**Appendix 4A: Faith-Learning Integration Worksheet**

Date: September 30, 2023

Name of Scholar-Practitioner: Cerita Buchanan

Educational Background: Master of Social Work (MSW), MPhil/PhD Sociology (ABD)

Social Profession: Social Work Educator and Department Head

Other Pertinent Information: I have practiced social work and been involved in social work education for over 18 years. I have worked with educating young people but also with young women through my experience in medical social work. One can say my passion is people and people's wellbeing in particular.

**Tips for the SR805 100-Day Assignment Faith-Learning Integration Worksheet**

See the published article about this process (*Interdisciplinary Faith-Learning Integration for Social Change*, JIS, V26 (2014)- Dr. David C. Ward). The article is much more detailed than the syllabus, because the method has refined in as a result of the growth in understanding each stage of the process, as a result of interaction with the methods standard in the national interdisciplinary studies movement. This is seen in the article.

**Steps 2, 3, & 4 ought to have some sources to back up the process because it is an academic process in Steps 2-4, and a practical process in Steps 5-7**. In my article describes this approach to faith-learning integration and interdisciplinary social change is described as "***Learning***... [in such a way as] ***to Change Your World***."

**Step 1** **Research Problem/Question-** In the Syllabus it is an assigned topic: i.e. work as job, profession, career, or calling. *But you can select a topic based on your interests, especially if it is related to your sense of calling in some aspect.* I am interested in how you work through the process. Please email the professor your topic ideas and receive feedback about your topic idea at the beginning.

**Step 2** **Hermeneutics/Literature Review**- can be whatever disciplinary sources are relevant; also, at this early stage in the program you can include in this stage any social research done on your subject, for example, if you found articles reporting research done on multi-generation businesses. As seen in Dr. Ward’s article, and by the dissertation stage of the OGS program, Step 4 is where your own social research project goes.

**Step 3** **Faith-Learning Integration**-is where faith-integrated sources (Scripture, tradition [i.e. if theologians have addressed the topic or Christian worldview/theological truths involved in applying a Christian worldview to the topic], reason [if Christian businessmen have written on the topic-if it was a business topic, etc.], and experience [this is where personal Christian reflections guided by prayer and the Holy Spirit would come in].

**STEP 1: OBSERVATIONS RAISING THE NEED FOR INQUIRY**

What is the subject/problem that prompts the need to integrate faith and learning and do Christian interdisciplinary research?

The researcher has been preoccupied with the nuances of balancing life and livelihood for some time. Her own challenges with balancing paid work and unpaid care and domestic work [beyond mere time management] and the struggles of other professional women have brought the challenge into greater focus. From my observation and from the literature, work-life conflict impacts quality of life and wellbeing.

The work life balance challenge has impacted the lives of workers with family and other responsibilities and is the top challenge for working women today (Gallup and ILO, 2017).

What has been clear for the researcher is a need for greater discourse, training and mentorship for young women transitioning to adulthood and helping them to successfully maneuver the transition into adult roles. The researcher’s passion for young people and young women in particular has fueled the focus of her work. Additionally, as a social worker, the effects of work-life conflict is of concern and enhancing life and social functioning is the core of the social work profession. This problem prompts the need for faith integration due to its connection with wellbeing and the self which is created to work, rest and serve God.

There is a need for research in this area because of the dearth of research in Jamaica on work life balance and its impact on women. There have been newspaper articles in the Jamaican press that have alluded to the problem for some time. There has also been a time use study that has further illuminated the challenge for women (Ricketts 2018). However, the challenge has persisted without adequate focus on systematic structures and social policy decisions to address the problem from key strategic areas around gender.

Faith integrated interdisciplinary research would be more useful over and above solely sociological academic research through its focus on more complex analysis of work life conflict. Faith integrated interdisciplinary research would allow for examination of social, psychological, organizational, structural determinants of work life balance but also an important spiritual component that is evident in a wheel of life and work life balance cycle ( Long, 2015 ). This approach would take into account not just exercise, social support, delegating and other factors but will underscore an important missing element of a soul and faith connection to a higher purpose and communion with God that is often missing from purely secular academic inquiry. The merging of christian orthodox thinking and theology with the social sciences provides a unity of knowledge that presupposes that our realities are complex and in particular when we speak of work-life that our center is our creator, God.

**STEP 2: LITERATURE REVIEW- HERMENEUTICAL INQUIRY OF NATURAL/SOCIAL SCIENCES AND HUMANITIES/HISTORICAL TRADITIONS**

What are the different perspectives on the subject/problem from the relevant contemporary natural or social science disciplines as well as cultural trends and ideas?

There are a number of theoretical and philosophical perspectives that can be brought to bear when addressing this problem. This theoretical perspective is oriented in feminist epistemology, role conflict theorizing and modernization theory with multiple perspectives drawn from economics and sociology as is consistent with the literature internationally and within the Caribbean. Historically and conceptually work has been defined through male hegemonic and patriarchal lens often using economic models of understanding stemming from ideologies about economicus/economic man and rationale and moral thinking which is separate from ethical caring ways of being which is often aligned with women. At the forefront of conceptualising and theorising about work is historical milieu of what constitutes and defines work and the separation of men’s and women’s work through a sexual division of labour.

Gary Becker was known for marrying economics and public policy. Central to his economic models was the idea that investing in people can yield great rewards. He founded along with his colleague Schultz (the concept of Human capital). His theory of allocation of time within the family is germane to our research. According to Becker, decisions in relation to the household and how to use one’s time can be analysed in the same way that an analysis of cost of market goods can be done. He contends that households can be considered as small factories where members divide their time between paid work, unpaid house production and leisure activities. In his analysis, he does not account for material or social relations of gender, his focus is on micro-level economics. His assertion was that the decision, traditional household, husbands and wives roles as breadwinner and homemaker respectively was on utility. If one partner earns more then they spend more time invested in market production (labour force participation), this led to specialization of roles.

Additionally, Becker’s analysis did not take into account intersectionality or varying household e.g. single female households which is consistent with Caribbean society.

Unlike, Becker’s allocation theory that factors in economic utility, time availability perspective takes into account the factor of time. Both theories focus on the market and paid work in order to make a decision but for time allocation the analysis is based on the capacity to respond based on time needed in the labour force. This decision is based on rational calculation of time needed for paid and unpaid work which is divided between a husband and wife. The notion here is that either the husband or wife picks up the slack at home for the spouse who works longer in paid employment. With this theorizing the understanding is that labour force participation accounts for the gender gap in unpaid care and domestic work. Again this theory presumes a dual income household which is not true for many Caribbean/Jamaican households. Additionally, the logic in this theory seems to suggest that women automatically are spending more time in unpaid care work because they spend less time in paid production and does not take into account societal and systematic patriarchy in the labour market which makes it difficult for women to compete in a male dominated economy. This theory presents a utopic, future that is gender neutral and does not take into account ingrained systematic division of labour and gender role socialization ideology. “The theory is not consistent with reality female participation in paid work is low because they do not have much time available after doing unpaid care work.” (Gyekye, 2013).

On the other hand, the Economic bargaining introduces a conflict model to the theorising that was not introducing by the preceding models. This model presumes that households do not necessarily present a holistic time or economic utility but that individualist conflicts of interest can present itself in making decision about labour force and household work. According to this perspective, “allocation of housework reflects power relations between men and women.” The level of resources each partner brings to the relationship determines how much labour is completed by each partner (p.6). “In explaining women’s lower average earnings…analytical conflict theorists give considerable weight to universal biological differences. All societies, they note, have found it more efficient for those who bear the children also to do the caretaking” (Wallace & Wolf, 2006, p. 434) thus making the case for women playing supportive roles to men. On the economic front when a woman is required, based on financial need, to enter the labour market she is not viewed or treated as an equal given her primary role is seen as caregiver. Wallace & Wolf (2006) continue that “women’s child care responsibilities affect their choice of occupation and the time they devote to it in a way that is not true for men” (p. 434).

Balancing multiple roles can often result in conflict and/or strain when trying to maintain boundaries with personal/family life and labour market participation. The term work-life balance has been highlighted as a factor within this conflict of private and public roles and functions. ‘Work Life balance’ was mainly an issue for working women in the 1960s and 1970s and began to surface when women entered the workforce (Littlewood 2004; Barnett & Gareis, 2006; Matthews & Power, 2002; Gurney, 2009). Still today, work life balance is considered the number one challenge for working women (ILO, 2018). “The origins of research on work life balance can be traced back to studies of women having multiple roles” (Rantanen, 2011). The work life balance research and debates were put on the agenda and gained traction in the discourse for the following reasons- “rise in the number of two-income households (Gordon & Kammeyer, 1980; Johnson, 1980), heightened concern for employees’ quality of work life (Walton,1973), possible changes in the meaning of success (Tarnowieski, 1973) and changing expectations regarding self-fulfilment (Yankelovich, 1981)” (Greenhaus & Beutell, 1985, p. 76).

The term work life balance is a human resource management terminology that creates a false dichotomy between work and life in an effort to separate them as if mutually exclusive. Additionally, because of the human resource roots in the labour market it assumes any work outside of the labour market is considered non-work or non-productive which is largely misleading in relation to the nature and definition of work. We can agree however that work life balance assumes a maintaining of balance between [often competing] roles and minimizing conflict and strain between paid work and unpaid care and domestic work inclusive of family and community responsibilities. Utilising a gendered and sociological framework, I will utilise the term ‘life balance’ to establish the nuances of around life role balance, role conflict and strain based on the problematizing of the issue.

Central to this role narrative and perspective is the seminal work of Caroline Moser. Her “triple role” framework is still an important one today. She posits that women play three major roles in society, *reproductive role* (unpaid care role of the children and other dependents), includes not just child bearing but rearing and domestic responsibilities and care of male partner; the *productive role* which is shared by men which is work carried out for reward or payment and the *community managing role* which encompasses other roles of social life and living that are carried out at the community level. Women play these roles “simultaneously, balancing the demands of each within their limited time constraints. The basis of her argument is that women’s roles are seen as naturally occurring and therefore overlooked but that the role of “breadwinner” often assigned to men is glorified and overemphasized (citation). In justifying the sex role differentiation/sexual or gender division of labour, functionalists contend that this is an important way that society responds to the needs of various systems [including the family] in carrying out different tasks/functions.

“Thus according to functionalist analysis, primary responsibility for breadwinning and instrumental leadership is allocated to men, and primary responsibility for family and expressive leadership to women. This gender-based societal response to the need for both kinds of role is, according to this argument, reflected in the labour market. Higher average earnings for men reflect a combination of giving higher pay to people who have the main occupational responsibilities; men doing more overtime (for the same reasons); and women’s choice of less well-paid but “caring” occupations that are consistent with their general expressive role” (Wallace & Wolf, 2006 p. 433).

Though in some corridors of society the language of breadwinner and homemaker has changed to include more gender neutral and equality affirming and acceptable terminology, which is reflected in some social policy. The social systems and structures, social and material relations of gender continue to maintain [in practice] the patriarcha I can tell you have more background in social work and sociological theory that many of our students coming from different professions l archaic systems maintained through occupational segregation, no or low gender pay parity and other systems of gender inequality and inequity.

Within the concept of Moser’s ideology of women carrying out multiple roles in the home, labour market and community space, there can be conflict between roles as a factor of not just demands on time but levels of exhaustion and intensity of demand. Role conflict theory “has focused on the conflict linkage whereby participation in one role is made difficult by virtue of participation in another” (Ezzedeen & Ritchey, 2009, p. 389). Role conflict occurs when there are competing demands on time and human resources. According to Ezzedeen & Ritchey (2009) however, role integration can occur when multiple roles are facilitated. They contended that, “this notion of facilitation is grounded on theories of role accumulation which argue that individuals, especially women, derive benefits by engaging in multiple roles, including social support, resource access, and diversified gratification” (p. 389). Role strain contributes to the division of labour and role ideology. However, unlike role conflict theory, role strain theory focuses on strain and a feeling of overwhelm within one role whether the role of mother while carrying out different functions of motherhood (i.e. preparing meals/snacks, doing laundry, assisting with homework, monitoring during play time) or strain in the paid labour market while carrying out multiple job functions in the labour market ( ). Therefore role strain can occur within singular roles and compound the issue of role conflict across multiple roles and various types of work both paid and unpaid.

As a response to minimizing role conflict there are two important theories that speak to creating borders and boundaries. Work-family border theory "is devoted only to work and family domains. The outcome of interest in this theory is work-family balance/stability, which refers to 'satisfaction and good functioning at work [paid work] and at home, with a minimum of role conflict” (Clark, 2000, p. 751). Border theory looks at how people are able to balance or not by the way they structure their work/life obligations. “The theory addresses how domain [work/family] integration and segmentation, border creation and management [that is creating boundaries], border crosser participation and relationships between border-crosser [and border-keepers] and others at work and home influence work/family balance” (Clark, 2000 p. 747). Border theory discusses issues of flexibility, segmentation (work and family roles are separate), permeability of roles where integration becomes possible (can be negative or positive), work-family blurring or work family boundary ambiguity. With technology for example the integration of work through emails, and cellular phones allow for options to work from home but there are issues with ‘shutting down” from work and this may impact balance. Boundary theory argues from a similar point however, it focuses on the meaning people give to work and home and how well they are able to transition from one to the next. Boundary theory was derived from cognitive sociology and focuses on ‘ways people create, maintain or change boundaries in effort to simplify and classify the world around them” (Allen, Cho & Meier, 2014, p. 101).

There are some key models that would align with border and boundary theories that have been used to explain the dynamics of balancing and managing multiple roles. **Spillover** speaks to the permeability of work and other life commitments on each other, where demands of either aspect of life may conflict or superimpose itself on the other, therefore the lines of work, family, community, social life and activities become blurred. **Segmentation** speaks to the separateness of work and other life commitments. **Compartmentalization** reduces role conflict and role strain by allowing individuals to focus on roles that require urgent attention by ignoring other roles. **Compensation** which speaks to using one aspect of one’s life to satisfy or make-up for another aspect which may be missing. “For example work may be routine and undemanding but this is compensated for by a major role in local community activities outside paid work.” **Instrumentation** is another model “whereby activities in one sphere facilitate success in the other.” An example of the “instrumental worker is one who will seek to maximize earnings, even at the price of undertaking a routine job and working long hours, to allow the purchase of a home or a car for a young family.”

The final model is a ***conflict* model** which proposes that with high levels of demand in all spheres of life, some difficult choices have to be made and some conflicts and possibly some significant overload on an individual occur.” (Guest, 2001 p. 3; Bello & Ibrahim, 2020).

Work life balance is a broad conceptual terminology that has multiple meanings for different people and different societies. It is a “wide concept which includes appropriate equilibrium between career and aspiration on one hand, compared with pleasure, vacation, and family life on the other. Work life balance was initially visualized in terms of work family conflict, defined role conflict as simultaneous occurrence of two or more sets of pressures such that compliance with one would make more difficult compliance with the other.” Work family conflict arises when there is conflict between labour market roles and family/personal life or other roles. (Alhazemi & Ali, 2016 p. 74).

The important feminist and womanist perspectives around the private lives of women that have become public troubles has created space for rigorous discourse around the active voice of building agency and identity politicking of non-homogenous ‘woman.’

The important feminist/womanist perspective brings into focus knowledge of the intersectionality discourse around gender, race, class and others and the persistent inequalities within society that impact women, children and other groups within society.

Though there have been contentions in policy and practice, gender planning and activism and feminist theorising are aligned based on focus, emphasis and development of the women’s movement. Feminist theorising seeks to deconstruct and reimagine androcentric value laden perspectives and renegotiate understanding based on the experiences, concerns and knowledge of women and other marginalised and disenfranchised groups (Tong, 2018). From liberal, to marxist to radical and neo-liberal feminist, there are contributions that can be made to the work life balance discourse.

Changes in cultural and societal norms and values have influenced the way people work from traditional hunter gatherer to modern day culture of industrial capitalism and work away from the home. This has influenced a separation of home life and work life and created tensions, separateness that have resulted in work-life conflict. The development of the work-life balance philosophy is an effort for the social and cultural system to fix itself and then came other efforts such as work-life integration ( ), remote working ( ), but many of these cultural trends have led to spill-over as work and life have become so distinct in contemporary western secular society.

This subject has been approached by different schools of thought. Capitalists and employers have sought to address the challenge using human resource management and have proposed various organizational leave, flexible arrangements and other approaches however, there premise of the construction of the notion work and “non-work (fig 1)have created challenges for feminist scholars.The researcher has found that work life balance as a human resource and industrial relations concept did not adequately give voice to my cultural and socio-political standpoint, given its ideological and practical stance of the term life to mean “non-work.” This is due in part to a value laden unbalanced assumption that involvement in market work is more important based on an economic survival model.

**Fig 1**

**Life- Work non-work continuum**



**Work Non-work**

**Education/Schooling?**

**Labour unpaid care work? Leisure discourse (Free time/state of**

**Market mind and quality of experience)**

**Participation**

**Misnomer-HR, IR, Business, labour studies and Economics- (unpaid care)**

**STEP 3: FAITH-LEARNING INTEGRATION INQUIRY WITH CHRISTIAN AND SCIENTIFIC SOURCES**

How does Scripture speak to this issue? Realize that many issues that are a result of modernity or technological advances will not be directly addressed by the Bible, but Scripture may provide a parallel or precedent with a similar issue or subject, or the topic may be addressed through extrapolation.

The Bible is the ultimate guide to work-life balance and living. Biblical teachings provide a view of work as a holistic reflection of God’s image as a worker. Christian living is a reflection of the way God lived.

“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” Marie (2014) pp.127.

Marie (2014) draws to our 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. As highlighted in colossians 3: 23-24, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.” 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.

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.

Another author within the theology of work presents a view of work from a different but complementary perspective. Guitián, & González (2022) posited that  **“**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. This perspective presents an interdisciplinary Christian approach to looking at work. It also promotes a deeper theological meaning to work that is not just human but social, cultural and multidimensional.

Theology of work is important and God reflects duty and purpose through work but not at the expense of the family and in particular the children (Psalm 127:3).

In the theological discourse, a key part of work life balance is rest and God is clear about the importance of rest. In Matthew 11: 28-30 he says, “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Additionally, rest is highlighted from the beginning in Genesis when God set the example of rest after work and rested on the seventh day after creation. There is much more that can be said for work and rest and taking care of family and community that is illuminated throughout theological teachings.

**Appendix 4B: Interdisciplinary Research Worksheet**

Date: September 30, 2023

Name of Scholar-Practitioner: Cerita Buchanan

Educational Background: Master of Social Work (MSW), MPhil/PhD Sociology (ABD)

Social Profession: Social Work educator and Department Head

Other Pertinent Information: I have practiced social work and been involved in social work education for over 18 years. I have worked with educating young people but also with young women through my experience in medical social work. One can say my passion is people and people's wellbeing in particular.

**Tips for the SR805 100-Day Assignment Faith-Learning Integration Worksheet**

**Step 4** **Converting Your Synthesized Topic to a Formal Social Research Problem and Hypothesis:**

See excerpt from *Empirical Research in the Social Sciences* by Richard Walters, pp.25-26.

At this stage of the program, Stage 4 (at the beginning of the Interdisciplinary Research Worksheet) is described as a synthesizing step. This is where to use sources on your subject written by Christians who are farther along than you, and who have done the faith-integrating work for you, and who have proposed Christian approaches to your topic.

You then need in this stage to ***imagine a hypothetical*** social research project. Assume you collect and analyze data (do not worry about how, it is too early in the program for that yet). Assume the project was completed (written in past tense) and that research findings supported the educated guess that produced your Research Problem and Hypothesis. See below:

*Example Problem:* It is not known whether teenagers abuse drugs or alcohol to escape from negative thoughts about themselves.”

*Example Hypothesis:* Drug abusing teenagers will score higher on the I Feel Worthless Inventory than non-drug abusing teenagers.

*Hypothetical Research Results* (this is what you project in STEP 4): The drug abusing teenagers scored higher in statistically significant measures on the I Feel Worthless Inventory than non-drug abusing teenagers.

You need to articulate a research discovery worth sharing before you figure out how to communicate it (Step 5, and then you influence with it through leadership application of “So What” change your world strategies to enact in Step 6).

**Step 5** **Contextualization-** Who is the target audience you want to influence with this research project? How can you package your results to be persuasive with them? This stage and Stage 6 you work through as a hypothetical, kind of as a plan in the future tense. My target audience is XXXXX and they have these characteristics 1), xxxx, 2) xxxx, etc. Therefore, to adapt my findings to communicate persuasively with them, I can emphasize the following benefits, and use the following venues (??? research report, multimedia presentation, trade journal article, etc. ???), AND SO ON...

**Step 6** **Orthopraxis/Leadership**- Also, for ease of understanding, Step 6 moved in the article from being called orthopraxis to leadership. Leadership is all about applying truth and solutions within groups, whether they are in the context of any kind of human organization in family, church or society, as the OGS world changer mission statement states.

**Step 7** **Evaluation (of the Process)**- Make this Journal-like, i.e. here is what I learned from this process, and here is how, if I did follow through in practice with Steps 5 & 6, that I could assess the effective of the results.

**STEP 4: SYNTHESIZED INTERDISCIPLINARY FORMULATION (WITH SOCIAL RESEARCH HYPOTHESIS)**

How would you synthesize what you have learned to this point into a statement that describes the problem you want to address? One or two sentences should be adequate to the describe the problem you would use interdisciplinary social science research to address (i.e. you would need to collect and analyze real world data to test how you address the problem). What is the subject/problem that prompts the need to do Christian interdisciplinary research?

Work- life conflict is a problem of competing demands in paid work and other life domains. It is a problem that influences quality of life and can lead to family breakdown, burnout, absenteeism and many other micro, mezzo and macro social problems. This challenge can be envisioned from a faith integrated perspective when we examine God’s life of purpose which includes work, family and community. God encourages work and rest for a more centered and balanced life.

**CONVERTING TO A FORMAL SOCIAL RESEARCH PROBLEM AND HYPOTHESIS:**

See excerpt from *Empirical Research in the Social Sciences* by Richard Walters, pp.25-26.

How would you state your research problem and reframe it as a testable social research hypothesis?

Research Problem: How would you state your research problem in a declarative sentence about what is not known that the research will clarify?

Example: “It is not known whether teenagers abuse drugs or alcohol to escape from negative thoughts about themselves.”

My Research Problem:

It is not known how to create work life balance for women experiencing challenges in their quality of life and wellbeing.

Research Hypothesis: How could you communicate your research hunches as predictions? A social research hypothesis asserts an educated guess about how two conditions or social phenomena are related so that it makes a comparison that can be tested by collecting real world data and analyzing it to see if the hypothesis is supported/confirmed.

Example: Drug abusing teenagers will score higher on the I Feel Worthless Inventory than non-drug abusing teenagers.

My Research Hypothesis:

Work-life conflict has a greater impact on Jamaican Women’s health, wellbeing, family life and spiritual connection than that of men.

Significance: What difference would the research make to change the world?

This research would be important to be able to reclaim families, marriages, mental and physical health that have deteriorated with off-centered and unbalanced lives and further away from what God wants for his children. The findings would be life altering as a model for life planning and quality of life that is interspersed with Faith learning.

**STEP 5: CRITICAL (APOLOGETIC) AND CONTEXTUAL COMMUNICATION**

What critical reasons (apologetic) can you give for why your interdisciplinary Christian perspective should be accepted?

My target audience for this research is Jamaican women and young women transitioning to adulthood. My indirect audience is the ministry of culture, gender, entertainment and sport in Jamaica and my church community. My findings will therefore be tailored to my research population (women) and will include a model and policy section that will be directed to the gender ministry, in the form of an advocacy brief.

This interdisciplinary Christian perspective should be accepted because it promotes a life of purpose that is centered and holistic and can provide guidance to Christians and non-Christians alike. It also identifies how women in Jamaica can help in their journey to leading more balanced lives and the influence of the state, the family, community and church can play in this endeavor.

Interdisciplinary research on work-life balance and work-life conflict is useful due to the complex and multifaceted nature of the problem. Approaching the challenge from a solely sociological perspective will leave a lot to be desired and leaves the spiritual self unexplored. Interdisciplinary christian research presents a more complete picture of the research problem. Because the challenge persists, approaching the challenge from a multidisciplinary Christian perspective is worth exploration.

There are variant views about approaching research from an interdisciplinary approach as it creates conceptual, philosophical and theoretical confusion, it lacks clarity of purpose and method similar to critics of mixed methods research, it is difficult to make connections across discipline and other views. However, because a wheel of life that includes a sociological, psychological and spiritual self it is more prudent to approach the problem from an interdisciplinary approach.

**STEP 6: ETHICAL & SOCIAL ORTHOPRAXIS (i.e. LEADERSHIP ACTIONS)**

What practical implications does your interdisciplinary Christian perspective have for your orthopraxis or leadership for world change?

As a leader, right practice (orthopraxis) ought to be the ultimate goal. In particular as a Christian scholar practitioner conducting this research brings with it an expectation of empathy, self-awareness, authenticity, respect and genuineness. The epistemology of the Christian scholar is theological and grounded. The calling placed on my heart for young women to succeed must include spirituality and faith in order to balance and center their lives. It presents a burden as a social work leader as well, who wants to see people lead functional and purposeful lives.

As a world changer, reflection is key. Throughout my practice as a social worker, reflective practice has been my greatest tool. From a personal perspective, I could learn so much from this research. It would enhance and enrich my thinking and improve my life along with countless other women. Leadership does not always mean expert, It can mean servant leadership, guide and journeying mate.

**STEP 7: REFLECTIVE EVALUATION**

a. How well did the research satisfy the original need for inquiry? Were there aspects of the problem left unanswered in the research design?

To a large extent, the research did satisfy the original need for the inquiry as it highlighted some of the challenges women continue to face with work-life balance in Jamaica. Additionally, it presented some anxieties around work-life planning for the youth on their journey to adulthood. The qualitative research design was useful as it presented the stories of women and provided opportunities for sharing and receiving support. Also a model for holistic work-life balance was developed. However, the research cannot generalize for women across Jamaica as the focus was on women at the university. From the research some new ideas emerged that would make for very important research focused on women in leadership and the impact on the family and the Christian experience. Also, the study could be replicated with my church family to see how theological and orthodox thinking would influence the model created.

**Dr. Ward:**

**IN SUMMARY, except for the citation-Works Cited problems (and you acknowledged that step dimension was unfinished), this entire FLI Worksheet is exemplary. That was the only reason for the A-. If you want an "A," fix the citation issue and email me the revised version before the end of the term in December, and I will change the grade. It is worth doing because, once cleaned up, you could send the final product to Dr. Schmidt as the Director of the DSL Program for advice if the idea you walk through in this assignment could fully developed in your Action Research Project!**

**Keep up the excellent work, Cerita! -- Prof. David Ward**

**Work Cited**

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