Hermeneutics and Communications

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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:** Latipah, E., Kistoro, H. C. A., Hasanah, F. F., & Putranta, H. (2020). Elaborating

motive and psychological impact of sharenting in millennial parents.

**Comment 1:**

**Quote/Paraphrase:** Millennial parents and sharenting is a common phrase today.

Although many are professionals, they share parent skills through

social media, “to receive affirmation, support and ability to care for

children, by social participation and documentation, (Latipah, et. al.,

2020).

**Essential Element:** Approaches of Hermeneutics and Principles of Hermeneutics

can be studied through this paraphrase.

**Additive/Variant Analysis:** The paraphrase above explains a trait of millennial

parents today, sharenting. These young adults who are raising children are doing

so with approval among their peers. Most have mistrusted the society in

which they live including the church, family, and community. This is additive to

my research as a scholar-practitioner. They want to make a difference in society

but lack the inward purpose from which to work. They continue to seek

affirmation from others in each endeavor.

**Contextualization:** As a school administrator, I see this taking place daily, not

only in parents who are born in the millennial generation but teachers also. It

seems many are only concerned with the hours they spend at school and the

paycheck they receive. Although they know this is a Christian School, they

are beginning to question their life purpose and seek many avenues that

are not Christian for personal foundation.

Many confess their belief in God and attend church but receive the most influence from their social community of friends and the parents of their children’s friends. How can we dialog with them and help them to

see subjectively and objectively in their interpretation of communication with

other generations?

**Comment 2:**

**Quote/Paraphrase:** Sharenting is carried out with personal motives and

can provide new friendships, knowledge and support with both positive

and negative effects (Latipah, et. al., 2020).

**Essential Element:** The essential element used here is best from Approaches of

Hermeneutics.

**Additive/Variant Analysis:** Sharenting is not a new concept. It does help one to

relate to another family group of friends. They may be positive as they promote

camaraderie, but is there a negative side to this sharing that they do not see?

Knowledge is essential, but where are these groups looking for knowledge: in

church, with families of older generations, community, on their child’s soccer

field with other parents? As I study this concept, the paraphrase can be additive or

variant to my topic. Additive in that it is a true statement submitted by a

researcher. Variant in that negative should be studied as well.

**Contextualization:** In the private Christian education world, parents choose to be

part of a school in which they are called partners. However, do they really want

to partner with the school, the education experts, or do they want to be known

as the parent who wants the teaching of the children to be their own way? They

really do not want to control their child’s education, but there is not a clear understanding between responsibility and control.

What happens when there is disagreement about curriculum, Christian

values, athletic and fine arts programs? Is there a time for discussion or do they

gain strength in numbers on social media? How do we winsomely converse

together and achieve ongoing dialogue?

**Source Two:** Fevre, R., Guimarães, I., & Zhao, W. (2020). Parents, individualism and

education: three paradigms and four countries. *Review of Education*, *8*(3), 693-

726.

**Comment 3:**

**Quote/Paraphrase:** “Only parents can give their children the values and emotional support they need to thrive when education has become so important,” (Fevre, et. al 2020).

**Essential Element:** History of Hermeneutics is best as this essential element.

**Additive/Variant Analysis:** Parents are responsible for their child’s education.

They are the ones who model love and purpose in life. They choose, however,

where they want to partner with an education system. In culture today, education

and knowledge to become good citizens are still important. Parents and family are

the major supports that children still need.

However, each generational family interprets from their own history and

the culture in which they were raised. Understanding why and how parents make

the choices they do helps their own interpretations for the rearing of the next

generation.

**Contextualization:** We at our school still believe the parent is the strongest

influence in the children’s lives. Parents help not only emotionally but in

determining what is taught at home. They join their children in study groups at

school and in outside activities as coaches. Some parents even mentor other

parents’ kids. Grandparents, aunts, uncles, youth ministers, teachers, and adult leaders,

all have the opportunity to speak life into kids when given the opportunity. We all

model life-long learning.

As students are influenced by family and others, their world is expanded

educationally. Will we accept this God-given challenge to teach them and point

them to Jesus through their academics and on into society?

**Comment 4:**

**Quote/Paraphrase:** We do not ignore our parents because we have replaced one institution (the family) with others (within work and education), but because we believe, we, and not the new institutions, are shaping our lives, (Fevre, et. al 2020).

**Essential Element:** Principles of Hermeneutics is best discussed within this

essential element.

**Additive/Variant Analysis:** Variant to my topic, the above paraphrase describes

the replacement of the family with others outside the family. But they further

believe they personally are shaping their own lives? Can that be done?

Historically, the family was the primary influencer of life and purpose for

children. Do they believe they are shaping their own lives without outside

influences?

**Contextualization:** The above is a good representation of self-reflective

interpretation. I understand I must engage more with others and be mindful of the

horizon of understanding. Perhaps listening and asking questions of what is being

said are best in cases like this. My own experiences influence how I think and

interpret others. Others bring their own interpretations with beliefs and

backgrounds, as well. Having an ongoing dialog is best to understand each other.

When discussing with parents’ items that are most important to them

about their children, I should listen. Then I ask to repeat what I heard

them say. This lets them know I am listening. This is not a good communication

skill on email or text. They don’t care how much I know, unless I show them how

much I care. But listening and saying what I hear them say is part of learning new

insights about them.

**Source Three:** Bloom, A. (2012). *The closing of the American mind: how higher education has*

*failed democracy and impoverished the souls of today’s students. Simon &*

*shuster, New york.* **[Seminal Education]. [Amazon Preview].**

**Comment 5:**

**Quote/Paraphrase:** The insatiable appetite for freedom to live as one pleases,

thrives on the aspect of modern democratic thought that full freedom is attained

when there is no knowledge at all (Bloom, 2012).

**Essential Element:** Approaches of Hermeneutics is best used for the essential

element of this paraphrase.

**Additive/Variant Analysis:** Additive and variant to my topic is this paraphrase.

It is most disconcerting that some persons would prefer to live as they wanted to,

without having to think of anyone else’s but their own desires. What is full

freedom? How does one go about having no knowledge at all? Individualism may

be having the right to make one’s own decision and doing so in his or her own

way, but how do others interpret that right when their own right is overlooked?

Who gets to choose to live in this way?

**Contextualization:** Understanding that as a social researcher interpreting culture,

I have biases that I need to consider before beginning to interpret what someone

else means. I cannot confuse another’s reality with their personal opinion.

At school the other day, a teacher explained that she had a hard time sleeping at night. She started listening to an app she purchased with stories about meditation, but not Christian meditation. I listened to her and inside I began to experience discomfort. Questions arose. Is this a new age, yoga thing? Could there be anything good at all for this Christian teacher to be listening to this? Does she understand Truth? How should I respond to her? This is an on-going conversation with her. I will keep listening to her and the Lord Jesus for the right thing to say at just the right time.

**Source Four:** Barna, G. Munsil, L. (2023) *Helping millennials thrive: practical wisdom for a*

*generation in crisis.* Arizona christian university press. Arizona. **[Amazon preview].**

**Comment 6:**

**Quote/Paraphrase:** Millennials seek collective action more so than any other

generation. Unity, community and togetherness are of upmost importance to this

group (Barna & Munsil, 2023).

**Essential Element:** Interpretive Methods of Social Research is a part of

interpreting this paraphrase.

**Additive/Variant Analysis:** Millennials having seen so much negative in this world choose to see good in others instead and want to help them. Many times they reach out by asking help from others in their communities. By doing this, they make friends of those they invite, and a sense of unity is found. Many say this makes them feel good about themselves.

**Contextualization:** My daughter and her husband have a ministry to the underprivileged in a nearby neighborhood. They have a Wednesday afternoon Bible Study with the children of single mothers. They’ve invited several churches

to bring sack dinners to these kids each week, and it’s good that so many others want to participate.

It is proven research that millennials, more than any other generation have a sense of outpouring to needy groups. Many believe this gives themselves purpose and meaning; therefore, they believe they are doing their part in this world to make it a better place for others. This is the interpretation of their own self-reflective approach of understanding.

**Comment 7:**

**Quote/Paraphrase:** Millennials are impacted mostly by

technology and fear. While previous generations experienced war, terrorism,

economic disasters, this particular generation is challenged with new forms of

victimization: cyber-bullying, digital identity theft, school shootings, pandemics

and more. Stress levels of these young adults of children are raised significantly

by these outward forces (Barna & Munsil 2023).

**Essential Element:** History of Hermeneutics explains a significant part of this

paraphrase.

**Additive/Variant Analysis:** The paraphrase above is additive to my topic. It

describes the ease of technology, but the increase of fear to the millennial

generation. The advances of technology are so vast and needed today in our world

of research. However, much fear comes with new cultural advances. Is there a

balance? If so, what? How will we use what we know winsomely, instead of with

fear? What is fear’s opposite? I believe it is trust.

**Contextualization:** As parents of Millennial adults who are raising school age

children, my husband and I cannot believe all our kids were exposed to in the world as youngsters. We were not prepared to help them through it like we thought. We regularly attended church, were in Bible studies and small groups, had our children participate in church youth groups and clubs. However, no adult was prepared for the influences that we all saw.

The church leaders did not know how to help. We all just kept going and talking, but no one had experienced what we had in the early 80’s-90’s in America. It was as if we were all in a bubble, not understanding what was happening in our world. Even if we did, we did not know how to cope with what our children would face as they became adults. But you cannot know what you do not know. I believe I understand how our kids have mistrusted our generation. As I talk with parents at school, I see the hurt and mistrust also. Now that we know it, what shall we do? Can we all come to a fusion of horizons of both of our interpretations? Will the interpretation of their horizon ever merge with our worldview? I pray so.

**Source Five:** Erawati, D., Indiyanto, A., & Syafera, A. (2023). THE CONSTRUCTION OF

THE MILLENNIAL GENERATION RELIGIOUS VISION THROUGH DIGITAL

LITERACY. *Journal for the Study of Religions and Ideologies, 22*(65), 159-174.

<https://www.proquest.com/scholarly-journals/construction-millennial-generation->

religious/docview/2840379334/se-2.

**Comment 8:**

**Quote/Paraphrase:** “Millennials are accustomed to communicating in

cyberspace, are more expressive, have a high level of curiosity, and are able to

seek knowledge by themselves with the help of this technology,” (Erawati, et.

al., 2023).

**Essential Element:** Interpretive Methods in Social Research helps in the

paraphrase above.

**Additive/Variant Analysis:** Additive to my topic, this analysis explains the

Average Millennial. They are very communicative in person, but mainly on

social media. They ask questions, but are often skeptical of answers unless

they trust the person answering. Many respect their parents, but prefer the advice

of their peers. They are experts on Google and Bing, popular search engines.

Some are exceptional students seeking higher education and graduate

studies. They are opinionated and seek voices from all over the world for

affirmation on social media.

**Contextualization:** Conversing with parents at my school about their young

children gives me their very telling opinions, from, my child is a genius and

perfect in every way to, I need help raising my child and I don’t know what to do.

Sometimes I wonder which story to believe. Will it be the one about, life is hard

and I want it to be easier for my child? Or, there is too much homework and

we attend ball games after school, and this homework takes so much time that

he/she gets only 6 hours of sleep. What as a school will you do about this?

Some parents of these young children will find the answers for their child by using internet resources on their own. Some will just complain to each other on social media to get affirmation that this happening with their children, too. Other parents want to know where the resources are? These earlier ones are most curious as they want to help their child.The latter group is just too busy to help.

As I have the opportunity to advise these parents and teachers of these

students, I am constantly asking the Lord Jesus to enlighten me and show me

exactly what they need. Wisdom is from Him, and I get to keep the conversation

going.

**Comment 9:**

**Quote/Paraphrase:** The trend of religious millennials can be tolerant and

multi-culturalistic or even become radical because of the topic chosen by the

a church minister, the way in which the message is delivered, or if the knowledge

received can be reshared with others (Erawati, et. al., 2023).

**Essential Element:** Principles of Hermeneutics isbest to apply the paraphrase

above.

**Additive/Variant Analysis:** Additive to my topic on conversing and

understanding the Millennial generation, the phrase above explains ways in which

messages can be received and are interpreted. These millennialists are tolerant of

many societies and accepting of most. They listen with their own perception and

world view. They want to be knowledgeable and share with others, but for many

this sharing is only on an emotional level as many are fearful and anxious,

particularly of religious people.

**Contextualization:** When I think back on raising our kids who are millennials, I

was unprepared. No one taught us how to train our children through wars,

terrorism, school shootings, and riots. My husband and I attended a few Christian

parenting seminars, but none of the topics above were shared and definitely now

how to talk with your children about them.

How could we have not known that ignoring or questioning what was

happening in our children’s world would eventually affect them as adults. Our

Abba Father knew it all along. Why didn’t we just ask Him and trust that He

would show the way? Why did we believe the church and older adults who had

made it through as parents who seemed to know everything. When will we model

faith and trust in Jesus more than faith and trust in religious society?

**Source Six:** Carlton Bonner, K. (2023). The most diverse, tech-savvy, anxious, and socially

conscious generation to date is entering the legal profession.*Judicature, 106*(3), 56-66.

<https://www.proquest.com/scholarly-journals/most-diverse-tech-savvy-anxious->

socially/docview/2784000094/se-2.

**Comment 10:**

**Quote/Paraphrase:** To reach this generation today, we all must educate

ourselves on technology, set clear expectations of communications, be patient in

disagreements and insist on continued discourse, understand that generational

stereotyping does influence our perception of individuals, and consider making

changes and new initiatives in relationships, (Bonner, 2023).

**Essential Element:** The essential element used for the above is Approaches of

Hermeneutics.

**Additive/Variant Analysis:** This additive analysis is an enjoyable read and

extremely pertinent to my topic. Within it are goals that every non-millennial

should aspire to in order to achieve communication with millennials. The

suggested approaches can be used in all facets of family, societies and cultures to

bring about healing, affirmation and genuine camaraderie.

To reach each other and understand each other’s worldview, we need to be

able to understand that we can assist each other in reaching this goal of

communication. As a scholar practitioner in this world, it is my duty to interpret

what is said in conversation and reach fusion of horizon with Millennial

generation.

**Contextualization:** After reading the article written by Ms. Bonner, I was

encouraged that there are those around us who believe in understanding each

other, and we must make changes that may be uncomfortable. I was further

challenged that the tasks she suggested are ones that all of us can consider.

Technological advances may not all be fun to learn, and will take time, but it encourages others if they are interested in it. I particularly love to converse with our teachers at our school who are always learning new things on websites to make a teacher’s life easier. We have professional development classes about new tech usages alone, taught by this generation of millennials.

Patience with others is not an original idea, but is mentioned in the article

especially in communication. I have learned that at the end of every parent

conference I conduct, especially when the parent disagrees with a school

policy, to end the conversation with, “Let’s please keep this an ongoing dialog. I

appreciate your thoughts shared today.” And of course, I end the conferences,

praying for them and their children so that our main focus is on the faithfulness of

Jesus.

**Source Seven:** Sessoms-Penny, S., Underwood, K. M., & Taylor, J. (2023). A decade later:

exploring managerial insights on millennials.*Management Matters, 20*(1), 36-52.

https://doi.org/10.1108/MANM-03-2022-0044.

**Comment 11:**

**Quote/Paraphrase:** “Research suggests that most managers will not

effectively utilize, totally understand and recognize the contributions of the

generation known as millennials,” (Sessoms-Penny, et. al., 2023).

**Essential Element:** Interpretive Methods in Social Research is the essential

element for the above.

**Additive/Variant Analysis:** The quote above is additive to my topic and can be

variant, as well. Today’s business managers and administrators should be able to

understand the generation of millennials. Their additions to any organization

comes from their extensive training and knowledge base. To comprehend why

any head of a business would not desire to learn from a generation that has more

advancements in technology is a conundrum in interpretations of hermeneutics.

Dialoging is a must.

**Contextualization:** I am convinced that as a scholar practioner, I need to

immediately put into practice what I am learninh in my field of education with

parents and teachers. I have many opportunities to listen and learn from

millennials in my workplace. I do have great influence with them. They do listen.

But am I listening to them?

It is important to keep communication and dialog at the forefront. As a

Christian administrator, I am challenged to not only hear but to listen and

acknowledge their concerns. However, it is a challenge to me as this generation

seems to be more emotional than other generations, and many speak from fear. I

want to take on the character of Jesus by asking more questions and not taking

their emotions as against me, but understanding they may need to just know they

are heard. They bring their own beliefs from their own experiences and this is all

they know. Will I show them love of Jesus or continue to feel attacked when they

don’t understand? Are my feelings more important than leading them to an

understanding that Jesus knows and together through trust, we will thrive.

**Comment 12:**

**Quote/Paraphrase:** Strong transformative leadership will bring together the

strengths of each generation and enhance their value and contributions to

businesses and organizations (Sessoms-Penny, et. al., 2023).

**Essential Element:** Approaches of Hermeneutics should be used to effectively

reach the millennial generation.

**Additive/Variant Analysis:** Transformative leadership catches my mind’s eye

when I ponder about this additive paraphrase. This is truly the culmination of

approaches to this generation. Leaders must know how to use the strengths of

each generation. And they must utilize each person as a valued contributor to

their business. When people know they are truly cared for, they will listen to each

other.

Much is gained when the fusion of horizons is met within the

communication of leader and employee. Analyzing, and interpretational dialog

are great tools in which people of unlike minds can become people of like minds.

**Contextualization:** Transformative leaders are needed today, especially in my

area of Christian education. Employees want to know they are valued and leaders

need to listen often to them especially as they want to utilize their knowledge in

the workplace to enhance the business.

A leader must understand others in their employ in Christian schools

as Jesus understands them. This is a life-long process of knowing Jesus and must

be purposefully intended by the Christian administrator. Listening and asking

questions are essential tools in communicating the millennial generation. Will I be

intentional in making my office a warm atmosphere in which deep conversations

and mutual learning and partnership can be found?

**Works Cited**

Barna, G. Munsil, L. (2023) *Helping millennials thrive: practical wisdom for a generation in*

*crisis.* Arizona christian university press. Arizona. **[Amazon preview].**

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*democracy and impoverished the souls of today’s students.* Simon & shuster. New

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