Tamar M. Shaw

Omega Graduate School

Dr. David C. Ward, Ph.D

Submission Date: April 14, 2023

20 Day Exercise Submission

In a 3-page essay, submit answers to the following.

1. Questions

a. Read through the criteria in the “Knowledge-Bridge Assessment”

[Course Resources] and for the disciplines of religion and social

profession (science), assess your level of competence for each,

documenting your level as either Beginner/Undergraduate,

Intermediate/Masters, or Advanced/Doctoral. Then write an initial plan

for areas to focus on in your Developmental Readings to acquire the

competence needed for advanced/doctoral interdisciplinary work.

b. Read the Interdisciplinary Faith-Learning Integration For Social Change

by Dr. David Ward (2014) [ProQuest]:

i. From Course Outline, Point #5: Describe how the Christian concept of

calling can guide life mission-related learning in a “spirituality of faith-

learning integration” (see Guinness video). What did the description of

calling in the Residency Colloquy add to your previous personal

understanding of calling? (2-3 paragraphs)

ii. From Course Outline, Point #6b: There are three questions to respond

to:

1. Why is worldview literacy important for critical thinking about

how different authors’ worldviews may work like a filter,

influencing the way they interpret the data in their writings? (1

paragraph).

2. What unique contribution does each of the five test of truth

(worldview Kung-Fu) provide for a critical thinking assessment

of research as you do Developmental Readings? (See Ward,

2014, pp. 42-43) (1 paragraph) [ProQuest].

3. Which worldviews affect your professional context? How? (1-2

paragraphs).

iii. From Course Outline, Point #7c: Describe how the Christian

worldview framework (of the Creation-Fall-Redemption -

Consummation biblical story) can function related to thinking about

faith-integrated reasoning as a problem-solving process for any issue-

societal, family, church, community (1 paragraph). Choose one topic

(area of concern) and suggest insights that may come from reflecting

on it from each of the 4 Christian worldview perspectives (creation,

fall, redemption, and restoration) (1-2 paragraphs).

c. Selecting research topic(s):

i. Make a list of ideas that will help lead to the selection of a research

topic.

ii. Narrow down the list and select a topic of interest to you that could be

selected as an interdisciplinary research project.

iii. Briefly explain (one paragraph) why you chose that topic.

2. Structure (Assignment evaluation includes the following structure below).

a. Download the “OGS APA Course Assignments Template 7th Ed 2021” template

from the General Helps folder in the AA-101 The Gathering Place Course on

DIAL. Using the template create the following pages.

b. Title Page (Not included in page count).

c. Copy and paste the assignment instructions from the syllabus starting

on a new page after the title page, adhering to APA 7th edition style

(APA 7 Workshop, Formatting, and Style Guide, APA 7 Quick Guide).

d. Document all sources in APA style, 7th edition (APA 7 Reference Example, APA

7 Quick Guide)

e. Start the assignment on a new page after the copied assignment instructions.

f. Include a separate Works Cited page, formatted according to APA

style, 7th edition

3. Submit through DIAL to the professor.

1. A.

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| --- | --- | --- |
| Interdisciplinary Fields | Social Profession(Science) | Religion |
| Beginner/Undergrad | X |  |
| Intermediate/Masters |  | x |
| Advanced/Doctoral |  |  |

Areas to focus on in the developmental readings:

 My initial plan is to look for articles that bridge the gap between sociology and low income or affordable housing management. In the area of housing management, the government and onsite managers deal with people. Plain and simple, we are in the business of people. Owners and developers are highly concerned with the asset itself, which is the building that houses people and whether the building is habitable. Owners and developers are also highly concerned whether the asset is turning a profit. Owners, developers, managers and government stakeholders all understand that if there are no people, there is not profit turning asset.

 Many onsite managers are not equipped to deal with the many personalities and social problems that come with working directly with people in their personal habitats on a daily basis. Property management is really an interdisciplinary field by default. A property manager in the low-income housing sector has to utilize the expertise of social workers, mental health professionals, nutritionists, and lawyers. There has to be a synergy between these disciplines in order to provide a comprehensive service to the residents.

 As I search for articles for the 60-day assignment, a focus will be on sociological terms, theories and concepts that cater to the demographic I work with. The goal is to increase my competency of theories such as socialization benefits, social capital, generational poverty and low-income culture. I will also search for articles that focus on family morals and ethics.

B.

I. Describe how the Christian concept of calling can guide life mission-related learning in a “spirituality of faith-learning integration”. What did the description of calling in the Residency Colloquy add to your previous personal understanding of calling?

 “Context is the mother of urgency”, (Guinness, 2014). God gives a context in which to complete our life’s work and glorify him. God places each of us in a specialized field or mission, all of which to accomplish a tangible goal while simultaneously advancing his kingdom. Guinness, 2014, states there are two levels of one’s calling. The first is a simple calling to be holy. Our first priority as human, whether we know it or not is to have a relationship with the true and living God, Yahweh as well as to exemplify his image here on earth. **“**Because it is written, be ye holy; for I am holy” (King James, 1769/2023, 1 Peter 1:16 ). As those who profess Christ as Lord and Saviour, our demeanor, our outlook, our ways of life, and our language, should represent God. We are to be a reflection of our creator, a light in the midst of darkness.

 Secondly, God gives us each a life assignment or calling in which we are to respond to. God automatically contextualizes our life by placing us in certain arenas to be a light. Some he places in an actual mission field where that society may not have access to the holy scriptures and to basic necessities such as running water, fresh produce or quality education. Many he will call to be Senators or judges in order to represent the kingdom of God in government. Others he will call to various of the business world. In order to prepare us for our individual callings, it is necessary to have knowledge of areas in which we are placed.

 This journey requires us to study various types of disciplines and cultures such as human psychology, medicine, or study governmental affairs and economics. “Christian interdisciplinary research can arise from a researcher’s response to God’s calling in any of the spheres of life that Scripture addresses: family, religion, government, work, or culture (Ward, 2014, p.34). It is advantageous when we enter the arenas assigned to us with an advanced worldview, having the knowledge of scripture integrated with the expertise researched in that particular discipline. The Christian interdisciplinarity brings a holistic approach, (Ward, 2014), to the calling in which we are assigned.

 By knowing our mission related calling, we can then narrow down which discipline will guide our journey of learning and growth. This may not happen at the beginning of our spiritual re-birth, but the calling may be realized as time goes on and the learning will be acquired in stages through relationship dynamics, book knowledge, failures, successes and positive or negative experiences. During this time, it will be necessary to bridge the gap between the social and human sciences and theology.

 My understanding of calling was enhanced during the residency colloquy. Realizing that my calling may be intertwined with someone else’s calling will demand a dynamic of sharing knowledge, listening to hear what others have learned and allowing healthy debate. The quest for learning to fulfill the calling is not one dimensional but stratified and complex. The depth of the call will not be discovered right away. Believing that God reveals our calling to us in stages, more and more questions arise on the journey. As culture evolves, as evil persists, there will be further inquiry. As Christian sociologists, we care about the human condition and about solving the world’s problems. This is the purpose of our calling – to integrate the social sciences or various disciplines along with theology and revelational knowledge to solve the world’s problems which will never cease to exist. “Empathy enables identification with human needs, which are endless, (Ward, 2014, p. 34).

II.

1. Why is worldview literacy important for critical thinking about how different authors’ worldviews may work like a filter, influencing the way, they interpret the data in their writings?

 In order to gain in-depth understanding of a particular subject or theory, it is necessary to broaden our scope of knowledge and research multiple authors and scholars. Each author has their own lens in which they have filtered their own writing and in which they bring their own perspective. We must remember that authors are humans with real life human experiences be it good or bad. Each writer hails from a particular subculture in which we may not be familiar. Each institution that has educated that author had its own culture which may somewhat indoctrinate that author.

 Critical thinking requires access to information from a plethora of sources and literature. Critical thinking is reading, pondering, and conducting cross comparative studies all while hermeneutically dissecting each piece of literature and concepts drawn from each. (Ward, 2014) might say it requires an “episteme of charity.”

2. What unique contribution does each of the five tests of truth (worldview Kung-Fu) provide for a critical thinking assessment of research as you do Developmental Readings?

 When scanning articles or searching various concepts and theories, as we come across authors who have researched the same theory, their conclusions and results should be similar or on par with each other based on empirical evidence. The qualitative or quantitative examples should be *consistent.* Before using excerpts or quotes from an article, it behooves me to pay attention to the discussion portion of an article, along with their qualitative and quantitative analysis to see if it *corresponds* with the other articles on that particular subject within a particular discipline.

 If using multiple articles with same hypothesis, the data should be *coherent* against competing hypotheses. This should hold true, for instance, with articles on social capital, where some social theorists may have rogue hypotheses.

 As an emerging Christian – scholar practitioner, moral soundness or *conscience i*s key. It is crucial to ask certain questions before integrating other researchers’ findings. Was the study with the sample group conducted ethically with moral adequacy is a key question I must have the answers to. Lastly, when researching multiple articles and books on theory such as cultural capital, I must see across the board whether this theory and social practice benefits the population I wish to serve through my research. Does it have *capability?*

3. Which worldviews affect your professional context? How? (1-2paragraphs).

 Although I feel it is my responsibility to become literate in various worldviews, and theories and concepts that relate to my field of interest, I have only one worldview, which is biblical, a Christianity worldview. Because of my relationship with God the Father and his son, Jesus Christ and my sensitivity to God’s Holy Spirit, I have tried my best to approach life with a sense of my God-given calling. My professional vocation is merely an assignment. It is a vehicle to reach those who are not connected to God and have yet to realize their purpose. The approach is to serve, witness to and elevate those in low-income housing, that have yet to accept redemption through Christ. Moral absolutism and revelation prepare and guide me and the responsibility of stewardship convicts me.

 I do believe in sharing but not if it is forced. I do believe in government intervening in a society which lacks moral discipline, is prone to violence and thrives on greed. I do disagree with the ideology that there is one particular political party that represent the Judeo-Christian moral standard. Perhaps, at one point research proved this theory but in our current society, the so-called party that is supposedly based on Christian morals, is corrupt, bigot, bias and only uses the bible for it’s own agenda but not serve those in need. Yes, “some” of the policies line with biblical, moral principles, but many of those who lead the party are hypocritical, and ungodly, committing many of the transgressions they openly oppose. As a member of the independent political party, I see neither the left nor the right as representing the Judeo-Christian worldview.

 One day, all the social theories, medicines, psycho analogies, economic strategies, legal advocacies, and religions will be replaced by a king and kingdom surpassing all knowledge and understanding and my work as a preacher, teacher, sociologist, ethicist and advocate for the marginalized will cease to have purpose.

III. Describe how the Christian worldview framework (of the Creation-Fall-Redemption -Consummation biblical story) can function related to thinking about faith-integrated reasoning as a problem-solving process for any issue-societal, family, church, community. Choose one topic (area of concern) and suggest insights that may come from reflecting on it from each of the 4 Christian worldview perspectives (creation, fall, redemption, and restoration).

 As stated in a previous response, a Christian is concerned with humanity, its fallen state and has faith in the God who has the power to restore said humanity back to God’s original intention at the time of creation. This framework provides a lens for the Christian-scholar practitioner in which to fulfill their God-given assignment. We as Christians cannot just see the world as going to hell in a hand basket or even see the world as blind optimist, thinking everything will work itself out. God has given each Christ follower a mandate. This mandate is the ministry of reconciliation. **“**And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (King James Bible, 1769/2023,2 Corinthians 5:18).

This ministry implores us to see humanity as yes, fallen, but through Christ, profitable to the kingdom, just as we were once un-profitable because of sin, but have now been redeemed and restored so that we are now ambassadors of Christ.

 This is how Christian addiction counselors have to operate to aide their patients, and how Christian lawyers advocate for their clients. This is how Christian teachers approach education and improve the lives of their students. This framework is how a Christian in any discipline and field, be it a parent or community leader, would operate.

 The bible states, **“**a good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just” (King James, 1769/2023, Proverbs 13:22). With the security of low-income and affordable housing to include various support services, a single man, that may either be divorced or may have simply been mis-guided by the wrong sexual ethics can re-build his life. Due to faulty decision making, multiple children to which he owes child support, this man can learn discipline, wealth management, anger management, and become a God-fearing, righteous man because of a network of experts from various disciplines coming together to support him.

 These experts, prayerfully along with the Holy Spirit, can assist in changing his mind-set so that he manages his life in a more responsible fashion. This gentleman, who was at one point fallen, and not living according to God’s creation mandate of being the head and not the tail, can one day be redeemed and restored through Christ and loving social reformers and evangelist. He can one day own a home, teach his kids and grandchildren how to love themselves and be financially independent. He can even leave a legacy worth touting by those lives he left behind.

C.

 I. Within the field of property management, I may want to focus on a number of ideas such as: family management, domestic violence, wealth management, family morals, the traditional family model, family ethics, cultural ethics, cultural comparative studies, healthy families, mental health, as well as health and financial literacy, transformational social structures, socially sustainable communities, (SES) Socioeconomic Self Sufficiency, and family self-sufficiency.

II. One topic of interest that stands out is how the dynamic of *social capital* can aid persons in low-income housing to re-build their lives and live independently without the assistance of government subsidies as well as to eliminate generation living in subsidized housing. The dynamic of transformation social structures is also resonating with me.

III. My reason for choosing this topic is because social capital utilizes the human dynamic as an asset. Here is where the dynamics of sociology, housing management, and wealth management intersect. The investment made is by humans, into humans, for other humans. Social capital is quite intriguing. If intentionally structured and taken advantage, it seems that social capital would be all encompassing. The research on this subject, especially as it relates to breaking the curse of generational poverty, and fostering (SES) socioeconomic self-sufficiency, has much potential. It is my reasoning that social capital would initially improve a person’s mental well-being, outlook on life and elevate one’s social interactions for a better quality of life in general. This would then put someone on the path of financial independence.

 “Hence, in examining the role of social capital in terms of potential impacts on health and wellbeing, it is important to consider the different aspects, such as trust, friendships and loose networks” (Rolfe and Garnham, 2020). In my early reading on the benefits of social capital for low-income housing residents, social capital’s potential to alleviate the need for subsidized housing over the long term are immense. Not only would the immediate neighbors within a low-income housing complex be considered for the research but the surrounding neighborhood also plays a part in fostering or limiting a sense of community to contribute to or deduct from social capital.

 An example of correlations between well-being, social capital and neighborhood characteristics are found in the research by Rolfe and Garnham, 2020. “These findings suggest that the relationship between “neighbourhood quality” and health and wellbeing is therefore mediated by participants’ previous experiences and expectations of their local neighbourhood, their household characteristics, and the multiple scales at which they inhabit the neighbourhood” (Rolfe and Garnham, 2020, p. 107).

WORKS CITED

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