COM803 Hermeneutics and Communication

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Professor

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Source One**

Kengatharan, N. (2020). Shouldering a double burden: the cultural stigma of the dogma of gender role ideology and its impact on work–family conflict. *Journal of Advances in Management Research*, *17*(5), 651–667. <https://doi.org/10.1108/JAMR-03-2020-0033>

**Comment 1:**

**Quote/Paraphrase:**  “Many research scholars underscore the importance of WFC owing to its harmful effects on individuals, families and organizations: lower job satisfaction, lower life satisfaction, life stress, lower involvement, lower perceived career success, absenteeism, higher turnover intention, lower well-being, tardiness, poor work-related role performance, depression, lower marital satisfaction, psychological distress, heavy drinking, cigarette use, anger, poor appetite, headache, stomach upset, fatigue and hypertension” pp. 651.

**Essential Element:** This comment is associated with the essential element, Approaches of Hermeneutics

**Additive/Variant Analysis:** This comment is additive to my understanding of work family conflict as it creates a deleterious picture of the negative impacts of unchecked work family conflict. Some effects can be considered obvious or more likely such as lower job satisfaction, lower life satisfaction, absenteeism, higher turnover intention, and physical and mental health concerns such as hypertension, depression, poor appetite, headache, and others highlight the real challenge that work life conflict can become. This expands the sociological worldview beyond the conflict between paid work and the family to a notion of ill health which can be taken more seriously, and expands the discourse, in the eyes of the positivist, beyond just another ‘another feminist mousing about private troubles’ that is steeped in individualism. My approach to this interpretation and my understanding of the quote is based on sociological and, in particular, social work worldview and background.

**Contextualization: S**tudying work-family conflict and the importance of balance is important for changing my world and countless other women (and men) who have time-based, strain-based, and behavioral-based challenges with balancing paid work and other life commitments. As a social worker and social work educator, understanding the nuances and potential harmful effects are important to my professional practice to promote balance, social functioning and gender ideologies around these challenges.

**Comment 2:**

**Quote/Paraphrase:** “Cognitive theories of gender development suggest that children acquire gender belief systems from the environment surrounding them and interpret what they see and hear (Martin and Ruble, 2004). Thus, in collectivist cultures, as a child grows up among grandparents, uncles, aunts, cousins, etc. (extended family structure) (Powell et al., 2009), the nurture of such collectivist cultural identity passes generation by generation. Contrary to the traditional view, Slan-Jerusalim and Chen (2009) demarcated gender role ideology as “along a continuum from traditional (family responsibilities are primarily for women; work responsibilities are men’s obligations) to egalitarian (belief in an equal role distribution for men and women)” (p. 493). In the contemporary world, “women have made great strides in gaining entrance to firms and cracking the glass ceiling. . .” (Mainiero and Sulliva, 2005, p. 118). Albeit a relaxing of the separation of gendered roles (Livingston and Judge, 2008; Powell et al., 2019) pervades across many developed countries with individualist cultures, the traditional gender role ideology is still prevalent in nations with collectivist cultures (Hofstede et al., 2010; Minnotte et al., 2013). Therefore, the dogma of entrenched gender role ideology would be more seriously detrimental to working women than women at home as working women should shoulder the double burden of work and family responsibilities. Notably, Livingston and Judge (2008) opined that while the majority of women may perceive work as essential for economic benefits (family functioning) in less developed economies, they nonetheless see the family as their central role.” pp. 655

**Essential Element:** This comment is associated with Approaches to Hermeneutics

**Additive/Variant Analysis:** This comment is additive to my understanding of gender role ideology worldview stemming from a sociological understanding and positionality as a woman. This quotation adds to my worldview around gender roles and how young people and children acquire this knowledge and identity. This ideology attributes a burden to women as primary caregivers and nurturers in the home and compounds the work life dichotomy and strain role theories of contemporary society. Though the author expresses that women have been making strides in leadership and “cracking the glass ceiling,” a variant view could be against the ideology of the *‘sticky floor’* concept that arguably continues to hold women down from leadership; these are both structural and societal.

**Contextualization:** From a professional standpoint; my calling is to change the world through resocialization of new gender role norms and thinking that will promote gender equity in roles. As a social worker, the impetus is around enhancing social functioning of women who have experienced strain and stress around being professional women and balancing work demands with family and other life responsibilities.

**Source Two:** Marie, R, S. (2014). Towards a gendered theology of work. *Journal of Theology for Southern Africa*, *149*, 126.

**Comment 3:**

**Quote/Paraphrase:** “Society tends to refer to “work” as ‘paid employment.’ The Bible however, embraces a broader definition of work that includes dominion over nature, service to others, and all productive activity. While it is difficult to define, there have been various attempts to describe the notion of work from a Christian perspective. For example, Bonino suggests that there are two dimensions of work revealed in the Biblical text of Genesis. The first dimension depicts work as a joyful task and a divinely appointed stewardship. The second dimension depicts work as being a punishment for sin and a painful duty and heavy burden” pp.127.

**Essential Element:** This comment is associated with the essential element, Faith integrated Hermeneutics.

**Additive/Variant Analysis:** This comment is additive to my understanding of work. This statement draws to my attention the nuances around theology of work. In contemporary society, work is sometimes seen as dreary and a “painful duty.” From a faith based perspective, work as a form of stewardship over the earth as God commanded in Genesis is a great reminder. This perspective helps to center and align us as workers for God and for his cause as opposed to work as a means to an end in a technology-facilitated, fast-paced society that often forgets about a purpose greater than ourselves.

**Contextualization:** Society’s definition of work has been thwarted and has recreated strain for the society and the modern day Christians who have forgotten work's faith-based purpose. From a personal standpoint and from my worldview as a social work Christian scholar, ‘work’ needs to be redefined and reconceptualised to maintain the balance and alignment with family, the Christian household and communion with God.

**Comment 4:**

**Quote/Paraphrase:** “The gender-based division of labor has contributed to socially ascribed gender roles that cause women to be primarily responsible for monotonous, exasperating, tiring, time consuming and economically unrewarding activities. Due to the social construction of differentiated gender roles, certain work roles fall almost entirely to women. However, this gendered analysis has not been prevalent in existing theologies of work. Rather, these focus solely on doctrinal, class or ethics perspectives. Furthermore, it is argued that these theologies of work are developed without first-hand knowledge of the experiences, struggles and challenges that workers themselves encounter” pp. 126

**Essential Element:** This comment is associated with the essential element, interpretive methods in social research.

**Additive/Variant Analysis:** This comment is additive to my understanding of gender based division of labor and the importance of knowledge creation through sharing of experiences and narratives. Theologies of work should enhance faith-based knowledge by examining Christian worker’s experience with biblical and theological principles. Additionally, my background in ethnography and as a feminist scholar aligns with the author's expression of sharing the experiences of workers, beyond deductive hypothesizing but making the ‘personal political.’

**Contextualization:** As a feminist ethnographer and researcher, I couldn't agree more that whatever the disciplinary/interdisciplinary approach (theology, sociology, demography etc.) that is taken, it needs to address experiences and private lives of women that often become public troubles. That theology of work focuses on “doctrinal, class and ethics perspective” is definitely true in my country. A position that could be held is that humanizing the problems of work can lead to world changing effects not only for the worker but for the way we think about and structure work.

**Source Three:** Guitián, & González, A.-M. (2022). Theology of work: New perspectives. *Scripta Theologica*, *54*(3), 757–787. <https://doi.org/10.15581/006.54.3.757-787>

**Comment 5:**

**Quote/Paraphrase: “**Along with revisiting the concept of work itself, it is important to help integrate dimensions of work in which there is tension, and along these lines, to point out theological categories that can help in this task, such as covenant, virtue, service, solidarity, etc.

This task involves looking at the meaning of work from a theological perspective that is attentive to human beings’ fundamental dimensions, namely, our individual (or subjective) and social dimensions, material and spiritual dimensions, the capacity to love, and the dynamism of the virtues that comes into play in work, etc. Achieving an integrative theological vision of work requires moving toward a second stage that addresses a multidisciplinary study on work (with contributions from theology, philosophy, sociology, law, economics, education and psychology, engineering, ecology, health sciences, etc.), pointing in three directions: The contemporary typology of work, the unique features of human work in light of artificial intelligence, and revisiting prevailing social and development models” pp. 779

**Essential Element:** This comment is associated with the essential element, interpretive methods in social research.

**Additive/Variant Analysis:** This comment is additive to my understanding of theological work perspectives. The quotation promotes an interdisciplinary approach to looking at work. However, it also promotes a deeper theological meaning to work that is not just human but social, cultural and multidimensional.

**Contextualization:** Prior to now, I had not really understood the theological depth that exists in a faith based exploration of work and its meaning. The process of interdisciplinary approach to the discourse will add a lay of rigor to my analysis of work, both paid and unpaid.

**Comment 6:**

**Quote/Paraphrase:** “In its 2017 report on the future of work, the International Labour Organization anticipated a global labor landscape characterized by threats and opportunities: Less stable forms of work, higher rates of informality, more indirect employers, growing inequality, an increase in jobs requiring greater interpersonal skills and creativity, in contrast to the disappearance of jobs that are easier to automate; “fissured” workplaces due to the outsourcing of numerous services, often redirected to developing countries; greater complexity in ensuring the protection of workers on a global scale, etc. The ILO also stressed the importance of the subjective experience of work for today’s workers and its role in the fulfillment of individuals as a means of social integration and a source of psychological stability, freedom, and autonomy.

Some of what the ILO anticipates is already here in our society. The “financialization” of the economy that led to the 2008 crisis has been followed by the technological transformations introduced by the so-called fourth industrial revolution, along with supervening circumstances such as the global health emergency caused by Covid-19. These events have introduced new variants into the labor context and modified the configuration and subjective experience of work. Related discourse over the last two decades is marked with concern about the precariousness of employment, the loss of jobs supposedly brought about by automation, and work- family balance. This has recently been supplemented by an unexpected and alarming increase in the number of people who have decided to leave their jobs in the context of the pandemic. This latter phenomenon is known as “the great resignation” and raises the question of how work is perceived. In any case, the precariousness and instability of jobs and the disconnection between supply and demand in the labor market are the order of the day.” pp.758

**Essential Element:** This comment is associated with the essential element, principles of hermeneutics

**Additive/Variant Analysis:** This comment is additive to my understanding of work. The quote reflects a period of change ahead for work and workers which is consistent with my understanding and frame of reference. That the worker will and has changed, that the employer has and ought to change reflects the state of the opportunities that exist for work as we know it; challenges definitely exists but the world of work will need to adjust accordingly. From a womanist perspective, however, what the author does not allude to is that women will have to strategically plan their lives along the opportunities and mitigate against these challenges in order to reap real benefits at the micro, mezzo and macro levels. Given the lack of homogeneity of ‘woman’ the intersectionalities perspective will need to play a leading role.

**Contextualization:** Within the context as a woman planning for family, the researcher has reflected on these changes and for women within her industry and what it will and has meant. Additionally, the state of young women transitioning from University (my sector) into adult roles rests on the mind of the researcher given the unforeseen perspectives that this group often takes for granted. This is my calling.

**Comment 7:**

**Quote/Paraphrase:** “While there is greater appreciation for the “subjective experience of work”, there is also growing individualization of the expectations regarding work. In addition, a sense of the transcendent dimension of life is on the decline, which can be associated with a progressive departure from the spirit and practice of Christianity, at least in the West. Indeed, if Christianity invites us to consider work primarily in terms of service and as a way of fulfilling the original mandate of Genesis, an individualistic and primarily worldly view of work could be taken as an indication that belief in God has little practical relevance in shaping personal life and, ultimately, in shaping culture itself” pp. 759.

**Essential Element:** This comment is associated with the essential element, faith integrated hermeneutics.

**Additive/Variant Analysis:** This comment is additive to my understanding of Christian hermeneutics. This quote seeks to remind workers and in particular Christian scholars about the greater meaning of work aligned with God and importance in planning our lives.

**Contextualization:**

**Source Four:** Young, & Schieman, S. (2018). Scaling back and finding flexibility: Gender differences in parents' strategies to manage work–family conflict. *Journal of Marriage and Family*, *80*(1), 99–118. <https://doi.org/10.1111/jomf.12435>

 **Comment 8:**

**Quote/Paraphrase:** “Men’s and women’s experiences of work–family conflict are converging and so too are the work-related strategies they employ to deal with such conflict. Where it was once only women seen scaling back on work demands or seeking more flexibility, we now see men exhibiting similar behaviors—at least among those with school-aged children. Women with young children, however, are still more likely than fathers to scale back on work demands or seek flexibility because of work–family conflict, which speaks to the persistent gender inequality of paid and unpaid work roles—at least during the early years of children’s lives. These findings have important theoretical implications for gender, work, and family scholarship as well as practical implications for employers who base hiring practices on stereotypes of gender differences in devotion toward work versus family” pp. 115.

**Essential Element:** This comment is associated with the essential element, principles of hermeneutics.

**Additive/Variant Analysis:** This comment is additive to my understanding of gender role assignment through a feminist/womanist worldview. The quotation adds important context to the scholarship around work and family perspectives in life and employment planning. That women with young children are often more impacted by work-family conflict is important but exploration can take place around family-work conflict and how families and employers can structure work for less conflict. Beyond this, the quote holds a variant view to the data from the developing context, in that it suggests that men’s experience of work-family conflict is convergent to that of women, which in my country is not the case.

**Contextualization:** Contextually, my professional interest is geared towards how paid and unpaid work (including family) can coexist in harmony and establish norms, starting with resocializing gender roles and work structure changes to encourage symbiosis. As a social worker, enhanced social functioning of people (families and communities) is my calling to change the world.

**Source Five:** Edwards, A., Hedegaard, M.(2019).Rethinking professional support for challenging transitioning: Enabling the agency of children, young people and their families In M. Hedegaard & A. Edwards (Eds.), *Supporting difficult transitions: Children, young people and their carers* ( pp. 1-18). Bloomsbury Publishing Plc.

**Comment 9:**

**Quote/Paraphrase:** “A key concept for us when thinking about children and young people, therefore, is agency, that is, how their purposeful actions unfold in activities. The chapters, in different ways, show how professionals need to and can support the unfolding of the agency of children and young people, and how their families can be seen as partners in support. But we are not suggesting that the goal of professional work is to create an independent and potentially isolated actor who needs to take sole responsibility for their life trajectories: such a view leads rapidly to victim blaming. Instead, we emphasize how children, young people and their families are helped to develop the kind of interdependency that gives them control, but also allows them to give and receive support.” pp. 2

**Essential Element:** This comment is associated with the essential element, approaches of hermeneutics.

**Additive/Variant Analysis:** This comment is additive to my understanding of agency. This comment is apt for closing this developmental reading, it highlights an important point about changing our world, that we must focus on generational learning and support for change to be sustained.

**Contextualization:** For my research, the focus will be on building agency in young people to be able to transition into work, family and other life plans with knowledge about work and life balance and gender role identity. The focus will be on building a functional and harmonious life centered around meaningful work that centers families and promotes well-being.

**Source Six:** Chung, van der Lippe, T., Leerstoel Lippe, & Social Networks, S. I. (2020). Flexible Working, Work–Life Balance, and Gender Equality: Introduction. *Social Indicators Research*, *151*(2), 365–381. <https://doi.org/10.1007/s11205-018-2025-x>

**Comment 10:**

**Quote/Paraphrase:** “...gender matters when it comes to understanding the consequences of flexible working. Men and women use flexible working in different ways that leads to different outcomes for wellbeing, work–life balance and work intensification. A recurring finding is that women are more likely to (or expected to) carry out more domestic responsibilities whilst working flexibly, while men are more likely to (or are expected to) prioritize and expand their work spheres. Consequently, it is women who will fear and are more likely to face negative career outcomes due to flexible working as Chung (2018c) shows. However, we need to be careful about understanding such patterns as a matter of choice. As Lott H. Chung, T. van der Lippe (2018) has argued, family and domestic responsibilities may be understood more as a constraint under which women need to navigate and negotiate their work spheres” pp. 374-375

**Essential Element:**This comment is associated with the essential element, Interpretive methods in social research.

**Additive/Variant Analysis:** This comment is additive to my understanding of gender and flexible work. Even prior to the pandemic, women’s flexible work arrangements have impacted their ability to progress professionally. Women continue paid work and domestic work thereby promulgating the double burden ideology. This is indeed gender disparity in roles.

**Contextualization:**  In Jamaica, we have made some adjustments to the employment Act to account for flexible work arrangements, however, there have not been much uptake as workers fear repercussions and are overlooked for promotions.

**Comment 11:**

**Quote/Paraphrase:** “One of the challenges is how to take the family situation better into account when implementing work flexibility in such a way that it enhances work–life balance. One of the ways could be to relieve work and household burden, often a double burden for women when they also have a paid job (Hochschild and Machung 2003). Arrangements include regulating working hours and applying flexible time-management models suited to the needs of the employee and his or her family. Other options are a professional network of family support services, including public childcare, elderly care services, different forms of leaves, as well as arrangements to outsource housework (De Ruijter and Van der Lippe 2007). Of course a discussion is needed who is responsible for these arrangements and to what extent. Is it the individual employee, the country individuals live in, or the organization of the employee? Most likely this will be a combination of all three, also partly dependent on the welfare regime of the country, and the sector the organization of the employee belongs to. Public policies and interventions are for example deeply embedded in Scandinavian culture. They may fit less with the cultures, habits and structures of other European welfare states, but organizations might take the lead more in these welfare states” pp. 376

**Essential Element:** This comment is associated with the essential element, approaches of hermeneutics.

**Additive/Variant Analysis:** This comment is additive to my understanding of work life balance. The quote suggests that work life balance is possible given flexible working arrangements and personal and organizational considerations. It also asks some key questions about who is responsible, while I concur that there are some personal responsibilities, it is also important for some macro country policies to be implemented in order to impact the greater mass of workers in a meaningful way.

**Contextualization:** From a professional perspective, as a Head of department with a higher education institution, the researcher does promote and encourage flexibility in the office in particular for young women with young children. This will also benefit the organization in that it will boost staff morale and staff commitment, but most importantly it will help to save an important social institution that has not received enough attention in the discourse; the family.

**Source Seven:** Tong, R., & Fernandes Botts, T. (2018).*Feminist Thought: A More Comprehensive Introduction 5th Edition.* Westview Press.

**Comment 12:**

**Quote/Paraphrase: “**Although women’s status and equality with men has increased in a wide variety of societies, we do not think it is time humanism or postfeminism to supplant further feminist thought. While women as a whole in the United States and many other developed countries may be more equal and free than they were fifty or twenty-five years ago, the data available indicate that they still earn about seventy-nine cents for every dollar men earn; they still do a disproportionate amount of homework, child care, and elder care and they still face the glass ceiling.”

**Essential Element:** This comment is associated with the essential element, interpretive methods in social research.

**Additive/Variant Analysis:** This comment is additive to my understanding of intersectionality and feminist thought. Women across the world have seen a narrowing of the gender equality gap but have not achieved equity with men in many different spheres. Of note, is the pay gap and paid and unpaid work inequity which continue to impact work and life balance. Importantly, women in developing countries lag behind their counterparts in developed countries in closing the gender gap.

**Contextualization:** In Jamaica we have some ways to go in relation to closing the gender gap in relation to labor and work statistics. A recent study highlights the continued gender disparity in paid and unpaid care work and the double and triple burden women continue to face.

**Works Cited**

Chung, van der Lippe, T., Leerstoel Lippe, & Social Networks, S. I. (2020). Flexible Working,

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