EDU 567 Journal

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**Template**

As a critical tool for research, journaling helps to capture and synthesize thoughts from multiple sources.

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| --- | --- |
| Quote | Comment |
| **Due Date: Month Day, Year**  Keywords:  Quote  “Quoting a peer-reviewed source.”  (Author; Year; page #) | Each session of class will have prescribed reading and opportunity for researching peer-reviewed articles. For each session will be marked by a *due date* at the first row of that session; subsequent sessions will continue to build upon the same journal.  *Keywords* help to tag/code the quote for later reference. Key words will likely be re-used when related information is discovered.  When *quoting* the work, ensure a *citation* is placed at the end with a page number. This provides a means to easily go back to the source if needed.  Later, when authoring a paper, it will be easier to synthesis the information from multiple sources by finding the related *keywords* within the journal. This also adds strength to any arguments.  As for comments, expand your thoughts based on the quote as it relates to personal lived experiences, analogies, events, correlations with other research, etc. This will provide additional substance to demonstrate critical thinking. |
| Keywords:  Quote  “Quoting a peer-reviewed source.”  (Author; Year; page #) | Subsequent rows for the session would not have a due date. For each author, ensure that the bibliography at the end of the journal is updated. At a minimum, one page of journaling for each chapter/section read.  Append subsequent future journal sessions to the end of the initial journal. Simple re-submit the same journal with the new entries. |

**Example**

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| Quote | Comment |
| **Due Date: October 28, 2014**  Analogy:  “… and who does not believe in the gods of the state…”  (Abeles, 2014, p. 421) | It seems like the charge against Socrates stems from a belief that he is becoming too much of an individual and is more concerned with himself than with the overall well-being of society. I think that the accusers could see the danger of having influential persons be more concerned with their personal well-being over that of their fellow man. **OK, GOOD AND WHERE DO YOU SEE THIS INTERSECTING WITH YOUR OWN LIVED EXPERIENCE???** |
| Analogy:  ‘… a man who is good for anything should not calculate the chances of living or dying: he should only consider whether in doing anything he is doing right or wrong.”  (Abeles, 2014, p. 422) | Socrates counters by saying that if a man knows in his heart that he is doing the right thing that the charges of others are of little consequence. This is based on having lived a life that is spent in search of what is good and bad, right and wrong. |
| Analogy, Knowledge, Evil  “… for no one knows whether death, which men in their fear think is the greatest evil may not be the greatest good.”  (Abeles, 2014, p. 423) | In today’s secular world, suffering is viewed as the greatest evil to be avoided at all costs. We **I** spend billions of dollars on medical procedures and drugs to alleviate suffering and when that fails we are moving quickly towards a society where we will “help” those who suffer by helping to “die with dignity”. Much like Socrates’ question, how do we know that suffering is not the greatest good and not the greatest evil? **DO YOUR BEST TO KEEP FIRST PERSON FOCUSED – HOW DO THE EXPRESSED PHILOSOPHICAL THOUGHTS “JIBE” WITH YOUR OWN???** |

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| **Due Date: November 05, 2014**  Analogy:  “… and who does not believe in the gods of the state…”  (Abeles, 2014, p. 421) | It seems like the charge against Socrates stems from a belief that he is becoming too much of an individual and is more concerned with himself than with the overall well-being of society. I think that the accusers could see the danger of having influential persons be more concerned with their personal well-being over that of their fellow man. **OK, GOOD AND WHERE DO YOU SEE THIS INTERSECTING WITH YOUR OWN LIVED EXPERIENCE???** |
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# References

Abeles, T. P. (2014). The university - the shifting past. *On the Horizon, 22*(2), 101-110. doi:10.1108/OTH-02-2014-0003