**120 Day - Course Learning Journal**

**Transforming People Problems**

**LDR 815-22**

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**120-Days: 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, summarizes what the writer has learned, observed, and researched in Transforming People Problems (TPP) during virtual classes, group interactions, and personal research studies. Transforming People Problems (TPP) consists of four levels of study, assignments, and exams, comprising 20-Day, 60-Day, 100-Day, and 120-Day assignments. TPP program is patterned along the critical thinking model of Aristotle and Socrates and in response to philosophical and research questions demanding relevant, creative, and innovative answers. Aligned to this is, “Aristotle's approach to education was focused on developing critical thinking skills - to develop the ability to think independently and critically. -to develop a system of logic and reasoning – it introduces the concepts of deductive and inductive reasoning, and he argues that logic is essential for understanding and analyzing the world” (Michael, 2023). Moreover, "Socratic questioning is used to enhance the process of guided discovery sessions.- The approach integrates the research evidence" (Overholser & Beale, 2023). The CLJ integrates the essential elements of the course within one's professional field of interest; to produce a degree of acculturation, -to communicate with the professor consistent with the tutorial practice, and to express insights gained” (OGS.Edu, 2023). The CLJ study chronicles the TPP’s expectations, intent, and relevance of the course, personal growth, and challenges and presents opportunities for mastery and new insights or skills gained. There is reflective entry and contextualization, addressing questions, concerns, and future graduate program expectations. Moreover, it will synthesize and evaluate the effectiveness of the course in meeting one’s professional, religious, and educational goals.

**Introduction**

The course learning journal (CLJ) offers a brief tour of what is learned and observed in the Transforming Peoples’ Problems (TPP) research study. Transforming People Problems, TPP’s essential elements comprise personality types, behavioral motivation, transformational and transactional Leadership, Kingdom and Servant Leadership, and Maslow’s hierarchy of needs model. Others are the nature and character of a man from psychological, theological, and sociological perspectives, the Leader's role in people problems involving the mentors, chaplains, counselors, managers, trainers, and coaches. Each element is interconnected in one way or the other. The CLJ highlights these elements, their commonalities, continuums, and landscapes in TTPs’ research studies. The expectation is to engage in creative, innovative study and research with positive, consequential outcomes inside and outside the school, its academic environment, and the student's professional commitments. 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). Furthermore, the course learning journal re-evaluates 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.

The journal contains exciting study initiatives and levels of inspiring, practicable strategies and innovations. Personality type is crucial in the Leadership context. The study is challenging, and it is 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. Each group has a cohesive, adhering culture bound by common transforming, performance, and goals.

**2. Personal Growth**

CLJ journal offers academic and experiential growth from the rich learning pool, research study, and interdisciplinary education. The instructor channels academic, Christian, and family virtues and integrity to the students in every lecture. They encourage, bolster, and challenge the student to be innovation-driven within critical, analytical, and study contextualization. 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 -processes (Schnitman, 2023). The challenges are intriguing and stimulating, especially in Leadership roles in people problems; managerial and councilors’ roles; mentors and coaches, trainers, and chaplains, behavioral motivation, and Maslow’s Hierarchy of Needs Model. Interdisciplinarity offers " four core concepts -process, discipline, integration, and comprehensive understanding (Repko & Szostak, 2020, p.10, para. 1); these factors resonate with student's academic and professional aspirations.

The Multi-dimensional Growth: The insights and new skills gained from Transforming Peoples’ Problems, TPP: constitute a sizable scholarly capability, direction, and scale. They span several areas of social, Christian, and secular leadership and worldviews. The personality type and the human identity as a people stand out and are crucial. The student provides more comprehensive analyses, principal suggestions, and prescriptions for addressing social problems through interdisciplinarity, channels, and methods.

Omega Graduate School, OGS, has multiple channels of communication and information flow. The information system, exchange includes virtual lectures, a personal introduction forum, the gathering place, the scholars' porch, semester assignments, and discussion portals. Others are assignment 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 (Biehl 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 professor, the speaker, and their student audience (verse versa). Dialogic communication encourages speakers (professors and student participants) to be assertive (calm, respectful, and open) in presenting their ideas to an audience.

Leadership and the cultural diversities of peoples: Transforming Peoples’ Problems, TPPs play critical roles in defining the direction and the management of people with the vision and mission of the organization. The TPP study framework emphasizes specifics of 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, 2017; Lawson, 2016). People matter most in a Biblical worldview (Myers, J., 2017). People in society have cultural traditions, norms, and values they subscribe to. These ideals 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.

**3. Reflective Entry**

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."

Culture, Sociology, and Theology: strategically transform people, creating Christian and secular worldviews. The Christian theologian acknowledges culture as one of the most inclusive frameworks for interdisciplinary, sociological, and 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.

**4. Future Expectations**

Sociology of Policy Integration: The politics of divide pervades most U.S. politics in the aftermath of the botched January 6, 2021, rampage at the U.S. Capitol. Furthermore, the solutions to these issues would be through integrated Christian and policy frameworks incorporating sensibility, civility, mutual respect, gender equality, and equity. In Transforming People’s Problems, the sociology of equality and equity would be some areas to explore as a research consultant, as part of a collaborative group, and as 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. 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 U.S. 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 as whiplash against political opponents. Even some Christian politicians are not left out. Transforming People’s Problems, TPP, the DSL program in Social Leadership, equips the student with the necessary academic and professional tools to be an agent of change in Christian and secular organizations. This author and colleagues, like “Managers are decision-makers in crucial areas such as organizational culture, and their strategic decisions on the innovation processes. - as well as critical skills 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 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.

Leadership, doctrines, and conflict resolution: The student hopes to be an agent of change by lending a voice to the downtrodden minorities due to racism, gender inequality, inequity, and cultural syncretism. Curtailing the endemic discrimination, racism, and sometimes syncretism in the U.S. may not be easy, but it is achievable. 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).

Paul’s contrasting scriptures about gender equality? 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 God assigns different roles to men and women in the Church due to how humanity was created and how sin entered the world (1 Timothy 2:13-14)." Are these scriptural statements by Paul conveying “true” doctrinal instructions from God and Jesus, or are they mere admonishing of Timothy and fellow early Christians? Perhaps Yes, or No. But what about the scripture on equality in Ephesians 5:21? But the scripture states that, "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 change processes (Koh et al., 2023).

Emotional Intelligence: The CLJ 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, 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. The E.I. is an integral part of character development in the analytics of personality type involving integrity and ethical morality.

**5. Conclusion**

 The course learning journal CLJ presents the core, primary elements of Transforming Peoples’ Problems, TPP, with a summary, outline, and interpretation for a broad, comprehensive analysis. They include man's transactional and transformational Leadership nature relative to theological, sociological, and psychological perspectives. Others are people problems in organizations, personality types, and leaders' roles in peoples' problems involving counselors and chaplains, managers and trainers, mentors, and coaches. Transforming people’s problems, TPP is a multi-dimensional and extensive study program. Each element is significant and requires the concept and context of leadership in its judicious application. Leadership plays a strategic role in the TPP 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 leadership) are gradually becoming attractive to Christian, secular, and nonprofit organizations for 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). Personality type is critical in TPP. The CLJ and TPP record that a well-nurtured Christian or secular personality with enabling charisma, biblical or management competencies, and ethical morality can motivate employees to accomplish common missional goals. He can advance or demonstrate an understanding of organizational and personnel dynamics and contributes constructively to improving a professional sphere of influence. Thereby transforming people’s problems in groups or organizations through applying personality assessment, conflict resolution, or coaching/mentoring skills.

The TPP, 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. 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, TPP 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. Some intellectual theologians argue that biblical doctrines need more logical, scientific reasoning, and theorizing. Whereas biblical scholars see such arguments as baseless and lack of spiritual foresight and inspiration. 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.

One of the major takeaways in CLJ and TPP is Conflict management and resolution strategies. According to Yuming H. et al. (2023), “Strategic conflict is a ubiquitous and costly interaction between two or more stakeholders with different value systems in various areas, including political negotiation, economics, resource allocation, and military activity. As human interactions expand and intensify, the demand for decision technologies to balance stakeholders' interests peacefully will increase sharply (Hipel et al., 2020).” In the book, *Managing Conflict in Organizations,* the author Rahim, Afzalur writes, “After much debate by business professionals, organizational conflict is now considered normal and legitimate; Conflict has benefits: it may lead to solutions to problems, creativity, and innovation. In contrast, little or no conflict in organizations may lead to stagnation, poor decisions, and ineffectiveness. *-*Conflict is inevitable among humans. It is a natural outcome of human interaction.” However, Conflict management and resolution strategies can be simplified, devised, and accomplished based on the organizational issue assessments and cross-cultural evaluations (where necessary). Including the personality types, specific situations, contingency and transformational leadership inputs, and output dimensionalities.

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