SR969 Sociological Methodology: Interpreting Changing Culture

Cerita Buchanan

Omega Graduate School

May 5, 2024

Professor

Dr. Joshua Reichard

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.

**An Exploration of the Effects of Work Life Conflict on Individuals and Families: A Sociological and Theological Analysis**

**Source One:** 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 1:**

**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, sociological framework for cultural analysis

**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. My approach to this interpretation and my understanding of the quote is based on sociological and in particular social work worldview and background.

**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.

**Comment 2:**

**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 sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of gender role ideology worldview stemming from a sociological understanding and positionality as a woman. 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. Though the author expresses that women have been making strides in leadership and “cracking the glass ceiling,” a variant view could be against the ideology of the *‘sticky floor’* concept that arguably continues to hold women down from leadership; these are both structural and societal.

**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 Two:** Leach, L.S., Dinh, H., Cooklin, A., Nicholson, J. M., & Strazdins, L. (2021). Australian parents’ work–family conflict: accumulated effects on children’s family environment and mental health. *Social Psychiatry and Psychiatric Epidemiology*, *56*(4), 571–581. https://doi.org/10.1007/s00127-020-01944-3

**Comment 3:**

**Quote/Paraphrase:** “Work–family conflict (WFC) refers to the strains, stressors and/or overloads that arise when work and family demands are experienced as incompatible. WFC is widespread; experienced by approximately one-third of Australian mothers and fathers. There are now a substantial number of both cross-sectional and longitudinal studies reporting detrimental impacts on parents psychologically and on family relationships—including deterioration in both mothers’ and fathers’ mental health, marital satisfaction, and parent–child interactions. Recent research has shown that parents’ transitions into and out of WFC flow on to impact their children’s mental health. This evidence of an intergenerational cross-over has raised concerns, as much population-based research has shown that good mental health early in life is a critical resource for future success in multiple domains—including education, employment, quality of relationships and health” pp 571-572.

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of psychosocial factors of work life conflict. That work life conflict can impact children’s mental health is new data for my knowledge around work life conflict and balance, though not at all surprising. In their study, the authors present a clear picture of adverse effects on the parents (marital dissatisfaction) and mental ill-health on children if work life imbalance and conflict go unchecked.

**Contextualization:** As a social worker and a mental health advocate, this is an interesting development within the work life balance discourse and study. Notwithstanding the fact that this is an Australian study, there can be opportunities for cross research in other parts of the world. Although the outcome of work life conflict for children and families are known to be adverse, the mental health outcomes are still surprising. There needs to be more research into this and greater work on this conflict to address families to ensure stable households the way God intended.

**Comment 4:**

**Quote/Paraphrase:** “The findings accord with the hypothesis that work–family conflict is a ‘transmissible’ stressor that affects the home environment and the mental health of all family members. Thus, they are consistent with those from Dinh et al., who used the same dataset and showed that entry into work–family conflict corresponds with deterioration in child mental health, and that persistent work–family conflict over a 2-year period is associated with even greater detriment. However, the current results go further to shed light on what can happen when work–family conflict persists over the longer term. Based on the current results, we can propose that parents who experience additional spells of work–family conflict, also experience fewer relational resources in the family environment. There is a large body of literature to support the association between work–family conflict and each of the mediators tested—parent mental health, marital satisfaction and irritable parenting. The current study builds on this literature to additionally show how long-term work–family conflict might translate into greater adversity in these fundamental indicators of family health and connection. This is consistent with the idea of a ‘loss spiral’ in resources—that there is an accumulation of negative impacts over time as work–family conflict places strains on families that continue to compound, with measurable adverse effects on children’s mental health. It is not consistent with the idea that parents and families ‘adapt’ to experiences of work–family conflict, and ‘acclimatize’ to these conditions after an initial period of adjustment.” pp 577

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of psychosocial effects of work family conflict. Work Family conflict is a social problem not often thought of as serious enough to impact health, let alone mental health. The findings from this study go further to highlight that prolonged exposure to this multi role conflict is detrimental to family relationships and mental health. The study highlights a critical point that families and individuals do not ‘acclimatize’ or ‘adapt’ to the prolonged exposure to work family conflict.

**Contextualization:** As a clinician who has worked a number of years in the mental health hospital of my university, this is indeed concerning. Mental health challenges go unchecked so often and the stigma has impacted reporting. From my own concerns, I have developed a programme within the University department that I work with to train mental health first responders. Given the challenges people face in families and communities based on my experience, this course was extremely important to help train champions and persons within organizations, families and communities to respond appropriately and give referral for assessment and treatment.

**Source Three:** Zheng, G., Lyu, X., Pan, L., & Chen, A. (2022). The role conflict-burnout-depression link among Chinese female health care and social service providers: the moderating effect of marriage and motherhood. *BMC Public Health*, *22*(1), 230–230. <https://doi.org/10.1186/s12889-022-12641-y>

**Comment 5**

**Quote/Paraphrase:** “Female health care and social service providers experienced a high level of depression. Work-to-family conflict (WFC), family-to-work conflict (FWC), and organizational role conflict (ORC) were significantly and positively associated with female social workers’ depression. Exhaustion and cynicism fully mediated the effects of ORC on depression and partially mediated the effects of WFC on depression. In addition, FWC had only a direct effect on depression. A multiple-group analysis further indicated that both marital status and motherhood status may have played a moderating role in the conflict-burnout-depression link and that being unmarried and having no child were risk factors for depression in female health care and social service providers.” pp 1

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of work family conflict and mental health. Again, the connection of work family conflict and mental health concerns is surprising and concerning. The paragraph highlights positive association among WFC, FWC and ORC with female social workers’ depression. It also made an important discovery that unmarried females and females with no children were more at risk for depression which might seem more surprising. However, an explanation or moderator of this variable could be the lack of ‘nuclear’ family support to cushion stressors. The counterargument/inverse could also be true that some families are more a source of stressors given the level of support and care and also factors around work supervision and management within organizations.

**Contextualization:** In the social work profession, burnout is a common challenge, though the profession teaches self-care, the factors in practice are very different, large caseloads of emotionally draining psychosocial and mental cases presented by clients and client systems. It is therefore not a new finding about social workers and burnout. However, challenges around depression through work to family conflict, family to work conflict and organizational role conflict are factors to be further explored and addressed.

**Source Four:** Hwang,W. & Jung, E. (2020). Unpartnered Mothers’ Work-Family Conflict and Parenting Stress: The Moderating Effects of Nonstandard Work Schedules. *Journal of Family and Economic Issues*, *41*(1), 158–171. https://doi.org/10.1007/s10834-019-09647-x

**Comment 6:**

**Quote/Paraphrase:** “...Unpartnered mothers’ work-family conflict is a significant determinant of their level of parenting stress. Our finding verifies the direct association between work-family conflict and parenting stress in unpartnered mothers with young children predicted by the work-family conflict (Greenhaus and Beutell 1985) and parenting stress (Abidin 1992) theoretical perspectives. Our results extend previous research in that work-family conflict is associated with not only work-related and health-related outcomes (Allen et al. 2000; Bianchi and Milkie 2010), but also with parenting-related outcomes. In addition, our findings indicate that increased parenting stress as a result of the negative effects of work family conflict is a common issue for unpartnered mothers, regardless of their work schedule.” pp. 165-166

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of single mothers and work-family conflict. The study highlights the importance of intersectionality within various discourse. The study found that work family conflict is associated with work related and health related outcomes and took the discourse a bit further and found connections with parenting related outcomes.

**Contextualization:** The study examined work schedules (day versus night) and found that single mothers did not have more stress when they had night schedules. From my own interpretation, this could be related to the fact that they may have more support from family members who would be at home after their work day. However, further research would have to examine this hypothesis. As a social work educator, researcher and as a leadership, these findings highlight the importance of flexibility in the labour force, importance of examining the intersectionality of your supervisees and the importance of legislative policy in making a change in favour of work life balance. Most importantly, it emphasizes the need for faith integrated practice that realigns with God’s purpose for aligning families and paid work.

**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 7:**

**Quote/Paraphrase:** “...there arises a need to return to the theme of work with theological reflection that considers the cultural and social challenges of the present moment, just like, at the beginning of the 1950s, Marie-Dominique Chenu suggested the need for a theology of work engaging with the Marxist approach, which, at that time, shaped thought regarding work. The ILO itself calls for further reflection on work in the current context, stating the need for “a new way of thinking about how we deal with work, what could be the new institutions or new categories of work”. The ILO also advocates for a normative approach ranging from the development of “ethical conventions for artificial intelligence and its broader application”, to an invitation to strive for a future of work inspired by the principles of humanity, social justice and peace, and to pay greater attention to social solidarity” pp. 759

**Essential Element:** This comment is associated with the essential element, interdisciplinary approach to social analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of theological work perspectives and interdisciplinary approaches. The paragraph highlights the importance of examining new ways of thinking about work and new categories and importantly the future of work that promotes principles of social justice, peace and solidarity as presented by the International Labour Organization (ILO).

**Contextualization:**  The theological meaning of work and the sociological conflict marxist perspective presents an interdisciplinary rigor to our understanding of work life conflict and work life balance. From my positionality, paid work needs to change; from flexible arrangements to incorporate growing needs of families and time off to volunteer for the social good and self-care/mental health to implementation of the 4-day work week, remote work and other arrangements that only caters to the needs of the family, but the individual worker and needs of society but also contributes to greater productivity at work as seen by various studies.

**Comment 8:**

**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 approach to social analysis.

**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.

**Comment 9:**

**Quote/Paraphrase:**“In its 2017 report on the future of work, the International Labour Organization anticipated a global labor landscape characterized by threats and opportunities: Less stable forms of work, higher rates of informality, more indirect employers, growing inequality, an increase in jobs requiring greater interpersonal skills and creativity, in contrast to the disappearance of jobs that are easier to automate; “fissured” workplaces due to the outsourcing of numerous services, often redirected to developing countries; greater complexity in ensuring the protection of workers on a global scale, etc. The ILO also stressed the importance of the subjective experience of work for today’s workers and its role in the fulfillment of individuals as a means of social integration and a source of psychological stability, freedom, and autonomy.

Some of what the ILO anticipates is already here in our society. The “financialization” of the economy that led to the 2008 crisis has been followed by the technological transformations introduced by the so-called fourth industrial revolution, along with supervening circumstances such as the global health emergency caused by Covid-19. These events have not only introduced new variants into the labor context, but modify the configuration and the very subjective experience of work. Related discourse over the last two decades is marked with concern about the precariousness of employment, the loss of jobs supposedly brought about by automation, and work- family balance. This has recently been supplemented by an unexpected and alarming increase in the number of people who, in the context of the pandemic, have decided to leave their jobs. This latter phenomenon is known as “the great resignation” and raises the question of how work is perceived. In any case, the precariousness and instability of jobs, as well as the disconnection between supply and demand in the labor market, are the order of the day.” pp.758

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of work. The quote reflects a period of change ahead for work and workers which is consistent with my understanding and frame of reference. That the worker will and has changed, that the employer has and ought to change reflects the state of the opportunities that exist for work as we know it; challenges definitely exist but the world of work will need to adjust accordingly. From a womanist perspective, however, what the author does not allude to is that women will have to strategically plan their lives along the opportunities and mitigate against these challenges in order to reap real benefits at the micro, mezzo and macro levels. Given the lack of homogeneity of ‘woman’ the intersectionalities perspective will need to play a leading role.

**Contextualization:** Within the context as a woman planning for family, the researcher has reflected on these changes and for women within her industry and what it will and has meant. Additionally, the state of young women transitioning from university (my sector) into adult roles rests on the mind of the researcher given the unforeseen perspectives that this group often takes for granted. This is my calling.

**Comment 10:**

**Quote/Paraphrase:** “While there is greater appreciation for the “subjective experience of work”, there is also growing individualization of the expectations regarding work. In addition, a sense of the transcendent dimension of life is on the decline, which can be associated with a progressive departure from the spirit and practice of Christianity, at least in the West. Indeed, if Christianity invites us to consider work primarily in terms of service and as a way of fulfilling the original mandate of Genesis, an individualistic and primarily worldly view of work could be taken as an indication that belief in God has little practical relevance in shaping personal life and, ultimately, in shaping culture itself” pp. 759.

**Essential Element:** This comment is associated with the essential element, faith- integrated sociological analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of Christian thinking about work. This quote seeks to remind workers and in particular christian scholars about the greater meaning of work aligned with God and importance in planning our lives.

**Contextualization:** As a christian and a christian scholar practitioner, the nuances of the work life sphere are critical to our faith growth and practice. The way we understand paid work, ought to reflect God's purpose for our lives through our calling. Social work is what I like to call a “spiritual profession” that recognises the importance of taking care of God’s people. This work is a service to others and though we can sometimes get sidetracked by the secular parts of paid work, we are reminded of God’s higher purpose for our lives through work for Him.

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

**Comment 11:**

**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-integrated sociological analysis.

**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 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 reconceptualized to maintain the balance and alignment with family, the Christian household and communion with God.

**Comment 12:**

**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, interdisciplinary approach to social analysis.

**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. Additionally, my background in ethnography and as a feminist scholar aligns with the author's expression of sharing the experiences of workers, beyond deductive hypothesizing but making the ‘personal political.’

**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, it 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. A position that could be held is that humanizing the problems of work can lead to world changing effects not only for the worker but for the way we think about and structure work.

**Source Seven:** Blithe, S. (2015). *Gender Equality and Work-Life Balance : Glass Handcuffs and Working Men in the U.S* (1st ed., Vol. 35). CRC Press. <https://doi.org/10.4324/9781315719191>

**Comment 13:**

**Quote/Paraphrase:** “Feminist standpoint theory assumes that social location produces particular worldviews or narratives and that, historically, some social locations have been systematically othered and excluded from the matrix of knowledge construction (see, e.g., Bullis, 1993; Harding, 1998; Lugones & Spelman, 1983; Sprague & Hayes, 2000). Whereas feminism is a response to the problem of women’s historical and constant oppression and exclusion, feminist standpoint theory rejects the essential category of “woman” and instead seeks to understand how the intersection of multiple social identities produces different worldviews. Standpoints are not simple categories; rather, standpoints are composed through a combination of influences, resources, material and symbolic realities, and contexts that construct understanding through experience (Allen, 1998; Sprague & Hayes, 2000). It is problematic to assume the standpoint of a “woman” as an essential category. Instead, it is important to consider how other aspects of social influence create a variety of gender identities over time” pp.191

**Essential Element:** This comment is associated with the essential element, sociological framework for cultural analysis.

**Additive/Variant Analysis:** This comment is additive to my understanding of feminist theorizing within the work life balance discourse. This paragraph presents feminist standpoint theory as an important theory for social analysis through intersectionality which emphasizes that people have different experiences and realities. The quote makes clear that feminist standpoint theory is not just about women and looks at other social and gender identity when examining social problems. In examining the effects of work life conflict, it is important in our analysis and knowledge construction.

**Contextualization:** Work life conflict can be examined through feminist standpoint theory as it allows for dissection of the challenge from the realities of individuals and families. For example, ‘woman’ is not a homogenous group; therefore, exploring challenges for single women versus married, childless versus women with children and other stratified groups are important to plan solutions. As a social worker, intersectionality is important in planning for and creating policy and solutions that suit the realities of clients.

**Source Eight:** Neito, A. (2010). Work-Life Balance Effects in the Quality of Work-Life: The case of an engineering firm. Lambert academic publishing

**Comment 14:**

**Quote/Paraphrase:** “The demanding environment of the consulting industry seems to be incompatible with the principles of the Quality of Work-Life (QWL), these principles intend to promote the psychological and the physical well-being of the individual's life in general. This study intends to contribute to the study of the effects of the Work-life balance (WLB) on the mental health (psychological distress and psychological well-being) and subsequently on the Quality of work-life. The present research explores the case of an Engineering Consulting Firm located in the province of Quebec. The results obtained are relevant because they demonstrate that the main concerns for the consultants in terms of WLB are the lack of flexibility and the work schedule. These two variables are positively correlated to the psychological distress. The results also coincide with the conclusions obtained in other studies. For instance, in several European countries the lack of flexibility at work is perceived as the main factor that increases the conflict between work and private life” pp.1

**Essential Element:**This comment is associated with the essential element, sociological framework for cultural analysis. .

**Additive/Variant Analysis:** This comment is additive to my understanding of work life and psychological distress. The study highlights that inflexibility and strict work schedules contribute to mental ill health in engineering. There are meanings that can be extrapolated and theorized for different work environments.

**Contextualization:** The study is consistent with other studies presented; that work and life need to be aligned for positive outcome. If we continue to have conflict in work and life then the outcomes are devastating to our families, counties and ultimately countries. 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.

**Works Cited**

Blithe, S. (2015). *Gender Equality and Work-Life Balance: Glass Handcuffs and Working Men*

*in the U.S* (1st ed., Vol. 35). CRC Press. <https://doi.org/10.4324/9781315719191>

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>

Hwang,W. & Jung, E. (2020). Unpartnered Mothers’ Work-Family Conflict and Parenting Stress:

The Moderating Effects of Nonstandard Work Schedules. *Journal of Family and Economic Issues*, *41*(1), 158–171. https://doi.org/10.1007/s10834-019-09647-x

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>

Leach, L.S., Dinh, H., Cooklin, A., Nicholson, J. M., & Strazdins, L. (2021). Australian parents’

work–family conflict: accumulated effects on children’s family environment and mental health. *Social Psychiatry and Psychiatric Epidemiology*, *56*(4), 571–581. <https://doi.org/10.1007/s00127-020-01944-3>

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

*149*, 126.

Neito, A. (2010). W*ork-Life Balance Effects in the Quality of Work-Life: The case of an*

*engineering firm*. Lambert academic publishing

Zheng, G., Lyu, X., Pan, L., & Chen, A. (2022). The role conflict-burnout-depression link among

Chinese female health care and social service providers: the moderating effect of marriage and motherhood. *BMC Public Health*, *22*(1), 230–230. <https://doi.org/10.1186/s12889-022-12641-y>