PHI805 Faith Integration and Interdisciplinary Studies

Cerita Buchanan

Omega Graduate School

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Professor

Dr. David Ward

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.

Cerita, great job on your developmental reading log for PHI 805-22!

You chose relevant sources that were in line with your research interest of "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.”

You identified appropriate Essential Element connections in your reading selections.

Your Additive Variant analyses were thoughtful and showed what you gained in understanding from each reading.

You did the best job with your Contextualizations, in which you applied insights to young people. I could feel your heart for them. When I see passion I see evidence of calling!

Your selected readings are from appropriate and current scholarly sources. All of your Developmental Readings on my article encouraged me that you really understood this key reading. It truly unpacks what the whole course is about. I would like to do a one on one Zoom to talk through your Assignment #3 Worksheet to help you make the most of this key assignment!

Your log adequately conforms to APA style, except for a few minor errors with needing sentence case for the title of a book, and capitalizing the first word of a subtitle.

Very nice work! -- Prof. David Ward

Grade” A

**Source One:** Ward, D. C. (2014). Interdisciplinary faith-learning integration for social change. *Journal of Interdisciplinary Studies,* 26(1/2). 29-56

**Comment 1:**

**Quote/Paraphrase: “**Framing a good question, as Socrates might say, is the birth of learning and insight. But good questions require labor. The Learning process defines clearly a significant problem or question which requires interdisciplinary faith integrative research. Virtues to be cultivated in learning to frame good questions include curiosity, wonder and empathy. Curiosity is one of the reasons the young learn so quickly; alas, it can diminish with life experience and settling habits. Learning usually begins with asking, “why?” Wonder springs from aesthetic appreciation of the glories of Creation (Psalm 19). Empathy enables identification with human needs, which are endless” pp. 33-34.

**Essential Element:** This comment is associated with the essential element, Learning…to Change the World.

**Additive/Variant Analysis:** This comment is additive to my understanding of social research inquiry. A good question is certainly the key to rigorous inquiry. Problem clarification impacts hypothesis, literature review and all stages of the research process. Therefore clarity at this first stage of inquiry takes time and effort, when the problematic is made clear the rest of the process is comprehensible, though not always smooth. In addition to asking “why” , learning can begin by asking other questions such as how, where and what.

**Contextualization:** The researcher’s own inquiry into work and the nuances of work and life, is an effort to change the world, looking at changing the structure of work and thinking around paid work, reframing the (spend more time with family etc.) …empathy with human need…How we perceive and experience work and its impact on life decisions and youth transition to adult roles.

**Comment 2:**

**Quote/Paraphrase: “**The inspiration for research, however, raises the question of bias. A commonplace postmodern insight is that the way everyone sees the world is affected by many cultural and personal factors, not to be denied behind a pose of objectivity, but acknowledged to separate bias from legitimate questions in the pursuit of truth (Jacobsen 2004: 18). Christian interdisciplinary research can arise from a researcher's response to God's calling in any of the spheres of life that Scripture addresses: family, religion, government, work, or culture. Such a call in service to God and man should lead to truth, not bias. When the process works, it helps to minimize bias. There is a difference between commitment to faith-based values and bias that impairs validity and reliability of research. At the beginning, a clear unbiased statement helps the proper framing of interdisciplinary research. Repko cautions regarding factors that can interfere with good research questions/problem statements: personal or disciplinary bias and jargon (2012: 78). Admittedly, faith-informed scholarship comes to the process of inquiry and research with sensibilities that affect the kind of questions that prompt interest. Those sensibilities express a spectrum of values that guide learning interests. At one end are values shared with researchers from different worldview perspectives because of shared humanity and common challenges. At the other end are question­ generating values that are distinctive because of the Creation-Fall­ Redemption-Consummation theistic worldview. A need for inquiry can arise from positive or negative directions which may be classified as opportunities for problem-solving. Both involve researchers in changing their world. The ambiguity in this expression is intentional. This kind of learning changes the personal world of the researcher at the individual level, then at a local level. All world change that spreads to larger significance and impact begins in historically incarnated locations” pp. 34-35

**Essential Element:**This comment is associated with the essential element, Learning…to Change the World.

**Additive/Variant Analysis:** This comment is additive to my understanding of social research inquiry. Oftentimes, researchers come to a particular inquiry through their own personal experiences. The positivist notion of objectivity, free from researcher ‘bias’ is often unattainable. Encouraging researchers not to prejudice their own experiences in conducting the research can be liberating. In no way is the researcher encouraging bias that will exclude and impact validity.

The use of the term bias often suggests a negative connotation in research. Qualitative research has encouraged researchers to acknowledge bias then ‘bracket’ them but also encouraged to share your story in methods such as auto-ethnographies when you belong to the group being researched. “Shared humanity and common challenges” often present the researcher as real to participants which can enhance disclosure. I am encouraged by the faith sensibilities approach to changing the world’ changing my world.

**Contextualization:** In my own research practice, establishing my positionality and sharing my story is a method that has been used to center the research and in a way, share how I come to the type of inquiry; make calling. I also journal my way through the research process that helps to create and recreate the research process to encourage critical analysis and reflection. This auto ethnographic process has created a liberating effect and presented opportunities for change.

**Comment 3:**

**Quote/Paraphrase: “**Essentially, hermeneutics involves learning to read with understanding. The spiraling path of dialogue in the process of hermeneutics means knowledge becomes more accurately aligned as interpretations are checked against clues to an author’s meaning in a studied text. Historically, the Judeo-Christian tradition gave the world this science as it focused upon interpreting the Scriptures as God’s special revelation. Eventually, hermeneutics broadened to the normal process of interpreting any text, and became textual or literary interpretation. With the rise of the “scientific method” hermeneutics expanded to include learning to interpret the “book of Nature.” Then, with the social sciences, the science of interpretation expanded to interpret the human world at the individual, social and cultural levels. Because interdisciplinary research draws on generalist knowledge, familiarity with the broad sweep of ideas and history is essential for growing in a chosen direction of specialization” pp. 36-37.

**Essential Element:** This comment is associated with the essential element, Learning…to change the world.

**Additive/Variant Analysis:** This comment is additive to my understanding of hermeneutical understanding. This concept is directly related to interpreting the cultural and social context of language, art and other artifacts. The historical Judeo-Christian context of hermeneutics is additive knowledge.

**Contextualization:** Reviewing literature can be an intricate part of the research process. Ensuring that understanding of the origin and context of the material is important but also its interpretation for the social and cultural context. In exploring my research interest around work and life alignment, there is much managerial literature that can take you down the path of misalignment due to the reference to “work” and “non-work” which can create errors in thinking when examining the familial context for analysis.

**Comment 4:**

**Quote/Paraphrase:** “Interdisciplinarians are better prepared to gain access to elite centers of influence in twenty-first century global civilization. Interdisciplinary research is the path to future breakthroughs. What is needed, however, are faith-inspired interdisciplinarians who can apply the best methods that yield more satisfying results. The challenge is how to gain access to the true unity of knowledge and source of moral authority for global justice. Why and how does faith-learning integration provide access to the unity of knowledge and authoritative moral norms? Embracing the solution requires tracing the real cause of the problem in the history of ideas” pp. 42

**Essential Element:**This comment is associated with the essential element, interdisciplinary research.

**Additive/Variant Analysis:** This comment is additive to my understanding of interdisciplinary research and raises key questions about moral authority in the planning of research, how do you establish interdisciplinarity from the onset of the problem identification and hermeneutic literature review?

**Contextualization:** As an interdisciplinary scholar with background in social work, leadership and on the cusp of faith influenced integration, I can attest to the importance of interdisciplinary approach to society’s problems. I am still in the first steps of learning to create knowledge using analysis of multiple disciplines but the opportunities are endless.

**Source Two:** Repko, A. F., Szostak, R., & Buchberger, M. P. (2020) *Introduction to Interdisciplinary Studies*, 3rd. Ed. Thousand Oaks, CA:Sage Publications, Inc.

**Comment 5:**

**Quote/Paraphrase:** Repko et al (2020) have examined the impetus of interdisciplinary study and research and have highlighted five factors: the complexities of society and human beings, complexities of the globalized workplace with introduction of technology and big data which have introduced the need for new skilled and multi-skilled workforce, the “need for systems thinking and contextual thinking,” the need for university research to change and promote multiple interface in order to establish connections that are inherent in the job market and public interest and public policy requires multidisciplinary approach pp. 5

**Essential Element:** This comment is associated with the essential element, interdisciplinary study.

**Additive/Variant Analysis:** This comment is additive to my understanding of

interdisciplinary research. It emphasizes the importance of reimagining challenges to be able to solve problems and change society from an interdisciplinary approach.

**Contextualization:** For my research interest in work life balance, an interdisciplinary and multidisciplinary approach is useful to analyze the problematic of work from a sociological, managerial and family perspective.

**Source Three**

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 6:**

**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, Worldview Literacy in Research

**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. There are some effects that 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 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.

**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 behavioural 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. It is also crucial to expose the discourse to societal/structural and theological factors that are part of this interdisciplinary discourse.

**Comment 7:**

**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 Worldview Literacy in Research

**Additive/Variant Analysis:** This comment is additive to my understanding of gender role ideology worldview stemming from a sociological understanding. 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.

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

**Comment 8:**

**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 Learning Integration

**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 rat race 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 the faith based purpose of work. 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 9:**

**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, Worldview Literacy in 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 through examination of christian worker’s experience with biblical and theological principles.

**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 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. The need for humanizing the problems of work for the Christian is clear.

**Source Five:** 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 10:**

**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, interdisciplinary 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.

**Source 6:** 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 11:**

**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 as scaling back on work demands or seeking out 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, Worldview Literacy in Research.

**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.

**Contextualization:** Contextually, my professional interest is geared towards how paid and unpaid work (including family) can coexist in harmony and how we can establish norms, starting with resocialization of 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 7:** 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 12:**

**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, worldview literacy in research.

**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 around building a functional and harmonious life centered around meaningful work that centers families and promotes wellbeing.

**Works Cited**

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