SR-968 Sociological Methodology

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Omega Graduate School

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Professor

Dr. Joshua Reichard

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**Assignment #1 – Core Essential Elements**

1. **Select One (1) Core Essential Element from the Syllabus Outline:**
2. Create a 350-word original discussion paper (with cited sources) during the week of the term. Post this document in DIAL.
3. Professor will check for quality of content and word-count requirements. Grade assigned will be Credit or No Credit (CR/NC).

As Christian scholars, we are uniquely positioned to integrate our faith into society, a task that, when undertaken with conviction and purpose, holds the potential for profound and transformative social change. This power of faith integration, with its potential to reshape our world, should serve as a powerful motivator and catalyst for our active engagement.

My journey through seminary and other Christian universities has been driven by a desire for a morally balanced education effective in secular business and church leadership. A study by (Covrig) affirms, “For centuries, Christians have fostered faith in themselves and others through prayer, evangelism, discipleship, and education. Christian tertiary institutions, including the ones we are part of, play a vital role in this faith-nurturing process” Covrig et al., 2022, abstract).

According to my understanding, Christian universities' primary mission is to equip graduates for success in their respective fields while ensuring they remain rooted in Christian values. This strategic integration of faith and professional development prepares graduates for their careers and equips them to spread the gospel.

In a publication written by Sarinah Lo, the author states (in summary), “I worked as a lecturer at a Christian University. The student body consisted of people from diverse religious backgrounds. I don’t recall any Bible reading or prayer in class. Although most of the faculty were self-professed Christians, not many expressed it through their work ethos” (Lo, 2022, P. 1).

Faith integration should be moving through the veins of Christian institutions anchored on Bible reading and prayer led by the faculty. It should be a catalyst to move faith forward in their institutions and eventually to other areas where their students reside to drive constructive social change, which will not always be easy. As the author Siregar writes, “Conflict and social change are a couple that influence each other. Conflict inevitably drives social change. Social changes also inevitably lead to conflict” (Siregar, 2022, Abstract).

Driving constructive, faith-integrated change is not easy, but the goal is to strategically infuse Christianity into the fabric of our society so that Christ-led people can work together for the betterment of us all.

WORKS CITED

Covrig .et al (2022). Approaches to Faith Integration: A Case Study of Andrews University Employees, *International Journal for Faith Integration*. Volume 3 (2) 15 pp.

[approaches.pdf (babcock.edu.ng)](https://ijfi.babcock.edu.ng/vol3no2/approaches.pdf)

Lo, S. (2020). *Faith-Integrated Being, Knowing and Doing: A Study among Christian Faculty in Indonesia*. Langham Monographs**.**

[**https://scholar.google.com/scholar?start=10&q=faith-integrated+social+analysis&hl=en&as\_sdt=0,5&as\_vis=1**](https://scholar.google.com/scholar?start=10&q=faith-integrated+social+analysis&hl=en&as_sdt=0,5&as_vis=1)

Siregar, I. (2022). The relationship between conflict and social change in the perspective of expert theory: A literature review. *International Journal of Arts and Humanities Studies*, *2*(1), 9-16.

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