

COM822, Persuasive Communication

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Professor

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1. Revise your argumentative essay according to your professor's recommendations. Include the sentence outline with any changes received from professor feedback. Submit revised draft to Assignment #4 in DIAL.
2. Note: Additional drafts may be required before you will be allowed to present your paper in the Forum during Core 4.
3. The submission of the forum paper for consideration of presentation is a condition of attending Core 4. Your Core 4 grade for this course will be the average of the grades submitted by the Faculty Dais. The forum paper must be presented in Core 4 before being admitted to Core 5.
4. Any exceptions due to extenuating circumstances must be requested in writing to the Chief Academic Officer/Dean.

Paper Outline

Introduction

The work life balance discourse is built on notions of role based and time based conflict.

Therefore the debate is about balancing roles and time around labour force participation, care of elderly and children, management of the household, selfcare (leisure) and other personalized life realities.

Argumentative thesis

Although work life balance also presents a challenge for men, it presents a greater challenge for women and families and is still predominantly a woman's issue.

Gender Essentialism and Biological Derivatives

- *Women's reproductive care role is inextricably linked to biological reproduction.*
- *The Male Mystique*
- *Gender, young families and work life balance*

Work Life Balance by Definition is balancing Multiple Roles

Work Life Balance is an all-inclusive term for career/work commitments, family, social and community life and all aspects that make up individuals' lives (Guest, 2011). It involves a reconciliation of conflicting demands of paid work and unpaid work/personal life.

- *Men link family to meaning of work in the ideology of work-life balance*
- *Women have a double/triple burden and multiple roles*
 1. Women have multiple roles- reproductive (unpaid care role), productive (paid work which is shared with men) and community roles (activities for social good).
 2. Work outside the home in the labour force/ market and return home to a second shift.

The Significance of Time Use Within the Discourse

- *Men have worked more paid work hours than women*
 1. More paid hours in the labour force constitutes more challenges with work life balance. However, this is consistent with the definitions and discourse around work life balance.
- *Men have increasingly taken on unpaid care and household management*
 1. While this is commendable and has created a boost in the gender equity debate, women still carry more care responsibility.
- *Globally, women are involved in more care/domestic roles*
 1. Caring for family and the household is a large part of life and globally women have been disproportionately carrying this load and continue to do so
- *Women are undervalued in the economic space and work more overall hours*

Society still operates under the breadwinner homemaker model; men are still seen as breadwinner (economic man) therefore women are not as valued in the workspace based on the assumption that she is not the main breadwinner and is also disadvantaged and overlooked for promotions or not hired because of her care roles and perceptions of her taking time away from the labour force to carry out care roles. This often leads to women working longer hours at the job and sacrificing self care to carry out work within the household management and care.

Theological and Sociological Context within the Discourse

- *Theology of work and gender inequality*
- *Sociology of work, Industrial Sociology and sociology of Leisure*

Conclusion

It is undeniable that men have become more involved in household management and care of children than decades ago and continue to participate in the workforce. Men have indeed expressed and experienced challenges in balancing work and life as presented within the discourse. However, based on women's biological reproductive role in society, alignment with care and household management, the multiple roles (inclusive of the community role) and the fact that women work more total work hours (paid and unpaid work) and their continued

undervaluing in the economic space, work life balance is still considered predominantly a woman's issue as they experience greater work life balance challenges.

Work Life Balance, A Challenge for Women and Families: Addressing Gender Inequity at its Core

The discourse and realities around paid work and unpaid care and domestic work are complex and multifaceted, from debates around the gender revolution in the industrialized world, changes in the breadwinner homemaker model, sexual division of labour, proliferation of technology, changes in population such as longer life expectancy and delayed childbearing, the permeable nature of private and public lives, productivity, wellness and other factors. The epistemological and ontological dimensions of this work-life balance dyad is ever evolving. 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). Work life balance and gender inequality and inequity is an important area for change due to its impact on families and overall development and avenues for injustice in labour participation and in the household. The work life balance discourse is built on notions and ideologies of role based and time based conflict. Therefore the debate is about balancing roles and time around labour force participation, care of elderly, disabled and children, management of the household, selfcare (leisure) and other personalized life realities. Women have been at the forefront of these discussions since their introduction to paid work. There are gendered considerations in relation to time spent in work (paid and unpaid), the economic value of men and women's labour, positionality and level of workforce participation, factors related to staying away from paid work temporarily or permanently and other interceding factors. Globally research shows that men are not contributing equally to the household and therefore women work more total work hours (paid and unpaid), though men contribute more hours to paid work and women more to unpaid care

work (UNDP, 2015). Men are increasing their participation in childcare and household work and have expressed concerns for balancing work and family life (Aumann, K., Galinsky & Matos, 2011). Although work life balance also presents a challenge for men, it presents a greater challenge for women and families and is still predominantly a woman's issue.

Gender Essentialism and Biological Derivatives

Women's reproductive care role is inextricably linked to biological reproduction.

The traditional gender roles and gendered division of labour narrative have continued to paralyze society. The archaic ideology that men are breadwinners and women are homemakers and carry out specific roles based on this notion continues to impact how we organize and manage homes, places of work and other spaces. Though a presumed deniability, the evidence in inequitable pay, demands on women to manage households and care responsibly is evident. Globally women are aligned with care and household management (Gallup, 2017). Women's reproductive care role is inextricably linked to their biological role in reproduction. Some 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). Biologically women bear children, but the unjustified practice of care assignment has led to role strain and role conflict for women.

The Male Mystique

Aumann, Galinsky & Matos (2011) posit that the "increase in work-family conflict experienced by men is a symptom of the new male mystique. Applying Friedan's reasoning to men, the "traditional male mystique" would reflect the notion that men should seek fulfillment at

work and strive to be successful as financial providers for their families. The term new male mystique describes how traditional views about men's role as breadwinners in combination with emerging gender role values that encourage men to participate in family life and a workplace that does not fully support these new roles have created pressure for men to, essentially, do it all in order to have it all" (pp. 2).

Gender, young families and work life balance

"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" (Young & Schiemen, 2018, pp. 115).

Work Life Balance by definition is balancing multiple role

Work Life Balance is an all-inclusive term for career/work commitments, family, social and community life and all aspects that make up individuals' lives (Guest, 2011). It involves a reconciliation of conflicting demands of paid work and unpaid work/personal life.

Men link family to meaning of work in the ideology of work-life balance

Based on traditional role assignment of breadwinner, when men participate in paid work they are considered to be playing their role in family life. According to Duckworth & Buzzanell (2009), the men in their study “framed and enlarged work-family balance as both work and life negotiations but elevated family as first by linking family to their meanings of work. To them, fatherhood meant webs of responsibilities to others and community engagements with problem solving constituting their main activity. These reconceptualizations of fatherhood and masculinities may indicate that there are ideological changes in the nature of fatherhood that have implications for understanding men's contemporary roles as well as for changing work-life policies and practices” (, pp. 558). However, work life balance has been defined and conceptualized as all inclusive activities involving paid and unpaid work in the home and outside the home. Therefore, this reimagining of work as contribution to family cannot be conflated as home life participation.

Women have a double/triple burden and multiple roles

Women have multiple roles- reproductive (unpaid care role), productive (paid work which is shared with men) and community roles (activities for social good). These roles present a challenge when examined from a role perspective. “The double burden hypothesis’ is embedded in ‘the role strain theory’ suggesting that the combination of multiple roles, such as being an employee and a parent, increases work strain and adverse health outcomes...” (Nilesen et al, 2017, pp. 469) “...the presence of women in the workforce creates its own challenges and problems, especially for married women workers. These women often experience role conflict. They not only have a role to play at work, but also have a role at home. Furthermore, Duxbury and Higgins (2018) state that women's participation in the workforce places a double

burden on them as women. On one hand, they are committed to their work just as men are, but at the same time they must also prioritize their role in the family as housewives. Such conditions sometimes make it difficult for women to balance their responsibilities as workers and housewives. Working women therefore experience many challenges and often feel as if they have failed to be good mothers because they are busy working.” (Shaleh & Nuraini, 2021, pp. 230)

“In the Australian context, women’s increased participation in the labour market coupled with work intensification and longer working hours has significant impacts on personal life, including work and leisure in the domestic sphere (Pocock, 2005, p. 35). These changes are particularly profound for women who continue to shoulder the burden of unpaid household labour, despite dual earner families overtaking the traditional male breadwinner/female homemaker family model (Pocock, 2005, p. 36). Pocock attributes Australia’s current work/care regime as contingent on a gender order that, while mutable, is strongly influenced by historical and social power relations in which women are expected to be primarily responsible for unpaid labour in the form of childcare and management of the domestic domain.” (Toffoletti & Starr, 2016 pp. 492).

Consistent with other studies, Adoory et al (2008) found that both men and women considered work-family balance as a woman’s issue and a consistent struggle for women seeing the nature of the issue as gendered. “Both male and female participants talked about enacting masculine career qualities, and both also expressed the need for women to be more responsive to motherhood and civic engagement. Evidence of a gendered discourse was particularly prevalent with the themes of societal pressure and norms; organizational lip service; women blaming; contested role of parenthood; and guilt narratives, which were told by both men and women.

Women also expressed unmet expectations about other women not being supportive.” (Aldoory et al 2008, pp. 13).

The significance of Time use within the Discourse

Men have worked more paid work hours than women

Time conflict and time strain within the discourse is an important one that reflects how men and women have spent their time in work, care, household management and other activities which often create a burden, strain and conflict. According to Aumann, Galinsky & Matos (2011), the work life balance challenges faced by fathers in dual-earner relationships has substantially increased (35% in 1977 to 60% in 2008) and mothers with similar dual income status has shown no statistically significant change (41% in 1977 and 47% in 2008) (Aumann, Galinsky & Matos, 2011 p.2). Time spent in the workforce does not fully explain the rise in work life conflict over the three decades , given that by their own account Aumann, Galinsky & Matos (2011) expressed that men spent a similar amount of time in the workforce per week over the three decades ago (approximately 47 hours). Conversely women spent 39 hours per week in 1977 to 42 hours in 2008 in the workforce, reflecting an increase in work hours. Additionally, the authors go further to highlight that fathers reported spending more time with their children and performing household chores. Aumann, Galinsky & Matos (2011) go further to add that “Although it seems logical that increasing demands on men’s time at home would be a major factor in work-family conflict, importantly and perhaps surprisingly, our data reveal a more complex picture. Although work and family hours, taken together, are indicative of more conflict, when we control for the hours spent at work, we find: Work day time spent on child care, chores and leisure is not significantly related to work-family conflict when taking into

account time spent working. This means that the amount of time men spend working is more important in predicting their work-family conflict than the time men spend on child care, chores and leisure” (p. 5). Notwithstanding, that this study shows there is an increase in men expressing work life conflict challenges and women’s status remaining relatively stable, it does not necessarily reflect that men experience more work life conflict than women do. It does however point to an increase in men’s involvement in the home which is commendable. It also highlights that men's contribution to childcare and household management does not create work family conflict but more so their involvement in work. This points to the idea that their increased involvement in the home is not significant as to create a burden as it does for women. One could argue then that the conflict that they feel is around work strain by definition.

Men have increasingly taken on unpaid care and household management

“Men today view the “ideal” man as someone who is not only successful as a financial provider, but is also involved as a father, husband/partner and son. Yet flat earnings, long hours, increasing job demands, blurred boundaries between work and home life, and declining job security all contribute to the pressures men face to succeed at work and at home and thus to work-family conflict. We find that among men living with family members (the sample for this investigation of work-family conflict), a wide array of them are “at risk” for work-family conflict—especially those men who work long hours, who work in demanding jobs, are work-centric (prioritize work over their family or personal lives) or are fathers in dual-earner couples.” (Aumann, Galinsky & Matos, 2011, pp. 1)

“...most employees face considerable organizational and economic constraints which hamper their ability to maintain a reasonable "balance" between paid work and other life aspects—and it is not only women who struggle. Increasingly men find it difficult to "do it all."

Women have long noted the near impossibility of balancing multiple roles, but it is only recently that men have been encouraged to see themselves beyond their breadwinner selves. Gender Equality and Work-Life Balance describes the work-life practices of men in the United States. The purpose is to increase gender equality at work for all employees. With a focus on leave policy inequalities, this book argues that men experience a phenomenon called "the glass handcuffs," which prevents them from leaving work to participate fully in their families, homes, and other life events, highlighting the cultural, institutional, organizational, and occupational conditions which make gender equality in work-life policy usage difficult" (Blithe, 2015, pp. 2). While it is commendable and has created a boost to the gender equity debate around balancing lives with livelihood and carrying equal roles in the economic and care/domestic sphere, women still carry more care responsibilities and burden in the domestic sphere.

Women are involved in more care and domestic work

Studies have shown that caring for family and the household is a large part of life and globally women have been disproportionately carrying this load and continue to do so. Time use surveys are used globally to capture time use activities to reflect how people spend their time and help to disaggregate paid and unpaid work and leisure activities. Therefore helping to capture base information for work life studies. Jamaica has only done a few time-use studies, two of which were conducted in the last 10 years. The first study, which focused on employment and labour, was reported in the 1993 JSLC. However, the two recent studies examined paid and unpaid activities in accordance with the System of National Account (SNA) general production boundary. One of the studies, conducted by CaPRI in 2018, utilised a pilot time-use survey with

541 participants in three parishes; the activities were coded using the international standard of the SNA. The findings were consistent with global trends, across all activities and social classes, women spent more time (m=249 minutes) than men on non-SNA¹ activities (m= 90 minutes), while men spent more time than females on SNA activities². When non-SNA activities were examined by sub sections, it was found that after “personal care and self-maintenance,” “household maintenance, management and shopping for own household” was the second highest activity that women spent their time on. Women spent approximately 199 minutes on the aforementioned activity, while men only spent approximately 74 minutes. CaPRI (2018) also found that “Time spent on unpaid care work increases with the number of children and elderly in the household, and increases even more when there are children under the age of seven in the household” (p. 19). Ricketts and Williams (2018) found similar results in their time-use study, the majority of a woman’s time was spent on unpaid care work and men spent more time on paid work than women. This study sample was representative of the Jamaican population.

The increase in women in the labour force and their continuous involvement in care work have implications for work life balance. Buchanan and Baker (2022) carried out studies using secondary labour force data. They found that more women than men stay out of the labour force because of care reasons (stay with children, home duties and pregnancy). Moreover, it was noted that only women indicated that they worked less hours in paid work because of care work, that is time spent taking care of children. Additionally, women rather than men were the ones recorded taking leave for childcare. For men and women the currency of time is extremely important. For the working woman/mother is even more significant given that time spent in care becomes a

¹ “Non-SNA production is work that has value but it is not monetized of if it is done for one’s own household” (CaPRI, 2018, p.18)

² “SNA production is paid work or work that has monetized value” (CaPRI, 2018, p.18)

major factor in her balance of work and life, for example time away from work to prepare children for back to school. In Jamaica, July and August is a period infamous for women to be away on leave (for those who are entitled to leave). In addition, time spent to take children to school, pick them up, attend school meetings, sports days, school trips, after school activities are all factors for work life balance and management for the working mother. Time use surveys are a good tool in seeking to quantify and analyze the socio-economic implications of work life balance. Therefore, time is an important currency when discussing work-life balance and must be analyzed in a more meaningful way, this factors into work arrangements, leave provisions, flexibility of employer and employee, and has an important account into how we measure productivity.

Women are undervalued in the economic space and work more overall hours

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) contend 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). Society still operates under the breadwinner homemaker model; men are still seen as breadwinner, therefore women are not as valued in the workspace based on the assumption that she is not the main breadwinner and is also disadvantaged and overlooked for promotions or not hired because of her care roles and perceptions of her taking time away from the labour force to carry out care roles. This often leads to women working longer hours at the job and sacrificing self care to carry out work within the household management and care.

Theological and Sociological Context within the Discourse

Theology of work and gender inequality

This discourse has a critical piece for christian scholars. Though not obvious, it points to key aspects around the theology of work that present a different position from the sociology of work. It also presupposes an understanding of the work-life balance and sabbatical rest movement as presented in the bible. Importantly, gender equality is another key pillar to the debate. Today, women have more liberties and rights in countries where the bible has a strong influence, though the challenges with misinterpretation still continue to this day around texts that speak to the husband as head of the household and other nuances that do not associate women as equal to men. It is important to understand work-life balance within Christian scholarship as expressed through the theology of work which brings us back to the theme of God's traditional gender roles for man and woman. From a faith based perspective, work as a form of stewardship over the earth as God commanded in Genesis but also as punishment as painful duty. 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. Within the context of Work life balance God presents the teachings of sabbatical rest. However, within NT Wright's "universal human longing" perspective, the discourse around work life balance and gender inequality is centered around a theme of justice.

Sociology of work, Industrial Sociology and Sociology of Leisure

From a sociological perspective, work life conflict and the sociology of work and industrial sociology has been disaggregated through theorists and debates around Marxist,

conflict and functionalist ideologies, feminist notions of gender roles and society and other socio-political and structural notions around society (Grint, 2005; Watson, 2017). Feminist theorizing built on a conflict sociological tradition is most useful to understanding the problem of work-life balance and gender justice. From perspective around patriarchy and power relations, intersectionality, and structural and systematic inequality the debate around work life balance can be explored. Industrial sociological analysis is crucial to the discourse on work through an examination of technology and industrialization. The world of work has changed and as we move through the 4th and embrace the 5th industrial revolution the way we look at work and the future of work given improvements in artificial intelligence and other technologies can improve outcomes for work life balance. Understanding the social systems and social structures within which we operate as humans will create opportunities and disadvantages. Through this lens the nature of man is centered on the purpose of serving society, creating labour and care responsibilities for laborers. Rest is examined through the sociology of leisure and is conceptualized as withdrawal from work and other routine activities to activities that are more pleasurable including connection with community, playing sports/exercise and other activities (Parker, 2021; Tobias, 2020). It denotes the ideology of neoliberal capitalism and examines how people spend their free time.

The 2019 ILO Centenary Declaration for the Future of Work presents the need to strengthen people's capabilities based on ongoing transformation in work in order to have productive and decent work for all. We must therefore have a deeper understanding about who workers are (demographics) and the types of support needed to ensure this happens. The declaration recognises that the world of work is undergoing transformation driven by technological innovation, demographic shifts, climate change and globalization." The future of work adapts a

human centred approach focused on inequalities, injustices and other vulnerabilities that impede decent work for all with a knowledge that people are at the centre of social, economic and environmental policy. The International Labour Organization (ILO) makes two main recommendations which speak to work life balance and which are applicable to these findings. There are recommendations concerning the employment of women with family responsibilities (1965) and the recommendation concerning equal treatment for men and women workers: Workers with family responsibilities (1985), (ILO 2017). In both recommendations, the expectation is that the competent authorities in each country should make decisions which ensure fair treatment of workers, especially women with family responsibilities. They should safeguard workers' right to integrate and re-enter the workforce without fear of discrimination. Additionally, reference is made to the importance of providing child care facilities and ensuring that the terms and conditions of employment take account of women's care roles.

Conclusion

It is undeniable that men have become more involved in household management and care of children than decades ago (Aumann, Galinsky & Matos, 2011, pp. 2) and continue to participate in the workforce. Men have indeed expressed and experienced challenges in balancing work and life as presented within this paper, though there is a conflating of work strain and work life conflict. Notwithstanding the male mystique narrative, women's biological reproductive role in society, alignment with care and household management, the multiple roles (inclusive of the community role) and the fact that women work more total work hours (paid and unpaid work) and their continued undervaluing in the economic space, work life balance is still predominantly a woman's issue as they experience greater work life balance challenges. At the core of this

paper is a gender positioning for a more equitable society that recognises that continuing to exist within structures that penalize women for their biological and social functions of care will stymie the growth in families and society at large. Recognizing that work-life balance is still predominantly a woman's issue, that requires both men and women to address systems of inequality and inequity at the individual, organizational and societal levels will position our world for constructive social change.

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