**120 Day - Course Learning Journal**

**Contextualization for Social Change**

**(Spring 2023) PHI 923-32/PHI 923-22**

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 **June 3, 2023**

 **120 Day - Course Learning Journal**

The journal is a written reflection of your learning journey while working on each course. It integrates the essential elements of the course within your professional field of interest. The objective of the course journal is to produce a degree of acculturation, integrating new ideas into your existing knowledge of each course. This is also an opportunity to communicate with your professor consistent with the Tutorial Methodology to express insights gained due to the course of study. Submit the course learning journal via DIAL. The course learning journal should be 5-7 pages in length and should include the following sections:

1. Introduction – Describe the expectations of the graduate program and the campus residency component for that course. Summarize the intent of the course, how it fits into the graduate program as a whole, and the relevance of its position in the curricular sequence.

2. Personal Growth - Describe your personal growth–how the course stretched or challenged you– and your progress in mastery of course content and skills during the week and through subsequent readings – what new insights or skills you gained.

3. Reflective Entry - Add a reflective entry that describes the Contextualization (or adaptation and relevant application) of new learning in your professional field. What questions or concerns have surfaced about your professional field as a result of your study?

4. Future Expectations - Continue the journal by addressing questions and concerns you now have relating to the graduate program expectations.

5. Conclusion – Synthesize the three body sections above, evaluating the effectiveness of the course in meeting your professional, religious, and educational goals.

**Thesis**

The Course Learning Journal, CLJ, is crucial in presenting a summary, comprehensible analogy, and a clear account, diary about Contextualization for Social Change (CSC) in the Doctor of Social Leadership, the DSL program. The concept of Contextualization is unique; it tends to permeate all the courses in the DSL program. Every program study requires Contextualization (situational, applicable, understanding) beyond the numerous rounds of study conceptualizations. Moreover, “Christian Contextualization is the process whereby Christians adapt the forms, content, and praxis of the Christian faith to communicate it to the minds and hearts of people with other cultural backgrounds" (OGS, Edu, 2023). The CSC consists of four levels of study exams; it comprises 20-Day, 60-Day, 100-Day, and 120-Day assignments. The CLJ presents a summary dossier of what the writer has learned, observed, and researched during virtual classes, group interactions, and personal research studies. Contextualization for Social Change is modeled along the Socrates model of critical thinking in response to philosophical and research questions demanding relevant, creative, and innovative answers. “Socratic questioning is used to enhance the process of guided discovery sessions.- The approach relies on integrating the research evidence" (Overholser & Beale, 2023). The CLJ is a “written reflection of the student’s learning -an integration of the essential elements of the course -to produce a degree of acculturation, -to communicate - with the tutorial methodology, and to express insights gained” (OGS.Edu, 2023). This study sheds light on the CSC- expectations, personal growth, reflective and future expectations in one's academic, professional endeavors, and Christian worldviews.

**Introduction**

Contextualization is best understood through its conceptual framework and principles. It adapts a transformational message to a cultural context - understood and received by a social group to change the world through spiritual and positive social change. Including missiological, anthropological, and sociological insights to various social contexts . And to contextualize their Christian worldviews.” (OGS.Edu, 2023). The three primary elements of CSC are transformational leadership, multi-cultural diversity context, and missiological sociology (or sociology of missiological worldviews). Each element overlaps the other, and they are interconnected. The intent will be to highlight these elements, commonalities, continuums, and landscapes in the research studies. The expectation is to engage in innovative study research with positive, consequential outcomes in the school, its academic environment, and the student's professional engagements. Moreover, there is the need to foster a community of engagement through social, Christian, and secular organizations, “sociocultural adaptation and cultural intelligence” (Arli et al., 2023). The Leadership study challenge is crucial and must be designed to “mobilize others to -transform values into actions, visions into realities, obstacles into innovations, separateness into solidarity, and risks into rewards” (Kouzes & Posner, 2023, para. 1). The “three keys for maximizing impact include:- leading learning, being a system player, and becoming a change agent.-to bring change. Lead learning is a democratic concept, especially in group interaction focusing on a cause (Fullan, 2023, p. 5 and 6, para 1 and 2). Kouzes, Posner, and Fullan seem to strike the chords of transformational leadership values and the democratic concept, leaning on employees' participatory competencies and are goal oriented. The journal contains exciting study initiatives and levels of inspiring, practicable strategies and innovations. The course learning journal will re-evaluate the gains, the parameters of study relating to academic expectations, personal growth capacities, reflective and future expectations regarding the DSL program, and the aftermath regarding input/output outcomes.

**2. Personal Growth**

The course learning journal, CLJ, offers a spectra of academic and experiential growth from the rich pool of learning and education. The instructors can channel their Christian and family virtues and integrity to the students in every lecture. They encourage, bolster, and challenge them to be innovation-driven within critical, analytical, and study contextualization parameters. A vast expanse of pedagogical and epistemological resources is open for critical thinking and analytics. These are likened to some “heuristic value that allows us to discern and work with micro dialogues—and micro-processes. (Schnitman, 2023). This also enables the research students or players to advance with macro-sociological interventions involving societal, social, and religious politicizations.

The Challenges, curriculum, and intrigues and grasp are exciting, especially in such elements as Interdisciplinary Research; Contextualization; Culture; Faith Integration; Biblical Contextualization; Vocational Mission; and Community. The interdisciplinary research unveils the interconnectivity of Contextualization to other complimentary elements listed above. Interdisciplinarity offers “ four core concepts, -process, discipline, integration, and comprehensive understanding (Repko & Szostak, 2020, p.10, para. 1). In faith integration, “the heart of the argument is benefits will flow to those who integrate faith and work. Christian faith is at the integrative heart of knowing faith or orthodoxy, being in faith or orthopathy, and doing of faith or orthopraxy (Pratt, 2021; Buszka et al., 2020). The three elements (identity, authority, and work of atonement) meet the requirement to complete the *Mission Dei-* Hebrews identifies Jesus as the brightness of the word in the flesh of the invisible God.-attributes both power and authority to Jesus (Urga et al., 2023, p.25, para . 1). It is a challenging and great deal of research study to unveil the profound attributes of Contextualization of these elements. Knowledge, with unwavering curiosity, is the key here.

 Impact of Leadership, the Cultural Diversities of Peoples: In Contextualization for Social Change, leadership plays critical roles in defining the direction and managing people with the vision and mission of the organization. The contextualization study often emphasized specifics and culture's multi-dimensional characteristics in “servant and transformational leadership” (Allen et al., 2016). Others include the Kingdom, Servant leadership (Keith, 2023), and incarnational Leadership. "In incarnational leadership, the leader will immerse himself into the culture he or she is leading (Wells, S. (2017; Lawson, 2016). Moreover, there is situational and contingency leadership and autocracy. Other areas of interest in records are the study and impact of transformative Christianity, reductionism and naturalistic sociology, socio-theological analysis, and the family. People matter most in a Biblical worldview (Myers, J., 2017). People in society have cultural traditions, norms, and values they subscribe to. To enable them to identify with these values, form their opinions, and create the Christian worldviews, ideas, and ideals they adopt in their religious maturity and growth. Modern Christian and secular organizations are significantly impacted by different forms of leadership listed above, either singularly or overlapping in similar fashions like transformational and Servant leadership, the kingdom, and incarnational leadership.

Insights and new skills gained from Contextualization for social change: constitute an expansive scale of scholarly capability and direction. They span several areas of social, Christian, and secular leadership and worldviews. Faith learning integration stands out and is also crucial. It enables the student to engage in "interdisciplinary integration of sociology and Christianity. The student can provide more comprehensive analyses and prescriptions for addressing social problems through interdisciplinarity channels and methods. Omega Graduate School, OGS, has multiple channels of communication and information flow. They are prompt, participatory, and vertical through the registrars, finance, admission, the dean, Directors of studies, body of academic professors, finance, perhaps the school senate, and management. They are horizontal to students and teaching staff, and teaching professors. The information exchange includes virtual lectures, a personal introduction forum, the gathering place, the scholars' Porch, Semester assignments, discussion portals, reviews before submission, and capstone, thesis, and dissertations presentation. Like the OGS systems of communication and study schemes, the “Operational performance is explained significantly by the quality of information and its association with dialogic - communication (Behl et al., 2023). The course learning journal CLJ records the significance of dialogic communication at OGS, which is an approach that focuses on promoting a dialogue between a speaker and their audience. Dialogic communication encourages speakers to be assertive (calm, respectful, and open) in presenting their ideas to an audience.

**3. Reflective Entry**

The study programs unfold multi-cultural diversities and how they affect and play strategic roles in Christian and secular worldviews. The Christian theologian acknowledges culture as one of the most inclusive frameworks for interdisciplinary, sociological, and social socialization. Some studies show that academic, rational, and pragmatic strategies can be applied to solve social, Christian, and even secular problems to promote social development in a community of people, their families, church denominations, and organizations. “Anytime a person can be identified as belonging to a group that differs…..from the majority… it is subject to the effects of that diversity, including discrimination and oppression (Zastrow C. et al., 2019). The purpose of diversity initiatives is to help groups that face a disadvantage in society achieve better organizational outcomes. Still, they do not work as intended (Leslie et al., 2019). Leslie may be right in some respects, but not entirely with all professionals or in all situations. This is because cultural relativity, positive interaction, and cultural & emotional intelligence can change or be well mobilized or under-utilized as both skills and tools to overcome unintended consequences ahead of time so that they do not come as a surprise.

Some of the questions or concerns that have surfaced about one’s professional field of study are about the polarity in Christendom regarding the pervasive adulteration of the biblical scriptures outside the context of two primary commandments: Love of God; and love of neighbors as oneself, Matthew 27:32-40. The obvious concern is the discrimination of Americans by red-state governments based on gender, race, political persuasion, and religion of choice. This is contrary to the will of God and is not scriptural. Loving one’s neighbor with the mind of Christ does not erase or compromise one’s Christian or secular government’s ethical virtues and values. However, Ephesians 5:21 states, – "Be subject to one another out of reverence for Christ. There is neither Jew nor Greek, male nor female, enslaved person nor free, for you are all one in Christ Jesus." The other concern is why OGS is not providing virtual lectures in the summer semester as mentioned earlier. This tends to impact the study plan for acceleration or fast track model in completing the DSL program.

Some significant takeaways include a contextualizing sociological and social change in the society of peoples, mainly how "sociology contributes to a hermeneutical framework” (McPherson, 2017), interpreting culture, and enhancing Christian discernment in social research. There is the study diagnostics of sociology integrated with Christian worldviews and how they transcend the reductionism of naturalistic sociology. Some reflective entry experiences are gathered from virtual lectures from OGS professors. The participatory learning style and the group interactions with the professors and fellow students have made some creative, innovative impact on the student. In addition, any topics discussed are analyzed as a group and given critical assessment and evaluation individually during assignment-study research.

**4. Future Expectations**

In the Contextualization for social change, the sociology of equality and equity: would be some areas to explore as a research consultant, part of a collaborative group, and a public speaker. The essence is to address social issues on societal and community enlightenment, including creating civil awareness about the lost veracity of modern geo-polity and civil citizenry. The politics of divide pervades most U.S. politics. Furthermore, the solutions to these issues would be through integrated Christian and policy frameworks incorporating civility, mutual respect, gender equality, and equity. Some studies show that a framework of civil, intellectual discourse is required to identify the problematic structural issues and devise lasting strategies to erase, curtail or eliminate issues like xenophobia against the Jews, minorities, and some majority populations. Former US President Obama spoke about the divisiveness of using the word "woke, woke-ism," and the Critical Race Theory, CRT, which people are uncomfortable discussing. However, "woke" and “CRT” are used instead as whiplash against political opponents. Even some Christian politicians are not left out.

 Contextualization for social change, CSC, and the DSL program in Social Leadership equip the student with the necessary academic and professional tools to be an agent of change in Christian and secular organizations. Students like “Managers are top decision-makers in crucial elements such as organizational culture and their strategic decisions on the innovation processes. - as well as critical skills to help increase the organization's capacity and effectiveness (Pedraza et al., 2023, para. 3). Apart from active nonprofit and profit organizational involvements, the student intends to publish books about management and leadership that provide and present a basic understanding of societies, social structures, and socialization and the issues often associated with micro and macro sociological systems in the U.S. and around the world.

Integrity, emotional intelligence vs. conflict of biblical doctrines?: Curtailing the endemic discrimination, racism, and sometimes syncretism in the U.S. as an agent of change may not be easy, but it is achievable. The student hopes to be an agent of change by lending a voice to downtrodden minorities due to racism, gender inequity, and syncretism. According to Wise, T., (2023), “The Southern Baptist Convention (SBC) Theological Seminary has passed a resolution backing its president's stance that only men can be pastors. Trustees at the Southern Baptist Theological Seminary (SBTS) unanimously voted last week to approve a resolution that would allow the theological training of both men and women but keep the "office and function" and "title" of pastor exclusively for men." In a PBS publication, “Southern Baptist moves to strike women from holding leadership roles in churches-voted to finalize the expulsion of two churches” (Bennett & Dubnow, 2023). It may be premature to rush to judgment. Some may see the behaviors of Southern Baptists as unscriptural, vindictive, and drifting toward alpha-male authoritarianism and cultural syncretism. Syncretism is mixing and blending a secular culture with Christian doctrines. This is not a judgmental attempt to right a wrong, but a reminder of gender equality and equity in Genesis 1:27; Ephesians 5:21 earlier mentioned. Syncretism is “inappropriate articulation and applications of Scripture” (Nel, 2023; Häde, 2023, p.177, para 2).

However, the scripture seems to be on the side of male leaders at Southern Baptist?: Paul writes, “I do not permit a woman to teach or to have authority over a man; she must be silent” (1 Timothy 2:11-12). Paul describes how in the Church; God assigns different roles to men and women due to how humanity was created and how sin entered the world (1 Timothy 2:13-14).” Are these scriptural statements by Paul, the disciple, embraced by God and Jesus? Perhaps Yes, or No. But, what about the scripture on equality? However, Ephesians 5:21 states, – "Be subject to one another out of reverence for Christ. There is neither Jew nor Greek, male nor female, enslaved person nor free, for you are all one in Christ Jesus. This will require further investigation.

We need strong and vibrant institutions that cultivate practices, friendships, and strategies to enable people to have strong character and flourish (Jones, 2023). Sometimes, “many initiatives do not survive over longer terms-we recommend adopting a complex adaptive systems perspective to communicate and facilitate processes of change, including planning, enacting, and evaluating- improvement as a continuous long-term process rather than as a product of any singular initiative (Koh et al., 2023). The course learning journal CLJ, CSC further reveals conflict areas in modern organizations. "Incivility in workplace dysfunction, cyberloafing, and bullying behaviors have increased while mobbing and emotional intelligence has declined. (Henry, Croxton, & Moniz, 2023). The declining emotional intelligence and E.I. can be remedied through awareness and sensitivity campaigns during employee training sessions. Furthermore, the E.I. must be integrated as a significant study and practice in Corporate Governance and Corporate Social Responsibilities or entirely taught as a training curriculum in schools, Churches, and organizations.

**5. Conclusion**

 The course learning journal CLJ re-echoes the core, primary elements of Contextualization

for Social Change, CSC; with a summary, outline, interpretation of CSC: for comprehension:

* Interdisciplinary research (analysis of multiple disciplines, knowledge, learning theories); Contextualization (Connection between experience and knowledge, as it is actualized, situated, analyzing the situation, relative, framework, interpretive).
* Culture (Diversities, peoples, ethos, norms, tradition); Faith Integration (Integral relationship, belief, conviction, incorporating, combination); Biblical Contextualization (translating, interpreting, assigning meaning, belief); Vocational Mission (Career, Christian evangelizing, gospelizing, occupation); And Community (People, culture, groups, governance, convergence); Christian worldview ( Biblical doctrines that form one’s beliefs, opinions, norms and tradition;
* Multi-dimensionality, Theories, and Leadership (Transformational, servant, kingdom, incarnational, contingency, situational, transactional leadership, etc.). The CSC is such a broad study program. However, the summary analysis of the elements

above presents an easy outline and understanding of the multi-disciplinarity and dimensionality of Contextualization for Social Change Program (CSC). Each element is significant and requires the concept and context of leadership in its judicious application. The leadership plays a strategic role in the CSC program: The program introduces the sociological, contextualization theories, paradigms, and methods for interpreting religious culture in Servant leadership and incarnational leadership, kingdom, and transformational leadership. This record study shows that these forms of Christian and partly secular leadership (transactional, situational, and contingency) are gradually becoming attractive to Christian, secular, and nonprofit organizations for the ethical morality, integrity, and services they influence and generate in social working systems. "There is a positive correlation between organizational commitment and the indicators of organizational citizenship behaviors and the employees' civic virtue, courtesy, and altruism dimensions” (Zayas-Ortiz et al., 2015). Zayas is right about "organizational citizenry, commitment, and the altruism dimension” (Love and empathy dimensions). The CSC, DSL program: meets the student’s academic and professional goals: It is a mix of virtual, hybrid, and academic formats. It emphasizes the critical thinking process in harnessing and conducting academic research studies. It is both professorial and student-led through some active Socratic questions and answer participation. Moreover, the study assignments are challenging; they require intensive and extensive research study assessment, investigation, and evaluation. It is a tremendous resource program designed to generate formidable tools, skillsets, and intellect in a vast field of micro and macro sociological systems reflecting other interdisciplinarities of Christianity and secularism. The Library of Congress, LOC, and the student's physical presence during graduation are commendable hybrid models of education and completion processes at Omega Graduate School. The CLJ, CSC study shows that the contextualization of Christology and theology in Christ's dual nature and practice (Lett, 2023) will require additional research to advance the indisputable doctrinal divinity amid the logical arguments of some theologians. Discipleship in local, virtual, and global formats will be explored and promoted through some existing Christian stakeholders to “create environments- for missional engagements (Branson & Martinez, 2023). A valid approach to Contextualization demands a commitment to biblical authority (Martin, 2022). That is a biblical authority that resonates with both verifiable Christian truth and logical, rational facts. The primary educational goal: is to conduct more research studies until the end and after the studies in the Contextualization for social change program and graduation in the DSL program. Study shows that society, community, and the people need more agents of change in leadership. The leadership study constantly evolves due to changing properties or characteristic features associated with transformational, situational, or contingency leadership, as earlier mentioned. So regular research studies will be required to match leadership with vast areas of social issues requiring solutions or resolutions. Political perversions and distortions: still pervade the news circulating in the media. This is due to the politicization of the information circulating. People may not be standing up to lend a voice for rational discourse in such situations. This is why “Woke-ism and Critical Race Theories (CRTs) are not tolerated in some U.S. political persuasions even when a simple discourse is required to put the past behind America. Public sensitization and education will be major social interventions to set the records straight, exchange apologies and love where and when necessary, and then move on. Education, training, with public awareness programs would be ongoing for the common good and benefit of the people, and the community.

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