SR890 Action Research Project Prospectus

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Professor

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# Assignment #3

Write and submit to Dial in one document the following using the headings as listed, and using the prompt provided:

1. Submit your research-based intervention
   1. The research-based intervention utilized to address the problem in this action research project is… (see Appendix C).
   2. NOTE: This should be 1 paragraph; however, the actual instrument you will be using will be in Appendix C of your project.
2. Sociological and Theological Implications (2-3 pages)
   1. The sociological theory best suited to address this problem and the proposed intervention is…because…
   2. From a Christian perspective, this problem is…and the proposed intervention is…because…
   3. NOTE: This section should be approximately 2-3 pages in length. It is important to explain each in detail.
3. Site Permission and Protection of Participants
   1. Permission to conduct the action research intervention will be secured by….evidence of permission is in the form of a letter (see Appendix A).
   2. Conclusion and Summary
   3. References
   4. Appendix B) prior to completing the data collection tool.
   5. NOTE: Each of these are important and may be lengthy. Contact the DSL Director for guidance if necessary.
4. Location and Duration
   1. The location of the intervention will be…
   2. The duration of the intervention will be…
5. Data Collection Tools
   1. An open-ended questionnaire (see Appendix D) will be used to collect data prior to and
   2. following the intervention.
   3. The data collection tool consists of…
6. Data Collection and Analysis
   1. Procedures Data will be collected for a period of…
   2. Approximately participants are expected
   3. Results of the pre-intervention and post intervention data will be evaluated for patters and themes…
7. Expected Outcomes
   1. If the problem is adequately addressed by the intervention, data should indicate…

# Action Plan

## Research-based Intervention (1 paragraph)

The research-based intervention utilized to address the problem of the Church’s limited effectiveness toward societal impact is a Christ-centered, community-based, discipleship program. As Christ’s design for the Church was one body with many members (NASB, 2020, 1 Cor 12:12) and is based on loving your neighbor as yourself (NASB, 2020, Matt 22:39), the communal environment is most appropriate for healing and growth (Barnett, 2023, p. 23; Bareng, 2021, p. 34; Anderson & Skinner, 2019, p. 3;) Furthermore, research indicates that by overlapping multiple sociological theories and frameworks, community members can experience a more effective, transformational encounter of God’s truth’s in their lives. Ultimately, as participants personally and corporately embrace the truth, they will mature and be set free from worldly living. (NASB, 2020, John 8:32).

## Sociological and Theological Implications (1 ½ - 3 pages)

The purpose of creating Christ-centered discipleship communities that heal individuals is to lead others outside their community into that same healing. Ultimately, as the Church members become healthier, the Church can more effectively fulfill its call to impact society with the Gospel of Jesus Christ. The concept for healthy communities comes from the Biblical metaphor of one body with many members (NASB, 2020, 1 Cor 12:12), also seen in the “one flesh” image of Christ as the head of the Church (NASB, 2020, Eph 5:32).

Structural functionalism is the sociological theory best suited to address the problem of a weak and immature church. Like organs in the body, each with its own purpose, structural functionalism states that larger societal systems are made up of many parts contributing to the “survival of the whole” (Heddendorf & Vos, 2010, p. 53). Structural functionalism assumes that each part is indispensable and provides a positive sociological function (Allan, 2011, pp. 225-226). Furthermore, the functionalist stresses societal stability through structures, elevating the group over the individual (Heddendorf & Vos, 2010, pp. 53-54). Healthy, loving communities provide stability to society by meeting the needs of those around them (NASB, 2020, 1 Cor 9:19-23). Pfeiffer et al. (2023) agree that community-based support models can provide critical care to local neighborhoods with positive outcomes. Specifically, the Church is uniquely positioned to become communities of care (Pfeiffer et al., 2023, p. 3).

In addition to structural functionalism, the Labeling Theory, developed by Becker (1963), contributes to this research by adding the notion that individuals tend to behave based on their societal labels (Randol, 2019, p. 22; Becker 1963). Becker’s research noted that when people are socially defined as “outsiders” or “deviant,” they are more likely to have deviant behaviors. Biblically speaking, when Christians get saved and continue to identify themselves as “sinners” as their core identity, they are more likely to be caught in habitual sin (NASB, 2020, Romans 6:1-2). Utilizing the Labeling Theory coupled with the Biblical belief of Christians being “new creations” in Christ, this researcher intends to promote the believer’s new Christ-centered identity to encourage a saintly lifestyle (NASB, 2020, 2 Corinthians 5:17).

Similar to the Labeling Theory’s concept that external labeling impacts individual behavior, the Thomas Theorem claims that one’s personal beliefs become self-fulfilling prophecies that direct one’s actions (Thomas & Thomas, 1928). “If men define situations as real, they are real in their consequences (Thomas & Thomas, 1928, p. 572). This agrees with the Scriptures, “For as he thinks within himself, so he is” (NASB, 2020, Proverbs 23:7). Further supporting the concept of self-beliefs leading to effectual behaviors is the research on cognitive behavior therapy (CBT) by Beck & Beck (2011). They note that patients tend to have errors in their thinking, which they call “cognitive distortions” (Beck & Beck, 2011, p. 179). Therefore, this researcher’s discipleship communities will focus on exposing lie-based beliefs and replacing them with Biblical truths. In addition to traditional CBT and Biblical counseling modalities, Inner-Healing Prayer (IHP) will be taught within the discipleship group as a transformative methodology. IHP has repeatedly demonstrated efficacy in resolving mental and emotional health issues and, at times, with greater outcomes than traditional CBT (Brown, 2023; Parker, 2023; Barnhart, 2021; Clarke, 2021; Chiang, 2019; Luk, 2019; Moore, 2016; Davis, 2015; Ritchey, 2013; Johnson, 2004; Thiessen, 2003).

## Site Permission and Protection of Participants (TBD)

1. Permission to conduct the action research intervention will be secured by….evidence of permission is in the form of a letter (see Appendix A).
2. Conclusion and Summary
3. References
4. Appendix B) prior to completing the data collection tool.
5. NOTE: Each of these are important and may be lengthy. Contact the DSL Director for guidance if necessary.

Is this still needed? If so, what should I use as a template?

Waiting on feedback from Dr. Schmidt

## Location and Duration

The spiritual discipleship community will occur at a location where all can be physically present. A classroom setting at a local church or college would be ideal. Depending on the students attending this discipleship community, it would be best hosted at one location or the other. (As in, if all college students, it would be best to be held at a college campus.)

The duration of this intervention will be twelve sessions, approximately one week apart.

## ~~Data Collection Tools (Exclude this Section)~~

* 1. ~~An open-ended questionnaire (see Appendix D) will be used to collect data prior to and~~
  2. ~~following the intervention.~~
  3. ~~The data collection tool consists of…~~

## ~~Data Collection and Analysis (Exclude this Section)~~

* 1. ~~Procedures Data will be collected for a period of…~~
  2. ~~Approximately participants are expected~~
  3. ~~Results of the pre-intervention and post intervention data will be evaluated for patters and themes…~~

## Expected Outcomes

If the class accomplishes its goals, many of the following outcomes should be observable:

* Personally
  + Individuals will have a greater intimacy in their walk with Christ.
  + There will be a reduction in personal flesh patterns coupled with an understanding of what the flesh is and how it personally manifests in their life.
  + Individuals will have a greater desire to continue maturing in faith (sanctification).
  + Individuals will actively become involved with the Greatest Commandments and the Great Commission.
  + Individuals will have healing/growing testimonies to share.
  + Individuals will have a better understanding of their role in the body of Christ.
* Communally
  + Community members will have and utilize tools from the training to help others.
  + Members will desire continued fellowship.
  + Members will desire to incorporate new members into the group and support those outside the group.
  + In the long term, this community group will have evidence of local social impact as it represents the Gospel message to those around them. Namely, they will make disciples.

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