COM 803-12: Hermeneutics and Communication (Summer 2023)

Grace Godfrey

Omega Graduate School

Date (August 10, 2023)

Assignment #4

Professor:: Dr. Ken Schmidt

Assignment #4 – Course Learning Journal

The journal is a written reflection of your learning journey while working on each course. The Learning Journal 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 insights gained as a result of the course. The course learning journal should be 3-5 pages in length and should include the following sections:

1. Introduction –

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. Conclusion –

Evaluate the effectiveness of the course in meeting your professional, religious, and educational goals.

1. **<u>Introduction: Course Learning Journal</u>**

Learning from different authors and the concept of this course is in directing the change on a personal level as a leader first and in society. Creating change is an effort and it is a positive aspect of leadership and should be intended to make improvements and correct discrepancies between what is, and what ought to be for everyone in a community. Social change leadership is purposeful and it is supposed to result in an organizational and cultural transformation. Starting with the leader him/ herself, the change starts with me. You cannot change the followers before you change yourself, and so for me, I am calling on what hasn't been to be before I proceed to begin the change needed in society. I need to be a leader-follower, Leader-followers can effectively positively be agents of change. They seek to bring about improvements or correct deficiencies in organizations or society as a whole as they have experienced that change. You can't give what you don't have.

2. **<u>Personal Growth</u>**:

The change begins in us and the next step forward is to collaborate with others. Collaboration is for successful leaders who have the ability and calling to bring people together for collective action. Leader-followers are great collaborators as they seek cooperation and are willing to share power by delegation. In every setup of a group of people, there's always a leader in whatever capacity of leadership they are in. But I believe that everyone is a leader in their way. A collaborator or leader followers can recognize the giftings in the society and thus help nature

them. We all started at some point to be leaders. My concept as a leader is to recognize and nature the leadership abilities and develop them. Leader followers are collaborators in o my past experiences and are usually committed to empowering people to bring about social change. Social change leaders are civic leaders, helping individuals, families, and relationships, including and not limited to organizations such as churches, nonprofit organizations, and government agencies. Positive Leadership is supposed to be an influential relationship for change. Reforming Change to Integrate Self-Leadership and Social Change Leadership. What is the place of self-care and resilience in social change leadership and change-making? The social change model of leadership development specifies values and change at the individual, group, and community/society levels as I mentioned earlier. There are levels of values according to

3. **Reflective Entry**: Focusing on self-concept should be the first step in social change and: Jordan Harper on the values, explained Individual values. The individual value domain consists of three values: Consciousness of Self, Commitment, and Congruence. Consciousness of Self means being cognizant of your values, attitudes, and beliefs that may motivate you to act. Moreso, the Social responsibility of businesses is considered to be beneficial to both society and the firm.

Harper explained Group Values as system Challenging. System challenging focuses on denouncing and actively confronting oppressive systems, policies, and practices that prohibit real change. To actively challenge a system means to diverge from what society or those in positions of power view as normal or even acceptable, then apply the change as it is suitable. He continues that many of the group values in the Social Change Model for Leadership are built around hegemonic behaviors such as controversy with civility and collaboration. Inserting a group value

of system challenging acknowledges, or values, that unconventional and creative methods and ideas are sometimes the only ways to achieve change.

According to Harper, the next is the Community Value Fellowship he continues: Fellowship refers to the connectedness of a group or community beyond the problem they are trying to change. Familial capital embraces the idea that, through kinship ties, one learns the importance of maintaining a healthy connection to their community and its resources. Through fellowship, isolation is minimized, and relationships can be built outside of the issue the group is trying to change.

4. **Conclusion**

I agree with Harper that we all believe that a revised Social Change Model of Leadership (SCML) that includes these new values will better support the leadership development of racialized minorities specifically and likely other marginalized groups most of them being women, women are the group that I want to represent In general, we/ I hope these findings helps leadership development practitioners as I am one of them to become critical of existing models and the need for revision and extension. Instead of creating wholly new models, it's believed that modification can work to rectify many existing models. In the information above I allude to what these new values mean for the activities related to leadership development, especially for women leadership in our society. The first interesting thing according to Mythili, Indian school departments are headed by women. Kenya is my mother country as well and most other countries are. The experience of gender discrimination varies among women from none to ignoring the gendered notions. They respond to the question in diverse ways: 'What is the experience of gender bias when the work is the same for both men and women? It is defined by roles,

responsibilities, and job charts issued by the department'. 'There is no problem at all as most of the school departments in Kenya are headed by women as principals. But how about other departments where we have less or no women in a position of leadership? That could be a type of discrimination too and a stigma against women, just because the Ministry of Education deals with the hardest job in the face of the universe which is to have too dear with children, and most are too little to help them learn how to write their name and put a sentence together. My responsibilities are to encourage women especially to learn and advance their education in all fields of management, heads departments, and leadership, and also in modern technology fields. It could be tough to engage this kind of change in some workplaces but every workplace requires spiritual development as well, Samul in his paper said, Quoted. "It seems that there is nothing spiritual about the workplace. However, there are many fields of the workplace in which the spirituality of a leader can be applied to improve sustainability in the organization" Spirituality in workplaces brings about: Samul continues

- Increasing joy, peace, and happiness of employees, which positively affect job satisfaction and hurt absence,eism, and turnover; Using spiritual consciousness to see the situations, circumstances, and problems from a holistic perspective, results in the security and freedom of employees that, in turn, decreases the negative sides of work such as stress, depression, and job burnout;

- Engaging in moral and ethical behavior that in effect helps to make the right decisions that serve different types of stakeholders, e.g., employees, communities (local and national), and future generations;

- Being inspired by vision and values, which results in a sense of meaning and purpose in work, and affects the perception of the importance of job tasks and responsibilities and commitment not only in achieving organizational goals but also in improving social well-being;

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