PHI 805-22: Faith-Learning Integration and Interdisciplinary Studies

Adam P. Robinson

Omega Graduate School

February 25, 2025

Professor

Dr. David Ward

Developmental Reading

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.

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.

**Adam, great job on your developmental reading log for PHI 805-22! You chose relevant sources that aligned with your focus on leadership development in the military. Your amazing reading sources are from relevant, current, and seminal scholarly sources. Your reflections on my article as a seminal source really inspired me. Thank you.**

**The Essential Element component of a Developmental Readings Comment is where you need to identify which Course Essential Element from the Syllabus your selected reading is related to, so for PHI 805 the Course Essential Elements are:**

**1. Learning…to Change the World**

**2. Worldview Literacy in Research**

**3. Faith-Learning Integration**

**4. Interdisciplinary Research**

**You do a good job with the Essential Elements sections, but you can be straightforward and explicit for clarity’s sake: Comment #1’s This source relates to elements 2 and 3 of the Course Essential Elements: Worldview Literacy in Research and Faith-Learning Integration. You can then use your analysis sentence in the Additive/Variant Analysis: “This is an additive reading that offers additional insight into the development of a Christian worldview through the improvement of the Scripture interpretation skills and the ability to apply biblical truths with knowledge from other disciplines.”**

**You are an articulate writer. Your practical and personally relevant Contextualizations marched many truths by on parade. I wanted to clap. Your log conforms to APA style, but here is one tip: Article titles are to be in sentence case. Keep up the great work that gets my salute! I am honored to have you in my unit, soldier.**

**Dr. Ward**

**Source 1:** Chalwell, K., Stanton, G. D., & Grice, C. (2023). Christian middle leadership: How the faith of middle leaders’ shapes and is shaped by school culture and community.

**Comment 1:**

**Quote/Paraphrase:** “As for these leaders, the calling as a way of ‘honoring the Lord’ sustains the ethic of working hard. For instance, Belinda explains how she thinks that Jesus does not want me to be idle at home and lazy all day. Thus, then I make it a point that I am always… ‘doing it right.”

**Course Essential Elements**: This source relates to elements 3 and 4 of the Course Essential Elements: The development of a Christian worldview through the improvement of the Scripture interpretation skills and the ability to apply biblical truths with knowledge from other disciplines.

**Additive/Variant Analysis:** This is an additive reading that offers additional insight into how people of faith can assume leadership positions. In its way, the research provides an alternative view of leadership by focusing on the role of faith in practice and showing that leadership entails more than technique – it means having a specific sense of mission.

**Contextualization:** In the course of this paper, as an Army Non-Commissioned Officer, I understand the correlation between personal values and leadership. The idea of leadership as a ‘calling’ is already familiar to me in light of my practice. The military is a field where the concepts of service and purpose need discussion, and the article focuses on faith as a purpose in leadership. The focus on the care of people and their genuineness corresponds with the military leadership values of sacrifice and stewardship of subordinates. Application of the article to the military-related leaders who work hard and with integrity in their work to honor the Lord reflects the military of honor, duty, and commitment. Both these educational middle leaders and military leaders pay much attention to the concept of ‘vocation,’ which is also closely connected to the idea of their work as a service – ‘calling.’ The research makes me think about how my faith and the values that I possess play a more conscious role in the manner in which I lead people so that I do not merely lead with technical competence and tactical acumen but with compassion, honesty, and a sense of purpose.

**Source 2:** Krispin, K. R. (2019). Christian Leader Development: An Outcomes Framework. *Christian Education Journal: Research on Educational Ministry, 17*(1).

**Comment 2**

**Quote/Paraphrase:** “Leader development is a process of developing the individual and enhancing leadership potential for groups and organizations.”

**Essential Elements Identification:** This source is closely related to several of the Course Essential Elements:

1. Course Essential Element 1: “Demonstrate a Christian worldview, social science perspective, and critical thinking to identify social trends, issues, and problems that exist in the professional fields of study for the students and how religious truth, values, and principles can positively impact these.” The article presents the rationale for understanding the process of Christian leadership development by presenting a conceptual framework that categorizes the different ways in which Christianity can be used to develop leadership.
2. Course Essential Element 3: “Appropriately evaluate personal experience by improving interpretation knowledge and application of Scripture, Christian traditions, and reason.” Krispin’s framework identifies both the formation of the person and Christian formation as critical to leadership formation, which implies a formation model that fosters spiritual and professional development.
3. Course Essential Element 4: “Integrate the biblical perspective of a subject, an academic discipline, or a social issue with the knowledge acquired from that discipline.” The study links theological knowledge with leadership development theories and thus presents the survey as having an interdisciplinary perspective on Christian leadership.

**Additive/Variant Analysis:** This is the additive reading that offers a good framework for Christian leader development. Different from other leadership competencies models, this one combines the formation of Christian spirituality with the acquisition of leadership competencies. The framework provides a different view since it has five clusters of development: Christian formation, personal formation, relational skills, intellectual skills, and management skills.

**Contextualization:** In my case, as a military officer, I must say that I am very much inclined to use this framework. The proposed approach is in harmony with the leadership model that I have in mind: the process of developing one’s potential in order to help others. The focus on Christian formation, together with professional competencies, seems to align with the military’s approach to leadership training, which does not only focus on skills and abilities but also character.

The emphasis on human development within the context of an organization is highly applicable to my experience in the military. The article argues that leaders develop individually and collectively, and this is in concurrence with military leadership training as it fosters the personal development of the leader as well as the development of capacity in the unit.

The five categories of development, especially the one that focuses on the integration of spirituality with leadership skills, are handy in analyzing my leadership journey. It compels me to think about the military as not only a career but a vocation, one that demands constant development of the individual and the mind, as well as the soul.

It makes me think about how I can be more intentional about integrating my faith into my leadership, that I will be not only competent but also be a person of character in everything that I do and view leadership as a calling.

**Source 3:** McMaster, J. S. (2013). The Influence of Christian Education on Leadership Development.

**Comment 3:**

**Quote/Paraphrase:** “The participants perceived their Christian school environment as one that set the context by which the biblical principles defined truth and morality, and students were able to see being lived by teachers and were encouraged to be able to stand firmly on their faith and belief system.”

**Essential Elements Identification:** There is a direct connection with Course Essential Element 1. “Identify specific trends, issues, and problems in the student’s professional areas for the improvement of which potential of Christian values and non-sectarian truths can be applied.” The paper aims to discuss how Christian education influences leadership and the ways in which the Scriptural and professional issues interconnect. In addition, it relates to the course Essential Element 3: “Integration of Experience: Consciously and competently advance a Christian worldview by interpreting and applying Scripture, Christian tradition, and reason to one’s own experience.” As much as this paper brings out how students benefit from Christian education, it also shows that it is a complete system of thought that incorporates biblical knowledge with life and work.

**Additive/Variant Analysis**: This is an additive reading that gives variation to the understanding of how Christian education impacts leadership. In contrast to the previous leadership research, the present study focuses on faith-based education for effective relationship-oriented leadership development. In this respect, the study presents a different view by arguing that biblical integration and mentoring relationships present a unique way of developing leaders.

**Contextualization:** As a military officer, I was able to relate to the study’s focus on relations-based leadership and ethical formation. As with the Christian education model depicted in the military, mentorship, character development, and leadership by demonstration are all esteemed significantly. The article focuses on leadership in terms of relationships and compares it to the military, where the interaction of individuals shapes leadership. Therefore, the research aims to identify the methods of creating leaders that are ethically grounded and correlate with military leadership values. As the study shows the need for biblical integration in forming character, military leadership training focuses on core values, integrity, and selfless service.

The various experiences that the participants have shared in relation to being challenged by their educators as well as being supported and mentored are similar to the journey that I had in the military. This notion that leadership is cultivated in terms of relationships, ethical practices, and training, as well as practice opportunities, aligns well with my understanding of leadership. It, therefore, challenges me to think of how I can consciously use my faith to guide my leadership style, to ensure that I am a leader of integrity, one who cares for those entrusted to me, and a leader with a higher purpose as is espoused by Christian and military leadership.

**Source 4:** Tangen, K. I. (2024). S-E-R-V-E: A theoretical framework for Christian Leadership.

**Comment 4:**

**Quote/Paraphrase:** Leadership is defined as stewardship, which means that the management of various resources is not just for the benefit of the organization itself but also for the external social and material world. In the church, the external relations occur in terms of missional or evangelistic hospitality.”

**Essential Elements Identification:** Pertaining to the Course Essential Elements, this source covers the Course Essential Element 3: “Increasing Christian worldview; growth in the ability to use Scripture, Christian tradition, and reason to understand and evaluate personal experience.” The S-E-R-V-E model shows how faith and spirituality interact with the Word and the world by infusing it with leadership concepts.

**Additive/Variant Analysis:** This is an additive reading that provides an additional approach to leadership from a Christian perspective by refactoring existing leadership theories. The S-E-R-V-E framework advances a different perspective by adding spiritual leadership as a separate meta-category and redefining leadership through Christian theological and ethical perspectives.

**Contextualization:** To me, as an Army Non-Commissioned Officer , the S-E-R-V-E framework is rather appealing, and it has a lot in common with the overall army leadership approach. The concept of stewardship of internal moral goods and external instrumental goods has a rich relevance to military leadership as it is all about achieving the mission and taking care of the troops.

The five incorporated attributes, which include Spiritual, Effective, Relational, Visionary, and External Relations, all reflect the comprehensive leadership styles needed in military services. As a matter of fact, the concept of spiritual leadership as self-organizing practical wisdom done ‘Coram Deo’ (before God) correlates directly with the military view of leadership as a noble vocation that goes beyond an office mandate.

The concept of missional hospitality and evangelism can, therefore, be interpreted in the military context as regarding the needs of others as more important than oneself and being part of a mission that is bigger than oneself. It is closely related to military principles of personal sacrifice, honor, and devotion to a cause that goes beyond the individual.

The components of the theoretical framework make me consider leadership to be a complex process that not only has a logical and technical aspects but also moral and spiritual components. It pushes me to look at my military leadership with a different perspective regarding stewardship, relationships, and vision. This study supports the concept of leadership as the process of change in the self, followers, and community or mission. It offers a conceptual lens through which to define leadership as a meaningful and spiritual stewardship.

**Source 5:** Richardson, T. M., Earnhardt, M. P., Morris, T., & Walker, S. M. (2023). Servant-Leadership in the Military: An Investigation of Servant-Leadership Among Technical Sergeants in the United States Air Force.

**Comment 5:**

**Quote/Paraphrase:** “Servant-leadership is a leadership style that aims at the growth of followers. Khan and Anjum stated that servant-leaders follow a clear vision, are encouraged with assurance, have innovative ideas, believe in their subordinates, and assist them in achieving their objectives.

**Identifying the Essential Elements:** This particular source links with the course Essential Element 3: ‘’Advanced integration and interpretation of scripture, tradition, and reason in order to assess personal experiences with a heightened Christian perspective.’’ The paper also reveals that servant leadership principles embrace service, selflessness, and caring, which are related to spirituality and ethics.

**Additive/Variant Analysis:** This is an additive reading that presents an additional point of view on the topic by discussing the Application of servant leadership in the military. In contrast to this, this study provides a variant direction to leadership research by assessing the possibility of using servant leadership in a hierarchical, mission-based organization.

**Contextualization:** As an Army Non-Commissioned Officer, I find this research work particularly significant. The analysis of servant leadership is entirely appropriate in my understanding of leadership as a vocation that entails the growth and welfare of those being led. The article’s focus on technical sergeants as the lifeblood of the Air Force is also agreeable to my perception of the importance of middle management. The servant leadership approach, which offers vision, encourages power, and supports, echoes the leadership model to which I am committed.

Of all the aspects of servant leadership, the most relevant is the Air Force Core Values, especially the Service Before Self. The study supports that leadership is not about position or authority but about contribution and positively contributing towards the success of others. This topic of promoting an autonomy-supportive environment is quite close to my leadership philosophy. It remains significant to note that the concept of the leaders’ role as creating people, of making people self-starters and self-reliant, is fundamental to leadership. I think more about how to adopt and apply the principles of servant leadership into my practice. It underlines that leadership is about service, everyone’s growth, or the ability to create more of it in others.

**Source 6**: Garg, N., & Punia, B. (Eds.). (2022). Handbook of Research on Integrating Spirituality in Modern Workplaces.

**Comment 6:**

**Quote/Paraphrase:** “This book gives the student the theoretical framework and the empirical evidence on spirit at work in one handy volume with valuable and the latest information and statistics.”

This source relates to several of the Course Essential Elements in the following way: Course Essential Element 1: “Demonstrate Christian worldview, social science, and critical thinking in the identification of trends, issues, and problems in the professional fields relevant to the students that can be positively impacted on by the truths, values, and principles of religion.” The handbook gives an insight into how spirituality affects the functioning of workplaces and is a valuable tool when analyzing organizational behavior from a spiritual point of view.

Course Essential Element 3: “A Christian perspective has been formed and advanced by the enhanced ability to interpret the Scriptures, Tradition, and Reason in order to evaluate personal experience.” Through exploring spirituality in the professional sphere, the book promotes the idea of theocentric view of work, which is not only an economic activity but a meaningful task in life.

**Additive/Variant Analysis:** This reading offers a variant and holistic view of spirituality in the working environment. In contrast to other management handbooks you may have encountered, this one does not present the general perspective but instead focuses on the purposeful inclusion of spirituality in organizations.

**Contextualization:** As a Army Non-Commissioned Officer I have a profound understanding of spirituality’s Application in professional practice. The military, like any other organization, struggles with questions of identity, existence, and worth beyond organizational goals and missions. In particular, the emphasis that the handbook places on the role of spirituality relates to the military’s focus on values, service, and self-realization. I have learned that leadership is not only about technical competency but about appreciation of human and organizational goals and relationships. The research criticizes conventional perspectives on workplace efficiency by stating that spirituality and work are intertwined. This is in tandem with military leadership that seeks to develop a balanced person.

To some extent, the idea of ‘spirit at work’ is consistent with my view of military work as a mission rather than just employment. It leads to contemplation on the ways in which service, character, and shared mission are consciously developed in working contexts. This resource invites me to consider leadership as not simply the Application of certain practices and tools but as the process of nurturing the personal development, purpose, and mission of a group.

**Source 7:** Ward, D. C. (2014). Interdisciplinary Faith-Learning Integration for Social Change.

**Comment 7:**

**Quote/Paraphrase:** “The University of Oxford offers an approach that has potential for the kind of interdisciplinary study that would encompass each of the three cultures of the natural, social, and humane sciences to enhance the world.”

**Identification of the essential elements:** This source links the Application of biblical truths with contents of cognate disciplines in order to establish a Christian perspective on a subject, discipline, or issue in society. The research is an excellent example of how to conduct interdisciplinary research by having faith in it and how to enrich the knowledge of the problem by viewing it through multiple lenses.

**Additive/Variant Analysis:** This is a reading type that is additive in nature but adds a variant to the way research or a research problem is conducted. For this reason, Ward’s approach offers a different research paradigm in that her methodology is grounded in faith and, as such, provides an interdisciplinary approach to research.

**Contextualization:** The works of Ward are pretty inspiring for an officer like me because of their focus on interdisciplinary research. All seven stages can be associated with the idea of leadership as a complex and multifaceted process that involves the purposeful concretization of knowledge from various fields. The framework is based on the concept of Creation-Fall-Redemption-Consummation that corresponds to the integrated approach of the military to address problems. Similar to what Ward has pointed out, it is always important to attempt to link different scientific cultures; military leadership involves the linking of various aspects in order to come up with solutions for diverse problems.

The focus on ‘changing the world’ through research and ethical leadership is a concept that resonates with my professional interpretation of the term ‘service.’ This is because the overall strategy of the methodology on critical realism and redemptive-ethical transformation is in line with the mission of the military to foster positive change and manage social issues.

Seven phases of the problem-solving process: From problem identification to lifelong learning evaluation, it can be used as a strong theoretical model for managing various issues. It compels me to consider research and leadership as not just tools of trade but as enlightening/social change processes that are cognitive, moral, and religious. Such reflections raise questions on how to incorporate faith consciously into the existing professional practice. The argument speaks of authentic leadership and scholarship not in terms of the dichotomous approach of knowledge but in terms of refreshing and meaningful ways of imparting an understanding of societal issues.

# Works Cited

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