

**Rhodes University — Department of Psychology**

## **Research project cover sheet**

*To accompany a research project submitted for examination in partial fulfilment of the requirements for the Honours Degree in Psychology / Organisational Psychology*

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Type of thesis	Gender in Dirty Work: a systematic literature review
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<b>2. Declaration by supervisor</b>	
<b>Either:</b>	<p>This project has been prepared under my supervision. I have read it carefully and believe that it meets the standards set out in the appropriate guidelines booklet in terms of academic content, clarity of research question, description of methodology, quality of analysis and ethical standards, as well as in terms of format, length, structure and referencing.</p> <p>Signature and date:</p>
<b>Or:</b>	<p>This project has been prepared under my supervision using the guidelines set out in the appropriate guidelines booklet in terms of format, structure and referencing. However, I am not convinced that it meets the required academic standards with regards to academic content, clarity of research question, details of the methodology, quality of analysis, or ethical aspects.</p> <p>Signature and date:</p>

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## **ABSTRACT**

For most individuals work is an integral part of life that serves the dual purpose of safeguarding survival and contributing to their self-defining process. However, through the ages society has created a clear division of what constitutes good and bad work (dirty work). This paper aims to locate gender equality in the discourse of what has been termed dirty work. It will argue that whilst we have made formidable strides in the equality of the sexes in the workplace, we must undoubtedly acknowledge that we still have a lot of work cut out for us. Ultimately, it is my aim to produce a systematic literature review that argues that this rings particularly true in the context of dirty work. It will therefore attempt to formulate a comprehensive understanding of the effect of being a woman in occupations that are marginalized and looked down upon by society. It will identify the gaps that need to be addressed through reviewing literature regarding gender and dirty work.

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## **SECTION 1**

### **INTRODUCTION**

First, it is important to note that I accept the premise that reality is created by individuals (through action and inaction) and is not an objective truth to be found in the external world (Hacking, 2000). Additionally, I believe that women are subjected to patriarchy that serves the interest of men that infiltrates all spheres of their lives. This paper therefore receives feminism and social constructionism as points of departure of all ontological and epistemological beliefs about reality. Furthermore, I will particularly draw on sections of contemporary social constructionism, known as discourse analysis, that make the argument that we use language in particular ways that result in the formation of realities (Painter & Theron, 2001). An offshoot perspective in discourse analysis known as the Foucauldian approach argues that discourses are arranged in particular ways that limit what can be said and who can say it (Willig, 2008). The result of these organizations of discourse is the formation of power relations. This means therefore that discourse is incredibly important to how people see the world: it shapes how people see themselves, their relationships with others and how they relate to their reality (Parker, 2002). Considering this development in social psychology and the current climate of growing feminism where voices of women are seemingly growing louder, one can argue that studying the discourse around gender in general is therefore incredibly important. I argue here that this is the value and relevance of this study.

Studying the discourse around gender in the context of dirty work is uniquely significant because it could help us answer questions such as: is there an existing privilege that women with “respectful” jobs enjoy? Do we hear the voices of women with occupations (such as prostitution) that are viewed as morally wrong in literature? Whilst such questions can be seen as critical, they can also play the role of what I understand as engaging in the important activity of grounding ourselves in reality. When we are grounded in reality, the objective (which I believe is justice for all) and challenges of our mission as scholars remains clear. One can argue that as a society, it can be very easy to become comfortable in theories. The act of consistent criticism and aiming to see things from different perspectives helps us get that much closer to achieving equality for all people. The main advantage in using literature is that we can not only analyze claims that have been made by scholars around this discourse but we can also systematically review any

programmes and interventions created to combat this issue. Like the saying goes: numbers do not lie. We can also therefore see the impact of the above mentioned.

I thus argue that the reason that this research is important is because it will not only help society see how it disqualifies women occupying “dirty” occupations from enjoying basic rights (such as to dignity) but we can also see if feminism does have a hierarchy that hinders it from being able to protect the people it was created for.

## **BACKGROUND**

Dirty work refers to occupations that are denounced because they are associated with what is perceived by society as problematic issues. It is work that is seen to have an adverse effect on people physically (it puts people in danger, requires hard labor or literally makes people dirty) socially (must maintain sycophantic relationships) and morally (are seen as sinful or misleading). They are jobs that society believes can taint it in the previously listed spheres (Ashforth & Kreiner, 2014). People who do dirty work are those who work in slaughterhouses, as garbage collectors, exotic dancers or correction officers. They are the men and women who occupy jobs that the young are discouraged to aspire to.

The topic of dirty work is one that is as fairly overlooked although, ironically, the topic includes speaking about jobs that are pivotal to the functionality of society. This could be attributed to the fact that this is a topic that can create an internal dilemma. On one hand we feel justified in holding onto our prejudices (after all we want all our children to enjoy financial success which is something these types of jobs do not promise) but in the same breath we must question how we can judge a person for simply trying to survive in a time where making a living is an incredibly difficult feat to achieve (especially when living in an era where liberalism is as vibrant and dominant as ever). Nevertheless it is important to note Kreiner & Ashford’s (2014) argument that dirty work is a socially constructed phenomenon that has been shaped by three historical trends. These are the rise in hygiene, technology and economy and liberalism. In other words, they argue that overtime cleanliness became a signifier of high class status, money became a means to coerce people who had not moved with industrial revolutions to stay in undesirable jobs and new liberating ideologies helped individuals justify their choices of said undesirable occupations even when being judged for it (such as prostitution).

Furthermore, feminism is a powerful movement that advocates for the equality of the sexes that has revolutionized how the world sees women (Breiner, 2007). Through feminism, women have proven their power and brilliance time and time again to the world by branching far and wide from simply attacking patriarchy through legislature. Feminist theorists have used all disciplines (medicine, philosophy, sociology etc.) to further prove patriarchy as a pathological leech that has the potential to suck all meaningful creativity, innovation, joy and even stability out of social life (Birke & Sayers, 1983). Through marches, sit-ins, debates, art etc., feminists have advocated for women to have total control over their bodies, sexuality, economy and political voices: this is a legacy that will benefit generations of women to come. For many, (myself included) feminism has therefore become more than a theory but philosophy that demands that they see the intersectionality of their different identities as an empowering and complex system. The issues that I attempt to grapple with in the subsequent pages therefore do not aim to disqualify, discredit or undermine the power and importance of feminism. Contrary to this, I aim to look a little deeper so that I might understand how these two areas of interest interact and if we can make any improvements as scholars.

I thereby proceed by noting that concurrent to the historical events mentioned previously, was the rise of feminism which shifted society's gaze to the rife and prominent inequality existing in the world of work. Stanford Encyclopedia of Philosophy (2020) reports that feminists pointed out that it was clear that women were seen as inferior to men in how they were tasked with triple the occupation of being a mom, wife and worker but were still paid less than men (even when occupying the same positions). The first wave of feminism forced society to re-examine the narrative around gender, wages, education, voting rights and work itself. In and through the discussions arising from the feminist movement, society seemed to come to a revised understanding of what constitutes work and which is good and bad.

However, whilst there are few people who have explicitly claimed that any occupation is better than another, one can argue that this belief can be seen in how little or major interest was put into ensuring the achievement of equal rights for certain occupations and not others. A possible explanation for this is the fact that the "founders" of feminism were white women who enjoyed materialistically affluent lives. Their jobs were not and therefore their interest was not in low grade jobs which were occupied by women of color. To this day statistics prove discrepancy in

the little privilege women have worked for. PayScale (2020) maintains that a white woman earns \$0.81 to every \$1 a white man makes and a woman of color makes \$0.75 to every \$1 a white man makes. This indicates that in the context of “good” work, which has been receiving attention and effort in the form of equality intervention, there is indication of a hierarchy that exists. This must lead us to the pressing question of: if there is such a blatant difference between certain kinds of women in the workplaces where employers and society at large take a keen interest in matters such as equality then what of occupations such as exotic dancers, prostitutes or correctional officers that are not frequently heard from?

Admittedly, it is important to acknowledge that all over the world, laws have shifted and have been written in the favor and with the inclusion of all working women. Chambers Global (2019) for example reports the existence of The Employment Equity Amendment Act, No 47 of 2013 that was implemented into law on 1 August 2014 in South Africa. One might even ask the difficult question of: how could we create laws around occupations such as prostitution which are illegal in some parts of the world? Whilst this is a valid observation one can also argue that feminism realizes its success through the collective effort made by society to explore new narratives that bring justice and understandings of women that are deep and meaningful. We must consider that the root of the issue does not necessarily lie in these structural areas of society (politics and legislature) but rather in the discourse.

This research aims to unpack whether academic discourse in and out of the feminist lenses lacks real and progressive inclusion of the experiences of women in the industry of dirty work. A discourse of interest on the topic of dirty work within the feminist perspective is the debate between liberal and radical feminists on prostitution. Liberal feminists argue that prostitution should be legalized and recognized as a legitimate profession; whilst radical feminists argue that prostitution is another violation against women allowed by patriarchy and misogyny (Scouler, 2010). Both sides make valid points: on one hand the legalization of prostitution gives women power in the sense that laws can be implemented in order to protect them better. Additionally (and most importantly) what right does anyone have to dictate how the next person uses their body whether it is to make money or not? On the other hand the question of: if prostitution really is just a way to make money, then why are more men not involved in the profession? (Arnold & Barling, 2020) The most obvious answer is that society still believes that the female body exists

for the use of men. It is therefore understandable how feminists can see this profession as another way that women continue to be objectified by men.

The biggest issue with this debate however is that it can be argued to be feminism displaying a version of paternal racism. The arguments made by both sides are perfectly understandable but are not very inclusive of the experience of these women themselves. The debate is centered around relating women to the external world and dictating a right and wrong position on the matter. This is an example of discourse that is undoubtedly good in the points that it makes; however, one can argue that it also misses the opportunity to really try and unmask the experiences of these women to the world. Feminism has proven that the true power in changing the narrative is focusing on experience; understanding each other's experiences is what helps us think a little deeper and afford more kindness and understanding to the next person.

Furthermore, the topic of femininity and masculinity is also another example that can be used to show how discourse fails women in the context of dirty work. It is also a good example of how patriarchy manifests in the discourse of dirty work but has remained unchallenged in mainstream popular culture. It is argued that occupations such as firefighter and correctional officers which share similarities are viewed differently. Ashforth & Kreiner et.al (2014) argues that this is because the core difference between these two occupations is the fact that one (correctional officers) is seen to be more caregiving and is therefore associated with femininity. Fire fighters are in contrast seen as heroes and as one of occupations that are considered most masculine. This is an indication that generally, masculinity is accepted by society to be better than femininity. This would be not particularly interesting if the jobs that are put in high regard by society were not male dominated and associated with masculine toughness such as soldiers, pilots or police officers.

One can argue therefore that in and out of feminism, the discourse around women and all things associated with women lacks a meaningful interest in the experiences of the women who actually have to live in the reality that the discourse has borne. I put forward here that most scholars engage with this subject to understand the choices and not the subjective experience of being a woman in a world that is already marginalized like dirty work. The main focus of this research will therefore be to highlight if and how discourse around women in dirty work hinders us from

understanding their experiences in a way that does not involve making value judgments on the topic.

## **OBJECTIVES OF RESEARCH**

The objectives of this research is:

- To form a comprehensive understanding of the discourse of women in the context of dirty work using feminism as a point of departure
- To evaluate if it is necessary for feminism to widen its area of focus in order to be more inclusive of women in the dirty work industry.

## **RESEARCH QUESTIONS**

- What is the discourse regarding women in the context of dirty work?
- How does the discourse regarding women in the context of dirty work inform how we understand their experiences?
- How do the experiences of women doing dirty work show up in the feminist perspective?

## **SYSTEMATIC LITERATURE REVIEW METHODOLOGY**

The final product of my research will be a qualitative systematic literature review. This means that my results are expected to be more descriptive in nature rather than numerical. A systematic literature review as a research methodology is a way of doing research that utilizes secondary sources (Piper, 2013). In basic terms this means that a researcher will study information that already exists about a topic. This includes sources such as newspapers, documents, articles, documentaries, journals, interviews or books. My aim is to use different kinds of sources to study discourse because it is my belief that by reading text and watching video interviews for example, one can gain differing views. This will be valuable to the research.

Today, information is extensive and readily available to us due to the incredible technological advances that have been made. This is advantageous because gathering as much information on topic as possible helps one be able to form a wholesome and comprehensive understanding about their topic. The researcher is able to see what has been said, what hasn't, by whom and even identify who has access to the information to the topic and who doesn't. This can help one spot things such as power relations and maybe identify countermeasures to help alleviate the issue.

On the other hand, because there is so much information, the researcher also has the task of being able to recognize which sources are truly relevant, valid and reliable. The process of choosing sources therefore is very important in a systematic literature review because the inclusion or exclusion of sources can form a whole different picture that does not speak to the reality of the people affected by the issue.

This necessitates the use of what is known as the exclusion and inclusion criteria which determines said reliability, validity and relevance of sources to be used in a systematic literature review (Deschamps, Loures & Ramos, 2017). It is also important to note that the inclusion and exclusion criteria is set up in the form of a spectrum ranging from unrelated sources to closely relate. Below is a description of the criteria to be used in this systematic literature review:

#### *Closely related sources*

- Sources that are academic (must have been peer reviewed and have been cited in other academic works) and specifically dedicated to discourse on dirty work and gender

#### *Fairly related sources*

- Sources that only use the challenges, issues and trends around the concept of dirty work in order to explore another issue
- Sources that only describe existing challenges, trends and issues in the concept of dirty work
- Sources that only describe other significant issues in the research such as challenges that one can come across when doing discourse analysis
- Sources that outline intervention programmes regarding gender equality in the workplace

#### *Loosely related sources*

Sources that are not focused on reviewing, surveying, discussing, or problem solving any of the issues within dirty work

In which

- LR-1: Dirty work and gender is only used as an example in connection to another phenomenon

- LR-2: Dirty work and gender is only used as a part of its future topic of exploration and perspective to consider
- LR-3: Dirty work and gender is only used as a cited countenance

The above mentioned criteria will aid what is termed as the synthesizing process of an estimated 200 sources. This process essentially can be understood as piecing all the pieces of the puzzles and producing an interpretation of what you see as the researcher. The formulation of unclear inclusion and exclusion criteria therefore may result in producing final observations and conclusions that are biased or distorted. This “elimination” process is therefore incredibly important. The truth of the matter is that science is believed by many people at face value so it is the responsibility of every researcher to be thorough and careful in all steps of scientific research. This can not only be unhelpful to the victims or survivors of issues but also to the people with the means to help them.

## **SECTION 2**

### **METHODOLOGY**

A systematic literature review is the use of organized methods to collect secondary data in order to critically evaluate studies. The conduction of this study includes naming, critically analysing and synthesizing the results of said studies qualitatively or quantitatively. The aim of a systematic literature review is to identify connections, contradictions, gaps, inconsistencies in the literature (Sidday, 2020). Ultimately the researcher is to form an interpretation of what the data is indicating, what can be done better for the next studies or to suggest interventions based on the data. As Ham-Baloyi & Jordan (2015) point out, a sound and reliable systematic literature review begins with the development of research questions that are straightforward and answerable. Below are the research questions for this study:

- *What is the discourse regarding women in the context of dirty work?*
- *How does the discourse regarding women in the context of dirty work inform how we understand their experiences?*
- *How do the experiences of women doing dirty work show up in the feminist perspective?*

Here I will also add that SPIDER was the question format that was used as a sounding board to guide this process. This format helps the researcher consider the following: (S) Sample, (P) Phenomenon of Interest, (D) Design, (E) Evaluation, and (R) Research type (Cooke, Smith, & Booth, 2012).. This format therefore formed the foundation conceptualisation of this analysis and will be unpacked in the following paragraphs.

This systematic literature review will adopt a qualitative approach. Qualitative research involves accumulating and evaluating data that is not numeric in order to better understand experiences, attitudes, ideas or opinions (Bhandari, 2020). Bhandari also explains that the typical application of this method is through in-depth conversation and extensive observation. Since however a systematic literature review by nature focuses on secondary sources, it is better to understand qualitative research this way: these are methods which are designed in a way that helps researchers answer the question of why rather than how phenomena exist. In this case, I will look for patterns and for deeper meanings within the results, interventions and conclusions proposed in already existing literature under scrutiny.

Additionally, this systematic literature research will be explanatory research. Explanatory research is a type of research that is typically done with the aim to reveal a phenomenon that has not been studied in-depth (Yousaf, 2017). With this research, establishing conclusive evidence is not the primary concern. Alternatively, the aim is to understand the problem more efficiently. The research topic and questions ( the interaction between gender and dirty work) can be both argued to be relatively not researched in depth or connected in such a way.

## **UNITS OF ANALYSIS AND SAMPLING PROCEDURES**

The first step in formulating a unit of analysis in a systematic literature review is to plan an inclusion and exclusion criteria which is set up in the form of a spectrum ranging from unrelated sources to closely relate. Below is a description of the criteria to be used in this systematic literature review:

Closely related sources

- Sources that are academic (must have been peer reviewed and have been cited in other academic works) and specifically dedicated to discourse on dirty work and gender

Fairly related sources

- Sources that only use the challenges, issues and trends around the concept of dirty work in order to explore another issue
- Sources that only describe existing challenges, trends and issues in the concept of dirty work
- Sources that only describe other significant issues in the research such as challenges that one can come across when doing discourse analysis
- Sources that outline intervention programmes regarding gender equality in the workplace

Loosely related sources

Sources that are not focused on reviewing, surveying, discussing, or problem solving any of the issues within dirty work

In which:

- LR-1: Dirty work and gender is only used as an example in connection to another phenomenon
- LR-2: Dirty work and gender is only used as a part of its future topic of exploration and perspective to consider
- LR-3: Dirty work and gender is only used as a cited countenance

## **PROCEDURES FOR DATA COLLECTION**

The above mentioned criteria will aid what is termed as the synthesizing process of an estimated 200 sources. These sources will be accessed through the following academic literature database search engines: google scholar, researchgate, JSTOR, ebscohost, SAGE Journals and Exlibris. Furthermore, the following search words will be used: “dirty work” + “meaning”, “dirty work” + “gender”, “dirty work” + “gender” + “interventions”, “systematic literature review” (detailed account found in appendix A). This use of boolean logic helps the databases in order to filter and stream relevant articles for the study topic. A diagram of the selection and screening process will be found in appendix B.

Furthermore, Middleton (2019) explains reliability and validity to be concepts within research that are concerned with assessing the quality of research. They determine the extent to which a method, technique or test measures the thing it set out to. To be specific: reliability concerns the consistency of a measure while validity concerns the precision of a measure. As qualitative research deals with subjective experiences which cannot be wholly quantifiable, it has been criticised quite harshly. Critics argue that it lacks scientific accuracy, transparency and that researchers provide substandard justification for the methods used in their qualitative studies. Consequently, the results are treated suspiciously with some even going as far as to argue that they are a cluster of personal opinions that reflect researcher bias (Smith, 2015).

Smith (2015) argues that qualitative methods differ from quantitative methods in terms of epistemological and ontological orientation and purpose. His work advocates for proxy frameworks to test the rigour of qualitative research. It also cites work by Lincoln and Guba who outline another criteria for demonstrating rigour within qualitative research which are truth value, consistency and neutrality, and applicability.

Truth value is the factor that acknowledges the numerous existence of realities. This principle encourages researchers to outline subjective experiences and perspectives that may have resulted in methodological or perspective bias (Smith, 2015). This is attributed to the fact that researchers engage with the data in order to formulate interpretations of the data. This principle therefore recognizes that researchers are people with a worldview that has been informed by socialization. They have their own opinions, attitudes and beliefs which influences how they make sense of data or which patterns they decide are significant or insignificant (for example). Thus it is clear that researchers are not passive observers. To do this, I will have a reflective diary where (after reading each article) I will note all my personal thoughts and opinions and how these have affected the interpretation of the data.

Consistency is connected to the ‘trustworthiness’ of the methods that have been used and is directly linked to a researcher keeping a “decision-trail” which is clear and transparent (Smith, 2015). Ultimately this principle maintains that if the methods used in a study are clear and objective, another independent researcher should be able infer the same or corresponding results (Smith, 2015). Thus, for this study I plan to consult other researchers about my research in order

to ensure objectivity and transparency. Additionally, the formulation of an inclusion and exclusion criteria is the primary way to ensure objectivity. It clearly outlines what is useful and relevant to the study topic and thus formulates a sort of standardized criteria to which all the articles will be held up to. To enhance this criteria's utility, it is important to consider that the validity of an article extends into assessing the extent to which it is confirmed and used in other works.

Applicability consideration is the principle that requires researchers to consider if their interpretations or results can be applied to other contexts. For this systematic review, this will be covered in the discussion of the results by considering what the narrative within dirty work in connection to gender means to the general working of society, the power dynamics it enables and the groups it indirectly affects.

## **PROCEDURE OF DATA ANALYSIS**

The procedure of analysis that this study will conduct is a thematic analysis. This method is applied to texts which is especially appropriate for a systematic literature review. It requires an attentive examination of qualitative data in order to spot recurring ideas and patterns (Braun & Clarke, 2016). Subsequently, the data is systematically organized into themes which are essentially interpretations and a meaning making process of the data. The method of analysis follows six stages which are: familiarisation, coding, generating themes, reviewing themes, defining and naming themes and reporting (Caulfield, 2019).

Familiarisation refers to the process of getting to know the data well. It requires constant engagement through the reading and re-reading articles. I will do this by using stationary such as highlighters and sticky notes that will help me keep track of my thoughts. The researcher is not only encouraged to immerse themselves in their data but also to pay special attention to noting every thought or idea about the data that comes to them in what is referred to as memos. Memos not only help with how comprehensive the interpretation later becomes but also reveals things such as biases (Clarke & Braun, 2006). My memo writing will be on a physical notepad which will be scanned and attached as a notepad.

Alternatively, coding is the process of identifying things within the text that strike the researcher as meaningful and noteworthy (Clarke & Braun, 2006). Codes are also specific and give context. For example, one might approach a code for memory by simply counting how many times memory has been brought up in the data or consider the events in the actual memory. Coding can be a very difficult process however, what the researcher needs to remember here is this: the point to try to also see beyond the print and look for things such as connotations or discrepancy in contextualisation of definitions for example in order to better understand what is actually happening.

Furthermore, the next step to take is to begin searching for themes. In the case of a systematic review, I would argue that themes are aspects of the data encompassing perceptions, experiences and events that prove relevant to the research question. Searching for themes therefore means sorting through sections of data in order to identify and develop themes. The researcher here will begin to think about if and which codes can be combined or split in accordance to the developed themes.

As mentioned above, the previous stage outlines the initial development of overarching themes. The next step ( reviewing themes) identified by Clarke & Braun necessitates a deeper consideration on how to most accurately interpret the data. This happens through thinking carefully about which themes need to be more refined, separated or even eliminated. Ultimately, themes should be bound together in the meaningful way whilst also being clear and distinguishable (Clarke & Braun, 2006). In order to ensure this, researchers undergo two phases: phase one is checking the themes in relation to code extracts and in relation to the overall data set which is the second phase.

Next, researchers must define and name themes. This includes providing simple working definitions of each theme that are accurate and brief. It also involves further analysis into themes and potential subthemes in order to ultimately present a single comprehensive story of what is happening within the data (Clarke & Braun, 2006). This comprehensive story then needs to be reported in a way that helps the reader understand the researcher's perspective and logic behind their choice in themes. During this last stage (producing a report), extracts of data are also used in the discussion in order to further support the validity of the research (Clarke & Braun, 2006).

Here, the researcher must explain the relevance of the themes to the research questions, to literature and all in all convince the reader that the analysis has merit and is significant.

## **ADVANTAGES & RELEVANCE OF METHODOLOGY**

Systematic literature reviews in many ways places the scholar at the fringe of the issues surrounding a phenomenon. As previously stated the primary objective with this approach is to look: for consistencies, differences, what has been said and has not been, what has done and what has not. Thus, I argue that it is an advantageous approach to research in that it acts as a mirror on the happenings, attitudes, values and even power dynamics in the social world. It is empirically based which means that, although there is room to argue for bias in what the researcher chooses to focus on which are themes in this case, researchers can only report on the patterns, narratives and discourses that exist (Tanveer & Pericic, 2019). Therefore, in this case, a systematic literature review will help me identify if there are any gaps within the way feminism as a movement and a theory has engaged with the dirty work and gender. It has an element of reflectivity that enables future planning for alternative methods to deal with issues within the phenomenon.

## **SECTION 3**

### **ANALYSIS**

The following section is an analysis that is arranged in a way that will address the two paramount overarching aims of the study which are: (i) to understand the topic of gender equality in relation to dirty work and (ii) to assess the limitations, biases and utility of the study. This section provides a thematic analysis. The data was systematically assessed, coded and the results have been arranged according to four themes. The social constructionist feminist theory is applied throughout the discussion to aid engagement with the complexity of gender in the context of dirty work.

### **OUTLINE OF SOURCES USED**

This research study consisted of a mix of sources. Most of which were journal articles and which were qualitative. Within the studies, there were various methodology including ethnography, focus group interviews, informal interviews, cultural anthropology even includes two documentaries- one of which is on domestic work and the other which is focuses on Child Prostitution. A qualitative design indicates that the focus and objective of the study will be to understand a phenomenon rather than to simply explain what it is. The studies also mostly account from a female perspective in terms of the persons being studied and the authors. This was unintentional but proved to be significant. This indicates that women are interested in improving the state of feminism which on one hand is a good thing:after all women know best what is good for them and what their experiences are. On the other hand, the problem is the world cannot change that much if men are not interested in changing it.

### **EMERGENT THEMES**

The following section will outline distinct themes. The point of the themes is to engage with the data in a way that is concentrated and coherent in order to make conclusions in relation to the research questions of this study. As previously mentioned, in thematic analysis, themes emerge

as a result of coding (which is the process of identifying similar messages within data that are overt or covert) and act as a reflection of the researcher's interpretation of the data set. The themes are as follows:

### **THEME 1: FEMINISM AS REINFORCING HEGEMONIC REPRESENTATIONS**

I will begin the discussion of this theme by stating that the reputation of feminism as a necessary, progressive and empowering movement is undoubtable. Gender equality has proven to not only be profitable on a social, economic and political level but has succeeded in enhancing the quality of life for generations of women. The dedication to opening up crucial discussions within the feminist perspective such a gender based violence will also, I believe, lead to policies and interventions that will save countless lives. The value of feminism (dedication to gender equality) to our society is therefore immense. Nevertheless, research into dirty work in relation to gender has proven that the topic of gender in itself is incredibly complex. It has also suggested that there is still a need for the feminist movement to re-evaluate its footprint in the in the discourse of dirty work.

It has been argued that power dynamics in the social world operate in the following manner: where there is one winning group, there is another that is losing. Scholars such as Foucault even argue that power is fluid- not in any single thing or group of people but rather dispersed and organized in discourse, knowledge and sovereignty of truths (general truths). Further, he argues that the general truths are reinforced and polished continuously through the education system, the media, and the fluidity of political and economic ideologies. It is on this premise that it can be argued that justice or equality is not to be seen as a state of things but rather as a constant and intentional practice. Thus, I argue here that a patron of justice and equality will ask themselves everyday where their privilege lies and how they can lessen the gap between themselves and a person who does not enjoy that privilege. I also argue throughout this theme that whilst feminism has achieved many great things in the fight for empowerment of women, it still has shortcomings that result in the reinforcement of hegemonic representations.

It can be argued that much of the discourse in feminism is dominated by a comparison to men or how the idea of masculinity affects the world. To be fair this is not only understandable but is logical considering that up until very recently, the world was regarded to be a man's world- where the standards of excellence, progression and success were closely associated with masculinity. It makes sense that the beginning point or area of focus was to destabilize these ideas. I argue however that we have gotten far enough into the movement that we can begin to have other conversations such as the reality that there is a hierarchy of importance of women that exists in the world which is influenced by the fluidity of political, social and economic ideologies that feminism seemingly glosses over. The discourse around dirty work reveals a whole section of women whose dignity and even rights fail to be protected as they should because of this. I will also argue that this failure does not indicate a lack of concern on the part of feminists but rather is the product of living in a society that is characterised by division (created through culture, through labour markets and ideologies).

Peterson (2007) reports that western feminist thought has constructed the third world woman as the 'other'. In Western feminist discourse, third world women are portrayed as a passive, victimized and homogenized object rather than the subject of agency. The imagery is in sharp contrast to the modern, educated and liberated western woman. Doezema's (2000) work expands on this point. The central argument of in the article *'Western Feminists' 'Wounded Attachment' to the 'Third World Prostitute'* is that the 'injured body' of the 'third world trafficking victim' in international feminist debates around trafficking in women serves as a significant metaphor for furthering certain feminist interests, which cannot be trusted to be those of third world sex workers themselves. It is argued in this article that CATW's (Coalition Against Trafficking in Women) depiction of 'third world prostitutes' is part of a broader western feminist urge to construct a damaged 'other' as justification for its own interventionist urges.

Doezema argues that the Victorian feminist involvement in India in the 90's led to the adaption of discourses regarding prostitution to the colonial situation were influenced by dominant colonial discourses of India which were orientalist in nature. These discourses positioned Western women as key markers of 'civilization'. Unlike British women, the condition of 'Indian women' was typically portrayed as one of helpless subjection to barbaric traditionalism. The phenomena of the 'child bride', the 'burnt widow', the 'captive of the zenana' and the prostitute

all acted as a descriptor for Indian womanhood in its entirety. Thus a narrative, through feminist intervention, was born of the 'suffering body' of the Indian prostitute which became the essence of Indian women and stood as the imagery of the condition of India as a whole. Here we see feminism perpetuating homogenic representation of Indian women as backward and in desperate need of Western intervention. It is also revealed that the lens in which gender is viewed from; the expectations of what counts as appropriate performances of gender remains firmly rooted in the western world perspective. Doezema (2000) points out that feminist anti-trafficking organizations that typically advocate for the recognition of prostitution as a legitimate profession can revert into orientalist representations of third world sex workers by setting up a separation between 'voluntary' western sex workers and 'victimized' third world sex workers. Western feminism therefore can be argued to be guilty of reproducing homogenic representations in the sense that its involvement only proved to perpetuate a stereotype about the third world that completely contradicts the goal of women empowerment.

Of course, gender relations in dirty work cannot be spoken about without including the issue of colonialism. Colonisation was successful in not only dominating native nations but also in severely crippling the economic development of native people. For example, because of orientalism that maintained the message all black people were dirty (and therefore suitable for dirty jobs) and less intelligent through imagery and such: the apartheid government in South Africa was able to justify things such as the Bantu education. This kind of education resulted in young black natives only being able to prepare for occupations which are now termed dirty work such as mining, domestic work or secretarial jobs. In America, history reveals a similar pattern: black people were, for a long time, forced into jobs such as farming and cotton picking. Today, women who work in dirty work wear a certain kind of face which is not caucasian: this is testament to how far reaching the effects of the combination of colonization and sexism are.

Reframing is explained to be a psychological activity where individuals will mentally create positive narratives about their work if they feel as if they are judged for having those jobs. Naturally, those doing dirty work are known for this. They will create narratives about why and how their jobs are important and what they mean to them in order to deal with criticism or backlash from society. Furthermore, marxism helps us to understand work to be something more

than a routine or activity but rather as a creative process that is highly impactful on one's self identity. People use their jobs as means to create social ties, to create purpose for themselves and a positive self-image. It is in this light it can be argued that the insistence of scholars to refer to jobs as dirty is harmful in nature. It is especially harmful and counterproductive if the people who occupy these jobs are those who have been violated and actively stunted from progressing higher in the social ladder in the past. Nelson (1993) a Black feminist argues that black women (which more often than not occupy dirty occupations) navigate a tight space where racism and sexism intersect. Nelson (1998) noted that although many feminists have protested against sex work from the perspective that it perpetuates patriarchy, they do not go as far as noting that those condemned institutions such as strip clubs and massage parlours are predominately found and built in black neighbourhoods. They do not engage with the topic of what that means about how the black community is seen and why that is counterproductive to the transformation movement that is currently happening. Of course it can be argued that might be because gender equality is really their battle and this would be entering on the conversation of racism, however it is still problematic because this completely sidelines an opportunity to contextualise and account for the black stripper's experience who lives in this neighbourhood and how it might be difficult for her to leave such a lifestyle which is the point of the movement.

As mentioned before, there are many kinds of feminisms that exist: some oppose each other, some compliment each other but all boil down to the same thing which is a fixed dedication to achieving equality. The fact that there are many kinds of feminism is not necessarily a bad thing: afterall women are very different and their interpretations of feminism should be accepted and respected as legitimate voices. The feminist theory of Intersectionality by Crenshaw echoes the idea that we should understand oppression as a cross-section of intersections on which identity lies. This is a helpful way to make sense of reality however, as Harris notes, it too like other feminist perspectives limits the lives of people who experience real and multiple forms of oppression to addition problems: 'racism + sexism = straight black women's experience' or 'racism + sexism + homophobia = black lesbian experience' (Carastathis, 2008: 28).

Although this theme portrays how feminism has fallen prey to the very superstructure that breeds inequality that it works to dismantle, we should also perhaps consider that all movements are

flawed because the people that create these movements have been socialized according to a system that they wish to dismantle. For example, let's imagine two gummy bears that have been merged and stuck together: when separated, each will still have the color or traces of the other within them. The prerogative therefore is for feminism to acknowledge this and work continuously to challenge its own premises, shortcomings and methods.

## **THEME 2: THE ROLE OF POP CULTURE, CLASS AND ECONOMY**

Bourne (2010) argues that gender relations should be understood as essential to the formation and maintenance of capitalist societies rather than as a feature of any male or female. In this light it then follows that we can understand labour markets as socially constructed structures that shape and are influenced by gender relations. Furthermore, as other movements have done, feminism argues for and prioritizes female economic empowerment and it is to a large extent that it can be said that feminism has been fairly successful in creating awareness of the importance of policies and reward systems that are gender equal. For example, in 2005 the Secretary General of the United Nations, postulated that achieving gender equality was essential to achieving the other Millennium Development Goals (MDG). These goals included eliminating poverty, reducing infant mortality, achieving universal education, and removing the gender gap in education by 2015 (United Nations, 2005). Furthermore, “Engendering Development,” the World Bank (2001) advocated for policies that address gender inequality: they argued for institutional structures to be transformed to promote equality through methods such as awarding girls’ scholarships and quotas for women in parliament. From these examples we can therefore see that over the years organizations have been encouraged if not even forced to put in substantial effort in balancing the playing field between males and females. One can argue however that this focus on gender equality is something that mostly women from privileged backgrounds and women in “right” jobs have really benefited from.

Peterson’s (2007) work *The Invisible Careers: Framing Domestic Worker(ers) in Gender Equality Policies in Spain* reported that domestic work in Spain is on the fringes of the political agenda even though it can be argued that the work significantly contributes to the propensity of their labour markets and even contributes to work-life balance. This is in the sense “career

women” are able to work for longer hours, develop and commit to career plans because they have domestic workers that can take over their domestic duties. Although this particular study was based in Spain, one can argue that it is a global phenomenon that domestic work is underappreciated and sidelined. Domestic workers are usually women who occupy what has been historically portrayed to be the low end of the hierarchy in terms of social demographics: these are poor and uneducated Black, Hispanic or Asian women who people can exploit and treat badly because they know that they need the money. Alternatively, career women are commonly thought of as educated but most also belong to a middle or high class. I argue here that there is a subliminal priority and favour within feminist endeavours that seems to be influenced by these two factors: education and class. For example: domestic work is obviously important for the stability of organizations because of the previously mentioned point yet the disparity in salary or even in acknowledgement is clear between academic or career women and domestic workers. For example, in South Africa the minimum wage for a domestic worker is R15.57 per hour. Business Tech (2020) reasons that this is because there is a higher risk of unemployment for domestic workers if the minimum wage is higher. The alternative position to consider however is that the stigmatization of domestic work (which has been normalised) has enabled it to be significantly sidelined in the discourse of economic empowerment.

Economics is one of the main influences in how power dynamics play out in the social world. We could attribute this to the fact that today money not only translates as power but is also essentially the only way to survive. It therefore calls to the essence of human instinct which is to survive. This might explain how people ( especially those who have experienced the hardship of economic disempowerment) can live with (through supporting businesses that continue to widen the gap) the huge income gaps that plague societies all over the world. This can also explain how the music industry (for example) can use feminism to justify the very thing that it opposes. Hip Hop artists such as Nicki Minaj or Cardi B are celebrated as women who are not only influential but also worthy of being called role models. They have been described as advocates of feminism because they are viewed to have taken control of their bodies and sexuality in a bold and empowering way. On the opposite spectrum is the position is that considers that these are also women who use a significant amount of sex appeal to sell their brand and ultimately make money. Escorts, video vixens or exotic dancers, however, are shunned and stigmatized even

though they do essentially the same thing. The artist Cardi B makes for a particularly interesting example because in the duration of her time as a stripper she expresses receiving judgement yet today, because of her hip hop career, she is now treated with respect and a sort of reverence. One can argue that the ultimate difference between these women is this: the one group is able to make an incredible amount of money for white owned “legitimate” businesses. Thus, we can argue that the hierarchy that exists in how we treat different women (in terms of class, race, ethnicity etc) and others is also hugely influenced by economics. It is in this light that I argue here that businesses make use of pop culture to maintain, transform or even create narratives about where feminism and its principles can be applied (e.g. not in a strip club) in order to push their own agendas. Domestic work therefore remains a low grade job in our movies, in our discourse and rhetoric because it enables businesses to have more human capital (human capital) that is undisturbed by influences such as domestic obligation. In this sense then, the challenges and setbacks that are experienced by the feminist movement are not at all black and white or even strictly rooted in patriarchy. They are rather influenced and contaminated by human greed which most blatantly manifests itself in the economic sphere of society.

### **THEME 3: FEMINISM AS A LIBERATING TOOL**

As briefly mentioned before, it has been noted in dirty work occupations there is a tendency of an exaggerated performance of gender (West and Zimmerman, 1987). This is explained to provide a way for the employee to manage the stigma associated with the work by repositioning dirty or bad work into respectable or good work. For example, butchers take pride in being able to withstand extremely cold working conditions and take consolation in the hazard of using knives and sharp automated equipment (Meara, 1974). In this way, butchers showcase aggrandized sides of the work associated with masculinity: they think themselves as braver and tougher than men who perform other jobs (Meara, 1974). This is a psychological aspect of performing gender that constitutes constructing positive self-identities so that the workers can become honourable, clean and good. These amplified performance of doing gender are conceptualized here as doing gender appropriately and in congruence with their perceived sex category

Similarly, for sex workers to be good at their job, they are expected to perform exaggerated expressions of doing femininity such as: having large breasts, being attentive, being a good conversationalist and passive, needing to be rescued, being sexual. At the same time, the nature of sex work symbolizes immoral sex which is: sex that is outside marriage, sex that is public, promiscuous and not done in order to procreate. Sex work therefore is not a simple process where women simply just give their bodies in exchange for money. Women must understand gender relations and how to play into the narratives created by sex categorisation in a way that will ensure success in their career.

Furthermore, in the article *Doing Gender Well and Differently in Dirty Work: The Case of Exotic Dancing*, Marvin & Grandy (2013) present a case study research that helps us understand the psyche of exotic dancers. The study shows that there is an expectancy for dancers to identify the various needs (to simply have a conversation, to flirt or an actual dance for example) clients and adopt fitting interpersonal strategies to meet those needs. They also pay careful attention to things such as their physical appearance (dancers explain that they are a certain weight) as well as their aura in order to create an ideal woman for their client. Sheena, which is one of dancers in the case study explains this:

“Because maybe it’s just not your night, you know if you’re not on the ball, on form, because you’re not going to make money. If you’ve had a shit day and you’re all upset and you go round to the customer and say, ‘Do you want a dance’, he’s not going to say yes. So sometimes you don’t even realize you’re not on form” (Marvin & Grandy, 2013: 242).

Whilst Michelle, who is another dancer, noted that:

“I know 6 foot, busty supermodel style, long blonde hair, absolutely gorgeous and then less attractive ones earn far more money because of the things they’ve said ... being seductive, some girls are, like, more sexy than others, even though they might be less attractive” (Marvin & Grandy, 2013: 242).

The study also reveals that women today understand themselves as more than passive victims of patriarchy. As previously mentioned, exotic dancers show a complex understanding of patriarchy

and how it can be manipulated in a way that is advantageous to them. One can argue that this is owed to a significant extent to the rise of feminism and is, in a way, an application of feminism itself. The fact that the exotic dancers are aware and can spin the very narrative that it meant to keep them in a position of vulnerability and oppression is indicative of agency: these are women who have located themselves as individuals with a purpose and deep appreciation of who they are and what their goals are as opposed to thinking of themselves as a sexdoll who is there for the entertainment of men. Feminism teaches women to escape the mental entrapment created by patriarchal systems and ideologies that limits women to being one thing which is an insubordinate toy made to be enjoyed by men.

Furthermore, one can argue that positive reframing is accomplished more easily within masculine dirty occupations such as policing or firefighting because masculinity is more readily accepted in our society. One can argue that to a large extent, women are able to form positive self-images of themselves (as more sexually free and confident than the average women) because of feminist perspectives that argue that women have the right to do what they wish with their bodies. Historically, female bodies have been treated as if it were a possession in that there have been laws speaking on issues such as abortions and men were allowed to make judgements regarding female bodies. Today, different kinds of feminism empowers women to be unapologetic about choices regarding their bodies. In the abovementioned study, exotic dancers expressed an appreciation of their occupation in the sense that it serves as an outlet to both financial and sexual freedom. This is indicative of disillusionment and disconnection from the influence of patriarchal stigmatization that can be argued to be encouraged by feminist thought.

Furthermore, the steady growing acceptance, respect and consideration of the female experience that has been exposed by feminism has also emboldened women: it is a norm today that exotic dancers have the ability to choose when and the conditions under which they choose to work under (Marvin & Grandy, 2013). Thus, although exotic dancers follow a script of what is deemed as a good way to perform gender they also get to feel empowered whilst doing it, as men do whilst doing their dirty work (policemen inflicting violence and thinking themselves as heroes for example). Many people use work to make judgments about other people which informs their behaviour towards that person: how they can treat them, their perceived level of importance and even how they speak to them. The root of stigmatization in dirty work is the fact that people

make baseless assumptions that those who do the jobs have put themselves in a position where they have to do such work. For example, women who work in traditional labour markets are more readily received as intelligent and trustworthy whilst women in dirty work are stuck in the backward perimeters of patriarchy i.e unable to make sound decisions, weak and vulnerable. One can argue that the only thing that makes women doing dirty work vulnerable is the lacking prioritization of protecting them or real concern for their wellbeing. Nevertheless, these assumptions and other ideologies have enabled and continued the abuse, exploitation and degradation of women in occupations such as sex work. Feminist endeavours such as the abovementioned research that aim to reveal the perspective and experiences of women have proven useful in challenging these assumptions. Whilst there is still a long way to go for women to truly be safe in occupations such as sex however, one can argue that because of feminism we are arriving at point where more “gentlemen clubs”, as do the dancers who work in these clubs, occupy a position of exclusivity: exotic dancing clubs today can be presented and accepted as professional, approved, law-abiding businesses.

I argue therefore that whilst feminism has its underbelly, it has proven successful in the most important aspect: women see and acknowledge themselves as human beings: they understand themselves better as creatures capable of intelligence, resourcefulness and resilience. The feminist voice, which is all around us, is one that reminds women of their own greatness is therefore a tool of psychological liberation which is the most important aspect. This is important because I believe in the statement: you teach people how to treat you. To begin changing the world, women must understand and believe that they are not only worthy but also entitled to respect and dignity like all other persons.

#### **THEME 4: THE PARADOX OF THE OUTSIDE VOICE**

Those who do research on dirty work and thus create narratives around and about dirty work are typically not in any way involved in actually doing it. Even those who take the ethnography route to conduct their research have the option that the experience will eventually come to an end. Thus, it can be argued that we can only make what we have argued as educated guesses about what it means to live doing a job that generally rewards judgement and rejection from

society without an end in sight. Whilst of course the research is valuable in many different ways, there is paradox in its effect in reality.

In the documentary *Child Prostitution* (1997) the stories of South African children who prostitute is told and the challenges in stopping the disturbing phenomenon are mapped out. When the children were asked why they, at the tender ages of 12-14, are doing that kind of work they cheerfully stated that this is because they need the money. In the majority of the cases covered, the children reported that their parents were unaware of their occupation. The theme that children in this particular society understood themselves as good children only when they are being filial (i.e providing for their families and helping their parents) emerged. The sacrifice of their innocence seems to be irrelevant in the pursuit of this goal. Here, the paradox of the outside voice is most disturbingly clear.

Whilst the researcher is rightfully concerned with the issue (it is undoubtedly an issue that should be addressed and vehemently fought by the South African nation), there is also a clear incongruence about how these children think and see themselves and how the researcher sees them. The children are unbothered by the state of their reality whilst the researcher is concerned about them. The reality is therefore that they will most likely continue to do their job because they have not really been made to understand why they should and how they can escape their predicament. There is no sustainable solution or preventive measures proposed by those who wish to study these phenomena. Most importantly, there seems to be little interest by the larger community itself to understand and help these children out of this situation. An indication of this is that the pimps, customers and community members that appeared in the documentary were all mature adults who spoke just as casually about the situation as the children did. Simultaneously, an outside voice (which in this case is the audience) carries judgement which forces feelings of shame. For example, in the documentary you see children talking happily about their jobs but slowly sobering up when they begin to understand where the interviewer is going with their questioning. Again, I understand the concern and intention of making the children realise that they deserve and can get better for themselves. In the same breath, I wonder if it is also cruel to make people realize just how shameful and "dirty" their work is in the eyes of society if that very society shows little interest and dedication to ensuring that such occupations do not need to exist. Seldom will one hear that people are selling sexual acts because they want to: the situation is most often than not that they are forced by circumstance to do so.

Admittedly, this is an extreme example however it points out the most pressing issue regarding the issue of research. Research is undoubtedly important: in this case, it needs to be done so that we can begin to think of long lasting interventions that can be established. However, most research ends without any plans of whom to make the research available to in order to create these interventions. I argue that research on its own as an outside voice might be helpful in the sense that sometimes we cannot see the problem because we are a part of it until an outsider points it out.

Nelson (1993: 88) alludes to this in the statement “if we see the problem as helping Black women get out of prostitution, then we will continue to design "helping" programs for individual women. That is not a bad thing to do, except that the culture keeps creating more prostitutes, who need more programs to get more help.”

In this article, mostly a commentary piece, she makes the point that the deeper issue in our solution finding processes as the outside voices looking in is that we look at phenomena as if they are puzzles to make sense of rather than realities of people. The discourse surrounding dirty work, especially in relation to gender, reveals a lack of concern of finding solutions that do not involve passive engagement from the part of wider society, even though it is wider society that creates and perpetuates existing stigmatizations. Furthermore, research is done from the perspective of sympathy rather than empathy and as a result focuses most on how people deal with their reality as opposed to how we can change their reality so they are not forced to create bearable versions of their lives in their minds.

Furthermore, another study which takes an ethnographic approach also points to this theme. The study zones in on the birth, the role and boom of Liberian women's labour market during war. The researcher who spent time in the Liberian market with the women who sell things such as meat (which during the war became an illegal luxury and very dangerous to smuggle) on the side of the road pays particular focus to how some women see themselves in relation to how the world sees them. The world sees women who do difficult and dirty work yet, she states, the market women consider themselves not only brave but strong to be doing the work that they do. They are proud of their ability to survive and on the contrary think other women who work in offices as weak and fragile. One of many participants ( Mustella) in the study, highlights this in the statement:

"We can fight hard. When it is raining, we get under it, we go look for food, and we bring it for other people who are not able to look for it, for them to be able to get it because everybody is not able to go and sell." (Cruz, 2015: 429).

Another (Fortee) recalls the following:

"We were selling outside the building here, two soldier men came from this side, they stood right in front of a store and started shooting." (Cruz, 2015: 429).

Cruz (2015) argues that the pride in which these women speak of their ability withstand harsh and dangerous conditions to be able to do their job should not be considered as an indicator of the process of reframing on the part of the Liberian Market Women but rather the ways in which African feminist theory rises above the oppositional conceptualisations of "good" or "bad" work to observe how workers can find the best compromise based on context. In this sense, African feminisms allow us to look at dirty workers who are then from this perspective, are strategic individuals who can leverage both positive and negative meanings of stigma. Cruz (2015) points that African feminist theory transcends the idea that dirty workers are agents or subjects of discourse and rather seeks to embolden how context shapes workers' choices to shift discourse or maintain the status quo.

Thus, this study makes it clear how intricately tied work is to one's sense of reality and self prophecy. For these women, work is not simply an activity: it is where most people will root their legacy and reputation. Cruz (2015) has used the African feminist theory viewpoint, which highlights the simplistic and Western-centered reading of market women's empowerment. She indicates in her study that the insistence to label this work as dirty indicates a Western standard of success which recognizes a different kind of heroism which unfortunately looks nothing like a black female street vendor. During the Liberian 14-year civil war (1989–2003, women adopted the role of food organization and distribution and bartered with warlords in the process. In doing so, these women moved around more freely compared to other civilians because fighters saw them as important (Cruz, 2015).

An outside voice here then which refers to their work as "dirty" can introduce a tainted version of reality. The reality is that these women who walked many miles in the middle of a war in order to smuggle food for their people saved lives (of those who could not travel so freely to get food) did heroic work and should be understood as such. In the same way that merit would be given to a masculine occupation such as being a soldier or a police officer, this work (especially in the

context) should be recognized as such. This again might be argued to be an extreme example but also an effective example of how the very structure of the academic voice can twist and change reality in one that fits is appropriate for Western subjectivity.

Furthermore, Peterson (2007) in her work "The Invisible Carers: Framing Domestic Work(ers) in Gender Equality Policies in Spain" provides a frame analysis that seeks to unpack issues surrounding gender equality policies. She uses central public equality plans, laws, law proposals and parliamentary debates from 1995 to 2006 in Spain. These include documents from trade unions, a domestic worker's association and the National Women's agency. She notes that whilst domestic work and pay is one of the core issues that feminism deals and debates on, it remains on the fringes of feminist practice and theory. The analysis also paints a picture of awareness of the exploitative working environments and "asymmetrical power relations between workers and employers and the racist stereotypes that underpin the employment of certain ethnic groups and nationalities" (Peterson, 2007: 266) amongst researcher and a vague feminist intervention. Her central argument therefore is that feminist perspective privileges a certain kind of woman (which is typically white). This point is highlighted through the paper in various ways however the observation of an existing two tier labour market and for EU citizens and another for nationals of third world countries who provide cheap and valuable labour is particularly interesting

## **DISCUSSION**

It is clear that gender is a social construct that deeply affects how we see each other, how we see the world and most importantly how we see ourselves. The ideas within gender relations influence not only our conversations with others but also the conversations we have with ourselves regarding our capability and capacity. Sheena's account on the importance of self confidence and performativity in gender alludes to this.

Furthermore, gender relations are complex and cannot be examined in isolation. The holes I have prodded at in feminist theory in theme 2 are a prime example of how complex the superstructure is and how deeply influential it proves to be. By this I mean that even those who see a problem with the superstructure (in policy, in law or in ideology) cannot completely escape the fact that they are a product of the superstructure. From birth, we have no alternative but to be socialized according to the rules and conceptualisations of this world. The force of the superstructure, I

argue, leaves an imprint. I argue that this imprint is akin to an infected wound that will not heal without deliberate examination, constant cleaning and vigilant watch on its progress. We are infected by problematic ideologies which shape how we think, react and even receive others. It is therefore not enough to simply acknowledge a problem. Rather, we must be vigilant of our progress: we must watch and see if it is not being infected by regressive practices (i.e. poisonous effect of ideology such as refusing to see privilege or classism). I argue that this study calls feminism to do the same. Theme 1 speaks to an underbelly of feminism in the insistence fueled Western subjectivity to direct feminist narrative as they see fit, simply because they have the power to do so. Nevertheless, I will repeat here that the value of feminism is undoubtable from many perspectives but to make good progress means to always be attentive and reactive to problematic practices or lack thereof. Feminism is making good progress, theme 3 is testament to this however we can always make better progress and that is all this study is calling for.

## **BIAS & LIMITATIONS**

This following section will address biases and limitations of the study. Bias can be simply understood as the influence of external or internal factors (personal attributes such as experiences or personality) on the objectivity of a study. For the credibility and validity of a study, it is important to understand which biases a researcher might be challenged with. Furthermore, to acknowledge and to be attentive to biases as a researcher not only produces better and more truthful results but demands that researchers challenge their own premises, ideas and perception of reality. In the case of this study, I will look to understand how my personal experience has influenced my interpretation (i.e. coding and theme generation) of my data set. This process of self evaluation is called reflectivity and will be the point of the subsequent section.

It is appropriate to begin by stating that I am a 23-year-old black woman living in the 20th century in South Africa. This era is fast paced and widely regarded as one that is progressive from several perspectives: today we have rechargeable cars, easy access to water and electricity and most importantly a constitution that is inclusive and seriously considers diversity in its application. Furthermore, although there are many things that are wrong with our social reality such as the prevalence of archaic ideologies (i.e. racism) and inherently exploitative and erosive economic and political systems (i.e. capitalism), we have progressed into a time where conversations regarding these issues are more openly welcomed. We are eager for progress and

always looking towards the next project of transformation. As such I argue that we are a critical generation, we are liberal generation and in many ways we are an insatiable generation. Our unquenchable desire for knowledge and progression (specifically in terms of developing better institutions and institutional practices politically and socially) has launched us into an age where anything is possible and identity (blackness, queerness or sex etc.) is no longer a border of limitations. Everything is up for scrutiny and discussion and whilst the results are ordinarily beneficial, it also fosters a culture of discontent. I put forward here that this is a bias because whilst critical analysis is good, its underbelly feeds and maintains a culture of discontent- i.e. in the face of a theory such as feminism which has proven itself invaluable we are able to find its cons just as well as we can find its pros if not better. It is possible that being part of such a society, I have looked too far into some issues or focused on a problem that can or will sort itself out over time. For example, it is arguable that some behaviors that are recycled in our societies are a result of a dysfunctional socialization process i.e. mentally disturbed or just outright bad people being allowed to raise children. One might not know how to treat people fairly (or kindly or respectfully) simply because the concept of fairness has never been introduced to them. This especially true if they understand the concept that weaker people (mentally or physically) can be bullied into acting in whichever way they desire. They transfer that dysfunctional behavior into their interpersonal relationship but it does not necessarily make them sexist or racist but rather a bully. The issue then, I argue, is not in theory or practice but rather in personal disinterest in being a good person (one who values healthy and harmonious relations). Furthermore, feminism seeks to undo centuries worth of oppression which not only penetrates the heart of our institutions but it is also multilayered and diverse. Patience is therefore necessary so not to become jaded or disillusioned with the cause.

Furthermore, over the years I have met and been acquainted with (and even worked with) many women that are involved in so called dirty work. I have formed emotional connections with these women and have, through their stories, seen evidence of the hierarchy that exists within society about which women are listened to and to a certain extent protected. By protection here I am referring less to legislative protection but rather to a protection of dignity and a real commitment to consideration of their stories and experiences. For example, when I was working in the kitchen in a supermarket, people would often ask what a young girl like me was doing there. If the customer was particularly brave, this question was usually followed with another: what did you

do to get here? Ultimately, the sentiment of the conversation was often to encourage me to get better educated so I can get a better life for myself. On one hand this can be understood as an act of kindness as some people were genuinely concerned about my future even though they were total strangers to me. I can appreciate this and bear no contentment for their thought process. On the other hand, it is clear that these strangers were sure that my life had to be worse than theirs or at least definitely could use improvement. They were sure that I had made erroneous decisions in my life and had the right to ask and comment about what I should do since they were in a better position than I was. I argue here that these little yet constant conversations reveal what society actually thinks of women who do these kinds of jobs- as sad, lacking or needing improvement. This might be true for some if not a significant amount of women. But it is also arrogant to assume that they are unhappy or do not deserve the dignity and respect to not be questioned about their life choices. They are also testament to what success looks like to most people. Ultimately, I acknowledge that this primary exposure is helpful to my understanding of the subject at hand. On the other, I also admit that perhaps it makes it difficult for me to be totally objective in my study and therefore becomes a bias that is necessary to acknowledge.

On the other hand, a limitation can simply be understood as an aspect of reality that disallows a project, situation or person from being the best version of itself. Limitations and biases, I argue, feed each other and often come hand in hand. This is why I have chosen to label address them under the same heading. In a sense, it could even be argued that a bias will ultimately become a limitation. Thus, I have identified one main limitation of doing a systematic analysis. The first limitation of studying a secondary source (i.e. a pre-existing study) is the fact that it is pre-existing. The interpretivism school of thought helps us to understand that a researcher is not a passive agent that regurgitates information- rather they are an active agent which is influenced by factors such as intersecting identities and socialization. Thus, I argue that there are inherent biases that exist in the study. For example, it can be argued that the mere choice of a subject matter is an indicator of personal interest, goals or opinion. Of course the rigorous rules of scientific systems filter out most of these biases, there are some that exist and may not be acknowledged by the researcher. Secondary research therefore is limited in this sense.

Secondly, a limitation that is particular to this study is in the title which includes the words “dirty work”. I have used this term with the intent to create a shock factor for the relevant audience. I

argue here that people can be blind to their perception of behaviour, things or in this case people until they see them in black and white, outside of the safety of their minds. It is my wish and belief that those who are willing to learn or to be corrected then will typically welcome a shift in perception. Nevertheless, it is my belief that studies should be conducted for the education of the general public: instead of focusing on what credentials studies can afford scholars, studies should exist to change the world, to change minds and most importantly to change power dynamics. Therefore, there should be a particular focus on phrasings and descriptions that are used within the studies. By this I mean the following: the average person typically accepts information given by scientists or scholars at face value. They tend not to question why certain phrases or words are used: those phrases tend to become normalized or become associated with certain themes or ideas about the world. I argue that the term “dirty work” is a degrading label in itself as it not only stigmatizes people who do certain kinds of jobs but even indicates a moral judgement. Furthermore, it can be argued that it traps people within the stigma that they should be pitied or looked as helpless to the inequity of life. I argue then that the continuation of the use of this term perpetuates negative imagery and associations that are unproductive to the aim of this study. This is a limitation of this study that should be acknowledged here.

Lastly, I argue that it is a limitation that only English articles were used in this study. Hines & Stern (2019) argue that language is much more than simply a communication tool: it is a way in which we make sense of complicated and abstract thought which ultimately enables us to be social beings. Social constructionists who advocate for discursive psychology (e.g., Edwards and Potter, 1992) argue that to make mention of language necessitates consideration of everyday linguistic practices and spoken interactions. They argue for a constructive force which exists in prevailing discourses and refer to it as constructive work that is done by people. In short, discursive psychology helps understand language as something with dual purpose: to communicate and to create reality. Scholars such as Foucault even go as far as arguing that language traps people within certain realities (specifically power dynamics) in the sense that some languages only have certain phrases and words that are used to describe certain things and situations. Thus, in one language the persistent use of descriptions and phrases will shape how those people understand and react to the world. In this light then, it is clear that the one use of a single language is limiting in a study that is so complex.

## RELEVANCE OF STUDY

Some might argue that hierarchies are a natural order of life- our proof lies within biological theories such as Darwin's theory of evolution (in text). One might consider that in a sense, it is nonsensical for humans to constantly debate amongst themselves (in literature, song, business and social practices) about the rapidly deteriorating state of the world caused by these existing hierarchies (or power dynamics). In the midst of debates, we stray from one simple fact: we have constructed through social agreement (by reinforcing norms, behaviors and institutions) everything that exists. In fact, dare I say, the events of 2020 have proven that if the entire world can agree to shutdown for months at will, we could stop and restart the world tomorrow if we so desire (in terms of systems etc.). Furthermore, we say we are rational- a significant yet powerful section of society (such as scientists and scholars) dismisses the effect and even existence of a supernatural world yet we act as if there is someone or something other stopping us from simply deciding to change how the world functions right now.

I argue that this nonsensical and contradictory way in which the world functions however suggests to me the following: it is possible that our fixation with destructive and dysfunctional institutions and practices is guided by the biological need to adhere to nature's rules of survival of the fittest. We are stuck in the game and with the rules we have created because they are an effective way to do what evolution does best. Nevertheless, if this is true the relevance of such a study is that it reminds us that although we have normalized the existence of hierarchies and that they might even come naturally to us, we must also bind ourselves to introspective and critical analysis of these hierarchies. If they need to exist then they must do so in the best, most considerate and least damaging way to all people. Critical analysis (which is my study has proven to be) is a demonstration of the spirit of humanity or Ubuntu. Thus, the relevance of my study is simple: it is to remind us to probe and hold ourselves accountable to those who are marginalized in society. Scholars such as Mikhail Bakhtin, argue that the self is a relational is dialogical and speaks of interconnectedness between people. He argues that we are "locations in a network of myriad 'voices,' past and present" (in text). This idea connects well with what I hope has been the point of my study then in simple terms: to critically engage with the progress that has been made within the context of gender equality and become a voice that reminds us of this interconnectedness.

## **RECOMMENDATIONS**

My recommendation here would be to use a mixed research design to (quantitative and qualitative) to approach this subject known as triangulation. Triangulation is typically advised and advocated for because it results in a study that is more holistic in nature. Noble & Heale (2019) inform that triangulation as a method also increases the credibility and validity of research findings because it is multidimensional in approach. Lastly, and most beneficially, biases are overcome more effectively when using this method. Furthermore, I think that for such a sensitive subject as well as to understand a subject a little bit more extensively, it is beneficial to particularly include ethnography in the research design. A mixed approach, I argue, is also better in the sense that researchers can compare the differences in conclusions that using different lenses (approaches) can land them in. For the sake of accuracy in representation, I think it beneficial to analyse what numbers indicate about reality that words cannot and vice versa. For example, most qualitative studies require self measures such as reflectivity. They depend on people being honest to themselves and others regarding their experiences and feelings. We know however that people also tend to want to fit in and therefore will say things they think will appease the interviewer or use descriptions that make them appear a certain kind of way to the world. Quantitative studies alternatively do not allow room for people to explain what they mean which means that they simply respond of yes and no can be taken to mean whatever the researchers deems fitting with their hypothesis. For example, the question do you eat breakfast can be answered simply but cannot account for the fact that breakfast means many different things for many people.

## **CONCLUDING REMARKS**

There is no clear cut intervention or solution to the problems within gender relations. The issues are old, contradictory and their influence is powerful. For many people, it might seem hopeless when we watch society move back and forth between regression and progression however I argue that the most powerful thing we can contribute to our future generation is to have patience with others (and ourselves). We must have the patience to teach and be taught and to be

genuinely and seriously concerned with how the world is doing in its entirety. Not just those who bask in the warmth of propriety and acceptance but also those who have been forced into the dark fringes of our societies. When we are concerned, we are moved to act and when we move to act, we will change the world.

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## APPENDIX A

### **Search keywords + Data bases**

As previously mentioned the search keywords used are as follows:

“Dirty work + meaning”

“Dirty work + gender”

“Dirty work + gender + intervention”

“Dirty work” + “feminism”

The Rhodes University Library Online (RU Library), which enables access to various online databases, was utilised to identify the primary studies used for this systematic review. This is an online hub which is shared with other libraries of the South East Academic Library System (SEALS). This can be understood as a massive online university library that is shared by universities in the Eastern Cape.

Databases accessed (within RU Library) are as follows:

1. Researchgate
2. JSTOR
3. Ebscohost
4. SAGE Journals
5. Google
6. Google Scholar
7. Exlibris.

## **APPENDIX B**

Screening and selection process.

**First stage and second stage questions screening stages:**

**1. Does the study include dirty work?**

Yes	No	Kind of
-----	----	---------



Include	Exclude	Include
---------	---------	---------



**Does this study include gender equality?**

Yes	No	Kind of
-----	----	---------



Include	Exclude	Include
---------	---------	---------

## Selection Process

<p><b>Inclusion Criteria</b></p>	<p><b>Y</b></p>
<p>1. Sources that are in English</p>	
<p>2. Sources that have been peer reviewed and have been cited in other academic works</p>	
<p>3. Sources that specifically address discourse on dirty work and gender</p>	
<p>4. Sources that use the challenges, issues and trends around the concept of dirty work in order to explore another issue</p>	
<p>5. Sources that describe existing challenges, trends and issues in the concept of dirty work</p>	
<p>6. Sources that describe other significant issues in the research such as challenges that one can come across when doing discourse analysis</p>	
<p>7. Sources that outline intervention programmes regarding gender equality in the workplace</p>	
<p><b>Exclusion Criteria</b></p>	<p><b>Y</b></p>
<p>Sources that are not focused on reviewing, surveying, discussing, or problem solving any of issues within dirty work</p>	
<p>In which:</p> <ul style="list-style-type: none"> <li>● LR-1: Dirty work and gender is only used as an example in connection to another phenomenon</li> <li>● LR-2: Dirty work and gender is only used as a part of its future topic of exploration and perspective to consider</li> <li>● LR-3: Dirty work and gender is only used as a cited countenance</li> </ul>	
<p><b>Relevance of study</b></p>	

<ul style="list-style-type: none"> <li>• Study defines key concepts within the discourse of dirty</li> <li>• Study unpacks or engages with the core debates within the discourse of feminism and dirty work</li> </ul>	<p><b>Y</b></p>
<p><b>Reviewer Decision for Inclusion or Exclusion</b></p>	
<p><b>Include in review if all criteria in section 1 (inclusion), no criteria in section 2 (exclusion), and study aligns with at least one criterion in section 3 (relevance)</b></p> <p style="text-align: center;"><b>OR</b></p> <p><b>Provide reason for exclusion:</b></p>	

## Appendix C

### Data Classification Form

<p><b>Identification information</b></p> <p><b>Author(s):</b></p> <p><b>Title of Article &amp; Year Journal, volume, Issue, Page numbers:</b></p> <p><b>Type of study:</b></p> <p><b>Objective of the study:</b></p> <p><b>Sample:</b></p> <p><b>Results:</b></p> <p><b>Ethical considerations:</b></p> <p><b>Methodological considerations:</b></p> <p><b>Limitations/Disadvantages of the study:</b></p>
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**Recommendations of the study:**

**Other comments:**

### **Data Classification Form**

#### **Identification information**

**Kind of source:** Chapter

**Author(s):** Arnold, Kara Anne & Barling, Julian

**Title of Article & Year Journal, volume, Issue, Page numbers:** Prostitution: An Illustration of Occupational Stress. *Occupational Stress In Service Occupation*, 261- 280.

**Type of study:** Source consists of a literature review that was imperative in the understanding of prostitution as an occupation

**Objective of the source:** To understand prostitution from a theoretical perspective. The researchers use many models such as the work stress model to understand the occupation.

**Results:**

Indicated that prostitution is not only a high risk job in terms of occupational dangers but also noted that the emotional labour that goes into prostitution is also quite high. There are also other factors such as drug use,

**Ethical considerations:**

Points out that it is extremely important to protect anonymity especially in the cases of the prostitutes who are discouraged from participating in the study by their pimps. Their physical and emotional safety might depend on this.

**Limitations/Disadvantages:**

Is only a literature review thus everything that is discussed is limited to conceptualization without actual testing.

**Identification information**

**Author(s):** Ashforth, B. & Kreiner, G.

**Title of Article & Year Journal, volume, Issue, Page numbers:** Dirty Work and Dirtier Work: Differences in Countering Physical, Social, and Moral Stigma (2014). *Management And Organization Review*, 10(1), 81-108

**Type of study:** Qualitative, Exploratory

**Objective of the study:** To widen the perimeters of dirty work as an ideology. The researchers argue that there is dirty work and dirtier work. This idea influences the manner in which people involved in these fields go about creating positive self identities. The aim is to prove that dirty work is a monolithic construct rather than it is interchangeable i.e physical dirty work is considered to be better than morally dirty work.

Presents 15 new proposition on which future research is encouraged to critically engage with

**Area of focus:**

“Indeed, because the clients[2] and other individuals associated with morally stigmatized occupations tend themselves to be tainted by the moral service (e.g., a strip club’s ‘regulars’),

these occupations also often have the patina of social stigma – a double hit. Further, because society equates clean with good and dirt with bad, even physically and socially stigmatized work tends to assume some moral taint (Douglas, 1966). As Miller (1997: 243–244) stated, ‘disgust generally moralizes what it touches’.”

“Morally stigmatized occupations will tend to have more well-developed and widely shared ideologies, social buffers, and defensive tactics than will physically or socially stigmatized occupations.”

“These ideologies are typically anchored in societal discourses about what is valuable (Grandy, 2008; Tracy & Scott, 2006). We argued elsewhere that popular societal discourses for legitimating dirty work include masculinity, self-sacrifice and heroism, performing a critical service, achievement and excellence, and attaining rewards”

**Sample:**

Analysis on other qualitative studies. Mentions an account of a district lawyer ( pg.97)

**Results:**

Indicates that moral dirty work tends to be a more severe identity threat to its practitioners and fosters greater entitativity (a sense of occupational members as a distinct group). Moral dirty work also depends more on insiders as social buffers, and more useful in condemning condemners and organization-level defensive tactics.

**Ethical considerations:**

**Methodological considerations:**

How do we test if defensive tactics speak to a low EQ (not developed enough to be able to deal with rejection) or a kind of knee jerk reaction to rejection?

**Limitations/Disadvantages of the study:**

Puts on emphasis on defensive tactics and positive reframing. Suggests that people depend on acceptance to be mentally sound or healthy.

Individual differences not considered enough- i.e will an introverted person be more likely to react defensively?

**Recommendations of the study:**

**Other comments:**

## Identification information

**Author(s):** Ashforth, B., & Kreiner, G

**Title of Article & Year Journal, volume, Issue, Page numbers:** Normalizing Dirty Work: Managerial Tactics for Countering Occupational Taint (2007). *The Academy Of Management Journal*, 50 (1), 149-174

**Type of study:** Qualitative, Exploratory

**Objective of the study:** To identify and record the challenges and strategies associated with normalizing dirty work employed by managers.

**Sample:** Small: managers from 18 dirty work occupations,

### Results:

Identified four active (albeit not necessarily conscious) ways of normalizing dirty work: reframing, using social buffers to shield workers from negative judgement, proactive tactics (managers often confronted public and client perceptions) and cognitive and behavioral defensive tactics practiced by individuals (including avoidance, using humor or acceptance).

Question 2: found that being both part of a group and being a manager might distance the manager from the group.

They also are faced with having multiple identities because on one hand they must shield their employees and on the other they must also personally deal with the judgement.

### Ethical considerations:

### Methodological considerations:

Semi-structured interviews the direction of the conversation. Based on previous research: how far off were the questions from the hypotheses from previous studies?

**Limitations/Disadvantages of the study:**

Interviews are kind of a self report. Self reports are problematic on the account that the quality of the data depends entirely on the truthfulness of a participant.

**Recommendations of the study:**

Mixed approach: do an observation and semi-interview. The guiding question might pose the challenge that people might respond based on what they are being asked.

**Identification information**

**Author(s):** Ashforth, B., & Kreiner, G.

**Title of Article & Year Journal, volume, Issue, Page numbers:** Contextualizing dirty work: The neglected role of cultural, historical, and demographic context (2014). *Journal Of Management & Organization*, 20 (04), pp 423 - 440

**Type of study:** Explanatory

**Objective of the study:** To discuss and engage with the role of culture, history and context on the ideology of dirty work

**Sample:**

**Results:** Concluded by an analysis that displays that dirty work is a social construct: what is considered dirty is specific to not only historical context but also to identity in terms of culture and context. It is therefore a construct that is successible to influence from things such as pop culture and social events.

**Ethical considerations:**

**Methodological considerations:**

**Area of focus:**

“However, where a feminine discourse prevails, workers tend to be doubly disparaged by the

marginalization of their gender and of ideologies tied to notions of femininity (Porter, 1992; Tracy & Scott, 2006). Continuing with our nursing example, the literature on ‘caring labor’ – employment that involves providing care (e.g., nurses, nannies, domestic workers) – provides a prime example (e.g., Folbre, 1995; England, 2005). Because care is historically associated with families and love, it tends to be devalued in the marketplace.”

“cleanliness signified high status for 500 years because it was elusive without servants (Cox, 2008). The echoes of this history resound today as dirty work, at least of low prestige, typically devolves to those of lower status and fewer employment options – a status that is reinforced by typically poor pay (Gills & Piper, 2002; Shipler, 2004)”

“Indeed, the more a given occupation is performed by ‘dirty people’ – or otherwise marginalized groups – the more likely that the occupation will be socially constructed by others as dirty work. Thus, there tends to be a recursive loop between perceptions of ‘dirty work’ and ‘dirty people.’”

**Limitations/Disadvantages of the study:**

**Recommendations of the study:**

**Other comments:**

*The interconnectedness of every single vehicle of oppression (gender, class, race) to be observed here.*

**Identification information**

**Source:** Documentary

**Author(s):** BBC African Eye

**Title:** The Hidden Lives of ‘Housegirls’

**Type of study:** Qualitative and ethnographic

**Objective of the study:** To explore the truth about the experiences of Housegirls in Uganda.

**Sample:** Follows a small group of Ugandan Housegirls.

**Results:** Reveals the role of class and education in how people are treated by society. The so-called “house girls” (domestic workers) speak of experiencing frequent abuse, degradation

and exploitation. Most importantly, it also shows the insistence of human nature for survival: even though the girls live in bad conditions in the city, they would rather face the terrible abuse from their bosses than live in the village and suffer.

**Area of focus:**

“I want to get money so that I can go back to the city. At least there, there is hope”

**Ethical considerations:**

Perhaps the issue of anonymity should have been more carefully thought about. The filming would eventually come to an end and then the girls will potentially be faced with one reality: who will hire a house girl who publicly “airs their employer’s dirty laundry so to speak?”

Accountability: what interventions have since then been offered by the station to help the girls? Must look into

**Methodological considerations:**

**Limitations/Disadvantages of the study:**

It is a small sample that only tells one side of the story. This is undoubtedly a good and worthwhile story but it only offers a single viewpoint of an entire occupation.

**Recommendations of the study:**

**Other comments:**

**Identification information**

**Author(s):** Braun & Clarke

**Title of Article & Year Journal, volume, Issue, Page numbers:** Using thematic analysis in psychology (2006), 3(2), 77-101

**Type of study:** Explanatory

**Objective of the study:** To explain and guide a researcher through conducting a thematic analysis.

**Sample:**

**Results:**

**Recommendations of the study:**

More practical examples would have been more beneficial

**Other comments:**

### **Identification information**

**Author(s):** Breines, W

**Title of Article & Year Journal, volume, Issue, Page numbers:** Struggling to Connect: White and Black Feminism in the Movement Years. Contexts, (2007).6(1), 18-24

**Type of study:** Narrative

**Objective of the study:** To narrate, engage with and assess the events and climate that led to a failed development of an interracial feminist movement in America.

**Sample:** Examines historical events and documents

**Results:** Narrates a story of a breakdown in communication and understanding between two groups of women fueled by racism and ignorance. The issue being primarily that the white group used a blanket approach and pushed the idea that they were fighting for the same cause when in actual fact black women battled the fact that they were both black and a woman i.e. the double whammy of patriarchy and racism

**Area of focus:**

“They were able to come together politically on grounds other than an interracial sisterhood of solidarity and love. Instead, “difference” became the idea that shaped feminism.”

“Difference is the word that describes the central political insight of feminism in this period, in part because feminists had no choice but to confront difference within and between their own movements.”

“black women and other women of color struggled over whether and how the inclusive terms “women of color” and “third-world women” effaced their differences and what the implications of this might be. Identity politics were exhilarating for previously marginalized groups, but attempting to carve out bases for cooperation and shared perspectives was not. Whites’ nostalgia was replaced by hard-headed political confrontations over how to work for more widely defined feminist goals.”

**Ethical considerations:**

Foucauldian argument of issue of recycling of power dynamics through discourse: how can the events included be justified as the only and best representation of what reality of what was happening then?

**Methodological considerations:**

**Limitations/Disadvantages of the study:**

As alluded to before: validity here depends on the inclusion of all significant events happening. But who is to decide what is significant and what is not?

**Recommendations of the study:**

**Other comments:**

## Identification information

**Author(s):** Clarke, V., & Braun, V.

**Title of Article & Year Journal, volume, Issue, Page numbers:** Thematic analysis. *The Journal Of Positive Psychology*, (2016) 12(3), 297-298

### Type of study:

**Objective of the study:** To outline the main premises of thematic analysis and the manner of which to conduct it i.e explains what TA does and why it is useful

### Area of focus:

“TA is unusual in the canon of qualitative analytic approaches, because it offers a method – a tool or technique, unbounded by theoretical commitments – rather than a methodology (a theoretically informed, and confined, framework for research). This does not mean that TA is atheoretical, or, as is often assumed, realist, or essentialist”

“TA provides accessible and systematic procedures for generating codes and themes from qualitative data. Codes are the smallest units of analysis that capture interesting features of the data (potentially) relevant to the research question.”

### Recommendations of the study:

### Other comments:

## **Identification information**

**Author(s):** Cruz, J. (2015).

**Title of Article & Year Journal, volume, Issue, Page numbers:** Dirty Work at the Intersections of Gender, Class, and Nation: Liberian Market Women in Post-Conflict Times. *Women's Studies In Communication*, (2015)38(4), 421-439

**Type of study:** Qualitative, Ethnography

**Objective of the study:** To examine the intersection of gender, class and nation through the African feminist lens

**Sample:** The research engaged in ethnographic fieldwork which was conducted over three months in the summer of 2011, in Fiamah, a food market located in Central Monrovia. 250-300 food vendors sold their food here thus making her sample size small.

### **Area of focus:**

“An African feminist lens emphasizes negotiation as workers leverage negative meanings of dirty work in certain situations. It is not necessary to escape stigma entirely to redefine one’s labor. Instead, workers can use stigmatizing elements positively.”

“ market women artfully redeployed physicality and shrewdness as they sensed that national priorities had changed and these two elements were being valued. In interviews, the women talked about “walking” amidst danger and framed themselves as individuals with superior physical abilities.”

“ During interviews, the women co-opted the recent discourse of empowerment to serve their interests. As an ethnographer, I noticed that the discourse had not been vernacularized by the women as they used gender-equality language informed by a Western logic. Such language included “take advantage of you,” “respect,” and “support that child.” In an African feminist logic, the women saw no need to tweak or adapt the discourse as they grasped its relevance in the given context.”

### **Ethical considerations:**

Remaining respectful to the culture, life and experience whilst observing their lives as a data set.

**Methodological considerations:**

Both interviews and observations were done here- particularly useful and holistic. I.e she could study and see for what was said to be true or just people wanting to be liked or useful to the study.

**Limitations/Disadvantages of the study:**

The duration of the study is quiet long and expensive (she had to live there for 3 months)

**Recommendations of the study:****Other comments:****Identification information**

**Author(s):** Dick, P

**Title of Article & Year Journal, volume, Issue, Page numbers:** Dirty work designations: How police officers account for their use of coercive force (2015). *Human Relations*, 58(11), 1363-1390. doi: 10.1177/0018726705060242

**Type of study:** Critical discourse analysis of interview extracts

**Objective of the study:** Engagement with the policing occupation and to understand the self justification and experiences of police officers who use coercive force

**Sample:** Ultimately examines two extracts of conversation taken from interviews with a female and male officer respectively

**Area of focus**

“ Because this utilitarian logic is untestable, making judgements about whether police use of coercive authority has tipped over into abuse of that authority is extremely problematic. Unsurprisingly, the use of coercive authority by police officers has been the subject of intense political and academic debate, at the centre of which is the issue of how police officers are to be controlled”

“The difficulty is, as police sociologists point out, that making a judgement as to whether a given situation necessitates the use of coercive authority, and judging the manner in which that authority is to be exercised is not straightforward”

**Results:**

Concerned with ensuring that the reader gets a better understanding of the phenomenon but ultimately showed that:

Extracts show that these officers engage in ‘reframing’ the meaning of coercive authority using broadly similar fashion. Dick (2015) notes here that both officers, for example, absolve themselves for their use of coercive authority, by locating their responsibility for their actions in a broader, legally defined social order .

Both officers constructed a moral identity, by framing their actions within liberal-democratic ideas of human rights and freedoms, though in different ways.

**Ethical considerations:**

**Methodological considerations:**

**Limitations/Disadvantages of the study:**

Small sample. Unreliable in being considered as representing the male and female perspective

**Recommendations of the study:**

**Other comments:**

**Identification information**

**Author(s):** Duffy, M

**Title of Article & Year Journal, volume, Issue, Page numbers:** Doing the Dirty Work: Gender, Race, and Reproductive Labor in Historical Perspective. *Gender & Society*. 2007

**Type of study:** Quantitative, Narrative (presents historical census data)

**Objective of the study:** To understand the devaluation of cleaning, cooking, child care, and other “women's work” in the paid labor force

**Sample:** Big

### **Area of Focus & Results**

“Women increased from less than 1 percent to slightly more than 2 percent. Figure 7 better contextualizes these shifts in the racial-ethnic makeup of non nurturant reproductive labor in terms of the changes in the labor market as a whole by comparing the relative concentrations of each group in 1900 and 2000. In 1900, all groups of women were heavily overrepresented among non nurturant labor.” (Duffy, 2007:329)

“that the deeply gendered ideological division of public and private becomes so central to the process of occupational segregation in this case that the content of the work and its similarity becomes overshadowed. So, the distinction between the institutional (public) context and the household (private) context becomes the gendered boundary despite the similar nature of the tasks.”

“the data in this article also emphasize that however this gender-typing process works, it is not race neutral. While white women are much more likely to be associated with the private forms of non nurturant reproductive labor, racial-ethnic women are significantly overrepresented in both the private household and institutional incarnations of cooking and cleaning work.”

### **Ethical considerations:**

### **Methodological considerations:**

Time consuming in the sense that there was such a big data set but highly reliable because of the same fact.

### **Limitations/Disadvantages of the study:**

Quantitative, focused on what and not why.

### **Recommendations of the study:**

Employ a mixed approach.

**Other comments:**

**Identification information**

**Author(s):**

**Title of Article & Year Journal, volume, Issue, Page numbers:** Feminist Perspectives on the Body (Stanford Encyclopedia of Philosophy). (2020). Retrieved 20 April 2020, from <https://plato.stanford.edu/entries/feminist-body/>

**Type of study:** Narrative, Qualitative

**Objective of the study:** Provide different accounts on feminist perspectives on the body

**Area of focus:**

“I am affected not just by this one other or set of others, but by a world in which humans, institutions and organic and inorganic processes all impress themselves upon this me, who is, at the onset, susceptible in ways that are radically involuntary”

“It is through the body that we become vulnerable to our material environment and to the violence which may be inflicted on us by others: “living in a world of beings who are ...physically dependent on one another, physically vulnerable to one another”

**Results:**

Showed that theories on body are closely connected to an existing relationship with the self Furthermore, it also showed how diverse feminist theory is.

**Recommendations:**

Should have made a deeper mention of the African feminist perspective on the body.

**Other comments:**

## **Identification information**

**Author(s):** Kissil, K., & Davey, M.

**Title of Article & Year Journal, volume, Issue, Page numbers:** The Prostitution Debate in Feminism: Current Trends, Policy and Clinical Issues Facing an Invisible Population. *Journal Of Feminist Family Therapy* (2010), 22(1), 1-21

**Type of study:** Discursive, qualitative

**Objective of the study:** To understand unpack the challenges, policies and clinical issues that are faced by prostitutes.

### **Area of focus & Results:**

“women engaged in street sex work are not sex workers alone. Like all women, they hold multiple roles...one of the roles on which these women place considerable importance is that of being a mother” (Kissil & Davey, 2010: 13)

Emotional labour spill over: “feelings of guilt and shame about the social stigma and the way their children are being affected by their work are prevalent, along with feelings of sadness and mourning due to the separation from those children who were placed elsewhere” (Kissil & Davey, 2010: 13)

“Obstacles to engaging prostitutes and their families in clinical treatment have been identified, including both individual and structural factors. One of the main structural obstacles for treating prostitutes is access to services (Yahne, Miller, Irvin-Vitela, & Tonigan, 2002). Studies that have explored accessibility to health care services highlight numerous barriers including the current structure of care systems, provider resistance, women’s prioritization of acute over preventive care, learned helplessness, depression and low self esteem, cost of treatment, long waiting lists (Kurtz, Surratt, Kiley, & Inciardi, 2005), and frequent incarcerations (Arnold et al., 2000)” (Kissil & Davey, 2010: 13)

### **Ethical considerations:**

Provides a good working knowledge on the subject but the article is focused only on discussion, no recommendation for future research or reflective piece on their own impact on the issue

### **Methodological considerations:**

### **Limitations/Disadvantages of the study:**

Is limited to pure discussion. Little consideration of factors such as potential interventions etc.

### **Recommendations of the study:**

Engagement with reflectivity on the part of the researcher.

**Other comments:**

**Identification information**

**Author(s):** Mavin, S., & Grandy, G

**Title of Article & Year Journal, volume, Issue, Page numbers:** Doing Gender Well and Differently in Dirty Work: The Case of Exotic Dancing. *Gender, Work & Organization* (2015), 20(3), 232-251

**Type of study:** Case study, Qualitative

**Objective of the study:** To examine the construct of gender in the context of exoctic dancing.

**Sample:** 21 exotic dancers

**Results:** Women have learned to turn sexist stereotypes on their head by using them to manipulate men into doing what they want.

Gender is a performance than it is a state of being- those who perform it well and stay within the perimeters of gender expectations succeed in the business of exotic dancing.

Women experience a dual effect: feel very confident being able to do their work but also feel a sense of shame because they know they are judged for it.

**Ethical considerations:**

Anonymity

**Methodological considerations:**

**Limitations/Disadvantages of the study:**

Report that interviews were done in close proximity to male managers: this might have an effect in how the dancers responded to the questions.

**Recommendations of the study:**

Could have conducted interviews in a more neutral place, outside of the place in which the dancers had to take on that part of their identity. Subconsciously we they might have taken on that role by simply being there

**Other comments:****Identification information**

**Source:** Speech

**Author(s):** Nelson, V

**Title of Article & Year Journal, volume, Issue, Page numbers:** Nelson, V. (1993). Prostitution: Where Racism & Sexism Intersect. *Michigan Journal Of Gender And Law*, 1(1), 81-89.

**Type of source:** Qualitative, speech

**Objective of the source:** To unpack the issues and challenges that black prostitutes face

**Results:** Shines light on the significance of intersectional approaches

Exposes the hardship of being black, uneducated and doing sex work and the trap that assuming that identity sets

The lacking prospects in the black community and how that contributes to this issue

**Area of focus:**

“Today, middle-class white men from the suburbs drive through the ghettos of America to pick out whichever Black women or girls they want to have with, as if our cities were their own private plantations” (Nelson: 1995: 85)

“Once a black woman gets into prostitution, it becomes harder for her to get out than the white women. Racism in the court results in Black women paying higher fines and doing more jail time than white women” (Nelson, 1998:85)

“The lack of culturally sensitive services designed by members of the black community, for women in the black community traps black women in the cycle”

**Other comments:**

**Identification information**

**Author(s):** SABC Special Assignment.

**Title of Article & Year Journal, volume, Issue, Page numbers:** *Child Prostitution in South Africa: The Ugly Truth* [Video] (2008) South Africa: Youtube.

**Type of source:** Documentary

**Objective of the study:** To expose the phenomenon of child prostitution in South Africa.

**Sample:** Followed a small group of kids ages 12-14 in Guateng South African

**Area of focus:**

Kids show a disturbing sense of normalcy with their occupation but this is juxtapositioned by the fact that they also hide their jobs from their parents.

Lack of involvement on the part of community

Both girls and boys- very young.

**Limitations/Disadvantages of the study:**

Small sample.

**Recommendations of the study:**

Follow up documentary or report to examine if their interventions worked

**Other comments:****Identification information**

**Author(s):** Peterson, E.

**Title of Article & Year Journal, volume, Issue, Page numbers:** *The Invisible Carers: Framing Domestic Work(ers) in Gender Equality Policies in Spain* (2007), 14(3) 265-280

**Type of study:** Frame Analysis

**Objective of the study:** To examine how paid domestic work is framed in state policies and narratives

**Sample:** Spanish public policies

**Results:**

There are contradictions within gender equality policies  
Domestic work is not addressed in practice by the feminist movement.

**Limitations/Disadvantages of the study:**

Only looks at one country

**Recommendations of the study:**

A comparative study with a third world country to see if the conclusions would be the same,

**Other comments:**

**Identification information**

**Article number:** 7

**Author(s):** Kristina Bourne

**Title of Article & Year Journal, volume, Issue, Page numbers:** The Paradox of gender equality and entrepreneurial case study from Sweden, 2010, 2, 1, 10-26

**Type of study:** Case Study

**Objective of the study:** To investigate and unpack on how societal factors such as government policies, the structure of the labour market, social norms and gender ideology affects the behaviours and practices of Swedish small business owners that are female.

**Sample:** The article focuses on Malin Anderson's experience as the owner of a domestic services company.

**Results:** The analysis displays the complexity that different societal factors have on conducting business. Capitalism especially reveals itself as deeply influential and interacting with gender and class in a paradoxical manner.

**Ethical considerations:** Since it is a case study and the data is qualitative in nature, I argue that the main ethical consideration here is that Malin Anderson's story and experience is portrayed in a fair and truthful manner.

**Methodological considerations:**

None

**Area of focus:**

“Gender relations then can be understood as a process integral to the formation and maintenance of capitalist societies rather than an attribute of individual women and men”

“The only way to appreciate that kind of job has been done for ages by women and not being paid for it is to make it white and properly get paid.”

“Every issue, every problem, every question, every solution, everything you do in your daily work as a government official You have to think about it: what is the impact the gender equality level”

**Limitations/Disadvantages of the study:**

The size of the sample size is a limitation as it focuses on a single experience.

**Recommendations of the study:**

Inclusion of some employees' accounts that work for the company would have been a good way to increase reliability of the study.

**Other comments:**

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