



CAREER WOMEN, DOUBLE BURDEN, AND GENDERED STRUCTURES IN FEMINIST SOCIOLOGICAL PERSPECTIVE

Muhammad Khairi

Universiti Tun Hussein Onn Malaysia

correspondence: muhkhairi11@gmail.com

Abstract

This article presents a conceptual discussion of dual burdens experienced by career women in carrying out professional duties alongside domestic responsibilities, examined through a feminist sociological perspective. It outlines how gender based division of labour, organisational norms built around an ideal worker model, and enduring cultural expectations regarding motherhood and femininity shape women's everyday lives. The paper emphasises that the combination of paid employment and unpaid care work should be understood as a structural issue rather than a matter of individual time management. Attention is given to mental load, intra household power relations, class based differences in access to support, and the ambivalent effects of family friendly policies when organisational cultures remain masculine. By bringing together key insights from feminist sociology, the article offers a theoretical frame for understanding double burdens among career women and for guiding future empirical research and policy initiatives aimed at building more gender just arrangements between paid work and domestic care.

Keywords: career women, double burden, feminist sociology, gendered labour division, unpaid care work, organisational norms, domestic responsibilities.

Introduction

In recent decades, the presence of women in the professional workforce has increased significantly across various sectors. Women have entered spaces that were previously dominated by men, ranging from bureaucracy, healthcare professions, education, to modern corporations and entrepreneurship. They pursue higher education, build careers, and manage professional responsibilities with the same competency standards as their male colleagues. However, this expansion into the public sphere has not necessarily been accompanied by simultaneous changes in the division of domestic labor at home. Cultural expectations that position women as the primary caregivers of children, household managers, and responsible for family harmony remain strong (Carrim, 2017). As a result, many women face a piling up of tasks stemming from two different spheres, namely the formal work domain and the domestic domain, making their daily lives very busy and often physically and emotionally exhausting (Bishu & Headley, 2020).

In modern social life, the ideal image of women is often constructed through the demand for simultaneous success in public and domestic spheres. This phenomenon is explained through the concept of the second shift, which is the condition when women continue to bear the primary responsibility for household work even though they are professionally active (Hochschild, 1989). At the same time, families and the social environment still expect them to be fully present in child-rearing, supporting their partners, and managing various domestic affairs. Social evaluation of women's quality often derives from how they fulfill these two types of expectations simultaneously. In such conditions, success at work is not necessarily accepted as a reasonable excuse to reduce domestic workload. Conversely, women who appear focused on their careers may be suspected of neglecting the family, so the normative pressure to continually prove domestic devotion remains high. Social expectations that assess women's quality based on their ability to run a career while also serving the family demonstrate the persistence of traditional gender norms within modern social structures (Giddens, 1991).

Within the household, gender-based division of labor remains deeply ingrained (Sullivan, 2018). Cooking, washing, cleaning, caring for children, and tending to sick family members are commonly assigned to women, even

though they have professional workloads equally heavy as their partners. In many families, women's economic contributions through salaries or other income are not automatically followed by a shift toward a fairer division of household tasks. Men are often positioned as the primary breadwinners, while women's work in the public domain is viewed as supplemental, even though in practice women's income becomes an important support for household sustainability (Jurczyk et al., 2019). Such views influence how families allocate time, divide tasks, and assess the success of each member.

Social expectations toward career women are also shaped by media discourse, educational institutions, and organizational policies (Toffoletti & Starr, 2016). Media often portray successful women who seem capable of meeting professional demands without neglecting household warmth. This narrative is presented as an example worth emulating, as if total balance between career and domestic life is available to anyone who is determined and skilled at time management. On the other hand, work organizations often set performance standards assuming an ideal worker model who is free from caregiving obligations and daily domestic work. This assumption aligns more closely with the experiences of male workers who are not burdened with intensive household management expectations. The gap between the ideal narrative and the actual structural prerequisites places women in a vulnerable position (Butler, 2016).

Feminist sociology seeks to read the experiences of career women and the double burden as phenomena rooted in power relations within society (St Jean & Feagin, 2015). From this perspective, domestic work is not considered solely a private household matter, but as part of a social system that benefits certain groups while burdening others. Career women perform paid work that is formally recognized while maintaining caregiving work that is rarely acknowledged as productive labor (Budig et al., 2019). The double burden manifests not only in fatigue but also in limited time for self-development, public participation, and social engagement. Therefore, the experiences of career women provide an important entry point for understanding how social structures maintain gender hierarchies that disadvantage women, even when access to education and employment is open.

The problems identified from the description relate to the imbalance of structures surrounding the lives of career women (Kachchaf et al., 2015).

On one hand, they are encouraged to be active in the professional realm, pursue achievements, and contribute to household economics as well as social development. On the other hand, domestic responsibilities remain strongly attached to them, even when partners and other family members have the capacity to share responsibilities. This imbalance is formed through gender norms, family habits, and work institution designs that have not recognized caregiving as a shared responsibility. As a result, women bear long daily workloads, starting with household needs in the morning, continuing to professional activities, and then returning to domestic work in the evening.

Other problems arise when this double burden is considered an individual issue, rather than a structural one (Singer, 2016). Women are often directed to improve time management, sharpen negotiation skills, or enhance personal resilience in order to complete all tasks. This approach tends to overlook that the root of the problem lies in gender-biased division of labor, work schedules that are insensitive to caregiving needs, and social values that place domestic work as women's primary obligation. When the double burden is successfully managed, social appreciation is often directed at personal toughness, while the structures demanding such sacrifice remain unchanged. When it fails, women are positioned as the ones who are incapable. In this framework, structural problems are reduced to matters of individual morality.

The urgency of compiling a literature study on career women and the double burden from a feminist sociology perspective relates to the need to shift the way this issue is viewed. Rather than focusing attention on individual strategies for managing time, this study invites readers to see how power relations, gender norms, and work arrangements shape conditions in which the double burden is considered normal. In academic settings, feminist sociology offers conceptual tools to unravel the interconnections between the public and domestic spheres, and to show how they simultaneously support and constrain each other. A focused literature review is important to organize the various theoretical ideas that have developed into a more systematic framework of understanding, which can serve as a foundation for developing policies and organizational practices that are more gender equitable.

The purpose of writing this literature study is to compile a structured conceptual description regarding career women and the double burden from a feminist sociology perspective. This paper aims to clarify how feminist theories understand gender-based division of labor, position domestic work within the social structure, and assess the design of modern work institutions that often start from masculine assumptions. From a theoretical perspective, this study is expected to enrich the body of thought regarding the relationship between paid work and caregiving work, as well as offer a critical reading of narratives about successful women in the professional world. From a practical perspective, the compiled description is expected to provide a conceptual foundation for policymakers, organizational leaders, and women's movement activists to develop initiatives that are more sensitive to the realities of the double burden faced by career women.

Method

This article is written as a qualitative literature study focusing on the development of theoretical arguments. Referring to Bryman (2016), social research requires the formulation of a clear design, including when the basis of analysis is written sources. On this basis, the author formulated research questions, compiled keywords related to career women, the double burden, and feminist sociology, and then traced relevant reference sources in books, journal articles, and other scientific publications. Mohajan (2018) explains that qualitative methodology in social sciences allows researchers to examine meanings, structures, and social processes through interpretation of texts and discourse. This principle was used to reread works of feminist sociology that discuss reproductive labor, household division of labor, and gender constructions in bureaucracy and modern organizations.

Patel and Patel (2019) emphasize that the discussion of research methodology needs to position the researcher as a subject who consciously chooses the approach, techniques, and logic of analysis. Taking this perspective into account, the author arranged work steps in the form of grouping readings into themes including reproductive labor theory, the concept of patriarchy in organizations, narratives of career women in public discourse, and feminist critiques of the ideal worker model. Bryman (2016) highlights the importance of consistency between research

questions and the way reading sources are organized, while Mohajan (2018) emphasizes the need for interpretive depth in linking concepts to social reality. These three references encourage the author to move beyond descriptive exposition of existing opinions and to weave conceptual findings into a coherent argumentative flow. Thus, this literature study is treated as a reflective theoretical construction process, not merely a compilation of sources.

Result and Discussion

Feminist sociology begins the reading of career women and the double burden by questioning the assumption that paid work is the sole source of social value in modern society (Dominelli, 2017). From a feminist perspective, domestic work and caregiving that take place at home are activities that sustain the workforce and social reproduction, even though they rarely receive formal recognition. In general, every society has its own mechanisms for valuing individual contributions, both in the public and domestic spheres, which are often imbalanced (Nurmalasari & Nuraini, 2021). Career women occupy a unique position because they combine paid work in the public sphere with reproductive work at home. The double burden arises when these two types of work are not balanced through fair distribution of responsibilities, but are placed almost entirely on women's shoulders. In such a structure, women's time and energy are consumed to maintain both spheres simultaneously, while recognition for domestic work remains weak.

The concept of the ideal worker in modern organizations refers to a worker who is fully available for work without interference from domestic responsibilities. This standard has historically been built based on the experiences of male workers supported by traditional gendered division of labor (Acker, 1990). When women enter these work structures, layered pressures emerge due to the mismatch between the design of work institutions and the realities of caregiving responsibilities, which feminist sociology understands as a form of institutional gender bias rather than an individual problem (Williams, 2000). This shows that the challenges faced by female workers do not solely stem from individual ability, but also from existing social structures and policies (Mardikaningsih & Hariani, 2021).

Within families, gender-based division of labor is often legitimized through narratives of naturalness. Women are considered to have stronger caregiving instincts, while men are positioned as responsible for earning income. This narrative persists even though women have made significant contributions to household income. When women work outside the home, many families reorganize domestic tasks without fundamentally changing the pattern of assigning responsibilities to women. Men may be involved, but often to a much smaller extent or in tasks considered temporary assistance rather than permanent responsibility. Feminist sociology highlights that this inequality is embedded in symbolic structures and everyday practices, making it difficult to change without critical awareness and institutional support (Healy et al., 2019). This phenomenon also reflects how social change often progresses slowly when norms and habits have become deeply rooted in society (Mardikaningsih, 2021).

Social expectations regarding maternal roles further reinforce the double burden experienced by career women (Stockman et al., 2016). Mothers working outside the home are often confronted with high caregiving standards, including physical presence, emotional involvement, and management of children's daily life details. While at the office, women carry a mental load to remember school schedules, health needs, and minor matters related to family daily life. This mental burden is often invisible in performance assessments, so women are measured by the same productivity standards as other workers, without recognition of the cognitive work they perform for the household. A feminist perspective asserts that this mental load is an important component of the double burden, which affects women's psychological well-being (Watson et al., 2018). Essentially, an individual's psychological well-being is influenced not only by the formal work environment, but also by the social and familial responsibilities they bear (Darmawan et al., 2021).

Feminist sociology also highlights how social class influences the form of the double burden. Women from upper-middle classes may have access to paid domestic services, quality childcare, or extended family support, allowing some household tasks to be delegated (Hennessy, 2015). However, they still face high expectations in competitive professional environments. Meanwhile, women from the working class often deal with low-paid work, rigid working hours, and limited access to domestic support

services. Under these conditions, they manage the double burden with far more limited resources. This phenomenon demonstrates that gender equality cannot be separated from social justice and the distribution of resources in society (Eddine & Darmawan, 2021).

Cultural and religious dimensions are also involved in shaping expectations for career women (Kemp & Zhao, 2016). In many societies, moral teachings and family traditions position women as guardians of household harmony and primary caregivers of children. When women choose to work outside the home, this step often has to be negotiated with norms emphasizing obedience to husbands, physical availability at home, and prioritization of family interests. Some women receive full support from partners and parents, but many also face negative comments, subtle pressure, or even moral judgment when careers are perceived to interfere with domestic duties. A feminist perspective encourages a critical reading of cultural and religious value interpretations that, in practice, trap women in a double burden (Greene & Kahn, 2020). In general, cultural and religious values influence the social expectations received by individuals, which in turn shape daily behaviors (Fariz, 2021).

Within organizations, flexible work policies and family-friendly programs are often promoted as solutions for employees with caregiving responsibilities (Lero & Fast, 2018). However, feminist sociology shows that such policies can produce ambivalent effects if not accompanied by changes in workplace culture. Women who utilize flexible working hours or parental leave are sometimes perceived as less ambitious or less committed. Meanwhile, men who continue to follow long work hours are seen as more deserving of promotion. Thus, policies that on the surface appear to support women may reinforce the stereotype that caregiving is women's domain. This underscores the importance of evaluating and implementing policies that are sensitive to the social and cultural context of organizations (Darmawan, 2013).

The concept of the double burden cannot be separated from the idea of time. Career women's time is divided between office schedules, commuting, and household tasks. Time for oneself, rest, or personal interest development often becomes the last priority. Feminist sociology emphasizes that time management is not merely an issue of individual skill, but depends on work hour structures, partner support, and social networks (Adams & Almahmoud, 2020). In general, effective time management

requires systemic support from family, society, and the institutions where one works (Mahmudah, 2021).

Feminist perspectives also highlight the importance of recognizing caregiving work as socially and economically valuable. As long as this work is considered a natural duty of women, rather than a social responsibility that needs to be shared, the double burden will continue to recur. In many families, men's success in the workplace relies on the invisible labor of women who manage the household, raise children, and handle daily needs. However, recognition of these contributions is often absent in the distribution of power and resources at home. A feminist sociology perspective invites a reexamination of assumptions about who supports whom, and how recognition and appreciation can be elevated from discourse to practice (Lindsey, 2020). In general, recognition of social contributions must be broadened so that all work, including unpaid work, receives proper attention (Halizah & Nuraini, 2021).

Power relations within the household become an important field for the study of career women and the double burden (Xhaho et al., 2021). Decisions about who works outside the home, who takes care of children, and how income is used reflect negotiations of power influenced by gender norms and the economic positions of each party. When men's income is higher, household decisions tend to follow their career logic, so women's work is seen as more flexible to adjust to family needs. In this situation, women are often asked to reduce work hours, switch to less challenging jobs, or postpone career development to maintain family comfort. This phenomenon shows that gender equality is also closely related to the distribution of power and economic decisions within the household (Zahid et al., 2021).

One theme that frequently emerges in feminist sociology is how women develop survival strategies to cope with the double burden (Watson et al., 2018). Many women organize their daily rhythm by compressing sleep time, combining multiple tasks simultaneously, and relying on informal networks of family or neighbors for childcare. They also engage in subtle negotiations with partners and supervisors to gain some flexibility. Although these strategies demonstrate women's agency, feminist perspectives remind us that the existence of strategies should not be used to normalize an unfair burden. Recognition of women's resilience

must go hand in hand with criticism of the structures that demand such sacrifice. In general, individual strategies often emerge as responses to structural pressures and cannot be used as a measure of social equality (Aidan Bin Abdullah, 2021).

In public discourse, stories of successful women who appear capable of managing both career and family are often presented as evidence that the double burden can be overcome with strong will and discipline. Feminist sociology criticizes this narrative because it tends to overlook variations in the resources women possess (Kabeer, 2020). Women who have financial support, domestic help, and relatively supportive work environments certainly have a greater chance of approaching the ideal image. Conversely, women working in the informal sector or in organizations without labor protection face much heavier obstacles. In general, individual success is always influenced by the social, economic, and environmental support conditions surrounding them (Fajar et al., 2021).

The emotional dimension of the double burden is also a concern in feminist sociology. Career women often experience guilt when they feel they are not sufficiently present for their children, partners, or parents, while simultaneously feeling pressured to meet work targets (Aarntzen et al., 2019). They exist in tension between two equally strong moral demands, namely being a good worker and being a good wife or mother. This tension drains emotional energy and can lead to chronic fatigue. Feminist perspectives argue that this guilt is a product of internalized social norms, where ideal standards for women are constructed without considering human limitations and without accounting for available structural support. In general, emotional stress arises when social expectations and individual capacity are misaligned, requiring collective attention (Darmawan et al., 2021).

Feminist sociology emphasizes that gender justice requires the restructuring of the relationship between productive work and caregiving work. Care work is viewed as a collective social responsibility that requires public policy support and changes in cultural norms (Fraser, 1994). Policies such as paternity leave, childcare services, and work flexibility are only effective if accompanied by transformations in social values regarding masculinity and femininity in modern society (Connell, 2005). Discussion

spaces, women-centered organizations, and gender-sensitive labor unions can serve as arenas to voice the need for policy and workplace culture change. Thus, the shift from individual experience to collective awareness becomes part of the social change strategy proposed by feminist perspectives. In general, social change requires a combination of formal policy and cultural awareness to be effective (Mardikaningsih & Hariani, 2021).

At the normative level, feminist sociology proposes the idea that a gender-just society requires a reorganization of the relationship between the work sphere and the household sphere (Plomien, 2019). Care work should no longer be considered a natural duty of women, but rather a shared responsibility regulated through public policy, family norms, and organizational practices. Paternity leave, affordable childcare services, and humane working hours are some examples of arrangements that can help reduce women's double burden. However, feminist sociology reminds us that these normative measures are only effective if accompanied by changes in social values and imagination regarding masculinity and femininity. In general, collective awareness and social values supporting equality are prerequisites for the successful implementation of policies (Mardikaningsih, 2021).

Theoretically, the study of career women and the double burden in feminist sociology enriches understanding of how power operates in daily life. Power is not only present in formal regulations but also permeates the division of tasks at home, work hour arrangements, and narratives about women's maturity. Feminist analysis links the double burden to capitalist structures that benefit from unpaid domestic labor, as well as to patriarchy that upholds gender hierarchies (Kapoor, 2020). By combining these two lenses, feminist sociology demonstrates that women's emancipation requires changes in both economic and cultural structures. In general, efforts for emancipation require attention to social, cultural, and economic structures to ensure outcomes that are truly just and sustainable (Darmawan et al., 2021).

Conclusion

The double burden experienced by career women is a structural phenomenon rooted in gender-based division of labor, work institution design, and social norms regarding women's domestic obligations. Women

entering the professional world face ideal worker standards that assume the absence of caregiving responsibilities, while care work at home remains strongly attached to them. Feminist sociology helps to show that this condition does not arise solely from individual choices, but from power relations that position domestic work as women's duty and disregard it in the calculation of economic value. The double burden manifests in the form of physical exhaustion, emotional pressure, and limited space for self-development, and has long-term consequences for women's position in the workforce and family life.

The implications of this study emphasize the need for an approach based on structural change, rather than merely encouraging women to manage their time more efficiently. Policymakers, organizational leaders, and educators need to design work rules, leave systems, and caregiving support that recognize care work as a shared responsibility. Education on gender equality in families and workplaces is important to promote a fairer division of domestic tasks. For future research, empirical studies exploring the concrete experiences of women from diverse social classes, work sectors, and cultural backgrounds will enrich understanding of variations in the double burden and the strategies they develop. Feminist sociology provides a theoretical foundation to guide discussions from the realm of individual morality toward questions of social justice and institutional change.

References

- Aarntzen, L., Derks, B., van Steenberghe, E., Ryan, M., & van der Lippe, T. 2019. Work-family guilt as a straightjacket. An interview and diary study on consequences of mothers' work-family guilt. *Journal of Vocational Behavior*, 115, 103336.
- Acker, J. 1990. Hierarchies, jobs, bodies: A theory of gendered organizations. *Gender & Society*, 4(2), 139-158.
- Adams, J., & Almahmoud, N. 2020. Gendering of Time Management: Perceptions and Experiences of Working Women. *Journal of Research in Administrative Sciences*, 9(2), 28-35.
- Aidan Bin Abdullah, M. H. (2021). Street Children and the Layered Failure of Protection Systems: An Analysis of Driving Factors and the Cycle of Vulnerability Reproduction. *Studi Ilmu Sosial Indonesia*. 1(1), 93-112.
- Bishu, S. G., & Headley, A. M. 2020. Equal employment opportunity: Women bureaucrats in male-dominated professions. *Public Administration Review*, 80(6), 1063-1074.
- Bryman, A. 2016. *Social Research Methods*. Oxford University Press.

Career Women, Double Burden, and Gendered Structures in Feminist Sociological
Perspective
(Muhammad Khairi)

- Budig, M. J., Hodges, M. J., & England, P. 2019. Wages of nurturant and reproductive care workers: Individual and job characteristics, occupational closure, and wage-equalizing institutions. *Social Problems*, 66(2), 294-319.
- Butler, J. 2016. Rethinking vulnerability and resistance. *Vulnerability in resistance*, 12-27.
- Carrim, N. M. 2017. New'men and 'new'women: Cultural identity work of husbands and wives related to housework and childcare. *Asian Social Science*, 13(11), 1-12.
- Connell, R. W. 2005. *Masculinities* (2nd ed.). Berkeley, CA: University of California Press.
- Darmawan, D. 2013. *Prinsip Prinsip Perilaku Organisasi*. Pena Semester - PT. JePe Press Media Utama, Surabaya.
- Darmawan, D., Utama, A. G. S., Marasabessy, S. A., Larasati, D. A., Roosinda, F. W., & Aziz, I. 2021. *Psychological Perspective in Society 5.0*. Zahir Publishing.
- Dominelli, L. 2017. *Feminist social work theory and practice*. Bloomsbury Publishing.
- Eddine, B. A. S. & D. Darmawan. 2021. Professional Employees, Manual Workers, and Informal Workers in Achieving Work Life Balance, *Studi Ilmu Sosial Indonesia*, 1(1), 209-226.
- Fajar, A. S. M., Darmawan, D., & El-Yunusi, M. Y. M. 2021. The Principle of the Child's Best Interests in Custody and Post-Divorce Care. *Studi Ilmu Sosial Indonesia*, 1(1), 113-128.
- Fariz, F. A. B. M. 2021. Populist Ethno-Religious Nationalism: Challenges to Global Governance and Domestic Social Integration, *Studi Ilmu Sosial Indonesia*, 1(2), 75-92.
- Fraser, N. 1994. After the family wage: Gender equity and the welfare state. *Political Theory*, 22(4), 591-618.
- Giddens, A. 1991. *Modernity and self identity: Self and society in the late modern age*. Stanford, CA: Stanford University Press.
- Greene, G., & Kahn, C. 2020. Feminist scholarship and the social construction of woman. In *Making a Difference* (pp. 1-36). Routledge.
- Halizah, S. N. & R. Nuraini. 2021. Women's Household Involvement and Decisions on Green Consumption, *Studi Ilmu Sosial Indonesia*, 1(1), 177-192.
- Healy, G., Tatli, A., Ipek, G., Öztürk, M., Seierstad, C., & Wright, T. 2019. In the steps of Joan Acker: A journey in researching inequality regimes and intersectional inequalities. *Gender, Work & Organization*, 26(12), 1749-1762.
- Hennessy, J. 2015. Low-income and middle-class mothers gendered work and family schemas. *Sociology Compass*, 9(12), 1106-1118.
- Hochschild, A. R. 1989. *The second shift*. New York, NY: Viking.
- Jurczyk, K., Jentsch, B., Sailer, J., & Schier, M. 2019. Female-breadwinner families in Germany: New gender roles?. *Journal of Family Issues*, 40(13), 1731-1754.
- Kabeer, N. 2020. Women's empowerment and economic development: a feminist critique of storytelling practices in "randomista" economics. *Feminist Economics*, 26(2), 1-26.
- Kachchaf, R., Ko, L., Hodari, A., & Ong, M. 2015. Career-life balance for women of color: Experiences in science and engineering academia. *Journal of diversity in higher education*, 8(3), 175.
- Kapoor, R. 2020. Women and work: A feminist overview of women's undermined labour and its intersection with capitalism. *Journal of Exclusion Studies*, 10(2), 177-189.

- Kemp, L. J., & Zhao, F. 2016. Influences of cultural orientations on Emirati women's careers. *Personnel Review*, 45(5), 988-1009.
- Lero, D. S., & Fast, J. 2018. The availability and use of flexible work arrangements and caregiving leaves: Lessons learned about policies and practice. *JL & Equal.*, 14, 1.
- Lindsey, L. L. 2020. *Gender: sociological perspectives*. Routledge.
- Mahmudah, S. 2021. Food Vulnerability of Poor Households in Densely Populated Urban Areas, *Studi Ilmu Sosial Indonesia*, 1(2), 125-140.
- Mardikaningsih, R. 2021. Urbanization and Social Inequality: Challenges in Building Social Cohesion in a City-Based Environment. *Journal of Social Science Studies*, 1(1), 135-140.
- Mardikaningsih, R., & Hariani, M. 2021. Realizing Sustainability in Public Policy: Building a Balance between Economy, Social, and Environment. *Journal of Social Science Studies*, 1(1), 191-196.
- Mohajan, H. K. 2018. Qualitative research methodology in social sciences and related subjects. *Journal of Economic Development, Environment and People*, 7(1), 23-48.
- Nurmalasari, D., & Nuraini, R. 2021. The Role of Local Communities in Biodiversity Conservation: Challenges and Integration of Local Wisdom with Modern Science. *Journal of Social Science Studies*, 1(1), 99-104.
- Patel, M., & Patel, N. 2019. Exploring research methodology. *International Journal of Research and Review*, 6(3), 48-55.
- Plomien, A. 2019. Gender inequality by design: does successful implementation of childcare policy deliver gender-just outcomes?. *Policy and Society*, 38(4), 643-662.
- Singer, H. W. 2016. Dualism revisited: a new approach to the problems of the dual society in developing countries. In *Development Studies Revisited* (pp. 67-84). Routledge.
- St Jean, Y., & Feagin, J. R. 2015. *Double burden: Black women and everyday racism*. Routledge.
- Stockman, N., Bonney, N., & Sheng, X. 2016. *Women's Work in East and West: The Dual Burden of Employment and Family Life: The Dual Burden of Employment and Family Life*. Routledge.
- Sullivan, O. 2018. The gendered division of household labor. In *Handbook of the Sociology of Gender* (pp. 377-392). Cham: Springer International Publishing.
- Toffoletti, K., & Starr, K. 2016. Women academics and work-life balance: Gendered discourses of work and care. *Gender, Work & Organization*, 23(5), 489-504.
- Watson, L. B., Flores, M. J., Grotewiel, M., Brownfield, J. M., Aslan, S., & Farrell, M. 2018. How do feminist-identified women cope with discrimination? A feminist standpoint and grounded theory study. *Psychology of Women Quarterly*, 42(3), 291-312.
- Williams, J. 2000. *Unbending gender: Why family and work conflict and what to do about it*. New York, NY: Oxford University Press.
- Xhaho, A., Çaro, E., & Bailey, A. 2021. Empowerment or a double burden? Work, family, and agency among Albanian migrant women in Greece. *Gender, Place & Culture*, 28(10), 1431-1451.
- Zahid, R. A, A. S. M. Fajar, D. Darmawan, & M. Y. M. El-Yunusi. 2021. The Role of Religious Courts in Resolving Family Disputes Through Adjudication and Mediation, *Studi Ilmu Sosial Indonesia*, 1(2), 141-156.