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

Assignment :*Developmental Readings*

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Assignment: Developmental *Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

Assignment #2 – Developmental Readings

1. Create Developmental Readings from seminal sources and scholarly peer reviewed.

journal articles. Review instructions for Assignment #3, the course essential elements,

and course readings to identify selections of books and journals to create entries.

a. Refer to the "Student Guide to Developmental Readings" in the General

Helps folder for updated information on sample comments, the grading rubric,

and key definitions related to developmental readings.

Course Essential Elements

1. Learning...to Change the World

2. Worldview Literacy in Research

3. Faith-Learning Integration 4. Interdisciplinary Research

**What is Faith-Learning Integration and Interdisciplinary Studies**

**Introduction**: Definition; by Eva B. Dykes Library Libguides by Oakwood University is the process of integrating faith and values into the teaching and learning experience is a deliberate and systematic approach that encompasses all aspects of education, both inside and outside the classroom, from a Christian perspective. This approach is particularly important within the context of Seventh-day Adventist education, where the ultimate goal is to ensure that students have fully internalized beliefs and values, and have developed a comprehensive understanding of knowledge, life, and destiny that is centered on the Bible, Christ, service, and the kingdom. By the end of their studies, students should have a deep understanding of these concepts and a strong commitment to applying them in their lives.

**Source One: Mulbah True, Jr, A. (2020). Faith integration in curriculum development: A need for an integrated curriculum in Post-Civil War Liberia. EAST AFRICAN JOURNAL OF EDUCATION AND SOCIAL SCIENCES, 1(1), 48–56.** [**https://doi.org/10.46606/eajess2020v01i01.0005**](https://doi.org/10.46606/eajess2020v01i01.0005)

**Comment 1:**

**Quote/Paraphrase:** Integration of faith and learning practitioners must be able to develop an integrated curriculum that includes the focused, intentional, and targeted integration approach as recommended in this paper. The integration should include various aspects like the programs of studies, the lesson plans, and the evaluation of learning activities.

**Essential Element:** Learning...to Change the World is a day-to-day learning and

Faith-learning integration in God’s truths plays out better in our field of interest, whether communication, the arts, or the physical sciences.

**Additive/Variant Analysis**: Integrating faith learning is crucial since it can lead to better results and enable learners to make decisions that align with their spiritual values. This, in turn, can help them develop a strong intellectual and social-emotional foundation. The integration should encompass various aspects such as the studies programs, lesson plans, and evaluation of learning activities. Christian educators must infuse faith-based learning into their curriculum development. To achieve this, the incorporation of intra-disciplinary, multidisciplinary, interdisciplinary, and trans-disciplinary approaches is necessary. In this context, we investigate the post-civil war Liberia situation and offer a framework that Christian education stakeholders can employ to integrate faith into their teaching. Our proposed model serves as a guide for educators in Liberia to bridge the gap in faith integration in their curriculum.

**Contextualization:** Creating a learning environment with godly values can be an excellent initiative to support faith-integrated adult learning. As an educator, it is important to be involved in every detail to establish a supportive, faith-based integrated learning environment for adult learners. Building a sense of community through warm-up or icebreaker exercises and structuring the faith integration training to encourage peer support can reduce the fear of judgment during the learning process.

**Comment 2:**

**Quote/Paraphrase:** Faith integration should not be an exercise that is engaged in once but should be intentionally explored and implemented throughout one’s career. Many professors feel that they lack a support system as they attempt to incorporate faith into their subject area, but we are all surrounded by a network of colleagues, potential mentors, and even our students who each have something to contribute as we learn and grow today, in hopes of becoming successful practitioners in the future.

**Essential Element: Worldview Literacy in Research**

Learning to change the World is a learning that has to be earned to be helpful and can't be overlooked.

**Additive/Variant Analysis:** As per the recommendations made by Mulbah True Jr. in this paper, practitioners of integration of faith and learning must create a curriculum that is focused, intentional, and targeted. It is important to note that learning and practicing are two distinct aspects of this approach. Practitioners must have the opportunity to apply what they have learned to their own life experiences, as this allows them to test the efficacy of their learning in real-world scenarios. The ability to apply such learnings to real-life situations provides a unique opportunity to gain valuable experience and insights that are not possible through theoretical learning alone.

**Contextualization** Faith-learning integration refers to the process of integrating learned knowledge into the different disciplines in which it is organized. This approach is concerned with both the subject matter and the methodology used to distinguish the various disciplines. To achieve effective faith-learning integration, it is best pursued at the level of individual academics with integrals. As educators, it is important to understand the global context in which we operate and to build education systems that enable future generations to collaborate across differences and thrive in a multicultural society with faith as a unifying factor.

**Source Two:** Ramirez, M., Romero, O., Schott, J., &amp; Arroyave, F. (2019). Mobilizing the transformative power of the research system for achieving the Sustainable Development Goals. SSRN Electronic Journal. [**https://doi.org/10.2139/ssrn.3497623**](https://doi.org/10.2139/ssrn.3497623)

**Comment 3:**

**Quote/Paraphrase:** The importance of cognitive integration lies in the fact that it can influence the directionality of the evolution of research systems. In other words, cognitive integration can act as the device of action and change. We therefore argue that cognitive integration is a key mechanism and a good indication of transformative directions.

**Essential Element:** Interdisciplinary research combines academic, scientific, or artistic disciplines to encourage innovation and creativity. It fosters cognitive, affective, and psychomotor learning systems that last a lifetime.

**Additive/Variant Analysis:** During my time pursuing a master's degree, I was introduced to the concept of system thinking which greatly appealed to me. From my experience, I have found that incorporating the cognitive, affective, and psychomotor aspects of learning is the most effective way to teach adult learners. This entails training the mind to process acquired knowledge, allowing the information to take root in the heart, and applying it practically. The beauty of this approach is that any information learned in this manner tends to stick with the learner for a long time, making it more useful in producing the desired results.

**Contextualization:** The concept of systems thinking entails comprehending the intricacies of the world by analyzing it in terms of wholes and relationships, rather than breaking it down into individual parts. This approach has proven to be effective in exploring and implementing strategies in complex scenarios, leading to transformative changes in various systems. Through my past experiences and the resources provided in my Christian academic courses, I have come to understand that faith integration begins with researching relevant questions and methodologies that contribute to the progress of the discipline. This approach facilitates the collection of substantial content for teachings, scholarly projects, and performances, as exemplified by the ongoing activities at Omega Graduate School.

Systems thinking as I learned is a holistic approach that helps identify problems, develop new ideas, increase efficiency and productivity, reduce mistakes, offer flexibility, and streamline integration across subsystems. Systems thinking is an academic school of thought used in engineering, policymaking, and more recently adapted by businesses. to ensure their products and services are considering the ‘systems’ that they operate within. My past experiences practically using system thinking with adult learners is that when the system gets into their system it is going to be sustainable. Proverbs 23:7 “For as he thinketh in his heart, so is he...we are who we think we are or want to be. I desire to help transform their mind using the system thinking for the three Hs- Hands, Heart, and Head. The proverbs verse represents the heart for effectiveness.

**Comment 4:**

**Quote/Paraphrase:** Another important and positive development is that various Sustainable Development Goals (SDG) measurement projects using bibliometrics methods have developed controlled vocabularies (thesaurus) for labeling publications using policy documents related to the Sustainable Development Goals (SDG).

**Essential Element:** Learning to change the world should be an integral part of our daily lives, just like eating, drinking, and going about our daily routines.

**Additive/Variant Analysis:** The most interesting theory that I have learned is the theory about adult learners becoming ready to learn something when they experience a need to learn it to cope more effectively with real-life tasks or problems they are experiencing. The situation usually helps them to maintain their goals since they are desperately in need of positive outcomes. To achieve this, we need to set developmental goals and accommodate individual learning styles. As educators, we should become learners and listeners, and understand the needs of adult learners. By doing so, we can better serve and support them in their learning journey.

**Contextualization** As someone passionate about education, my philosophy revolves around integrating faith and knowledge in a learner-centered approach. I believe that creating an environment that caters to the unique needs of each learner is crucial in empowering them to take ownership of their learning. In my instructional practice, I will strive to go beyond conventional methods of teaching that solely rely on telling or showing. Instead, I will aim to create a learning experience that enables learners to exercise choice in what they want to read, watch, reflect on, or do, as long as it is faith and knowledge integrated.

I strongly believe that critical thinking skills, problem-solving, and the ability to learn how to learn are essential components of the learning experience. As such, I seek to embed these skills within the methods and strategies used. As I continue to develop my educational philosophy, I will reflect on my thoughts regarding the nature of students, the purpose of education, and how people learn. I recognize that my role as a teacher is crucial in facilitating the learning process and supporting learners as they grow and develop.

**Comment 5:**

**Quote/Paraphrase:** The transition towards a bioeconomy is considered a powerful approach to combating current trends of unsustainability. To date, the concept has been widely perceived as predominantly technical endeavor. This is, however, not sufficient and will not tackle the global sustainability challenges.

**Essential Element**: Learning...to Change the World to make it a better place for this generation and that to come when we understand our calling. When learning, it is important to utilize natural resources, such as the environment, creation, and everything else that God created, and not overlook them as the Bible says that what he created is not to be rejected. 1 Tim 4:4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving.

**Essential Element:** Learning...to Change the World to make it a better place for this generation and that to come when we understand our calling. When learning, it is important to utilize natural resources, such as the environment, creation, and everything else that God created, and not overlook them as the Bible says that what he created is not to be rejected. 1 Tim 4:4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving.

**Additive/Variant Analysis:** We must never forget the significance of Mother Nature and the abundance of resources she provides to humanity. As we breathe and exist, some individuals feel called to work on preserving and protecting natural resources as a vocation. The concept of system thinking can be applied to these resources, particularly the land, which is possessed by most urban residents in Kenya. When considering system thinking, it serves as an informal learning system theory that can utilize emerging and immature concepts to explore the behavior of the world in which we all live. System thinking can be applied in various ways and can aid in examining inquiries related to the future of agriculture. Agricultural systems are a unique example of systems as a whole, in that they can alleviate poverty by providing sustenance for households across the globe.

**Contextualization:** Many families who practice their faith live on farms that supply food not just for themselves, but for various businesses in agriculture, forestry, fishing, production, and manufacturing, construction, and other professional fields. This lifestyle is seen as a ministry, where they serve as both students and educators of faith-integrated transformative education. Agriculture is considered a natural way of earning a living and is often the preferred choice for those who want to live this kind of lifestyle. This is because humans are naturally connected to the ground they came from, and it is believed that everyone should have a connection with their soul. Food systems are composed of various elements such as the environment, people, processes, infrastructures, institutions, and more. These systems are meant to provide diverse food options that make up a balanced diet and contribute to overall nutrition, health, economic, social, and environmental outcomes. This is according to studies conducted by HLPE in 2014 and Gopan in 2016. The ideal diet is healthy, of sufficient quality and quantity, affordable, safe, and culturally acceptable for human ideal nutrition and health status.

**Source Three:** Fanzo, J. Healthy and Sustainable Diets and Food Systems: The Key to Achieving Sustainable Development Goal 2. Food ethics 4, 159–174 (2019). <https://doi.org/10.1007/s41055-019-00052-6>

**Comment 6:**

**Quote/Paraphrase:** Schools and universities have not faced this level of disruption since World War II. The COVID-19 pandemic presented a colossal challenge for teachers to urgently and massively adapt all their classes to distance learning to maintain educational continuity with the same quality. Even if some teachers and certain classes were ready to face the situation, a large majority had to adapt their teaching and learning in a very short time without training, with insufficient bandwidth, and with little preparation.

**Essential Element:** Worldview Literacy in Research. We see here the reason that self-direction is the best idea to learn since the world is rapidly changing. Self-directed learning is a fundamental competence for adults living in our modern world, where social contextual conditions are changing rapidly, especially in a digital age. The purpose of the present article is to review key issues concerning self-directed learning in terms of (1) what are the historical foundations of the self-directed learning concept.

**Additive/ Various analysis:** Self-directed learning is an essential skill for adults to possess in our ever-changing modern. world, especially in the digital age. The purpose of this research is to examine the concept of self-directed learning in terms of its historical foundations and key issues. The ability to engage in self-directed learning can greatly benefit individuals from all backgrounds. However, various societal and personal influences can impact the likelihood of participation. Through extensive analysis of empirical studies, the author highlights the outcomes of self-directed learning in both informal online environments and formal educational settings. These findings emphasize the importance of acknowledging the potential for developing learners' self-directed learning abilities within formal education.

**Contextualization:** As our world continues to grow and change, I am committed to working with my audience on their terms. As responsible adults living in rural areas, we must focus on the endless possibilities that can make our world a better place- one with happy families and no shortage of resources. According to Thomas Howard Morris, a renowned author and researcher on the rapidly evolving world, we must recognize the potential for enhancing self-directed learning abilities among adult learners in formal educational settings. Morris, who authored "Examining Barriers to Participation in Further and Continuing Education in Germany: Why a Regional Perspective Is (Still) Important," argues that self-directed learning is ideal for adult learners because it allows them to balance both work and personal life-related factors. Morris's research shows that for two-thirds of adult learners, flexible study options are a prerequisite for enrollment in continuing education courses. In light of these findings, it's clear that adaptable learning options are essential. programmer which learners can fit into the demands of their work and life.

**Comment 7:**

**Quote/Paraphrase:** In the face of increasingly scarce resources in terms of money and time, individuals’ decisions to engage in continuing education are currently increasingly guided by expectations of a positive benefit. At the same time, there are only a few findings on participants’ perceptions of benefits.

**Essential Element:** Worldview Literacy in Research. Worldviews shape our perceptions of reality and are individual and communal. Understanding them reveals beliefs and values useful in a world with diverse secular and religious beliefs.

**Additive/Various Analysis:** For adult learners, there are multiple contexts for a given kind of learning or performance; educators should assist learners in applying knowledge and skills to intended real-world contexts; context can be accommodated but not controlled; learners themselves are an important contextual factor; education should be situation-specific regardless of the aspect of education whether formal, informal or nonformal education; and overall, a systemic educational approach that addresses a broad range of contextual elements is more effective than one that ignores them.

**Contextualization:** Regardless of the type of education, adult learners should be allowed to further their knowledge and skills. There are three types of education available to them: formal education, which is the traditional way of schooling provided by public or private institutions; informal education, which refers to learning that takes place outside of the classroom; and non-formal education, which extends beyond the classroom setting. In my group, the majority of individuals are pursuing non-formal education, which is a valuable asset to our society. Non-formal education is a flexible and inclusive form of education that caters to all ages, backgrounds, and interests, with diverse teaching methods and the ultimate objective of pure learning, rather than a degree. Non-formal education helps individuals develop confidence and responsibility through practical learning delivered by experienced teachers. It also has several advantages, including personal growth and development, the promotion of teamwork and coexistence, and a boost in self-esteem by improving individual skills. It's important to note that non-formal education cannot replace formal education, which is essential to personal growth. However, it can complement it by addressing specific needs or aspects that formal education may not cover. Additionally, it is an excellent alternative for those who are unable to benefit from formal schooling.

**Source Four:** Gerald Grace & Quentin Wooden (2021) Catholic and faith-based schools in sub-Saharan Africa: introduction to the special issue, International Studies in Catholic Education, 13:2, 154-162, DOI: 10.1080/19422539.2021.2010448

**Comment 8:**

**Quote/Paraphrase**: The role of church organizations in education cannot be overlooked. Many adult learners are church workers and volunteers, making it important for the church to introduce learning programs that integrate the world into the church. A good example of this is the Roman Catholic Church, which owns 90% of educational institutions globally. According to data, "The Catholic Church is the largest non-state provider of education in the world. Its role is especially important in Africa. Estimates from the Church (Secretariat of State Citation 2021) suggest that in 2019, Catholic schools served 62.1 million children globally, with 27 million in Africa alone. Catholic schools had 7.5 million children in pre-primary schools, 35.2 million in primary schools, and 19.4 million in secondary schools. At the primary level, Africa accounts for more than half of all students enrolled in Catholic schools worldwide. This proportion is likely to increase over time (Wooden Citation2019a, Citation2021a)."

**Essential Element:** Learning...to Change the World, is the connection and interdependence between pedagogy and theology that should be explored in a church-based adult learning program, with a focus on transformative learning and Christian spirituality.

**Additive/Variant Analysis**: The Church's revolutionary power is rooted in the Biblical tradition, which values the ability to adapt and change. For the Church, change is necessary for survival and to address the real needs and challenges of people. The extent of change can vary depending on different factors and can sometimes lead to a true revolution. The article discusses the historical role of the Church and the Bible as agents of change, followed by the current challenge of African Theology and the need for decolonized theology. These are crucial issues that the contemporary Church must confront to bring about deep and meaningful change.

**Contextualization:** In my opinion, the study of Christian education serves to guide individuals in comprehending the love of God as revealed through Jesus Christ and responding to it through faith. This response should facilitate their personal growth as children of God, allow them to live by God's will, and cultivate a strong sense of community. Additionally, it enables us to assess the relationship between education and social change, which can bring about positive transformations in both the church and society. However, I believe that the current discourse on adult education and transformative learning is lacking in certain aspects. Specifically, there has been insufficient attention given to the Big Questions of life within Pentecostalism, such as the meaning of life, our existence, and the purpose of creation. These questions are crucial as they provide the foundation for understanding social transformation.

**Comment 9**:

**Quote/Paraphrase:** The researchers who contributed articles to this theme issue of the Christian Higher Education journal were involved in a multi-year collaborative project with the goal of better understanding the pedagogical relationship of service-learning infused with academic faith integration as experienced by students in a Christian university setting.

“Frameworks: Interdisciplinary Studies for Faith and Learning.” The purpose of the series is to “integrate our faith, learning, and research through enlargement of our collective ‘pneumatologically imagination.’”

**Essential Element:** Learning to change the world. Christian liberal arts education is dedicated to nurturing students who can think critically and creatively, and who possess the skills and passion to bring about positive change in the world. By fostering a spirit of constructive engagement, this type of education equips students with the tools they need to make a meaningful impact on society.

**Additive/Variant Analysis**: The integration of faith and learning has been a topic of significance. importance throughout history. From my perspective, I believe that Christian education inherently incorporates the integrating aspect that secular education seeks. Christianity, since its inception, has combined faith with empirical understanding, and this has been a cornerstone of Christian education.

The challenge in Christian education lies in the application of the Bible and God to the curriculum. The Jewish and Hebrew educational institutions at the synagogue, for instance, incorporated Greek and Roman ideals of education and human knowledge of faith. This historical approach is why Jesus went there to hear the elders' wisdom at the time when Paul was also an educated man.

Teaching and learning stand as the two pillars of education, and the same holds for Pentecostalism's policy of education. Thus, the integration of faith and learning is a natural and seamless process in Christian education. However, it is crucial to note that the application of faith and the Bible to the curriculum requires careful consideration and nuanced interpretation. Christian education aims to provide a comprehensive understanding of the world, coupled with a deep and abiding faith in God.

**Contextualization**: In conclusion, the idea of integrating faith and learning is not a new concept, but it is still relevant today. Christian education naturally incorporates this concept, and the goal is to provide students with an education that is both academically rigorous and spiritually fulfilling. The idea of the church, as conceived, transcends its physical confines to encompass the entire world and all its inhabitants, seen through the prism of divinity. Secular thinking is limited by temporal considerations, whereas Christian thinking embraces the eternal destiny of humanity as the redeemed and chosen children of God. According to this perspective, the Christian mind is the prerequisite for Christian thought, which serves as the foundation for Christian action. Hence, the Christian worldview is a comprehensive paradigm that shapes one's perception of the world and one's role in it.

As someone who has been raised in a Christian environment, I have come to appreciate the depth and richness of this worldview. It provides a lens through which I can view the world, understand my place in it, and make sense of my experiences. The idea that I am part of a larger narrative, one that spans centuries and encompasses billions of people, gives me a sense of belonging and purpose. It also instilled in me a sense of responsibility to contribute to the well-being of humanity and the world at large. Overall, I believe that the Christian perspective offers a holistic and meaningful way of engaging with the world and living a fulfilling life.

**Comment 10:**

**Quote/Paraphrase**: The importance of cognitive integration lies in that it can influence the directionality of the evolution of research systems. In other words, cognitive integration can act as the device of action and change. We therefore argue that cognitive integration is a key mechanism and a good indication of transformative directions.

**Essential Element:** Social Reforms involve transformational leadership, which consists of behaviors such as transactional leadership, individual consideration, and inspirational motivation.

**Additive/Variant Analysis:** The fundamental objective of these behaviors is to motivate and convert followers into surpassing expectations while giving priority to the interests of the organization over their interests. As I conclude this paper, I aim to focus on transformational leadership for the majority of the remaining pages. I will begin with cognitive learning, which I consider to be the initial stage in the learning process where individuals process information through their mind before it penetrates their heart and then their hands. Unlike conventional memorization techniques, cognitive learning is an active and personalized approach to learning that aims to enhance an individual's cognitive capacity. This technique enables learners to gain an in-depth understanding of the subject matter and promotes better long-term retention, allowing them to build upon their existing knowledge. Furthermore, cognitive learning also presents an opportunity for learners to ponder upon what they are learning and how it applies to other areas, making it a highly effective learning strategy.

**Contextualization:** Cognition, the brain's mental process of absorbing and retaining information through experience, senses, and thought, is at the core of cognitive learning. It helps learners connect new information with existing ideas, thereby deepening their memory and retention capacity. Given the significance of cognitive skills, employers must expose their employees to training on cognitive learning. An organization whose employees have strong cognitive skills is more likely to be successful. Well-trained and fully engaged employees can learn quickly and handle multiple complex tasks without the necessity of a supervisor. As such, cognitive learning has both academic and personal applications, making it a valuable learning approach for learners of all ages and backgrounds in my opinion.

**Comment 11:**

**Quote/Paraphrase:** Such profound societal change requires every individual to reconsider his/her practices and attitudes. This necessarily involves learning. In the context of transformations towards the fundamentally new socio-economic practices envisioned by an attitude toward sustainable bioeconomy.

**Essential Element:** Social reform is essential to address the deep-rooted issues prevalent in our society. One of the most significant factors that shape an individual's personality is their attitude, and we need to help people change their mindset towards various cultural myths and beliefs.

**Additive/Variant Analysis:** I believe that transformational leadership can bring about a significant positive impact on various important outcomes. It has been observed that performance is just one of the many outcomes that can be positively influenced by this leadership style. In addition to performance, other outcomes such as organizational citizenship behaviors, employee engagement, trust in the manager, and higher leader-member exchange can also be positively impacted by transformational leadership. The church can play a pivotal role in transforming our society and bringing about the change we need. As the saying goes, "A man is as he thinks," and by changing our attitudes and beliefs, we can create a better and more just society for everyone.

**Contextualization:** In my opinion, the success of any transformational endeavor depends heavily on the level of education of the population. It is crucial to enhance the general education level to meet the demand for skilled workers in the economy. In this regard, providing opportunities for further and continuing education along with the tertiary education provided by the local universities can significantly contribute to regional prosperity as we reduce poverty.

From an academic standpoint, research has demonstrated that transformational leadership has a positive correlation with the general well-being of followers, including increased positive emotions and overall life satisfaction. Furthermore, transformational leadership has been associated with enhanced psychological functioning, as well as reduced negative mental health states among followers, such as burnout, stress, maladaptive affective symptoms, and health complaints.

When examining the concept of God's creation, it is evident that He designed a world with all the necessary resources for mankind to thrive. He declared that everything He created was good. However, the persistence of poverty in the world raises questions about the nature of God's design and plan for humanity. It is crucial to consider these questions and work towards transforming the world, whether through innovation, creativity, or other means. The universe is complete with a plethora of opportunities for academic research and practical application, all with the potential to bring about positive change in the world.

**Comment: 12**

**Quote/Paraphrase**: In general, every period has developed its interpretative methods for the sacred text, with the purpose either of explaining that text or of replying to the questions of that period: the experience of the individual and the community has been mediated and made intelligible using the interpretation of the Word of God. It provides the interpretative key for reading the present and for putting it into a perspective where it can find a deeper meaning. In the face of injustice and human suffering.

**Essential Element:** Faith-Learning Integration & Interdisciplinary Research Faith-Learning Integration

**Additive/Variant Analysis:** In my experience and understanding, social innovation initiatives are centered around the collective negotiation of the past, the construction of the present, and the design of the future. This activity can be considered one of their core practices, as it involves studying the social construction of narratives. This includes analyzing their development, reception, and mediation through

slogans, stories, symbols, and material elements. Recognizing the construction of these narratives as engagement in internal and external discursive politics is essential.

As an academic, I have observed that a variety of activities that members of social innovation initiatives engage in contribute to the distributed construction of narratives of change. These activities include but are not limited to brainstorming sessions, storytelling, and active listening. In addition, the recognition and inclusion of diverse perspectives and voices are vital components of this process. By engaging in these practices, social innovation initiatives can create and disseminate narratives that inspire positive change.

**Contextualization: T**he Bible has been subject to diverse interpretations throughout history. However, it was during the Renaissance that it became recognized as a classical text. Its capacity to inspire hope and encourage readers to relate themselves to its narratives has facilitated significant societal changes. The process of rationalization over centuries further solidified the Bible's impact on society, as its religious imagery possessed an immense influence in shaping values and promoting social progress. Finally, my organization Grace Sufficient Organization, my church organization and I seek to transform and impact communities to achieve poverty eradication:

1. Our goal is to empower communities to become self-sufficient, healthy, and free from HIV/AIDS while also promoting employment and social integration. By providing education, we aim to create knowledgeable communities that can achieve self-reliance and support their families. This will be achieved by instilling a change in awareness, attitude, or understanding, which will lead to improved skills and capabilities that can be exercised for the benefit of the community.
2. We believe that groups with common interests and agendas are more likely to act when they share knowledge, understanding, and collaboration. This will lead to freedom of speech and choice, benefiting families and the community as a whole.
3. Furthermore, improved connectivity and relationships will reduce isolation and increase trust, leading to more effective and meaningful interactions between communities.
4. We are confident that our approach will result in new and improved actions that will benefit all segments of our community. By providing training and encouraging practice, we hope to promote the realization of new levels of learning that will ultimately transform lives.

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