**Course Learning Journal**

**PHI 805-22: Faith-Learning Integration and Interdisciplinary Studies**

**Assignment No. 4 (Fall 2023)**

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**Course Learning Journal**

**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 have 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.

**Course Learning Journal Assignment No. 4**

**1. Introduction –Summarize the intent of the course, how it fits into the graduate**

**program, and the relevance of its position in the curricular sequence.**

 **Introduction:** The Faith Learning Integration course ( FLI) has been re-designed by OGS to last eight weeks. It consists of Assignments 1 (the former 20-day assignment), 2 (60-day), 3 (100-day assignment), and 4 (Course Learning Journal), the CLJ. 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, Introduction). This study sheds light on the Faith Learning Integration and its- expectations, personal growth, reflective and future expectations in one's academic professional endeavors, and Christian worldviews.

 **Summary Intent:** The Course Learning Journal (CLJ) is essential in research studies in the DSL program. The CLJ intends to present a summary, understandable analysis of the path of studies in Faith-learning integration and other courses. The CLJ also summarizes what the writer has learned, observed, and researched during virtual classes, group interactions, and personal research studies. The Omega Graduate School offers the Socrates concept and model of critical thinking in response to philosophical and research questions demanding relevant, creative, and innovative answers. The “Socratic questioning -enhances the process of guided discovery sessions, integrating the research evidence" (Overholser & Beale, 2023, Abstract).

 **Relevance of the FLI:** The Concept of Faith Learning integration fits into the graduate programs. It presents a vast expanse of learning interdisciplinarity, the research study of the comparative and complimentary disciplines in Christian social work and therapy, work and student psychology, and mental health. It challenges one to think outside the box beyond the fundamentals of its Biblical doctrinal worldviews. It integrates the relationship between Christian faith and secular knowledge. The objective and goal lines are to foster these relationships in various scholarly disciplines. The integration of faith and learning is critical, and it avails itself to nurturing a Christian worldview that reflects some learning traditions and norms, dogmatic education, from a biblical perspective. Its models and principles can be used to interpret God’s divine spirituality and Biblical theology, Christian therapy, and social work.

**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 subsequent readings – what new insights or skills have you gained?**

 **Personal Growth:** The course learning journal, CLJ, presents a continuum of a scholar's academic and experiential growth from the rich collection of learning and education. The instructors advance, reinforce, and challenge the students to be innovation-driven within analytical, investigative, and study contextualization and application. There is an infinite stretch of instructional and epistemological resources one is accessible to for crucial reasoning and analytics. These are likened to some macro sociological “heuristic value that allows us to discern and work with micro dialogues—and micro-processes. (Schnitman, 2023). This also enables the research student or player to advance in both knowledge and practice with macro-sociological interventions involving societal, social, and religious contributions.

**The Challenges of Faith Learning Integration,** without doubt, is a complex-looking pedagogy of learning systems upon extensive research study. The structure has infused theories and models. The research studies involve considerable broad study processes and critical analysis. It requires a significant investment of time, effort, and thought. FLI has a vast scholarly work in Interdisciplinary Faith-Learning Integration for Social Change by Dr. David C. Ward, Ph.D. It is not a quick fix that transforms a secular student or college curriculum into a model of a Christian-integrated community overnight. The challenge is in the vast expanse of its multi-dimensionality that cuts across complimentary or opposing secular academic disciplines like psychology and therapy, social work, and counseling. Jacobson writes, “The inspiration for research, however, raises the question of bias-the world is affected by many cultural and personal factors that should not be denied before a pose of objectivity but in pursuit of truth (2004, p. 18). But what truth? Divine truth or logical, factual truth in the secular worldviews are some counter-arguments.

 **3. Reflective Entry - Add a reflective entry that describes the contextualization (adaptation**

**and relevant application) of new learning in your professional field. What questions or concerns have surfaced about your professional field because of your study?**

 **Reflective Entry:** The Reflective entry experiences are acquired from practical study research conducted, along with rock-solid lectures from OGS professors and academic counseling during virtual classes via Zoom, PowerPoint, and email contacts. The initiatives for creativity and innovation are challenged, posing a positive impact and increasing the tempo of learning integration across the board. Again, the participatory learning style and the group interactions with the professors and fellow students render a robust theater for crossbreeding individual and group ideas. It creates opportunities for sampling or testing theories and principles, right or wrong, and preparing to learn and apply them with 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. Some significant takeaways include contextualizing the faith learning integration as it applies to both complementary and supplementary sociological theories of society and people, mainly how sociology contributes to a hermeneutical framework (McPherson, 2017), interpreting culture, and enhancing Christian discernment in social research.

  **Questions raised:** The research studies about interdisciplinary faith unfold specific implications and questions about some postulated theories, including some Christian doctrines, secular paradigms, and dogmas demanding clarity. Jacobson writes that the inspiration for research, however, raises a question about bias- because the way everyone sees the world is affected by many cultural and personal factors not to be denied behind a pose of objectivity but acknowledged to separate bias from the legitimate pursuit of truth (2004: 4). Repko cautions against personal or disciplinary bias and jargon (2012: 78). The typical issues highlighted by Jacobson and Repko are to identify and caution about “bias on inspiration,” and that “objectivity” is still subject to different “cultural perspective” and views. But what “inspiration,” Christian or secular? What about intellectual discourse that may not always agree with the status quo in Christian denominations, conventions, and colleges? “Faith and reason each govern their separate domains; such cases of apparent conflict are resolved on the side of faith when the claim in question is religious or theological but resolved on the side of reason when the disputed claim is empirical or logical. The Bible rewrite is a product of the author's cultural or religious loyalties or perspectives” (Swindell, 2023, Introduction). Whereas “Numerous studies suggested that intelligence and exposure to higher education reduce religiosity (Çağlar, 2020). Perhaps Çağlar’s take on intellectuality and religiosity may not have much research to prove these assertions' legitimacy. However, Çağlar and Swindell’s statement calls for intellectual discourse tolerant to researched facts and truth revelations. The Christian inspiration may be due to a divine revelation based on Doctrinal Truth. Nevertheless, the authenticity of Christian or secular dogmas or assertions can be questioned at the intersection of faith and reason to determine facts and truth based on unbiased intellectual exercise.

**4. Conclusion – Evaluate the effectiveness of the Faith learning integration course in**

 **meeting your professional, religious, and educational goals.**

 **Professional Decision Effectiveness:** Faith Learning Integration (FLI) equips the student with the necessary academic and professional tools to be an agent of change in Christian and secular organizations. FLI enhances the ability to make consequential management and operational decisions promptly tested, assessed, and evaluated through design models and principles for multidimensional effectiveness (Jun & Lee, 2023; Kramm, 2023) and sustainable improvement, and productivity (Koh et al., 2023; Leslie, 2019) and outcomes. Moreover, you find professional wisdom like “Managers, the top decision-makers in crucial -organizational culture and their strategic decisions on the innovation processes, critical skills to increase the organization's capacity and effectiveness (Pedraza et al., 2023, para. 3).

**The Leadership and Educational Attributes:** The Faith Learning Integration covers sociological theories, paradigms, and methods for interpreting religious culture in servant leadership (Daft, 2022; Douglas, 2020) and incarnational leadership, kingdom, and transformational leadership. This study shows that these forms of Christian and partly secular emergency leadership (Low & Ayoko, 2020; Kouzes et al., 2023) 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, Abstract). Zayas is right about "organizational citizenry, commitment, and the altruism dimension” (Love and empathy) because organizational citizenship or citizenry functions with commitment and loyalty. The course learning journal, CLJ, is a practical commitment tool and a research study reference. It offers a broad tour of faith learning integration, paradigms and theories, philosophical landscapes, galvanizing skills and capacity for change management, cultural intelligence, and leadership.

 **Religious, Christian Worldview:** The Faith Learning Integration, FLI resonates with Learning to Change the World. It identifies with the contextualization of the kingdom, its spirituality, and doctrinal values. Moreover, it offers the interdisciplinary research of broad sensibilities entrenched in a broad Christian worldview. It provides the basis for the articulated knowledge (Kling, 2022; Nel, 2023) and awareness about God’s creation-fall and redemption-consummation of the theistic Christian worldviews (Ward, 2014, Introduction) and the culture of discipleship (Kolawole, 2020; Häde, 2023; Herrington et al., 2023; Henfrey et al., 2023). The educational goal is to utilize the FLI as a model and tool for navigating multi-faceted disciplines in Christian sociology, psychology, and social work earlier mentioned. The Faith **“**Assessment is a vital component of the learning process. Green et al. (2019) describe assessment as a mechanism for cultural change - it helps to grow pedagogical practices - and measures the impact of IFL on worldview. It informs if the strategies are meaningful or impactful. The Practicing of Faith Survey (PFS) connects faith to learning to promote student self-reflection and summative group reports (Mighty, 2023, p.21. para 1-4). IFL stands for Integrated Faith Learning (like the FLI).

**Educational Goals:** The primary educational goal is to conduct more research studies during and after the DSL program. Leadership study constantly evolves due to the changing organizational culture, competitive environment, and economic situations. So, regular research studies will be required to match leadership (Appleby et al., 2020; Archibong et al., 2019) and

with vast areas of socio-economic issues requiring solutions or resolutions. Faith Learning Integration, FLI, emphasizes the critical thinking process in harnessing and conducting academic research studies. It is professorial and student-led through some active Socratic questions and answer participation earlier mentioned. Moreover, the study assignments are challenging; they require intensive and extensive research study assessment, investigation, and evaluation to determine the outcomes and goals based on academic and socio-scientific reasoning. It offers the student broad access and expanse to academic research and development studies. It is a tremendous resource program designed to generate formidable professional tools, skills, 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.

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