serve as a defensive function against the experienced anxiety of the system, violate personal territorial (emotional space) boundaries for the women, creating added anxiety (Gould et al., 2006). In this way, it is interpreted that the family and organisational systems together with the self, collude to create psychological boundaries (Hirschhorn, 1990) such as the "glass ceiling" that prevents career advancement for women so as to contain the associated anxiety with such advancements and changes. This prevents women from taking-up their role as managers.

Furthermore, while the changing role of men and women in the organisational and family systems create opportunities, it also creates vulnerabilities, fears and anxiety in the system. In the face of uncertainty, risk and anxiety these systems "need to hold together" and protect themselves from these transitional stressors and this results in the creation of psychological boundaries (Czander, 1993; Obholzer & Roberts, 1994). This is interpreted as follows: the organisational and family systems project their fears, doubts and anxieties onto already doubtful women who carry a valence for feelings of inadequacy. These psychological boundaries (Hirschhorn, 1990) to career progression are created by the family and organisational system to ensure that the traditional status quo of roles and responsibilities for men and women are preserved, while women create them to ensure that they protect themselves from further violations and persecution.

Working hypothesis

It is hypothesised that participants and their systems use the work-family conflict narrative as a social defence to establish and reinforce psychological boundaries such as the "glass ceiling". For participants, the anxiety and conflict associated with taking up the management role, their fear of failure and feelings of inadequacy evoke this defensive process as a way to avoid realities of their fears and anxieties, while

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keeping them protected. Moreover, the changing roles of men and women evoke anxiety in their systems. The attacks from the family and organisational systems, towards participants, may serve a defensive function against the experienced anxiety of the system. These attacks, while aimed at relieving anxiety in the system, violate personal territorial (emotional space) boundaries for the women, creating heightened anxiety. It is hypothesised that through the "work-family conflict narrative" as a social defence, the family and organisational systems, together with participants, collude to create psychological boundaries such as the "glass ceiling" that prevent career advancement for women in order to contain the associated anxiety with such advancements and changes. Firstly, for participants the fears of self-boundary violations from the family and organisational systems coupled with their own anxieties regarding failure, incompetence and self-punishment are defended against through the reliance of social defences and the formation of psychological boundaries such as the "glass ceiling". Secondly, the system's need to maintain the status quo in order to alleviate anxiety results in the formation of psychological boundaries such as the "glass ceiling." It is therefore hypothesised that participants together with the family and organisational systems collude to create the "glass ceiling" preventing career progression for women. For participants it ensures protection against anxieties and attacks (external and internal), and for the two systems it ensures maintenance of the status quo.

5.6 AUTHORITY

In this section, authority in the organisational system, authority in the family system and self-authority are discussed.

5.6.1 Authority in the organisational system

Participants oscillated between periods in which they felt formally and informally authorised and periods in which they felt formally and informally deauthorised by the organisational system. They also experienced the organisational system as authorising masculinity while de-authorising feminine aspects of female managers. This is elaborated on below.

Exercising authority

Participants oscillate between being formally and informally authorised and deauthorised, based on how authority was exercised in the organisation. On occasion participants recounted experiences of being formally and informally authorised, whereby "*senior management, colleagues and subordinates appreciated and supported* "them, recognising their "*skills and expertise*", which led to them self-authorising, while at other times the same system was "*unsupportive, unfairly critical, and undermining of their skills and knowledge.*" The following quotation illustrates this point:

"*Some days I am in a good space and some days not. It goes up and down in this organisation. Some days I am appreciated by management, especially my immediate manager, for my efforts and they acknowledge me as an expert in my field. They consider what I say and implement suggestions. And that makes me confident, empowered and willing to face my job head-on. I like the way I was managed because it was with respect, even when we didn't agree it was always respectful. The people that managed me respected my knowledge and my experience and I realised how important that is and how that makes people feel valued and how much more you get from a person with that approach. You know, my one senior manager he would come into my office and say you know with this thing we have to do, how do you think we should approach this? And we would debate and talk and even if he didn't use anything that I said, just the mere fact that he listened and we debated issues, made [me] feel that [I] made a contribution. And I think it's very important for all of us, you would like to feel valued and that you have made a contribution. It motivates you to work harder and just builds your self-worth, your confidence and you feel like you can do it! And I really worked and delivered when under his management.*"

The same participant went on to explain that at other times, "*I really had difficulties in my role as a manager, in that I questioned whether I was contributing to this organisation, because my experience in my role and expertise was questioned by my seniors, who are mostly men. You are criticised in such a manner that you think you're worthless. It really affects your self-esteem. I felt I had so many problems in*

that big project I was running and I was trying to make it work, but I was not getting support from my own management and direct reports, so I felt what do I do? Completely helpless, paralysed in my role and in carrying out my functions. It throws you out and you start to question why you [are] here and what role are you playing, am I adding value. It really speaks to your own self-confidence, your own abilities because you start thinking okay maybe I don't know as much as I think; maybe my experience is not as good as I think it is. You feel powerless and inevitably you start to then depend on men in senior management, looking to them to give you the power or go ahead to act and make decisions because you start to doubt yourself."

Participants suggested that senior management, which is predominantly male, exercised their authority by "*being punitive*" and "*dictating*" to them, "*distancing themselves every so often*", and consulting with them but "*not implementing suggestions made.*" Authority was further exercised through being "*excluded from the boys' club*" where "*business matters are discussed and decisions are taken and this information is not shared with us women. We then work with half the picture and inevitably will fail in our management responsibility.*" They feel disempowered and struggle to self-authorise as information and decision making authority is withheld from them, which leads to feelings of "*inadequacy, paralysis and stuckness.*" Being deauthorised, they struggle to take-up their roles and tasks of being managers effectively, which reinforces their anxiety in relation to taking up their management roles. They went on to explain that their "*experiences in the role of manager left them frustrated and in a negative space*", and they "*often took this feeling home*", which impacted on their domestic role more, especially when the family system "*was not supportive enough*" to help contain these feelings for them and assist with "*pulling them out of this space.*" This is evidence that the negative experiences in the work domain spill over into the family domain, resulting in a negative interaction at the work-family interface if the family system is experienced as a "*not good enough holding environment*", thus providing little containment.

Moreover, women in the study were of the opinion that the organisational system was not fully committed to gender parity and the promotion of women into management. They explained that while the "*South African government's drive for gender equity and subsequent regulations and policies are well-intentioned*", their

organisation perceives it as *"something it's being forced to implement"*. There is an opinion among the women interviewed that while organisations comply and formally appointment women into management positions, *"they don't necessarily take them too seriously"*; *"feel annoyed at having to appoint women"*; and *"believe that women are not deserving of the position but are just doing them a favour because they have to"*; and *"they don't value the appointment and therefore undermine women in subtle ways"*. This reinforces participants' experience of a sense of *"inadequacy"*, self-doubt, and failure. Women also gave evidence of their subordinates as *"being difficult to manage and resisting female management"*, thereby being deauthorised from above and below.

Discussion

Authority to take-up the management role emanates from multiple sources, namely from above (the organisation and senior management), laterally (colleagues), and within (self-authorisation) (Czander, 1993). Authority can be formal, through having the necessary skills and qualifications; competence; and being recognised as an expert, giving one the official right to perform his or her role and task, and also informal in that one is liked, appreciated and loved (Cilliers & Koortzen, 2005). The interpretation here is that managerial women in this study are formally appointed and authorised to take-up their roles as managers from above (the organisation and senior management). Some also experience informal authority being appreciated and valued for their competence, performance and expertise. The formal and informal authority, characterised by trust and respect, bestowed upon participants from above, laterally and below facilitates their ability to self-authorise (Hirschhorn, 1997), in that it empowers them to act, take-up and contribute to their management role.

However, several experiences of being formally authorised to take-up the role of manager but informally deauthorised were highlighted by participants. The interpretation here is that the tension and uncertainty between the rational objective organisation, where gender parity initiatives are sanctioned, and the irrational, defensive and subjective organisation, where these same initiatives are unconsciously not sanctioned, give rise to the system oscillating between authorising

and deauthorising participants in the role of manager (Allcorn, 2003). This deauthorisation from the organisational system hinders participants' ability to self-authorise (Hirschhorn, 1997).

The interpretation follows that participants are granted "managerial authority", which Stapley (2006) describes as authority formally delegated to an individual, in this instance participants, by the organisation. The extent and details of the authority are contained in a job description setting out the boundaries of the authority. However, leadership authority which is derived from the recognition, acknowledgement and appreciation of members of the organisation that managerial women in this study have the capacity to perform tasks effectively (Stapley, 2006) is lacking at times, and hinders participants' ability to self-authorise. According to Czander (1993), formal authority is meaningless unless that authority can be effectively used which is only possible if it is accepted by other members of the organisation. Enough authority is needed to ensure cooperative action, progress towards goals and encourage individuality, creativity and innovation (Hirschhorn, 1997). By not accepting participants' authority, senior management and subordinates deauthorise managerial women and hinder their ability to self-authorise as the organisational system's authority precedes self-authorisation (Hirschhorn, 1997).

According to Czander (1993), respectful and empathic management provide a "mirroring" environment. This type of management provides emotional space and a safety blanket, as respect around the subordinate and around his or her task allows the subordinate to be open, make mistakes and feel safe and secure to take up the management role without fear of repercussions (Hirschhorn, 1997, Kanter, 1993). It builds the confidence and self-identity of the individual which enables him or her to self-authorise and take-up the role of manager, as evidenced by some managerial women in this study.

Similarly, with unempathic, unapproachable and distant management, authority produces transference reactions in subordinates (Maccoby, 2004). Subordinates are then likely to project feelings, fantasies and wishes that derive from experiences of early relationships. The interpretation here is that as some participants look for gratification and support for wishes of love and admiration from the organisational

system, which are not forthcoming from the unempathic, distant and unsupportive organisation-in-mind, the nature of the authority relations in the organisation-in-mind evoke transference reactions that stem from their early relations with family-in-the-mind, which was also perceived by these participants as unsupportive and devaluing (Stern, 1985). Hence early feelings of inferiority, worthlessness and inadequacy come to the fore (Maccoby, 2004). Moreover, managerial women in this study did not feel safe and secure to take-up their management roles without fear of consequences (Kanter, 1993). Participants subsequently responded by withdrawing from the burden of responsibility and decision making with a reliance on authority (Hirschhorn, 1990) turning to "men in senior management to assist them with challenges".

Regarding the perception that the "*organisation and senior management feel forced to promote women into management because they have to comply with the government's gender parity initiatives and policies*", the following interpretation is offered. According to Hirschhorn (1997), conflict occurs when those who occupy positions of authority (e.g. the government system) attempt to influence and direct subordinates (organisational system). It is proposed that the resulting anxiety is defended against through resistance (Allcorn, 2003),in that the organisational system (subordinate) formally authorises women into management positions but offers resistance to government's (superior) gender equality initiatives by withholding informal authority (Bayes & Newton, 1985). Participants' authority is not accepted by the organisational system and managerial women therefore experience difficulty in influencing the decisions and behaviours of senior management and subordinates. Moreover, it is interpreted that the organisational system displaces and projects (Blackman, 2004) negative feelings, wishes and fantasies meant for the government system and its gender parity initiatives onto participants who are less threatening. Deauthorising women can also be considered a form of rivalry, a challenge to the legitimate authority of the organisation, to determine which members of the organisation are most powerful (Czander, 1993). These conflicts, dilemmas and lack of clarity regarding authority result in work inhibitions, create anxiety (Kanter, 1993) and increase projections, introjections and projective identifications in the system (Czander, 1993). This, in turn, leads to depletion of resources, strain within the role and participants thereby struggle to take-up their management roles effectively and

efficiently. Based on the principles of open systems theory (Miller, 1993), and the concepts of relatedness and projection, depleted resources, negative affect and poor performance in the management role influence the domestic role, more especially if participants struggle to self-contain and perceive their family system as a poor holding environment (Vansina & Vansina-Cobbaert, 2008).

Working hypothesis

Pertaining to the system's fluctuation between authorising and deauthorising participants in the role of manager, it is hypothesised that this stems from the tension and uncertainty between the rational objective organisation, where gender parity initiatives are sanctioned, and the irrational, defensive and subjective organisation, where these same initiatives are not sanctioned. Participants therefore experience authority in the organisation as oscillating between being formally and informally authorised to take-up their management roles from above, below and laterally, to being formally authorised by way of appointment but informally deauthorised. The withholding of authority from above and below, in the form of not sanctioning, undermining and sabotaging the participants in the role, and not completely delegating authority through exclusion, lack of recognition for expertise, being authorised to do something but not provided with resources, means that good enough authority cannot be obtained and that there is an increased risk of undermining and sabotage. Deauthorisation from the organisational system hinders participants' ability to self-authorise. Furthermore, formal authority granted as "manager" is meaningless because informal authority is withheld, and for authority to be effective it has to accepted or informally authorised by members of the organisation. This experience of resistance from the organisational system is understood as the system's attempt to undermine or not accept participants' formal authority.

It is further hypothesised that because some participants look for support and admiration from the unempathic organisation-in-the-mind, the nature of the authority relations in the system evoke transference reactions that stem from their early relations with authority figures in the family-in-the-mind which is also perceived by these participants as unsupportive and devaluing. As a result, early feelings of

inferiority, worthlessness and inadequacy are aroused and reinforced for participants. Moreover, participants do not feel safe and secure to take-up their management role without fear of consequences. Participants subsequently respond by withdrawing from the burden of responsibility and decision making, becoming dependent on authority figures, and feeling insecure to take-up their management role with fear of repercussions. Hence it is hypothesised that while the organisation formally authorises women through acknowledging their presence and abilities, the system informally deauthorises them through subconscious sabotaging.

Authorise masculinity while de-authorising feminine aspects of female managers

Participants experienced the organisation as deauthorising femininity by undervaluing behaviours centred on relationships, concern for others and the expression of emotions. The organisation often values masculinity over femininity by encouraging behaviours such as objectivity, competition, toughness and the manipulation of people. This impacts on the way women managers see and value themselves. Participants expressed periodic feelings of "*shame*" around their feminine aspects and are forced to "*hide [them]*" as evidenced by the following quotation: "*I believed that to be a good manager I had to behave like a man so that I can blend in and be accepted. This way I felt part of the guys and more protected.*" Placing little value on the feminine aspects, women deauthorised this aspect by splitting it off and repressing it while introjecting masculine aspects.

Another participant commented as follows: "*you can try to be empathetic with people but in the working world empathy doesn't pay, you can't use empathy in the working environment, it's needed but it's not a major thing. It's just not encouraged…it's seen as a weakness that women managers have and organisations encourage us to be strong and firm and hard in our roles as managers, having a strong role you can't be a sissy in the work place you know…all soft and caring. It forces us to leave that side of us at home. Leave it for your family and be strong and firm at work if we want to advance further in management.*" Participants indicated that some women deauthorise their feminine characteristics and identify with masculine traits, thereby authorising masculine behaviour in the organisation: "*you then adopt the masculine*

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characteristics, and we go to the extremes as women. We become too authoritative that we don't even show any empathy and we say I want to be just like this man, I want to show authority. And then throw empathy right out and crush everybody in our path. Ultimately behaving just like men, shrewd, you know, they don't care as long as they move on."

Another participant suggested that deauthorising the feminine aspects and identifying with the masculine traits is a "*purposefully taken flight from femininity. Unfortunately the decision is taken purposefully and because we say I want to show them that I can do this. You lose yourself, ultimately what you want to do is to show the others that you can do it…you want to fit in and belong and be accepted it's just easier. Because women are the underdogs, considered not good enough while men have always been seen as successful, since I can remember, they've always been successful. So it's about saying I want to be as successful as that man. And if I model his behaviour, that's where the success is."*

Discussion

With women's experience of a "macho bullying" leadership style, together with the organisational system side-lining femininity, and promoting and reinforcing a masculine leadership style, participants felt pressured or "bullied" into adopting these macho characteristics when managing in order to be seen as competent and to thrive as managers (Booysen & Nkomo, 2010; Reciniello, 2011). This is interpreted as follows: rather than challenging the male hegemony, they decided to compromise and repress their feminine characteristics (Eagly & Karau, 2002) and identify with the projected masculine characteristics, which is in keeping with the findings of Eden (2006). According to Stapley (2006), when faced with bullying and aggressive behaviour, individuals may find the experience so unbearable that they identify with the "*aggressor*" and become like the "*bullying, aggressive and macho*" manager. However, identifying with the masculine leadership style means giving up aspects of self and repressing them into the unconscious (Stapley, 2006), in this instance participants repressed their feminine aspects of self. This is interpreted as follows: having to deauthorise aspects of themselves inevitably affects their self-esteem and ability to self-authorise in their management role (Huffington, 2004). This leads to

struggles in authentically taking up their leadership roles, role strain and poor task performance.

In addition, according to Allcorn (2003), an organisation has a pre-existence and members hired into the organisation are expected to conform to its culture, in this instance, a masculine cultural identity. In other words, the organisational system is encouraging managerial women in this study to change themselves to better fit the masculine organisation and its purpose which is to maintain the status quo of a male-dominated profession and preserve its masculine identity (Eden, 2006; Reciniello, 2011). This coercive nature of the organisation has been described by Schwartz (1990), as the displacement of one's ego with that of the organisational ideal. As such, the confrontation of the individual with the strong masculine identity of the organisation, results in psychological collapse of self-efficacy and anxiety. Participation in the organisation leads to a denial or rejection of one's spontaneous true self in favour of securing adequate attachment to the organisational system (Allcorn, 2003). The interpretation here is that in losing their true feminine self, participants assume a false masculine self, aimed at securing organisational nurturing, protection and acceptance by way of submission and immersion (Winnicott, 1965). Thus it is interpreted as follows: the onset of anxiety results in an unquestioning managerial woman adopting a masculine managerial style, in return for being taken care of by the organisational system, giving in to external organisational control and authority and thereby deauthorising the self.

Baum (1987) offered similar insights into how organisational experiences evoke the self-experience of being powerless, inadequate, helpless, and dependent on the organisation and its leaders for nurturance and self-validation, as was evident with some managerial women in this study. To alleviate the subsequent anxiety, it is interpreted that participants assume a false masculine self in order to sustain the life-giving, powerful organisational attachment and membership, which takes precedence over sustaining the authentic self (Baum, 1987).

The organisational system deauthorising participants' feminine self shows a lack of trust and respect for them as female managers (Hirschhorn, 1997).This further reinforces for participants as part of their identity a sense of incompetence. Feeling

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incompetent, mistrusted and deauthorised, participants become dependent and basic assumption behaviour of oneness occurs (Hirschhorn & Gilmore, 1992). With their valence or personal vulnerability and because of feelings of inadequacy, participants assume basic assumption behaviour of oneness in which they seek to join in a powerful union with the omnipotent (Cilliers & Koortzen, 2003) masculine organisation. Eager to fit in and experience a sense of belonging, participants identify with the organisational projections of masculine leadership and relinquish their authority (Obholzer, 1996). This can be interpreted as follows: deauthorising femininity and authorising masculinity is partly sustained by the masculine organisation to maintain the status quo and male hegemony, and partly by participants for their protection, validation and acceptance (Kanter, 1993; Reciniello, 2011).

Working hypothesis

It is hypothesised that with its masculine identity the organisational system encourages participants through projective identification, to transform themselves to better fit the masculine organisation and its purpose, which is to maintain the status quo. With their valence for inadequacy being reinforced by the organisational system, participants repress their feminine characteristics and identify with the projected masculine traits. Losing their true feminine self, participants assume a false masculine self, aimed at securing organisational attachment, membership, nurturance, protection and acceptance by way of submission and immersion. Participants thus give in to external organisational control and authority, and a deauthorised self. The organisational system deauthorising participants' feminine self implies mistrust and a lack of respect for participants. Feeling deauthorised and incompetent, participants become dependent and basic assumption behaviour of oneness with the masculine organisation occurs. Deauthorising femininity and authorising masculinity is partly sustained by the masculine organisation to maintain the status quo and male hegemony, and partly by participants for their protection, validation and acceptance. It is further hypothesised that having to deauthorise aspects of self inevitably affects participants' authentic selves and psychological resources such as self-esteem, self-efficacy and their subsequent ability to self-authorise in their management roles, resulting in struggles to take up their leadership

roles and perform on-task. This leads to a poor quality of life in the management role which spills over into the domestic role through processes of relatedness, projection and introjection.

5.6.2 Authority in the family system

In relation to authority in the family system, findings suggest that participants deauthorise men from taking up their domestic roles. Some participants also experienced their family systems as formally and informally authorising and sanctioning the role of "career women" in the system, while others experienced their "career women" role as being formally authorised but informally deauthorised through resistance and sabotage by the family system. This is elaborated on below.

Women deauthorise men from taking up their domestic role in the family system

Participants in the study were of the opinion that in raising men, women deauthorise them from taking up their domestic role in the family system. In raising males, women exclude them from household responsibilities, as illustrated by the following statement: "*my grandmother will call me to cook but why didn't they call my male cousins to cook and I was the smallest, literally the smallest. They were like in their twenties and I was twelve but I would cook a pot for all these men.*"

Several participants suggested the following: "*even currently women discourage their partners through criticism and showing little appreciation for their efforts in the domestic role.*" Some women in the study appeared territorial about their authority at home and do not want to share the "*power and control*" they gain from being in the domestic role, as suggested by the following quotation:

"*We exclude them and do to them at home what men do to us at work. Women deauthorise and disempower men at home and men deauthorise and disempower women at work. The man doesn't exist, and you do everything. When they do something, it's not right, it was not done well. When my husband cooks pasta and gravy I'm like you can do better than that and yet I know he cooks better than I do.*

We deauthorise men especially in the home because we believe we are the authority there, we take over. I want to be in control, I do everything and I don't want to share it or trust that my husband can do it well too. When he does homework with my son I still go and check. Who says my husband can't do homework with him, no, because for me if I didn't do the homework with him, even if he's done it, I haven't checked. I will feel complete if my eyes went through that homework and feel that, oh, it has been done correctly. And trust me my husband really became discouraged and threw the towel in and didn't want to help out anymore." She went on to say that it is important for her to be involved and oversee all household activities because "*then I'm in control, this is my environment, the home. This is where my authority is, I can exercise my authority at home. I am in charge…it gives me power I guess."*

Another participant suggested that women deauthorise men in their roles as caregivers and prevent them from taking up the roles effectively because "*we would feel we are not good wives because we [are] failing at our tasks if men had to carry out tasks within the household. Our identity is so enmeshed with the role of caregiver [that] we struggle to separate from it and delegate to others. If our husbands do our caregiver jobs well then it almost feels like they take away our identity; who we are and our purpose in life. So I guess that's why we [are] so territorial we just have to stay in control of that role."*

Discussion

The family-in-the-mind, including "mother" deauthorises (Cilliers & Koortzen, 2005) men from taking up their domestic roles by excluding growing boys from tasks associated with the role and encouraging only gender-specific stereotypical male roles. Subsequently authorising young women to take-up the domestic role reinforces and maintains gender stereotypes and expectations for men and women. In so doing, the system maintains the "rule for performance" and social defences in which women are expected to be "everything to everyone" in the family system. This also reinforces the intensive mothering model, where a "good women" is someone who is present for her family, nurtures and cares for them, subverts her own needs to those of her family, and does not prioritise work over family (Guendouzi, 2006). These rules create criteria or internal standards which participants use as a measure

for being "good enough or not good enough" in the domestic role (Leimon et al., 2011). Because a women's primary identity centres on her domestic role, her sense of worth is associated with how well she is perceived by herself and others in performing her domestic tasks (Thurer, 1993). The interpretation here is that with some participants having gendered identities firmly linked to their domestic roles, and with men crossing the boundary into these roles, this has created uncertainty and posed a threat to their identities, based on the system's rules for performance. The mismatch between their internal pool of knowledge of "good woman" and external reality "multiple roles: career woman and caregiver" creates anxiety and conflict (Stapley, 2006). A further interpretation is that participants also experience guilt as they feel that their spouses have to share the domestic role because they have careers and are not always available for the family, which then makes them incompetent (Guendouzi, 2006). This guilt, anxiety and threat to participants' identity is defended against by means of resistance (Czander, 1993) by "attacking" or criticising their partners and engaging in controlling behaviour In this way, participants manage and regulate the way their partners take-up the domestic role in order to minimise their own anxiety and resolve their inner conflicts (Blackman, 2004), with the aim of seducing men away from the domestic role. This enables them to maintain the gender status quo, while protecting and preserving their sense of identity, and power and control (Stapley, 2006) in the domestic role.

With gender sensitisation, men are overtly encouraged to share the domestic role by playing an active productive role in the family system (Dunn & O'Brien, 2013). As some participants' spouses rose to the occasion sharing the domestic role, their positive qualities and competence in taking-up the role may have stirred up envy (Obholzer & Roberts, 1994) in participants because their position in the family system was being challenged. This could be interpreted as follows: this subconscious envy may stem from a fear of being the inevitable loser in a competitive gender struggle (Czander, 1993) of girl versus boy, and man versus women, with its roots in earlier childhood years. For some participants, the family-in-the-mind favoured and valued male children over female children, with the domestic role being the primary role they were authorised to take-up. Hence participants' spouses' success in the role may have been experienced as being at their expense (Obholzer & Roberts, 1994). The subsequent survival anxiety motivates their envious

desire to spoil the success of their spouses. This spoiling envy may take the form of overt attacks on their spouses, withholding cooperation, sabotaging and blocking their efforts (Halton, 2003).

Furthermore, according to Hirschhorn (1997), motivation for conflict in a system is a function of conflict in authority relationships. As men cross the boundary into the domestic role, the traditional gender role expectations and boundaries are blurred and therefore the role participants and their spouses fulfil in the family system and the tasks they perform become correspondingly blurred and ambiguous (Gould et al., 2006). This reinforces the anxiety and conflict experienced by participants and members of the family system in relation to the changes in the domestic role and taking up the domestic role. Participants and their spouses have to figure out the kinds of roles they need to play in the system; how to manage the shifting boundaries; who will lead and who will follow; who will be responsible for the direction and execution of responsibilities in the system; and who will be in charge in the now shared domestic role (Hirschhorn & Gilmore, 1992).

In other words, they need to renegotiate authority (Hirschhorn, 1997) in the domestic role. Traditionally, women held authority in the domestic role, and they were in charge managing and controlling the tasks in the role (Grady & McCarthy, 2008; Hodges & Park, 2013). The interpretation here is that men who competently share the domestic role may be perceived by participants as a challenge to their authority in the role. The resulting anxiety in relation to authority leads to conflict (Bayes & Newton, 1985) between spouse and participant. In addition, the lack of trust and respect afforded men as they take-up the domestic role, leads to them feeling deauthorised and becoming rebellious (Hirschhorn & Gilmore, 1992) in the role, and not wanting to assist further. They also regress to basic assumption behaviour of dependency (Cilliers & Koortzen, 2003), whereby they behave as if they are helpless in the role and "can't do anything". The status quo is subsequently sustained as participants maintain authority over the domestic role.

Working hypothesis

Men are deauthorised in the domestic role through the family system excluding young males from tasks associated with the domestic role during their upbringing. This, together with the system authorising only females from an early age to take-up the domestic role, reinforces the rules for performance and social defences whereby women have to be "everything to everyone" in the system, and it sustains the intensive mothering model in which a "good woman" is someone who is ever present for her family, subverts her own needs to those of her family, and does not prioritise work over family. These rules are internalised and form standards against which participants measure their performance of being "good enough or not" in the domestic role. Because participants' identities and sense of worth are so intertwined with their performance in the domestic role, their spouses crossing the boundary into the domestic role may be experienced as a territory boundary violation, having evoked feelings of anxiety, guilt and threat to their identity. In addition, the competence with which participants' spouses take-up their domestic role may spark feelings of envy for them as they perceive their position in the family system as being challenged. This may stem from the fear of being the inevitable loser in a competitive gender struggle with its roots in earlier childhood years. It is therefore hypothesised that the resistance, criticism and envious attacks directed at their spouses may stem from these anxieties.

It is further hypothesised that conflict between participants and their spouses is a function of authority issues. While participants traditionally held authority in the domestic role, with the blurring of traditional gender role expectations and boundaries come parallel blurring and ambiguity in terms of authority, role and task in the domestic role. This need to renegotiate authority, role and task in the domestic role may be perceived by participants as a challenge to their authority in the role, giving rise to anxiety and conflict between spouse and participant. The little trust and respect experienced by men as they take-up the domestic role, leads to them being deauthorised and becoming rebellious and regressing to basic assumption behaviour of dependency. The status quo is subsequently sustained as participants maintain authority, power and control over the domestic role, while protecting and preserving their sense of identity and worth with the family system remaining dependent on

participants. This ultimately leads to little growth in the system and depletion of resources for participants in the domestic role which, in turn, result in poor quality of life in their management role.

Authorising and sanctioning the role of "career women" in the system

Some participants described receiving overt verbal support from the family system encouraging them to pursue a career. However, they received little assistance from members in the family system in terms of sharing family responsibilities in order to lighten their load and assist them in pursuit of a career. Family discussions about sharing household responsibilities are initiated by participants themselves. Family members often resist sharing household responsibilities despite verbal commitment to do so: "*they promise to do so but never deliver. Your requests are ignored.*" Participants reported frustration at the "*lack of understanding and appreciation*", from family members, "*of the effort it takes to manage a career and a family with minimal actual support.*" This led to feeling "*overwhelmed and not coping very well*" in both their domestic and management roles, more especially "*when the work itself is stressful and you get little support there as well. That really makes thing worse and frustrating for me.*"

However, other participants experienced being formally authorised to take-up and pursue a career when they received assistance from their family system: "*the support from my family is crucial to my success in my career. Not only is my husband a sounding board for the challenges I face at work but he and the kids share the household responsibilities too, and I think that's most important. My husband and I take turns to prepare dinner and do homework with the kids. The elder child also helps her younger brother with his homework. So in my home it's not just lip service you know where they say yes go ahead have this amazing career and then dump all the home responsibilities on me, because that's like saying yes go ahead and then placing obstacles all along the path to your career. I would really struggle then. But also very important is the respect and understanding they show towards me….knowing that I have to manage a career and a there are still household things to be taken care of. There is this understanding and appreciation that managing the household is another job in itself and that it can't just be my*

responsibility but it's up to all of us at home to make it work…it's not a favour to me it's a favour to all of us to help and make it work at home."

Some participants indicated that after feeling deauthorised by the organisational system, when they returned home to a supportive, authorising and "containing" environment, they were able to regain their self-worth and confidence. This subsequently enabled them to return to their work environment feeling authorised to take-up their roles as managers:

"After all that criticism and undermining at work, it really helps to go back home and feel that support and appreciation from your family. Whether you're wrong or you're right, they will say – even if they're telling you, you were wrong - they will say it in such a manner that you feel oh jam, I think that they're right, I'm out of line here and you grow and develop from such interaction. Because they'll say things with empathy and respect and this empowers me to soldier on in my management role. My family gives me the space to reflect on what happened at work and I am able to realise that I have the right to be in the position I am in. I worked for it and this empowers me to soldier on in my management role."

Discussion

For some participants, good enough authority is not granted to them by the family system to take-up their management role, because the system deauthorises and sabotages them through lack of assistance in the domestic role. The interpretation here is that that owing to broader contextual changes, in terms of gender equality, the family system overtly authorises participants to take-up their manager role, but defends against the anxiety experienced, as a result of the changes in the role and system, through resistance to sharing family responsibilities and the domestic role, thereby informally deauthorising participants from taking up their role (Czander, 1993) as managers.

As participants attempt to take back their authority by "*initiating suggestions to share household responsibilities",* they are further deauthorised in their domestic roles through the resistance (Cilliers & Koortzen, 2003) they experience from the system.

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Their authority in the family system is undermined through being *"ignored"*, leaving participants feeling *"helpless and powerless"* to self-authorise and influence behaviour in the system (Obholzer, 1996). It is therefore interpreted that the family system does not fully sanction participants' management roles, in that being authorised to do something but not providing resources, means that *"good enough"* authority cannot be obtained and that there is an increased risk of undermining and sabotaging (Hirschhorn, 1990) participants in their domestic and management roles. For authority to be effective, those subjected to it must accept it (Hirschhorn & Gilmore, 1992). Furthermore, participants' attempts at exercising authority in the family system may elicit feelings of competition and rivalry in the system (Czander, 1993). Such a dynamic can inhibit the taking and giving of authority, resulting in stagnation and the inability to make real sustainable decisions in the system (Czander, 1993).

According to Obholzer and Roberts (1994), crossing boundaries can be anxiety provoking as it could be experienced as rupturing the original boundary, in which case defensive responses are induced such as clinging to and making more rigid existing boundaries. The interpretation here is that participants crossing the domestic role boundary into the management role may create anxiety in the family system, which then consequently holds on rigidly to the original domestic role and tasks boundaries (Stapley, 2006). By participants crossing the boundary, the subsequent changes in the domestic role and family system lead to risk, uncertainty and anxiety (Hirschhorn, 1990) in the system. Moreover, participants crossing the boundary out of the family system may evoke separation anxiety (Hirschhorn & Barnett, 1993) for members in the system. The risk, anxiety and uncertainty associated with the changes in the system are defended against through sabotaging and undermining participants by authorising and encouraging them to take-up the management role, but providing few resources in the form of emotional and physical assistance in the domestic role to support women in taking up their management roles (Gould et al., 2006).

It is further interpreted that the family system's capacity to contain the anxiety and distress in the system is weak, and the risks associated with the changing domestic role are too great to contain, resulting in the system regressing to basic assumption

behaviour, namely dependency (Hirschhorn & Barnett, 1993) as evidenced by their "*knowing nothing about how to take-up the domestic role*"; "*having nothing to contribute to the role*"; inadequacy in the role; and reliance on participants to fulfil the tasks in the role. The system's subconscious resistance to the changing domestic role results in participants struggling to self-authorise both in their domestic and management roles (Miller, 1993).

By contrast, it is interpreted that participants who were sanctioned by the family system to take-up their management role in the organisational system and provided with the resources, in the form of family emotional support and assistance in the domestic role, experienced good enough authority (Czander, 1993) to pursue a career, and found that the resources gained in the domestic role assisted them in taking up their management role effectively and efficiently. The interpretation in this instance, is that the family system, which serves as a holding environment, was able to contain members' anxieties in the system (Vansina & Vansina-Cobbaert, 2008) associated with the changing domestic role and tasks. The family system's ability to contain these anxieties and provide support to participants was crucial to participants' positive identity formation (Briskin, 1996) and determined the extent to which they were able to self-authorise (Van Buskirk & McGrath, 1999) in their domestic and management roles. With good enough authority from the family system and good enough self-authority, participants were able to take-up their domestic and management roles effectively. This led to improved performance and affect in role which was transferred to the other role, thereby promoting enrichment (Greenhaus & Powell, 2006).

Working hypothesis

It is hypothesised that at a subconscious level, the family system does not fully sanction participants taking up their management roles. This is evidenced by the system sabotaging and undermining participants by authorising them to take up the management role, but not providing resources in the form of emotional support and assistance with the domestic role. This implies that "good enough" authority is not obtained from the system.

It is further hypothesised that the changes in the domestic role due to participants crossing the boundary out of the domestic role and into their management roles created risk, uncertainty and separation anxiety in the system. The hypothesis put forward is that the family system's capacity to contain the anxieties and distress in the system was weak and the system regressed to basic assumption behaviour, namely dependency. It is further hypothesised that the family system holds on rigidly to the original traditional domestic role boundaries and task boundaries as a defence against the changes and anxieties. The system's subconscious resistance to the changing domestic role results in participants struggling to self-authorise and take-up both their domestic and management roles.

However, some participants' received good enough authority to take-up their management role through the support they received from their family system in their domestic role. The family system or holding environment was able to contain the system anxieties associated with the changing domestic roles and tasks. Subsequently the system provided a good enough holding environment for containing participants' anxieties which was crucial to participants' positive identity formation and ability to self-authorise in their domestic and management roles. It is hypothesised that with good enough authority from the family system and subsequent good enough self-authority, participants were able to take-up their roles effectively.

5.6.3 Self-authority

Findings suggest that participants' ability to self-authorise is influenced by the nature of the relationships with past authority figures in their inner psychic world and family-in-the-mind. This is elaborated on below.

Self-authorisation and authority figures in one's inner psychic world

Women in the study suggest that self-authorisation stems from a strong and firm self-identity. Having "*self-confidence, strong values, trusting and respecting*" oneself allows one to self-authorise, remain on-task and take-up the role of manager effectively as suggested by the following statement:

"You have to be a strong person and stand your ground. Focusing on what is valuable to you. If you understand yourself, if you understand where you are as a person and what values you stand for, and you stand for that, it doesn't matter what's going on in this big organisation, it's about your identity being firm and secure then you [are] not affected by it…maybe temporarily you are but you are able to bounce back quickly. Because I wasn't strong, myself, I was thrown out of flow by the organisation. I allowed it because of not having a strong sense of self I was unable to stand up for the values I believe in, and that you get from your upbringing. As women many of us are raised to be compliant and that's the problem."

Some participants also suggested one's ability to self-authorise despite being deauthorised by the organisation or family system is dependent on a strong identity and self-esteem: "*it depends on how vulnerable you are at that time, how confident you feel as a person. Because if I am confident in who I am and if somebody criticises me or tells me my work is up to no good, I'll be strong enough to simply ignore it if I know better and believe in my capabilities. It may upset me for a bit but I will be able to recover quickly and move on. But if I am not confident I will fall apart and start to question myself and my abilities and start to doubt myself as a manager."*

Hence participants who expressed feelings of self-doubt, low self-confidence and difficulty self-authorising attributed this to their self-identity, which was shaped by their family-in-the-mind and relationship with authority figures during their upbringing. They described their authority figures, namely mother and father, as "*strict, controlling and punitive*", as evidenced by the following quotation:

"*…they constantly told us girls what to do and when to do it. The boys in the family were allowed to decide for themselves but not the girls as we were considered the weaker ones.*" She went on to say that "*this was undermining, being seen as the weaker sex, and it affects me even now as an adult. It affected my self-belief. Which obviously influences how I relate to other authority figures such as senior management, I interact mostly from a weaker position and won't stand up to them. Even at home with my husband I am always compromising and accommodating until I become really fed up I just explode and become very aggressive and bullying,*

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clashing with him on household issues because I am fighting this feeling of being over-powered and controlled. It's worse when you've had a horrible day at work and you get home to this family that doesn't care and just expects you to take care of their needs and that's when I explode. This is what I think creates work-family conflicts and we women suffer."

Another participant described her mother as a "*very perfectionistic woman. She was very structured and rigid and you had to do things in a certain way or it was wrong.*" Her mother would "*punish*" or reject her if she made mistakes, as suggested by the following quotation:

*"She taught me to question everything to the extreme. I have very high expectations for myself and others. Things are never fine or well done for me and this creates doubt in my self about everything I do. I find myself asking is it correct? I constantly redo things because I am never satisfied that this is good enough. Because the expectations of my mother were so high. "*She went onto to explain that this has impacted on how she takes up her domestic and management role*: "it left me doubtful with lots of inner conflict. I am too hard on my family and subordinates but I am aware of it and learning to loosen up."*

This doubt led to poor work performance when she was first appointed as manager. She would check her "*work, recheck, redo and continue in this manner for days just to hand in a two page document. I think because I was new it made that perfectionist streak in me worse but now I fight it. I know better now that those were her standards and not mine and that management is not her and will not judge me by her standards. But it took me awhile to get to this point and say who is this…is this my mother I think I am relating to or is it her criticism I am afraid of."*

Other participants spoke of the empowering relationship they shared with their early authority figures, namely parents, and how that positively influenced their ability to self-authorise, as evidenced by the following quotation:

"My parents were very encouraging and always believed in me. In raising me they allowed me to be independent and we made decisions together. My thoughts and

feelings were also considered. If I made a wrong decision, I wasn't seriously reprimanded but encouraged to pick myself up, dust myself off and try again." This she claims built "*my confidence and allows me to take on challenges in this difficult organisation with little doubt and express myself and my needs because I hear them saying of course you can do it, we trust you to do well. I think in this world we will always run into troubles and challenges even at work but if your base which is your sense of self is strong enough to endure the troubles you will be victorious in life. Of course that sense of self is shaped by your family upbringing and support from your current family and colleagues at work. They help carry your troubles."*

Discussion

Haslebo (2000) describes self-authorisation as confirming authority from within oneself or "the right to exist", which she concurs is influenced by the nature of one's relationships with figures in one's inner psychic world, especially past authority figures. The interpretation is made that participants introjected projections and aspects of their experiences with early authority figures forming internal objects or mental pictures (Reed & Bazalgette, 2006). These internal objects form part of their identity and are drawn upon and triggered as they engage with the world and other authority figures (Czander, 1993). Therefore the attitude of such "in-the-mind" authority figures is crucial in affecting how, to what extent and with what competence managerial women take-up (Armstrong, 2005) their domestic and management roles. It is interpreted that some participants are unable to exercise authority competently on account of an undermining of the self in the domestic and management roles, by "inner psychic world" or "in-the-mind" authority figures (Stapley, 2006). This is a key component in the process of self-doubt and it prevents external self-authorisation (Eden, 2006).

Hence, according to Obholzer (1996), to understand issues of authority and self-authorisation one has to take into account the development of the individuals "inner psychic world" and the interrelatedness of the many inhabitants. One's inner psychic world is based on one's experiences of containment within the holding environment (Winnicott, 1965). In addition, one's ability to contain and self-contain stems from one's own experience of being "contained" in the holding environment during one's

development; and having introjected and identified with one's "container", making that process part of one's inner life, which then enables one to serve as a "container" for self and others when necessary (Obholzer, 1996). Also, one's capacity to contain or bear distress, transferences and projections lies with one becoming aware of the projections one carries and enacts on behalf of others; and the transference relationships that influence one's thoughts, behaviours and feelings (Van Buskirk & McGrath, 1999).

The interpretation here is that for those participants whose family-in-the-mind was punitive and gender biased, the quality of the environment did not provide a good enough experience of being held and contained (Diamond & Allcorn, 2009). Intrinsic to their self-identity, this experience of being held impacted negatively on their self-identity and ability to self-contain, providing an underlying sense of inadequacy and anxiety. These feelings are stirred when faced with an organisational system which is also experienced as a "not good enough" holding environment (Obholzer & Roberts, 1994). With participants struggling to self-contain they cross over into the family system, which is also filled with anxieties associated with the changing roles of men and women in the system, that are not contained and is therefore incapable of taking in and metabolising participants anxieties' and serving as a "good enough" holding environment (Winnicott, 1965). These issues with self-identity and the inability to self-authorise deplete participants' resources and give rise to difficulties in taking up their domestic and management roles. It is interpreted that participants' ability to self-authorise or lack thereof is a function of their self-identity based on their family-in-mind; authority-relations-in-mind; experiences of being held and contained during their upbringing; and how their current family and organisational systems are holding and containing them now (Czander, 1993).

Furthermore, a possible interpretation is that power exercised by early authority figures in a punitive, dictatorial or rigid manner, results in submissive, conforming, pleasing behaviour in some participants which then leads to stable dynamics (Gould et al., 2006). Alternatively, when participants rebelled, expressed rage and sabotaged, this results in the dynamics of disintegration (Gould et al., 2006). Power dynamics producing stable dynamics can be thought of in terms of basic assumptions, dependency and pairing (Stacey, 2006), as evidenced by pairing with

the "perfectionist mother" and becoming dependent on her approval and authorisation. Those producing disintegrative dynamics can be thought of in terms of basic assumption fight/flight (Gould et al., 2006), as evidenced by fighting and questioning the perfectionist seduction of mother.

However, a possible interpretation of this is that those participants who form an encouraging and supportive inner psychic world constellation based on relationships with their early authority figures, formed a more positive self-identity and were able to self-authorise, transferring this to the outer world through the way in which they interacted with other authority figures and subordinates in the organisational system (Stapley, 2006). The interpretation here is that with a family-in-the-mind that provided a good enough holding and containing environment, participants were able to develop positive self-identities that prepared them for crossing the boundary (Cytrynbaum & Noumair, 2004) into their management role in the organisational system, in that while the organisation-in-the-mind is perceived as unsupportive from time to time and it creates anxieties, risks and uncertainty, participants are able to self-contain and be contained by their family system. This helps to maintain their secure sense of self and generate personal resources. This in turn aids their ability to self-authorise and take-up their roles more effectively (Newton et al., 2006).

Working hypothesis

Participants' authority from within is derived from personal identity filled with a sense of confidence that the task in their management and domestic roles and related anxieties is manageable. It is hypothesised that participants' ability to self-authorise or lack thereof is a function of their self-identity, which is influenced by the nature of their relationship with past authority figures in their inner psychic world; experiences of being held during their upbringing; and how their current family and organisational systems are holding them. It is further hypothesised that participants' inner psychic world and ability to contain and self-contain are based on their experiences of containment in their holding environment.

The hypothesis is made that participants with a punitive and gender-biased family-in-the-mind do not have a good enough holding environment. This experience impacts negatively on their self-identity and ability to self-contain, providing an underlying

sense of inadequacy and anxiety. This sense of inadequacy and anxiety is evoked when participants are faced with an organisational system which also serves as a "poor" holding environment. When participants cross over into their current family system, which is also filled with anxieties associated with the changing roles of men and women in the system, the system is incapable of taking in and processing participants' anxieties and serving as a good enough holding environment. It is hypothesised that this depletes personal resources, gives rise to participants' inability to self-authorise and results in subsequent difficulties in taking up their management and domestic roles.

However, it is also hypothesised that participants with a positive self-identity shaped by their supportive inner psychic world were able to self-authorise in their domestic and management roles. The good enough holding environment prepared participants for crossing the boundary into their management role and assisted with containing the related anxieties.

5.7 ROLE

In this section findings in relation to the management and domestic roles are discussed.

5.7.1 Management role

Here consideration is given to the normative role of manager, existential role of manager, phenomenological role of manager, role history of manager and role biography of participants. These are elaborated on below.

Normative

Participants were conflicted about their normative role. Some participants expressed uncertainty about their job content and described it as "*forever changing*", "*lacking clear direction*", "*stifling and suppressing job content that adds no value*", and "*lack of clear procedures and systems to guide your job*". This contributed to a lack of understanding of their normative role, which impacted on their own perception of

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their performance as they then doubted and "*second guessed*" themselves, feeling "*inadequate and ineffective*" in their management role. Owing to the lack of clarity, participants felt "*vulnerable as management dumps anything on you and you cannot say no. You feel a loss of control, imposed upon and taken advantage of by management.*" Participants stated that the constant changes in their normative role, creates "*confusion*" and "*prevents us from growing and developing in our careers*", and this affects their "*confidence*" regarding whether they are "*knowledgeable enough to perform*" in their roles as well as their authority to take-up their management roles effectively. They expressed uncertainty and questioned "*who am I, where do I belong, where do I fit in?*" They also expressed their confusion in relation to their "*natural feminine personality and leadership style*" and the organisation's perceptions and "*standards of the masculine leader being most effective.*"

Other participants were clear on their normative role and described it as "*managing the individuals and tasks within their directorate.*" They also saw themselves as the "*middle person between senior management and subordinates*", having to interact at all levels in the organisation, and "*giving direction to subordinates while making recommendations to senior management relating to issues within their directorate*". These participants, while cognisant of the association between masculinity and leadership, chose to redefine their management role and "*did not allow the organisation to impose its masculine leadership style*" on them, as evidenced by the following quotation:

"*I redefined for myself what it means to be a good leader. I set my own standards for myself not those set by and for men. I am a woman and for me my family was equally important and so I included family responsibilities as a priority even in my management role. As a manager I encouraged family time and discussions of family at work. I placed importance on performance over face-time and hours spent at work, for myself and my team. I didn't hide my feminine qualities but embraced them and encouraged other women in my team to use them. I am proudly collaborative in my leadership style but I am also firm and supportive with my direct reports. I am not saying that I am all soft and over-sentimental…no…I am very serious about my work and expect only the best from myself and my team but I do it with respect and in a*

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consultative manner…the feminine touch is critical for me. Because I looked at what was available in the organisation and it didn't fit with me, so I decided to redefine what it means to be a good leader for me."

Existential

Participants' existential role or their own perception of their performance also revealed uncertainty and conflict. At times, participants experienced "*difficulties*" in their management role and questioned whether they were "*contributing to the organisation*". The lack of clarity and constant change in the normative role compounded the uncertainty experienced in the existential role. In terms of role performance, they expressed the following feelings: "*useless in my little corner*", "*insignificant and not doing anything valuable*" and "*no sense of growth in your role as manager cause you not gaining any skills*".

Their perception of their performance creates much "*anxiety*" for participants as they themselves feel "*worthless and deauthorised. It's scary because we [are] getting older and at some point you need to feel like the authority in your career, specialised in something. Right now I feel lost and less confident in my role as manager. I think it's what this organisation is doing to me. They put people into positions but there is no growth in the position.*" While some blamed the organisation, others blamed themselves as they believed that they were "*allowing this and taking no action to change the situation.*"

For those participants' who redefined their management role and were clearer on their normative role, their perception of their performance as manager was more positive as evidenced by the following quotation:

"I know I am a good manager. I feel hopeful, excited and positive about my performance because it's a challenge and an opportunity for me to learn new skills and knowledge, and put what I know into practice. It's based on my standards and what works for me. I bring to this role my sense of equality. I am a person with different needs but that doesn't make you better than me or me better than you and

this was instilled in me from a young age. So I see my performance as growing as I reinvent myself in my role as a new age manager."

Phenomenological

Participants described their phenomenological role or how others viewed their performance with ambiguity. At times they felt their "*experience in role as manager was questioned"* and "*management criticised my performance in such a harsh manner that I felt worthless"*. Their experience in the phenomenological role impacted on their own perception of their performance and self-identity: "*you start to question your own value-add to the organisation, why am I here? Am I the best person to be here? It really affects your confidence and identity. It leaves you feeling powerless and dependent on someone else for your authority causing you always [to] second-guess yourself"*. They struggled to self-authorise because they felt deauthorised by the organisational system.

At other times, participants felt their contribution to the organisation was "*recognised by senior management, my colleagues and subordinates. They appreciate my efforts and see the value I bring to the organisation."*

Role history: Manager

In the role history of manager, participants reported a "*shortage of female role models as women were previously excluded from leadership roles. There are few women leaders out there and for those that are[,] their stories are not being told."* Women managers were depicted by participants in two conflicting manners. They were either seen as "*difficult, horrible, too emotional, irrational and hard people to work with, denying their feminine aspects as they don't want to be viewed as too soft."* However, they were also depicted as "*soft, meek and mild people who are unable to make decisions and easily swayed by their emotions"*. This conflict and associated anxiety left participants struggling to find a balance between "*being too soft and being too hard"*, as they "*try to avoid falling into the two stereotypical leadership styles and change the perception of women managers".*

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There appears to be a sense of "*emptiness and vagueness*" in the role history of manager for the women in the study. This lack of systems, institutional memory, and mentoring is interpreted by participants as a sign of an "*uncaring organisation*", in that "*the organisation does not care enough to prepare us adequately for the role of female manager*". This lack of structure, mentors and institutional memory leads to "*anxiety*" as there is no containment and women therefore struggle to take-up the role effectively.

Participants also highlighted the fact that the role history of manager has been "*dominated by masculine characteristics, such as lack of empathy and emotions; toughness; ability to make ruthless decisions; self-centredness; and risk-taking, as they have been predominantly occupied by men. [They] lack the feminine footprint in terms of how women managers lead and how to get to the top.*"

Participants were of the opinion that there are "*negative and misleading perceptions about women's leadership skills. It is believed that we possess fewer leadership qualities than men and the qualities that are needed to be an effective leader are seen as being possessed by men. It appears that the role of leader is packed with gender biases and stereotypes that favour men which makes leadership synonymous with masculinity, while the stereotypical feminine qualities make women ill-suited to leadership. Associating leadership with masculinity immediately suggests that women are not suited to this role.*"

Some participants indicated that while the absence of female role models in management disadvantages them in terms of a lack of mentorship, it also provides them with an "*exciting challenge and opportunity to shape or carve the role of female manager, redefining the role and leaving a legacy for future women to follow*".

Role biography: Participants

- The empathic mediator

A role commonly taken up by participants was that of the *"empathic mediator",* in that they viewed themselves as "*peace makers building harmonious relationships, trying*

to resolve conflict and find a win-win situation". Some reported trying to be empathic in whatever they do, putting themselves in the other person's shoes, listening to others – "*trying to find common ground so everybody can get what they want and be happy.*" This they explained is largely because of them *"functioning better if there's less conflict and if it's peaceful."* According to participants, they introjected these values from "*family upbringing and religious teachings",* which emphasised their responsibility for "*bringing people together and making sure there is peace and happiness at home",* a value they have transferred and ascribed to as they take-up their management role as well.

- The over-achieving superwoman

In their history of taking up roles, participants often assumed the role of the over-achiever. This stemmed from their "*feelings of inadequacy, incompetent sense of identity"* and subsequent need to "*prove"* themselves to their "*parents and siblings",* and influenced how they took up their manager and domestic roles. They took with them this "*pressure to perform at their best"* into their domestic and management roles. "*Feeling belittled and rejected"* by authority figures such as "*older siblings or parents"* to whom they "*looked up to for approval and a sense of belonging",* left them feeling not "*good enough"* and constantly trying to "*fit in".* They defended against the associated anxiety by taking flight into "*over-achievement",* where they "*pushed"* themselves because they wanted to prove their competence. This resulted in them "*setting very high expectations"* for themselves and for others in the work and family system. The initial dynamic which played out in the family system with their parents and siblings during their upbringing was transferred to the organisational system in their relationships with authority figures, colleagues and subordinates.

Moreover, being over-achievers, participants pressured themselves into a "*superwoman"* role, as suggested by the following statement: "*I want to be a highly successful, professional woman and a highly successful, happily married woman and wonderful much loved mom, is that so difficult, is it too much to ask for, I don't think so but how do I get to it.*"

- The unselfish caregiver

In their role biography, participants described themselves as the "*one who took care of everyone's needs.*" Some even reported feeling "*bullied*" by their "*brothers and male cousins to do the household chores and attend to their needs*" when they were younger. They often described themselves as "*the all-giving, always available person who makes self-sacrifices in order to keep everyone else happy*". Some participants suggested that they had "*sacrificed*" themselves by "*being the dumping ground and carrying the burdens and problems for family members, colleagues and senior management*". It is as if they took up the role of "*inadequate and incompetent*" on behalf of the family and organisational system in order to relieve them of the stress and anxiety.

- The equal partner

For some participants, a recurrent theme in their history of role-taking was that of "*equal partner*", as evidenced by the following quotation:

"*I grew up knowing I was equal to my brother even though we shared different genders and may have different needs and abilities but he wasn't better than me and I wasn't better than him. We were good in our own rights. Despite him being a boy and me a girl, my parents raised us both with equal amounts of mutual respect and admiration. I was expected to be successful just as he was. We each had our own strengths and weaknesses but it had nothing to do with gender and more to do with our preferences and willingness to work really hard. I knew I could achieve whatever I wished to so long as I worked hard for it.*"

When my management role is my ally

Some participants reported that their management role enriched their domestic role, as reflected in the following quotations:

"Being in the working world meant that I am exposed to different people, cultures, and experiences and that contributed to my ability to acknowledge issues and challenges with the traditional role definition and history of the domestic role, resulting in me reflecting on the traditional beliefs and ideas instilled in the role by those who occupied it previously. As I thought about it I realised that while the domestic role may have clear institutional memory and mentors ...my mother, grandmother, aunts and elder sisters, the ideas cannot be rigidly applied to my current role as the circumstances have changed for me in relation to work and family life. I took these realisations I got through discussions with colleagues at work and used them to change my family life in a more positive way because I was struggling and getting little help from the family but after discussing with them the changes and difficulties I have been facing they were supportive and came to the party. We do go backwards at times but I remind them and things flow smoothly again. And ultimately this positivity flows back to my work because of the assistance at home I am able to work better with less distractions and irritation in my management role."

Another participant also stated the following:

"The challenges I am faced with in my domestic role and lack of assistance and appreciation, leaves me feeling down but my colleagues at work helped me to see more clearly. We often discuss our home issues and are able to help each other gain insight on matters. We support each other and encourage each other to make the necessary changes at home and to have those difficult conversations with family members. Through that space we have at work with each other we are able to learn and grow and relook at how we manage our family lives and make necessary changes with support from friends at work. I think you also exposed to how other women do things at home…almost like they are role models and so it makes you think ok maybe I should do it this way to. So yes the one role does impact the other and it can be a negative or positive impact."

Discussion

The evidence in this theme suggests that managerial women in this study struggled to take-up their management role, but some were able to stay in role while others

stepped out of role more often than not. The interpretations below are an attempt to explain this phenomenon.

The incongruence and ambivalence within and between the normative, existential, and phenomenological roles indicates high levels of role anxiety for participants (Newton et al., 2006). This role anxiety arises from internal conflict caused by role ambivalence, preventing participants from taking up their roles and contributes to poor performance in role (Cilliers & Koortzen, 2005). In other words, incongruence between these different aspects of role creates anxiety such that participants in this study stepped out of their management role which resulted in substandard performance (Hirschhorn, 1990). Furthermore, the interpretation here is that participants stepped out of role because of the added stress of their perception of a lack of closeness with those occupying authority positions (Czander, 1993), for example, senior management within the organisation-in-the-mind are experienced as "*aloof and distant.*" In addition, participants' anxiety in relation to taking up their role as managers in the absence of role models, as well as the threatening nature of work in the security cluster, may have also contributed to them stepping out of their work roles. Stepping out of role allows them to deny the work realities and create a surreal world in which challenges can be met with defensive behaviours and fantasies of dependence (Hirschhorn, 1990). However, this ultimately leads to poor task performance.

Krantz and Maltz (1997) also suggest that one struggles to take-up one's role when there is a lack of clarity in terms of mandate and direction; and role conflict and personal dilemmas as a result of a clash between role incumbent's behaviour and style and the role expectations which make functioning in the role challenging. In other words, the psychological role (as interpreted, internalised, and developed by participants) and the sociological role (the ideas and expectations in the minds of members of their systems) are contradictory (Reed & Bazalgette, 2006). Feeling pressured to conform, participants experience anxiety and become reluctant to take-up their roles in the system (Newton et al., 2006).

This was evidenced by participants who expressed a lack of clarity in terms of their normative role (Cilliers & Koortzen, 2005), and the misfit between the masculine role

expectations for leadership and their more feminine nature and leadership styles which lead to role conflict and anxiety. The interpretation here is that the lack of clarity in terms of the normative roles and tasks may have resulted in a lack of context and subsequent containment for taking up their roles (Obholzer & Roberts, 1994). Moreover, because the process of identification is at the core of taking up a role (Czander, 1993), to take-up the role of manager, participants have to "take-on" the requirements of the role, which are the associated masculine characteristics, and renounce their feminine qualities which are seen as being incongruent with the role. This misfit between participants and the masculine management role may also have contributed to role stress, anxiety and subsequent stepping out of role and poor task performance (Newton et al., 2006).

Czander (1993) further suggests that frustration of one's needs and wishes is the main source of stress one experiences in a role. One way in which individuals relieve this stressful situation is through the process of identification with authority figures (Cytrynbaum & Noumair, 2004). Hence this is interpreted as the participants' attempt, as a way of relieving their frustrations and anxieties in their management roles, to identify with senior management which is predominantly male and masculine in nature, by incorporating aspects of this object into self, ultimately escaping the challenging realities of the role by stepping out of role. By the same token, for those participants who are cognisant of the lack of fit between the feminine aspects of their personality and the masculine role characteristics of the management role, this could be interpreted as them being psychologically unable to join the organisation and take-up the role, remaining on the periphery and also stepping out of role (Czander, 1993).

Moreover, according to Czander (1993), the process of role taking is a function of the relationship between personality and the characteristics of a given role. Long (2006) concurs by suggesting that role is at the meeting point of the person and the system. Role is filled and moulded by the role holder or person who has a history of taking up different roles throughout their life, which Long (2006) refers to as the person's role biography. Similarly, according to Long (2006), a role is never neutral because history dwells within it. It is this role history and the incumbents' role biography that also contribute to how they take-up the role.

The interpretation here is that participants take up their management role influenced by the given aspects of the role or role history (Long, 2006) such as the lack of female role models and the perception that women are not natural leaders; the perception that women leaders are "too soft or too aggressive"; and the accepted and admired masculine qualities associated with successful leadership. In addition, their management role is taken up and influenced by participants' role biography or past roles (Long & Chapman, 2009) of being the empathic mediator in search of win-win situations; feeling responsible for developing and maintaining harmonious relationships; over-achieving superwomen with a need to prove their worth and competence; self-sacrificing women; and for some participants, the equal partner. Accordingly, in their management roles, participants are at the intersection of their own role biography with the history of the management role in the organisation (Long, 2006), and the interpretation here is that influences from role history and role biography, on participants in their management role comes from how well they negotiate and manage this boundary at the intersection (Reed & Bazalgette, 2006).

Likewise, Krantz and Maltz (1997) point out, that individual's efficiency and contribution to role is a function of how well the individual and system (in this instance organisation or family) negotiate and manage the boundary between the role as given (which constitutes the organisation's expectations, role history and what the system "puts into" the role) and the role as taken (which constitutes the role holder's role biography; how the individual defines and shapes the role through what he or she brings to the role; and his or her skills and abilities).

This ability to negotiate the boundary between role as given and role as taken is evidenced by participants who redefined their management role (Newton et al., 2006). Hence the interpretation here is that in redefining their manager roles, participants negotiate the boundary between what is given and taken in their roles. While the organisational system brings to the role of manager a masculine leadership style, participants with a firm identity self-authorise and bring their feminine aspects and identity to the role of manager, thereby taking back their authority and reshaping the management role based on their expectations, standards and abilities (Hirschhorn & Gilmore, 1992). In other words, they are able to find and make their role (Reed, 2001) of manager. They subsequently experience

more congruency between their normative, existential and phenomenological roles and are able to stay in and take-up their role (Cilliers & Koortzen, 2005) as managers effectively, and thus performing more efficiently. When they step away from the anxiety associated with taking the role and take their role as managers, they are able to face the reality of the challenges with the role and see themselves as whole-objects rather than part-objects (Hirschhorn, 1990). This results in them being able to integrate their role biography and feminine aspects with those of the role history of manager and its demands, thereby redefining the role of manager for them (Long, 2006). It is further interpreted that this leads to resource generation in terms of psychological, physical, skills, perspective and flexibility (Greenhaus & Powell, 2006). In light of this, an increase in affect and performance is experienced in their roles as managers, and as an open system (Miller, 1993), and the quality of life in their domestic roles improves, through the processes of relatedness (Stapley, 2006), projection and introjection (Blackman, 2004).

In terms of participants who took up a *"superwoman"* and *"masculine"* management style in their management role, a possible interpretation is that the role history, together with participants' role biography, influences them as they feel compelled or driven to behave in a manner that perpetuates the masculine leadership role (Long & Chapman, 2009). According to Long (2006), the role history, such as the masculine leadership style in this study, is unconsciously written onto the behaviours, thoughts and feelings of future role incumbents, as is the case with some women in this study. This, together with their anxiety in taking up their manager role and the changing roles of men and women; their own valence for inadequacy; and their need to "prove their worth"*, also contributes to their flight into *"superwoman"* behaviour. Long and Chapman (2009) argue that because roles draw their potency from their history, it is critical to understand and take cognisance of the influential power of the founding role experience. The interpretation here is that the role founders for the management role in organisations are men as they were the primary occupants of these roles in the past (Leimon et al., 2011). These male role founders have imbued the management role with masculine characteristics and behaviours such that this pattern has been captured in the role and the role in turn has captured participants (Newton et al., 2006).

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The interpretation here is that there exists much risk, uncertainty and anxiety in relation to gender parity initiatives and the subsequent changing roles of men and women in the organisational system. These risks and uncertainty include participants' anxiety in taking up their management role because of feelings of inadequacy, and fear of damage to their professional identity; subsequent performance anxiety; participants' fear of persecution from others and self for their "failures and not being good enough" as female managers, which reinforces their feelings of inadequacy; successfully managing a career and family; uncertainty due to a perceived lack of role models "to show them how" and act as transitional objects; persecutory anxiety relating to the "threatening nature" of work in the security cluster; challenges associated with the incongruency between the traditional feminine role and masculine leadership role; and uncertainties relating to changes in identity of men and women; and the challenge of having to renegotiate this boundary and redefine "who am I and who am I not". These risks and uncertainties mean that the organisational system and participants themselves are not willing to authorise men and women to develop and take-up their new roles (Newton et al., 2006). This anxiety, which is too great and difficult to bear, motivates participants to escape by stepping out of role in order to step away from and deny the realities of the situation (Hirschhorn, 1990). A further interpretation is that this real uncertainty mobilises superego voices also known as one's conscience, as it evokes memories (Hirschhorn & Barnett, 1993) of being "not good enough" and having failed in the eyes of their parents because of their female gender. Participants unconsciously link the external threats and uncertainties of gender parity to these feelings of worthlessness, and this evokes old self-concepts that make them feel "not good enough". To escape this punishment, participants engage in an array of defensive behaviours, often stepping out of role, in an attempt to satisfy their "inner parents" and stop them from punishing them (Hirschhorn, 1990) and making them feel "inadequate for being women."

Poor boundary negotiations contribute to managerial women in this study stepping out of role (Long, 2006), for example, flight into superwoman mode and adopting the masculine leadership style, while good enough boundary negotiations lead to participants staying in the role and redefining, finding and making (Reed, 2001) their management role. This allows them to manage themselves in role and improve

performance and affect in their management role which is transferred to their domestic role through the processes of relatedness, projection and introjection.

Working hypothesis

The following hypotheses are proposed in relation to participants stepping out of role. Participants struggle to take-up their management positions because of poor clarity in terms of the normative role, thereby resulting in a lack of context for taking up the role and no containment which then exacerbates the anxiety; and role conflict and anxiety as a result of the misfit between the masculine leadership role expectations and participants' feminine nature and management style. Cognisant of this misfit, participants are psychologically unable to join the organisation and take-up the role, remaining on the periphery, thereby stepping out of role. Also, the aloof and distant organisation-in-the-mind and senior management do not provide a containing environment for participants and the subsequent anxiety leads to them stepping out of role. The anxiety associated with taking up the role of manager in the absence of role models, together with the anxiety relating to the threatening nature of work in the security cluster, also contributes to them stepping out of role. It is further hypothesised that to relieve these frustrations and stresses in role, together with the vacuum of female leaders, some participants identify with senior management (predominately male) and incorporate masculine qualities into self, ultimately escaping the challenging realities of the role while stepping out of role.

It is also hypothesised that the management role is contaminated and imbued by the role history of the "masculine manager" because it was founded by men who were the primary occupants, and this pattern is captured in the present role and the role in turn captures participants who then step out of role. It is further hypothesised that owing to the risks, anxieties and uncertainties relating to gender parity initiatives and the subsequent changing roles of men and women in the organisational system, the system and participants covertly deauthorise men and women from taking up their new roles in the system. The anxieties are so immense that participants step out of role to escape and deny the realities of the situation and create a surreal world in which these threats are absent. However, this leads to role strain, poor quality of life in the management role and subsequently negatively impacted affect and

performance in the domestic role, again as open systems through the processes of relatedness, projection and introjection.

5.7.2 Domestic role

Here consideration is given to the normative domestic role, existential domestic role, phenomenological domestic role and role history of the domestic role. These are elaborated on below.

Normative

Some participants described their normative domestic role as "*being everything to everyone, mother to my kids and wife to my husband. I am responsible for the family and keeping them together, happy and disciplined. I have to cook, clean, do household chores and ensure the smooth running of the home. I receive very little if any assistance from my husband.*"

Other participants described their role as "*jointly managing with my husband the household responsibilities like childcare, preparing meals, homework, attending school activities in support of the kids, shopping, etc. Everyone gets involved and we share responsibilities, taking turns and filling in for each other when one is stuck.*"

Existential

While some participants indicated being "*effective and efficient in the domestic role*" they also described times when they "*struggled to balance everything, feeling frustrated, pressured and over stretched. I know that I also over-stretch myself because I fear that I will be punished for neglecting what I am supposed to do as a woman. I will be blamed for things that go wrong in my family.*" They explained that they often felt they were "*treated unfairly*" as they had to "*earn an income and contribute equally to household expenses but household chores and family responsibility [were] not split equally*". They were still primarily responsible for "*managing the home. Most women are taking on more of the responsibilities than their husbands in the sense that when it comes to the finances obviously you still*

have your share but when it comes to the household chores, we do more without even realising you know. Even though we speak to our husbands about it, they agree but still do nothing to help. That's why I feel I am getting a raw deal. And I'm talking about educated guys, graduates, young guys under forty, very open minded but when it comes to those specific things, so I think it's contradictory and they are hypocrites because of the double standards. And in the end I struggle to be effective in managing both my role as caregiver and manager."

Participants went on to describe how the domestic role was "*not chosen by them but enforced on them. It's a given, I have to be responsible for my family…it's my birth right and this is how I am expected to behave in my domestic role and if I don't then I am straying from the norm and it will impact my family negatively and I am to blame.*"

Those participants who related feeling *"confident and happy"* with their performance in their domestic role, also suggested that they had achieved that sense only after having redefined their domestic role and that of their spouse in the system. In essence, they identified the aim of the family system, which they perceived as "*husband, wife and children (where possible) working together as a team to provide the best possible emotional, social, spiritual and financial support for members within the family to make sure we all live a happy and healthy life together",* and used this to redefine their domestic role. In so doing, they defined their own standards for being a "*good mother and wife*". Some participants indicated that they were quick to realise that the

"*…intensive mother and caregiver role, and the ambitious career woman did not complement each other but conflicted. Knowing this and having the confidence I felt I should decide together with my family what it means to be a good enough mother and wife and also what it meant to be 'good enough husband and children' for us as a family. So we redefined the roles for ourselves taking into account what's happening in our lives at present. For me it was important to spend time with the kids and my husband but I also understood that I don't need to spend all my time with them. I also believe that I don't need to do everything myself, I can oversee things but I had to learn to delegate in consultation with my family and hold those responsible accountable for their chores. In my family my career aspirations form*

part of our goals because as a family we all benefit from it and that's made very clear at home. As I grew more confident as a person and with who I am and of course with the support of my husband and children, I felt I did not have to conform to prescribed roles and behaviours for women in order to feel successful and competent in my domestic role. I started to see myself as a woman with many roles and I embraced those roles and realised I have to delegate and get buy-in from family to assist me in my many roles and that's okay. It doesn't mean I failed as a woman. In fact I think I am doing very well in my domestic role because I helped my family to grow and develop and adapt to the changing world and roles of men and women. I now know that we will survive as a family in the face of these changes and challenges. And you know the ideas of getting buy-in and negotiating etc., all come from my management role because that's how I approach work so why don't I apply that to my home life?"

Phenomenological

In their phenomenological domestic roles, at times, participants felt "*unappreciated, by the family system because you feel you bend over backwards to do this and then to them it's like what's the big deal*". According to participants, there is a perception that the domestic role is "*menial, easy work almost like a no-brainer role*". This lack of appreciation and understanding of the effort involved in the domestic role has a "*knock on your confidence and self-esteem.*" It left some participants with a sense of self-doubt, questioning their own values and abilities –"*sometimes I wonder am I capable enough cause if it's so easy why am I battling maybe I am not equipped for this and I wonder am I a good mom and wife...am I a good enough woman if I struggle to do things that others feel are supposed to come naturally to me*". This impacted on their identity and ability to self-authorise and take-up their domestic role.

Women also stated that the domestic role is "*an unrewarding role*". Their performance in role is not always rewarded but largely "*criticised by their spouses, children and extended family.*" There appears to be an "*unfair expectation*" from the family system for participants "*to provide and take care of family members*" needs and most of the household chores. If there are shortcomings, one is immediately seen as a "*failure that is doing something wrong*". Some participants indicated that "*managing a demanding full-time career and most of the household responsibilities*

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resulted in dissatisfaction", particularly among their spouses. The following quotation illustrates this point:

"Sometimes you don't even feel you're being a good wife you know because now there's a promotion, its more responsibilities, which means longer hours at work, and then I get home with pizza for supper. My husband says but we had pizza yesterday as well and then you're like, what was I supposed to do and I didn't have time to cook and you feel but I was at work, I told you, and what was I supposed to do. But they make you feel like such a failure and so neglectful of them. I have this theory I think that the family thinks that by us women going to work we are trying to escape our domestic role responsibilities which have been enforced onto us and so to punish us and put us back in our place they don't help out and criticise us for shortcomings."

However, participants, who redefined the domestic role to include the involvement of their spouses and children, indicated receiving "*more appreciation for my efforts at home because they [are] also involved and know how important and challenging household responsibilities are. Because it's a shared responsibility I feel less stressed and so do they. We [are] not frustrated and shouting and blaming each other. And I am able to balance the two roles making me more productive. We have grown as a family and [are] not stuck in the same old ways of doing things. Times have changed and so have we."* These participants, together with family members, saw and experienced the domestic role as a powerful one in which "*future leaders and people of this world are shaped and developed to either make a positive contribution or a negative one".*

Role history: Domestic role

The domestic role has been occupied predominantly by females, namely mother, grandmother, sister and aunt. Participants experienced men as "*excluded from this role"* and having done little to shape the domestic role directly. Their exclusion however, indirectly shaped how some participants perceived the domestic role, in that some of them struggled to involve their partners and authorise them to take-up the domestic role.

Socialisation around traditional gender-specific values, behaviours and roles for men and women played a significant part in the role history of the domestic role. Participants were of the opinion that from a "*young age we women are exposed to household chores, are responsible for taking care of the needs of others and are held accountable for [them], while this is not the case for men. This makes us natural caregivers as if women were born for this role, as if we were genetically predisposed [to] it…it's in our genes*", and contributes to the strong association between women and the domestic role. In this way their domestic roles can be perceived as a reflection of or equated with their identity (Newton et al., 2006). It also leads to the "*fear that we will be punished for deviating from our expected domestic role*" or sociological role*.*

Embedded in the history of the domestic role is a perception that "*caregiving and family responsibility are a menial, less important and invisible task reserved for the weaker gender, namely female. Little respect, value and importance*" is placed on the domestic role for it is perceived as "*unpaid work which doesn't directly contribute to the finances of the family and is therefore not a critical role.*" This is consistent with findings of Schultheiss (2006) in her review of work-family research, in which work in the private domain is seen as unpaid, invisible work thereby marginalising this work as it is not seen as being on a par with the more revered paid work of the public domain, consequently sustaining gender-based inequalities. It is therefore "*not macho-enough or man-enough for men to assume responsibility within the household. If a man assists at home he is felt sorry for and looked upon as if he is taken advantage off or controlled by his wife. He doesn't know how to handle her. He is seen as a made to feel emasculated.*" Participants stated that to maintain their macho image, men resist taking up the domestic role, especially in the presence of family and friends, as suggested by the following quotation: "*when we're at his parent's house he does nothing and he even said to me, you mustn't ask me to change the baby in front of my family or in front of my cousins. He says no, no you see we men just don't do that homely stuff which women do, and I mean what will they think of me.*"

Participants pointed out that the domestic role is imbued with potent history and shaped by previous female occupants. In addition, an element of "*rigidity"* in terms of boundaries and tasks was also expressed. The following illustrates this point:

"Family life and the role of [the] caregiver has institutional memory, in the sense we have traditions, we have mentors that told us how to do one, two, three, [and] [took] us along and not just telling us how to do things but showing us by setting examples. This is how we do things and yes you'll change this here and there but in the main they remain the same and it's accepted by everyone. Things are done in this rigid way and you feel you have little choice."

The domestic role history strongly encapsulates women as being a "*self-sacrificing superwoman by being everything to everyone".* Potent in the role history is the idea that women have to "*give all of their self without taking and not complaining, and to always be understanding, to always be there for others, putting others first and being unselfish."* Being self-sacrificing and compromising one's own happiness and well-being is imbued in the history of the domestic role.

When my domestic role is my ally

Some participants suggested that their domestic role enriched their management role, making them better managers, as illustrated by the following quotation:

"The experiences and wisdom gained in my domestic role influenced how I took up my management role. My successes in my family role because of my skills as a caring, empathic nurturer influenced how I took up my work role. I am empathic and nurturing and when I see somebody struggling in my team I think okay what could be the problem, let me try to be understanding, let me try to be lenient you know. And when you know they are also parents, you think oh they could be going through challenges with their kids or spouses. When we negotiate leave I say those of you with kids that are of school going age, remember to plan around the school holidays so you can spend time with your family. So I use my own experiences with my family and the resources I gained from my family role and apply [them] to the work context

and it helps me in the role because people are more productive when they know they [are] cared for and that they matter. And fortunately my team was receptive to this."

Discussion

There is evidence that some participants struggled to take-up their domestic role while others were able to stay in role. This can be interpreted as follows:

Parallel to participants' management role, the incongruence and ambivalence between the normative, existential and phenomenological roles indicated high levels of domestic role anxiety for participants which prevented them from taking up their roles and resulted in poor performance (Newton et al., 2006).

Similar to Krantz and Maltz (1997), Hirschhorn (1990) suggests that one's ability to take-up and stay in role is hampered by conflicts and personal dilemmas resulting from clashes between the role occupant's behaviour and the role expectations. Hence this can be interpreted as follows: the family system's expectations of participants being "everything to everyone" and behaving as if they are "superwoman" in the domestic role (in other words, the sociological role) conflicts with the psychological role and actual realities and challenges faced by participants in the role which highlights for them the impossibility of fulfilling the family system's expectations. The subsequent anxiety makes functioning in the role challenging (Sievers & Beumer, 2006). This, together with their valence for feelings of incompetence and inadequacy, and their poor self-identity contributed to participants stepping out of role (Long & Chapman, 2009).

With role being at the intersection of the person and the system (Long, 2006), the interpretation here is that the manner in which participants take up their domestic role is influenced by the given aspects of the role and its role history, the taken aspects of the role and participants' role biographies, and how they negotiate the boundary at this intersection. In terms of the domestic role, the interpretation is that the following histories dwell in it and are the given aspects (Krantz & Maltz, 1997) of the role which shape how some participants and their spouses take-up and step out of their roles: the domestic role is associated with femininity and it is perceived as

the "birth right" of women who are seen as naturally inclined towards the role; males as unsuited to the weak domestic role; the role lacks respect and value, and involves menial and insignificant tasks, reserved for the weaker gender, women; and incumbents, mainly women, are self-sacrificing, compromising, superwomen who are everything to everyone in the family system.

This, in conjunction with participants' role biographies and how they define and shape the role through what they bring to the role (Long, 2006) contributes to them stepping out of role. In other words, in this study, managerial women's over-achieving superwomen qualities stemming from their need to "prove themselves and show competence and adequacy"; their doubtful "not good enough" self; their unselfish all sacrificing self; their fear of being punished for deviating from their expected domestic role; and their approval and acceptance-seeking self, interacted with the domestic role history and moulded the way participants took up and stepped out of their domestic role. The interpretation of this that the participants, unable to negotiate the boundary at the intersection between role as given and role as taken (Krantz & Maltz, 1997), struggled to redefine their domestic role when faced with the challenges and realities of the changing roles of men and women in the family system. This culminated in a depletion of resources and poor quality of life in the domestic role (Greenhaus & Powell, 2006).

A further interpretation is that participants who took-up the role of "superwoman" in the family system struggled to negotiate the boundary between what is given and taken in their domestic role (Krantz & Maltz, 1997). The role histories and what the family system put into the domestic role (such as being everything to everyone; always available; self-sacrificing) coupled with their own role biographies and aspects they brought to the role (Long, 2006) contributed to them accepting the predefined traditional gender bias role without them being able to redefine the domestic role, taking into account current realities and changes such as gender equality.

Moreover, according to Kets de Vries (1991), for some, their role is their sole identity and they fear that loneliness and depression will follow if they relinquish their role. The fear of turning into a nonentity causes anxiety for those faced with relinquishing

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their roles. From this it is interpreted that for participants whose approval and acceptance from society and the family system are based on their performance in the domestic role as per the traditional definition, the traditionally defined role can be seen as their sole identity, making it difficult to relinquish this predefined role and tasks, and contributing to them taking on the role of "superwoman, being everything to everyone"' in the system rather than facing rejection, disapproval and even loneliness and becoming a nonentity in the family system.

A further interpretation that in the same way as the manager role is imbued with masculinity, the domestic role is imbued with femininity (Sideris, 2013). With role founders being predominantly women, the feminine expectations in terms of behaviours, thoughts and feelings are captured in the role and the role in turn influences future incumbents (Long & Chapman, 2009). To take-up a role, participants' spouses have to identify with the feminine-imbued domestic role and take on the requirements of the role while renouncing masculine behaviours seen as incongruent with the role (Cilliers & Koortzen, 2003). This may prove extremely challenging, conflicting and anxiety provoking for participants' spouses. They then step out of their domestic role using an array of defences, while denying the reality (Diamond & Allcorn, 2009) of the needed changes and uncertainty in their domestic roles and their own identities. Furthermore, cognisant of the lack of fit between their expected masculine qualities and behaviours, and the feminine role characteristics of the domestic role, it is interpreted that participants' spouses feel psychologically excluded and unable to take-up their domestic role (Czander, 1993).

However, the interpretation here could be that participants who experienced more role congruency between their normative, existential and phenomenological roles also experienced less role anxiety, and this is attributed to their ability to take-up and stay in their domestic role (Cilliers & Koortzen, 2005). This ability is a function of their capacity and that of the family system to negotiate the boundary between their domestic role as given and role as taken (Krantz & Maltz, 1997). As such, participants are able to negotiate the boundary and redefine their domestic role. While the family-in-the-mind may at times have brought to the domestic role "superwoman" expectations; little value and respect for the role; and the perception that the domestic role is the "birth right" of women, participants were able to bring

aspects of themselves, namely their firm "self-reflective identity"; "self-concept of being dynamic and evolving"; "equal partners"; and "survivor identity" and "spirit to preserve and fight back" in the face of adversity, to the domestic role. They are subsequently able to negotiate the boundary and redefine in consultation with their family system their domestic role, based on the role histories and biographies, current realities and challenges, and their own standards and abilities (Reed, 2001). This results in more congruency between the normative, existential and phenomenological roles, and less role anxiety, allowing them to stay in instead of stepping out of role (Cilliers & Koortzen, 2005), such that they can reflect on the realities of the situation and renegotiate the boundary between given and taken. Having realised that the projections into the domestic role by previous occupants, cannot be introjected into their current role but need to be adapted to their changed circumstances, they subsequently take-up the domestic role with more efficiency and effectiveness, enabling resource generation and improved quality of life in their domestic role which spills over into their management role (Wayne et al., 2006).

The interpretation here is that similar to the organisational system, in the family system there exists much risk, uncertainty and anxiety pertaining to both the changing role of men and women in the system as well as taking up the domestic role. These risks and uncertainties include anxieties of managing career and family responsibilities; the guilt associated with the conflict between being the "ideal mother and wife" and pursuing a career; anxiety relating to not being "good enough" in the domestic role; reinforced feelings of inadequacy, self-blame and anxiety associated with the struggles faced by "superwomen who are trying to have it all"; and the changing traditional gender-based identities and expectations for men and women, and having to renegotiate and redefine "who am I and who am I not". This can be interpreted as follows: in defence against these risks, uncertainties and anxieties, both the family system and participants are unwilling to authorise men and women in the system to take-up their new and changing roles (Czander, 1993). With the anxiety being so difficult to manage, participants step out and away from role so as to deny the realities of the situation (Hirschhorn, 1990) and the changing roles of men and women. This results in resource depletion for participants, role strain, poor affect and performance in the domestic role and subsequent negative spill over from

the domestic role to the management role, culminating in conflict at the work-family interface (Grzywacz & Marks, 2000).

Working hypothesis

Similar to the management role, it is hypothesised that in the domestic role the incongruence between the different aspects of the role, ambivalence and high levels of anxiety contribute to participants stepping out of role. Participants introject the family system's projection of them "being everything to everyone". This "superwoman" mode of functioning in the domestic role conflicts with the realities of the role, in that holding multiple roles highlights the impossibility of this aspiration (internalised psychological role) and expectation (sociological role). This clash between role expectation and participants' role behaviour, gives rise to personal dilemmas and anxiety, making functioning in role difficult. This, together with participants' valence for feeling "not good enough", contributes to them stepping out of their domestic role.

It is further hypothesised that participants' stepping out of role is a function of their and the family system's inability to negotiate the boundary between the role as given and the role as taken. The history that dwells in the role is extremely potent in influencing the way participants take up their role. This, together with their own role biographies and what they bring into the role in terms of authority and self-authority issues, conflicts, boundary issues, the need to prove themselves, search for approval and acceptance, and their feelings of inadequacy, interacts with the domestic role history and moulds how they take up and step out of the role, for example, flight into being "everything to everyone", excluding men from taking up the role, and being self-sacrificing. Participants thus struggle to redefine the domestic role for themselves and their system. It is further hypothesised that their approval and acceptance is dependent on their performance in the domestic role, making it challenging to relinquish the traditionally defined domestic role and expectations which have been introjected to form part of their sole identity. They would rather continue with the traditional definition and expectations than face rejection and disapproval. Again, this results in a depletion of resources for participants and poor

performance in their domestic roles which spills over into the management role, negatively impacting on quality of life in that role.

It is hypothesised that for those participants who are able to stay in role, they, together with their family systems, are able to negotiate the boundary between role as taken and role as given, allowing them to redefine the domestic role based on role history, their role biographies, current realities and challenges, and their own standards and abilities. This contributes to less role anxiety and allows them to stay in role, improving their resources, performance and affect in the domestic role which spills over into their management role and subsequently improves quality of life in that role.

5.8 TASK

In this section, the following themes are discussed: clarity of primary task definition in the domestic and management roles; and factors that enhance and constrain task performance resulting in off-task, anti-task and on-task performance

5.8.1 Clarity of primary task definition in domestic and management roles

The findings suggest that the extent to which there is clarity pertaining to task definition and task boundary of the domestic and management roles determines tasks performance, and on-task, off-task and anti-task behaviours. This is elaborated on below in relation to the management and domestic roles.

Management role

Participants oscillate between clarity and confusion in terms of the primary task of "*manager*" in the organisational system. They describe the manager's primary task as "*managing the unit and its resources to proactively ensure the safety, security and protection of all South Africans*". While a formal job description with performance agreements and appraisal systems were present, participants experienced periods in which they were working on the primary task and periods in which they were off- and anti-task, as evidenced by the following statement: *"due to constant changes made*

by senior management in terms of organisational restructuring and job redesign, there are periods in which we are unclear about tasks we have to perform as managers". They subsequently found themselves working off- and anti-task, *"managing crises and being reactive".* This led to the perception that they were inadequate and *"did not know what they were doing",* reinforcing their own sense of self-in-the-mind as *"inadequate".* As a result, they *"struggled to grow in their careers"* and *"gain cooperation and support from their subordinates, colleagues and senior management".* This left them *"exhausted, frustrated, angry and with little motivation",* and depleted resources to complete tasks and remain on-task. These management role pressures and associated feelings often led to discord when they got home and impacted *"negatively"* on their domestic role.

During periods of more stability in the organisational system, participants reported having *"clarity"* in terms of the tasks they needed to perform as managers. With this clarity came more congruency between their job descriptions and their actual task performance. They were better able *to "think about their tasks as managers and plan for the unit to ensure improved performance".* It left them with a sense of *"having worked effectively on their primary task"* and *"feeling confident"* in their role as line manager. This confidence or resources generated in their management role resulted in them taking up this role with greater authority, thereby being able to mobilise senior management, colleagues and subordinates to achieve the tasks of the unit. Participants further reported that *"clarity and an understanding"* of their tasks and that of the unit helped them understand where they *"fitted into the bigger organisation"* and how their *"performance on tasks would affect the organisation as a whole".* This assisted them in *"motivating colleagues and subordinates to perform their tasks as it was easy to show them the effect it had on the organisation achieving its goals."* It also helped in *"garnering support from senior management if we needed more resources, for example, bigger budgets or equipment or more staff etc., because we understood exactly what we had to do and how our goals related to the organisation's goals…Yes feeling good about myself meant I was in a good mood when I got home and I was more receptive to those at home and wanting to interact with them and took up my home responsibilities with a positive attitude".* The positive experience and subsequent resources generated, improved quality of life in the management role and resulted in enhanced affect and performance in the

domestic role, through the process of relatedness in which individuals' conscious and unconscious experiences and processes in the management role positively influenced the performance and affect in the domestic role.

Domestic role

There appear to be discrepancies in terms of the task definition of the domestic role based on gender. The description was vague and explained by participants as "*having to take care of the needs of their children, spouse, household chores and any other family responsibility*". While there is no formal job description, participants suggested that the task of the domestic role is defined and predetermined by society and the family system, and is *"primarily the responsibility of women, who are expected to be everything to everyone in the family, making every sacrifice for the family"*.

Participants reported that the task definition of the domestic role excludes their male spouses from taking responsibility for the tasks of "*caregiver".* For men, the domestic task boundary appears to be "*more flexible"* allowing for variation and freedom in the interpretation of tasks to be performed. With women, however, the task boundary appears more "*rigid allowing for little compromise".* This is evidenced by the following statement: *"women are told from a young age clearly what we need to do as caregivers and it's what we have to do whether we like it or not. It's our job. But this is not the case for men. From a young age men are given the message that they can help out at home or with family responsibilities if they can or want to, it's very negotiable."* Unfair division of labour at home between the genders, and family members in the system subsequently ignoring responsibilities and not fulfilling their tasks, leads to more conflict in the family system and fewer opportunities for women to spend quality time with their family members. For participants, with pressures of the domestic role and subsequent resource depletion in the form of "*anger, irritation, and exhaustion",* came feelings of "*frustration and stress in the role of manager",* bringing about a negative interaction at the work-family interface.

Some participants were able to rely on their colleagues in their organisational system as they engaged in conversations about the lack of clarity pertaining to the tasks in

their domestic roles. This subsystem provided a "*good enough*" holding environment and was able to contain the conflicts and anxieties participants experienced. Consequently, being able to self-contain, participants were more reflective, thinking about the "*lack of clarity in terms of task definition"*. Following discussions with their colleagues, participants were able to draw on their experiences at work, in terms of clarifying task definitions and boundaries and applied them to their family system. This highlights how resources, such as skills and perspective gained in the management role, were transferred to participants' domestic roles. For example, participants engaged family members and discussed the pressures experienced by them because of occupying both domestic and management roles, with little support from the family system, highlighting their need for assistance. Tasks and responsibilities were redefined and boundaries negotiated. By clearly defining the tasks of the domestic role, communicating "*what is expected of each family member"* and implementing creative solutions for instance a "*reward system such as more pocket money for kids or an evening out"* with their spouse, it led to working more effectively and efficiently on household tasks, leaving more opportunities for quality family time. It also resulted in less family conflict and frustration. Participants recounted feeling "*more energised and motivated both at home and at work."*

Discussion

The interpretation here is that the primary task of the organisation and family systems evokes anxiety for participants and members in the respective systems (Miller, 1993). In other words, the organisational system is faced with the primary task of "protector" by proactively ensuring the safety and security of fellow South Africans as well as the subtask of "implementing gender parity initiatives". In the family system, the primary task is to provide "support and nurturance" for members in the system as well as manage the subtask of the "changes associated with gender parity initiatives for members of the family system". The anxiety generated by these challenging and anxiety-provoking tasks of the two systems creates problems and confusion at the task boundary (Cilliers & Terblanche, 2010). This confusion is detrimental, because the task boundary is a crucial boundary that defines work content and performance criteria, shaping the manner in which work is understood and conducted, and influencing all aspects of the system's life (Cilliers & Koortzen,

2005). This confusion, represented by inadequate task definitions for the domestic and management roles, creates further anxiety, such that members of the systems utilise primitive defensive behaviours, namely denial, splitting and projection, which are characteristic of Klein's paranoid-schizoid position (Klein,1973). Consequently, there are diversions into anti-task and off-task behaviour which are symbolic of uncontained free-floating anxiety in the system (Cilliers & Koortzen, 2003).

This is interpreted as follows: owing to the anxieties and threats arising from the persecutory nature and context of the tasks in the organisational system, the system defends against them with constant change and restructuring efforts (Obholzer & Roberts, 1994) that are typical of the splitting mechanism in the paranoid-schizoid position (Czander, 1993). The resulting confusion at the task boundary, represented by vague task definitions and lack of clarity in terms of the primary task of participants in their management roles, in effect denies the existence of the primary tasks of manager (Lawrence, 2000). This leads to anti-task and off-task activities such as "putting out fires", fighting and projecting blaming, as a defence against anxiety experienced by participants and the system (Stapley, 2006).

However, according to Cilliers and Koortzen (2005) clarity about task definition and boundary facilitates task performance. Hence the interpretation here is that to perform on-task and be effective in their domestic and management roles, participants have to be clear about the tasks they have to perform as this provokes less anxiety and provides them with the confidence and authority to work on-task (Miller, 1993). With this authority and confidence they are able to mobilise and generate sufficient resources to achieve their tasks. Clear task definitions and understanding of their primary tasks allow participants to appreciate how their tasks "relate to larger task of the organisation" (Hayden & Molenkamp, 2002). With this understanding they are better able to "motivate subordinates and colleagues as well as obtain support from senior management" on various projects and initiatives (Czander, 1993).

While the definition of primary task of the domestic role, in terms of "what" it entails, is broad, vague and all-inclusive of responsibilities in the family system, "who" is primarily responsible for fulfilling the tasks is more clearly defined as that of the

woman's responsibility in the system. This is in keeping with research conducted by Hoschchild (1989), Leimon et al. (2011), Linehan and Walsh (2000), Peus and Trautt-Mattausch (2008) and Valerio (2009), who found that with a greater prevalence of dual career marriages, men increasingly share the responsibilities for housework and childcare in the family system. However, the division of labour at home is not equally shared between the genders. For every hour of domestic care done by men, women do more than double that amount. Women are more likely to do "two shifts", one at their paid jobs and the other at home. Hence the challenges experienced by many women in management are greater than those of their male counterparts (Drew & Murtagh, 2005; Grady & McCarthy, 2008; Leimon et al., 2011; Peus & Trautt-Mattausch, 2008).

Furthermore, the evidence in this theme suggests the existence of an inadequately defined primary task (Miller, 1993) for the domestic role and a poorly managed task boundary, which appears extremely rigid for women and highly flexible for men. Women thus tend to over-extend themselves in line with the all-inclusive definition and rigid boundary, while men appear less committed to the task of caregiver owing to the flexible task boundary which allows for differentiation and freedom in the interpretation of the task of caregiver. The resultant anxiety and confusion in the family system lead to diversions into off- and anti-task behaviour (Obholzer & Roberts, 1994). For men in the family system, the confusion with task definition and the associated flexible boundary may create anxiety, which is defended against through avoidance of and apathy (Gould et al., 2006) towards the domestic task. With the heightened demand placed on participants in this study, they became overwhelmed, anxious and defended against this through overcompensation, hostility and conflict which thwarted the primary task (Stapley, 2006) of the caregiver, namely to provide nurturance in the family system.

According to participants, society and the family system, who define the task of the caregiver, wish to maintain the status quo for men and women in the system (Sideris, 2013). This is interpreted as follows: the system projected (Vansina & Vansina-Cobbaert, 2008) fantasies, wishes and beliefs onto men and women pertaining to their role, tasks and responsibilities as caregivers. Women then introjected the fantasy of the "superwoman who is responsible for being everything to

everyone"; while men introjected the fantasy of "I have a choice in fulfilling my task as caregiver". Overwhelmed by the responsibilities of playing "superwoman", participants defended against the anxiety through externalisation (Blackman, 2004) and playing the victim. Their own feelings of guilt for being overwhelmed and unable to fulfil the tasks of "superwoman", were externalised with statements such as "*society and my family define the task of caregiver and will criticise me for neglecting my family responsibilities. I therefore have to do everything for everyone."* Playing the "victim" of circumstances may be a wish to be rescued from the circumstances or a way of fighting off their own anger and guilt associated with the situation (Sadock & Sadock, 2003).

Working hypothesis

It is hypothesised that the primary task of the organisation and family systems evokes anxiety for participants and members in the respective systems. The lack of clarity in the primary task and associated poor task boundary management in relation to the domestic and manager roles is symbolic of confusion and anxiety at the boundary. This leads to diversions into anti-task and off-task behaviour as a defence against uncontained anxiety associated with nature of the primary task; carrying out the task of the domestic and management roles; and the changing roles of men and women in the systems. Examples of off-task and anti-task behaviour include conflict in the respective systems; unfair division of labour in the family system with women over-extending themselves while their male partners show more avoidance and apathy towards tasks at home; and blaming and externalisation. Relatedness (in which conscious and unconscious processes in one role influence the other), the resulting depletion in resources, negative affect and poor performance in one role, have a negative impact on the other role.

5.8.2 Dynamics that enhance and constrain task performance, resulting in off-task, anti-task and on-task performance

In considering the dynamics that enhance and constrain task performance, the following themes were identified: quality of sentient life in the organisational and family systems; entry into the domestic and management roles; splitting

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management task between mechanics and dynamics; and as-if behaviours and tasks. These are elucidated below.

Quality of sentient life in the organisational and family systems enhances and constrains task performance

Participants reported periods during which they felt *"emotionally disconnected from senior management, colleagues and subordinates"*, in that they experienced little support and struggled to *"bond emotionally and socially with them"*. This emotional disconnect was also experienced in their family systems. The conflicts and feelings of frustration with members in terms of support in the respective systems often resulted in participants feeling "*emotionally drained"* and unmotivated to perform their tasks in their domestic and management roles.

Participants felt most effective and efficient in performing their tasks as "manager" and "caregiver" when they "*felt supported by the family and organisational"* systems. The "*quality"* of the social interactions in the systems provided participants with the necessary "*support and helped alleviate the stresses"* and anxieties associated with the tasks of their domestic and management roles. This increased the "*level of commitment"* participants showed to the tasks and kept them motivated and on-task.

Discussion

In keeping with studies by Leimon et al. (2011), Peus and Trautt-Mattausch (2008), Valerio (2009) and the South African Department of Public Service and Administration (2008), some participants in this study experienced emotional disconnect and lack of support both in the family and organisational systems. These studies found that women needed support from family to succeed in their careers, and vice versa.

According to Czander (1993) and Obholzer and Roberts (1994), the quality of the sentient life of the organisational system, that is, where the social and emotional bonds develop between members of the system, is primarily responsible for loyalty, commitment, motivation to work and quality of task performance. The person's

experience of satisfaction or deprivation in the system is a function of the quality of the interpersonal and group relations in the system, and the nature of commitment is a reflection of the quality of the transactions between the person and others in the system (Stapley, 2006).

The interpretation is as follows: the sentient system can be found not only in the organisational system, but also extends to the family system. Thus participants' productivity and satisfaction with work and family is a function of their anxieties and feelings about colleagues and family members (Stapley, 2006). When colleagues and family members are experienced by participants as friendly and supportive, so too is the organisation-in-the-mind and family-in-the-mind perceived, and work and family life is experienced as gratifying (Armstrong, 2005). Subsequently, participants show more motivation, commitment to task and improved task performance. However, participants, who feel emotionally disconnected at work and home or in conflict with members of the system-in-the-mind, experience their tasks in the system as dismal and emotionally draining. The poor support system or ineffective sentient life of the system-in-the-mind and the associated anxiety give rise to off-task and anti-task diversions (Cilliers & Koortzen, 2003). Again, through relatedness, the resulting depletion of resources in one role spills over into the other role, with a negative impact on the work-family interface.

It is thus hypothesised that to work effectively and efficiently on task, a support system is necessary as this sentient life will be an important mediator of stresses and anxieties associated with the task (Czander, 1993). An effective sentient life will create commitment and loyalty as it allows participants to connect with their tasks. It is the culture of the organisation and family system that is the underpinning for support or destruction of the sentient life that supports task performance (Gould et al., 2006).

Working hypothesis

The quality of the sentient life in the organisation-in-the-mind and family-in-the-mind supports task performance, commitment and motivation among participants. Participants' capacity to work and perform their tasks in their domestic and

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management roles is a function of their psychic connection to their organisation-in-the-mind and family-in-the-mind. Psychic connection can be understood as a transference type of relationship. Their capacity to perform on-task, off-task and anti-task is a function of their positive and negative connection to their organisational system-in-the-mind and family system-in-the-mind. A poor sentient life gives rise to off-task and anti-task behaviour, which in turn leads to depleted resources and negative interaction at the work-family interface, while a positive sentient life promotes on-task performance, resource generation and a positive work-family interaction.

Entry into the domestic and management role impacts on-task behaviour

Participants experienced entry into the role of manager as "*challenging and difficult*". Initially, they were systemically "*excluded from line management positions*" in organisation, through recruitment and selection strategies: "*we were just told we didn't meet the criteria or pass the assessments or make it through the interviews.*" Currently, with greater focus on gender parity, participants believe that they are recruited and "*physically placed in line management positions*," but are "*psychologically denied entry into the roles*". The following statements illustrate psychological denial: "*entry into the role of line manager was made difficult through the lack of authority*" given to them as managers; and "*decisions were taken and implemented at meetings held on the golf course and over drinks or outside regular working hours*," which participants could not attend because of family obligations. This led to much anxiety for participants as they often "*felt physically present yet excluded from the real management tasks.*" They also experienced feelings of "*guilt*" and "*inadequacy*" and found themselves "*apologising*" for not attending "*meetings outside working hours, golf sessions and joining in for drinks*". This led to "*overcompensation and having to prove*" themselves; "*trying to catch up on decisions taken without making it obvious*"; or "*simply accepting or going with the flow on decisions taken because of the guilt of not being present at the time*". They also feared that "*men may get angry and point fingers, saying we're useless*" for not attending the meetings and having to excuse themselves.

However, some participants reported feeling "*angry at the situation*" they found themselves becoming "*defensive, always watching my back and waiting to be sabotaged again. I wanted to lash out at men for placing me in this position as they don't understand what it's like to be a woman*". Others reported feeling "*down and just wanting to withdraw from it all sometimes even losing interest in their work…just giving up*" and avoiding their tasks as manager.

Participants experienced their entry into the domestic role as "*being forced*" onto them and had the following to say: "*as women we have no choice. It is not negotiable. This is what we do if we want to be good women, we take care of our families or else we [are] seen as failures, and so we still see ourselves as solely responsible for the family even though we work*". There is a perception that women are expected to perform the task of caregiver in the system; "*it's as if we don't work and are just caregivers*". Participants reported feeling "*frustrated and grudgingly performing the task of caregiver*". They believe that for their spouses entry into the caregiver role is "*negotiable and not a necessity*".

Discussion

According to Czander (1993), the clarity of/and attachment to task depends on the entry into the system and role. This experience, in turn, affects task performance either negatively or positively. In this study, entry into the domestic and management role is fraught with challenges and resistance, which have a negative impact on task performance. Exploring the entry process gives clues to forces that create task confusion, undermine task commitment and lead to avoidance of task (Sievers, 2009). Entry into role can create a crisis for the individual, who then becomes vulnerable to regression during entry. Emotional connection to organisation and family systems-in-the-mind reduces the regressive pull, while a lack of connection could increase this pull (Armstrong, 2005).

The periodic lack of clarity in terms of task definition and poor quality of sentient life, evidenced in this study as discussed above, may therefore have increased participants' vulnerability to the regressive pull (Blackman, 2004), whereas at other times the emotional connection and task clarity may diminish the pull. The

interpretation of this is that owing to the anxiety associated with the changes of the role of manager to include women, the organisational system resists the entry of women into the role of manager by psychologically denying participants entry into the role, and this leads to task confusion and undermined task commitment and performance, resulting in diversions into off-task and anti-task behaviour (Hirschhorn, 1990), such as avoidance and overcompensation.

Given that, the idealised self-image is already vulnerable when entering into a role and is easily tarnished (Stapley, 2006), and the challenges experienced by participants upon entry into their management role, impact negatively on the idealised self, by evoking "feelings of inadequacy". Participants subsequently developed a negative transference connection (Maccoby, 2004) with the organisational system through their feelings of anxiety, uncertainty, guilt, exclusion, anger and frustration. Also, when on the fringe and not a member of the group, participants become anxious and their identity is further weakened which in turn results in an increase in excessive and futile use of defences (Kernberg, 1998) such as splitting, projection, over-compensation and avoidance. This leads to poor task performance.

However, it is proposed that if participants had been able to gain membership and feel psychologically included in the sentient system of management in the organisational system, they may have developed a more positive transference connection with the organisation, which would have bolstered the vulnerable unacceptable self upon entry by relying on the sentient system or group's protection of the idealised self (Czander, 1993). The group membership serves as the psychological sense of community and assists participants through the difficult period of entry into the management role and narcissistic injuries experienced while in the role (Stapley, 2006). Subsequently, task performance would also have been bolstered (Obholzer & Roberts, 1994).

In terms of the domestic role, participants experienced their entry into the role as "*forced, not negotiable and expected of them".* Their sense of worth and identity appeared attached to the quality of their task performance in their domestic role, in that their identities were defined by task performance (Huffington et al., 2004). This,

together with being *"pushed and pulled"* into the domestic role may create much anxiety and ambivalence about the role and subsequently impact task performance (Long, Dalton, Faris, & Newton, 2010). Hence the interpretation here is that expectations of "intensive caregiving and mothering" from the family system and being forced into the role evoked feelings of anger, frustration, stress and anxiety (Smith, Lobban, & O'Loughlin, 2013) for participants. This may lead to feelings of ambivalence and resistance towards task performance, leaving participants not fully committed to tasks (Gould et al., 2006) in the domestic role. As thoughts, feelings and behaviours of participants are not aligned with the values and expectations of the family system, it may further evoke feelings of anxiety, fear and guilt (Gould, 1999). Furthermore, as discussed above, because their sense of worth is attached to task performance in the domestic role, they may feel inadequate and perceive their idealised self as being under attack.

According to Stapley (2006), when faced with unbearable pain, anxiety and threat, people tend to find ways to avoid or reduce the unbearable in order to continue undisturbed and free of the threats, pain and anxiety. The interpretation of this is that the threat of being inadequate and a "bad caregiver", together with the guilt experienced for feelings of anger, frustration, ambivalence towards the domestic role, and choosing to be a career women causes managerial women in this study to engage in defences such as reaction formation and overcompensation (Blackman, 2004), when they strongly attach and over-commit to the role and task of "caregiver."

Working hypothesis

For participants' entry into the domestic and management role is fraught with challenges and resistance and this experience negatively affects task performance. It is hypothesised that this leads to task confusion, undermined task commitment, and results in off- and anti-task behaviour. These challenges experienced at entry into the role create a crisis for participants, making them vulnerable to regression and increases their use of primitive defences, typical of the paranoid-schizoid mode of functioning. The lack of emotional connection and the psychological exclusion experienced by participants from the organisation-in-the-mind further bolster the regressive pull. Women find themselves using defences such as avoidance,

overcompensation, projection, aggression and splitting to manage the associated anxiety and guilt. The use of these defences ultimately leads to anti-task behaviour and detachment from the primary task of manager.

Some participants reported being forced into the domestic role which left them feeling anxious, ambivalent, disgruntled, and performing tasks begrudgingly, while not fully committed to these tasks. Having their sense of worth and identity firmly attached to the quality of their task performance in the domestic role further exacerbated their frustrations and anxiety. Thinking, feeling and behaving in ways that are not consistent with the family system expectations, of intensive caring and mothering, may have resulted in fear of being perceived as a "bad caregiver" and feelings of inadequacy which ultimately attack their ideal self-identity. Participants defended against this threat, pain and anxiety through overcompensation and reaction formation, over-committing to the domestic role and tasks. This is ultimately anti-task, as they overextend themselves becoming frustrated and exhausted and feeling inadequate as they struggle to be "*superwomen who have it all, with a perfect career and family*".

Splitting management task between mechanics and dynamics leads to off-task and anti-task behaviour

Women in the study often described the primary task of their management role as being split into two parts - that of managing the administrative mechanics of the role and managing the human relations and dynamics with subordinates, colleagues and senior management. They often perceived this split as superficial and pointed out that they felt "*forced by the organisation and senior management*" to split the primary task into two, with "*most emphasis on the mechanics while ignoring the human dynamics".* This for them was typical of the masculine type of leadership style which is inconsistent with their more feminine style of leadership. This frustrated them as they were considered "*weak leaders*" if they attended to the "*softer human issues."* However, by not attending to the "*soft issues*" they felt that they were not being "*good managers*", as suggested by the following quotation:

"…briefly acknowledging and supporting a subordinate who may be in an abusive marriage or even helping to mediate a conflict between two subordinates would lead to more productive working hours rather than ignoring it and allowing animosity and depression to grow within the unit. But no that is not my job according to my organisation, we [are] just there to work and produce so we must focus and those subordinates can engage in therapy outside work. We have to leave personal things aside and get on with business."

Not addressing the human dynamics left participants and their subordinates preoccupied with these issues as they *"merely swept them under the rug"*. This preoccupation with the *"unspoken softer issues"* led to poor task performance and frustration for managers who received substandard work. Participants found that attending to the "*human aspects of subordinates and colleagues often improved productivity."*

Discussion

The interpretation here is that through splitting "management" into task and human relations, the organisational system prefers that managers attach themselves to the simplicity of the task and detach from the complexity of demanding interpersonal relationships with management, subordinates and colleagues as reported in the study by Cilliers and Terblanche (2010). In additionally, managing the mechanics, while ignoring the human dynamics of the task is consistent with the masculine leadership style predominant in organisations (Elsesser & Lever, 2011). With women gaining entry into management positions, comes the possibility of the masculine leadership style changing to also incorporate the traditional female leadership style which typically includes the management of human dynamics (Elsesser & Lever, 2011). This may result in anxiety for the organisational system (Sher, 2013) which defends against it through the denial (Sadock & Sadock, 2003) of the feminine leadership style by reinforcing the split in the management task, and through projective identification (Blackman, 2004) in which women are induced into adopting the more masculine approach.

According to Czander (1993), at the base of poor task performance is the failure of a subsystem to be part of the overall coordinated effort of the organisation. This failure is a function of internal dysfunction in the subsystem. All subsystems have two functions, namely a task and sentient function. It is proposed that dysfunction occurs when the task and sentient functions are poorly managed or separated (Stapley, 2006). The quality and management of the sentient life are a powerful force that contributes to and maintains job satisfaction, motivation to work, the quality of the product and task performance (Obholzer & Roberts, 1994).

Thus the interpretation here is that separating issues and focusing on the task function only, while ignoring and not managing the sentient function in the organisational system is anti-task and leads to poor task performance (Colman & Geller, 1985), as evidenced above. This constrains participants' ability to work on-task as managers as they are merely managing one function of their subsystem, that is, the task function. Moreover, subordinates feel unsupported owing to poor sentient system management and perform poorly on tasks (Miller, 1985) which in turn impacts negatively on their task performance and is anti-task, in that, for participants it means either submitting sub-standard work or utilising more personal resources to make amends.

Working hypothesis

The anxiety associated with performing the task of "manager" as well as the possible change in leadership style from masculine to more feminine as introduced by participants in the system, leads to the organisational system reinforcing the splitting of the task of "manager" into mechanics and dynamics, which is characteristic of Klein's paranoid-schizoid position. This is anti-task and leads to poor task performance, since managing only the task function, while ignoring the sentient function, leads to dysfunction in the system. It is hypothesised that to work effectively and efficiently on-task, a support system or good enough holding environment is necessary as it has a "containing" effect providing a space to work through the associated anxiety. Hence the sentient system, which serves as "container", has to be managed appropriately together with the task system.

As-if behaviours and tasks

Women in the role of manager often find themselves behaving "as-if" they are there to "*mother subordinates, colleagues and senior management*" in the organisation. Participants further stated that male members of the organisation behaved "*as if women can only handle the softer issues and all the things men don't want to deal with like HR, members' problems and caring for members*". Participants often felt "*as if they did not belong in the role of line manager because it is a man's world*" and found themselves "*assuming a mothering or nurturing role*". Participants suggested that there is a perception in the organisation that the role of line manager is "*is better suited to men and should be reserved for them*" because women are "*not strong enough or tough enough to carry the heaviness and seriousness of a management role in the safety and security sector, responsible for the protection of South Africans*".

Participants further suggested that the organisational system treated them "*as if we were men with no family responsibilities and obligations*" and "*[we] felt as if we are failures if we didn't behave as such*". Participants indicated that at times they adopted a masculine leadership style as evidenced by the following statement: "*sometimes we behaved and managed our units like men by being aggressive, direct, and aloof*". They also reported feeling as if they were "*failures in their role as caregiver and manager*".

Participants proposed that both they and their spouses behaved "*as if men cannot perform the tasks of a caregiver effectively*" in the family system and women are then "*forced to behave as if we are superwomen which leads to exhaustion and frustration for us*", which created conflict in the system.

Discussion

Vansina and Vansina-Cobbaert (2008), propose that we all have "phantasies" about what groups or systems are, the purpose they serve and how they function, based on our early childhood experiences of growing up in families and other groups. When the group or system is confronted with numerous types of anxieties or conflicts,

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these "phantasies" emerge and members of the system may start behaving "as if" the group is gathered with a goal different to that of task accomplishment (Neumann, Kellner, & Dawson-Shepherd, 1997).

Hence the interpretation here is as follows: participants and members in the organisational and family systems are faced with stresses, anxieties and conflicts from executing the difficult primary tasks of "manager" and "caregiver", that is, ensuring the safety and security of fellow South Africans; facilitating gender parity in the organisation and family systems, and making sense of the associated changes and anxieties; and protecting, nurturing and loving members in the family system. Moreover, the changing roles and associated task definitions for men and women in the organisational and family system create much anxiety (Sher, 2013). These stresses and anxieties stir up for participants and members of their systems "phantasies" based on early childhood experiences, and the family-in-the-mind and organisation-in-the-mind (Vansina & Vansina-Cobbaert, 2008). The interpretation here is that if the family-in-the-mind and/or organisation-in-the-mind is experienced as a "good enough" holding environment, and/or provides participants with a resilient self-identity, the anxieties stirred up may be contained (Winnicot, 1965). However, if not, then alternate means of containment are deployed, for example, "as-if" behaviours (Stapley, 2006). As an attempt to mitigate, control and contain the anxieties stirred up by their tasks, participants and members of the family and organisational system may defend against these tensions by unconsciously engaging in "as-if" behaviours and tasks (Czander, 1993; Vansina & Vansina-Cobbaert, 2008).

A further interpretation is that the perceptions in the organisational and family systems-in-the-mind, such as, "*women are not strong enough to carry the heaviness of a management role in the security cluster; women are capable of managing only softer issues and feminised work; to be part of line management in the security cluster, women have to behave like men; and men cannot perform domestic tasks*", serve as a social defence system (Critchley, 1997).

According to Stapley (2006), groups induce feelings associated with the maternal holding environment, and when group members experience frustration and anxiety,

they can be expected to respond by regressing and using primitive processes and defences just as they did in childhood. Hence the interpretation here is that the primary task of the organisational and family systems and associated changes evoke anxiety for participants and members of the systems, stimulating defensive processes. These defences, which are typical of the paranoid-schizoid position (Klein, 1985), result in the establishment of social systems which serve as a defence against this anxiety (Nutkevitch & Triest, 2009).

According to Miller (1999), social defence systems develop as a result of collusive interaction and agreement, often unconscious, between members of the system as to what form the system must take. These social systems function to defend individuals against unconscious anxieties, guilt and uncertainty inherent in doing their work and performing their tasks (Padavic & Ely, 2013). These systems develop overtime and maybe rigid, thus causing discomfort. However, because of their role in keeping anxieties at bay, they may be resistant to change (Menzies, 1993). They appear as elements in the systems structure, culture, way of functioning and members' attitudes and interpersonal relations (Bain, 1998). As such they are perpetuated and treated as part of reality. In effect, they become "the way things are done around here". Social systems may help to complete the task, but they accomplish nothing in regard to the original problem that was the source of the anxiety (Stapley, 1996).

The interpretation here is that in this instance, these socially constructed defensive systems do nothing to address the anxieties (Jaques, 1953) associated with the tasks of "caregiving" and "managing", as well as the changing roles of men and women in the family and organisational system. The organisational and family systems work not towards the task of gender parity, caregiving and management, but towards "as-if" goals; exclusion and self-protection tasks; and containing the anxieties experienced by their members because of the tasks of caregiving, management and the changing roles of men and women, which are in fact anti-task. In essence, the organisational and family systems work towards their survival tasks, preoccupied with survival of the systems instead of accomplishing the primary tasks of the systems (Menzies, 1993; Obholzer & Roberts, 1994).

A further interpretation is that participants who felt as if they "*did not belong in the role of manager*", may introjected the projections (Blackman, 2004) of *"inadequacy and not being strong enough to carry the heaviness"* of the responsibilities associated with a management role in the security cluster, "*reserved for men"* as well as that "*women can only manage feminised work".* Furthermore, as discussed in section 5.3 (anxiety and conflict), there is a pervasive systemic fear about the persecutory nature of the primary task (Stacey, 2006) of the organisational system. This evokes general anxiety around taking up a management role in the system. Hence the interpretation is that the organisational system as a whole may experience feelings of anxiety and inadequacy when faced with the daunting task of managing units and subordinates who are responsible for the safety and security of fellow South Africans. This systemic feeling of inadequacy and uncertainty is denied and split off or disowned by the system which unconsciously serves to protect the system from these unbearable thoughts and feelings (Diamond & Allcorn, 2009). It is then projected onto participants, who are ready vehicles, in the system for these projections, because of their "incompetent self-in-the-mind" and valence for inadequacy. Through the process of projective identification, participants identify with the projections and are induced into feeling "as if" they are "*inadequate failures who do not belong in the role of line manager"*, shouldering the inadequacy for the system (Obholzer & Roberts, 1994). In this way the organisational system is able to control participants and the projections as well as communicate its feelings of "inadequacy" and form a connection between itself and participants (Dimitrov, 2008). Again psychological resources are depleted in the process.

The observed pattern of role differentiation (Cilliers & Koortzen, 2003), in which participants find themselves behaving "as if" they are "mothers" instead of than "managers", performing the tasks of nurturing and caring for members, largely male, in the organisation, can be explained through the process of projective identification (Miller & Rice, 1975). The interpretation is that participants with a self-in-the-mind who already feel inadequate and doubt their abilities to function effectively in the role of line manager and who carry a valence for "nurturing", may be have been informally authorised and unconsciously pressured by the organisational system to take up the much needed devoid role of "mother" or nurturer in the system (Lawrence, 1999). With the primary task of proactively "protecting" fellow South

Africans, the organisational system contains feelings of anxiety and hyper-vigilance because it is preoccupied with searching for danger and potential threats. The result is a system with much persecutory anxiety, fear of annihilation (Stapley, 1996) and a subsequent need for life giving nurturance and support from the "all powerful mother", to contain these anxieties (Maccoby, 2004). Participants who are ready vehicles, owing to their valence for "mothering" in their traditional role as women as well as their feelings of "inadequacy", "not belonging" and subsequent need to boost their self-esteem, are induced into behaving "as if" their task in the organisational system is to mother and nurture members (Hirschhorn & Barnett, 1993).

Also, as suggested by the evidence in this study, the changing roles and tasks of women and men in the organisational system evokes anxiety and uncertainty for all members in the system. The interpretation here is that for men, women in the role of line manager, which was predominately "*reserved for men*", may have posed a threat because of incongruence. In addition, men may be anxious about loss of power in their role as "protector" and may subsequently fear becoming redundant and annihilated (Sideris, 2013). A further interpretation is that men may fear a loss of control over these managerial women, which is characteristic of the patriarchal system, as indicated by Smith et al. (2013). Smith et al. (2013) also found that tradition and the patriarchal system prescribe that women are caregivers and providers of nurturance. This social system is inherently rigid and therefore difficult to change (Menzies, 1993). To maintain the status quo and reserve the position of men as "protectors" with power and control over women*;* and women as "caregivers", the expectation of women to "mother" is projected by the organisational system and located in participants (Bayes & Newton, 1985). For participants, the anxiety about performing and not failing in the role of line manager coupled with feelings of inadequacy, makes them susceptible to identifying with the projections and being induced to enact these feelings and phantasies (Armstrong, 2005). Furthermore, the guilt associated with moving away from the traditional feminine role of caregiver may make participants more susceptible to identifying with the projections (Guendouzi, 2006). Participants then do what they are "s*upposed to do, nurture, and do it well",* which then boosts their self-esteem, and they are able to feel powerful as they "mother" their needy "children". Hence their survival task is accomplished, but at the expense of the primary task of the system (Stapley, 2006). This is ultimately

counterproductive and leads to off-task and anti-task behaviours and poor performance in role (Colman & Geller, 1985). Participants struggle to manage themselves in role which steers them towards more frustration, anxiety and depleted resources.

The following interpretation pertains to managerial women's experience of the organisational system behaving "as if" participants are *"men with no family responsibilities and obligations"*; their feelings of "*failure*" if they *"didn't behave like men"*; and participants' acknowledgment that they found themselves *"behaving and managing like men"*. The organisational system may unconsciously assess some participants' readiness to receive projections owing to their feelings of anxiety, inadequacy, uncertainty and a weakened sense of self-identity (Lawrence, 1999). The predominantly male management group, in the already paranoid organisational system, because of the very nature of its primary task, may feel threatened by, and anxious and ambivalent about the inclusion of women into the group (Eden, 2006). The organisational system that is equated with a group is symbolic of the maternal holding environment and may have therefore evoke childhood fears and ambivalence when members experience this frustration or anxiety (Obholzer & Roberts, 1994; Vansina & Vansina-Cobbaert, 2008).

In other words, the interpretation here is that women joining the management subsystem of the organisation may evoke anxiety and ambivalence for male managers similar to that experienced during their childhood relating to the conflict of dependency on and separation from mother (this is usually resolved by identifying with mother, which poses obvious challenges for males) (Maccoby, 2004). These anxieties are then managed through the processes of projective identification, and basic assumption behaviour such as pairing and one-ness (Cilliers & Koortzen, 2003). The male management system may project expectations and attributes of "maleness" onto some participants who then identify with and introject these aspects as parts of their self-identity (Jarrett & Kellner, 1996). The male members of the management system are then able to identify with the projected male elements located in some participants, as well as feel at one with (Lawrence, 2000) and close to the participants (and mother). By inducing "male management behaviour" in some participants, the male members of the system are still able to control participants,

inducing them to behave in accordance with the projections (Sadock & Sadock, 2003). Those participants who "manage like men" are no longer threatening to the male management system and anxiety diminishes. In addition, it is suggested that to cope with the anxiety experienced by the male management system, the male group attempts to pair up with these perceived threatening and powerful women by splitting up the "whole group" of female managers and building another system with a smaller group of women who are able to "behave as if they are men", in which members of the male management system can identify with, belong to and be safe (Koortzen & Cilliers, 2002).

Furthermore, for some participants the inducement is strengthened by environmental reinforcement or social defence systems (Menzies, 1975) such as the perception in the organisational system that *"line management is a man's world"* which pushes to promote the required feelings or behaviours in the participants. For the participants who experience management as male dominated, according to Gould et al. (2006), if everyone is similar to everyone else in the group, the feelings of being an outsider are increased. This, coupled with feelings of "inadequacy, not belonging, and a weakened sense of self", may cause participants to feel a strong pull towards becoming "one" with the perceived omnipotent force of the male management group, making them receptive to the projections and inducement into "behaving like men in management". This sense of one-ness with the perceived powerful group helps them to cope with the anxiety of alienation, isolation and loneliness in the male-dominated management system (Czander, 1993). This survival task ultimately hinders the primary task of the organisation, that is gender parity, as it reinforces the notion that "to be included into management, one needs to think and behave like a man", further entrenching the social defence (Stapley, 2006). Also, it may alleviate the anxiety, but hinder the opportunity to work through the anxieties (Bain, 1998) associated with the changing roles of men and women in society, gaining perspectives and skills for dealing with the issues and strengthening psychological resources. Again participants' resources are depleted leading to conflict at the work-family interface (Frone et al., 1992).

In terms of participants' experiences of their spouses and themselves behaving "*as if men can't perform the tasks of a caregiver effectively*" and participants then forced

into *"doing everything and behaving as if they were superwomen"*, the following interpretation is suggested: As proposed by Stapley (2006) and Czander (1993), being a member of a group, in this instance, the family system, evokes feelings associated with the maternal holding environment and members treat the group "as if" it is that. With participants being female, they already symbolise "mother" and carry with them a valence for the "responsibility of caring and nurturing" in the system (Maccoby, 2004). Their spouses may unconsciously perceive their readiness and suitability to provide leadership in terms of nurturance and caregiving for the family system (Bayes & Newton, 1985). In addition, the changing roles of participants in the system, such as leaving the home to work outside, may evoke within their spouses feelings of anxiety, pain as well as earlier struggles of dependency and separation from "mother the nurturer" (Gould, 1999). This may lead to participants' spouses unconsciously engaging primitive defences, such as denial and projection (Blackman, 2004) as they experience the maternal holding environment as "not good enough." They regress to a state of dependency (Cilliers & Koortzen, 2003) with an inability to adapt to the changes in the system and a need for support, protection and nurturance from "mother", which is characteristic of the early relationship in the maternal holding environment (Stapley, 2006).

As such, the emotional climate in the system becomes one of helplessness and utter dependence on participants to provide nurturance (Lawrence, 1999) for their spouses and the family system, as evidenced by participants stating that their spouses behave as if *"men can't be caregivers."* The system projects this dependency need which comes with expectations of "mother", in this case, participants, being someone who "*knows everything, and is able to do and understand everything"* in the family system (Vansina & Vansina-Cobbaert, 2008). Participants who carry the valence for this role, identify with it and enact the role (Sievers & Beumer, 2006) of the all-knowing, all-doing "superwoman." Unable to manage themselves in role by refinding, remaking, and taking the redefined domestic role, this leads to anti-task behaviour as it coerces participants out of their domestic role (Reed, 2001) and into the role of "superwoman" with its unachievable tasks which they eventually find *"exhausting and frustrating"*. This leads to feelings of inadequacy and participants doubting their ability to maintain both roles as "manager" and "caregiver." This reinforces their inadequate self-identify, and

anxieties and conflicts associated with taking up their management and domestic roles (Newton et al., 2006). Their energies are no longer directed at working towards the primary task, but at the survival task, which is to manage the anxieties and underlying dynamics experienced in their role (Czander, 1993) as "superwoman".

In addition, according to studies such as those done by Guendouzi (2006), Oosthuizen and Mostert (2010), Schindler, Bowling, and Moffat (2001) and Suls, Alliger, Learner, and Wan (1991), in trying to manage motherhood and their careers, working women experience guilt. It is proposed that much of this guilt is the result of the traditional model of intensive parenting or sociological role expectations which suggests that the well-being of a child depends on women's ability to be continuously accessible to their families (Guendouzi, 2006; Schindler et al., 2001; Suls et al., 1991). This sociological role conflicts with their psychological role (Reed & Bazalgette, 2006), and realities of multiple role occupation. The interpretation of this is that to defend against the resultant painful feelings of guilt associated with not being a "good enough mother" based on the social ideal, managerial women in this study overcompensate and take-up the role of "superwoman" in the family system, *"as if they have no career obligations and are traditional stay-at-home mothers."* This is in keeping with the findings of Leimon et al. (2011), who reported that women in their study attempted to be all things to all people while running a home and managing a career. Women thus struggle to manage themselves in role, and experience role strain and work-family conflict.

Working hypothesis

The anxiety associated with the changing roles of men and women and subsequent difficulties managing self in the management and domestic roles coupled with participants' feelings of inadequacy, conflict and guilt for pursuing a career versus being the ideal caregiver, result in them, and organisational and family systems defending against anxiety and difficulties using paranoid-schizoid mechanisms such as regression, denial, splitting, projection and projective identification. This culminates in as-if tasks and behaviours, in which survival of the system becomes the preoccupation conflicting with the primary task of the respective systems and resulting in off-task and anti-task behaviours. A number of identified as-if tasks and

behaviours serve as social defences whose main function is to support participants' psychological defences. Participants are able to use these social systems to help defend against anxiety generated by the work tasks of their domestic and management roles.

5.9 INTEGRATED DISCUSSION

The interpretation is that the three interrelated systems (Miller & Rice, 1967) of the work-family interface (managerial women, family and organisation) and their dynamic behaviours, namely anxieties, conflicts, identity, boundary, authority, roles and tasks, mutually influence each other (Cilliers & Koortzen, 2005) shaping the way managerial women in this study found, made and took up (Reed, 2001) their domestic and management roles, and performed their tasks. In so doing, these dynamics generate (Greenhaus & Powell, 2006) or deplete (Greenhaus, 1988) resources for managerial women, thereby promoting enrichment and conflict at the work-family interface. This is elaborated on in the discussion below.

The risky nature of work in the organisational system provides an inadequate holding environment and gives rise to persecutory anxiety and stress for members in the system (Obholzer & Roberts, 1994). To manage this anxiety and stress, infantile coping defences are triggered (Stapley, 2006), including regression (Blackman, 2004) evidenced by indecisiveness or hasty decision making; and the splitting of self and others as well as their environment into good and bad. These defences, coupled with participants' ambivalence in relation to feelings of adequacy and being good enough as they take-up their management and domestic roles evokes performance anxiety (Czander, 1993), which further exacerbates stress. What follows is the use of other immature defences (Vaillant, 1977), such as splitting, projection and flight into overcompensation and perfectionism (Reciniello, 2011). Managerial women's stress, strain and anxiety are intensified by the inner turmoil and guilt they experience for pursuing a career, as it conflicts with the "intensive mothering model" they introject as the "good ideal mother", which suggests that the well-being of a child relies on constant access to the mother (Guendouzi, 2006). They experience depressive anxiety (Klein, 1985) because they fear that their lack of availability has

the potential to harm and destroy their children. This gives rise to their attempts at reparation (Klein, 1975) such as overcompensation to "make up for time lost".

Evidence in this study suggests that compounding the anxiety for managerial women is anxiety experienced in relation to the changing roles of women and men in society. As a defence against this anxiety, the organisational and family systems each operate at two levels, namely the work group and basic assumption levels (Bion, 1989). At the work group level, the systems work towards achieving the task of gender parity. However, on the basic assumption level, owing to the anxiety experienced in relation to the changes, members of the systems defend themselves against the reality of gender parity. This precipitates the deployment of personal and social defences (Menzies, 1993), including denial of and resistance to gender parity efforts and the changing roles; and flight into being politically correct and paying lip service to gender parity and the changing roles, while ensuring that the status quo remains intact. Another conflict experienced by these managerial women includes the incongruity between the traditional feminine role expectations they have introjected as part of their self-identity during their upbringing (Shapiro & Carr, 1991) and the masculine behavioural requirements of their managerial role. These participants were further conflicted by the widely held idea that "women can have it all – a successful career and family", and the realities and challenges they experienced in managing both a career and family. This left them with feelings of guilt and anxiety (Sadock & Sadock, 2003).

Unable to self-contain or find a "container" (Winnicott, 1965) in their family and organisational systems, not only did the anxieties, conflicts and defensive behaviours impact negatively on these managerial women's identity and their ability to manage their boundaries and self-authorise (Briskin, 1996), but they also led to role strain (Edwards & Rothbard, 2000) and the task of gender parity not being achieved. This also gave rise to resource depletion (Greenhaus & Beutell, 1985) for participants such as feeling less confident, more uncertain and inadequate to take up their roles, experiencing poor health, and becoming more rigid and less flexible in relation to their work and family arrangements. With depleted resources, participants struggled to take-up their roles effectively and their experiences in role were tainted with negativity and poor performance (Small & Riley, 1990). These depleted resources,

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negative affect and performance in one role, either management or domestic, through relatedness and projection (Stapley, 2006), had a negative impact on quality of life in the other role, promoting work-family conflict. In other words, these demands in one role led to role strain and made it difficult to meet the expectations of the other role, thereby inhibiting functioning in the other role (Frone et al., 1992).

However, evidence in this study suggests that for some participants, even though they experienced anxiety in relation to the risky nature of work in the organisational system, the changing roles of women and men in society; the incongruence between the widely held idea that "women can have it all – a successful career and family"; and the realities and challenges they experienced in managing both a career and family, when the family and organisational systems were able to serve as a "good enough holding environment" (Vansina & Vansina-Cobbaert, 2008) containing these anxieties, these participants were also better able to self-contain these anxieties and defend against them through the use of more adaptive defences such as sublimation, anticipation and suppression (Blackman, 2004). These participants subsequently experienced more positive emotions in role, improved perspective on the problems they faced, improved health, better adaptation and confidence in their ability to take-up their roles. In other words, resources were generated (Greenhaus & Powell, 2006) in the role. The interpretation here is that through the process of relatedness (Stapley, 2006), increased resources, positive affect and improved performance in one role led to improved quality of life (i.e. affect and performance) in the other role. This promoted the experience of work-family enrichment (Greenhaus & Powell, 2006).

To further understand how managerial women in this study take-up their domestic and management roles, one should take cognisance of the systems-in-the-mind, namely family-in-the-mind, organisation-in-the-mind, and self-in-the-mind, and the conscious and unconscious influence they have on participants, as they relate to their self-identity (Armstrong, 2005). Consciously and unconsciously women use this internalised self-in-the-mind, family-in-the-mind, and organisation-in-the-mind as a frame of reference when taking up their domestic and manager roles (Hirschhorn, 1990). Besides mutually influencing each other, these systems-in-the-mind also influence and are influenced by the conflicts and anxieties (discussed above) faced

by participants (Reed & Bazalgette, 2006). This, in turn, has a bearing on resource generation and depletion (Edwards & Rothbard, 2000) as well as affect and task performance in the role which through relatedness, the unconscious inescapable mutual influence between the two systems (Stapley, 2006), affects the quality of life in the other role, and the work-family interface is positively (enriched) or negatively (conflicted) impacted (Rothbard, 2001).

The interpretation is that when engaging with their family system and society at large, managerial women in this study received projections from the system, and introjected into themselves experiences in the system (Gould et al., 1999) such as masculine and feminine gender-based expectations and stereotypes for men and women (Valerio, 2009), respectively. This forms part of their family-in-the-mind, organisation-in-the-mind and self-in-the-mind which in turn shape their self-identity (Reed, 2001). This is interpreted as follows: this introjected gendered identity influences participants' authority, what they value, how they behave, and take-up their domestic and management roles (Hirschhorn, 1997). Since it prescribes appropriate gender-based behaviours for men and women, when taking up roles that are inconsistent with the prescribed gender roles, participants experienced feelings of not belonging, helplessness and anxiety because of the identity conflict (Hodges & Park, 2013). This anxiety is defended against through the use of maladaptive defences (Sadock & Sadock, 2003), such as avoidance of the role and tasks, in which case participants step out of their domestic and management roles. In addition, participants experienced feelings of inadequacy, self-doubt, low self-esteem and deauthorisation in the conflicting role. In other words, psychological resources were depleted (Rothbard, 2001) in the role, and managerial women in this study struggled to take-up their roles effectively.

Evidence in this study further suggests that some participants have a family-in-the-mind that emphasises gender differences and favours masculinity. This leaves participants with a gendered self-in-the-mind which lacks confidence, feels "not good enough" and informs their behaviour and way of relating to others (Cilliers & Koortzen, 2003). The interpretation here is that this frame of reference for self and family contributes to the conflicts and anxiety experienced by managerial women in this study, which in turn influence the systems-in-the-mind (Hirschhorn, 1990). These

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anxieties and conflicts discussed earlier include being faced with the changing roles of men and women in society; being the ideal mother versus pursuing a career; and when taking up their domestic and management roles. For example, the family-in-the-mind that prescribes gender-based behaviours for women such as those associated with being the "ideal mother" shaped participants self-identity in such a way that they experience guilt and anxiety in relation to their inability to take-up the internalised "ideal mothering" role because of the responsibilities in their management role (Schindler et al., 2001). This in turn led to defensive behaviour (Blackman, 2004) when taking up their domestic role, role strain, them stepping-out of role and poor task performance. This then reinforced feelings of inadequacy for managerial women in this study.

Also influencing the manner in which managerial women took up their roles is the organisation-in-the-mind (Armstrong, 2005), which is depicted as valuing masculinity, devaluing femininity, punitive, attacking, incompetent, expecting women to fail, uncertain, confused and chaotic. The interpretation here is that the perceived organisation-in-the-mind and ensuing transferences and projections ricochet between the organisation and participants, resulting in participants feeling unsupported, incompetent, devalued as women and under attack, which had a negative impact on their self-identity (Gould et al., 2006). Hence with an inadequate self-in-the-mind, and unsupportive and punitive family-in-the-mind and organisation-in-the-mind, participants struggled to self-contain and/or find a good enough holding environment (Vansina & Vansina-Cobbaert, 2008) in the family and organisational systems, further exacerbating role strain in their management roles, poor task performance and stepping out of role. They stepped out of role (Newton et al., 2006), for example, by adopting a masculine identity, while suppressing their feminine side and defending against anxiety through over-compensation in the management role. This is interpreted as follows: this led to resource depletion and role strain (Eby et al., 2005), which together with the negative experiences in the role of manager influenced the domestic role, through the process of relatedness, inhibiting functioning in the domestic role resulting in conflict at the work-family interface.

However, evidence in this study suggests that other participants with a family-in-the-mind that was supportive and gender neutral, encouraging them to be the best they

could be despite gender, shaped a self-in-mind which was self-assured, competent, believing that they could be anything they wanted to be irrespective of gender, and able to exercise authority appropriately (Czander, 1993). These subsequently gave shape to their confident, adequate self-identities and inform their behaviour, ability to take-up and stay in role and perform on-task (Stapley, 2006). As a frame of reference, this informs participant's perceptions of men, women and their respective roles. In other words, participants with a gender neutral family-in-the-mind appeared to have enhanced psychological resources, skills and perspectives such as knowledge, wisdom and an expanded worldview in relation to gender; confidence (Greenhaus & Powell, 2006); and self-authority to take-up their management and domestic roles (Hirschhorn, 1997). A further interpretation is that the family-in-the-mind provided a good enough containing environment for the various conflicts and anxiety (as discussed above) that participants experienced (Winnicot, 1965). With this family-in-the-mind participants felt "backed-up" and informally authorised to take-up their domestic and management roles, performing on-task and effectively in role. In line with open systems theory (Miller, 1993), and the concepts of relatedness and introjections, this can be interpreted as follows: the generated resources and positive quality of life (affect and performance) in one role improved the quality of life in the other role, resulting in positive and enriched interactions at the work-family interface (Jaga et al., 2013).

A further interpretation is that when these participants were faced with a gendered organisation-in-the-mind, the discrepancies between the family-in-the-mind and organisation-in-the-mind led to anxiety and conflict between their frame of reference and that of the organisation (Obholzer & Roberts, 1994). They defended against it by, for example, *"fighting"* back and at times overcompensating. Again a good enough family holding environment often contained and mediated this stress and anxiety (Vansina & Vansina-Cobbaert, 2008), allowing participants to reflect and respond rather than merely react. This influenced resource generation, how they took up their roles, task performance and the work-family interface.

Also important in considering how managerial women in this study took up their domestic and management roles is the concept of boundary management (Cilliers & Koortzen, 2005). Evidence in this study suggests that the following dynamics came

to bear on boundary management for managerial women, informing how they found, made and took up (Reed, 2001) their domestic and management roles: resource generation and depletion; task performance; and subsequent enrichment and conflict at the work-family interface.

The various anxieties and conflicts identified in the study all resulted in poor boundary management (Newton et al., 2006). These anxieties and conflicts were as follows: those associated with the changing role of men and women and their incongruity with the deeply entrenched traditional gender role expectations; the shifts in time, task and territory boundaries for the role of men and women; being the "ideal mother" versus pursuing a career; persecutory anxiety relating to the nature of the work in the security cluster, together with the identity issues such as the organisation-in-the-mind and family-in-the-mind perceived as punitive and an inadequate holding environment; gendered identities; the masculine identity of the managerial role; the self-in-the-mind as incompetent, inadequate, seeking approval and acceptance, and self-sacrificing. This gave rise to maladaptive defences (Blackman, 2004) such as overcompensation, flight into perfection, denial, flight from the boundary and reliance on social defences (Bain, 1998). As a consequence, participants and their systems were unable to adapt and perform tasks effectively, which further reinforced these anxieties, conflicts, defences and identity dynamics (Miller, 1993).

The promotion of women into management positions in the security cluster maybe experienced by men in the system as a territorial boundary violation (Diamond & Allcorn, 2009). In defence against the anxiety, risk, and conflicts aroused by this act, men in the system violate managerial women's territorial boundaries, physically and psychologically by forming and sustaining the boys' club; holding late meetings; making business decisions over drinks and on the golf course; and thereby violating participants' emotional space by showing a lack of respect for women in management, in an attempt to reinstate their territorial boundary and alleviate anxiety (Huffington et al., 2004). Moreover, the underlying perception in the organisational system that managerial woman are *"token appointments"* and *"did not earn"* their positions as managers, lowers the performance expectation of participants and reinforces the psychological boundaries (Hirschhorn, 1990), resulting in the

psychological exclusion of women from the management system. Furthermore, this expectation of *"poor performance and incompetence"* is projected onto participants. In addition, participants challenging experiences when crossing the boundary into management, predisposed them to the *"struggle that lay ahead"* in the system and evoked a defensive stance (Czander, 1993). They defended against the anxiety and projections through overcompensation and placing pressure on themselves to prove their worth and competence. Altogether, this culminated in role strain (Small & Riley, 1990) for participants as they struggled to take-up their management roles effectively and perform on-task (Newton et al., 2006).

The other boundary dynamic evidenced in this study is that of the organisational system and participants colluding and seducing managerial women off the boundary and into the role of "nurturer and mother" for the system. This served to alleviate anxiety for both participants' and members of the system (Obholzer & Roberts, 1994). Through the organisational system informally excluding women or drawing them too far into the system by involving them with the "mothering" of the system, the organisation seduces women off their required boundary position and away from their management tasks (Brunning, 2006). Owing to participants' anxieties about taking up their management roles, they collude with the system to enable their withdrawal from the boundary (Huffington et al., 2004). This, together with their valence for "mothering", self-doubt and overcompensation, results in them stepping out of role and off-task which strengthens the system's argument for the exclusion of women from management and the perception of managerial women as "failures", more suited to the role of "nurturer" (Bayes & Newton, 1985). These dynamics create stress and strain for participants and poor task performance (Cilliers & Koortzen, 2003). This, in turn, results in the depletion of resources, for example, money (no bonus), psychological and physical (stress, exhaustion, low self-esteem), and skills and perspective (no career growth and skills developed) (Greenhaus & Powell, 2006).

For some participants, their family system appeared to be in denial of the changing task, time, and territory boundaries (Cilliers & Koortzen, 2005) of the domestic role in the family system and its subsequent implications for men and women in the system. To maintain the status quo and not acknowledge the changing roles of men and

women in the system, members continue to project rules for performance, such as "*women being everything to everyone in the family system*" onto participants, which are considered social defences (Menzies, 1993). These social defences serve to protect members of the system from the anxiety associated with the changing role of men and women in the family system (Padavic & Ely, 2013). These rules create boundaries that shape what behaviour is acceptable and what not. Abiding by these rules and gender-based role expectations seduces women off the boundary, making them solely responsible for the domestic role and excluding other members of the family system from assuming responsibility (Obholzer & Roberts, 1994). Owing to poor boundary management, these managerial women struggle to take-up their domestic roles. The negative experiences in the domestic role lead to strain and depleted resources, detracting from quality of life in the domestic role.

Thus the identified conflicts, anxieties, identity and boundary dynamics influenced the permeable nature of participants' self-boundaries which predisposed them to poor boundary management and projections from the family and organisational systems (Miller, 1993). The energies they devote to addressing and controlling these dynamics result in depletion of resources, with participants being unable to make the necessary efforts to exercise efficient and effective boundary management (Czander, 1993). This allows for inaccurate and inappropriate information and projections to enter into the system, and engagement in unrewarding destructive relationships and interactions (Miller, 1999) between the family, organisation and self systems. The capacity of the systems to function optimally is reduced through faulty boundary management (Stapley, 2006). The consequences of this are internal self, family and organisational stress, decomposition and "death" of the systems, resulting in little growth and learning, and women taking up their domestic and management roles ineffectively (Miller & Rice, 1975). Again, this results in poor task performance, depleted resources and conflict at the work-family interface as one system influences the other. In essence, poorly functioning systems with roles that are taken up ineffectively experience challenges adapting to the changing roles of men and women in society further impacting the work-family interface negatively (Colman & Geller, 1985).

Conversely, those participants who described a supportive family system with the notion of gender equality and clearly defined boundaries around roles and tasks of men and women, described these boundaries as more flexible, openly negotiated and clearly communicated with members of the system. The positive holding environment and adequately managed boundaries allowed for more positive exchanges between the systems (Vansina & Vansina-Cobbaert, 2008). While these participants experienced violations by the organisational system, the manner in which they adequately managed their personal boundaries determined the influence these had on how they took up their domestic and management roles, their task performance, resource generation and subsequent positive experiences at the work-family interface which led to enrichment (Miller, 1999).

Because these participants received, for example, the organisational system's projection of a *"sense of inadequacy"*, they were able to hold onto to it, explore it in relation to their own experience of themselves and decided not to identify with it because of their well-managed boundaries, strong and secure identities (Singer et al., 1999), and good enough family holding environment (Winnicot, 1965). The conflict between the projections and the women's internal pool of knowledge in relation to their strong sense of self and feelings of adequacy resulted in ambiguity and anxiety which may have led to a fight response and them digging their heels in and sticking to their boundaries (Gould et al., 2006). They may have subsequently managed their personal boundaries more firmly such that they did not allow the projected *"sense of inadequacy"* to become part of their identities (Obholzer & Roberts, 1994). Instead of engaging reactively through maladaptive defences, they were able to contain these feelings and reflect on them as well as the situation at hand. They moved from being too drawn into the system engaging in internal conflict and depleting their energies, to managing the boundary between "self" and the respective systems (Haslebo, 2000). Instead, participants recognise and accept the violations from the respective systems and adopted more mature defences (Blackman, 2004) such as suppression and sublimation. They deliberately cut off the negative elements such as *"being underutilised and made to feel inadequate"* and *"imprisoned"* it. They subsequently channelled their energies into more positive career goals and elements (Sadock & Sadock, 2003), for example, career development through reading and attending courses; and building relations and

positive experiences with those more motivated in the organisation. In so doing, they established firmer boundaries between the negative and positive aspects of their careers without it affecting their identity (Hirschhorn & Gilmore, 1992).

Hence the interpretation here is that boundary management (Cilliers & Koortzen, 2003) is crucial for positive interaction or enrichment at the work-family interface. The managerial woman should manage the boundaries between the self, family and organisational systems in terms of what enters and leaves so that she can take up her domestic and management roles effectively (Newton et al., 2006) allowing for positive effects and exchanges between the roles in the respective systems. A mature, well-functioning self-system (identity with an understanding of conflicts, anxieties, and fully authorised) can define the boundaries between what is inside and outside, and control and manage the nature of the transactions between itself and the family and organisational systems (Stapley, 2006). This allows women to take up their domestic and management roles efficiently and effectively, perform on-task, and generate resources in the role. This facilitates positive affective and developmental gains which are transferred between roles, thereby providing positive benefits for both roles and contributing to the experience of work-family enrichment (McNall et al., 2010).

According to Eden (2006), personal authority also influences the extent to which managerial women take up their domestic and management roles, and feel authorised to implement, initiate and accomplish tasks and goals. Evidence in this study suggests that the dynamics described below have a bearing on managerial women's ability to self-authorise. This shapes how they take-up their domestic and management roles; resource generation and depletion; task performance; and the extent to which enrichment and conflict occur at the work-family interface. Drawing on "good enough" personal authority fosters more psychological presence because managerial women bring more of themselves to the family and organisational systems (Czander, 1993).

In this study, managerial women's personal authority was shaped by familial relations and experiences with significant others, and their organisation. Exercising authority can be an anxiety-provoking experience, with the anxiety stemming from

not having a "good enough" self-identity or internal image of oneself because of a punitive superego or inner authority figures (Hirschhorn, 1990).

Authority is used in the effective completion of the primary task and it is interpreted that being unable to self-authorise in their management or domestic roles results in participants taking up their roles ineffectively, poor task performance, subsequent frustration and anxiety in the role and maladaptive defensive behaviour (Cilliers & Koortzen, 2005). Consequently, as suggested by evidence in this study, this scenario leads to a depletion of resources for participants, and this negative experience, affect and performance in one role, through relatedness (Sievers & Beumer, 2006) transfers over into the other role, resulting in a negative interaction at the work-family interface (Small & Riley, 1990), more especially if the other domain, either work or family, is unable to serve as a good enough holding environment (Winnicott, 1965) and contain participants' anxieties, fears and fantasies, and assist with self-containment and strengthening of their self-identity.

In terms of the organisation-in-the-mind, participants experienced the system as fluctuating between formally and informally authorising them to take-up their management roles from above, below and laterally, to formally authorising them by way of appointment but informally deauthorising them (Allcorn, 2003). The interpretation here is that this oscillation stems from the tension and uncertainty between the rational objective organisation, where gender parity initiatives are sanctioned, and the irrational, defensive and subjective organisation, where these same initiatives are not sanctioned (Dimitrov, 2008). The withholding of authority from above and below, in the form of undermining and sabotaging participants in the role, and not completely delegating authority through exclusion, lack of recognition for expertise, and being authorised to do something but not providing the resources, means that good enough authority was not obtained (Huffington et al., 2004). The deauthorisation from the organisational system hindered participants' ability to self-authorise (Hirschhorn, 1997).

A further interpretation is that the unempathic organisation-in-the-mind and nature of authority relations in the organisational system evoke transference reactions stemming from participants' early relations with authority figures in the family-in-the-

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mind which were also perceived as unsupportive and devaluing (Stern, 1985). This scenario aroused and reinforced early feelings of inferiority, worthlessness and inadequacy (Maccoby, 2004). Owing to their fear of repercussion, managerial women in this study did not feel secure enough to take-up their management roles. In response, these women withdrew from the burden of responsibility and decision making, becoming dependent on authority figures (Hirschhorn, 1990). Thus, while the organisational system formally authorised participants through their appointment into management positions, the system informally deauthorised them by subconsciously sabotaging them (Halton, 2003). This dynamic also hindered these managerial women's ability to self-authorise.

The interpretation here is that for managerial women in this study, their ability to self-authorise is further hindered by the masculine identity of the organisational system (Eden, 2006). Through projective identification, some participants were encouraged to transform themselves to better fit the masculine organisation and its purpose, that is, to maintain the status quo. Given these participants' valence (Sievers & Beumer, 2006) for inadequacy, they repressed (Blackman, 2004) their feminine characteristics and identified with the projected (Sadock & Sadock, 2003) masculine traits. Losing their true feminine self, these participants introjected a false masculine self, aimed at securing organisational attachment, membership, nurturance, protection and acceptance by way of submission and immersion (Brunning, 2006). These participants thereby colluded with the organisational system and deauthorised themselves. Having to deauthorise aspects of self inevitably had a negative impact on their psychological resources such as self-esteem, self-efficacy, and subsequent ability to self-authorise in and take-up their management role, and perform on-task (Stapley, 2006).

Another dynamic that contributed to participants' ability to self-authorise in the management role relates to the family system providing good enough authority to them to take-up their management role (Obholzer & Roberts, 1994). For those participants whose family system did not fully sanction their taking up of the management role, they struggled to self-authorise in the role. The withholding of authorisation was evidenced by the family system sabotaging and undermining participants by authorising them to take-up the management role through their *"voice*

of support and encouragement", but not providing the necessary resources in the form of emotional support and assistance with the domestic role (Halton, 2003). This implies that "good enough" authority was not obtained from the family system. These participants subsequently struggled to take-up their management role (Cilliers & Terblanche, 2010). This withholding of authority by the family system can be attributed to the uncertainty and separation anxiety experienced in the system (Hirschhorn & Barnett, 1993) because the domestic role changes as a result of the participants crossing the boundary (Czander, 1993) out of the domestic role into their management role. With a weak capacity to contain the anxieties and distress in the system, the system regresses to basic assumption behaviour, namely dependency (Stacey, 2006). It is further interpreted that the family system holds on rigidly to the original traditional domestic role boundaries and task boundaries as a defence against the changes and anxieties (Singer et al., 1999). As such, the system's subconscious resistance to the changing domestic role resulted in participants struggling to self-authorise and take-up both their domestic and management roles (Cytrynbaum & Noumair, 2004). Furthermore, the participants experienced frustration, exhaustion, feelings of inadequacy and ill-health, and poor task performance in both their domestic and management roles, resulting in conflict at the work-family interface. Also, demands in one role created strain for the participants, making it difficult for them to meet the expectations of the other role, thus inhibiting functioning in the other role (Frone, Russell, & Cooper, 1992).

Conversely, evidence in this study suggests that some managerial women received "good enough" authority (Hirschhorn, 1997) to take-up their management roles through the support they received from their family system in their domestic role. The family system served as a good enough holding environment and was able to contain its anxieties associated with the changing domestic roles and tasks (Van Buskirk & McGrath, 1999). The system was also able to be a good enough holding environment for containing participants' anxieties which was crucial to their positive identity formation and ability to self-authorise in their domestic and management roles (Winnicot, 1965). As such, with good enough authority from the family system and subsequent good enough self-authority, participants were able to take-up their roles effectively, generating resources and performing on-task.

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Also crucial to participants' ability to self-authorise is a confident self-identity which is shaped by the nature of their relationship with past authority figures in their inner psychic world; experiences of being held during their upbringing; and how their current family and organisational systems are holding them (Haslebo, 2000). Evidence suggests that managerial women in this study, whose family-in-the-mind was punitive and gender biased, did not have a good enough holding environment (Van Buskirk & McGrath, 1999). This had a negative impact on their self-identity and ability to self-contain, providing an underlying sense of inadequacy and anxiety. When faced with an organisational system which also served as a "poor holding environment", this inadequacy and anxiety resurfaced (Vansina & Vansina-Cobbaert, 2008). When participants cross over into their current family system, which is also filled with anxieties associated with the changing role of men and women in the system, the system is incapable of taking in and processing participants' anxieties and serving as a good enough holding environment (Cytrynbaum & Noumair, 2004). This depleted personal resources, with participants struggling to self-authorise and take up their management and domestic roles. Again, this resulted in conflict at the work-family interface.

By the same token, participants with a positive self-identity which was informed by their supportive inner psychic world and family-in-the-mind, were able to self-authorise in their domestic and management roles (Maccoby, 2004). This "good enough" holding environment prepared them for crossing the boundary into their management role and helped them to contain the related anxieties in both systems (Cytrynbaum & Noumair, 2004). Even though these participants may have been deauthorised by the organisational system, they found that when they returned home to a supportive, authorising and "containing" environment, they regained their self-worth and confidence (Stapley, 2006). This subsequently enabled them to return to the organisational system feeling authorised to take-up their role as managers.

Evidence in this study suggests that the following role dynamics had a bearing on managerial women's ability to take up their domestic and management roles. This informed task performance; resource generation and depletion; and the extent to which enrichment and conflict occurred at the work-family interface.

According to Reed (2001), one would struggle to find, make and take-up a role when the role is prescriptive and defined for the incumbent by the position, job and expectations of others; when the role is static and does not take into account that it exists in relation to a changing context and thereby calls for renegotiating the boundary between what is given and taken in the role, redefining, recreating and improvising; and when one has difficulty identifying with the role.

The evidence in this study supports this in that participants who struggled to find, make and take their domestic and management roles, experienced these roles as given and prescriptive. For example the domestic role was experienced as *"imposed and enforced"* on them and prescribed traditional gender stereotypical behaviours which excluded men from the role, while the management role prescribed masculine behaviours and participants felt pressured to identify with the behaviours while feeling psychologically excluded from this role (Eden, 2006). In addition, the everyday practical experiences in role conflicted with the prescriptive stereotypical expectations for the domestic role (e.g. "being superwoman" in the family system and the "ideal intensive mothering model" conflicted with career growth) and management role (e.g. the idealised masculine managerial style conflicted with their feminine qualities, and behaving "as if" they were in the system to "mother" members conflicted with their daily management tasks), creating further challenges for participants to identify with the roles (Cilliers & Koortzen, 2003).

Moreover, at a subconscious level, the prescribed domestic and management roles appeared static and did not acknowledge their existence in relation to the changing context of gender equality (Newton et al., 2006). This, together with participants' valence for feeling "not good enough"; the need for approval and acceptance; issues with self-authority; and poor boundary management, contributed to difficulties and anxieties in finding, making and taking their domestic and management roles (Reed & Bazalgette, 2006). In turn, these anxieties and difficulties with taking up their roles influenced poor performance in role, little growth and development, off-task behaviour, as well as negative affect and experiences in role (Long & Chapman, 2009). In other words, stepping out of role in either the domestic or management role, led to resource depletion for participants which resulted in poor quality of life in that role. This negative experience, affect and performance in one role led to

negative affect and performance in the other role, more especially if the receiving role and system were not perceived as a "good enough" holding and containing environment.

However, those participants who were able to find, make and take their domestic and management roles were able to manage themselves and organise their behaviour in relation to their current circumstances of gender parity and the subsequent changing role of men and women in their organisational and family systems (Newton et al., 2006). While holding their domestic and management roles, participants were aware of their organisational and family systems imposing on them traditional gender-based sociological roles of "caregiver" and "manager", which refers to as the expectations of others in the system that prescribe how the role holder should behave (Reed, 2001). These participants did not allow for these influences to define their roles. They exercised self-authority and redefined their roles, acknowledging the changing context, their knowledge, skills, resources and understanding of the tasks of the family and organisational systems. In so doing, they redrew and renegotiated the boundary between the given and taken aspects of their role and that of the system in relation to their changing context (Hirschhorn, 1990).

In so doing, these managerial women were able, firstly, to find the role through understanding their family and organisational systems, their systems' purposes, domestic and management role histories and current changing context, all of which subsequently formed a family-in-the-mind and organisation-in-the-mind for them (Reed & Bazalgette, 2006). Secondly, they were able to make the role by interacting with their family and organisational systems, the changing context in light of gender parity and subsequently redefine their domestic and management roles (Long, 2006). Lastly, they were able to take-up the domestic and management roles with authority for the benefit, growth and development of their family and organisational systems and those in them, as opposed to stepping out of role (Hirschhorn, 1997). According to Reed (2001), in the process of change, the more a person can find, remake and take-up his or her changed roles, the better his or her capacity to contain the anxieties, risks and uncertainties without being consumed by them. This, in turn, leads to growth, development, improved performance, a positive experience

and affect in the role, and enrichment at the work-family interface, as evidenced by some managerial women in this study.

Evidence in this study suggests that the following task dynamics came to bear on managerial women's ability to take up their domestic and management roles; their task performance; resource generation and depletion; and the extent to which enrichment and conflict occurred at the work-family interface.

This study also suggests that the primary task (Lawrence, 2000) of the organisational and family systems, in terms of the nature of the work and its context, evokes anxiety for participants and members of the systems. These anxieties stimulate a regression to earlier experiences of the systems-in-the-mind and evoke past issues and part-objects, which participants use as a frame of reference to manage present tasks (Stokes, 1994). Also, the identified lack of clarity of the primary and associated poor task boundary management in relation to the domestic and management roles is a function of the confusion and anxiety at the boundary, and further exacerbates the anxiety in the system, and affects task performance negatively (Hayden & Molenkamp, 2002). However, clarity of the primary task and boundary was associated with more effective performance in the domestic and management roles because it provoked less anxiety and maladaptive defences leading to resource generation for participants (Miller, 1993).

Moreover, the quality of the sentient life of the organisational and family systems-in-the-mind enhances and/or constrains task performance (Czander, 1993). Positive or negative task performance and motivation are dependent on the positive or negative sentient life quality. An effective organisational or family support system or sentient life enhanced commitment and connection to task for participants in the system, and made possible effective and efficient on-task performance (Gould et al., 2006). However, an ineffective sentient life and holding environment reduced commitment and connection to task and resulted in off-task and anti-task behaviours (Cilliers & Koortzen, 2003).

In addition, participants' experience of entry into the domestic and management roles also affected their task performance (Sievers, 2009). For those participants

with a less resilient self-identity, the challenges experienced on entry into the roles exacerbated the crisis and anxiety they faced, making them vulnerable to regression to past experiences with the family and organisational systems-in-the-mind (Maccoby, 2004). It further promoted the use of primitive defences such as denial, projection and projective identification, all of which are typical of the paranoid-schizoid mode of functioning (Klein, 1985). This, together with the absence of a good enough holding environment exacerbate the regressive pull and defensive behaviours culminating in off-task and anti-task behaviours and a depletion of resources (psychological, skills and perspective, and flexibility) for participants in the domestic and management roles (Armstrong, 2005). Conversely, for those participants with a good enough holding environment providing containment and a resilient self-identity with the ability to self-contain, the negative experiences on entry into the roles were contained, resulting in more adaptive behaviours, resource generation and good enough task performance (Czander, 1993).

The "as-if" behaviours and tasks also influenced task performance negatively (Stapley, 1997), in that when under stress and anxiety, which is the case in the organisational and family systems, phantasies about the system based on childhood experiences, and the organisation-in-the-mind and family-in-the-mind arose. This culminated in the use of as-if behaviours in defence against the previously discussed anxieties and conflicts experienced by participants and their systems (Obholzer & Roberts, 1994), such as the changing roles of men and women in the systems; and the persecutory anxiety relating to the primary task of the organisational system. When the organisation-in-the-mind and family-in-the-mind are perceived as good enough, providing participants with a resilient self-identity, these anxieties are contained and adaptive behaviours are adopted (Vansina & Vansina-Cobbaert, 2008). If not, the "as-if" behaviours are deployed to defend against this uncontained anxiety. The resulting maladaptive behaviours lead to more stress and anxiety as they are counterproductive to the achievement of the primary task of the system (Shapiro, 1985). Diversions into off-task and anti-task behaviours occur because the system is working towards its survival task and not the primary task (Menzies, 1993).

Essentially, maladaptive defensive behaviours (individual or socially constructed) result in off-task and anti-task behaviours (Cilliers & Koortzen, 2005) as well as

depletion of resources for participants in role, which gives way to poor performance and negative affect in the role. As an open system (Miller, 1999), the domestic role and management role mutually influence each other through relatedness (Stapley, 2006). The negative experiences and unconscious processes in the one role have a negative influence through projection, introjection and projective identification (Blackman, 2004) on the quality of life in the other role. Similarly, adaptive defences (Sadock & Sadock, 2003) result in generation of resources, good enough performance and improved affect in the role. Participants then use this positive internal image or system-in-the-mind as a frame of reference when relating to the other role and system, influencing transactions across the boundary positively (Rothbard, 2001).

In summary, the interpretation is as follows: the interrelated systems (Rice, 1963) of the work-family interface, namely managerial women, family and organisation systems together with their anxieties, conflicts, and identity, boundary, authority, roles and tasks dynamics, mutually influence each other, shaping how managerial women in this study found, made and took up their domestic and management roles and performed their tasks in role (Cilliers & Koortzen, 2005). In so doing, these dynamics generated or depleted resources for managerial women such as skills and perspectives (e.g. interpersonal skills, coping skills, multitasking skills, knowledge and wisdom gained from role experiences, expanding their world view and ways of perceiving and handling situations, and showing empathy towards other people's problem); psychological and physical resources (e.g. positive self-efficacy and self-esteem, personal hardiness, positive feelings about the future, and good personal health); flexibility (e.g. showing flexibility in relation to work and family arrangements); social-capital resources (e.g. information derived from interpersonal relationships in work and family roles that can be drawn on to help individuals perform and achieve goals in their work and family roles); and material resources (e.g. money and gifts obtained from work and family roles) (Greenhaus & Powell, 2006). According to Rothbard (2001), resource generation or depletion promote work-family enrichment, where experiences in one role enhance the quality of life in the other role, or work-family conflict, where the demands in one role created strain for participants, making it difficult to meet the expectations of the other role, thereby inhibiting functioning in the other role (Frone et al., 1992).

5.10 RESEARCH HYPOTHESIS

Both enrichment and conflict occur at the work-family interface in varying degrees from time to time. The three interrelated systems of the work-family interface (managerial women, family and organisation) and their dynamic behaviours, namely anxieties, conflicts, identity, boundary, authority, roles and tasks, mutually influence each other, shaping the way managerial women in this study found, made and took up their domestic and management roles, and performed their tasks. This, in turn, leads to resource (psychological and physical, skills and perspective, flexibility, social capital, and material) generation and/or depletion in the role which positively or negatively impacts the quality of life (affect or performance) in the same role. The positive or negative experiences and quality of life together with the resources generated or depleted in that role are transferred and influence the quality of life (affect or performance) in the other role (either domestic or management) positively (enrichment) or negatively (conflict) through the processes of relatedness, projection and introjection. The extent to which enrichment or conflict occur at the work-family interface is mediated by participants' ability to self-contain, and/or the receiving system's (the family's or organisation's) ability to serve as a "good enough" holding environment containing the anxieties experienced in the other role (either domestic or management role).

5.11 CHAPTER SUMMARY

This chapter discussed the findings of the research. During the analysis of the qualitative data, the seven themes of the ACIBART model emerged and were discussed. The discussion of each theme led to the development of a working hypothesis. This led to an integrated discussion of the findings and the chapter concluded with the formulation of the primary research hypothesis for the study.

CHAPTER 6: CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In this chapter, the conclusions drawn by the researcher, based on the research aims, are presented. This includes a discussion of the contribution of the research and the limitations of the study. Finally, recommendations are made for the organisation, government, public sector departments and coaches/consultants. Topics for possible future research are also highlighted. The chapter concludes with a chapter summary.

6.2 CONCLUSIONS

In this section, conclusions are drawn about the specific aims, followed by the general aim, as formulated in chapter 1. These conclusions are pursued by means of reflection on the contribution of this doctoral research study.

The general aim as articulated in chapter 1 was as follows:

To gain an in-depth understanding of the unconscious systemic factors underlying the psychological and behavioural dynamics at the work-family interface that influence the processes of enrichment and conflict among managerial women in the public sector in South Africa.

6.2.1 Specific research aim 1

Research aim 1 was as follows:

To conceptualise the work-family interface by conducting a review of the relevant literature towards formulating a theoretical hypothesis to act as guide in the interpretation of the empirical data

This aim was met in chapter 2. The conclusion drawn is that the work-family interface, conceptualised as a mesosystem, is made up of the interaction between

two microsystems, namely the work and family domains. At this nexus or interface lies the potential for both enrichment and conflict to occur. In this study, it was further concluded that the driving forces behind the processes of enrichment and conflict at the interface are resource generation and depletion, respectively. These resources include skills and perspectives; psychological and physical resources; flexibility; social capital resources; and material resources.

With reference to the enrichment model of Greenhaus and Powell (2006), the conclusion drawn in this study is that the resources generated in one role (either work or family) enhance performance in the other role, either directly through the instrumental path or indirectly through the affective path. In the instrumental path, resources generated in one role are directly transferred to the other role, improving quality of life in the other role in terms of performance or affect. In the affective path, resources generated in one role promote positive affect in that role or high performance, which leads to positive affect within the role. This then improves quality of life in the other role. This study further concludes that while Greenhaus and Powell's (2006) model offers an initial understanding of the process of enrichment it does not explain why at times conflict occurs at the interface.

Thus, in terms of conflict, this study argues that the responsibilities and role demands from the work and family domains or systems lead to role strain, culminating in the depletion of resources in that role and system, which results in conflict at the work-family interface. It is argued that the demands in one role (either work or family) give rise to role strain and deplete resources in that role. The depleted resources in one role hamper performance in the other role either through the instrumental or affective path. In the instrumental path, depleted resources in one role are directly transferred to the other role, hampering quality of life in the other role in terms of performance or affect. In the affective path, depleted resources in one role promote negative affect in that role or low performance, which leads to negative affect in the role. This subsequently hampers quality of life in the other role and leads to conflict at the work-family interface.

Moreover, it is concluded that the work-family interface lacks systemic conceptualisation, in that there is lack of understanding of the surrounding systems,

namely organisational, family and individual, that come together and interact at the interface, influencing the extent to which enrichment and conflict occur. Hence in order to provide a broader systemic conceptualisation of the work-family interface it is crucial to explore the characteristics of the domestic and management roles, family and work domains, as well as individual factors and how they interact and influence the degree to which role participation generates and depletes resources culminating in enrichment and conflict at the interface.

In addition, it is concluded that the work-family interface has been conceptualised primarily through a mechanistic examination of the overt, rational, logical, observable and conscious level of functioning. This, it is argued, presents a limited and narrow perspective of the interface and fails to capture its complexities. With reference to Freud's (1963) iceberg model, it is argued that attention to the unconscious covert level of functioning of the work-family interface, work and family domains as well as individuals in the domains is clearly lacking. The deeper motivators of behaviour of these systems, which lie submerged in the unconscious irrational part of the systems, have not been explored. It is therefore concluded that an exploration of the underlying unconscious behavioural dynamics associated with individuals (in this instance, managerial women), work and family domains, roles, and interface, and how these dynamics come together to shape the processes of enrichment and conflict at the interface is needed to provide a broader systemic in-depth perspective of the work-family interface.

Thus conceptualised as microsystems that interact at the work-family interface and operate at both a conscious and unconscious level, in this study it is concluded that there is interrelatedness between the family, organisation and individual microsystems. One learns things about self and others in the family system, which is internalised and forms part of one's inner world. One subsequently carries and transfers these learning and unfinished psychological issues into and onto the organisational system as one takes-up one's management role and the family system as one takes-up one's domestic role. In other words, one's relationships in the organisational system and present family system are filtered through a lens of childhood memories and one's inner world formed in the earlier family system. Furthermore, it is concluded that the organisational system stimulates anxieties and

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conflicts associated with past relationships in the family system. Thus, when women take-up their management and domestic roles, they do so against the backdrop of their internalised inner worlds.

It is further concluded that the role of women has changed and is changing in the organisational and family systems against the milieu of gender equality and empowerment. These changes pose challenges because they conflict with the established deeply entrenched patriarchal ideology that pervades family and organisational systems, prescribing traditional gender-based behaviours. It is further concluded that at a conscious rational level, the family and organisational systems and their members comply with and encourage efforts of gender parity. However, at an unconscious level, these efforts and changes evoke anxiety, which is managed through the use of defensive and sabotaging behaviours. These defensive and sabotaging behaviours surface at the conscious level as ambivalence manifesting in various forms such as progression and regression; change and stagnation; inclusion and psychological exclusion; and psychological barriers.

It is therefore concluded that exploring and interpreting the experiences of managerial women at the work-family interface from a systems psychodynamic perspective would enhance understanding of the deeper systemic underlying unconscious psychological and behavioral dynamics prevalent at the work-family interface, influencing the processes of enrichment and conflict.

6.2.2 Specific research aim 2

The second specific research aim was as follows:

To conceptualise the systems psychodynamic stance by conducting a theoretical investigation into this perspective and especially the ACIBART model towards formulating a theoretical hypothesis to act as a guide in the interpretation of managerial women's experiences at the work-family interface

This research aim was achieved in chapter 3 by exploring systems psychodynamic literature. The conclusions can be summarised as follows: Systems psychodynamics

is rooted in psychoanalysis, which can be traced back to the 1800s, open systems theory and object relations theory. This interdisciplinary field is supported by a sound body of knowledge and research. Supported by the ACIBART model, this paradigm focuses on conscious and unconscious phenomena in individuals and systems, together with the complex interactions between them. The systems psychodynamic stance provides a conceptual framework able to deal with complexity and enhance understanding of the deeper, covert meaning of human behavior and experiences. Moreover, the use of this framework often contributes to an understanding of issues pertaining to stuckness, limited progress and anti-task behaviour associated with transformation and diversity management, such as gender parity.

Utilising the systems psychodynamic framework, the work-family interface is conceptualised as comprising three interconnected systems, namely the family, organisational and individual (in this instance, managerial women) systems. Functioning at both a conscious and unconscious level, the three systems with their underlying dynamics interconnect and mutually influence each other at the work-family interface promoting enrichment and conflict. Moreover, it is at the work-family interface that managerial women take-up their domestic and management roles. The manner in which managerial women take-up their domestic and management roles is shaped by the dynamic behaviours, that is, anxieties, conflicts, identity, boundary, authority, role and tasks of the three systems, which mutually influence each other through relatedness and promote enrichment and conflict at the work-family interface. Participation in one role (either the domestic or management role) and the anxieties and conflicts; family-in-the-mind; organisation-in-the-mind; self-in-the-mind; the extent to which boundaries are managed between family, organisation and self; the degree to which women are authorised and deauthorised from above, inside and below, both formally and informally by the family and organisational systems; managerial women's ability to self-authorise; the domestic and management role histories; managerial women's role biographies; the ability to renegotiate the boundary between the role as given and role as taken; managerial women's ability to remain on-task and avoid off-task and anti-task behaviours, mutually influence each other and shape the manner in which managerial women find, make and take-up their domestic and management roles. These dynamic behaviours also influence the extent to which participation in the domestic and management roles generates and

depletes resources for managerial women. These enriched or depleted resources in one role (either domestic or management) improve or hinder the quality of life (performance and affect) in the other role (either domestic or management), resulting in enrichment or conflict at the work-family interface. It is further argued that the degree to which enrichment and depletion occur at the work-family interface is mediated by managerial women's ability to self-contain, and/or the receiving system's ability to serve as a "good enough" holding environment containing the anxieties experienced in the other role and system.

6.2.3 Specific research aim 3

Research aim 3 was as follows:

To conduct an empirical study, using the systems psychodynamic interpretive stance, towards understanding the unconscious underlying psychological and behavioural dynamics at the work-family interface that influence the processes of enrichment and conflict amongst managerial women in the public sector

This aim was achieved in chapters 4 and 5. In chapter 4, the qualitative empirical study was described. The research approach, design, methodology and data analysis were addressed. Chapter 5 contains the findings and discusses the six themes that emerged. The following conclusions are drawn in relation to the themes and the work-family interface.

The exploration of the underlying systems psychodynamic manifestations at the work-family interface, producing enrichment and conflict, revealed complex dynamics. Dynamics behaviours, namely anxieties, conflicts, identity, boundary, authority, role and tasks of participants, and their family and organisational systems interact, mutually influencing each other, and shaped how managerial women in this study found, made and took up their domestic and management roles at the work-family interface. This study concludes that both enrichment and conflict occur at the interface. While participants oscillated between experiencing enrichment and conflict, some participants experienced more enrichment than conflict while others experienced more conflict than enrichment at the interface.

The underlying dynamics that contribute to the processes of enrichment and conflict at the interface are discussed next.

Performance anxiety was experienced in relation to performing the primary task of the organisational and family systems, and as such, managerial women were anxious about taking up their domestic and management roles. This was exacerbated by the anxiety they experienced as a result of the risk associated with the nature of work in the organisational system. They were also anxious about the changing domestic and management roles and their incongruence with traditional gender-based role expectations. In relation to traditional gender role expectations, managerial women were further conflicted by the "intensive ideal mothering" model they introjected and identified with, and the demands of pursing a management career, which further exacerbated their anxiety.

As some managerial women engaged with their family system during their upbringing, they introjected masculine and feminine gender-based expectations for men and women, respectively, which formed part of their self-identity. This gendered self-identity influenced their self-authority, values, behaviour, and ability to find, make and take-up their domestic and management roles. These mental constructs prescribed appropriate gender-based behaviours for men and women, and thus when taking up roles that were inconsistent with the prescribed gender roles, feelings of not belonging, helplessness and anxiety were experienced because of the identity conflict.

Moreover, some managerial women internalised a mental construct of their family-in-the-mind based on their experiences in the family system, which shaped their self-identity. The patriarchal family-in-the-mind, which emphasised gender differences and favoured masculinity, was unsupportive of women pursuing a career; and reserved the role of breadwinner, decision maker and leader for men, leaving women with a gendered self-in-the-mind, feelings of inadequacy, being "not good enough", lacking in confidence and conflicted about pursuing a career over domestic responsibilities. As part of their self-identity, this was used as a frame of reference to make sense of their environment, informed their behaviour, and influenced their ways of relating with others and taking up their domestic and management roles.

This family-in-the-mind did not serve as a good enough holding environment for managerial women.

In terms of the organisation-in-the-mind, it was experienced as valuing masculinity and devaluing femininity, being punitive, expecting women to fail, and being chaotic because of constant restructuring. This resulted in managerial women feeling unsupported, incompetent, devalued and under attack, which had a negative impact on their self-identity. With this as their frame of reference, they subsequently stepped out of role, for example, by adopting a masculine identity while suppressing their feminine side. This organisation-in-the-mind did not serve as a good enough holding environment.

As such, the above-mentioned dynamics influenced the permeable nature of self-boundaries for managerial women and predisposed them to poor boundary management and projections from the family and organisational systems. Moreover, attacks and expectations from the family and organisational systems, such as being obliged to work extended hours in the organisational system; being "everything to everyone" in the family system; criticism from male and female employees in the organisational system regarding participants competence in role; and being made to feel "not good enough", violated participants' boundaries, seducing them away from their primary tasks resulting in ineffective taking up of their roles, poor task performance and negative experiences in their roles.

Furthermore, it would appear that because of gender parity efforts, managerial women are systemically included into the organisational system through recruitment practices and gender equity policies, but excluded through attitudinal barriers both conscious and unconscious. These psychological boundaries exclude women from the system, reinforcing their feelings of inadequacy and increased anxiety, resulting in the use of maladaptive defences and them taking up their managerial roles ineffectively. Also, the organisational system and employees collude in seducing women managers off the boundary and into the role of "nurturer and mother" for the system. This results in them stepping out of their management role and performing off-task, which strengths the system's argument for the exclusion of women from

management and the perception of women being "not good enough" for management, but more suited to feminised work.

Hence, while the organisational system formally authorised women by appointing them as managers, the system informally deauthorised them by subconsciously sabotaging and undermining them through the creation of psychological boundaries by not completely delegating authority through exclusion; through the lack of recognition for expertise; and by being authorised to do something but not provided with resources. Deauthorisation from the organisational system, together with managerial women's poor self-identity and anxieties, hindered their ability to self-authorise. Furthermore, it is concluded that deauthorising femininity and authorising masculinity in the organisational system, is partly sustained by the masculine organisation to maintain the status quo and male hegemony, and partly by women for their own protection, validation and acceptance. Having to deauthorise aspects of self inevitably affected managerial women's authentic self and psychological resources such as self-esteem, self-efficacy, and subsequent ability to self-authorise in their management role, resulting in struggles to take-up their managerial role and perform on-task.

It is thus concluded that the managerial women with a punitive and gender-biased family-in-the-mind did not have a good enough holding environment. This experience impacted negatively on their self-identity and ability to self-contain, providing an underlying sense of inadequacy and anxiety. This sense of inadequacy and anxiety is evoked when managerial women are faced with an organisational system which also serves as a "poor" holding environment. For women who cross over into a current family system, which is also fraught with anxieties and conflicts associated with the changing roles of men and women in the system, the system is incapable of taking in and processing these anxieties and serving as a "good enough" holding environment. Since these managerial women struggled to self-contain the anxiety or find a "container" in their family and organisational systems, they adopted maladaptive defences, which resulted in difficulties with taking up their domestic or management role, exacerbated stress, depleted psychological and physical resources, and negatively impacted on their quality of life in either the domestic or management role. Through the process of relatedness and projection, their negative

experiences and emotions were transferred from one role (either domestic or management) to the other, resulting in negative spill over and conflict at the work-family interface.

However, managerial women who, during their upbringing, had a family-in-the-mind which was perceived as more supportive and gender neutral, encouraging them to be the best they could be, irrespective of gender, shaped a self-in-the-mind which was confident, competent and able to exercise authority appropriately. These frames of reference and positive self-identity subsequently informed their ability to take-up and stay in role and perform on-task. The good enough holding environment, that is the family system, prepared these women for crossing the boundary into their management role and helped them to contain the related anxieties.

Moreover, a secure sense of identity influenced more effective boundary management between self, family and organisational systems, in that the interchange between the supportive family-in-the-mind, the secure self-identity and well-defined boundaries gave rise to good boundary management. This allowed for the identification and containment of projections without introjecting them into their self-identities. With a mature, well-functioning self, these managerial women were able to define the boundaries between what is inside and outside, and control and manage the nature of the transactions between themselves and the family and organisational systems. This allowed them to take up their role as caregiver and manager efficiently and effectively, and also had a positively influence on their performance in tasks and resource generation.

It is further concluded that those managerial women who stayed in role or who understood and managed themselves in role, together with their family and organisational systems, negotiated the boundary between role as taken and role as given, allowing them to redefine the domestic and management roles based on role history, their role biography, current realities and challenges, and their own standards and abilities. This contributed to less role anxiety and allowed them to stay in role, improving resources and performance.

It is further concluded that when these managerial women were exposed to the "not good enough" organisation-in-the-mind, the discrepancies between their "good enough" self and family-in-the-mind, and their "not good enough" organisation-in-the-mind evoked anxiety and conflict between their frame of reference and that of the organisation. However, a firm self-identity together with a "good enough" family holding environment facilitated containment and mediated organisation-related stress and anxiety. While they experienced violations by the organisational system, the manner in which these women adequately managed their personal boundaries determined the influence they had on how they took up their domestic and management roles, their task performance and resource generation. Also, managerial women who were able to self-contain the anxieties and defend against them through the use of more adaptive defences such as sublimation, anticipation, and suppression, experienced more positive emotions, improved perspective on issues, and confidence in their ability to take-up their roles. In other words, increased resources, positive affect and improved performance in one role led to improved quality of life (i.e. affect and performance) in the other role. This contributed to the experience of work-family enrichment.

These ACIBART dynamics informed the manner in which managerial women found, made and took up their domestic and management roles. This influenced resource (psychological and physical, skills and perspective, flexibility, social capital, and material) generation and/or depletion in the role, which positively or negatively impacted on quality of life (affect or performance) in the same role. The positive or negative experiences and quality of life, together with the resources generated or depleted in that role, were transferred and influenced the quality of life (affect or performance) in the other role (either domestic or management) positively (enrichment) or negatively (conflict) through the processes of relatedness, projection, projective identification and introjection. In the role (either domestic or management) managerial women form an internal image or system-in-the-mind, which they use as a frame of reference when relating to the other role and system, thereby influencing transactions across the boundary positively or negatively. Moreover, it is concluded that the extent to which enrichment or conflict occur at the work-family interface was mediated by managerial women's ability to self-contain, and/or the receiving system's (family or organisation) capacity to serve as a "good enough" holding

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environment containing the anxieties experienced in the other role (either domestic or management role).

6.2.4 Specific research aim 4

The fourth research aim was as follows:

To formulate recommendations for this and similar organisations, and future research on the work-family interface

This aim is addressed in section 6.4 where recommendations are made.

6.2.5 General conclusion

The general conclusion of this qualitative research study is that interpreting the experiences of managerial women at the work-family interface from a systems psychodynamic perspective enhanced understanding of the underlying unconscious psychological and behavioural dynamics prevalent at the work-family interface that influence processes of enrichment and conflict.

It is concluded that both enrichment and conflict occur at the work-family interface in varying degrees. The three interconnected systems of the work-family interface (managerial women, family and organisation) and their dynamic behaviours, namely anxieties, conflicts, identity, boundary, authority, roles and tasks, mutually influence each other, shaping how managerial women in this study found, made and took up their domestic and management roles and performed their tasks. This results in resource (psychological and physical, skills and perspective, flexibility, social capital, and material) generation and/or depletion in the role which positively or negatively influence quality of life (affect or performance) in the same role. The positive or negative experiences, quality of life and resources generated or depleted in that role are transferred and shape the quality of life (affect or performance) in the other role (either domestic or management) positively (enrichment) or negatively (conflict) through processes of relatedness, projection and introjection. It is further concluded that the degree to which enrichment or conflict occur at the work-family interface is

mediated by managerial women's ability to self-contain, and/or the receiving system's (family or organisation) ability to serve as a "good enough" holding environment containing the anxieties experienced in the other role (either domestic or management role).

6.2.6 Contribution of the research study

The research contributions are highlighted in this section.

- The government and the organisation under study: For real empowerment of women, both personally and professionally, government has called for gender parity to transcend numerical equity initiatives and empower women to succeed in managerial positions by exploring the interface between family life and work life to better understand the invisible barriers and enablers in the empowerment and success of women. By providing an understanding of the underlying systems psychodynamic manifestations at the work-family interface that influence processes of enrichment and conflict for managerial women in a public sector organisation that shares this vision of government, this research study supports and contributes to the organisation's and government's commitment to the empowerment of women in South Africa. This study further contributes to and supports the notion that gender parity cannot be attained only through numerical equity initiatives because there are various complexities and underlying dynamics at the work-family interface that need attention in order for real personal and professional empowerment to occur for managerial women.

- The field of consulting psychology: Coaching managerial women, which falls within the scope of consulting psychology, has been identified as crucial to facilitating the personal and professional empowerment and success of women in management. As such, this study contributes to the field of consulting psychology by providing insights into the underlying systems psychodynamic manifestations at the work-family interface that influence processes of enrichment and conflict for managerial women, which may be utilised to inform coaching efforts in the field.

- The scholarship on the work-family interface: This study contributes to the scholarship on the work-family interface by heeding the call to expand thinking about the interface

➢ by concluding that both the processes of enrichment and conflict occur at the interface in varying degrees

➢ by moving away from the study of objective characteristics and adopting a qualitative approach to the study of the interface, thereby capturing and understanding the subjective complexities of the work-family interface that influence enrichment and conflict

➢ by applying a theoretical framework, namely the systems psychodynamic theoretical framework to study and understand the underlying dynamics at the work-family interface influencing enrichment and conflict

➢ through a deeper exploration of the underlying behavioural and psychological dynamics associated with the work-family interface and processes of enrichment and conflict rather than a traditional focus on the rational, logical, conscious level of functioning and understanding

6.3 LIMITATIONS

This section considers the limitations of the research with reference to the literature study and the empirical research.

6.3.1 Limitations of the literature study

- Despite there being comprehensive literature and research on the systems psychodynamic perspective, there is a paucity of literature on the systems psychodynamics of the work-family interface and the processes of enrichment and conflict in general and in South Africa specifically.

- Literature on organisational role analysis (ORA) is also lacking. In particular, ORA has acknowledged the lack of literature and research pertaining to issues where roles are being taken up by nontraditional role holders, such as leadership roles being taken up by women. This was identified as a future developmental area.

- While the preoccupation with the role conflict perspective has been recognised and literature on the role enhancement perspective and enrichment at the work-family interface is growing, there is a paucity of literature on single studies in which both enrichment and conflict at the work-family interface are investigated.
- There is also paucity of literature in which existing theoretical frameworks are applied to the work-family interface in order to study and provide insight into the work-family relationship and underlying processes connecting these two domains and processes of enrichment and conflict.
- Literature is limited in terms of exploratory studies aimed at understanding the work-family interface. As such, there is a shortage of studies that provide an understanding of the psychological and behavioural process through which enrichment and conflict occur at the work-family interface.

6.3.2 Limitations of the empirical research

- Research phenomenon and construct: In exploring the work-family interface, this study focused on two domains and roles, namely the family and work domains, and the domestic and management roles. However, there are other domains and roles that could have an impact on the work-family interface and processes of enrichment and conflict such as community and education domains and subsequent roles as student and those held in the community. These roles and domains were not considered in this study.
- Sampling: While males were not included in the sampling, the researcher had to deduce their experiences, behaviours and responses from indirect, second-hand information as reported through the female participants. Including males in the study would have provided direct insight into their contribution to and hindrance in the processes of enrichment and conflict at the work-family interface and subsequent gender parity for managerial women.
- Data collection method: To inform sampling decisions in this study, participants' subjective narrative accounts were evaluated to determine the extent to which they experienced enrichment and conflict at the work-family interface. The researcher is cognisant of the fact that participants selectively constructed their narratives as they organised their experiences in the form of narratives they

regarded as true (Clark & Standard, 1997). Thus a more objective tool that assesses the extent to which individuals are enriched or conflicted at the interface could have been employed together with the narrative method to inform decision making regarding sampling.

- Data analysis: While role drawings were utilised to collect data as part of the organisational role analysis method, the drawings were not psychoanalysed and reported on specifically in this study. In this study, the role drawings served as transitional objects and afforded the researcher and participants an opportunity to process experiences while facilitating discussion and a shared search for meaning during the interview. As such, analysis of the drawings took place during the interviews. Nonetheless, as the interviews progressed, less focus was placed on the drawings as unconscious information began to surface. Moreover, the information gathered during the interviews was overwhelming in terms of quality and quantity, which made reporting specifically on the drawings challenging as it would have further lengthened the findings chapter of this study.

- Transferability: In this study, all participants were from the same organisation, thus forming part of the same organisational culture, values and beliefs. Given this design, it might be problematic to transfer the experiences of women and the findings in this study to women in all government departments or organisations. However, by providing a detailed, rich description of the study's setting, readers of this study are given sufficient information to be able to judge the applicability and transferability of findings to other departments in government with similar settings (Terre Blanche & Durrheim, 1999).

- Credibility and confirmability: While efforts were made in the study to establish credibility and confirmability through techniques such as the use of multiple sources of data and formulating working hypotheses to participants, which allowed them to verify their truth value (Pyett, 2003), it is difficult to corroborate the findings of this study because the researcher was unable to find comparable South African or international studies exploring the underlying dynamics of the work-family interface that promote enrichment and conflict.

- Working hypotheses: The use of working hypotheses can also be considered a further limitation of this study. According to Lawrence (2006), working hypotheses are provisional, negotiable speculations or guesses in relation to what may be

going on in the system that could explain the phenomenon under study, and they are never absolute. Therefore when a working hypothesis is used as a research tool it necessitates the verification of this postulation (Borwick, 2006). Owing to this, all hypotheses in this research study were regarded as proposals and suggestions requiring further examination, rather than absolute truths, and could therefore be explored in further research.

- Discourse analysis: While efforts were made to ensure the dependability of the study, the use of discourse analysis may have resulted in the researcher's own bias, conflicts and issues being transferred to the analysis and interpretation of the results. Adopting a reflective stance, managing own inner experiences and biases, and having a promoter with extensive knowledge in the field of systems psychodynamically informed discourse analysis, provided extra-vision and helped the researcher counter these subjectivities.

- Role of the researcher: The fact that the researcher is an employee of the organisation under study, provided her with an intimate understanding of the organisational culture, values and beliefs, as well as the limitations thereof. Firstly, being part of the organisational culture allowed for the researcher's own experiences and issues with the organisation to be projected onto the analysis and the interpretation of the findings (Silverman, 2005). Secondly, the researcher was also aware of how her multiple identities as an "insider", middle manager and colleague influenced interpersonal dynamics with participants affected data gathering and analysis (Sato, 2004). For some participants, the researcher's "position" may have created anxiety and distrust affecting how she was viewed and creating resistance, such that these participants may have been selective about the types of issues they brought to the discussion. Conversely, for other participants, her position as an "insider", female, colleague, mother and wife may have evoked a sense of trust and confidence in her thereby legitimising her role as researcher and encouraging more authentic open discussions. Ultimately, the researcher's "position" could have affected the data gathering process and analysis. Thirdly, being an "insider" to the organisation, female, a middle manager, mother and wife, exploring the work-family interface and processes of enrichment and conflict for managerial women in the organisation became of personal interest to the researcher. Her own issues at the work-family interface

such as her anxieties and conflicts associated with being a "not good enough mother and wife" because she had chosen a career over her domestic responsibilities; her struggles and wins in taking up her management and domestic roles; and her experience with authorisation and deauthorisation in her domestic and management roles, could have biased the analysis and interpretation of findings. As a frame of reference, her experiences could have influenced the types of issues and agendas she allowed to surface during discussions with participants by paying attention to those that resonated with her while neglecting those that did not (Sato, 2004). This ultimately affects the knowledge generated during the research process. The above-mentioned subjectivities were counteracted through the researcher's reflective stance, self-awareness and subsequent management of her inner experiences, biases, issues and counter-transferences.

6.4 RECOMMENDATIONS

The following recommendations have been formulated in terms of the organisation, government and to guide future research.

6.4.1 Recommendations for the organisation

- The study uncovered important challenges faced by managerial women in the organisation in relation to gender parity. The results should be shared with the relevant stakeholders in the organisation using the ACIBART constructs to form an understanding of the issues and organisation-in-the-mind. The long-term impact of these challenges on the organisation, managerial women and gender parity should be brought to the attention of the relevant stakeholders. An awareness and understanding should be promoted of the interrelatedness of the organisational, family and individual systems and their influence on the work-family interface. Attention should be drawn to the masculine identity of the organisation-in-the-mind and management, its deauthorisation of femininity, and the impact on how managerial women take-up their roles, influencing the work-family interface. Understanding of the psychological boundaries, and time, task and territory boundary violations maintained by the organisational system-in-the-

mind should also be promoted. Awareness should be created of the organisation-in-the-mind and its impact on the organisational culture, gender parity initiatives and the work-family interface. More specifically, awareness should be created in relation to the punitive, unempathic, persecutory organisation-in-the-mind and its negative impact on managerial women's self-identity in terms of confidence and esteem (Czander, 1993). The link between self-identity, ability to self-authorise and take-up one's management role needs to be highlighted (Huffington et al., 2004). Attention should also be drawn to the organisation as a "holding environment" and the link to task performance. Moreover, the discussion should also focus on the paranoid style of the "organisation-in-the-mind" and the subsequent behavioural reactions of this style (e.g. suspicion, distrust, blame, sense of not being good enough and competition) to change efforts (Cilliers, 2006), such as gender parity initiatives.

- It is recommended that the empowerment of managerial women and gender parity initiatives in the organisation transcend numerical equity by moving beyond the narrow focus of the 50/50 quota to include empowering and developing managerial women to succeed. To empower managerial women, personally and professionally, it is further recommended that coaching should become mandatory in the organisation. However, these coaching efforts must include the exploration of the work-family interface from a systems psychodynamic perspective so that valuable in-depth insights of the unconscious dynamics at the interface can be gained to enable managerial women to take-up their domestic and management roles more effectively. Moreover, the ORA model and the constructs of the ACIBART model have proven useful in explaining systems psychodynamics at the work-family interface and should therefore be used for coaching managerial women. The ORA model is deemed useful when one has to develop into a new role, or make transitions from one role to another, or enhance effectiveness in the role (Newton et al., 2006).This should enhance enrichment at the work-family interface and aid these women's success and empowerment. The findings and hypotheses of this study could be used to inform such coaching efforts.

6.4.2 Recommendations for government and public sector departments

- The results of this study should be shared with the relevant stakeholders in government, such as the Department of Public Service and Administration which has as its service delivery objective gender mainstreaming and the empowerment of managerial women in the public sector. They have championed the idea of gender parity initiatives in the public sector transcending numerical equity and focusing on empowering and developing women to succeed in these managerial positions by exploring the interface between family life and work life to better understand the critical issues faced by managerial women. These findings could be used to inform their gender mainstreaming and empowerment efforts for managerial women in the public sector. This is addressed in the next two bullets.

- As part of its commitment to gender parity and empowerment of managerial women in the public sector, government's initiatives should transcend numerical equity and encourage other public sector departments or organisations to conduct this type of research that explores the interface between work and family to better understand the underlying dynamics at the interface. It is further recommended that government encourage these departments to undertake systems psychodynamically informed coaching with managerial women in the department, using the results of the study to inform these efforts.

- It is recommended that other departments in the public sector with a similar setting to the organisation under study (e.g. departments in the security cluster) judge the transferability of findings of this study in relation to their departments, and if applicable use the findings to inform their coaching efforts in relation to managerial women and the work-family interface.

6.4.3 Recommendations for future research

- Future exploratory research that captures the complexities of the work-family interface and circumstances under which enrichment and conflict are promoted; applies existing theoretical frameworks to understanding the interface; and explores enrichment and conflict in a single study, is needed to enrich the body of literature on the work-family interface. Specifically, more research is crucial in

order to explore the work-family interface and processes of enrichment and conflict from a systems psychodynamic perspective and to enhance understanding of the deep-rooted dynamics at the interface. This would expand and enrich the body of literature.

- The ORA model and the constructs of the ACIBART model have proven useful in exploring systems psychodynamics at the work-family interface and should therefore be used in future studies of this nature. Moreover, the ORA model, in particular, allows for careful attention to and exploration of the issues of role and its many facets (Newton et al., 2006) which is important when studying the work-family interface owing to the rapid changes in the traditional domestic and management roles.

- Future research should incorporate a wider variety of roles that could have an impact on the work-family interface and processes of enrichment and conflict, such as community and student roles.

- Future research should extend this type of study to include other public sector departments or organisations in order to obtain a more comprehensive perspective of the public sector in South Africa.

- Since males were not included in the sampling, the researcher had to deduce their experiences, behaviours and responses to gender parity initiatives and the changing roles of men and women in the work and family system from indirect, second-hand information provided by the female participants. Future research of this kind could include males in the sample in order to provide direct insight into their contribution and hindrance to the processes of enrichment and conflict at the work-family interface and subsequent gender parity for managerial women.

- The identified working hypotheses could be tested in other similar studies of this nature.

- The analysis and interpretation of the role drawings could be further explored in an article/publication.

- The findings of this study could be used in the formulation of a systems psychodynamic theory on the work-family interface and processes of enrichment and conflict by focusing on the interrelatedness of the family, organisational and individual systems, together with the unconscious behavioural and psychological dynamics manifesting at the work-family interface.

6.4.4 Recommendations for coaches/consultants

Consultants involved in the coaching of managerial women should include as part of their coaching efforts the exploration of the work-family interface from a systems psychodynamic perspective so that valuable in-depth insights of the unconscious dynamics at the interface could be gained to enable managerial women to take-up their domestic and management roles more effectively. However, it is crucial that these consultants are adequately schooled in the systems psychodynamic framework to ensure that they are skilled in identifying unconscious manifestations and able to contain deep-rooted issues for managerial women as they surface during coaching sessions.

6.5 CHAPTER SUMMARY

This chapter opened with a discussion on the specific conclusions drawn with regard to the research aims. It also highlighted the manner in which the aims were achieved in the study. The contributions and limitations of the study were also highlighted. The chapter concluded with recommendations for the organisation, government and public sector departments, future research and coaches/consultants.

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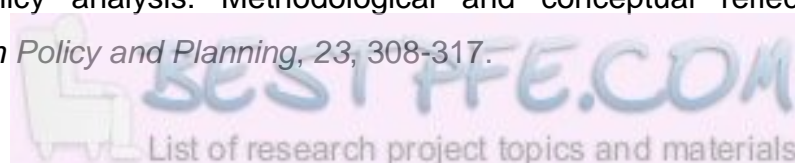
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