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A Model of Faith-Learning Integration in Exemplary Teaching Faculty

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A MODEL OF FAITH-LEARNING INTEGRATION IN

EXEMPLARY TEACHING FACULTY

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CERTIFICATE OF APPROVAL
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Abstract

The integration of faith and learning serves as a central tenet for Christian higher education. Though valued for its guiding principles of faithful scholarship, the ambiguous and philosophical nature of the concept leaves a gap of understanding of how faith-learning is actualized, let alone actualized excellently, in the classroom. In order to explore the essence of the concept, 11 academic teaching faculty members selected for their exemplary faith-learning work from a small faith-based liberal arts institution were interviewed. Representing a diverse field of disciplines, the interviews explored the faculty members' excellence in faith-learning conceptualization and practice. Strong emergent themes resulted in the Faith-Integration Formation Model (FIFM), an interconnected and holistic process of exemplary faith-learning practice. Components of the FIFM included the role of an educational ally, comprised of the faculty member's personhood interacting with their deep understanding of faith-learning and specific discipline. Their deep understanding was given praxes through what they did both in their faculty role and in the pedagogical practices. These praxes served as a catalyst to their strategic hopes for students, including cultivating intellectual virtues and prompting self-authorship. Exemplifying the interconnectedness of the model, the strategic hopes for students emerged from the faculty members' deep understanding of faith-learning as well as the convictions they themselves embodied. The FIFM expands the faith-learning

conversation in a holistic manner, stimulating thoughts on the roles of educational allies,

intentional praxes of faith-learning integration, and strategic hopes for students.

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How do we learn to live wisely and bravely in a broken world? –Stephan Garber

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Chapter 1

Introduction

"Is the idea of a Christian college, then, simply to offer a good education plus biblical studies in an atmosphere of piety? These are desirable ingredients, but are they the essence of the idea?"

(Holmes, 1987, p. 5)

Though critiqued for its ambiguity, the integration of faith and learning serves as the unique hallmark and essence of Christian higher education (Badley, 2009; Dockery, 2000; Holmes, 1987, 2001; Litfin, 2004; Marsden, 1998). Birthed from Reformed thinkers, such as Arthur Holmes and George Marsden, the integration of faith and learning is the intertwining of Christianity and scholarship. The two are joined together in a symbiotic relationship, where faith informs reason and reason informs faith. Such a concept disputes the notion of knowledge divorced from values and assumptions, as well as affirming that all truth is God's truth. Thus, the Christian university exists not only for a quality education in a pious context but rather to foster "an education that cultivates the creative and active integration of faith and learning" (Holmes, 1987, p. 8).

Faculty members at Christian higher education institutions function as the symbol and pragmatic practice of, and catalyst for, faith-learning integration, pursuing the truth of their discipline within the context of the Christian faith. In this pursuit the Christian scholar strives "to reflect on the world from the perspective of faith and to reflect on one's faith from the perspective of scholarship" (Phipps, 2004, p. 152). The pursuit of faith-learning integration expands their functional and symbolic role even further than a

quality educator for the holistic development of students. The faculty member creates a "community of learners" for the fragile achievement of pursuing the depths of truth, scholarship, and faith (Palmer, 2007). Authentic integration also requires an excellence in the faculty member's discipline, shifting expectations for Christian educators holding a basic understanding of the field to championing advanced general studies (Mannoia, 2000).

Yet, the essence of faith-learning and learning is thwarted with limitations, critiques, and misconceptions (Mannoia, 2000; Smith, 2012; Phipps, 2004). The concept is sometimes critiqued for Reformed biases, where liberation through the mind, as well as the creation, fall, and redemption narrative, is emphasized (Hughes, 2003; Jacobsen & Jacobsen, 2004). Often, faith assumptions are utilized to critique scholarship, but lack the reciprocity to be considered a balanced relationship (Smith, 2012; Phipps, 2004). According to Badley (1994) the words *faith*, *learning*, and *integration* meet the requirements of W. B. Gallie's category of "essentially contested concepts," thus adding to their ambiguity.

The essential yet ambiguous nature of faith and learning integration leads to a frustrating understanding of the concept's essence and practice. The ambiguity muddles not only consensus around the subject, but also the ability to create standards of excellence for faith-learning integration. The theory-laden concept also lacks pedagogical implications for faculty members. Though resources exist, the majority of faith-learning literature is highly philosophical in nature, advantaging faculty members whose disciplines tend toward theoretical thought (Smith, 2000; Jacobsen & Jacobsen, 2004).

Other faculty members lack resources to define the essence of excellent faith-learning integration within the unique context of Christian higher education.

In conjunction with each other, the Aristotelian terms of *horismos, telos*, and *praxis* allow for defined space to deepen the understanding of the essence of the integration of faith and learning. *Horismos* is Aristotle's term for definition, which captures the "what it is" (Cohen, 2012). The definition accounts for all that signifies the essence of the concept. *Telos*, on the other hand, signifies the end or purpose of the concept. Consequently, rather than focusing on the nature or cause of the concept, *telos* focuses on its purposed end (Hornqvist, 2002). *Praxis* centers on the interplay of thought and action and is "guided by a moral disposition to act truly and rightly" (Smith, 2011). The purpose of *praxis* is the action itself.

Within this understanding of Aristotelian essence, the integration of faith and learning may be re-examined for its fuller essence. Under the basis of the general faith-learning integration literature, what do Christian faculty members actually define as the concept (*horismos*)? Prompted by the definition of what faith-learning integration *is*, space is then given to explore what faith-integration is purposed *for* (*telos*). Finally, the definition and purpose leads to the proper action taken (*praxis*).

Yet, to capture the essence of faith-learning integration in a fuller and deeper manner, those who understand its fullness and depth must be consulted. Previous theory and resources on faith-learning integration have come from self-selected, motivated individuals. Though their work is invaluable to the field, the methodology proves to be a weakness in exploring excellence in the topic. Are exemplary faith-learning integration faculty members publishing about faith-learning? A lack of intentional, initiated

conversations with those faculty members risks silencing wisdom within the pedagogy of integration faith and learning.

Thus, a need arises to survey the *essence* of the integration of faith and learning through exploring its conceptualization and practice. A proper exploration would require initiating a conversation with those considered excellent by their peers within their specific field and institution. Asking these faculty members about several areas of essence, both the philosophical and praxes, would reveal further complexities and interaction of the concept. Deepening understanding would allow for further borderlines of the concept to surface, thus decreasing its ambiguity, and validating its purpose and foundation to Christian higher education.

Research Questions:

1. How do exemplary educators, in academic affairs settings, conceptualize faith-learning integration?

2. How do exemplary educators, in academic and student affairs settings, practice faith-learning integration?

Chapter 2

Literature Review

Faculty Roles in Higher Education

Within the American higher education system, the traditionally-understood role of teaching faculty emerged from tutors in the colonial universities (Finkelstein, 1996; Ringenberg, 2006). Recent graduates themselves, these young men were charged with teaching multiple disciplines as well as serving the institution in multiple roles. Faculty, considered the more permanent role of established professor, was rare with only 10 identified in America in 1750 (Finkelstein, 1996). Philanthropic gifts for endowed positions stimulated the establishment and growth of the faculty profession. Such endowed gifts created sustainable space for a more permanent teaching role, compared to the transient nature of tutors. The professorship thus began to be viewed as a primary career, often supplemented with a secondary occupation, such as medicine or ministry (Finkelstein, 1996; Ringenberg, 2006). By 1795, the number of faculty members in America increased to 105 individuals (Finkelstein, 1996).

The current-day professorship role is shaped by this "transient" to "permanence" phenomenon. It was not until the 19th century's exponential expansion of both universities and presence that the professionalization of the faculty role was stressed. Graduate specialization societies and training programs emerged such as The Modern Language Association (1883), The American Historical Association (1884), and The

American Psychological Association (1892) (Finkelstein, 1996). Nearing the end of the 19th century the ability to formally specialize in a discipline, as well as formally differentiate and progress through faculty rank, were established (Finkelstein, 1996). Though specialization and professionalization continued, the 20th century was marked, especially beginning of the 1940s, by a heightened priority on academic freedom, shared governance, and job security (Gappa & Austin, 2010).

With changing demographics and amount of academic appointments, the twenty-first century faculty member's role and expectations continue to evolve (Gappa & Austin, 2010). The normalization of the college degree paired with the enrollment of the "Millennials" generation has increased the diversity of student demographics, expectations, and learning styles (Debard, 2003; Gappa & Austin, 2010; Jones-Dwyer & Pospisil, 2004; Taylor, 2006). Technological booms and postmodern understanding of knowledge, which is communal and relative, deems the "sage on stage" teaching paradigms irrelevant (Taylor, 2006, p. 51; Jones-Dwyer & Pospisil, 2004). Faculty members must not only sustain currency within their discipline and initiate new research but also shift their techniques from teaching-centered pedagogy to student-learning pedagogy (Taylor, 2006). Such a shift reinstates the faculty's role beyond ensuring knowledge transmission to that which stresses the "outer" and "inner" development of students, thus promoting holistic development (Astin, 2004; Jones-Dwyer & Pospisil, 2004; Lindholm, 2007) More than ever, faculty are charged with creating significant learning experiences where students are engaged in their learning in hopes of resulting in lasting change and value to their personal lives (Fink, 2003).

Research affirms the faculty members' role in promoting holistic development in students, even outside of the classroom. In his extensive literature synthesis on the impact of informal student-faculty interactions, Lamport (1993) discovered numerous studies affirming faculty members' instrumental ability to "aid in student academic achievement, college satisfaction, intellectual and personal development, persistence in college, and career and education aspirations" (p. 12). Focusing on the unique impact of specific student populations, Sax, Bryant, and Harper (2005) studied the gendered effects of student-faculty interaction. For both genders, increasing interaction with faculty members was strongly correlated with the development of the interior aspects of the individual, such as the development of cultural awareness and racial understanding. High faculty performance standards for minority students and students of low social economic status increased persistence at their institution, as well as promoted in them a greater sense of belonging (Kim & Sax, 2007). Similarly, out-of-class faculty interaction with students led to positive gross effects in their general education, personal development, vocational preparation, and intellectual development (Kuh & Hu, 2001, p. 325). Such cumulative research supports the notion that the best practice for student intellectual and personal development occurs both inside and outside the classroom.

A rise in a more holistic approach to teaching, where "a good teacher must stand where the personal and private meet," has led to an increase in understanding the inner life of faculty members, especially that of spirituality (Palmer, 2007, p. 18). Spirituality impacts not only the faculty's theoretical role, but also their practical pedagogical methods as well. In their study, "Spirituality and the Professoriate," Astin, Astin, Lindholm, and Bryant (2006) investigated spiritual beliefs of 40,670 faculty at 421

colleges and universities. Of the faculty surveyed, four of every five faculty members surveyed described themselves as a "spiritual" person and strove "to a great extent" to integrate spirituality into their lives (p. 3). Though the majority agreed that the college's responsibility was to develop the interior elements of students, such as enhancing self-understanding (60%), developing moral character (59%), and helping students develop personal value (53%), a minority of faculty (30%) agreed that "college should be concerned with facilitating students' spiritual development" (p. 9). In a follow-up study on the impact of spiritual beliefs on pedagogy, Lindholm and Astin (2008) discovered when compared to self-reported "low" scorers on spirituality, "high" scoring faculty members demonstrated significantly greater use of student-centered pedagogical techniques. "High" spiritual faculty members also integrated cooperative learning (54%) in their courses at greater rates than the "low" scoring faculty members (35%) (Lindholm & Astin, 2008, p. 193). Similarly, faculty members who integrated spirituality into their pedagogy demonstrated themes within their teaching of hope and affirming different ways of knowing (Shahjahan, 2009).

Faculty Roles in Christian Higher Education

A particular area of higher education exists where spirituality is considered not only an individual act, but also as foundational to the institution. Within Christian higher education, the administration, faculty members, and students create a community of learners, in which faith transcends the differing disciplines and permeates the general mission of the institution. Dr. David Dockery (2000), former president of Union University, articulates this vision further as "education within the context of faith and grounded in the pursuit of truth (*veritas*)." This model of education represents a unique

subset of higher education. Of the 6,551 accredited postsecondary institutions, 900 self-report a religious affiliation. Within the cohort of religiously affiliated schools, 106 institutions are participating members of the Council of Christian Colleges and Universities (CCCU) (CCCU, 2010).

The author of *Building the Christian Academy,* Holmes (2001) outlines the four main tenets and purposes of the Christian academy: the usefulness of liberal arts as preparation for service to both church and society, the unity of truth, the act of contemplative learning, and the care of the soul. Christian institutions differ in the extent to which the four tenets are manifested, but typically adhere to at least one of Litfin's (2004) two models. His models create further typology for Christian higher education institutions, distinguishing the Umbrella model and the Systematic model. The Umbrella model, in which the "critical mass" of the university is the Christian perspective, upholds a curriculum and institution that is distinctively faith-based, but seeks and welcomes a variety of perspectives and voices. The Systematic model is a Christian thinking system which sources all truth "from a particular intellectual location, that of the sponsoring Christian tradition" (Litfin, 2004, p. 18). These Christian ideas are not merely welcome (as in the Umbrella model), but are reason and justification for the institution's existence. Within this Systematic model, the centrality of Christ is integrated with and saturates all institutional academic and student programs. Markman (2004) in *The Idea of a Christian University* argues that the current Christian academy is marked by the four features: Ideological honesty, faith-based guidance, celebration of rationality and conversation, and the location and metaphysics of the curriculum. Overall, the Christian university is

charged to deepen its awareness of "this theological context for all its scholarly endeavors" (Murray, 2004, p. 103).

Faith and Learning Integration

Within the Christian university, a unique and profound environment is created in which scholarship and spirituality are not only both encouraged, but fostered concurrently. This dynamic, symbiotic relationship is defined as the integration of faith and learning and considered the "essence of authentic Christian higher education" (Dockery, 2000). Founded on the Christian belief that all truth is God's truth, academic disciplines are not "narrow specialization in isolation from one another, but ideas that stretch the mind, open up historical perspective, enlarge windows on the world, and reveal the creative impact of Christian faith and thought" (Holmes, 1987, p. 50). Faith and learning according to Holmes (1987) requires an eager attitude and proper motivation (attitudinal approach), an understanding of the intrinsic relationship between facts and values (ethical approach), engagement with the philosophical, historical, and theological underpinnings of knowledge (foundational approach), and a worldview that is holistic, exploratory, theologically diverse, and confessional (worldview approach).

The integration of faith and learning was birthed from Reformed thinkers, such as Arthur Holmes and George Marsden (Jacobsen & Jacobsen, 2000; Smith, 2012). An emphasis within the Reformed tradition is creating and restoring order from the sinful chaos of the world (Jacobsen & Jacobsen, 2000; Thiessen, 2007). Thus, much of the historical faith-learning literature parallels the Reformed understanding of the biblical narrative of creation, fall, and redemption. Under this model, the Christian scholar is charged to discover the areas in which modern learning affirms or deepens established

Christian truths (creation), as well as develop critiques and defense where modern understanding and the Christian worldview do not align (fall-redemption) (Jacobsen & Jacobsen, 2004).

As noted by Jesuit political professor David Hollenach, faith-learning integration is a "fragile achievement" where "a tentative and provisional understanding of the connections of faith and learning that is rooted in one's way of life as much as it is an expression of one's life of the mind" (Jacobsen & Jacobsen, 2004, p. 46). Emergent faith-learning literature continues to emphasize this Augustinian principle of *credo ut intelligam*, "faith seeking understanding," thus prescribing the attitudes and behaviors that will develop (Elshtain, 2006, p. 39; Mannoia, 2000). Yet, recent faith-learning literature advocates for not only a "fixation of ideas and 'theory,'" but also a "focus of "understanding *"that is embedded in practices" (Smith, 2000, p. 33). Mastering the Christian worldview within a discipline is thus shifted to the "re-shaping of the social imaginary" in both one's thinking and living (Smith, 2000, p. 37).

Challenges within faith and learning integration. Though considered the essence of the Christian academy, the faith-learning integration model is critiqued for its limitations and ambiguity. Through utilizing the word *integration,* faith and learning may be perceived as separate entities: two strings which through intellectual braiding may then become one. Smith (2012) describes the process as grafting Christian branches of thought into the already-standing tree of modern learning. Such a process limits the Christian scholarship as additive, instead of interwoven. When discussed, the presence of a "lopsided relationship" emerges, where faith critiques learning, but the learning does not critique faith (Smith, 2012; Phipps, 2004).

As prominent scholars in faith-learning integration hail from a Reformed tradition, traditional faith-learning integration literature emphasizes an articulated Christian perspective to understand the created order (Jacobsen & Jacobsen, 2000; Thiessen, 2007). Anabaptists, who emphasize faith expressed through action instead of words, and Pietists, who stress faith founded on experiences verses logic, would hence disagree on the *means* to Christian revelation (Jacobsen & Jacobsen, 2004). The traditional faith-learning model then is limited to demonstrations which rely on an articulated revelation and understanding of faith.

Hughes (2003) in his exploration of denominational ways of knowing, demonstrated how faith-learning integration would shift due to denominational assumptions. For example, the Reformed tradition is thinking-focused, understanding living as transformed by thinking. The Anabaptist or Mennonite tradition would instead believe thinking is transformed by living. The Lutheran tradition would emphasize a confessional approach, stressing human's finiteness and God's sovereignty. The Roman Catholic tradition would not create stark distinctions between the secular and sacred, instead focusing on the natural world and human culture.

Often the emphasis of faith-learning integration focuses on similarities and differences, where the assumption and practice *do* and *do not* align. As Hughes (2003) mentions, comparing and contrasting language shortcuts an understanding of the connections of faith and learning. The faith-learning conversation is also highly philosophical in nature, concentrating on assumptions and worldview more than practice or context. Thus, limitations are set on disciplines less "theory conscious" and more pragmatic in their orientation, such as mathematics (Jacobsen & Jacobsen, 2004, p. 27).

Faith and learning is also criticized for its ambiguity. For decades, the term *faith-learning integration* was and continues to be utilized for multiple and differing purposes within Christian education (Badley, 2009; Phipps, 2004). As noted by Badley (1994, 2009), such discrepancy about utility and meaning may stem from the words *faith*, *learning*, and *integration* as incredibly ambiguous and complex in and of themselves, hence meeting the criteria of W. B. Gallie's new category of "essentially contested concepts." Badley argues the faith-learning integration meets the first four criteria for essentially contested concepts: the concept delivers value judgments, is complex and multidimensional, different parties "*initially* describe the concept in different ways," and it has the ability to be malleable to different circumstances (p. 11). He also challenges that the term *integration* may not in itself be a positive term.

In their typological approach to unearthing the linguistic patterns used by faculty at religious research universities, Ream, Beaty, and Lion (2004) affirmed the practical ramifications of faith and learning ambiguity. From their linguistic analysis, the researchers discovered eight patterns of faith-learning applications in faculty pedagogy, ranging from "Faith and Learning Separate and Independent" to "Complete Integration." Even within the patterns that affirmed integration, great discrepancy occurred as to where such integration should occur from "Integrated in Campus Environment, but Not Curricula" to "The Place of Faith in Curriculum—Limited and Specific," to "Complete Integration." The divergence of faith-learning understandings captured the great complexity of implementing a concept with such multifarious definitions.

Faith and Learning Integration for Faculty Members

In order to create transcending purpose, foundation, and motivation for seamless interaction of faith and learning, stress is placed on "institutionalizing a relationship between faith and scholarship [that] begins with the [faculty] hiring process" in Christian higher education (Ream & Glanzer, 2007, p. 73). Faculty members serve as both the symbolic and technical representatives of learning within the institution, which constitutes what Astin (2004) terms the "*collective* or *shared* beliefs and values" that create the "culture" of the institution" (p. 37). Creating a culture based on shared values is especially strong in Christian universities, where faith and scholarship are central to the institutional mission and the faculty members' vocational calling. Unlike the spiritual development facilitated at a church or other religious setting, the classroom is an environment where "students must begin to explore the intellectual relationships between their theological commitments and everything else they are learning" (Marsden, 1998, p. 105). Faculty members are facilitators of such an environment, thus affirming the need for their role in creating faith-learning culture. If "undergraduate teaching is the heart of higher education," then it is imperative for faculty members to uphold the same mission as the Christian Systematic model (Litfin, 2004; Marsden, 1998, p. 105; Mannoia, 2000; Ream & Glanzer, 2007).

Faculty members at faith-based institutions demonstrate internalization of this personal calling of faith and scholarship. In Sweezy's (2009) ethnographic study of senior faculty members at Christian universities, he discovered that despite denominational differences, all faculty members demonstrated both a belief that God was personally involved in their lives as Christians as well as a religious sense of calling to

their faculty position. Creating and instilling faith-informed scholarship originated from the understanding that "scholarship is part of Christian vocation, a form of service to others" (Marsden, 1998, p. 108). The continual challenge to integrate faith and learning for themselves and for their students is a challenge not only to be scholars who are Christians, but rather Christian scholars (Holmes, 1987, p. 7).

Space for Further Exploration

The twenty-first century faculty member's role has transformed from knowledge transmission to holistic development. Thus, as the interior life of students rises in importance, so the role of spirituality in the lives of students and faculty members must continue to be reexamined. Within a subset of higher education of Christian institutions, the role of spirituality is examined not only at an individual level, but an institutional level. This "integration of faith and learning" serves as a guiding concept and practice within the Christian university, informing its purpose and scope of work. Yet, the concept has been critiqued for its limitations and ambiguity, leading to a misunderstanding of its role and application. An examination of exemplary Christian faculty members at Christian universities, the symbolic and practical members of faith-learning, would allow for an examination of the *essence* of the integration of faith-learning concept and practice.

Chapter 3

Methodology

Grounded Theory

Developed by researchers Strauss and Corbin (1967), grounded theory focuses on developing theory through the perspective of the participants. This qualitative research method affirms the importance of including the voice of the participants, as well as the researcher's right and responsibility in interpretation (Strauss & Corbin, 1994). Participants are selected in order to understand either individual or collective action, striving to verify the researcher's hypothesis. Overall, the hallmark distinctive of grounded theory is the generation and development of theory (Strauss & Corbin, 1994).

Grounded theory is inherently innovative in nature. Whereas other qualitative methods test preexisting theory, grounded theory focuses on developing theory *through* the research (Dey, 2004). Verifying the hypothesis and creating the theory is conducted throughout the research process, rather than at the end (Strauss & Corbin, 1994). Thus, the researcher must go through a series of comparing emerging themes to the theoretically-based themes in order to deepen understanding of vital similarities and differences (Creswell, 2009). This allows the researcher to develop and steer the theory as relevant themes emerge.

The current research project strives to deepen and develop the theory of faith-learning integration from those considered exemplary in the field. Therefore, a qualitative

method which allows openness, development, and essence to be explored is critical to the study. Grounded theory allows the space for the participants' voices to emerge and transform categories, therefore creating a fuller integration of faith-learning theory and practice for faculty members.

Participants

Participants were intentionally sampled in order to explore the philosophical and pragmatic underpinnings of the faith-learning integration theory. Thus, purposeful sampling was utilized within the participant pool (Creswell, 2009). In order to select exemplary faith-learning professors from the teaching faculty, an anonymous online survey was distributed to department chairs, academic deans, and the provost of the participating institution. These administrators were then invited to rank in order 10 full-time faculty members whom they believed best demonstrated faith-learning integration. In order to ensure a diversity of disciplines were represented, only two faculty members from a single department were allowed in the cohort sample. Gender was also considered in order to ensure a balanced representation. After compiling their responses, 17 faculty members were invited to participate in the study. Due to scheduling conflicts or prior commitments, six faculty members did not participate in the study.

The cohort demonstrated a diversity of academic disciplines and gender. Disciplines represented included Biology, Chemistry & Biochemistry, Computer Science, Economics, Education, English, Modern Language, History, Philosophy, and Physics & Astronomy. Of the 11 participants, five females and six males were represented in the exemplary faith-learning integration cohort. Nine of 11 participants attended a Christian college or university for their undergraduate degree. The exemplary faculty members

averaged 22 years in total teaching experience and 16 years teaching at the current institution.

Procedures

Semi-structured interviews were conducted by trained researchers of a Midwestern faith-based university. Two research members were present in each interview in order to provide needed follow-up questions and increase inter-researcher validity. Participants were given a general overview of the study and asked to sign an informed consent. All interviews were taped with two audio recorders.

The interview protocol included three demographic questions, nine open-ended questions with four optional elaborating and clarifying probes (See Appendix A for the interview protocol utilized). The semi-structure nature of the protocol allowed for interviewers to ask further unstructured follow-up questions to prompt participants as needed. These follow-up questions followed the format of Creswell's (2011) elaborating probes. The interview time length averaged around one hour with several interviews extending to one and a half hours. After the interview was completed, participants were allowed to ask follow-up questions and thanked for their time.

All interviews were transcribed by an independent transcriber associated with the university. The transcriber consented to confidentiality. Transcribed files were then given to the members of the Taylor University Study of Faith Integration and Development. Only research members of the study were allowed access to the files.

Data Analysis

Coding was conducted within the guidelines of grounded theory, outlined by Strauss and Corbin (1994), specifically that of axial coding. Axial coding allowed

connections to be made between general categories and sub-categories (Pandit, 1996).

Main categories were created in which the relevant sub-categories were connected

(Pandit, 1995; Corbin & Strauss, 1990). Codes were created throughout the coding

process that captured the meaning of the emerging theory (Dey, 2004). The continual

creation and merging of codes allowed researchers space to re-examine the emerging

theory and general coding process.

  A web-based qualitative management system, Dedoose, was used to organize and

code interviews. This application allowed for greater levels of descriptors and theme

management. All interviews were coded by the thesis author. Emerging themes and

conclusions were consulted with the members of the Study of Faith Integration and

Development.

Chapter 4

Results

Rooted in the grounded theory of qualitative analysis, the 11 faculty interviews conducted generated emergent themes of conceptualization and practice of faith-learning integration. Such emergent themes revealed not only greater perspective on the concept but also strong relationships between the emergent themes. Thus, from the research conducted, the FIFM surfaced: a dynamic and interconnected model with each part wholly relying on the other components. As illustrated in Figure 1 below, the educational alliance formed allows space for intentional pedagogy to foster strategic hopes of intellectual virtues and self-authorship within students. These strategic hopes are birthed from the faculty member's deep understanding of both their discipline and faith-learning integration which are practiced in the context of their specific discipline. The personhood of the faculty allows difficult questions and dissonance to be formed in the community of learners, thus characterizing "what they do." The strategic hopes for students offer the desired end, where the students themselves embody the Christian virtues and responsibilities.

A Computer Science faculty member offers a brilliant example of the movement and interconnectedness of the FIFM. A man eager to learn and create, he understands his work to "express God's creation" in order "to use our work and train our students in a way that advances the kingdom of God somehow." His philosophical and practical work

is founded on the golden rule: "we are to treat other people like we want to be treated" as well as the role of the imago dei which prompts a "balanced view of humanity… image bearers of God but that image has been tarnished by the fall." He believes both of these views overturn the typical model of computer programming where terms such as "guru" and "wizard" are considered high marks of ability to lord over those less knowledgeable. Instead of lording over, a part of God's image—his creativity—coupled with his humble service motivates and transforms a need to create in order to serve others. The faculty member develops assignments and expectations where he guides his student programmers in this new thinking: "Jesus told us to wash each other's feet, to serve one another. That is the approach we want to use as we design operating systems" (Fac10). His strategic hopes of empathetic, humble computer programmers is lived out in the classroom with sustainable roots for practice beyond. In this work, he transforms computer lords into programming servants.

The following is an exploration of major themes and sub-themes of the differing components of the FIFM. All theme areas investigated emerged from majority presence in faculty interview (six or more). As true with the FIFM, the themes are explored from the left to right as illustrated in Figure 1.

Educational Ally

The educational ally is a convergence of the faculty member's convictions and perspectives ("Who They Are") and their matured understanding of both their discipline and faith-learning ("Deep Understanding"). The faculty member's trustworthiness and competence allows safe space to be created in the community of learners so uncomfortable learning tasks, such as dissonance and big questions, may be undertaken

**CONTEXT OF THEIR
DISCPLINE**

**EDUC
ATION
AL
ALLY**

WHO THEY ARE

Convictions
·
Perspectives

**DEEP
UNDERSTANDING**

F-L
·
Discpline

WHAT THEY DO
Faculty Role · Pedagogy

**STRATEGIC
HOPES FOR
STUDENTS**
*Cultivating Intellectual
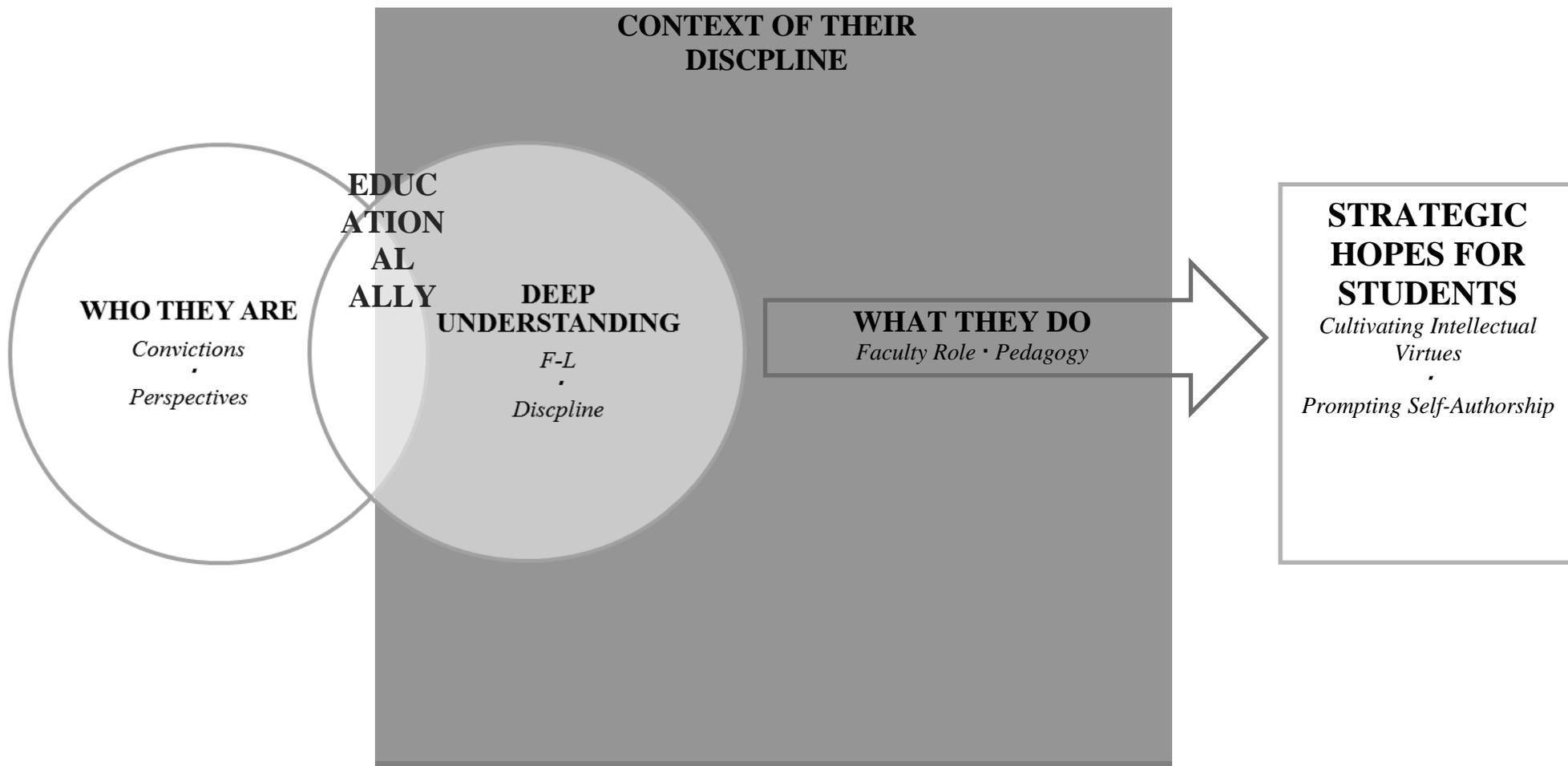Virtues*
·
Prompting Self-Authorship

Figure 1. Faith-Integration Formation Model (FIFM) of Exemplary Faculty Members

by both student and educational ally. The educational ally is one of the first steps in cultivating the strategic hopes of intellectual virtues and self-authorship in students.

Who They Are

Exemplary faith-learning (F-L) faculty members articulated the importance of their own inward postures. These personally held convictions and the current perspectives of students informed their practice as well as their deep understanding of F-L.

Transparent, authentic models. A prominent theme of the faculty was a posture of transparency, vulnerability, and authenticity with their students. A Biology professor identified the desire to "really want the students to get to know me as an individual, too – that I'm not just seen as a professor, but they understand some things about my own life, my own struggles" in order to affirm "I'm a person – and they are a person" (Fac2). This transparency was considered central to their work as exemplified by an Education faculty member: "teaching is really vulnerable work. And so I think part of excellence is when you don't forget to remain vulnerable … need to be vulnerable in order to listen and respond" (Fac7).

Humble. Nearly three-quarters of the faculty alluded to humility's role within their work. A History faculty member rooted his need for humility in his Christian faith: "The first word of the gospel is repent. And that is not a once and for all deal" (Fac4). Several faculty members linked the need for humility in being able to continually learn and develop. An English professor framed this humility within her understanding of revision,

> You have to be audacious enough to say there is really something I have to say
> here and it is important in the world, but humble enough for this revision, for

listening to other voices, for recognizing that you never get it right. You always

have to try again. (Fac5)

Caring ally. Exemplary F-L faculty demonstrated a deep caring for students and

served as encouraging allies in their learning process. As articulated by a Biochemistry

professor, excellent teaching requires a posture focused on the learner and assures that

"decisions you could make would be decisions that love that learner even in their

unloveliness" (Fac6). A Physics and Astronomy faculty member articulated the need for

building trust in the caring alliance before leading students into topics that required level

of dissonance, "postponing those topics until after you have established some trust

through devotions, sharing personal faith with students, through talking about some of the

more positive interactions" (Fac11).

Passion. A significant theme in exemplary F-L faculty was their passion for their

work and, as defined by an Education professor, "revealing …what is beautiful about

something… that you have great passion and excitement for" (Fac7). A Modern

Language faculty member exemplified this theme in a moving story about an assignment

given to his sister during grammar school:

> her Latin teacher … had given them homework which was to think of someone
>
> they knew and write a curse on them… And after reading that, 45 minutes later, I
>
> suddenly realized I was still praying about it and quite animated, angry kind of
>
> way... and just sort of stopped and thought – there are not many things you pray
>
> about for 45 minutes – in fact you don't often pray for 45 minutes. …there are a
>
> lot that sort of make me wish I felt more vaguely compassionate than I do… But

the one that gets me angry is when I see things being done in classrooms that screws people up. (Fac1)

Motivations of professor. All faculty members identified differing motivations for their work in F-L. Six of the faculty members attributed their motivations to a personal responsibility within their role, as evidenced by an Economic professor: "…our job is to be true to who God wants us to be, wherever we are. And in an academic sort of arena, as a teacher and as a scholar, it is just what you do" (Fac8). The role of calling as well as students themselves emerged in five of the faculty members' interviews.

Upbringing and college. For eight faculty members, development of exemplary F-L was attributed to their upbringing or college experience. For an Economics professor, F-L began at his alma mater (and now current residence of work) where he "saw this vision and got a handle on it …my faith is this important and not something I box over here and then keep separate" (Fac8). Not all formational experiences were positive, as illustrated by a Biology professor: "when I grew up, I did not see that relevance and I got pretty jaded and cynical towards the church…. So I think a lot of my motivation comes from my upbringing. I was a Pharisee among Pharisees" (Fac2).

Models to faculty. Eight faculty members identified models to their F-L and discipline work including previous faculty members, colleagues, graduate student groups and historical figures. An Education faculty attributed part of his pedagogy "by listening to experts in education and thinking well how can I apply that to what I'm doing" (Fac9). Four faculty members specially identified famous authors such as George Marsden and David Smith as influencing their work.

Present thinking of students. A distinguishing theme of exemplary F-L faculty members was not only what they did with students but how they thought of students. This perspective was marked by viewing students as scholars/adults and, as a Computer Science faculty articulated, "the sense that the students are in charge of their learning – trying to give them as much responsibility for that as possible" (Fac10). The majority of faculty members also viewed their work as student formation, "education that intentionally and effectively combines skill learning, intellectual formation with some kind of moral formation, spiritual formation, and that achieves meaningful relationships between those parts of it" (Fac1). Four faculty members also identified an aspect of faith formation within their work.

Deep Understanding

Faculty members interviewed demonstrated deep understanding in both their discipline and conceptualization of F-L. With such a complex topic as F-L spanning across such diverse disciplines, the "common ground" shared by the majority of disciplines were analyzed. The deep understanding demonstrated by faculty members was couched in the context of their own discipline, often providing examples of how their specific discipline theorized F-L.

F-L not additive. Nine faculty members specified that faith cannot be viewed as an additive to learning. As articulated by an Economics professor, faith understanding is infused throughout and "is never separate from what you are doing. It might look for a while a little distant because you are doing some things that other people might do too, but that is not because you have necessarily dumped your faith" (Fac8). An English

faculty member passionately described her frustration with an additive F-L model through several images:

> So there is the academic sphere and then this faith sphere. Sort of like as I was trying to button this onto your sweater – two awkward things that you are trying to integrate together. Kind of zip up. And they just – they don't really fit together or they are two separate but equal. I just think that is not a very good way of conceptualizing. One of the questions then becomes… are you balancing – do you give part of faith up and part of academics up. Or do they – is it a mash-up of some sort. So the – at least as integration has sort of gotten itself worked out of the last 60 years or so. I think there are some problems with the imagery that brings to mind and some problems frankly with the conception particularly when the conception has been this sort of – let's pull some faith together, let's pull some learning together. (Fac5)

F-L developed continuously. The strongest F-L theme, articulated by all 11 faculty members, was F-L's dynamic and continual development. They choose language and examples that evidence F-L is not achieved but rather repeatedly fostered and sharpened. An Education professor witnessed this development in her own experience:

> As I moved along, theoretical and conceptual changes were happening in the field – and as those changes occurred, I think I grew in understanding better language, better ways, better theories and concepts for having that coherence in my own life… I see integration as a very active thing – as a very comprehensive thing… I keep myself continually working at coherence. (Fac6)

A major sub-theme of the continual development was the role of other faculty

members at the institution. Nine faculty members specifically mentioned the role of

institutionally facilitated development through their tenure process. As described by

another Education professor, the "most helpful thing though, has been rubbing shoulders

with colleagues here at [institution] … much more common here, partly because this is

why we are here, but it is also built in" (Fac9). The institutional facilitated development

offered space for camaraderie and shared thought in the F-L process, as articulated by a

Biochemistry professor:

> First and foremost – I was with colleagues that were willing to say – this faith and
> learning thing – it's hard. It's challenging. If we called it anything less than that –
> we would somehow be minimizing what God has asked us to do. So let's call it a
> challenge. And let's go after it together. (Fac6)

Two ways of articulating F-L. Two different ways of conceptualizing F-L

emerged from the interviews. Articulated by 10 of the 11 faculty members, the

predominant understanding was a "dynamic infusion" of faith and learning, utilizing

words such as "engagement," "evolvement," "infused," "active," and "transformative."

An Economic professor advocated,

> You cannot learn unless you infuse it – the learning is infused with faith from the
> beginning. So it is not like you can separate these things out and now have two
> and now let's figure out how we put these together. It is all part of the package all
> the time. (Fac8)

A Biology professor fleshed this theme out further and described F-L as "much

more of it sort of percolates up, steeps through everything we do. Sometimes it is subtle;

sometimes it is a little more obvious. But just always there. It colors everything that we do" (Fac2). The other form of conceptualizing was an "interacting but separate entities" which leaned on words such as "impacting," "commitment-based," and "respecting." As described by a Physics and Astronomy professor, there is a "showing how faith is related to all of these academic fields… faith impacting how you do the work and how you think about the results of the work" (Fac11). Though the dynamic infusion dominated the majority of excerpts, both understandings of F-L would at times co-occur in the same interview.

F-L topics. Several topics emerged across interviews in relation to conceptualizing F-L. Major themes included 1) Honoring the other and loving your neighbor, 2) Image and nature of God, and 3) F-L in the everyday. The articulation of the topic may range from "the ways science… reveals… God's glory in the natural world" (Fac11) to an understanding that

> We are living I hope with confidence and patience here [on earth] and hospitality. Because controlling this is not what our story is about – being worthy of that is what our story is about. And being a neighbor – a civil neighbor here is one of the things that makes us worthy of that. (Fac4)

Alluding to Kingdom work also emerged as a minor theme with five faculty members.

F-L challenges. The majority of faculty members described challenges of their F-L work. As exemplified by a Modern Language professor, several faculty members mentioned the difficulty in being able "to capture all of those facets of what it might mean to relate something as rich and deep and wide as Christian faith with something as rich and deep and wide as learning" (Fac1). Four faculty members specifically mentioned

the dissatisfaction with the term "integration" as it alluded to an additive mindset that "seems like we have two independently arrived-at domains that we then have to artificially bring together" (Fac4).

What They Do

Excellent understanding was coupled with excellent practice in the faculty members interviewed. Two major sub-components of their practice emerged from the interviews: 1) Practice within their faculty role at the institution and 2) Their strategic pedagogy implemented with their students. As with the "Deep Understanding" category, their faculty role and pedagogy was conceptualized and practiced in the context of their specific discipline.

Faculty collaboration. Exemplary F-L faculty members were marked with a collaborative spirit both within and between departments. A Physics and Astronomy professor described her work with colleagues as "like being in a gold mine" where conversations about faith and science regularly occurred (Fac11). An Education professor identified faculty collaboration as "supportive not just for information – but in their vulnerability that we were willing to put ourselves in when we were among each other" (Fac6). Exemplary F-L faculty also collaborated across departments, especially noted between science and religion departments. Other faculty noted team-teaching and co-authoring experiences that influenced their development.

Continuity of faith, pedagogy, excellence, and content. Similar to the dynamically infused perspective of F-L was a perspective of "bothness." Exemplary F-L faculty members viewed excellence, faith, pedagogy, and content as intertwined. As described by a Modern Language faculty member, "I think if you get the language

without the practices, you get hypocrisy and lip service. If you get the practices without

the language – then this imaginational informative lair is missing. But if you put the two

together, it is fairly potent" (Fac1).

Making connections. For exemplary F-L faculty members, connections are made

on two levels, 1) In their own thinking, and 2) For their students in their thinking across

and within disciplines. As described by Biology and a Computer Science faculty

members, there is a responsibility to help "them [students] to make connections where

those have not been made in the past" (Fac2) because "they just don't have the

experience yet to draw those connections themselves" (Fac10). Exemplary F-L faculty

members are connectors themselves with five of them mentioning cognitive connections

made across different parts of their discipline and other disciplines.

Challenging assumptions and creating dissonance. All 11 faculty members

described instances in which they challenged the assumptions of their students. Their

pedagogy strategically leaned their students into conflicting thoughtfully and even at

times demonstrating diversity of Christian perspective on an issue. A Computer Science

professor also strove to "create experiences that initially maybe don't make sense – cause

confusion... when there is confusion and something doesn't fit that you have to kind of

rearrange your neurons to adapt or accommodate this new piece of information… you are

building this kind of conceptual framework in the student's head" (Fac10). A History

professor utilized Christians' diverse role in American history:

> It is easy to show how organized Christians have sometimes been absolutely part
>
> of the solution and other times absolutely part of the problem… So how mixed
>
> and muddled our religious commitments can get in the stream of life. So I don't

give them answers – I just say this is the mix and here are some patterns of going

through the mix. (Fac4)

The lack of formulaic answers allows space for students to think for themselves.

Reading students. Ten faculty members mentioned the importance of reading

their students, an ability to evaluate students' current development state and appropriately

match content and challenge. Several faculty members gave examples how reading their

students as a feedback loop provided direction for changes in their pedagogy. A Biology

professor admitted, "I am constantly reading the students… I can tell when I'm

connecting with them right." (Fac2). The concept of connection underpins a

Biochemistry faculty member's view on reading students:

Your teaching needs to be engaging. It needs to be careful of what the learner

already thinks. And the learner's emotions associated with what they think. It

needs to be I would say challenging to the learner as well. And then all of what I

just described applies to both the academic side – like if I'm teaching chemistry –

and to the faith building side. So I'm doing things all the time with respect to and

to try to foster the faith of the learner in front of me. And I'm doing all the things

I can to try to foster the understanding of, say, a content area for the learner in

front of me. (Fac6)

Asking questions. The role of asking big and difficult questions emerged in the

majority of faculty interviews. As explained by a Biochemistry professor, the questions

allowed their students to engage in deep learning: "the best thing I could do on that

question to answer it – is to pause… the worst thing I could do is just quip an answer to

you that would minimize the complexness and richness and really responsibility I think

that we have to try to search out a good answer to that question." An English professor affirmed the need for the complexity of questions: "There are no easy answers and I really resist that – resist that in their writing, resist that in what we are doing in class, is to try to say – thinking faithfully… you are always having to work at it, always having to think about it" (Fac5).

   Including themselves in the community of learners. The majority of faculty members utilized an "in this together" posture, chose "we" language, and included themselves in the community of learners. As described by a Modern Language professor, they looked for a "kind of synergy between a coherent narrative that can be shared with students. A transparent process of my own reflection on why we are doing this and we've got to figure it out" (Fac1). Comparing it to the act of communion, an Education faculty member described the learning community: "We all come to the table, regardless, and we all come at the same place – so trying to find ways to remove power structures and hierarchies that are in place – which can be tricky when you are the person giving the grade" (Fac7).

Strategic Hopes for Students

   Faculty members' personhood, deep understanding, discipline context, and action all culminated into their strategic hopes for their students. These hopes are the exemplary faculty members' vision for their student's development not only through their class but across their lifetime. This "long view of students" was challenging students in the "kind of person… you [the students] want to take away with you when you leave and how other processes that you are learning to engage in – contribut[e] to the formation of that person and how… that connect[s] to your Christian identity" (Fac1). Though many hopes

surfaced, two significant themes surfaced in their visions for students: 1) Cultivating Intellectual Virtues and 2) Prompting Student Ownership.

Cultivating intellectual virtues. Ten faculty members described vision or pedagogy aimed at cultivating intellectual virtues in students. These virtues were considered vital for not only deep learning but faithful living. Specific virtues emerged such as open-mindedness (10 faculty), discernment (5 faculty), empathy (5 faculty), and humility (4 faculty). A Modern Language professor cultivated open-mindedness and humility in his students through the act of what he termed as "Christian reading," "reading the text with humility, not assuming before you start that you are smarter than the author and have nothing to learn, or getting three pages in and deciding it is dumb" (Fac1). A History faculty member assigned his students to write an opposing view in a way that respected their position: "So don't set me up a straw man. Set up the opposition – articulate the opposition in a way that the opposition would want to honor." He described this later to be "Christianly charitable – to be able to – get people to think outside their or over against their own position" (Fac4).

Prompting self-authorship. Strategic vision was given to prompting self-authorship in students, including opportunities for personal action and responsibility as well as encouragement to form their own opinions. Faculty members assigned various multifaceted issue papers and class lectures which required higher levels of personal investment. As described by a Biology professor, students "have to learn this stuff – you have to understand some of the implications… encourage them to think it through for themselves and connect the dots. Then you come up with some of your own ideas at the end" (Fac2). A Physics and Astronomy faculty strategically introduced opposing views

"side by side… to show how they are in interaction with each other. It is not that we are

neutral on the issue... it is more an emphasis on equipping students with the skills to

make a decision for themselves" (Fac11).

Chapter 5

Discussion

The FIFM intersects with relevant sources in the realms of psychology, higher education, and faith-learning literature. Most notable intersections include the development of the educational ally from therapeutic-alliance theory as well as praxes in F-L integration literature. From greater understanding of the FIFM's intersections and limitations are pertinent implications for both practice and future research. Such implications include emergent themes greatly influential to the exemplary faculty members including their posture toward students, tangible F-L praxes, development of faith-learning through collaboration, and re-ordering of classroom content development.

The Role of the Educational Ally

The therapeutic-alliance theory and practice offers the basis for the development of the "educational ally" within the FIFM. A psychotherapeutic model that relies on creating an environment of change through relationship between therapist and client, the therapeutic-alliance theory offers principles relevant to an educator who also seeks to create an environment of change and learning. In their analysis of differing therapeutic alliance measures, Horvath and Luborsky (1993) found two common components throughout each: 1) "personal attachments" and 2) "willingness to invest in the therapeutic process" (p. 564). Other aspects of the therapeutic-alliance aligned with many of the themes emerging from the FIFM, namely collaborative partnerships and active

participation in the therapy process (Horvath & Luborksy, 1993; Flŭckiger, Del Re, Wampold, Znoj, Caspar, & Jörg, 2012). Similar to the objectives of the therapeutic alliance, environments of change are created through the role of the professor and the relationship created with the student. The FIFM deviates from the tenets of the therapeutic alliance in its reliance on creating shared goals within the therapist-client relationship. The educational ally instead leans their own developed strategic hopes for their students, envisioning what the student can become and then guiding alongside to the achievement of the strategic hope. Instead of shared goals, it is the faculty members' personal submission to the continuous learning process ("Humble," "Including themselves in the community of learners") that allows such a shared collaboration to emerge. Yet similarities of practices in the FIFM's educational alliance and therapeutic-alliance are shared in their ability to create transformative collaborations toward greater change.

Similar to therapeutic alliance literature and traits emerging from the interviewed faculty members, Fink's (2003) model of building teacher credibility emphasizes the importance of the educator's trustworthiness, credibility, and dynamism. Such credibility and alliance is understandable when coupled with the faculty members' significant strategic hopes for their students. In these deep transformative journeys, the educational alliance between faculty and student is no longer helpful but necessary. Instilling intellectual virtues such as open-mindedness and humility require leading students through levels of dissonance and hard questions. The ability to exude both great trustworthiness ("Who They Are") and competence ("Deep Understanding") ensures students' safe guidance through the uncomfortable and often fearsome areas of learning.

Both facets must be present and interconnected for this guidance to occur. Without trustworthiness, the student is left with an intellectual, yet impersonal, guide in whom they can neither relate nor follow. Without competence, the faculty member is charming and perhaps even inspirational – yet the student is still left unguided into meaningfulness and deep questioning required for the strategic hopes. The symbiotic relationship of both trustworthiness and competence is what marks the uniqueness of excellent educational allies.

Palmer (2007), a renowned author on educational practices, advocates that "teaching, like any truly human activity, emerges from one's inwardness" (p. 2). The exemplary faculty members typified Palmer's statement with their personal convictions and perspective informing their excellent practice. This postmodern understanding of knowledge influenced by the knower expands the role of the educator from implementing correct pedagogy to embodying authentic postures of learning. Their traits of humility, transparency, care, and passion coupled with their conviction of students as scholars established their role within the community of learners. The faculty members viewed these traits and postures as developed within themselves, both referencing upbringing experiences in childhood and college as well as influential role models. The exemplary faculty members were themselves learners and experiencing formation. Their posture affirmed another Palmer (2007) conviction: "Learning also demands community – a dialogical exchange in which our ignorance can be aired, [and] our biases challenged" (p. 79).

Pedagogical Practices of Exemplary Faith-Learning Integration

As framed in Ernest Boyer's vision for education, the *telos* (the end purpose) of scholarship is created and framed in order to contribute to the overall good of world (Jacobsen & Jacobsen, 2000; Mannoia, 2000). For the Christian scholar, seeking the *telos* of faith-learning is rooted in the learning and development of their students for greater good or, as articulated in the interviews, strategic hopes (Mannoia, 2000). Exemplary faith-learning therefore requires not only a mature understanding of faith-learning, but also mature praxes. Such pedagogy creates environments for critical commitments of students, "the chief intrinsic value of liberal arts educations," to sustain and flourish (p. 85). These praxes affirm the role of intentionally placed conflict in the community of learners, creating graduates who are not entrenched in dogmatic dualism (inoculated with answers without critical thinking) or skeptical cynicism (bombarded with questions without critical tools to find answers). As affirmed by Mannoia and the above research findings, these critically committed students are empowered toward "an open attitude to a firm belief," with freedom to critique, explore, and create (p. 43).

Smith (2012) advocates that "*every* scholar is a *confessional* scholar" rooted in theory-laden (and thus faith-laden) scholarship (p. 30). The excellent F-L integration scholar must therefore embody an understanding of what is being "confessed" and how this perspective informs one's daily knowing, feeling, and living. The confessional model informs the pedagogical technique of modeling and transparency, testifying "both to the involvement of God in our learning, and to the transformative nature of education" (Rae, 2004, p. 110). Faculty members embodied such a confessional posture through their role as "transparent, authentic model[s]" which required levels of vulnerability in their

teaching and thinking. The excellent F-L scholar also challenges a sense of critical thinking and connectedness in both their studies and living. Through scaffolding students into the intricacies of their discipline, faculty members allow the students "to relish the interwoven complexities" of the subjects themselves (p. 110).

As evidenced by the interviewed faculty members, collaboration is another marker of the excellent F-L scholar. A pursuit of collaboration across disciplines attests to the connectedness and interdependence of all disciplines and living (Downing, 2004; Mannoia, 2000). This allows space for what Knoll (2011) defines as the *duality* of Christian scholarship. In order to seek knowledge from more than a singular angle, the Christian scholar joins with another Christian scholar to sharpen their vision. These collaborations also provide the faculty members with "external points of reference to maintain honesty and fairness in their Christian scholarship" (Phipps, 2004, p. 152).

Limitations

Faith-learning literature has long been critiqued for its strong Reformed influences, namely its originators Arthur Holmes and George Marsden (Hughes, 2003; Jacobsen & Jacobsen, 2004). Congruent with Reformed tradition, the emphasis on the mind and redemption of culture limits other strains of theology which emphasize feeling or sanctification of self. As the faculty member interviews hailed from a Reformed institution, the findings serve as an expansion of existing literature rather than an exploration of new traditions of thinking. Reformed thinking is especially apparent in the faculty members' value of open-mindedness and prompting of personal responsibility and action in students. All faculty members' strong emphasis on F-L development requires a more longitudinal study of their own F-L development through their teaching career,

which is unable to be captured by a single interview. The study is also limited by the researcher conducting the study with her personal experiences and understandings influencing the interpretation of the interviews.

Implications for Practice

Though considered the hallmark of Christian higher education, F-L integration is most understood in its theoretical and philosophical constructs (Smith, 2000). A Modern Language faculty member interviewed conducted his own analysis of the amount of pedagogy or student formation discussed in 10,000 F-L integration articles from 1970s and on:

> There's about 300 articles out of 10,000 that say anything – a paragraph about pedagogy – that is before we have done content analysis. So are they actually any good or coherent? So there's empirical evidence that the pedagogical side of the faith and learning equation has been systemically taught for the last 40 years. (Fac1)

His analysis confirmed an alarming gap within the hallmark of Christian higher education, "Pedagogical process is almost entirely a locus for faith-learning integration and yet it takes about 30 seconds' thought to figure out that is a bad thing… having Christian ideational content is not a sufficient condition for Christian education to be taken place" (Fac1).

The FIFM steps within the gap of the F-L literature to offer tangible content to excellent postures and practices. One of the most notable is the actual conviction embodied by the excellent F-L faculty: a transparent, authentic model and caring ally who is marked with humility, passion, and a sense of calling. As educational allies, these

roles are not supplemental but central to their role. Practitioners should not regard their own character development and posture with students as extraneous but rather an essential element of their position and influence. The exemplary F-L faculty members also revealed the dynamic and developing nature of F-L understanding over years of practice. Institutionally facilitated development, through tenure processes and faculty development, served a critical role in this ever-growing understanding. The institutionally facilitated development proved valuable not in its formal processes but rather in its ability to create spaces for faculty collaboration and conversation around faith-learning. Institutions desiring depth and development in F-L understanding should strongly consider implementing processes which facilitate intra-departmental and inter-departmental collaboration on an ongoing basis.

Without a question in the protocol to prompt their thoughts, the faculty members' perspectives of and strategic hopes for students may be the most notable findings within the model. Their ability to view their students as scholars currently as well as envision their formation beyond the classroom served as a healthy tension in their practice. The faculty members tethered this long view of their students to their own deep understanding of their discipline and faith-learning, such as God's command to love your neighbor and a desire to cultivate empathy in their students. From this deep understanding and strategic hopes, the faculty members then developed pedagogical practices that would most facilitate this growth in a certain virtue or self-authorship area. From these findings, an emphasis on best-practice should re-order the faculty members' content and pedagogy development, leading first with their understanding of faith-learning and discipline as well hopes for students and *then* following with practices best facilitating such student

formation. Excellent pedagogy should first be rooted in excellent vision of their discipline, faith-learning, and students.

Implications for Future Research

The nature of the FIFM offers structure for further investigation of faculty members' faith-learning understanding. Exemplary faculty members from other types of theologically grounded institutions would offer perspective on the common areas as well as unique aspects of the FIFM. Differentiation may occur in their deep understanding of faith-learning, their pedagogical roles and praxes, as well as their strategic hopes for students. Understanding the Christian liberal arts institution as an interconnected, dynamic learning environment, future research in the FIFM for student development faculty members would offer insight on the transcending strategic hopes for students as well as differing roles of educational allies. Finally, after exploration of several Christian liberal arts institutions' practices, the development of a quantitative measure of faith-learning for faculty members would provide an assessment tool for the overall campus environment and learning community.

Though Scholosser and Geslo (2005) have linked therapeutic alliance to academic advising, the "educational ally" aspect of the FIFM solicits space for greater exploration. Differing traits necessary for an educational ally as well as their pedagogical practices may offer deeper insight into the role of the educational alliance made with students. Questions within the role of content, academic preparedness of students, and perceptions of faculty members may also be other areas of investigation within this emerging concept.

Conclusion

An Education faculty member described her F-L work in the context of a

broader community – because faith and life integration isn't in a bubble. It is in

the full life. It can happen explicitly and implicitly – God's mysterious Holy Spirit

work has proven that more than one time in my life. That he will connect dots –

that I didn't even realize I was a piece of or part of. So understanding how to talk

about some of those things and refine them, work at them, and then speak to them

in a very targeted audience but also in the area of my discipline or outside of my

discipline. (Fac7)

The thoughts of the 11 interviewed faculty members expanded the F-L

conversation to its active, transcending, and interconnected nature. The FIFM captures

the movement through "the full life" of faith-learning described by the Education faculty

member: A trustworthy and competent educational ally intentionally implementing their

role and pedagogy in the context of their discipline toward cultivating their strategic

hopes for students. The reliance of personhood, understanding, and praxes challenge a

more holistic view of F-L integration, one that relies on alliances, dissonance, and

collaboration. The FIFM also offers space to further best practices in faith-learning as

well as structure to explore deep understanding and strategic hopes at other institutions.

Nevertheless, the findings of the FIFM provide dynamic examples of excellent faith-

learning in its transformational practice. The voices of the 11 faculty members embody

the central tenet of Christian higher education, faith-learning that fosters as Holmes

(1987) describes "a liberal education that develops this stewardship of all we are" (p. 28).

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Appendix

Interview Protocol

I. Introduction
   a. Welcome/Greeting
   b. Informed Consent
      1. Nature and purpose of the study
      2. Short biography of interviewer
      3. Interview procedure (60 minutes)
      4. Potential risks and anticipated results
      5. Confidentiality (digital recording of the interview)
      6. Freedom to withdraw from the interview or decline to answer
      7. Questions regarding the study/researcher (signed consent form)

II. Interview
   a. Demographic Questions
      1. In which academic department do you teach? What is your faculty rank?
      2. What educational degrees do you hold?
      3. How many years of teaching experience do you have?

   b. Open-Ended Questions
      1. What constitutes excellent teaching in Christian higher education?
         What do you aspire to do as an educator?

      2. How do you conceptualize the term "integration of faith and learning"?
         If you had to explain the term to someone who did not know?

      3. What facilitated your growth in the area of the integration of faith and learning?

      4. How do you practice the integration of faith and learning in and outside of your classroom?
         Looking for specifics for 4 and 5

      5. Can you provide and describe an example of how you integrate faith with a specific subject or topic in your classroom?

6. What are your primary motivations for integrating faith and learning in and outside of your classroom?
   Why is it important?

7. How does your faith inform your own scholarship and research?

8. When you think about the various facets of the university, how is the integration of faith and learning unique within your specific discipline?
   a. What unique challenges do you face in your discipline?

9. Is there anything you would like to add based on your understanding of the integration of faith and learning?

c. Closing
   1. Open request – "Any questions or comments?"
   2. Gratitude