

## **Questing the work-life challenges faced by solo-living women academics: Can there be a “life” for us?**

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### **Abstract**

This chapter focuses on exploring challenges encountered by the neglected group of employees who live alone and do not have children, particularly in relation to work-life balance. We first question the conventional work-life balance discourse - predominately surrounded by addressing work-family conflicts. We next discuss how this formulates debates about the equality and fairness of HR policies affecting various groups of employees, with solo-living individuals being excluded. In addition to previously documented work-life issues, we articulate difficulties related to the pursuit of independence, freedom, balancing, and healthy work-life experiences for and specific to solo-living women academics. We conclude that our insights on “vulnerability” may lead to feminist approach being incorporated into work-life policy development in order to better engage underrepresented groups of employees, accommodate the needs of “others” and promote collective flourishing.

‘To be human is to exist in the tension between solitude and society.’

Vincent M. Colapietro

At the time of writing up this chapter, it has been more than two years since the emergence of COVID-19 pandemic. Due to underlying socio-economic disparities, the pandemic has affected some groups more severely than others and for a longer period of time (Kossek & Kelliher, 2022). Additionally, it exacerbates already-existing inequities and encourages the emergence of new ones while having caused long-lasting and systemic suffering. As independent, self-sufficient working professionals, even if it may feel like we are in a privileged position, we are not excluded from engaging in this dialogue. We, as solo-living women academics, who are solely responsible for our own households and are required to spend time and effort forming close friendships and intimate relationships, have also encountered increased tensions and vulnerabilities (especially when long hours and mobility prerequisites are common these days). Looking back on how we have been “surviving” during these challenging times, we have realised how interdependent we are on one another for both our symbolic and actual survival (Butler, 2015), and how none of us have received such support from within and outside of our employing organisations. Our research approach was called joint-auto-ethnography, where two or more researchers work ‘together on a particular topic drawing on their own memories relevant to that topic and through the shared work of telling, listen and writing’ (Davies & Gannon, 2006, cited in Lapadat, 2017, p. 597).

The structure of this chapter is as follows. First, we critically review the literature and practices concerning WLB, solo-living and women academics in the Higher Education (HE) context. Following that we discuss our methodological approach – joint auto-ethnography, coupled with justification for our usage of this reflective approach. The narratives we present next are based on dialogic exchanges of our personal reflections on the topic and are divided into two main themes: First, the challenges that academic women who live alone frequently face because of the perceived time biases of their personal and professional lives, which are consistently disregarded in current WLB discourse; and second, the lack of financial and emotional support for our one-person households, which has increased our vulnerability. In our final remarks, we highlight the importance of further research and provide concrete recommendations for what organisations can do to better support employees who live alone and experience the particular work-life challenges discussed in the chapter. This includes suggestions for flexible policies (and normative customs and practises) that respond to a wide range of non-work needs; diversity management training that emphasises the struggles faced by solo-living staff; and initiatives to support solo-living employees with self-care and connection at work.

### **WLB and Solo living**

Work-life balance (WLB) is concerned with the relationship between work and non-work aspects of individuals' lives. Whilst the term has been widely used, defining

WLB has not proved easy in the academic literature (Rajan-Rankin, 2016). For example, previous studies on organisational WLB policies and flexible working arrangements have frequently prioritised the needs of working parents, with the potential of “work-family backlash” or counterproductive work behaviour from those without caregiving responsibilities. Visser and Williams (2006) have defined WLB as an individual having ‘sufficient control and autonomy over where, when and how they work to enable them to fulfil their responsibilities both inside and outside paid work’ (p. 14). The primary non-work activities for an increasing number of employees who live alone may involve leisure, community involvement, volunteering, and supporting extended families; however, these activities are not sufficiently considered in the literature examining the concept and implementations of WLB in various work settings (see, e.g., Kelliher, Richardson & Boiarintseva, 2019; Özbilgin, Beauregard, Tatli & Bell, 2011). Yet, all employees need to be able to manage their personal and professional lives, even though not all may actively pursue “balance”. Such a need has been captured in recent studies (e.g., Kelliher & Nebezsm, 2019; Powell, Greenhaus, Allen & Johnson, 2019) highlighting that WLB satisfaction is engendered only when WLB management is designed and implemented in a more holistic perspective - that encompasses WLB needs for all employees and all forms of work.

According to the UK Census, solo living has been defined as a single person who lives alone or an individual who does not live with a partner or family member and does not share a living/sitting room or at least one meal a day with another resident of a shared building (for example, a house share). For many, solo-living/living alone is

often not just a stage to transit through before finding the next partner, but rather a lifestyle that offers both benefits and contentment, as demonstrated by the fact that single households are a growing global form of living (see Figure 1 below), and thus, solo-living and complete adult singledom are undoubtedly no longer a minority.

DePaulo (2017) once advocated that there needs to be a “single discipline”, arguing that research has long been dominated by perspectives anchored in marriage and presenting single status as a monolithic category of stigma and social disadvantage.

Women have also been portrayed and socially constructed as *waiting*, especially in the settings of family, marriage and childbearing (Ramdas, 2012). Taking Kinneret

Lahad’s work as an illustration, her exploration of single women’s lives adds to our knowledge of temporal regimes and orders. For instance, these temporal regimes are depicted in the notion of “waiting”, “queuing” or “wasting time” (Lahad, 2012, 2017).

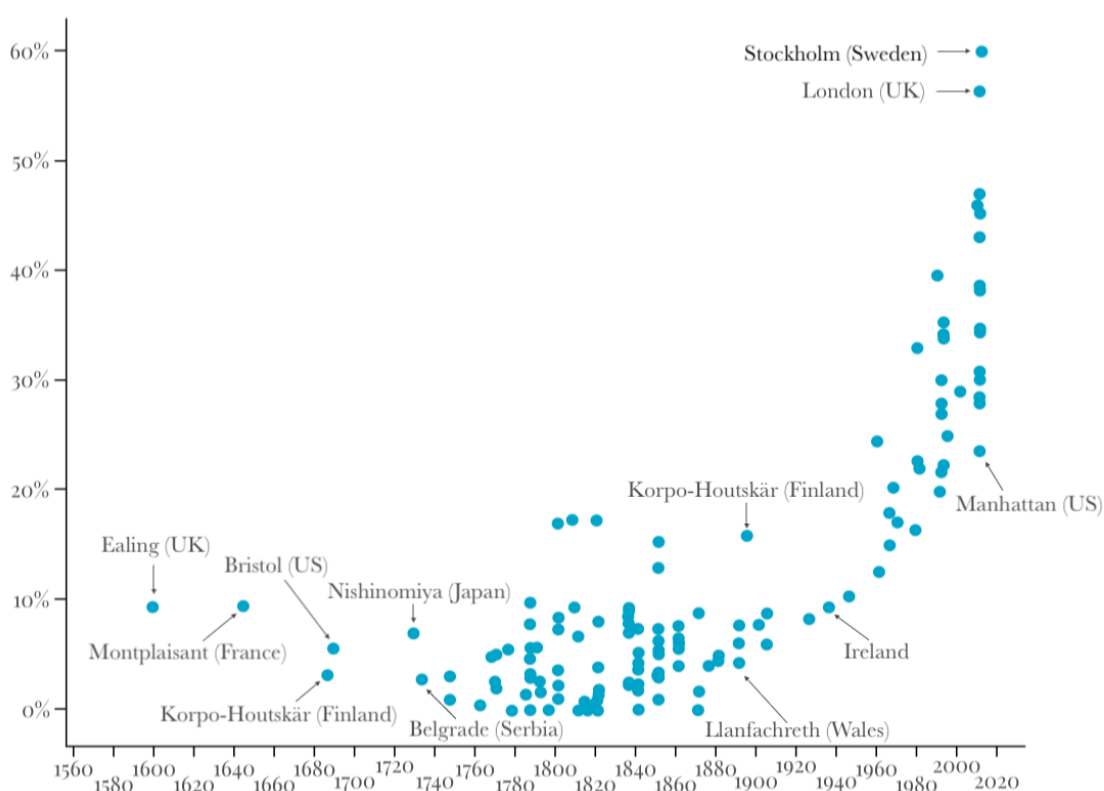
As a result, “waiting” provokes hierarchies that categorise individuals and places into those who matter and those who do not, those who have arrived and those who have not, making it an increasingly prominent activity that gives space meaning through some social-political developmental logic of how time should progress. Being single now seems to be a choice for some rather than simply a flux or transitional stage, yet this seemingly temporal life-course stage is widely ignored in the mainstream

literature of WLB (Akanji, Mordi, Simpson, Adisa, Oruh, 2019; Kelliher et al., 2019).

The term *single* may seem to be associated with its negative connotation in this context, for example, singles (and including those childfree women) are subject to “time biases” on the part of employers as they are assumed to have more time

available for work when compared to others with families (e.g., França, 2022; Wilkinson et al., 2017). Thus, there is a need for more analysis looking at the lived experience of those who live alone and remain single, and how they differ across various identity categories and subject positions.

Figure 1. The raise of one person households (Snell, 2017)



Note: Each dot represents to the number of one person households as a percentage of all households in each city or village in different country.

In this chapter, we expand on Wilkinson, Tomlinson and Gardiner's (2017, 2018) research on exploring the challenges presented by professionals who live alone and the lack of consideration given to this group of employees in organisational WLB policies. We focus our research on further investigating solo-living women academics

in order to expose the understudied group and highlight the significance of treating all groups equally at work. We reflect on our own real-life experiences via an autoethnographic approach and unpack the increased tensions and vulnerabilities in between work and life interface from a gender lens. This is because a gender lens (Gerson, 2004) highlights the complex nature of change in the interface between work and personal life, recognising new challenges and difficulties as well as potential synergies between the two domains, and it would be of help to fill the aforementioned gap in the mainstream literature of WLB.

### **WLB and Women Academics**

Looking at WLB research in academia, there are two main approaches used to categorise qualitative accounts of WLB. The first focuses on analysing academic accounts of conflict and tension that individuals encounter between their personal and professional lives (e.g., Forster, 2000; Toffoletti & Starr, 2016; Woodward, 2007), while the second examines how well work-life policies and practices are being implemented in the HE sector (e.g., Spalter-Roth & Erskine, 2005; Waters & Bardoel, 2006) and whether and to what extent there are family-friendly work culture to enable the effective implementation (Nikunen 2012; Toffoletti & Starr, 2016). Albeit with varying degrees of critical attention on how gender as a theoretical notion and social construct affects achieving work-life balance, both strands of analysis view gender as a (defining) factor in how WLB discourse and practices are approached at the individual and organisational levels.

The established body of feminist literature has identified the structural and cultural conditions under which gender inequalities manifest in the higher education sector. It examines the underlying reasons causing academic work-life conflict. For example, Forster's (2000) study investigates potential conflicts between work and family domain, and how these are detrimental to women's career advancement and their capacity in achieving career success among married women academics in a UK University. He concluded that notwithstanding the establishment of equal opportunity policies by the pertinent university, women's primary responsibility for domestic and childcare chores constituted a significant barrier to women's career progression. These findings are also supported by research conducted in other European universities (see, e.g., Nikunen, 2012; Rafnsdóttir & Heijstra, 2013; Santos & Cabral-Cardoso, 2008) and Australian universities (e.g., Toffoletti & Starr, 2016), which revealed culturally established gender roles for women and unfriendly work cultures as the main causes of the increased tension that prevents women from achieving work-life balance. Further, instead of paying attention to institutional or cultural barriers, women frequently attribute the negative impact of having children on their professions to their own personal decisions. Such attitudes are results of postfeminist<sup>1</sup> dynamics in which women have been using the language of choice, risk, entrepreneurship, and meritocracy to explain how work-life balance is attained (Nikunen, 2012; Sørensen,

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<sup>1</sup> postfeminist is concerned with advancing gender equality and recognising female success under the misogyny 'male culture'. It asserts that the inequalities are result of natural differences between women and men, as well as women's choice.



2017).

Several studies have investigated the coping mechanisms employed by women academics to achieve WLB. The rising workloads and extended working hours have been noted as hurdles to achieving WLB in Woodward's (2007) study, which was conducted with sixteen women managers in both academic and non-academic contexts. It is noted that some women have been attempting to overcome these obstacles by creating various temporal, spatial and symbolic boundaries between work and personal lives. Women with caring responsibilities, however, found it challenging to uphold these boundaries with unexpected and continuous childcare demands conflicting with work schedules. The situation may be even more difficult for solo-living early-career women academics, some of whom have temporary/unstable contracts and uncertain career prospects, as they face increased workload and intensification with multiple teaching loads, as well as a quickening of the tempo and rhythm in research (Baader, Böhringer, Korff & Roman, 2017). Therefore, in this chapter, we are reflecting on the parallels and differences with our own work-life experience as solo-living professionals.

### **Our Methodological Approach**

In this chapter, we employ joint autoethnography as our methodological approach in which we are both the research participants as well as the autoethnographers who

record and analyse our personal memories and reflections (Lapadat, 2017). We then analyse these stories and reflections. It takes a feminist autoethnographic stance that emphasises the validity of women's experiences as knowledge and seeks to acknowledge multiple perspectives through co-authored dialogic narratives. This is achieved through adhering to the principles of feminist collaborative work that question the power relations between those involved in the research process, as well as the notion of "voice". Such an approach has also gained its popularity in Management and Organisational Studies in recent years, particularly when it comes to revealing individuals on the margins (e.g., solos) while their voices are barely captured in mainstream discourse (e.g., Gao & Sai, 2020; Utoft, 2020). Thus, we use this method as a collaborative form of autoethnography that draws on personal experience but places a strong emphasis on building a group collaborative space where fresh interpretations will arise. Following these premises, we present our autoethnographic vignettes in this text under the themes of "time-biases" and "heightened vulnerability". Doing so, we explore the challenges that we, as solo-living women academics, face in both our professional and personal lives. Such an intuitive connectedness is a type of knowing in and of itself - the embodied realisation that a stranger could resonate with our shared vulnerabilities, and thus, we make the decision to collaborate on this piece of writing to explore our work-life challenges and realities via this joint autoethnographic approach.

## **A Portrayal of Lived Working Life by Solo-living Women Academics**

### ***Time-biases***

In line with Wilkinson et al.'s (2017) research findings with solo-living managers/professional in the UK and their experience of lack of WLB, we too face many challenges, particularly when it comes to our non-work time and the legitimacy of its usage. Time is inherent to the experience of work, the way it is organised and how fair it is perceived to be, with gender seemingly a defining factor in this context (Rafnsdóttir & Heijstra, 2013). Many households in academia are run by dual earners, and/or follow the 'nuclear family' pattern (e.g., França et al., 2022). For us, the issue of not being able to share or divide tasks and responsibilities with some other adults is brought up.

*I am used to take care of a lot of things on my own after work and on the weekends, including grocery shopping, cleaning the house and kitchen, working out, meeting friends, and doing laundry. People may instinctively think that because you live alone that you have a ton of spare time or that you simply "live for work" but, you do not. Well, I like that I am more independent, but I also don't have anyone to help me through some of these challenges, both emotionally and financially. Rent, insurance, taxes, and other bills have all increased as a result of the current high cost of living and the increased rate of inflation. The financial strain seems to be considerable...*

The intensified financial and emotional constraints within the household, as well as the increased need to continually defend and legitimise the use of personal time, are concerns for us who live alone. As reflected in the above vignette, it reveals the amount of non-work-related activities involved in a solo-living professional's weekly routines. These time-consuming activities ate up our *non-working time*, which are usually perceived as *leisure time* in the eyes of beholders.

*I tend to wonder if it would be nicer to share with someone from the household, especially since the pandemic restrictions were dropped. While occasionally having someone over for coffee, lunch, or dinner is delightful, there are other occasions when I feel it to be more pleasant to take your time making something - a cup of coffee, a meal - for someone else (that you like in a romantic way). Soon I started dating again after the COVID restrictions were lifted and dropped, I find it really takes much more energy and effort (again, both financially and emotionally) to work it through, to nurture, to maintain relationships, regardless of whether it's with a new person you meet, a friend, or dating someone to lead towards somewhere (maybe someone I like to be with showed up on my birthdays), and I just feel like it takes a lot more time.*

The above vignette reveals the ambivalent feeling about changing our current living circumstances. Impacts of social isolation on solo-living women have been documented by researchers from different disciplines (e.g., Gao & Sai, 2020; Kamin,

Perger, Debevec & Tivadar, 2021). These studies enable us to make sense of what social isolation means for women who live on their own during and after the pandemic. Not only did we experience worrying, stress and depression resulting from the involuntary isolation, but also the emergent needs for self-care after the pandemic destabilised the taken-for-granted structure of many solo-living men and women who rely heavily on interactions outside their households. This, however, creates a notable sense of time pressure along with emotional exhaustion when combined with increased academic demands.

*There was a co-author of mine who's been constantly urging me to revise a paper while I was traveling abroad for a conference. Upon my return, I experienced COVID related symptoms and was then tested positive. Soon, I developed severe lasting symptoms and I felt that my brain was fried. Surviving from the severe symptom was inevitably difficult, not to mention I was alone in my "tiny" apartment. I immediately contact this co-author and let him know that I was tested positive; and I could not continue work while my body is not functioning. He replied (with sarcasm) 'are you pregnant?' I replied that I was tested positive for COVID. His response was 'come on, it's 2022! It's quite normal in the UK now! You'll not going to die'. At the time, I suspected that he would chase me again, and yes, he did the next day.*

While work may have appeared to be the main pillar of many of our lives as early career scholars striving to establish and advance our academic careers, we also seek

fulfilment from other facets. For instance, we consider our co-workers to be close friends and members of the community where we may call home, and empathy and support from colleagues are especially important for those who move around for work and are not near their family/established friendship groups. However, we have been pushed with egotism, stereotypes, and even verbal bullying as featured in the dialogue, and no one in the household at the time to share this response with, leaving us with an unsettled heart. Additionally, our solo-living status has sometimes been exploited at work to benefit others because our being is often stereotyped as not having any obligations at home, which allows us to have flexible scheduling all the time.

*I was asked to take over an MBA module during the summer holiday. The coordinator of MBA course released a provision timetable to check upon few days before it starts. "Let me know if it fits your schedule" she said. I immediately noticed that all of my teachings were allocated at late nights, and only mine. I flagged this issue with the coordinator to request for a change to daytime. And she replied that the daytime slots were taken by colleagues with kid(s) and my request was disregarded. Clearly, their family responsibilities are more important than my personal arrangements in non-work domain. What annoys me more is that the coordinator asked me for my preference, yet there are in fact no alternatives.*

As demonstrated in the vignette above, there are additional challenges with time-

biases relating to how other people view our entitlement to downtime and a personal life. The practice of using the plenitude of time, or, in other words, to what extent an individual can devote themselves to work (e.g., dependent burden, young kids to attend to, aging, physical condition), as a selection factor to identify professionals for endorsing career progression and as a means of excluding workers who don't fit the stereotypical masculine mould of the aggressive, always-available, commitment-free employee. Yet, only certain extracurricular activities, particularly those involving caregiving and family responsibilities, are considered legitimate reasons for investing time and energy away from the workplace; whilst most non-work activities, such as relaxing, seeing friends, or exercising, are viewed as less legitimate reasons to leave work (Wilkinson et al., 2017). We feel exposed to turning down requests that resulted in overwork. For example, conducting research and writing tasks on weekends; while this appears to be common in academia, where the work never stops, we are explicitly expected to continue working and during non-work periods:

*I was co-authoring with another two colleagues on a journal article manuscript, and the deadline was approaching, yet we only have been able to make a start point despite it was a short piece paper. One of the co-authors who has a young child at home praised my apparent increased productivity during our meeting by saying, 'she can do an intensive writing round and circulate the full draft over this weekend'. She was implying that because I live on my own and am 'free' on weekends so I can work on it while in fact I had planned to travel to another town to visit my friend.*

The experience demonstrates the pervasive assumptions about time which disadvantage those who live alone by undervaluing their free time and implying that they are not responsible for taking care of anyone, allowing them to work more during non-working hours, echoing research findings from other contexts (see, e.g., Akanji et al., 2020; Wilkinson et al., 2018). These time-related assumptions have a significant impact on how we perceive fairness in the implementation of organisational policies.

### ***Heightened vulnerability***

As single women academics who leave their home countries in search of a better and more promising future, we have often struggled to balance our caring responsibilities for elderly relatives with our paid employment. As noted early, the concept of WLB was primarily nested within people who have childcare responsibilities, minimising the needs of those with caregiving responsibilities for elderly (see Hugh & Townsend, 2020) or disabled family members – which in Europe is around 1 in 10 employees.

*My mom was in surgery in my home country, but I could not be there. I could only imagine that the heart broken moment that my family had gone through when the doctor came out of the operation room in the middle of the operation. He said “additional complications were emerged during the surgery; you will need to sign another consent form in order for us to proceed” to my dad and close family members. Everyone was frightened and heisted. The clock was ticking. My dad eventually signed off the form with shaky a hand. The guilt of not being able to be with him and holding my mom’s hands while accompany as she awoke from*



*anaesthesia beats me.*

As international academics who have been studying and working abroad for a decade, we have become resilient to navigating such academic international mobility and career prospects, which has been typically organised more or less independently by the mobile scholars themselves, with or without institutional and financial support (Mahroum, 2000). This process is influenced by a variety of factors, including personal characteristics like marital status (Schaer, Dahinden & Toader, 2017; Leeman, 2010; Uhly, Visser & Zippel, 2017), im/migration policies of the home and host contexts, and global knowledge hierarchies. We are therefore left to manage all things on our own while digesting the instability along with emotional responses, which leads some of us to numb our vulnerabilities from time to time in order to fit the performance metrics, survive and pursue a career future.

*There seems to be an assumption about me that I would always be available to cover others when colleagues suddenly drop out of the rota list at the last minute. It doesn't matter it is an opening day or evening class. I could have said "No" to the unequal arrangement. But I still want to engage in pro-citizenship behaviour to demonstrate my organisational commitment.*

The silence in the responses, on the other hand, may be associated with postfeminist tendencies, wherein younger women academics who are at the bottom of this hierarchical academia, especially for those of us with additional (marginalised) layers of foreignness and coming from ethnic/racial minority groups become more

‘protective’ of climbing up the ladder and are more inclined to mobilise rhetoric of meritocracy and organisational performance to reconcile the perceived unfairness and inequalities (Nikunen, 2012). While employees who live alone are widely assumed to have fewer responsibilities outside of the workplace than those who have families, it is less commonly acknowledged that their well-being is frequently overlooked or ignored (also see, e.g., Wilkinson et al., 2017). We are, however, clearly concerned and sometimes annoyed that our non-work time and personal lives are perceived as less important than the others.

*I received an invitation of a project meeting organised at 8pm. by the head of the school. All of the participants who responded positively to attendance were new entrants, with the majority of them are living alone. I then attended the meeting which ultimately finished at 11 pm. I jumped into a Taxi. I was on the phone with a friend throughout the journey to feel safer in the car. By the time I got home, it was already mid-night. The corridor of my apartment was pitch black. I took out my key, opened and shut the door at a heat. I couldn't help wondering whether my colleagues got back home safely.*

Living alone further intensifies attachment to work, whereas a sense of fulfilment is often lacking in our private life (also see, e.g., Gao & Sai, 2020). The challenge depicted in the vignette above demonstrates various expressions of “vulnerability” that are attributed to a lack of attention for the positioning of academics who live alone by her organisation and colleagues. These also relate to the trade-off between

time spent forming collegial relationships, which may provide further support to her physical and mental well-being, and extra time/effort invested working to retain her employment status. Yet, it is often quite difficult to determine whether the issue featured signals our subjective views of the attitudes of others (colleagues, co-workers and employers), or their “real perceptions” of us. We are, indeed, taking pride in our professional stance, work ethic, and dedication, and we portray our co-workers as close friends; we appear to share a desire to connect with others, to feel like we belong - a second family where we may call home. This need, meanwhile, is probably not specific to women academics who live alone.

### **Summary and Practical Implications**

In this chapter, we have explored and analysed the work-life experiences of a group of early career women academics who live alone and do not have children, who are frequently neglected in work-life interface and mainstream WLB studies. Our reflective narratives bring more relevance to earlier research on solo-living employees in other contexts, which revealed that while they are more inclined to dedicate time and effort to their careers, this group of individuals also had trouble juggling their personal and professional life. The challenges associated that result in increased tensions and vulnerabilities that we sometimes have to numb, across both work and life domains (e.g., assumptions about how we use our time, the legitimacy of how we use our time, and the need of having WLB); and those internal conflicts, which arise

more often but not always in solo-living women, are brought up, along with the absence of financial and emotional support. Our findings add to the research of Wilkinson et al. (2017), which looked at the challenges faced by managers and professionals who live alone in the workplace in a different industry - the higher education sector - in terms of balancing work and personal life. We contend that current conceptions of work-life conflicts and balance, which primarily concentrated on managing childcare responsibilities in the household, are insufficient to encompass the needs of a diverse workforce. The emphasis on balancing work with childcare and other commitments, for instance, does not accurately reflect the work-life experiences of solo-living women who do not have children and whose long work hours prevent them from social communication and continuous interaction, particularly for developing friendships and intimate relationships that may or may not lead to opportunities for starting families of their own in the future. It is also noted that the relative lack of financial and emotional well-being among solo-living women, a group of workers who struggle to balance investments in friendships and relationships with safeguarding their own financial stability through career advancement while taking sole responsibility for household maintenance, is barely captured or highlighted in current literature on WLB. We are not implying that our struggles encountered are worse than the others; rather, we are stating that both are problematic in their own distinct ways and deserve future attention, particularly in light of the fact that reduced performance expectations are usually only extended to academics with 'toddlers crawling around at their feet' (see, e.g., Utoft, 2020).

Our voice is out, which may have significant implications for HRM policy and practice in organisations across sectors. Research calls for a more holistic and inclusive approach to inform the development of HR policies and practices that support the achievement of work-life balance for the increasing yet long-neglected solo-living employees, particularly women, in return, bring wider benefits to organisations.

First, we urge organisations to review and reconfigure the existing work-life balance policies and practices. Organisations are required to recentre those family-centric policies to enable extensive individual accommodations, taking into consideration the diverse non-work needs and caring activities beyond childcare. Efforts should be made in particular to challenge the problematic biases and norm that solo-living employees are 'always available'. To achieve this, senior leadership needs to transform their understanding of non-work activities from traditional core family life to a broad range and acknowledge that all employees' WLB needs should be considered legitimate. To champion this value, HR practitioners could initiate 'work-life balance campaigns for all' that convey the key messages of non-work activity and how well-balanced employees can lead to greater organisational performance. To integrate such inclusivity at the team/group level, line managers are required to be familiar with their members and have a general understanding of how their work and non-work lives are constructed. This will allow a variety of non-work activities to be taken into account when planning workloads and deadlines and approving requests for flexible working and leave entitlements.

Second, wider HR policies and practices should be designed in congruence with the inclusive value of work-life initiatives. For example, when organisations offer diversity training, it should ensure that solo-living employees feel their needs are being acknowledged and that they are able to seek help when needed; and that their managers are well informed about the challenges solo-living employees may encounter, including time biases, a lack of emotional and financial support and heightened vulnerability, and are empowered to offer support. Organisations should also ensure that their employees' benefits packages and wellness programmes are all set up and accessible to all employees, and encourage a good self-care routine, including a healthy approach to diet, relaxation, sleep and fitness. Additional wellness support for solo-living employees could be that providing designated sources of assistance to fulfil personal development and socialising opportunities for developing hobbies and wider friendship networks. To conclude, this chapter calls for further research on WLB issues to be conducted in a more comprehensive manner. Our promotion of WLB inclusivity, with a focus on solo-living women employees, is to facilitate HR policy and practice adjustment and innovation, bringing us one step closer towards a more productive, sustainable organisation and a decent WLB for all employees.

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