Hermeneutics and Communications

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Professor

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COM 803 Hermeneutics Assignment 3

Instructor Assigned Essay or Project

Assignment #3 - Essay on a case study

Write a 5-page paper on a specific event or phenomenon (e.g., a historical event, cultural practice, a legal decision), and interpret it from a hermeneutic perspective. This would involve understanding the event within its context and recognizing the role of your prejudices in shaping your interpretation.

The student should direct developmental readings from Assignment #2 on the hermeneutic issue for this assignment.

2. Paper Outline

a. Begin with an introductory paragraph that has a succinct thesis statement.

b. Address the topic of the paper with critical thought.

c. End with a conclusion that reaffirms your thesis.

d. Use a minimum of eleven scholarly research sources (two books and the

remaining scholarly peer-reviewed journal articles).

Thesis

Navigating Structural Barriers: The Lived Experience of Mid-Managerial Ruddy-Tint Women and Human Flourishing: Faith Integraded Hermeneutics

The lived experience of mid-managerial ruddy-tint women who are reluctant to engage in harmful structural governance remedy submission processes, due to cultural or workforce blindness, which directly impacts socioeconomic perceived healthful-living barrier brakers: Faith integrated Hermeneutics

The essence of my lifestyle is deeply intertwined with Christian principles promoting healthful living. Ruddy-tint women should not hesitate to assert their merits in the face of adversity, as faith and religious beliefs play a significant role in shaping responses to workplace discrimination.

Throughout my past and current experiences, I have consistently lived out my faith with gratitude, service, and vibrant action. As a devout follower of the Creator God, I acknowledged the influence of social determinants of health and the environment on my decisions-making processes. This has been especially evident during my decade-long career as a leader in the Federal Workforce sector, where I served as a team leader/co-team leader alongside both civilian and enlisted personnel.

This essay delves into a hermeneutical phenomenological faith intergraded study addressing the issue of human flourishing, focusing on understanding why mid-level Department of Defense Agency employees, particularly ruddy-tint women of faith, often hesitate to report instances of workplace discrimination. Drawing upon two case studies, I employ a comprehensive hermeneutic approach that integrates faith to explore the rationales and narratives driving this population’s reluctance to address discriminatory practices.

Themes explored within this essay include barriers to health and workforce participation, such as health stigma and tensions, navigating pregnancy leave within the workforce, biases in accommodation, cultural barriers affecting trust, and the lack of recognition of the Black Woman archetype. Additionally, the influence of Christianity and family factors are considered in understanding the dynamics at play. The discussion of barriers, we need proactive measures to address discriminatory practices within workforce.

This essay is guided by experiences and theories drawn from two case studies: the impact of health and unhealthy workforce conditions. Whether the disease is mental stress or exposure to harmful substances, I will explore parallels between these phenomena and connect them to the narratives of nineteenth-century figure Sojourner Truth, also known as Isabella Baumfree, and a Departed of Defense case study on African-African women. These case studies serve as the cornerstone for identifying opportunities to mitigate workplace incivility.

The first case study examines African American Women in the Federal Sector (EEOC, 2023), providing insights into the civilian labor force landscape. In fiscal year 2020, African American women comprised 11.7% of the civilian Federal workforce, nearly double their representation in the civilian labor force. However, they experienced voluntary separations at a rate of 3% slightly higher than the government-wide average. Involuntary separations were also slightly higher, at 0.7%, compared to the civilian government average. Furthermore, African American women were underrepresented in leadership positions, accounting for 10.4% of supervisors, 9.6% of managers, and 7.3% of executives. Disparities in pay persisted, with African American women earning significantly less than their counterparts, highlighting the ongoing challenges despite the protections outlined in Title VII of the Civil Rights Act of 1964. This legislation prohibits workplace discrimination and established the U.S. Equal Employment Opportunity Commission (EEOC) to monitor and enforce federal law, underscoring the need for continued efforts to address systemic inequities.

Second case study, we Will Be Free: The Life and Faith of Sojourner Truth by Nancy Koester – 2023; Sojourner Truth, born Isabella Baumfree, 1797 – 1883 born enslaved to owners Van Wagenen, who stood 6’0 tall and as an iconic figure in the focus to initiate free living for all oppressed, during her timeframe equity for Ruddy-Tint Women and all over the U.S. and men. She after leaving her owner at emancipation declared challenged the face of multiple environments including health factors for Prisoners, Voting rights for all women, along with rail train and plantation worker conditions when she sought her sons release from an unknown planned management state of Alabama acquisition of her son Peter. Court records show the case was in 1828 the Legal Battle to Free Her Son from arbitrary enslavement Part of 1 Day Display at Schomburg Center. People vs. Solomon Gedney the Center featured the legal battle of Truth’s historic legal victory to free he son from enslavement. *(New York State Archives. New York (State). Supreme Court of Justcature Writes of Habeas Corpus, 1807-1832. J0029-82. Box 3.* Truth delivered her deposition in court, the judge ruled in her favor – having no other master, no other controller, no other conductor, but his mother. She secured her sons freedom and shattered legal norms; this was history. This was a true and unstoppable quest for liberty and equity.

In her own narrative and from those who have written about her we see the importance of her faith and her own response to health and healing. She was not only an orator but an itinerant preacher for the ‘perfectionist movement’, she spoke out about injustices affecting various social factors of the built environment communities. Consistently speaking out and propelled by her faith, she also remains one of the most recognizable Ruddy-Tint women of African Dutch dialect in American History. Truth, was not invited with the company of women collectives who gathered at *Old Stone Church in Aron, OH*, May 28, 1851 for the Women’s Rights Convention. Although Frances Dana Gage falsely reported Truth’s infamous words, the speech title solidified Truth as a champion for Ruddy-Tin African American women and all women. Correct speech was published in a more accurate account of Truth’s speech in the Salem “Anti-Slavery Bugle”, 1851. Intellect has lots do with rights and Truth was known to to maintain complex relationships with the leaders of various movements.

African American Women in the Federal Work as we are property of the Federal Government. I learned during my Administrative Judge trial that fact. As Ruddy-Tint individuals I am one, thus I am only “freeish” politically. This is why many of the impacts Sojourner focused on illuminating, many still are pushing about for systemic change through courage and elegant resilience like dear sister Truth.

American Women in Federal Leadership Positions – Sister Truth in her leadership also exampled Healthful living by being a health guest at Battle Creek Sanitarium in Michigan she received the most attentive care from the famed Physician and Doctor John Harvey Kellogg and natural remedy for cure and healing. Buried in the Oak Hill Cemetery besides, Dr. Kellogg, Uriah Smith and Ellen and James White. Sojourner Truth was known to testify to the hope that was in her, during speaking meetings, this alone I believe continued to bring value back into the nation at the time-frame in earth’s history unlike the law-less ness experienced now. Creator God The Infinite One and the Holy Spirit illuminate everything and I often define our walk with the Lord as intimacy and defined as (in-to-me-see) this plays a firm role in the make and female workforce and the promptness or delay of seeking to submit claim of merit for remedy solution. Truth’s workforce balance advocacy extended beyond the realm of human rights, she also encompassed health and multi-chronic disease improvements. She understood the parallels between the struggles of the abolitionist movement. In the society at the time of industrialization society, workplace, and workforce were persistent issues on social and environmental built-environment factors of male, female, gender, race, ethnicity, and religion. While the new address of these factors during Truth’s time was by way of legal frameworks and organizational policies, she drawled from many interconnected themes with all having the same undercurrent humanity and for Truth, this meant ‘one human-kind.’ These disparities limited and perpetuated the degrading cycles Ruddy-Tint individuals in poverty or inequalities are afforded. Just as Sojourner Truth drew strength from her faith in her fight for freedom and equality, contemporary Ruddy-Tint women must rely on their no longer desired feelings of inadequacy and not religious beliefs wholly to be how to navigate workplace challenges and promptly advocate for their rights.

The review of the case study holds significance as I have personally experienced or achieved each aspect discussed, and continuously strive for positive change. I have examined and experienced firsthand the impact of health stigmas on workforce well-being and the imbalanced of stress in our built environment. This essay addresses barriers to addressing sexual workforce abuse, responses to harmful actions related to health and disease within the civil rights movement, and the effects of cultural blindness and socioeconomics status on workforce discrimination, whether in disadvantaged or privileged communities. In today’s “new contemporary workplace,” ruddy-tint women occupy mid-managerial positions. These women, who are Gospel Christians, highly educated, certified by institutions like the Department of Defense Acquisition University, and homeowners, often face hinderances to their advancement despite their accomplishments and credentials. Desire their education, professional certifications, and middle-income status, these women encounter obstacles in engaging with structural governance and the merit submission process for advancement.

Structural governance and the merit submission process refer to the rules and regulations within management levels that often perpetuate biases and hinder the acceptance of skills and contributions. This process involves company frameworks and operating procedures that determine how resources and logistics are allocated among employees, often incorporating predetermined criteria for evaluating performance. This essay explores the lived experiences of these women, shedding light on the barriers they face and their efforts to navigate them while striving for sustainability and human flourishing. Through a faith-integrated hermeneutic approach, we examine their resilience in the face of workforce adversity.

Workplace legal protections or harms on the Ruddy-Tint health are many one are the protections of parent outcomes. For African in American Black women and all expectant women, these safeguards of our rights to leave and accommodations during pregnancy and childbirth, allowing balance of professional and familial responsibilities without fear of discrimination or retaliation.

During the first three years of marriage, the Lord blessed husband with seed and we were excited to learn of pregnancy. To ensure my virgin wound and body was healthy to carry a child, by God’s grace, we pursued and I participated in an evasive blood review test. The test was great and yielded I had no disease or traits of disease. Praise God. However, in prior years to this pre-blood health analysis due for pregnancy my experienced was amazement after testing, professionally what I would have ever known. Holistic principles guided my journey through a complex brief time of disease diagnosis, healing, and cure. Initially faced with pre-judgments and misconceptions upon being diagnosed with an infectious disease, I looked for a cause and cure. The handcrafted herbs of the field designed by God’s original lifestyle plan in the Bible, connected me to a “fusion of horizons” while I researched the best cure for disease diagnosis. Finding solace in the therapeutic properties, diligent research applied, and introspection of scripture from Exodus 15:26 resonated deeply with me. The belief in God as the ultimate healer and the importance of following His principles for health and well-being brought Godly contentment. I remain to be a woman dedicated to family and close loved ones, but also the liberation and personal change in the built environment.

As a knowledge-learner just as Truth shaped and defined history, so by God’s grace, with becoming a social researcher, will I. Very respectfully continue to COM 803 Assignment 4.

WORKCITED

Bryant-Davis, T., & Comas-Díaz, L. (2016). Introduction: Womanist and mujerista psychologies. In T. Bryant-Davis & L. Comas-Díaz (Eds.), *Womanist and mujerista psychologies: Voices of fire, acts of courage* (pp. 3–25). American Psychological Association. [https://doi.org/10.1037/14937-001](https://psycnet.apa.org/doi/10.1037/14937-001)

Federal Sector Reports webpage at <https://www.eeoc.gov/federal-sector/reports>. These missing data may cause annual functions in the government side numbers and percentages, particularly when cabinet agencies fall to submit.

Ham, Debra Newman, “The African American Odyssey: A Quest for Full Citizenship The Civil War.” Library of Congress Exhibitions. February 09, 1998. <http://www.loc.gov/exhibits/african-american-odyssey/civil-war.html#obj17>

Harris, C. I. (1996). Finding Sojourner's Truth: Race, Gender, and the Institution of Property. *Cardozo L. Rev.*, *18*, 309.

Hull, Gloria T., Patricia Bell-Scott, and Barbara Smith. All the Women Are White, All the Blacks Are Men, but Some of Us Are Brave: Black Women’s Studies. New York City: Feminist Press at the City University of New York, 2015.

Koester, N. (2023). We Will Be Free: The Life and Faith of Sojourner Truth. United Kingdom: Wm. B. Eerdmans Publishing Company.

U.S. Equal Employment Opportunity Commission (2010). Annual EEO Program Status Report for Fiscal Year 20210, EEO Management Directive 715.

U.S. Equal Employment Opportunity Commission, Research, Evaluation, & Applied Data Division | Office of Federal Operation; *African American Women in the Federal* Sector, Report uses FY 202 data due to the inclusion of the latest available data from the EEOC’s Management Directive 715 (MD-715).

This report only includes data from agencies that submitted and certified MD-715 reports. A complete list of agencies that were required to but did not submit and certify FY 20220 MD-715 reports is provided with the Annual Report Workforce Tables found on EEOC’s