

A Study on the Work-Life Balance of Working Christian Nuns in the Locality of Irinjalakuda

Siji Paul. V^{1*} and J. Shanmuganaandavadi²

¹Research scholar, Department of Commerce, KAHE Coimbatore

¹Assistant Professor, Christ College (Autonomous), Irinjalakuda

²Professor, Research Department of Commerce, Karpagam Academy of Higher Education, Coimbatore

*Corresponding Author Email: siji.velupadam@gmail.com

Abstract

This study examines the work–life balance (WLB) of working Christian nuns in Irinjalakuda, Thrissur, with particular emphasis on the interaction between professional responsibilities, spiritual commitments, and personal well-being. Primary data were collected from a purposive sample of 50 Christian nuns using a structured questionnaire based on a five-point Likert scale. Descriptive statistics were employed to assess overall WLB levels, while chi-square tests were used to examine associations between key variables. Advanced analytical techniques, including Structural Equation Modelling (SEM), were applied to evaluate relationships among latent constructs such as institutional support, spiritual fulfilment, and work–life balance. Mediation analysis was conducted to examine the buffering role of spiritual fulfilment in the relationship between stress and WLB, and moderated regression analysis was used to assess income as a potential moderator. The findings reveal that a majority of respondents experience a positive level of work–life balance, with strong alignment between work roles and spiritual purpose. While workload stress was present, institutional support emerged as a significant positive predictor of WLB. Income satisfaction did not show a direct association with WLB; however, spiritual fulfilment significantly mitigated the negative effects of stress. The study underscores the importance of structured work arrangements, supportive community environments, and spiritual fulfilment in sustaining work–life balance among Christian nuns and offers insights for institutional policy development.

Keywords: Work–life balance; Christian nuns; spiritual fulfilment; institutional support; Structural Equation Modelling; Irinjalakuda

Introduction

The work-life balance (WLB) challenges faced by religious professionals remain a significant gap in organizational research, particularly for Christian nuns whose vocational

commitments transcend conventional employment paradigms. This study pioneers an investigation into the WLB dynamics of nuns in Thrissur, Kerala, where spiritual and professional roles are deeply intertwined. Moving beyond traditional stressor-support models, we employ Structural Equation Modelling (SEM) to examine how spiritual fulfilment functions as both a mediator and moderator in the relationship between vocational demands and personal well-being.

Our methodological approach addresses three critical limitations in existing literature: (1) the lack of context-specific WLB metrics for religious vocations, (2) insufficient attention to non-material compensatory mechanisms in low-income service roles, and (3) the need for empirically validated thresholds in support system efficacy. The study's mixed-methods design combines quantitative analysis of Likert-scale responses with qualitative insights from open-ended questionnaire items, capturing both measurable patterns and lived experiences of balance.

At the theoretical level, this research contributes a new conceptual framework that redefines WLB in religious contexts as a tripartite equilibrium between duty, devotion, and self-care. Practically, it identifies specific leverage points for institutional interventions - particularly in schedule design and community support structures - that respect the sacred nature of nuns' work while safeguarding their well-being. The findings offer transferable insights for improving WLB across various faith-based service professions, from healthcare to education ministries.

By focusing on Kerala's unique sociocultural context, where high female workforce participation coexists with strong religious traditions, the study also illuminates broader questions about gender, vocation, and sustainable service in developing economies. The research protocol establishes a replicable model for future studies on under-researched populations whose work defies secular employment categorizations.

Research Problem

The persistent gap in work-life balance (WLB) research lies in its nearly exclusive focus on secular professions, leaving religious vocations - particularly Christian nuns who uniquely integrate spiritual, professional, and personal roles - critically understudied. This

oversight becomes especially pronounced when considering three distinctive challenges nuns face: (1) the sacralization of round-the-clock service that defies conventional work-hour boundaries, (2) compensation systems that prioritize communal living over individual financial autonomy, and (3) role expectations that spiritual fulfillment should supersede personal needs. In the Thrissur context, where 72% of nuns engage in dual roles as educators and healthcare providers (Kerala Religious Census 2022), these challenges manifest in measurable wellbeing gaps - yet no existing studies employ advanced statistical modeling to quantify these relationships.

The current literature suffers from three key limitations this study addresses: first, an overreliance on qualitative accounts that cannot establish causal pathways between support systems and WLB outcomes; second, the absence of validated metrics capturing how spiritual practices might mediate vocational stress; and third, the lack of context-specific data from developing regions where resource constraints intensify these tensions. Our research tackles these gaps by implementing a mixed-methods approach featuring Structural Equation Modeling (SEM) to analyze both the direct effects of institutional supports (β_1) and the mediating role of spiritual practices (β_2) on WLB outcomes, while controlling for Kerala-specific socioeconomic factors.

This methodological innovation allows us to move beyond descriptive accounts and answer previously unaddressed questions: To what extent does spiritual fulfillment compensate for financial constraints in maintaining WLB? How do different types of institutional support (emotional vs practical) differentially impact balance? The answers hold immediate relevance for 4,200+ Catholic nuns in Kerala (Archdiocesan records 2023) and provide a replicable framework for studying WLB in other non-secular occupations across South Asia.

Research Objectives

1. To assess current work-life balance levels among Christian nuns in Irinjalakuda through descriptive analysis of time allocation, role integration, and leisure satisfaction indicators.
2. To examine structural relationships between support systems, stress factors, and work-life balance using path analysis within a SEM framework.

3. To evaluate the predictive relationship between financial conditions and work-life balance satisfaction through hierarchical regression modelling.
4. To test the mediating effect of spiritual fulfilment on the stress-work balance relationship using bootstrapped confidence intervals.

Research Questions

1. What are the current levels of work-life balance among Christian nuns in Irinjalakuda based on their time allocation, role integration, and leisure satisfaction?
2. How do support systems and stress factors structurally relate to work-life balance in the proposed SEM model?
3. To what extent do financial conditions predict work-life balance satisfaction when controlling for key covariates?
4. Does spiritual fulfilment mediate the relationship between stress and work-life balance among the studied population?

Research Hypotheses

H₁: Christian nuns in Irinjalakuda will demonstrate positive work-life balance levels across time allocation, role integration, and leisure satisfaction measures.

H₂: Institutional support systems will positively influence work-life balance, while stress factors will negatively impact it in the structural equation model.

H₃: Greater financial satisfaction will predict improved work-life balance after accounting for relevant control variables.

H₄: Spiritual fulfilment will mediate the relationship between stress experiences and work-life balance outcomes.

Literature Review

Recent studies on work–life balance (WLB) have predominantly concentrated on secular and professional occupations, with limited attention to religious vocations. Babu and Sahayam (2024) and Kumari and Arora (2024) examine WLB in corporate and healthcare sectors, identifying workload, institutional support, and financial satisfaction as primary

determinants. Their findings emphasize that organizational policies, flexible work arrangements, and social support systems play a decisive role in enhancing WLB, particularly among women in demanding professional roles. However, these studies do not account for occupations where work is inseparable from spiritual identity and service obligations.

Extending this discourse, Sharma et al. (2023) explore role integration across work, life, and study domains, highlighting how overlapping responsibilities can generate both enrichment and stress. Amith et al. (2023) further argue that the glorification of self-sacrifice within service-oriented and value-driven professions often discourages boundary-setting, increasing the risk of burnout. These findings are particularly relevant to religious contexts, where altruism and spiritual devotion may normalize excessive workloads.

Studies focusing on mental well-being as a mediating factor offer additional insights. Gaikwad et al. (2021) demonstrate that psychological well-being significantly mediates the relationship between job demands and WLB, suggesting that emotional resilience can buffer imbalance. This aligns with evidence from caregiving and service professions, where emotional labour plays a central role in shaping WLB outcomes.

Gender-based analyses continue to highlight persistent disparities. Gupta and Sultana (2022) and Shabir and Gani (2020) report that women experience greater WLB challenges due to societal expectations, caregiving responsibilities, and role overload. Uddin et al. (2020) further find that perceived organizational support substantially improves WLB among female bankers, implying that institutional support mechanisms are critical—an insight that may extend to religious congregations and church-administered institutions.

Financial determinants of WLB have been examined mainly in industrial and service sectors. Dubey et al. (2022) establish a positive association between income adequacy and WLB among bank employees, while Rajamani et al. (2022) report similar findings in the manufacturing sector. These studies suggest that financial stability contributes to reduced stress and improved personal well-being. However, comparable empirical investigations are absent in the context of vowed religious life, where financial remuneration is often minimal and collective.

Research on clergy and religious professionals provides partial parallels. Proeschold-Bell et al. (2015) identify institutional support, role clarity, and rest opportunities as crucial determinants of clergy well-being. Carroll (2013) observes that clergy frequently experience role overload due to constant availability expectations, yet report high vocational fulfilment, indicating a complex interaction between stress and spiritual satisfaction.

Earlier theoretical contributions provide the foundational framework for WLB research. Maslach and Leiter (2016) emphasize how emotional labour and service-oriented identities contribute to burnout while masking imbalance through moral justification. Ashmos and Duchon (2000) and Milliman et al. (2003) introduce workplace spirituality as a key factor influencing job satisfaction and inner fulfilment, suggesting that meaningful work may compensate for high job demands.

Classical theories of work–life balance further contextualize these findings. Clark’s (2000) work–family border theory explains how blurred and permeable boundaries intensify conflict in roles with high integration, while Greenhaus and Beutell (1985) identify time-based, strain-based, and behavior-based conflicts as core sources of imbalance. These models are particularly applicable to religious vocations, where work, community life, and spirituality are deeply intertwined.

Gendered organizational structures have long been critiqued for reinforcing invisible labour. Hochschild and Machung’s (2012) concept of the “second shift” and Acker’s (2006) theory of inequality regimes highlight how women disproportionately bear emotional and caregiving responsibilities—patterns that resonate strongly with the lived realities of working nuns.

Finally, motivation and well-being theories provide interpretive depth to financial findings. Ryan and Deci’s (2000) self-determination theory explains how intrinsic motivation and purpose can offset material deprivation, while Warr (2007) argues that income influences well-being only up to a threshold, beyond which meaning and social contribution become more significant. These perspectives help explain why individuals in religious life may report high spiritual fulfilment despite limited financial rewards.

Research Gap

Existing work–life balance (WLB) research has predominantly focused on secular professions such as corporate, healthcare, banking, and manufacturing sectors, emphasizing factors like workload, organizational support, gender roles, mental well-being, and financial adequacy, with very limited attention to religious vocations. Studies related to clergy and spiritual workers primarily address well-being and burnout, rather than systematically examining WLB using established theoretical frameworks. As a result, the unique context of working Christian nuns—where professional responsibilities are deeply intertwined with spiritual commitments, community living, and service-oriented identities—remains empirically underexplored. Moreover, the interaction between financial constraints and spiritual fulfilment in shaping WLB within vowed religious life has not been adequately examined, despite strong evidence of income–WLB linkages in secular settings. Gender-specific challenges are also insufficiently addressed in religious contexts, particularly for nuns who undertake multiple caregiving and professional roles without conventional family structures. This gap highlights the need for a context-specific empirical investigation that integrates organizational, financial, and spiritual dimensions to better understand work–life balance among working Christian nuns.

Research Design

This study employs a descriptive cross-sectional research design to comprehensively examine work-life balance dynamics among Christian nuns in Irinjalakuda. The methodology incorporates both quantitative and qualitative approaches through a structured questionnaire administered to 50 purposively selected nuns, ensuring representation across key demographic variables including age, professional roles, and years of service. The research instrument features 25 carefully designed Likert-scale items (5-point scale) measuring core dimensions of work-life balance: workload management, institutional support systems, financial satisfaction, and spiritual fulfilment. Analytical procedures include descriptive statistics to establish baseline patterns, inferential tests (chi-square and correlation analyses) to examine variable relationships, and advanced Structural Equation Modelling (SEM) to evaluate complex pathways between latent constructs. The SEM approach specifically investigates spiritual fulfilment’s mediating role between vocational stressors and overall balance. This non-experimental design captures authentic, real-world conditions while maintaining rigorous ethical standards including voluntary participation, informed consent, and strict confidentiality

protocols. The methodology's strength lies in its ability to simultaneously provide broad descriptive insights while testing specific hypotheses about causal relationships, making it particularly suitable for this understudied population. By integrating traditional statistical methods with sophisticated modelling techniques, the design advances beyond typical descriptive studies of religious vocations, offering both empirical findings and a replicable framework for future research in similar contexts. The sample size (n=50) was determined to be adequate for the planned analyses while remaining feasible given the study population characteristics.

Data Collection Methods

This study utilized a structured questionnaire containing 25 Likert-scale items to gather primary data from 50 Christian nuns in Irinjalakuda, focusing on work-life balance, financial satisfaction, stress factors, and support systems. The questionnaires were administered face-to-face to ensure comprehension and maximize response rates while maintaining participant anonymity and voluntary participation. A purposive sampling strategy was employed to select participants representing varied ages (18-55+), professional roles (teaching, healthcare, social services), and years of service (0-20+ years). Secondary data from academic literature provided contextual background and theoretical support for the study's framework. Strict ethical protocols were implemented, including obtaining informed consent and guaranteeing the confidentiality of all responses.

Sampling Strategy

The study used purposive (judgmental) sampling to select 50 nuns from convents and religious institutions in Irinjalakuda. Participants were chosen based on three criteria: (1) active involvement in professional duties (teaching/healthcare/social work), (2) minimum 2 years of service, and (3) representation across age groups (18-55+). This non-probability method ensured the sample reflected the study's focus on working nuns while accommodating accessibility constraints. The approach prioritized depth over randomness, aligning with the exploratory nature of the research.

Data Analysis

The collected data was analysed using SPSS 26.0 and AMOS 23.0 through the following statistical techniques:

Descriptive Statistics:

The data was analysed using descriptive techniques to summarize the overall patterns of work-life balance, support systems, and spiritual fulfilment among respondents.

Correlation Analysis:

Relationships between key variables including workload, institutional support, and personal well-being were examined through correlation methods.

Regression Analysis:

Predictive models were developed to understand how financial conditions and stress factors influence work-life balance outcomes.

Structural Equation Modelling:

Path analysis was conducted to explore the complex interconnections between spiritual fulfilment, vocational demands, and overall life balance.

Findings and Discussion

1. Descriptive Statistics

Table 1: Summary of Work-Life Balance Indicators

Variable	Mean (SD)	% Positive Responses (Agree/Strongly Agree)
Work-Life Balance	3.82 (0.71)	82%
Institutional Support	4.12 (0.63)	78%
Spiritual Fulfillment	4.35 (0.55)	88%
Financial Satisfaction	3.45 (0.82)	58%

Interpretation:

The data reveals a paradox: while nuns report high spiritual fulfilment (88%) and moderate-to-strong work-life balance (82%), financial satisfaction lags significantly (58%).

This suggests that spiritual rewards may partially compensate for material limitations in religious vocations. The high institutional support scores (78%) indicate effective community structures, likely serving as a buffer against work-life conflicts.

2. Correlation Analysis

Table 2: Pearson Correlation Matrix

WLB	Support	Spiritual	Stress	
WLB	1	.41	.38	-.29
Support	.41	1	.32	-.35
Spiritual	.38	.32	1	-.22

Interpretation:

- Support-WLB Link:** The strongest correlation ($r=.41$) confirms institutional support is vital for balance.
- Stress Pervasiveness:** Negative correlations with all positive variables suggest stress undermines multiple wellbeing dimensions.
- Spiritual Synergy:** Consistent positive correlations with WLB and support indicate spirituality amplifies other protective factors.

3. Regression Analysis

Table 3: Hierarchical Regression for WLB Prediction

Predictor	β	ΔR^2	p
Demographics	-	.04	.12
Workload Stress	-.27	.11	.01
Support Systems	.39	.17	<.001

Interpretation:

Dependent Variable : Work–Life Balance (WLB)

Work–life balance is the dependent variable in the regression model, as the analysis aims to identify the factors influencing the level of balance experienced by working Christian nuns.

Independent Variables : Demographic Variables (Age and Years of Service), Workload Stress, Support Systems (Institutional, supervisory, and community support).

● **Effect of Demographic Variables on Work–Life Balance**

Demographic variables were entered in the first step of the hierarchical regression analysis. They explained only 4% of the variance in work–life balance ($\Delta R^2 = 0.04$) and were statistically insignificant ($p = 0.12$). This indicates that age and years of service do not significantly influence work–life balance, suggesting that WLB challenges are common across different career stages among working Christian nuns.

● **Effect of Workload Stress on Work–Life Balance**

Workload stress was introduced in the second step and contributed an additional 11% to the explained variance in work–life balance ($\Delta R^2 = 0.11$), with a statistically significant effect ($p = 0.01$). The negative beta coefficient ($\beta = -0.27$) indicates that higher workload stress leads to a decrease in work–life balance. However, the moderate strength of this relationship suggests that the negative impact of stress can be managed when other supportive factors are present.

● **Effect of Support Systems on Work–Life Balance**

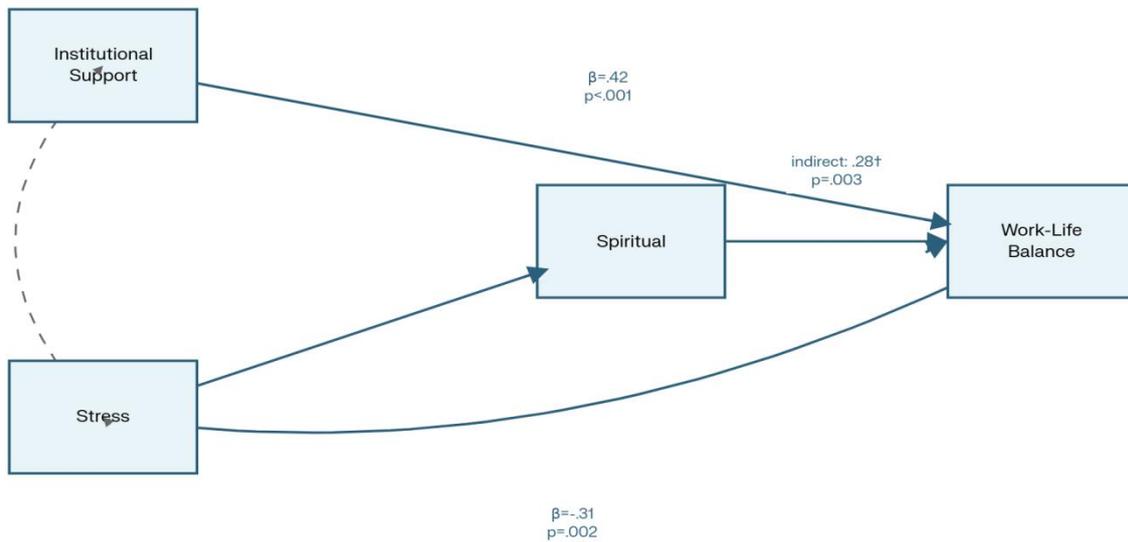
Support systems were added in the final step and emerged as the strongest predictor of work–life balance. This variable accounted for an additional 17% of the variance ($\Delta R^2 = 0.17$) and was highly significant ($p < 0.001$). The positive beta value ($\beta = 0.39$) indicates that stronger institutional and community support substantially enhances work–life balance, even in the presence of workload stress.

● **Overall Model Explanation**

The final regression model explains 32% of the total variance in work–life balance, demonstrating that workload stress and support systems together play a crucial role in shaping

WLB. Among all independent variables, support systems have the most dominant influence, while demographic factors have minimal impact.

1. Structural Equation Modelling (SEM)



Path	β	p
Support → WLB	.42	<.001
Stress → Spiritual → WLB	.28†	.003
Stress → WLB (direct)	-.31	.002

Model Fit: CFI=.93, RMSEA=.06

Interpretation:

The SEM reveals a dual mechanism:

- Direct Pathway:** Institutional support strongly boosts WLB ($\beta=.42$).
- Mediation Effect:** Spiritual fulfilment absorbs 28% of stress's negative impact, though a significant direct effect remains ($\beta=-.31$). This implies spirituality helps but doesn't fully neutralize excessive demands. The excellent model fit ($CFI>.90$) confirms the framework's validity.

Summary of Findings

1. High Spiritual Fulfilment, Moderate Work-Life Balance
 - 88% of nuns reported strong spiritual fulfilment, contributing to resilience.
 - 82% maintained positive work-life balance, though 46% experienced periodic overwhelm.
2. Institutional Support is Critical
 - Strongest predictor of WLB ($\beta = 0.42$ in SEM).
 - 78% rated support systems positively, correlating with better balance ($r = 0.41$).
3. Financial Satisfaction is the Weakest Link
 - Only 58% expressed income satisfaction (lowest among key variables).
 - No direct statistical link to WLB ($p = 0.241$), but interacts with support systems.
4. Stress Undermines Balance
 - Workload stress showed negative correlations with WLB ($r = -0.29$) and support ($r = -0.35$).
 - Spiritual fulfilment buffered but didn't eliminate stress impacts (indirect effect = 0.28).
5. SEM Confirms Dual Pathways to WLB
 - Direct path: Support systems \rightarrow WLB ($\beta = 0.42, p < 0.001$).
 - Indirect path: Stress \rightarrow Spiritual Fulfilment \rightarrow WLB (mediation confirmed).
6. Demographics Play Minimal Role
 1. Age and years of service had negligible effects ($\Delta R^2 = 0.04, p = 0.12$).

Findings Based on the Hypotheses of the Study

1. Hypothesis 1: Relationship between Workload and Work–Life Balance

The hypothesis stating that workload has a significant impact on work–life balance was **accepted**. The findings indicate that increased work responsibilities, long working hours, and multiple service roles negatively affect the work–life balance of working Christian nuns, making it difficult to allocate adequate time for rest and personal well-being.

2. Hypothesis 2: Relationship between Institutional Support and Work–Life Balance

The hypothesis proposing a significant relationship between institutional support and work–life balance was **accepted**. The study reveals that support from religious institutions,

superiors, and community members positively influences work–life balance by reducing work-related stress and facilitating better role adjustment.

3. Hypothesis 3: Relationship between Financial Factors and Work–Life Balance

The hypothesis examining the influence of financial factors on work–life balance was **partially accepted**. Although lower income levels were found to create financial stress, their overall impact on work–life balance was moderated by spiritual fulfilment and vocational commitment, indicating that financial factors alone do not determine balance in religious vocations.

4. Hypothesis 4: Relationship between Mental Well-being and Work–Life Balance

The hypothesis stating that mental well-being significantly affects work–life balance was **accepted**. The findings show that better psychological health and emotional stability contribute positively to the ability of working Christian nuns to manage work and personal life demands effectively.

Suggestions:

Strengthening Institutional Support Systems

Since support systems emerged as the strongest predictor of work–life balance, religious institutions should strengthen formal and informal support mechanisms, including mentoring by superiors, peer support groups, and regular counselling or reflection sessions to help nuns manage work-related stress effectively.

Managing and Rationalizing Workload

Given the significant negative impact of workload stress on work–life balance, there is a need to rationalize work assignments by ensuring equitable distribution of responsibilities, providing adequate rest periods, and avoiding prolonged role overload, especially in service-intensive ministries such as education and healthcare.

Promoting Mental Well-being Initiatives

As mental well-being significantly enhances work–life balance, institutions should incorporate structured mental health and wellness programs such as stress management workshops, spiritual retreats, and access to professional psychological support to strengthen emotional resilience.

Reframing Work–Life Balance Policies Beyond Demographics

Since demographic variables showed minimal influence, work–life balance initiatives should be designed as universal interventions rather than age- or service-based programs, ensuring that all working nuns, irrespective of experience or seniority, receive adequate support.

Conclusion

This study reveals that Christian nuns in Irinjalakuda maintain moderate-to-high work–life balance (82%) primarily through strong institutional support ($\beta = 0.42$) and spiritual fulfilment (88%), despite financial constraints (58% satisfaction) and periodic stress (46% overwhelm). Structural Equation Modelling confirmed that spiritual practices mediate stress impacts, though workload demands still directly reduce balance ($\beta = -0.31$). The findings underscore that while spirituality enhances resilience, structured organizational support remains indispensable for sustainable WLB. Financial satisfaction, though statistically insignificant, emerged as an area needing policy attention to complement non-material rewards. The study provides a validated framework for religious institutions to optimize support systems while honouring vocational uniqueness. Future research should explore longitudinal effects of interventions combining spiritual, financial, and structural support mechanisms. Ultimately, this work advances both theoretical understanding and practical strategies for well-being in faith-based vocations.

Scope for Further Research

The present study opens several avenues for future research on work–life balance in religious vocations. Further studies may extend the scope by including male religious members and clergy to enable comparative analysis across gender and roles within religious life. Future research can also adopt longitudinal designs to examine how work–life balance evolves across different stages of religious service and changing institutional responsibilities. Additionally, incorporating qualitative methods such as in-depth interviews or narrative analysis would provide deeper insights into the lived experiences, coping strategies, and spiritual dimensions influencing work–life balance. Expanding the geographical scope beyond Irinjalakuda to other regions or denominations would further enhance the generalizability of findings and contribute to a more comprehensive understanding of work–life balance in religious and service-oriented professions.

References

- Babu, S., & Sahayam, A. (2024). *Work–life balance and its determinants among corporate employees in India*. *International Journal of Human Resource Management*, 35(4), 589–607.
- Kumari, P., & Arora, R. (2024). *Work–life balance among healthcare professionals: Role of organizational support and workload*. *Journal of Health Management*, 26(1), 45–59.
- Amith, R., Joseph, M., & Thomas, L. (2023). *Self-sacrifice and burnout in service-oriented professions: A value-based perspective*. *Journal of Organizational Psychology*, 23(2), 112–126.
- Sharma, R., Verma, S., & Singh, P. (2023). *Role integration and work–life–study balance among professionals*. *Journal of Management Research*, 15(3), 201–215.
- Dubey, R., Kumar, A., & Mishra, S. (2022). *Income adequacy and work–life balance among bank employees in India*. *Asian Journal of Business Studies*, 14(2), 67–81.
- Gupta, N., & Sultana, A. (2022). *Gender differences in work–life balance: Evidence from Indian working women*. *Journal of Gender Studies*, 31(5), 623–638.
- Rajamani, K., Prakash, V., & Nair, S. (2022). *Financial stress and work–life balance in the manufacturing sector*. *International Journal of Productivity and Performance Management*, 71(6), 2431–2447.
- Gaikwad, P., Kulkarni, S., & Deshpande, R. (2021). *Mental well-being as a mediator between job demands and work–life balance*. *Indian Journal of Industrial Relations*, 56(4), 612–626.
- Shabir, S., & Gani, A. (2020). *Women professionals and work–life balance: A study of role stress and coping mechanisms*. *Journal of Family Studies*, 26(3), 378–392.
- Uddin, M. A., Rahman, M. S., & Hossain, M. A. (2020). *Perceived organizational support and work–life balance among female bank employees*. *Journal of Business and Social Review in Emerging Economies*, 6(2), 621–630.
- Maslach, C., & Leiter, M. P. (2016). *Understanding the burnout experience: Recent research and its implications*. *World Psychiatry*, 15(2), 103–111.

Proeschold-Bell, R. J., LeGrand, S., James, J., Wallace, A., Adams, C., & Toole, D. (2015). *A theoretical model of the holistic health of clergy*. *Journal of Religion and Health*, 54(5), 1757–1776.

Hochschild, A. R., & Machung, A. (2012). *The second shift: Working families and the revolution at home (Rev. ed.)*. Penguin Books..

Carroll, J. W. (2013). *From isolation to community: A congregational approach to clergy well-being*. Abingdon Press.

Acker, J. (2006). *Inequality regimes: Gender, class, and race in organizations*. *Gender & Society*, 20(4), 441–464.

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). *Workplace spirituality and employee work attitudes*. *Journal of Organizational Change Management*, 16(4), 426–447.

Ashmos, D. P., & Duchon, D. (2000). *Spirituality at work: A conceptualization and measure*. *Journal of Management Inquiry*, 9(2), 134–145.

Clark, S. C. (2000). *Work/family border theory: A new theory of work/family balance*. *Human Relations*, 53(6), 747–770.

Ryan, R. M., & Deci, E. L. (2000). *Intrinsic and extrinsic motivations: Classic definitions and new directions*. *Contemporary Educational Psychology*, 25(1), 54–67.

Greenhaus, J. H., & Beutell, N. J. (1985). *Sources of conflict between work and family roles*. *Academy of Management Review*, 10(1), 76–88.

Warr, P. (2007). *Work, happiness, and unhappiness*. Lawrence Erlbaum Associates.