Assignment #2 – Developmental Reading

The Ethic of Care and Faith-Based Integration in Learning and Research

PHI 805 Faith-Learning Integration and Interdisciplinary Studies

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**Developmental Reading**

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

a. Refer to the "Student Guide to Developmental Readings" in the General Helps folder for updated information on sample comments, the grading rubric, and key definitions related to developmental readings.

**Donovan, I recognize your hard work on this assignment. Your topic aligns with the course's essential elements and reflects your professional interests. Your reflections show thoughtful engagement with the course content for PHI 815-22. Your developmental reading log for PHI 815-22 follows APA style requirements.**

**Quote/Paraphrase: It looks like you chose relevant sources addressing worldview and the issue of homosexuality which I assume you will use in your Assignment #3 Essay.**

**You articulated which Course Essential Elements your reading selections related to well for PHI 815-22.**

**A major structural issue is your element of a Developmental Reading Comment that you labeled as Orthopraxis/Leadership which is actually supposed to be called Additive/Variant Analysis.**

**This is the guidance on these sections from the Developmental readings Workshop.**

**Additive/Variant Analysis**

**• Additive - provides new ideas, concepts, constructs, assumptions, operational definitions, and subject jargon. Students should read in areas that add to current understanding. (two to four sentences in length).**

**• Variant - provides different or opposing viewpoints. Variant readings could also be a minority view within a particular discipline or field. A variant reading sharpens the perspective of one’s preferred position and enables informed dialog with other points of view. (two to four sentences in length).**

**Here is an example of one of these from the Sample resource from the Developmental Readings Workshop:**

**Additive/Variant: This comment is additive to my understanding of the influential role of leaders have on organizational culture. This study sheds light on organizational culture in terms of spirituality as the grounds for human development and transformation. It specifically examines the role a leader’s self-sacrificial behaviors can have on organizational culture. This study highlights the theoretical connection between self-sacrificial and servant leadership**

**Contextualizations: Feel free in the Contextualization portions to explain how you might apply insights from the author to your profession, your life, your church, your family, or community. Share how you might apply ideas to your understanding of a subject of interest in a concrete social/organizational context. My feedback is embedded in the attached Microsoft Word document. Please review it for comments, inline revisions, and questions. Use the Word track changes features to accept or reject the changes and make corrections. Please reach out with any questions, Donovan. -- Dr. David Ward**

**My feedback is embedded in the attached Microsoft Word document. Please review it for comments, inline revisions, and questions. Please reach out with any questions, Donovan. -- Dr. David Ward**

The Ethic of Care and Faith-Based Integration in Learning and Research

**Developmental Readings**

**Source 1:** Harris, R.A. & Goheen, M.W. (2003). *The integration of faith and learning: A worldview approach*. OR: Wipf & Stock Publishers.

**Comment 1:**

**Quote/Paraphrase:** “The process of integration should not be seen, then, as a method of rejecting knowledge, but as an activity for clarifying, filtering, and correcting misinterpretations. Or better, integration provides a touchstone for testing the claims about knowledge” (Harris & Goheen, 2003, p. 25).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxis as it relates to how we go about understanding faith-learning integration when it comes to interpreting and understanding things.

**Contextualization:**  as Christians, as leaders, and as individuals, it is important that we test all knowledge and ideas to ensure that they are credible. Most of all, as Christians, we must test claims and knowledge and ensure that practices and principles are in accordance with Christian ethics and God’s will for us.

**Source 2:** Hillman, O. (2017). *The Joseph calling: 6 stages to discover, navigate, & fulfill your purpose*. Racine, WI: BroadStreetPublishing.com.

**Comment 1:**

**Quote/Paraphrase:** “Establishing a relationship with God is vital to discovering your purpose in life” (Hillman, 2017, ebook).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxis. As we go about our lives, we must integrate our faith into what we do in order to truly discover meaning and purpose.

**Contextualization:** Hillman (2017) remarks that when we do not have a relationship with God, we act by the wrong motives and are focused on things that are not vital to our true meaning or purpose in life. Therefore, faith-integration learning allows us to embed our thoughts, actions, and decisions in God, whether we are leaders or followers, managers or employees.

**Source 3:** Krause, N., & Pargament, K. (2017). Losing my religion: Exploring the relationship between a decline in faith and a positive affect. *Applied Research in Quality of Life, 12*, 885-901.

**Comment 1:**

**Quote/Paraphrase:** The effects of a decline in faith is evident because “(1) people who experience a decline in their faith will be less likely to engage in basic religious practices (i.e., attendance at worship services, reading the Bible, and praying); (2) when religious practices are discontinued people will be less likely to adopt core religious virtues that promote sociality (i.e., compassion); (3) losing the impetus for forming close social relationships makes it less likely that people will help individuals who are in need; (4) people who do not help others will find that it is more difficult developing a strong sense of meaning in life; and (5) people who are unable to find a sense of meaning in life will have a diminished positive affect” (Krause & Pargament, 2017, p. 885).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxy as applying the principles of faith in helping others will relieve oneself and others of many burdens in life. People need each other to encourage and enforce their beliefs through our actions and deeds.

**Contextualization:**  People who lose faith feel hopeless and this hopelessness translates into the decline of good behavior and actions. Much of the violence we see of people against their fellow beings result from this loss of faith that creates improper conduct or action toward others. When we apply true Christian faith practices in all things, then even violence becomes unnecessary.

**Source 4:** Jiang, Q. (2023). Faith-Based Business Ethics Among African Muslim Small-Scale Business Owners in Guangzhou, China. *African Human Mobility Review*, *9*(2), 60-79.

**Comment 1:**

**Quote/Paraphrase:** There is a“central role that religion plays in Muslim migrants’ business practices in a non-Muslim society” (Jiang, 2023, p. 60).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is both orthopraxis and leadership as Muslims’ beliefs and faith practices are intimate to action. Unlike western societies such as American society, religion and state are separated, but for Muslims, religion supersedes the state in terms of influence, so even business must fall under the rules of beliefs and faith.

**Contextualization:**  In many society people are driven today by what is trending or by what sells or make them popular, famous, or wealthy. Muslims also seek wealth and opportunities, but those who truly practice their faith are bound to order their steps and life according to the strict teachings of their prophet Muhammed and their holy text. Therefore, even business practices must conform to the religious beliefs and laws of Islam.

**Source 5:** Lee, M.D.P., Stolze, H., & Daniels, D. (2025). Can For-Profit Organizations Practice Religion? Theorizing Faith Integration in Business. *Journal of Management, Spirituality & Religion*, *22*(2), March 2025, pp. 183-207.

**Comment 1:**

**Quote/Paraphrase:** “Traditionally, businesses were seen as exclusively profit- driven and incapable of faith expression…businesses run by religiously motivated leadership can creatively integrate and express faith…[using] three distinct dimensions of faith recognized by company stakeholders: embodied, operationalized, and internalized” (Lee, Stolze & Daniels, 2025, p. 183).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxis and leadership as business leaders and owners can attune their business practices to embody, internalize and reflect faith-based practices in their operations.

**Contextualization:** When a person is leading or running an organization, they do not transform their faith into faithlessness, but remain grounded in their religion and beliefs as faith is not meant to be situation. We must have an exercise faith and our religious beliefs and values in all decisions and actions if we are to be true to the words of God and be good Christians.

**Source 6:** Sulaiman, R., Toulson, P., Brougham, D., Lempp, F., & Haar, J. (2022). The role of religiosity in ethical decision-making: A study on Islam and the Malaysian workplace. *Journal of Business Ethics*, *179*(1), 297-313.

**Comment 1:**

**Quote/Paraphrase:** “Five factors are tested to determine if they mediate the relationship between Islamic religiosity and ethical intention. These factors are: perceived importance of the ethical issue, moral judgment, ego strength, spiritual intention, and conscience…The findings indicate that only the variable conscience mediates the relationship between religiosity and ethical intention” (Sulaiman, Toulson, Brougham, Lempp & Haar, 2022, p. 297).

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxis as it is important to understand how religiosity mediates ethical practice within the context of different religions.

**Contextualization:** Conscience is a very important factor that affects our ethical decision making in business and social life. Human conscience is influenced by many factors and religiosity, or religious beliefs and values have significant effects on our choices and decisions when confronted with various dilemmas and problems and challenges.

**Source 7:** Ward, D.C. (2014). Interdisciplinary faith-learning integration for social change. *Journal of Interdisciplinary Studies, 26*(1/2). 29-56.

**Comment 1:**

**Quote/Paraphrase:** Faith-learning integration is an approach to fostering positive social change (Ward, 2014). While we have many disciplines that teach us about different aspects of life and offer many solutions, “Disciplines are specialized domains of knowledge that give focused understanding of various dimensions of reality” (Ward, 2014, p. 29), so we need more than discipline, we need faith-learning integration.

**Essential Element:** This element is associated with the element of Faith-Learning Integration.

**Orthopraxis/Leadership:** This is orthopraxis as how we go about conducting ourselves in relation to what we profess as faith and what we hold as disciplinary knowledge affect how we solve our problems or respond to others.

**Contextualization:** Learning different disciplines avail us of knowledge in different areas of life so that we can have a better understanding of various phenomena. However, one particular aspect of who we are, and our world, can remain steadfast in guiding us regardless of the body of knowledge of discipline we specialize in or apply within a context – our faith. This is why faith-learning integration is absolutely necessary; it allows us to apply the principles of our faith and beliefs in practice.

**Works Cited**

Harris, R.A. & Goheen, M.W. (2003). *The integration of faith and learning: A worldview approach*. ~~OR:~~ Wipf & Stock Publishers.

Hillman, O. (2017). *The Joseph calling: 6 stages to discover, navigate, & fulfill your purpose*. ~~Racine, WI~~: BroadStreetPublishing.com.

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