**Assignment #2**

**COM 803-12: Hermeneutics and Communication (Fall 2024, Subterm A)**

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Assignment

### *Developmental Readings*

Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. For this course, use five of the seminal book readings in the Course Resources folder and find at least two articles on a topic of research interest. Review the instructions for Assignment #3, the course essential elements, and course readings to identify selections of provided books and located journals to create entries.

**Assignment #2 – Development Reading**

**Source 1:** Adler, M.J., & Van Doren, C. (1965). *How to Read a Book: A Guide to Reading the Great Books*. Chicago: Simon and Schuster.

**Comment 1:**

**Quote/Paraphrase:** “One of the primary rules for reading anything is to spot the most important words the author uses. Spotting them is not enough, however. You have to know how they are being used. Finding an important word merely begins the more difficult research for the meanings, one or more, common or special, which the word is used to convey as it appears here and there in the text” (p. 1).

**Essential Element:** This element is associated with the element of Reading Techniques for Scholarly Subject Research.

**Additive/Variant Analysis:** This is additive to discussions and recommendations on rules for reading. While Alder and Van Doren are experts in the subject of reading and interpreting books, and specifically, the Great Books, other writers have also commented on and provided “rules” for reading and interpretation of books and other types of literature.

**Contextualization:**  This is indeed the case with reading anything if we are to gain meaning and value from it. For example, whenever I read a book or paper, I specifically proceed to identify the most poignant words, sentences, and phrases. I certainly agree with Alder and Van Doren (1965) that it is not just ‘spotting the most important words’ but looking at how they are positioned relative to each other or how they are being used since this determines meaning. We must remember that words have lexical and contextual or figurative meanings.

**Source 2:** Booth, W.C., Colomb, G.G., Williams, J.M., & Bizup, J. (2016). *The Craft of Research, Fourth Edition*. Chicago: The University of Chicago Press.

**Comment 2:**

**Quote/Paraphrase:** “Without trustworthy published research, we all would be locked in the opinions of the moment, prisoners of what we alone experience or dupes to whatever we’re told. Of course, we want to believe that our opinions are sound. Yet mistaken ideas, even dangerous ones, flourish because too many people accept too many opinions based on too little evidence. And as recent events have shown, those who act on unreliable evidence can lead us— indeed have led us—into disaster” (p. 1)

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to comments and writings on the value and importance of research. Many other writers have commented on the same. Booth, Colomb, Williams and Bizup (2016) believe that sound research is important in the process of qualifying and clarifying what we read and hear. It is clear that facts and opinions differ, and the degree to which can verify something matters as to whether it is mere opinion or statements vouched for by research,

**Contextualization:** I believe in the power of research, especially in a society where propaganda and falsehood have become so widespread with social media and the Internet, as well as bad actors and those who are irresponsible and immoral in their communications. Personally, I like research and what I do not know, I like to research about it, and I also encourage others to always research and check credible sources on issues and challenges.

**Source 3:** Hack, D. (2008). *Practical Method of Bible Study for Ordinary Christians*. Ransom Fellowship Publications.

**Comment 3:**

**Quote/Paraphrase:** “Our attitude makes a difference in what we read and how we read it: the morning newspaper will never be as compelling as a letter from a lover, nor will it be read and savored – and re-read – with the same care or attention to detail” (p. 8).

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to discussions on how best to read and interpret literature, and specifically, the Bible. Many authors and writers have commented and provided recommendations on how best to read the Bible and Christian literature. Specifically, reading the Bible requires both faith and belief as it is a book of religion, and not just any ordinary book of religion, but the words of God to humankind. Thus, having a certain mindset is needed to be receptive to the Holy Spirit, and one must read the Bible with humility.

**Contextualization:** Personally, whenever I read the Bible, I take a very humble approach and read each passage and section of the Bible as if reading for the first time. Moreover, when reading the Bible, my attitude is different from when reading a book. When reading a book, I depend on my own skills, experience, and cognitive power. However, whenever I read the Bible, I depend solely on God and the Holy Spirit to open my mind and heart to understand and receive God’s words.

**Source 4:** Duvall, J.S., & Hays, J.D. (2012). *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan Press.

**Comment 4:**

**Quote/Paraphrase:** “The process of translating is more complicated than it appears. Some people think that all you have to do when making a translation is to define each word and string together all the individual word meanings.” (p. 36).

**Essential Element:** This element is associated with the element of Faith-Integrated Hermeneutics: Reading for Worldviews.

**Additive/Variant Analysis:** This is additive to recommendations and arguments made by other authors and scholars about the best ways to read and interpret the Bible. For example, Hack (2008) also provides some recommendations on how best Christians can interpret the Bible as they read. Duvall and Hays (2012) believe that interpretation requires more than just translating words and phrases, and this is indeed the case. Understanding how words and phrases are used in terms of the context, matters.

**Contextualization:** Reading and interpretation should be exercises in understanding. Whenever this student reads any type of literature, the focus is always on understanding the author’s mindset and the context in which he or she writes. To this end, contextual clues are sought outside of the mere words and phrases used in the writing. I believe that reading without being able to translate or interpret whatever is written is very futile.

**Source 5:** Duvall, J.S., & Hays, J.D. (2012). *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan Press.

**Comment 5:**

**Quote/Paraphrase:** “Since languages differ in many ways, making a translation is not a simple, cut-and-dried, mechanical process. When it comes to translation, it is wrong to assume that literal automatically equals accurate. A more literal translation is not necessarily a more accurate translation; it could actually be a less accurate translation” (p. 37).

**Essential Element:** This element is associated with the element of Faith-Integrated Hermeneutics: Reading for Worldviews.

**Additive/Variant Analysis:** This is additive to what other authors and writers on faith-based interpretation and reading of God’s words have discussed. Interpreting what we read is essential to our understanding of text, whether it is the Bible or other types of texts. Translating something is indeed not a mere mechanical process, even though it must necessarily begin with this as our eyes and ears and minds must process in their biological and neurological capacities for us to better understand what is written.

**Contextualization:** Whenever reading texts, we must determine the context in which the words and ideas are used. Knowing and understanding the meaning of words and phrase, literally, is important, but we must also understand that contextual and figurative meanings do exist, and this is one thing I keep in mind, especially depending on what I am reading and the title of the essay or passage.

**Source 6:** Zimmerman, J. (2015). *Hermeneutics: A Very Short Introduction*. Oxford: Oxford University Press.

**Comment 6:**

**Quote/Paraphrase:** “It is important for us moderns to understand the reason for the ancients’ love of words and texts as carriers of wisdom. For Plato, and indeed for most ancient thinkers, human language was capable of revealing universal truths about ourselves and the world because human reason participated in an intelligible universe” (p. 43).

**Essential Element:** This element is associated with the element of Faith-Integrated Hermeneutics: Reading for Worldviews and Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to scholars’ and writers’ discussions on the power and value of interpretation and the human language as a vehicle for translating meaning and for “revealing universal truths about ourselves and the world” (Zimmerman, 2015, p. 43). The human language is what is used to express reason, and this ability to reason is to understand or better understand self, life, and the universe.

**Contextualization:** Language is one of our greatest characteristic as a species. I remember years ago while studying at St. Thomas University, a Taiwanese student who has become one of my very best friends, and maintains contact even after 14 years of our graduation asked me why I love to talk. At the time, she hardly spoke, which everyone was concerned about, and her English was quite poor. Therefore, when she asked why I loved to talk, I told her that the human voice is important and that it contains the very essence of reason and life, and that she should try talking more and see what happens. She followed my advice and several months later told me how much her language skills, presentation skills, and ability to reason improved. Therefore, human language is able to connect to reason as the best conduit in an intelligible universe.

**Source 7:** Pring, R. (2021). Education as a moral practice. In *The RoutledgeFalmer Reader in the Philosophy of Education* (pp. 195-205). Routledge.

**Comment 7:**

**Quote/Paraphrase:** “To teach is to engage intentionally in the activities which bring about learning. Teaching is more than a set of specific actions in which a particular person is helped to learn this or that. The performance-based management of education takes on a distinctive language through which to describe, assess and evaluate an ‘educational practice’ and thus the professional engagement within it. Teaching can be very narrowly conceived as any intentional attempt to impart learning – the learning of specific skills or particular facts” (p. 195).

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to what other authors and writers have discussed regarding the true purpose of teaching. Teaching is about using instructional activities to bring about learning in others. Today’s culturally responsive instructional methods and active-learning instructional methods are being emphasized across educational and school systems owing to ideas from professional training and experts.

**Contextualization:** Teaching is about imparting knowledge and ideas in specific areas or fields, but it is as much about imparting values. Our modern system of schooling places the greater importance on imparting subject matter ideas and knowledge. However, values are very important to me as a teacher. As a teacher, I always remember to use opportunities to teach values and impart moral teaching to students, especially in an age where moral reason is no longer an idea underpinning what many do.

**Source 8:** Arifudin, O., & Ali, H.R. (2022). Teacher personality competence in building the character of students. *International Journal of Education and Digital Learning (IJEDL), 1*(1), 5-12.

**Comment 8:**

**Quote/Paraphrase:** “the personality competencies that must be possessed by a teacher include faith and piety, noble character, wisdom and wisdom, democratic, steady personality, stable and mature, authoritative, honest, sportsmanship, be a role model for students, evaluate themselves and develop themselves independently and sustainably. Most teachers already have these personality competencies, and then they try to continue to develop their personality competencies in order to become professional teachers in carrying out their duties and responsibilities” (p. 5).

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to the qualifications that are discussed and recommended by researchers, practitioners, and laymen alike when it comes to what characteristics or values teachers must possess. While there are no universal agreements, teachers should have wisdom to guide their students and should be noble in character to be positive role models and positively influence their students. Moreover, teachers must value professional growth and constantly develop their skills, knowledge, and experience to meet the changing needs of their students.

**Contextualization:** I really like the above quote because it directly reflects my personal beliefs. As a teacher, I believe that not everyone who has a degree or passes state certifications to teach really belongs in the classroom. Some people view teaching as just a job or profession, and thus, they do not invest self and virtues into teaching. Teachers must be people of extraordinary goodwill, and I truly believe that we must be of noble character and values and focus on truth to create good examples for our students.

**Source 9:** Krettenauer, T. (2021). Moral sciences and the role of education. *Journal of Moral Education*, *50*(1), 77-91.

**Comment 9:**

**Quote/Paraphrase:** “Morality is rooted in universal features of human interaction and collaboration, which accounts for its uniformity across cultures (see Curry et al., 2019). At the same, time morality often extends into practices and beliefs that are culture specific” (p. 83).

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to the explanations and definitions of morality offered by many scholars and philosophers. Our relationships in human society represent the basis for rules and regulations governing behaviors and conduct, and such rules and regulations become the basis of morality within any society. Moreover, the idea of morality become more ‘relative’ over the past several decades, especially as we come to respect and recognize cultural differences across human societies.

**Contextualization:** Morality has a universal aspect to it and that is why Krettenauer (2021) states that : “Morality is rooted in universal features of human interaction and collaboration” (p. 83). I truly believe that there are universal moral principles; meaning, moral principles that cut across every nation, language, culture and religion despite our so many differences. For example, in every society known to man stealing is regarded as wrong, and there are other human behaviors that are regarded as ‘immoral’ across these human terrains and societies. This is why I believe that people also have a universal expectation of others being ‘good’ to them.

**Source 10:** Krettenauer, T. (2021). Moral sciences and the role of education. *Journal of Moral Education*, *50*(1), 77-91.

**Comment 10:**

**Quote/Paraphrase:** “If morality is both intuitive and deliberative, fast and slow, emotional and rational, fostering moral reasoning abilities through moral education as such appears to be a poorly defined goal. Reasoning abilities do not exist in a vacuum but need to be defined in relation to their intuitive counterpart. The relationships between moral intuitions and moral reasoning are many. Reasoning can support and endorse intuitions; it can override them or guide them in specific directions. Hence, reasoning serves different functions and an optimal way of fostering moral reasoning abilities needs to take these functions into account” (p. 84).

**Essential Element:** This element is associated with the element of Faith-Integrated Hermeneutics: Reading for Worldviews and Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is a variant of what others have discussed regarding morality and moral reasoning. The major question that comes out of this is, “Can we really teach morality?” The characteristics of morality and moral reasoning presented by Krettenauer (2021) are different from what most authors focus on, especially when “intuitive and deliberative, fast and slow, emotional and rational” because for most, morality is deliberative and flow, and rational rather than intuitive, fast and emotional. Morality requires consideration.

**Contextualization:** I believe that moral reasoning and consideration require deep thought and deliberation, and that we should carefully weigh actions, behaviors, and values against well-established principles we have learned from our parents, religion, and most of all, those established in divine truth. Reasoning is very important, and I value reason above all things. However, I sometimes find myself in the midst of those who do not value reason, and this makes convincing them about the ‘rightness’ or ‘wrongness’ of their actions and behaviors a challenge.

**Source 11:** Krettenauer, T. (2021). Moral sciences and the role of education. *Journal of Moral Education*, *50*(1), 77-91.

**Comment 11:**

**Quote/Paraphrase:** “Viewing morality as based on specific and generic processes makes it possible to approach moral education from two quite different angles. From the perspective of specific processes, moral education can be understood as the design, implementation and evaluation of programs aimed at fostering specific competencies crucial for moral functioning in everyday life (e.g., empathy, perspective-taking, moral reasoning, grit)” (p. 84).

**Essential Element:** This element is associated with the element of Faith-Integrated Hermeneutics: Reading for Worldviews and Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to what other researchers and writers have discussed regarding perspectives on morality. Should we view morality as involving absolute and unbending principles, or should conception of morality vary according to situations, contexts, and persons? This has been a long-answering question for social scientists and moral philosophers alike, and the perspective one takes depends highly on their religion, worldview and values.

**Contextualization:** Personally, I believe that moral principles should be soundly based in spirituality and reasoning, and that these should be established in Truth. For me, religious beliefs and ideas of right and wrong are wholly inseparable. Also believing in a human rights principle guide my moral reasoning and decision. However, the bottom line for moral reasoning is Truth and belief in God, as well as personal values.

**Source 12:** Krettenauer, T. (2021). Moral sciences and the role of education. *Journal of Moral Education*, *50*(1), 77-91.

**Comment 12:**

**Quote/Paraphrase:** “An integration of moral sciences and moral education can occur on various levels. On the surface, there are many areas in the field of moral sciences that could be given an educational spin. Most research in moral sciences deals with morality as a static entity describing a status quo without considering its plasticity and potential for change. Ultimately, moral education is about change and factors that bring about change” (p. 84).

**Essential Element:** This element is associated with the element of Interpretive Methods in Social Research.

**Additive/Variant Analysis:** This is additive to what has been discussed in the literature by scholars. Moral sciences and moral education are not seen as originating in separate schools of thoughts on human instruction and the purpose of education. Education in its foundation has a moral purpose, and thus, integrating knowledge and ideas about how we go about reasoning, deduction, and logic toward making decisions is integrative of moral sciences and moral education.

**Contextualization:** Personally, I am not one to take a view of morality as something that should be plasticity and changeability. As Krettenauer (2021) notes, “Most research in moral sciences deals with morality as a static entity describing a status quo without considering its plasticity and potential for change. Ultimately, moral education is about change and factors that bring about change” (p. 84). This view is not one I can agree with because when one changes his tune with every situation then there is nothing that he or she really stands for. For example, I believe that stealing is wrong in every situation, even when a hungry person steals food. Morality should not be changeable, but encompassing.

**Works Cited**

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