**Assignment #2**

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PHI 805-12 Faith Learning Integration and Interdisciplinary Studies

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**Assignment #2 – Developmental Readings**

1. Create Developmental Readings from seminal sources and scholarly peer-reviewed journal articles. Review instructions for Assignment #3, the course essential elements, and course readings to identify selections of books and journals to create entries.

**James, great job on your developmental reading log for PHI 805-22!**

**Feedback on Developmental Readings by Components:**

**Source #: Each new source starts with listing the full bibliographical reference as it occurs in the Works Cited at the end.**

**Comment#: Insert a Comment # for each complete entry (having each of the 4 components of a complete Comment Quote/ Paraphrase, Essential Element, Additive/ Variant Analysis, Contextualization). You can do more than one Comment per source if you find more than one reading selection you find help for your research preparing for Assignment #3.**

**In your Quote/Paraphrase of Kaul et al. (2017) you cite that they "demonstrate that faculty members with strong alignment between their denominational affiliation and the mission of their institution are notably more likely to integrate faith into their teaching. Additionally, liberal arts faculty and those in the humanities are more prone to faith-learning integration compared to faculty in STEM fields." DW: What explains this difference is FASCINATING! SEE MY ARTICLE Developmental Reading #3, pp. 46-46: The need for faith-learning integration between liberal arts, humanities, social sciences, and STEM disciplines is affected by “the law of the closeness of relation” (Ward, pp. 46-47). The effects of the worldview distortion are greater in the disciplines closer to man and less in disciples closer to the physical world. Empirical facts force interpretations to conform to reality. Liberal arts and the humanities are vulnerable to biased interpretations colored by the worldview of the interpreter.**

**Praise for this source: Nyamai, D. K. (2024). Faculty-student mentorship effects on faith-learning integration: A comparative study of residential and open and distance learning programs in selected Christian universities in Kenya. Journal of Education, 4(4), 38-60. Retrieved from https://edinburgjournals.org/journals/index.php/journal-of-education/article/view/291/310**

**What a fabulous source. I was not aware of this one and it is in my specialty area. I downloaded this one for myself! Impressive, James!**

**The value of “the indirect approach championed by Kierkegaard and often used by Jesus” (p.14) highlights the importance of the Socratic method, rather than merely lecturing to provoke students’ critical thinking with their faith.**

**Usually, articles should be within five years of current. However, though Badley’s article is an old one (1994), it IS a Seminal one with which I am well familiar. So don’t be afraid to include older sources if they are very relevant to your research interests, which makes them SEMINAL for your research. Or, if they are often quoted, they are therefore influential with the literature of a subject. That is the primary academic meaning of SEMINAL and they are cited even when they are old.**

**Your selected readings fantastic. I really enjoyed reading your log. As for your log's APA style, see my comments in the Works Cited feedback.**

**Excellent work, James! -- Prof. David Ward**

**Developmental Reading #1: Faculty Student Mentorship and Faith Learning Integration in Christian Universities**

**Comment #1**

1. **Quote/ Paraphrase**

The study revealed that faculty mentorship effects on students’ faith learning integration (FLI) in traditional residential studies programs (RSP), differ significantly from those in open and distance learning programs (ODLP), suggesting the need for innovative mentorship strategies to enhance FLI in both modes” (Nyamai, 2019).

1. **Essential Element**

Faith Learning Integration- This study examines how faculty-student mentorship affects the integration of faith and learning in Christian universities in Kenya. It compares traditional residential programs with open and distance learning programs, offering insights into how FLO manifests differently in these educational environments.

1. **Additive/ Variant Analysis**

This study adds a variant perspective to the existing research on faith learning integration by focusing on the differences between residential and distance learning programs. While most research has centered on traditional students, this article broadens the discussion to include students in distance learning environments, where the mentorship dynamic and its impact on FLI might differ due to geographical and relational distance.

The study also uses Randall Lehmann Sorenson’s attachment theory, offering a theoretical lens to analyze the effectiveness of faculty-student relationships in enhancing faith learning integration.

1. **Contextualization**

This reading provides an important context for understanding how Christian higher education can adapt to the growing prevalence of distance learning. As more institutions offer programs online, the need for effective faculty-student mentorship becomes critical in ensuring that faith learning integration continues to thrive in non-traditional educational settings. The findings encourage Christian universities to develop innovative mentorship models that can support both residential and online students, ensuring spiritual and academic growth.

**Developmental Reading #2: The Necessity and Indirect Approach to Faith Learning Integration**

**Comment #2**

1. **Quote/ Paraphrase:**

Farbishel, Staples, and Pellish argue that integrating faith into the classroom requires intentionality and authenticity, presenting both historical context and the indirect approach, influenced by Kierkegaard, as effective methods for challenging students to engage with faith in a meaningful way” Farbishel et al., 2020).

1. **Essential Element**

Faith Learning Integration- This article emphasizes the intentional integration of faith in Christian education and the challenge for instructors to do so in a way that feels natural and authentic to the course content.

1. **Additive/ Variant Analysis**

The article introduces the indirect approach, which contrasts with more explicit methods of faith integration. Drawing on Kierkegaard and the parable method used by Jesus, the authors advocate for a subtle approach that encourages students to think critically and discover concepts on their own. This variant model offers an alternative to direct theological instruction, promoting student-driven discovery and reflection.

The article also provides historical background, illustrating how intentional integration has evolved as a necessity in Christian education. By focusing on how past educators balanced faith with academics, the authors offer valuable insights into how instructors today can continue this tradition thoughtfully and engagingly.

1. **Contextualization**

This reading is crucial for understanding how faith-learning integration can be both intentional and subtle in the Christian classroom. The indirect approach challenges students to engage with faith on a deeper, more personal level, encouraging them to apply Christian principles to their academic and personal lives in a way that feels authentic rather than forced. This method aligns with the broader conversation about how educators can effectively integrate spirituality and academic rigor in higher education.

**Developmental Reading #3: Interdisciplinary Faith-Learning Integration for Social Change**

**Comment #3**

1. **Quote/Paraphrase:**

"Ward presents a model for interdisciplinary faith-learning integration grounded in a metaphysical worldview of Creation, Fall, Redemption, and Consummation. This approach engages real-world challenges through a seven-stage process aimed at ethical and social leadership, with the goal of transforming society by addressing major global issues like poverty and environmental degradation" (Ward, 2014).

1. **Essential Element:**

Learning…to Change the World – This article showcases how the seven-stage methodology developed at Oxford Graduate School serves as a comprehensive framework for addressing major social, environmental, and ethical challenges through interdisciplinary studies. The model bridges the natural, social, and humane sciences, uniting them under a Christian worldview.

1. **Additive/Variant Analysis:**

Ward’s article stands out by offering a structured and integrative approach to faith-learning that extends beyond academia into practical applications for real-world problem-solving. It is based on critical realism, which allows for the simultaneous use of multiple research methods across disciplines. Unlike reductionist models often seen in modern and postmodern approaches, this methodology is holistic, emphasizing ethical transformation through a redemptive lens. The variant here is Ward’s unique combination of faith and interdisciplinary research for the purpose of societal transformation, moving beyond theory into actionable change.

1. **Contextualization:**

This reading is significant for understanding how interdisciplinary research grounded in a Christian worldview can address complex global challenges. By applying the Creation-Fall-Redemption-Consummation framework, Christian professionals in areas like social justice, environmental sustainability, and public health can integrate faith-driven ethics with scientific inquiry to propose redemptive solutions. Ward’s methodology demonstrates how faith and learning together can contribute to real, transformative social change, aligning perfectly with the course’s goal of preparing students to change the world using interdisciplinary tools.

**Developmental Reading #4: Faith Integration in Biology and Spiritual Growth in Christian Higher Education**

**Comment #4**

1. **Quote/Paraphrase:**

"Savarirajan and Fong (2019) explore the integration of a Christian worldview (CWV) into biology courses, particularly focusing on how students in health care and science fields experience spiritual growth when biological concepts, such as microorganisms and diseases, are taught through the lens of biblical principles. The study revealed a positive correlation between faith-learning integration and the deepening of students' personal faith" (Savarirajan & Fong, 2019).

1. **Essential Element:**

Faith-Learning Integration – This article examines the impact of faith integration on spiritual growth in students studying biology at a Christian university. The study demonstrates how applying a Christian worldview to scientific disciplines fosters both academic understanding and personal spiritual development.

1. **Additive/Variant Analysis:**

This reading offers a unique perspective by exploring faith integration in a scientific context, a field that is often viewed as secular. The findings show that when biological subjects, such as microorganisms and diseases, are framed within a biblical worldview, students report not only academic growth but also spiritual enrichment. This study provides a variant to traditional approaches that separate science and faith, showing how they can be harmoniously integrated in Christian higher education.

1. **Contextualization:**

This reading provides critical insight into how Christian higher education institutions can integrate faith learning across traditionally secular disciplines such as biology. It is particularly relevant for educators aiming to foster holistic development in their students, ensuring they not only excel academically but also grow spiritually. The article also highlights how Christian worldview integration can prepare students for healthcare and science careers, where ethical and spiritual dimensions play significant roles in professional practice.

**Developmental Reading #5: Refocusing on Student Learning in Faith-Learning Integration**

**Comment #5**

1. **Quote/Paraphrase:**

"Lawrence, Burton, and Nwosu (2005) argue that faith-learning integration (IFL) must not only be a teacher-driven activity but should involve active student engagement. Their study found that while students often describe faith integration as something the teacher facilitates, true IFL occurs when students themselves take responsibility for integrating their faith into their learning process" (Lawrence et al., 2005).

1. **Essential Element:**

Faith-Learning Integration – This article emphasizes the importance of focusing on student learning in the process of integrating faith and learning. It challenges the traditional view that IFL is solely the responsibility of the teacher and encourages a more student-centered approach to integration.

1. **Additive/Variant Analysis:**

This article provides a variant perspective on faith-learning integration by shifting the focus from teacher-centered activities to student engagement in the learning process. The authors emphasize that classroom climate, student-teacher interactions, and active learning strategies like discussions and cooperative learning are crucial in fostering a space where students can internalize and apply their faith to their academic experiences. This approach contrasts with more passive models of integration, where students expect the teacher to lead the entire process.

1. **Contextualization:**

In the broader context of Christian education, this article highlights the need for institutions to move beyond simply providing a faith-based curriculum. It suggests that educators should create environments where students feel safe to explore and apply Christian principles in their learning, promoting both spiritual and intellectual growth. The study’s findings suggest that faith-learning integration can be more impactful when students are actively involved in their own faith formation rather than relying solely on their instructors to guide them.

**Developmental Reading #6: Adapting Counseling to Clients' Spirituality and Religion**

**Comment #6**

1. **Quote/Paraphrase:**

"Evans and Nelson (2021) argue that spirituality and religion are essential components of many clients’ lives and should be actively integrated into counseling practices. Ignoring these aspects may hinder the effectiveness of therapy, while embracing them fosters stronger therapeutic alliances and leads to better treatment outcomes" (Evans & Nelson, 2021).

1. **Essential Element:**

Faith-Learning Integration – This article explores the integration of spirituality and religion in counseling, emphasizing the role of faith in the therapeutic relationship. It demonstrates that, much like learning, the integration of faith-based elements enhances the counselor’s ability to connect with clients, leading to holistic healing.

1. **Additive/Variant Analysis:**

This study adds a variant perspective to traditional counseling methods by incorporating faith and spirituality as essential cultural components. Unlike counseling approaches that prioritize secular methods, this faith-integrated model demonstrates that adapting to a client’s spiritual identity improves treatment efficacy. The article challenges counselors to view religion and spirituality not as obstacles, but as key elements in the healing process, especially in times of crisis, such as during the COVID-19 pandemic.

1. **Contextualization:**

In the context of faith-based counseling, this reading provides essential guidance on how counselors can tailor their approaches to respect and incorporate clients' spiritual beliefs. It underscores the importance of multicultural competence, particularly the need for counselors to understand their own worldview and its impact on the counseling relationship. The article’s findings are particularly relevant for professionals in Christian counseling, where faith plays a significant role in client well-being.

**Developmental Reading #7: The Role of the Hidden Curriculum in Faith, Learning, and Living Integration**

**Comment #7**

1. **Quote/Paraphrase:**

"Nyamai (2018) argues that the hidden curriculum plays a critical but often overlooked role in the integration of faith, learning, and living within Christian educational settings. The hidden curriculum—comprising institutional culture, educator attitudes, and non-verbal cues—significantly shapes students' moral and spiritual development, beyond the formal academic curriculum" (Nyamai, 2018).

1. **Essential Element:**

Faith-Learning Integration – This article emphasizes the impact of the hidden curriculum on the process of faith-learning integration in Christian universities. While formal curricula articulate faith principles, the hidden curriculum subtly shapes how students integrate their faith with learning and everyday living, influencing their moral and spiritual development.

1. **Additive/Variant Analysis:**

Nyamai’s work offers a variant approach to faith-learning integration by focusing on the hidden, non-formal aspects of education that influence students' development. The study identifies how elements such as teacher-student interactions, institutional culture, and unspoken values foster an environment where faith can either flourish or diminish. Unlike traditional approaches that emphasize academic content alone, this article highlights the importance of modeling faith in actions, particularly in the behaviors and attitudes displayed by educators.

1. **Contextualization:**

This reading provides a broader understanding of how faith integration can happen outside of structured lessons. It is particularly relevant for Christian educators and administrators who seek to foster a holistic educational environment where spiritual growth is cultivated through both formal teachings and the implicit messages conveyed by the institution’s culture. The article stresses the need for educators to be intentional about modeling Christian character and ensuring that the hidden curriculum supports the faith-learning integration process.

**Developmental Reading #8: Predictors of Faculty Integration of Faith and Learning**

**Comment #8**

1. **Quote/Paraphrase:**

Kaul et al. (2017) demonstrates that faculty members with strong alignment between their denominational affiliation and the mission of their institution are notably more likely to integrate faith into their teaching. Additionally, liberal arts faculty and those in the humanities are more prone to faith-learning integration compared to faculty in STEM fields.

1. **Essential Element:**

This study is crucial for Faith-Learning Integration, focusing on how institutional characteristics, faculty backgrounds, and academic disciplines influence the likelihood of faculty incorporating faith into their pedagogy.

1. **Additive/Variant Analysis:**

This article introduces the notion that while denominational alignment is a key factor in encouraging faculty integration of faith, faculty in applied sciences or those teaching in more technical disciplines may face greater challenges in connecting faith with content. The findings suggest a need for tailored faculty development programs to help bridge these gaps in faith-learning integration.

1. **Contextualization:**

For Christian institutions, the research emphasizes the importance of recruiting faculty whose personal faith aligns with the institution's mission. Moreover, professional development initiatives aimed at faculty in technical disciplines might help enhance the integration of faith in areas where it is less common, ensuring a comprehensive Christian educational experience.

**Developmental Reading #9: Faith & Learning Integration to Build Teacher Efficacy**

**Comment #9**

1. **Quote/Paraphrase:**

Mighty (2023) discusses how Christian schools struggle with teacher efficacy in integrating faith and learning. He notes that while teachers at Prairie Christian School often incorporate prayer and Bible references in lessons, these actions do not always result in effective faith integration. This leads to a fragmented Christian worldview among students, highlighting the need for stronger leadership support to enhance teacher efficacy in integrating faith into various academic disciplines (Mighty, 2023).

1. **Essential Element:**

Faith-Learning Integration – This article emphasizes the need for Christian educators to go beyond surface-level integration, such as offering prayers, and instead, incorporate faith principles into all aspects of teaching. By building teacher efficacy and leadership capacity, schools can foster a more coherent Christian worldview in students.

1. **Additive/Variant Analysis:**

Mighty presents a variant approach to faith-learning integration by focusing on teacher efficacy as a critical component of success. Unlike traditional models that primarily emphasize the role of curriculum content, this article highlights the importance of transformational leadership and professional learning communities in equipping teachers with the tools and strategies necessary for dynamic faith integration across all subjects.

1. **Contextualization:**

For Christian schools aiming to sustain a Christian worldview, this article is essential in understanding how teacher development and institutional leadership must align to support effective faith integration. It provides practical insights for school leaders looking to enhance teacher capacity, ensuring that faith principles are seamlessly woven into the educational experience. By adopting transformational servant leadership and creating supportive environments, schools can better equip teachers to lead students in developing a holistic Christian worldview.

**Developmental Reading #10: Faith-Learning Integration in Christian Higher Education**

**Comment #10**

1. **Quote/Paraphrase:**

Badley (1994) challenges Christian institutions to evaluate whether their approach to faith-learning integration is more of a surface-level slogan or a deeply embedded part of the curriculum. He suggests that for many schools, the idea of integration is invoked more frequently than it is practiced, leading to questions about its true impact on education.

1. **Essential Element:**

Faith-Learning Integration – This article dissects the movement within Christian higher education to integrate faith and learning, critically questioning whether institutions are truly succeeding in embedding Christian values into the core of their teaching or if they are merely paying lip service to the idea.

1. **Additive/Variant Analysis:**

Badley’s analysis introduces a necessary critique by examining the depth of faith integration within academic institutions. While some schools claim faith-learning integration as a defining feature, Badley’s findings suggest a need for more intentional and structured approaches. His work implies that without deeper integration, the movement risks becoming a rhetorical device rather than a substantive educational tool. This stands in contrast to schools that have managed to successfully create an authentic link between faith and academic rigor.

1. **Contextualization:**

In the realm of Christian higher education, this article raises critical questions about the real impact of faith-learning integration on student development and the integrity of Christian academic institutions. Badley’s arguments prompt leaders and educators to reconsider how they implement integration strategies, aiming for a more meaningful incorporation of Christian values into all aspects of academic life, rather than relying on surface-level commitments.

**Work Cited**

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