Whose Faith? Faith Integration for Postmodern Christian Business Students

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Abstract

Teaching students to integrate faith and business has been a long-held goal of Christian business faculty members. Recently, that undertaking has become more complicated, not because of changes in business, but because of changes in faith. Many millennial students have adopted a postmodern worldview and a postfoundational epistemology. These students now think differently about faith (McLaren, 2001; Jones, 2008). While they may hold to traditional creedal propositions, their process of believing is different (Miller, 2004). This article distinguishes between modern and postmodern thinking and discusses relevant epistemological and theological differences. Learning needs of postmodern business students that Christian business faculty must meet to teach faith and business integration are identified. Concrete examples of adjustments that may be required of Christian business faculty to meet these new learning needs are given, and the article concludes with a charge to Christian business faculty to accept the challenges involved in faith integration for postmodern students.
Overcoming Onto-theology is a stunning collection of essays by Merold Westphal, one of America’s leading continental philosophers of religion, in which Westphal carefully explores the nature and the structure of a postmodern Christian philosophy. Written with characteristic clarity and charm, Westphal offers masterful studies of Heidegger’s early lectures on Paul and Augustine, the idea of hermeneutics, Schleiermacher, Hegel, Derrida, and Nietzsche, all in the service of building his argument that postmodern thinking offers an indispensable tool for rethinking Christian faith. Faith in Social Justice – An exposition on faith and its role in the Social Justice ideology. The Mythological Core of Applied Postmodernism – A lengthy discussion of mythology inside and outside of religion and how postmodernism and its currently ascendant derivatives fit into this framework. (If you really want to understand the deepest part of this essay, it’s probably in this section, which can be read first if desired.) Pocket Epistemologies – A discussion of the means by which an ideological tribe aims to legitimize the “special knowledge” that serves it and how this manifests in Social. Additionally, it was discovered that those who worked for Christian business organizations where spiritual values were encouraged were less fearful and more committed to their workplace goals, as well as less likely to compromise their values. Ian Mitroff, professor at the USC School of Business, says that “spirituality could be the ultimate competitive advantage.” Although faith development studies have been completed at several Council for Christian Colleges and Universities (CCCU) schools, few such studies have not filtered down yet to inform and advance the faith development aspects of business programs within these institutions (a notable exception is Andrews, Bovee, Roller & Walenciak, 2000). Insights gained from this pilot study can help other programs leapfrog portions of the experimentation phase of this assessment. Differences in motivation between traditional and non-traditional Christian business students. A paper presented to the annual conference of the Christian Business Faculty Association. Nashville, TN. Faith-learning integration: An overview. Christian Scholars Review. Apr 1992. W Hasker. From: The Office of Faith Integration, the Faith Integration Council, The Center for Teaching, Learning and Assessment. INTRODUCTION. Faith Integration @ APU: An Introductory Statement The Official Definition from the APU Faculty Handbook Types of Faith Integration Faith Integration is more than... · We ask our students to articulate their developing ability to carry out faith integration in class discussions, written and verbal assignments, and creative projects. Faith integration faculty guidebook 1.2. Page 10. Faith integration is a big idea, vast in its potential. The following are representative types of faith integration in which many faculty are already involved. For others, this list is provided to open up additional faith integration doorways.