Faith-Learning Integration and Interdisciplinary Studies

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Professor

Dr. David Ward

**Quinton, great job on your developmental reading log for PHI 815-22! You chose relevant sources that were in line with the course and included both complementary and variant readings that you critiqued effectively. Your selected readings are from appropriate and current scholarly sources. Your contextualizations gave me a better picture of how you are trying to apply the principles and processes of faith-learning integration in your leadership. You are right in one place where you talk about the gap between theory and practice. Changing your world, even in an organization you run, is hard and takes time.**

**Your log adequately conforms to APA style, but I made a few recommendations you can see in the Works Cited of your assignment. I enjoyed your developmental readings and it made me look forward to your Assignment 3 Worksheet.**

**Nice work! -- Prof. David Ward**

**Grade: A**

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.

**Source 1:** French, R. (2023). Training integrated clinicians by example: A practical call for

 ongoing spiritual formation and mentoring amongst Christian integrative counseling

 faculty.*Religions, 14*(10), 1-17.

 doi:https://doi.org/10.3390/rel14101260

 **Comment: 1:**

**Quote/Paraphrase:** The body of literature on the integration of Christianity and psychology and/or counseling indicates that integration is best learned and taught through spiritual formation and mentoring relationships (abstract).

 **Essential Element:** This comment is associated with Faith-Learning Integration.

**Additive/Variant Analysis**: This comment is additive to the subject in that faith- Learning integration is best learned through mentoring relationships. Moreover, one could argue that the most effective overall learning is predicated on mentoring relationships.

**Contextualization:** Integration is best learned and taught through spiritual formation and mentoring relationships. During my time in seminary, spiritual formation was one of my main goals. With spiritual formation comes the understanding that there needs to be a balance between knowledge acquired and spiritual activities such as prayer. Knowledge informs you, while spiritual formation guides you. The mentoring relationship component comes into play because we all need to bounce ideas off each other; the word of God says, “iron sharpens iron” (Proverbs 27:17).

**Source 2**: French. R. (2023). Training integrated clinicians by example: A practical call for

 ongoing spiritual formation and mentoring amongst Christian integrative counseling

 faculty.*Religions, 14*(10), 1-17.

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 **Comment 2:**

**Quote/Paraphrase:** Spiritual formation is not to be viewed as the only important

goal of the university, thereby sacrificing intellectual or relational development.

Rather, the spiritual formation should be seen as the product of all the Christian college does. It is not an either–or phenomenon but a coordinated commitment that should be engaged holistically” (page 8).

 **Essential Element:** This comment is associated with Faith-Learning Integration

**Additive/Variant Analysis:**  This comment is additive to the discussion of spiritual formation being important in the University, but not at the expense of replacing intellectual and relational development. The is to have spiritual formation taking place as the student grows intellectually.

**Contextualization:** Spiritual formation is often or should be a focal point embedded in Christian universities' curricula. The goal of Christian Universities should be to equip the students with a deeper understanding of who God is while providing them with a traditional college education at the same time. When I was in seminary, the work tilted toward religious studies that were primarily suitable to be applied in the church system. In my secular collegiate studies, there was minimal mention of Christ, Christianity, or any other religion. A Christian university with a curriculum designed to equip the student to function inside and outside the church should be the goal.

**Source 3:** Markos, L. (2023). Faithful learning: A vision for theologically integrated

 education.*Christian Scholar's Review, 53*(1), 115-118.

 **Comment 3:**

**Quote/Paraphrase: “**Just as the most effective churches are those that minister to the hearts, souls, minds, and strengths of their parishioners, so the most effective colleges and universities will be those that treat their students not as clients or consumers but as complete, holistic people in need of restoration as well as education” (117).

 **Essential Element:** This comment is associated with Faith-Learning Integration.

**Additive/Variant Analysis:** This statement is additive to my research and discussion about faith-learning integration. Faith-learning integration shouldn’t be a sidebar in Christian universities but should be strategically woven into the curriculum's fabric as I study history, math, and English. Faith integration shouldn’t take anything away from traditional (secular) collegiate studies; it should be an enhancer.

**Contextualization:** When I started attending church several years ago, its function was somewhat different than it is today. Before, the church served as a social institution to connect people to God, each other, and the services they may need. For example, job postings were prominently displayed, social services were a focal point, and educational institutions were promoted. People went to church to learn about God and connect to current events and opportunities in the community. Faith-integrational studies should function similarly to how things are performed in the church by connecting people to God, restoring and refreshing their souls, and providing an excellent, solid educational experience while building them holistically.

**Source 4:** Hyun et al. (2020). Implement contextual teaching and learning (CTL) to

 improve the concept and practice of love for faith-learning integration. *International*

 *Journal of Control and Automation*, *13*(1), 365-383.

 **Comment 4:**

**Quote/Paraphrase:** “Teachers should use lecture-centered methods and

implement methods that students can experience, feel, and practice in real life” (page 380).

 **Essential Element:** This comment is associated with Faith-Learning Integration.

**Additive/Variant Analysis:** The quote is additive to my research and understanding of faith-learning integration. Faith-learning integration should do two things: build better individuals and build a better society for all to function in. This will only be accomplished via applicable knowledge.

**Contextualization:** Using lectured-centered methods that students can relate to on an individual intimate level should be the standard of all teaching. Collegiate teaching should be transferable to real-life situations. If we want to change society to make things better truly, it has to start with people gaining value-center college (classroom) to the real world appropriate applicable knowledge.

**Source 5:** Hyun, et al. (2020). Implementation of contextual teaching and learning (CTL) to

 improve the concept and practice of love for faith-learning integration. *International*

 *Journal of Control and Automation*, *13*(1), 365-383.

**Comment 5:**

**Quote/Paraphrase**: “Faith-learning integration is one of the important factors for achieving Christian Education goals. Faith-learning integration interacts holistically and consistently in order to create complete faith. Love is the essence of consistency because love is the subject of God's command. Love in the Bible has two directions, both to God vertically and to society “(365).

 **Essential Element:** This comment is associated with Faith-Learning Integration.

**Additive/Variant Analysis:** This quote is additive to my research and findings regarding faith-learning integration. As stated by the researcher, “Faith-learning integration is one of the critical factors in achieving Christian Education Goals. At its core, faith-learning integration is a vehicle that ties secular and Christian education together seamlessly.

**Contextualization:** Faith-learning integration should be a component of all educational institutions’ curricula. Education should not be limited to math, history, English, and other courses that fall under the general education banner. Education should consider applicable life lessons that can be learned or shared in a classroom or college lecture hall environment.

It’s been my experience that when we shared each other's life lessons, we learned that although we were different, we were the same in many ways. Realizing we were the same opened the door to developing a deeper understanding and care for each other. Faith-learning integration encourages the student to learn and care about God, naturally leading to higher experience and care for His creation.

**Source 6:** Saad, L. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Sourcebooks, Inc.

**Comment 6:**

**Quote/Paraphrase:** There is no greater reward than being in integrity with your values and living your life in such a way that makes the world a better place now and for the future (page unknown).

**Essential Element:** The comment is associated withLearning to change the world.

**Additive/Variant Analysis:** The author's statement is additive and variant to the discussion of learning to change the world. It is additive in that if a person’s values are Christ-centered or any other non-threatening value-based system that represents the rights of all others regardless of their beliefs. This statement could be variant if a person’s values are biased and or are viewed through a racist lens because making this world a better place would be limited to their interpretation and biased point of view.

**Contextualization:** Learning to change the world is a tall task. Changing the world to make it a better place for now and the future means interpreting what is better and better for whom. A racist may (value) think that changing the world to be a better place is predicated on having more people who look like them occupy it while cleansing the world of people who don’t.

In looking through a Christian lens to change the world, all people, especially those who profess to be Christians, should read and apply biblical principles; starting with Matthew 22:37-40 would be ideal.

**Source 7:** Saad, L. (2020). *Me and white supremacy: Combat racism, change the world, and become a*

 *good ancestor*. Sourcebooks, Inc.

**Comment 7:**

**Quote/Paraphrase:** Audre Lorde said, “Revolution is not a one-time event.” Antiracism work is not a twenty-eight-day journey. It is a lifelong practice.

**Essential Element:** This subject is affiliatedwithLearning to change the world.

**Additive/Variant Analysis:** This comment is additive to the discussion of learning to change the world. Learning to change the world requires a leader (reformer) with confidence, ambition, and the drive to dare to make a difference. Making a notable contribution is impossible in a one-time event; however, embarking on a long-term and well-constructed process will lead to a desirable outcome.

**Contextualization:** Learning to change the world, followed by putting that learning into action, is not easy! During many years leading a sizable organization, I realized that change is challenging to implement. Change is quickly and openly discussed, but the application of change takes things to an entirely different level. The work required to change is often arduous, daunting, and filled with roadblocks. The success of implementing change is a slow grind that takes years to be woven into the fabric culture of an organization, which indicates that worldwide change can take even longer.

**Source 8:** Saad, L. (2020). *Me and white supremacy: Combat racism, change the world,*

*and become a good ancestor*. Sourcebooks, Inc.

**Comment 8**

**Quote/Paraphrase:** The author of the book wrote various messages to people of different races; this is what she wrote to Caucasians. “White supremacy is a system you have been born into. Whether or not you have known it, is a system that has granted you unearned privileges, protection, and power. I invite you to challenge your complicity in this system and work to dismantle it within yourself and with your communities” (page unknown).

**Essential Element:** This subject is associated withLearning to change the world.

**Additive/Variant Analysis:** This comment is variant of my discussion regarding learning to change the world in that it looks at things through a narrow, myopic lens. Although it may be true that the system needs refining, addressing white supremacy is just the tip of the iceberg. Changing the world will require two significant things: individual and collective growth.

**Contextualization:** Changing the world will require two significant things: individual and collective growth. Personal growth starts with a mindset and willingness to change. Collective growth usually begins with a small group with a meaningful message/mission that can be echoed and amplified.

Changing the world takes leaders who are sure of who they are and are confident of where they want to go. Learning to be a world changer will require dismantling specific systems and replacing them with something better. Changing the world doesn’t simply require change; it requires appropriate, well-thought “good” change! Good change is good.

**Source 9:** Papen, U. (2023). Literacy research and its relationship with policy: What and who

 informs policy and why is some research ignored?*Research in Teaching*

 *English, 58*(1), 63-80.

**Comment 9:**

**Quote/Paraphrase: “**Two narratives have been persistent in the media’s literacy and literacy education coverage. The first is the already mentioned idea of a “literacy crisis” regularly being brandished in prominent news articles. The second is the narrative of the “reading wars,” provoking “fierce” (Wyse & Bradbury, 2022a) debates in mainstream and social media. The literacy crisis is anything but new. Nor is it a mainly English phenomenon. In the US, for example, in the 1950s, when a book titled Why Johnny Can’t Read (Flesch, 1955) became a bestseller, talk of a literacy crisis began to be heard” (page 72).

**Essential Element**: This comment is associated with Worldview Literacy in

Research.

**Additive/Variant Analysis:** This comment is additive to the discussion regarding worldview literacy research. Nowadays, students/people worldwide can easily access information, making the need to understand written literature more prevalent. Reading is essential to literacy research, and bridging that gap isn’t a single country’s responsibility; each country should be willing to work together to address (the lack of being able to read) global crisis. The need to address academic shortfalls, especially reading, should be a call to action for everyone everywhere**.**

**Contextualization:** Reading is essential, which is a vast understatement. While attending a youth development conference several years ago, the presenter said something that will always resonate with me. She said something to the effect: " If kids can’t read by the 4th or 5th grade, they are making room for him in a prison cell.” That was so harsh that I met with her afterward, and she assured me that studies suggest there is a correlation between kids not being able to read and increasing the incarceration rate.

**Source 10:** Liu, et al. (2023). Female early-career scientists have conducted less interdisciplinary

 research in the past six decades: Evidence from doctoral theses.*Humanities &*

 *Social Sciences Communications, 10*(1), 918.

 doi:https://doi.org/10.1057/s41599-023-02392-5

**Comment 10:**

**Quote/Paraphrase: “**Interdisciplinary research drives transformative and innovative science, yet it remains unclear how early-career scientists pursue interdisciplinary research paths. This study finds that interdisciplinary doctoral theses have grown across different scientific domains and universities of varying research intensity. Since the 1990s, multidisciplinary research has dominated postgraduate theses within the five scientific domains” (page 1).

**Essential Element:** This subject is associated with Interdisciplinary Research.

**Additive/Variant Analysis:** The researcher’s quote regarding interdisciplinary research is additive to the discussion as it substantiates the benefit of researching various subject matters and tying them together to make sense and build a solid framework around them. Interdisciplinary research is the wave of the future, and the many benefits of this particular approach to research are cutting-edge.

**Contextualization:** When researching any subject matter, it’s almost impossible not to utilize an interdisciplinary research method. The best research strategy that has proven effective for me includes exploring various subjects and extracting the key elements that bridge them. The key elements are both additive and variant, but they are affiliated with the subject matter, making them viable for the research.

**Source 11:** Wiedemann, R., & Inauen, J. (2023). Identifying determinants of pesticide use

 behaviors for effective agri-environmental policies: A systematic review.

 *Environmental Research Letters, 18*(4), 043001.

 doi:https://doi.org/10.1088/1748-9326/acbe51

**Comment 11:**

**Quote/Paraphrase: “**Environmental problems demand innovative interdisciplinary research to tackle problem complexity and provide insights for problem-solving. Along these lines, behavioral insights can potentially improve policies' effectiveness by identifying which behaviors are best tackled and how” (Abstract).

**Essential Element:** This comment is affiliated with Interdisciplinary Research.

**Additive/Variant Analysis:** The researcher’s comment is additive to the discussion. Environmental problems are complex and, therefore, need to be addressed in a 360-degree, well-thought-out fashion. Interdisciplinary research pulls various approaches from various sources to tackle challenging issues; this is not the only way, but arguably the most effective way to tackle complex problems.

**Contextualization:** According to my research and understanding, interdisciplinary research was the exception and, in some cases, was even frowned upon. To date, with the natural progression of study and the ability to gather information from various sources via the World Wide Web, interdisciplinary is no longer the exception but the norm. The ability to cross-reference and connect sources, which is similar to assembling a puzzle, makes research efforts more scrupulous and fruitful.

**Source 12:** Rourke et al. (2014). *Enhancing Communications & Collaborations in Interdisciplinary*

 *Research.* Sage Publishing pp. 418

**Comment 12:**

**Quote/Paraphrase: “**Successful discovery through research requires creativity by individuals and increasingly by groups of collaborators. To create collaboratively, researchers must combine their individual and sometimes distinct creative processes. This type of collaboration, which is a key attribute of interdisciplinary research, can be challenging and enormously rewarding” (Page 1).

**Essential Element:** This subject is associated with Interdisciplinary Research.

**Additive/Variant Analysis:** This quote is additive to the discussion of interdisciplinary research; the researcher's comment was spot on in mentioning that collaborative multidisciplinary research can be challenging and enormously rewarding. This is challenging because each researcher has a methodology in their approach to collecting and logging information that may be personalized and suit their particular research style. Collaborating can be highly rewarding due to the contribution of other researchers approaching the same subject matter with their style (gathering their information), making the overall research more thorough.

**Contextualization:** While working with a large community group called “Building Healthy Communities,” we were tasked with researching many things that contribute to constructing a healthy community. This led to several people doing research independently; finally, we got smart and formed a small coalition of people with various worldviews to work together and conduct research for the entire group. Individuals conducting research and reporting on it at the meetings was good; however, having a concerted effort and a small group presenting research from a group of people in a concerted fashion was much better.

**Source 13:** Shaw, M. (2022). Worldview literacy as intercultural citizenship education: A

 framework for critical, reflexive engagement in plural democracy. *Education,*

 *Citizenship and Social Justice*. pp. 1-17.

 <https://doi.org/10.1177/17461979211062125>

**Comment 13:**

**Quote/Paraphrase: “**With a focus on encounters, learning about worldviews and developing the skills to engage in worldview diversity are inseparable from interpretation of others’ and one’s own worldview. Worldview literacy can then be understood as engagement with difference and different ways of understanding the world through which one’s own self is put into question and ultimately transformed” (page 8).

**Course Essential Element**: This subject is affiliated with Worldview Literacy in

Research.

**Additive/Variant Analysis:** This research is additive to the discussion. Worldview Literacy, which can be understood as engagement with different viewing and, therefore, a “different” understanding of the world, speaks to both the challenge and importance of worldview literacy. The challenge of seeing the world through a lens foreign to an individual’s belief and value system is almost unfathomable. Seeing the world beyond our limited barriers and understanding is crucial to building bridges to make this world a better place for all of us.

**Contextualization:** My wife attended college in Los Angeles, California, 125 miles west of the Palm Springs area where I was raised. When we were dating, I used to visit her and became fascinated with the people there who were from all over the world. During that time, I realized that we were all different but, for the most part, all the same. This hands-on, life experience didn’t happen in a traditional educational setting; and although, my education regarding worldview literacy wasn’t so much in the classroom or a traditional learning environment. My experience opened my eyes and, more importantly, my understanding of the need to embrace and understand other cultures worldwide. It was beneficial to learn what they thought, how they acted, and why.

**Source 14:** Ward, D. (2014) Interdisciplinary faith-learning Integration for social change. 26, 1/5.

 Journal of Interdisciplinary Studies. Pp 30-56.

**Comment 14:**

**Quote/Paraphrase: “**Framing a good question, as Socrates might say, is the birth of learning and insight. But good questions require labor. The learning process defines clearly a significant problem or question that requires interdisciplinary faith integrative research” (P. 33).

**Essential Element**: This subject covers two elements: Faith-Learning

integration/Interdisciplinary Research.

**Additive/Variant Analysis:** This quote is additive to my research, discussion, and understanding regarding the two essential elements listed above. However, I will focus on faith integration. The need for faith-integrative research is at an all-time high because faith must be integrated (strategically inserted) into the fabric of society in a timely manner before things move from bad to worse. The need for people to develop and live by a moral compass is missing and quickly contributes to society's decay.

**Contextualization**: Faith-leaning integration is essential to building a better and possibly sustainable world. During my tenure as a teacher, counselor, and minister, it’s apparent that a value-based worldview leads to a more tolerant person who is comfortable with himself and others. Although many of the people mentored, counseled, or advised weren’t Christian, they had beliefs and value systems that called for them to be kind, loving, and considerate of others who didn’t embrace their religious worldview. To that end, although I am a devout Christian, I can respect their belief system while holding on tight and being guided by mine.

**Source 15:** Reimers, F. 2020. *Educating students to improve the world*. Springer Nature 41 pp.

**Comment 15**:

**Quote/Paraphrase: “**One reason many past attempts to include global education in the curriculum and to translate those broadened aspirations into actual instructional practice have failed is that they have been short on details that could guide implementation as if simply by wishing that education was more global it would become so” (page 7).

**Course Essential Element**: This subject is associated with Faith-Learning

 Integration.

**Additive/Variant Analysis:** This quote is additive to the discussion on faith-learning integration. Faith-learning integration consists of developing a process that will take time to be woven into the fabric of the identified educational systems. The method of faith-learning integration would have a better chance of taking hold if there were champions to consistently oversee the process of embedding it into our global educational systems.

**Contextualization:** Faith-learning integration was a focal point and vital component of the curriculum while attending seminary. While attending secular institutions, faith-learning integration was avoided without hesitation. Faith-learning integration can come in all makes and sizes. I realize that people tie “faith” to religion (as do I), but it doesn't have to be limited to only religion. Faith-learning integration can be built on a universal value system that all or at least most people can embrace. The value system could be as simple as believing what you want and treating people how you want to be treated regardless of race, creed, color, education, religion, and social status.

**Source 16:** Meyers, J & Noebel, A. (2015). *Understanding the Times: A Survey of competing*

 *worldviews*. Summit Ministries Publishing. 499pp.

**Source 16:**

**Quote/Paraphrase: “**We call a pattern of ideas a worldview. A worldview answers fundamental questions such as *why are we here?* What is the meaning and purpose of life? Is there a difference between right and wrong? Is there a God? We all developed ideas in our attempt to answer these questions, and our ideas naturally give us system of beliefs that becomes a basis for decisions and actions. Our worldview is like a map. It helps us know where we are, where we need to go, and the best route to get there. Our worldview does not barely reflect what we think the world is like; it directs what we think the world should be like. In other words, our worldview not only describes reality it prescribes how we act and respond to every aspect of life. Because our ideas do determine how we behave, the bottom line is that our ideas have consequences.” (page 6).

**Course essential elements:** This subject is associated with Learning to Change the

 World.

**Additive/Variant Analysis:** Depending on the researcher's perspective, this statement could be additive or variant to the discussion. Although most of it is additive, when looking at a prominent statement in the second paragraph, my position is that this statement is variant to my analysis. Learning to change the world requires multiple small steps that could lead to substantial changes. Steps is the keyword there. Ideas will come and go, and probably most of them will never lead to action, so although I understand and fully respect the researcher's point of view, I would like to debate their comment stating that our ideas have consequences.

**Contextualization**: During my tenure as a consultant, my initial session often included a brainstorming exercise. During the session, many ideas surfaced, but only a few were captured and acted upon. Although I told the group there were no bad ideas, some bad ideas sometimes emerged. Ideas that are acted upon can and probably will have consequences; those simply fleeing thoughts will not.

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 ongoing spiritual formation and mentoring amongst Christian integrative counseling

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