Sociological Methodology: Interpreting Changing Culture

Kay Lyn Carlson

Omega Graduate School

February 25, 2023

Professor

Dr. Kenneth Schmidt, Ph.D.

Note: The 60-day assignment was completed following the instructors’ direction using a PowerPoint slide that was presented during the Core week. Additional developmental readings are included to complete a total of the required 24 entries.

**Per the PowerPoint Slide:**

**60 Day Assignment**

**Submit a developmental readings assignment containing entries for each of the videos and readings for the 20 day assignment and five additional readings of your choosing. Be sure to have your citations in APA format.**

**The Five Additional Readings are where you begin thinking about your research topic for the 100 Day Assignment**

 **Source One:** Kahn Academy. (n.d.). *Social theories overview (part 1)* [video].

<https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-theories-overview>

**Comment 1:**

**Quote/Paraphrase:** There are four theories of society; 1. Functionalism (attempting to maintain equilibrium within a society and make small changes only when needed to stabilize to survive), 2. Conflict Theory (looks at how society changes and adapts to opposing viewpoints), 3. Social constructionism theory (looks at what society is and what it collectively deems valuable), and 4. Symbolic interactionism (focuses on the meaning individuals give things).

**Essential Element:** Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research.

**Additive/Variant Analysis:** This is additive to my understanding of the four theories of society and a general overview of what each entails.

**Contextualization:** I can understand why and how society can see abortion as necessary due to fears of overpopulation upsetting the equilibrium for survival (functionalism) and what gets valued most – survival versus lack of sustainability (social constructionism theory).

**Source Two:** Khan Academy. (n.d.). *Social theories overview (part 2)* [video]*.* <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-theories-overview-part-2>

**Comment 2:**

**Quote/Paraphrase:** Feminist theory takes a macro-level perspective on the gender inequalities between men and women so that they can ultimately receive gender equality. Rational choice theory assumes that people make decisions rationally (through a cost-benefit analysis), where the choice of the action taken would benefit them the most. Exchange theory is used to apply rational choice theory to social interpersonal interaction. There are assumptions such as “people have the information they need to make rational choices” (*Social Theories Overview (Part 2) (Video)*, n.d.) and criticisms that choices made are not always rational, among many others.

**Essential Element:** 1. Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research. 4. A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:** While feminist theory, rational choice theory, and exchange theory add to my knowledge regarding the ideas, it is also a variant of my Christian worldview.

**Contextualization:** It is easy to understand how and why the feminist theory originated and women’s need and desire for gender equality. In my ignorance at 17, I fell into the trap of believing in feministic rhetoric that led to many years of despair following an abortion directly resulting from the feminist movement. And, in my search for truth, among other things, realizing that God created us with different roles that don’t make us unequal, just different and differently wired to be what He created us to be.

**Source 3:** Khan Academy. (n.d.). *Macrosociology vs. micro sociology.* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/macrosociology-vs-microsociology>

 **Comment 3:**

**Quote/Paraphrase:** Macrosociology and Microsociology are different starting points when analyzing populations. The Macro level takes a large-scale perspective (the big picture), looking “at big phenomena that affect your whole population or at least a big portion of it” (*Macrosociology vs. Microsociology (Video)*, n.d.) such as conflict theory where large groups of people are involved. Microsociology, on the other hand, looks more at a sampling of the individual or small social interactions first and then “interpret how those individuals’ interactions would affect the larger patterns of the society, like institutions and social structures” (*Macrosociology vs. Microsociology (Video)*, n.d.).

**Essential Element:** Preparing for effective social research happens through understanding how the scientific method applies to the human sciences. Preparation is facilitated by using systems thinking to ensure comprehensive analysis, following the steps of research design and methodology, and matching the research approach most appropriate to investigate the type of social concern to be studied.

**Additive/Variant Analysis:** This is additive to my analysis.

**Contextualization:** Understanding the two groupings as I complete assignments is helpful. I will use both when relating moral injury with abortion, describing population patterns that negatively affect a significant portion of society (macro sociology,) as well as looking at post-abortion women individually and as small groups (microsociology) on how abortion has affected them and the meaning they give to the experience.

**Source 4** Khan Academy. (n.d.) *Social institutions* [video] <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/institutions>

**Comment 4:**

**Quote/Paraphrase: “**Social institutions are an integral part of the community, meeting the needs of individuals and families. A conservative view of social institutions sees them as a byproduct of human nature. In contrast, a progressive view believes that to be helpful to humanity, it needs to change and be redesigned in order to be most effective”.

**Essential Element:** Conducting a sociological analysis of a situation of concern to the family, church, or community lays a scientific foundation for interdisciplinary social research.

**Additive/Variant Analysis:** This analogy of social institutions is additive to my understanding of the essential element, as elaborated in my contextualization.

**Contextualization:**  In a perfect world, social institutions would help an individual and their families thrive. But this is not the case because of differing worldviews on how the world should be and how evil permeates within the people they serve as well as the institutions serving the people.

**Source 5:** Khan Academy. (n.d.). *Functionalism* [video].<https://www.khanacademy.org/test-prep/mocat/society-and-culture/social-structures/v/functionalism>

**Comment 5:**

**Quote/Paraphrase:** Functionalism holds a society together by striving to maintain society’s equilibrium – only adapting (when social change disrupts the balance) when necessary and only enough to restore the social functioning balance. All parts (structures) are interdependent and interconnected and don’t necessarily focus on the individuals (microsociology).

**Essential Element:** 1. Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research.

**Additive/Variant Analysis:** This analysis is additive to my understanding of society’s operations.

**Contextualization:** It became pretty apparent to see how the infrastructure of society can quickly become overwhelmed and unstable during Covid and the changes that were necessary to restore equilibrium – restaurants, hospitals, schools, mental health, food supply, law enforcement, grocery stores, and other institutions were forced to adapt or face collapse. It is interesting when applying functionalism and social change to abortion (after the 2022 Supreme Court decision) to see how institutions that promote abortion are reacting. I know much fear-mongering among them that do not want to adapt to the changes being made.

**Source 6:** Khan Academy. (n.d.) *Conflict theory*  [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/conflict-theory>

**Comment 6:**

**Quote/Paraphrase:** Conflict theory is another way of studying society. One group is dominant and satisfied with how things are (theses), and the other group is a minority and not happy with the status quo and wants change (antitheses). An antithesis is created when individuals band together to challenge the current theses. With each new compromise or synthesis, a new conflict eventually arises, and the pattern of conflict repeats. The two are never at peace.

**Essential Element:** Conducting a sociological analysis of a situation of concern to the family, church, or community lays a scientific foundation for interdisciplinary social research.

**Additive/Variant Analysis:** Conflict theory is an additive to my understanding – another tool for understanding society.

**Contextualization:** Examining conflict theory explains how people struggle with the need for social change, especially when the minority class is exploited for economic gain. This is true with abortion in two ways: 1) from the monetary gains of the procedure itself and 2) from the economic gain with more women in the workforce. It’s shortsighted; however, with fewer children, there eventually comes a time when there are not enough workers to take care of societal needs causing a potential societal meltdown such as Japan is experiencing now.

**Source 7:** Khan Academy. (n.d.) *Social constructionism* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-constructionism>

**Comment 7:**

**Quote/Paraphrase: “**Social constructionism is a theory that knowledge and many aspects of the world around us are not real in and of themselves” (*Social Constructionism (Video)*, n.d.), no facts exist, our identities are created through society, and reality is explained by human thought.

**Essential Element:** Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research.

**Additive/Variant Analysis:** This is a variant to my Christian worldview.

**Contextualization** Social constructionism is man’s way of interpreting society. After viewing the video several times, it remains difficult to comprehend fully. It’s a humanistic approach to understanding reality but counterintuitive to a Christian worldview.

**Source 8:** Khan Academy. (n.d.). *Symbolic interactionism* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/symbolic-interactionism>

**Comment 8:**

**Quote/Paraphrase:** The Symbolic term interactionism was first coined by George Herbert Mead, which he developed to study society on an individual level and how their interactions with others create social change. Social change is a process that can change over time.

**Essential Element:** Preparing for effective social research happens through understanding how the scientific method applies to the human sciences. Preparation is facilitated by using systems thinking to ensure comprehensive analysis, following the steps of research design and methodology, and matching the research approach most appropriate to investigate the type of social concern to be studied.

**Additive/Variant Analysis:** The video on Symbolic Interactionism is both an additive and variant analysis of my worldview. Additive to understanding how society functions and how social change occurs, but variant because individuals do not have a conscience, and all their beliefs, actions, and meaning derive from their cultural upbringing.

**Contextualization:**  Through the symbolic interaction approach, I see social change occurring regarding abortion and strong opposition to whether abortion should be legal. I consider abortion the most significant battle between good and evil our society faces. Through social power, evil has permeated all areas of society, and it’s taken the individual to act and respond for change to occur - the recent Dobbs Supreme Court decision, for example.

**Source 9:** Khan Academy. (n.d.) *Rational choice-exchange theory* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/rational-choice-exchange>

**Comment 9:**

**Quote/Paraphrase:** Rational Choice-Exchange Theory assumes people make fundamentally rational decisions and have all the information necessary to make rational choices.

**Essential Element** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** Rational Choice-Exchange Theory is additive to my understanding of how people in our society see and understand the world around them.

**Contextualization** While I need to understand Rational Choice-Exchange Theory in more detail, it makes sense how people view their world and behave – motivated by money, seeking social approval and recognition, and acting in their self-interest. When society becomes self-centered versus God-centered, we take this dangerous road.

**Source 10:**AllAboutWorldview.Org. (n.d.). *Christian Sociology*. <https://www.allaboutworldview.org/christian-sociology.htm>

**Comment 10:**

**Quote/Paraphrase:** Because atheistic worldviews are predominant among modern sociologists, it’s essential to understand that they consider religious beliefs pre-scientific myths. As we evolve (secular sociology), so does society evolve versus being created by God in his image with free will and responsibilities that shape culture in the process.

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** This is additive to my worldview in understanding the different approaches used to study society between secular and Christian sociologists’ worldviews.

**Contextualization:**  What we (Christian sociologists) would view as evil, such as abortion, secular sociologists would view abortion as necessary due to population control, for example. Christians focus on the individual, whereas secular society focuses on institutions that will last beyond one’s lifetime. As society evolves into the future, abortion is justified if there is a need to protect the planet from depleting natural resources necessary for survival, regardless of the fetus’s humanness and what’s better for the individual and family.

**Source 11** Hiebert, D. (2019). Social Practices of the Christian Sociologist. *Journal of Sociology and Christianity*, *9*(1), 1–4.

**Comment 11:**

**Quote/Paraphrase:** The social practices of a Christian sociologist can be summarized in Micah 6:8, requiring three things – to do justly, love mercy, and walk humbly with God. Christian Sociologist practices are more than a set of beliefs or what one thinks. Instead, Christian Sociologist practices are through actions and what is done.

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** This is additive to my worldview regarding the practices of a Christian sociologist that focuses more on the individual.

**Contextualization** It is essential to understand how secular society sees their world and their place in it -- what forms their opinions and worldview, and how it differs from a Christian worldview. I don’t understand how they explain our sense of right and wrong. Is it right because society says it’s right? That is how abortion became a “right” and legal, but it doesn’t make it right in the sense of our human nature and our understanding of conscientiousness that even though it’s legal, it’s still fundamentally wrong.

**Source 12** Burke, T. (2002). *Forbidden Grief: The Unspoken Pain of Abortion*. Acorn Books.

**Comment 12:**

**Quote/Paraphrase:** “Many-perhaps even most-women choose abortion not according to their conscience, but in violation of the conscience” (p.xx).

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** This is an additive statement to my worldview regarding how women violate their conscience to go through with an abortion. The word conscience is essential as it creates a path for Christian social involvement.

**Contextualization:**  The phrase “there’s a ghost in the machine” refers to consciousness and thought that dwell within human beings. Christians refer to this as the Holy Spirit or God directing our path. Dr. Theresa Burke’s work with post-abortion women has recognized that women who have abortions (many-perhaps most) have abortions against their conscience, which can lead to moral injury post-abortion.

**Source 13**Coleman, P. K., Boswell, K., Etzkorn, K., & Turnwald, R. (2017). Women who suffered emotionally from abortion: A qualitative synthesis of their experiences. *Journal of American Physicians and Surgeons*, *22*(4), 113–118.

**Comment: 13**

**Quote/Paraphrase:** “Negatives included deep feelings of loss, existential concerns, and declines in quality of life. More specifically, common negatives included feelings about termination of a life, regret, shame, guilt, depression, anxiety, compromised self-appraisals, and self-destructive behaviors” (p. 113).

**Essential Element:** Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research.

**Additive/Variant Analysis:** Negative symptoms of abortion are additive to my worldview, with the understanding that the negative aspects of abortion are not just because one is a Christian.

**Contextualization:** This is a powerful article that I can use to further the moral injury–abortion construct in society. The symptoms parallel Jeremy Jinkerson’s description of moral injury as a syndrome.

**Comment 14:**

**Quote/Paraphrase:** “Every woman knows in her heart that abortion is wrong. Even though I was young & scared, there was a feeling of ‘working against’ myself. Through my twenties I would think about it but pushed it aside. It was only when I married & started my family that I began to really struggle with my abortion decision. When my first son was born I realized what I had done so many years ago. The love I have for my children was/is more powerful than any emotion I’ve ever experienced. The thought of anyone hurting them has an enormous effect on me as a mother. The knowledge that I ended the life of my child is difficult to manage emotionally. I have struggled over the years with being extremely hard on myself & emotionally beating up on myself. On the outside I don’t think anyone would see that. I look like I have it ‘together.’ However, it is a battle that I have to be very intentional about. Regret is a crippling state of mind” (p.116-117).

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:**The personal stories of how abortion has harmed a woman is additive to my Christian worldview.

**Contextualization:** Personal abortion stories are a pathway that helps others comprehend the emotional turmoil suffered post-abortion. I can use this quote to connect the moral injury symptoms to the experience that can revolutionize society’s understanding of abortion-related trauma.

**Source 14** Congdon, M. (2015). Wronged beyond words. *Philosophy & Social Criticism*, *42*. <https://doi.org/10.1177/0191453715580158>

**Comment: 15**

**Quote/Paraphrase:** “Certain experiences cry out viscerally for the need to be communicated to others, perhaps most of all when we experience that something has gone morally wrong. In giving voice to experiences of wrong we rely upon a set of shared expressive resources that enable the articulation of the wrong in a way that captures its moral meaning” (p. 1).

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** Being able to give voice to something that has gone morally wrong is additive to my worldview and knowledge.

**Contextualization:** The problem with understanding the depth of abortion trauma is the inability to properly give voice (have the right word) to communicate the lived experience adequately. The moral injury of abortion does that and relieves sufferers that they are not wrong in their feelings and that someone understands them, much like veterans of war who shall have commonalities amongst themselves.

**Source 15** *Mental Health and Abortion Task Force Report*. (n.d.). Https://Www.Apa.Org. Retrieved June 13, 2019, from <https://www.apa.org/pi/women/programs/abortion/index>

**Comment 16:**

**Quote/Paraphrase:** “[The] best scientific evidence published indicates that among adult women who have an unplanned pregnancy the relative risk of mental health problems is no greater if they have a single elective first-trimester abortion than if they deliver that pregnancy” (p. 4)**.**

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** The 2008 report submitted by the American Psychological Association (APA) is a variant of my worldview, and I question the report’s integrity.

**Contextualization: The 2008 American Psychological Association’s Task Force report** has caused society to believe that abortion is not harmful. There are many holes within the research and a gap in the research when not accessing moral injury after abortion. This social problem is causing great harm to women, men, families, churches, mental health professionals, and more. By adding moral injury as a construct to abortion, positive social change can occur. It has the potential to be revolutionary, as some have already expressed to me.

**Comment 17**

**Quote/Paraphrase:** [It] is clear that some women do experience sadness, grief, and feelings of loss following termination of a pregnancy, and some experience clinically significant disorders, including depression and anxiety. However, the TFMHA reviewed no evidence sufficient to support the claim that an observed association between abortion history and mental health was caused by the abortion per se, as opposed to other factors (p.4).

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:**While the APA’s TFMHA report acknowledged that some women have clinically significant disorders following abortion, their view is a variant analysis of my Christian worldview and professional experience.

**Contextualization:**  The symptoms the TFMHA acknowledge in their 2008 report correlate with the symptoms experienced with moral injury. Regrettably, the TFMHA contributes to the harm primarily because the woman had mental health issues before the abortion and did not contribute to the trauma as solely the result of terminating the pregnancy. This provides an opportunity to add what occurs when one transgresses against oneself, another human being, or when someone transgresses another.

**Source 16** Jinkerson, J. D. (2016). Defining and assessing moral injury: A syndrome perspective. *Traumatology*, *22*(2), 122–130. <https://doi.org/10.1037/trm0000069>

**Comment 18:**

**Quote/Paraphrase:** “Moral injury is a particular type of trauma characterized by… guilt, shame, spiritual/existential conflict, and loss of trust are identified as core symptoms. Depression, anxiety, anger, reexperiencing, self-harm, and social problems are identified as secondary symptoms” (p.122) (Jinkerson, 2016).

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** Jeremey Jinkerson’s moral injury syndrome is additive to my knowledge and worldview because it concurs with the negative patterns that women feel after an abortion.

**Contextualization:** I can use this to justify the use of the term moral injury after abortion (MI-A) and resulting in a deeper dive into the complexities of abortion trauma. The moral injury also includes spiritual matters, which build a bridge into a society that incorporates spiritual issues whereby the whole self can heal and lead a transformed life.

 **Comment 19**

**Quote/Paraphrase:** “The moral injury syndrome definition will be useful in identifying and conceptualizing moral injury, which will allow researchers to improve the specificity of moral injury research and clinicians to quantitatively assess for its presence, which is the first step in treatment” (p. 128).

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:**The opportunity and benefit of identifying and conceptualizing moral injury is additive to my Christian worldview.

**Contextualization:** I can use this information to expand a broader reach of abortion harm that includes (rather than excludes) spiritual damage and the mental health consequences when violating one’s conscience. As the concept of moral injury grows, and if moral injury after abortion (MI-A) is acknowledged by the powerholders (such as APA), then mental health professionals can recognize its presence and access the potential trauma more accurately in their clients – addressing a social problem versus trying to ignore the adverse effects through reductionism and neglect.

**Source 17:** Foster, D. G., Biggs, M. A., Ralph, L., Gerdts, C., Roberts, S., & Glymour, M. M. (2022). Socioeconomic Outcomes of Women Who Receive and Women Who Are Denied Wanted Abortions in the United States. *American Journal of Public Health*, *112*(9), 1290–1296. <https://doi.org/10.2105/AJPH.2017.304247>

**Comment 20:**

**Quote/Paraphrase:** “Women denied an abortion were more likely than were women who received an abortion to experience economic hardship and insecurity lasting years. Laws that restrict access to abortion may result in worsened economic outcomes for women” (P. 1290).

**Essential Element:** Conducting a sociological analysis of a situation of concern to the family, church, or community lays a scientific foundation for interdisciplinary social research.

**Additive/Variant Analysis:** While economic hardship and insecurity may exist due to raising a child is additive to my Christian worldview, I do advocate for laws that restrict access to abortion.

**Contextualization:**  One of the main arguments for abortion access is the claim that women often experience economic hardship due to the cost of raising a child. While this analysis may be accurate, it is something society can do something about. What is not mentioned is the mental health status of the women who had abortions versus the mental health of women who chose to parent. Financial stability and security never replace the love for a child, creating a family bond that will last a lifetime. All too often, this becomes apparent later in life, and she realizes the sacrifices she’s made have left her lonely, depressed, and regretful for succumbing to her fears rather than having the confidence in herself that she could do both.

**Source 18:** Dombo, E. A., Gray, C., & Early, B. P. (2013). The trauma of moral injury: Beyond the battlefield. *Journal of Religion & Spirituality in Social Work: Social Thought*, *32*(3), 197–210. <https://doi.org/10.1080/15426432.2013.801732>

**Comment 21:**

**Quote/Paraphrase:** “Many people, beyond the battlefield, commit specific acts or act in ways that violate their moral values and beliefs. They can often identify both shame and guilt, but feel something else, which they cannot explain—a moral injury” (p.207).

**Essential Element:** A Christian view of culture provides the most comprehensive framework for interdisciplinary social research to clarify social issues and solve social problems to promote human flourishing in family, church, and community contexts.

**Additive/Variant Analysis:** Not being able to put into words -- that something else beyond shame and guilt after a moral transgression is additive to my Christian worldview and professional experience.

**Contextualization:**  I can use this article to affirm that other researchers recognize moral injury after abortion and that the concept of moral injury goes beyond the military setting. Using this framework provides for interdisciplinary social research and draws attention to the pitfalls of abortion. Recovery of moral injury after abortion will promote human flourishing in women, families, churches, and the community. And, as more people become aware of the potential harm post-abortion, they make better choices for their future.

**Comment 22:**

**Quote/Paraphrase:** “Whatever their reasons for avoiding issues of morality, social workers should heed the response Pastor Susan had when her therapist raised with her the concept of moral injury. Susan sat silently and then said, ‘the moment these words landed, I was able to begin to string my world together and understand the source of my suffering. I have been living in a state of shame and guilt.’” (p. 207).

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:**The transforming power moral injury provides someone is additive to my Christian worldview and professional experience.

**Contextualization:**  I can use this quote as an additional resource to educate others on the transformational power the moral injury construct provides. An additional resource because I, too, experienced the same reaction after I presented the concept of moral injury after abortion at a small conference consisting primarily of women.

**Comment 23:**

**Quote/Paraphrase:** “The social work mandate of starting where the client is guides us to include focus on the client’s morality and not to neglect to address a key traumatic experience for numerous people: moral injury” (p. 207).

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:**The need for social workers to start where the client is and to address moral issues is additive to my professional experience and Christian worldview.

**Contextualization:** I can use this resource to remind social workers and the social work profession to adequately assess and address all areas of well-being (bio/psycho/social/spiritual), including moral and spiritual issues. Women who suffer from MI-A are often haunted by the abortion decision they ultimately made, and a clinician must be experienced to address this kind of trauma.

**Source 19:** Reardon, D. C., & Longbons, T. (2023). Effects of pressure to abort on women's emotional responses and mental health. *Cureus*, *15(1)*, e34456. https://doi.org/10.7759/cureus.34456

**Comment 24:**

**Quote/Paraphrase: "**Women frequently choose abortion due to perceived pressures from others, financial concerns, or other circumstantial pressures. These pressures, individually and/or together, are strongly associated with more negative emotions about their abortion; more disruptions of their daily life, work, or relationships; more frequent dreams, flashbacks, or intrusive thoughts about their abortions; more frequent feelings of loss, grief, or sadness about their abortions; more moral and maternal conflict over their abortion decisions; a perceived decline in their overall mental health that they attribute to their abortions; and a higher degree of desire or need for help to cope with negative feelings about their abortions" (p. 9).

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:**The quote above describing the aftermath of abortion is additive to my Christian worldview and professional experience.

**Contextualization:** Including the spiritual aspects of overall well-being and, subsequently, the adverse effects of going against ones moral code of conduct and values adds the missing dimensional piece necessary to produce a breakthrough in understanding abortion and thereby addressing the social problem of unplanned pregnancy and financial concerns without feeling entrapped into making a decision that has the potential to impact the rest of one’s life negatively.

 Works Cited

AllAboutWorldview.Org. (n.d.). *Christian Sociology*. <https://www.allaboutworldview.org/christian-sociology.htm>

Burke, T. (2002). *Forbidden Grief: The Unspoken Pain of Abortion*. Acorn Books.

Coleman, P. K., Boswell, K., Etzkorn, K., & Turnwald, R. (2017). Women who suffered emotionally from abortion: A qualitative synthesis of their experiences. *Journal of American Physicians and Surgeons*, *22*(4), 113–118.

Congdon, M. (2015). Wronged beyond words. *Philosophy & Social Criticism*, *42*. <https://doi.org/10.1177/0191453715580158>

Dombo, E. A., Gray, C., & Early, B. P. (2013). The trauma of moral injury: Beyond the battlefield. *Journal of Religion & Spirituality in Social Work: Social Thought*, *32*(3), 197–210. <https://doi.org/10.1080/15426432.2013.801732>

Foster, D. G., Biggs, M. A., Ralph, L., Gerdts, C., Roberts, S., & Glymour, M. M. (2022). Socioeconomic Outcomes of Women Who Receive and Women Who Are Denied Wanted Abortions in the United States. *American Journal of Public Health*, *112*(9), 1290–1296. <https://doi.org/10.2105/AJPH.2017.304247>

Hiebert, D. (2019). Social Practices of the Christian Sociologist. *Journal of Sociology and Christianity*, *9*(1), 1–4.

Jinkerson, J. D. (2016). Defining and assessing moral injury: A syndrome perspective. *Traumatology*, *22*(2), 122–130. <https://doi.org/10.1037/trm0000069>

Khan Academy. (n.d.) *Conflict theory*  [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/conflict-theory>

Khan Academy. (n.d.). *Functionalism* [video].<https://www.khanacademy.org/test-prep/mocat/society-and-culture/social-structures/v/functionalism>

Khan Academy. (n.d.). *Macrosociology vs. micro sociology.* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/macrosociology-vs-microsociology>

Khan Academy. (n.d.) *Rational choice-exchange theory* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/rational-choice-exchange>

Khan Academy. (n.d.) *Social constructionism* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-constructionism>

Khan Academy. (n.d.) *Social institutions* [video] <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/institutions>

Kahn Academy. (n.d.). *Social theories overview (part 1)* [video].

<https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-theories-overview>

Khan Academy. (n.d.). *Social theories overview (part 2)* [video]*.*

<https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/social-theories-overview-part-2>

Khan Academy. (n.d.). *Symbolic interactionism* [video]. <https://www.khanacademy.org/test-prep/mcat/society-and-culture/social-structures/v/symbolic-interactionism>

*Mental Health and Abortion Task Force Report*. (n.d.). <https://www.apa.org/pi/women/programs/abortion/index>

Reardon, D. C., & Longbons, T. (2023). Effects of pressure to abort on women's emotional responses and mental health. *Cureus*, *15(1)*, e34456. https://doi.org/10.7759/cureus.34456