**Course Learning Journal**

**SR 950-32: Clinical and Applied Sociology**

**(Fall 2023)**

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**Professor**

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**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.

**Assignment #4 – Course Learning Journal**

**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 Course Learning Journal, CLJ takes a summary tour of Applied and Clinical Sociology (ACS, for study). It sheds light on the records of levels of analysis conducted, the formats, and the research study undertaken. Omega Graduate School, OGS now offers the ACS and other courses in an 8-week-long study program. It comprises four exam assignments, namely, Assignment No. 1 (former 20-day assignment), 2 (former 60-day), 3 (former 100-day), and Course Learning Journal).

The Summary Intent of the ACS is to shed light on the clinical and applied sociology subfields from a Christian perspective. Applied sociology (AS) uses sociological knowledge and research skills to gain empirically based understanding to inform decision-makers, clients, and the public about social problems, issues, processes, and conditions so they might make informed choices and improve the quality of life of groups. Clinical Sociology (CS) application is based on the concept of design, pre-test and post-test, and delivery interventions, that is, facilitating social change. Clinical sociologists may be psychotherapists, group facilitators, teachers/trainers, organizational consultants, community consultants, or mediators.

Applied and Clinical Sociology (ACS) fits squarely into the student’s DSL program. The ACS has a broad range of interventions that intersect with disciplinarity and interdisciplinarities of social institutions, and programs that directly and indirectly affect the people and communities. Social institutions are crucial in societies. They enhance groups' social engagement and interactions, abiding by the public code of conduct inside organizations, counties, courts, and law enforcement. Stammler suggests that these institutions establish relationships, behavior, beliefs, rules, and norms that arrange society- or entities that reproduce the standards, expectations, and functions to meet the community's social needs (2023, Introduction).

The relevance of applied and clinical sociology is in their application in multidimensional disciplines, social psychology, Christian therapy and social work, governance, political sociology, academic sociology, and so much more. The ACS facilitates demographic analytics, training, and organizational cultural development, including onboarding new employees with the organization’s vision and mission statements, transformational leadership based on groupcultural norms, and achievable common goals. The levels of study research comprehension and the initiative for critical thinking have attained a considerable degree of sophistication amid complexities. Moreover, there is the potential to diagnose management, services, and operational situations through the practical lens of theoretical postulations, paradigms, and principles differently in the context of well-researched, reasoned, logical facts and doctrinal truth.

**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?**

Personal Growth: is evident in the student's grasp of the ACS theories and principles, processes, and models reflected in one’s ability to engage in detailed, extensive research studies. The student greatly benefits from the pedagogical expanse of knowledge and skills it offers for comprehensible applied and clinical sociological interventions, which also apply to one’s organization. Perhaps some efforts will be made to pursue professional applied and clinical sociology certification. The student intends to engage in intellectual discourses and peer review writings and conduct more research studies to promote sociological theoretical advancement for social good.

The ACS course is challenging and exciting. The study research is complex; it stretches across multi-layers of interdisciplinary research that consist of macro and micro sociological functionalities. Macrosociology involves studying widespread social processes and societal systems, like education, environments, peoples, religions, and multi-cultures (Doucet, 2020, Abstract), including functional and Conflict theories.   Microsociology involves studying people more interpersonal, as in face-to-face interactions (Symbolic interactionism pioneered by George Herbert Mead, Herbert Blumer, and Erving Goffman (Khan Academy, 2023, Introduction).  Appleby et al. indicate that the scholar should strive for the universality of conclusions, mature deliberation, and suspending rash judgment until the facts are proven secure. In this sense, Bacon's work is an invitation for all possessing reason to learn from their own experiences, perfect themselves, and enjoy the possibility of progress. The additive "universality of conclusions"(UoC) is a brilliant concept and model. The UoC is a priceless and resourceful model with applicable leverage in conducting sequential thesis writing and presentation.

Mastery of the theories and principles of applied and clinical sociology is crucial. It elevates one’s tempo and levels of academic and intellectual comprehension of the ACS, the hermeneutical communication and interpretation involved. It informs one about the core elements of social and society's socialization: social interaction," "social behaviors," and "social relationships" of both large and small groups. Drew notes that micro-sociology is based on subjective interpretative analysis rather than statistical or factual observation, which may be helpful when assessing or analyzing specific employee issues of toxic workplaces, low productivity, performances, delays, etc. This can be done through direct face-to-face contact and observations, subtle interaction, and a direct engagement strategy. Nevertheless, the variant here is ACS clinical sociological interventions, and micro-sociological principles are not absolute, as Drew asserts. Some ACS interventions demand and expect statistical logical inferences and conclusions to be drawn to illustrate graphical trends in solutions and outcomes.

The new insights cover broad areas of research studies and knowledge in both theoretical principles and applicable precepts. Typical is the Culture and innovative ideas derived from studies. Culture as an interdisciplinary social function informs critical roles in Christian sociology. Yeganeh suggests that emancipatory cultural dimensions such as rationality, secularity, self-expression, individualism, and autonomy positively correlate with national innovativeness (2023, Abstract). The insight into the sociology of education is vast. It contributes a hermeneutical framework for knowledge, interpreting culture, or interdisciplinary social research aimed at clarifying social issues and solving social problems to promote family, Church, and community. Benton and Craib indicate that the empiricist view of knowledge has been most natural. Social scientists have appealed to provide genuine or authoritative knowledge to meet peoples' commonsense intuitions. Seeing is believing (2023, p.4, para. 1).The essence is to tailor one’s management and employees in fundamental empirical and logical reasoning, experimental, and analytical processes. This enables them to demonstrate critical thinking based on sound judgment. This is a methodological approach to productivity.

**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?**

The Reflective entry: The Course Learning Journal, CLJ records that the applied and clinical sociology study has a multi-dimensional pedagogical, integrated framework of models. It includes knowledge of faith learning and integrated skills applicable in the ACS contextualization across multiple disciplines mentioned earlier. Hyun et al. indicate that Faith-learning integration is one of the critical factors for achieving Christian Education goals;-it interacts holistically and consistently to create complete Faith. Love is - God's command; it has two directions, both to God vertically and to society (2020, introduction). 1 John 4:16: "God is love, and whoever abides in love abides in God, and God abides in him." John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It implies that Social Christian transformation paths are

possible (Pickstock, 2020; Rives, 2019) with Faith learning Integration through interdisciplinarity of the ACS interventions.

The ACS is applicable in Conflict intervention and resolution. It highlights the functions of power, control, and struggles concerning different social institutions, groupings, peoples, and communities.  Hayes suggests that the conflict theory, first developed by Karl Marx, is that society is in perpetual conflict because of competition for limited resources. Conflict theory holds that social order is maintained by domination and power rather than by consensus and conformity (2022, Introduction). Karl Marx’s absolute postulation about power is not tenable in all situations. Sometimes, consensus negotiations and conformity are feasible strategies for conflict resolution. Consensus mediation demands, “We isolate the effect of symbolic conflict by looking into a dispute with no material stakes (for one side) (Martínez et al., 2023, Abstract).

Adapting to the principles and models of applied and clinical sociology paves the way for a fresh breath of wide range of strategies for descriptive, diagnostic, interpretive, and applicable options and strategies to tackle organizational issues of human rights, poverty, and alleviation. There are avenues for management diagnostics and business interdisciplinarities, from individually owned organizations to corporate systems and public governance settings. CLJ records show that the Christian worldviews are dynamic and not static. They are subject to change due to internal or external influences, sometimes beyond the believer’s control. The interfaith dialogue is crucial. Blackmore suggests that states can effectively use interfaith dialogue to achieve policy objectives, yet some policies could be more beneficial to achieving goals. Faith-based diplomacy and interreligious dialogue can be innovative and one of the diplomatic perspectives helpful in addressing contemporary global issues (2019, Abstract).Religious communication is crucial in conversational communication. “It affects political behaviors through two primary channels: from a religious source and a political source. The scope and effectiveness of spiritual communication remain a field ripe for further research (Knoll, 2019). Perhaps empathy, kingdom, and servant leadership are missing traits, which are still not practicable in modern corporate America.

Questions and concerns**:** Framing a good question, as Socrates might say, is the birth of learning and insight. The Learning process clearly defines a significant problem or question that requires interdisciplinary faith integration to promote change (Ward, 2009). Moreover, all theories and models are not error-free. They can still be questioned and tested. The typical question is, how do you channel these arrays of theories, principles, and models in applied and clinical sociology into real-life situations in official, community, and public, including political settings? How can these interpretations be simplified for easy comprehension, group access, and utilization without the complexities often associated with them? Repko et al. suggest that the economy and the workplace demand new workers with new skills, knowledge, technology, and collaboration (2017, Introduction). Training and participation uniformity can help simplify the ACS theory contextualization and application when backed by training, simulation, and practice.

**4. Conclusion – Evaluate the effectiveness of the course in meeting your professional,**

**religious, and** **educational goals.**

To evaluate effectiveness: The Learning process clearly defines a significant problem or question that requires interdisciplinary faith integration to promote change. Moreover, Kraft suggests that culturally structured assumptions, values, commitments, and allegiances underlie how people perceive and respond to reality (Kraft, 2016, p. 14). Ward and Kraft share the commonality of clarity in the interdisciplinarity of faith learning integration and the comprehension of “cultural assumptions” that must carry some “values and commitment.” Furthermore, the study's effectiveness can be evaluated based on the OGS through lectures and group participation, the forum paper presentation, and the results from the four intense study research assignments. OGS requires that research studies and assignments can utilize both or individually applied qualitative and quantitative statistical evaluation (Clark and Smith, 2004, Introduction). Moreover, Cornell University suggests that - measuring student learning is often characterized as both Summative assessments - tests, quizzes, and other graded course activities used to measure student performance. Including Formative assessment  - input and guiding feedback on their relative performance - face-to-face, in written comments on assignments, through rubrics, and emails (2023, Abstract).The Eberly Center at Carnegie Melon University writes that assessing students’ performance can involve formal or informal assessments, high- or low-stakes, anonymous or public, individual or collective. - Creating assignments and exams; classroom assessment techniques, concept maps, and concept tests; group work; and using rubrics (2023, Abstract).

Professionally, much attention is given to applied sociological interventions involving descriptive/diagnostic interpretation and clinical sociology involving design models and simulations. It includes pretests and post-tests and interventions in socialization, population migration, gender equality, and equity, multicultural diversity and inclusion, DEI, and various socio-economic issues. Professional insights unfold the critical analytical strategies required to address macro-sociological and micro-sociological issues on politicization shifts and drift. Other issues to address are guns and mental health carnage and gun rights abuse, inflationary trends and the fiscal measures of the FED and the interest rates regulations, etc. The passion to write academic books would be further nurtured through writing network connections, perhaps freelance writing in ACS related fields, like hermeneutics and communication. Including books on Leadership Styles, Change Management, CM, Organizational Development, OD, Corporate Governance, CG, and Corporate Social Responsibilities, CSR, with flavor of Sociology.

The Religious Objectives**:** The CLJ record reminds the student about the efficacy of learned cultural tradition and faith-integrated Christian worldviews. The quest for religious spiritualism and materialism can be controversial in a Christian worldview. Muvengi writes that it is known that spiritual and material progress does not always go hand-in-hand. Some might even argue that they never can (2016, p.3. para 1). The variant is that "spiritual and material progress does not always go hand-in-hand." They can. They can be applicable simultaneously side by side within modern awareness and knowledgeable applications and awareness of their principles and limitations. Modern Christians confuse the meaning and differences between the spiritual and the material (sciences). Each may bear different ideological interpretations; spirituality is religious and characterized by divine and mystical elements (Morris & Cameron, 2022;  Moving, 2016) towards a Biblically Empowered, while the latter is based on empirical tests and applications. Material wealth also has some divine prescription, command, or interpretation earlier mentioned. Koukl indicates that, in a world increasingly indifferent to Christian truth, followers of Christ need to be equipped to communicate with those who do not speak their language or accept their source of authority (2019, Introduction). The ACS religious interventions show that modern Churches can utilize the tactics of fellowship, bible training, and compelling conversation communication to drive discipleship, faith integration, and worldview literacy. The CLJ records that the orthodox religious ideas of leadership (McGrath, 2022; McKinney, 2022) seem to be at a crossroads with modern liberal leadership for lack of integration or, perhaps, due to conflict of comparative doctrines (Russell, 2022; Sanou, 2015), and New Testament precedents and dogmatic interpretation.

Educational goals are apparent amid the vast expanse of conducted research studies and the contextualization and interpretive outcomes from applied and clinical sociology, ACS. Nicolaides suggests that the Orthodox Christian Holy Bible speaks commandingly and expansively on all aspects of life, including desired conduct in business activities. A systematic biblical context indeed apprises the desired practice in business for the global world of commerce (2020, Introduction). However, the variant here is that best practices based on ethical standards or morality reflect discipline and commitment in Christian and secular organizations. They are characterized by transactional leadership (discipline and reward) and transformational leadership (group inspiration and motivation environments). No hard and fast rules are prescribed; a leader must learn to thread the tested lines of strategies within the best practices, models, and principles. The ACS is rich and broad, with untapped academic and intellectual resources. It is ubiquitous; it permeates the interdisciplinarity of several studies and official disciplines. There would be ongoing research studies on innovative Christian worldviews, Christian therapy, and social work, including Biblical counseling, especially the certification learning or practicing process in applied and clinical sociology. An attempt will be made to determine where each of the constituents of the ACS can be successfully implemented as tested interventional models and strategies for structural change or shift. In change management, organizational culture is designed for competitive advantage, cultural diversity, and inclusion. There are options to write peer-reviewed journals, books, and essays. Moreover, to get some theoretical principles and paradigms in the post-modernist and new eras, Christian and secular, re-examined and tested for their suitability within the context of logical reasoning, sensibilities of facts, and divine truth.

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