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Faith Integration Development: Faculty Conceptions of Faith-Learning Integration

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FAITH INTEGRATION DEVELOPMENT: FACULTY CONCEPTIONS OF FAITH-
LEARNING INTEGRATION

A Thesis

Presented to

The School of Graduate Studies

Department of Higher Education and Student Development

Taylor University

Upland, Indiana

In Partial Fulfillment

of the Requirements for the Degree

Masters of Arts in Higher Education and Student Development

by

Brandon J. Jacob

May 2011

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**Higher Education and Student Development
Taylor University
Upland, Indiana**

CERTIFICATE OF APPROVAL

MASTERS THESIS

This is to certify that the Thesis of

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entitled

Faith Integration Development: Faculty Conceptions of Faith-Learning Integration

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ABSTRACT

The integration of faith and learning (IFL) is the foundation upon which faith-based higher education has been built. As such, it imperative that educators at faith-based colleges and universities understand and implement this integration effectively. The purpose of this study was to determine how academic and student affairs educators conceptualize and practice the integration of faith and learning. The study also sought to identify key similarities and differences that exist between academic and student affairs educators regarding the integration of faith and learning. To answer these questions, a sample of nine academic educators and four student affairs educators were interviewed in order to discuss their thoughts and experiences regarding faith-learning integration.

This study on faith-learning integration produced the following themes: (1) participants broadly understood IFL in cognitive, “worldview” terms, yet they also felt a close personal connection between *their* faith and learning; (2) participants developed their ability to integrate faith and learning primarily through mentor relationships with more experienced educators and secondarily through participants’ education and personal effort; (3) participants were motivated to integrate faith and learning by student learning and their own personal growth as educators; and (4) participants practice IFL through meaningful student interaction and fostering critical thinking. The findings of the study highlight the need for further discussion on the construct of faith-learning integration, as well as an increased focus on faculty development in this area.

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CHAPTER 1

INTRODUCTION

Higher education researchers and practitioners have recognized the importance of spiritual development in the educational outcomes of the university. The Higher Education Research Institute (HERI) has specifically highlighted college student spirituality (Astin, Astin, & Lindholm, 2011). The growing interest in the inner life has led to a growing body of literature that helps educators understand their students' spiritual development (Chickering, Dalton, & Stamm, 2006; Kuh & Gonyea, 2002; C. Smith, 2009).

Christian higher education has traditionally promoted the faith development of students alongside the other more traditional educational outcomes of the academy. The interrelationship between these two important components of Christian higher education is a concept widely known as the Integration of Faith and Learning (IFL). According to Arthur Holmes (1987), IFL is one of the central tasks of Christian colleges and universities as they seek to develop and educate students in a holistic way.

IFL has not been fully understood as a construct, despite its importance in Christian higher education (Badley, 1996; 2009). Literature regarding IFL has been either broadly theoretical (Holmes, 1987; Marsden, 1994) or discipline-specific, as evidenced in the series *Through the Eyes of Faith* (Best, 1993; Fraser & Campolo, 1992; Gallagher & Lundin 1989; Wells, 1989). IFL has been understood broadly, including merely a Christian worldview (Beers, 2008; Cosgrove, 2006; Litfin, 2004; Ream & Glanzer, 2007), "thinking Christianly" (Homes, 1987), discipline-specific IFL (Beers, 2008), or

even simply providing a devotional lesson at the beginning of class (“Nine Models of Faith & Learning Integration”, n.d.). Knowledge of the construct and level of implementation in their pedagogy differs significantly among Christian college faculty (Korniejczuk & Kijai, 1994; Lyon, Beaty, Parker, & Mencken, 2005), which has led to a need for greater clarification of IFL (Badley, 2009).

In an address given to students at Calvin College, noted Christian philosopher and author Alvin Plantinga (1990) stated that while many Christian educators pay homage to the importance of integrating faith with scholarship, meaningful implementation is rare. “When it comes to the level of detail and specificity, we often don’t have much of an idea just how to do it; indeed we hardly know how to start” (p. 6). This confusion leads to misplaced efforts and pedagogies that fall short of their potential effectiveness (Badley, 2009).

In light of IFL’s lack of clarity, this challenging and important construct needs illumination. According to Badley (2009), “Christian educators must muster the energy to continue clarifying this important language....Discussion and new conceptions of faith-learning integration can remain a source of new life for Christian education” (p. 16). In order for educators to take seriously the call of the integration of faith and learning, its conceptualization and practice must be more fully understood.

Purpose Statement

This study seeks to understand how academic and student affairs educators conceptualize the integration of faith and learning. Using original research and the wide base of literature, this study will begin the process of developing a theory of practice for faith-learning integration. The following questions will guide this research:

1. How do exemplary academic and student affairs educators conceptualize the integration of faith and learning?
2. How do exemplary academic and student affairs educators practice the integration of faith and learning?
3. What similarities and differences exist between academic and student affairs educators regarding the integration of faith and learning?

CHAPTER 2

LITERATURE REVIEW

Spirituality in Higher Education

American higher education has a rich heritage of promoting spiritual development. The first colleges were firmly rooted in a religious tradition that sought to educate, transform and develop students into spiritual leaders in their communities (Ringenberg, 2006). Despite the largely secularized landscape of higher education today, there is still a prominent interest in the spiritual life of college students (Astin et al., 2011; Chickering et al., 2006; Kuh & Gonyea, 2006; Lindholm & Astin, 2008; Parks, 2000; C. Smith, 2009).

The spiritual landscape of higher education.

The majority of literature about spirituality in higher education addresses college student development (Astin et al., 2011; Chickering et al., 2006; Fowler, 1981; Lindholm & Astin, 2008; Parks, 1986; 2000). The spirituality movement includes all faith traditions and seeks to understand the impact of spirituality on academic success, character development, and civic engagement (Astin, et al., 2011; Chickering et al., 2006).

The Higher Education Research Institute (HERI) began a multi-year research initiative in 2003, called Spirituality in Higher Education, “designed to enhance our understanding of the role that spirituality plays in students’ lives and to identify strategies that institutions can use to enhance students’ spiritual development” (Astin, Astin, & Lindholm, 2007, p. i). Astin, Astin and Linholm (2011) reported the results from HERI’s research initiative in *Cultivating the Spirit: How College Can Enhance Students’ Inner*

Lives, describing the state of college students' spirituality. They demonstrated that the majority of college students identify themselves as "spiritual," with four out of five students expressing an "interest in spirituality," and "high expectations for their own spiritual development" (p. 3). Furthermore, most students report some level of "spiritual quest" or "seeking...a better understanding of who we are, why we are here, and how we can live a meaningful life" (Astin et al., 2011, p. 28). These meta-themes demonstrate a strong sense of spirituality in college students (Parks, 2000).

Spiritual development.

Spiritual development theories thoroughly explicate college student spirituality. Developmental theories support research and practice in spiritual development (Love & Talbot, 1999). The significant contributions of James Fowler and Sharon Daloz Parks regarding faith development undergird the research of college student spirituality. Fowler (1981) theorizes that every individual possesses and experiences faith. Two factors determine the extent to which faith is experienced. First, "faith is interactive and social" (Fowler, p. xiii). Environment and family have a determining influence on the capacity of one's faith. Second, faith is shaped by "initiatives of spirit and grace," something transcendent and beyond the self (Fowler, p. xiii).

Fowler's (1981) faith development theory consists of six stages. According to Holcomb and Nonneman (2004) in the *Faithful Change* project, college-aged students can enter college in a variety of stages. Based on the study's findings, most freshmen entered college in either the *Mythic-Literal* (stage two) or *Synthetic-Conventional* (stage three), with a select few operating beyond that. However, upon graduation, roughly half of the seniors were found to be transitioning into the *Individuative/Reflective* stage (stage

four) or had already achieved it. These findings challenged Fowler's notion that most college-aged students operate primarily in the *Individuative/Reflective* stage.

Fowler's *Mythic-Literal* stage is characterized by simple understanding of "God," likened generally to one's conception of a caring parent. God rewards goodness and punishes badness (Fowler, 1996). Individuals may begin working through faith abstractly, as in a narrative context. Yet they lack the cognitive ability to reflect on the meaning of faith (Fowler, 1981).

Synthetic-Conventional faith marks a significant growth period. As individuals develop greater critical thinking ability, so their understanding of faith and God becomes more complex (Fowler, 1996). This understanding is derived primarily through relationships with parents, siblings, peers, pastors, and priests. These figures represent spheres of influence that individuals draw from in order to make sense of their own identity, their experiences, and God (Fowler, 1981).

In the *Individuative/Reflective* stage, faith becomes a time of exploration. Young adults begin to separate, perhaps physically and emotionally, from the interpersonal groups in which they formed and maintained their identity. Young adults experience relativity in worldview when confronted with a new and diverse population, compounded by the major transitions of leaving home and the first year experience. Parks (1986) believes that, in this stage, students begin to realize "that established patterns of thinking do not accommodate lived experience" (p. 47). Cady (2007) believes that personal interaction is important for students reaching "new levels of engagement either by challenging their development process and forming new values, or confirming their values" (p. 100). According to Fowler, successful transition through this stage means

young adults understand and accept “the responsibility of his or her own commitments, lifestyles, beliefs and attitudes” (p. 182).

Spirituality and educational outcomes.

As students grow and develop spiritually, certain outcomes become more evident, particularly academic and educational outcomes. Astin et al. (2011) argue that for the typical college student, grade point average and psychological well-being decrease over the four years of college. However, they also found a positive correlation between spirituality/religiousness and outcomes such as grade point average, intellectual self-esteem, psychological well-being, and general satisfaction with the college experience (Astin et al., 2011; Kuh & Gonyea, 2006). Therefore, as spirituality and religiousness increase, so do the significant learning outcomes of GPA and intellectual self-esteem. Additionally, learning activities such as studying abroad, making connections between disciplines, and service learning promote students’ spirituality (Astin et al., 2011).

Educators contribute significantly in the spiritual development of college students and their learning. In addition to general influence, educators who professed to be spiritual or religious were far more likely to adopt a student-centered approach in their pedagogy that, according to Lindholm, Astin, and Astin (2005), leads to greater student learning (Lindholm & Astin, 2008).

The Task of Christian Higher Education

Though recent spirituality research has generated a new interest in spiritual development across many sectors of the academy, Christian higher education has historically embraced the integration of spiritual and educational outcomes. Higher education is concerned with building up and sustaining the life of the mind (Hauerwas,

2007; Holmes, 1987; Hughes, 2005; Noll, 1994; Palmer, 1993). This, according to Hughes (2005), involves a commitment to the search for truth, engagement of a diversity of perspectives, critical thinking about those perspectives, and intellectual creativity (Claerbaut, 2004; Holmes, 2001; Palmer, 1993; Palmer, 2007). Educated students are equipped with the ability to develop new patterns of thought, “to gather, sift, and manipulate new facts and materials,” and to interpret and evaluate existing material (Holmes, 1987, p. 5; Holmes, 2001). Christian education is also holistic, focusing on the “intellectual, cultural, moral, and spiritual” development of students (Holmes, 2001, p. 109). This holistic focus that encourages and pursues spiritual development has formed the basis for a distinctively Christian education.

Educating from a Christian perspective means asking the “big questions,” the questions that drive humanity. It means approaching new material with a sense of “wonder, creativity, and imagination” (Hughes, 2005, p. 76; Holmes, 1987; Parks, 2000). Parker Palmer (2007) describes this process of education and the resulting benefit as the “grace of great things,” by which he means gathering around “the irreducible elements of life itself and of the life of the mind” (p. 109). This practice constitutes a spiritual reality in education.

Some believe in a more radical purpose of Christian higher education. Rather than being just distinctively Christian, Christian colleges and universities should, according to Stanley Hauerwas (2007), “shape people in the love of God” (p. 91). What Hauerwas and others believe is that the purpose of Christian higher education should mirror that of the church, namely the worship of God (Holmes, 1987; J. Smith, 2009; Wright, 2004). According to J. Smith (2009), it is not enough to train students to view the world “from a

Christian perspective” (p. 218). Rather, the task of Christian higher education is to lead students and educators in the forming practices of worship that creates not only redeemed minds but also redeemed hearts. The intersection between the educational and spiritual outcomes of Christian higher education constitutes what is referred to as the Integration of Faith and Learning.

Integration of Faith and Learning

Literature regarding the conceptualization of IFL seems to fall into two categories. The first is the macro-level discussion on IFL: books and articles that fall into this category propose very general philosophical conceptions and practices that focus on higher education as a whole (Holmes, 1987; Marsden, 1997; Noll, 1994). The second category, micro-level IFL, includes discipline-specific best practices. There is a considerable amount of literature describing techniques to integrate faith and learning within disciplines such as mathematics, biology, communications, philosophy, and many others (Fleming & Tweedell, 2010; Howell & Bradley, 2001; Strom, 1996). Both categories are essential to understand the way that Christian scholars conceptualize and practice the integration of faith and learning.

Macro-level IFL.

Broadly, IFL is living and learning with a Christian perspective or worldview (Holmes, 1987; Hughes, 2005; Litfin, 2004; Noll, 1994). Worldviews allow people to see the world in light of their beliefs; thus, a Christian worldview equips students to see life—family, friends, leisure activities, education, church—through the particular lens of the Christian faith (Cosgrove, 2006; Noll, 1994; Ream & Glanzer, 2007). “It is a systematic understanding and appraisal of life,” that is “ultimately concerned to see

things whole from a Christian perspective, to penetrate thought with that perspective, to think Christianly” (Holmes, 1987, p. 59-60). Beers (2008) understands worldview as a “picture of reality” that helps us piece together knowledge and life experiences into a cohesive whole (p. 52). Faith is the principle foundation for this picture of reality.

Sites, Garzon, Milacci, and Boothe (2009) proposed the term “ontological foundation” as way of understanding IFL. “Ontological foundation” refers to “the natural out-flowing of one’s faith and being into the pedagogical, relational, and community contexts of academic life” (p. 36). Thus IFL assumes a personal connection between one’s faith and the task of academic scholarship (Matthias, 2008). This idea is not far from Holmes’ (1987) vision when he wrote, “what we need is not Christians who are also scholars but Christian scholars, not Christianity alongside education but Christian education” (p. 7).

Holmes assertion is consistent with the findings from Sites et al. (2009), who took his work further by examining faculty perspectives of IFL. In their study, two main themes emerged: first “the inseparability of faith from practice,” and second “the outworking of faith in practice” (p. 32). The participants of their study could not imagine having one (their discipline) without the other (their faith). The two were interwoven like thread in a fabric, as one of their participants described it. Hughes (2005) expresses a similar notion in his book *The Vocation of a Christian Scholar*:

It is simply unthinkable that I should practice my teaching and my scholarship in one corner of my life, and practice my Christian faith in another so that never the twain shall meet. Because I am a committed Christian on the one hand and a committed scholar and teacher on the other, I must find a way to integrate these

two core dimensions that define who I am at the most basic level of my life. (p. 97)

For Hughes, faith and learning are not just connected, they are a part of his identity as a person and as a teacher. This inward integration of identity and integrity allows educators “to make outward connections on which good teaching depends” (Palmer, 2007, p. 16).

One helpful way of conceptualizing IFL is through implementation in the classroom. Korniejczuk and Kijai (1994) provide a helpful framework to understand this phenomenon. According to the authors, there are six non-sequential, non-linear levels of implementation. The first level is “Orientation” and signifies a teacher’s desire to connect their faith with their subject material but lack a sufficient knowledge of how to do so. The only integration that takes place is “student directed” (“Nine Models of Faith & Learning Integration”, n.d., p. 1). Second is “Preparation.” In this level, teachers begin the planning stages of including their faith in the formal curriculum and may even do so spontaneously if they think of it in the moment. The third level is “Irregular, or Superficial,” in which teachers understand an ideal model of IFL but struggle with effective implementation. This may take the form of a short devotional or prayer before class (“Nine Models of Faith & Learning Integration”, n.d.). Fourth is “Routine” which is characterized by systematic use of IFL in various aspects of the curriculum. Although there is room for improvement, teachers choose to maintain the status quo. Fifth, “Refinement,” is a level in which teachers adapt their implementation of IFL to suit the needs of their students. “Dynamic Integration” is the sixth and final level. Here, teachers collaborate with colleagues in order to make the most impact, not only for the students, but also for the university as a whole (Mannoia, 2000).

Micro-level IFL.

Hasker (1992) understands IFL to be “a scholarly project whose goal is to ascertain and to develop integral relationships which exist between the Christian faith and human knowledge, particularly as expressed in the various academic disciplines” (p. 231). When considered in the context of a specific academic discipline, this task varies in difficulty depending on the subject area. Beers (2008) outlines a “Visibility Continuum of Integration” that shows how closely a Christian worldview naturally connects to a certain discipline (p. 60). According to Beers, IFL may be more difficult in mathematics, natural science, and social science, and somewhat simpler in theology, philosophy, and literature.

As with the macro approach to IFL, discussions of Christian worldview also permeate discipline-specific models of faith-learning integration. As previously stated, worldview is a way of seeing and understanding the world “from a Christian perspective” (Holmes, 1987, p. 59-60). Beers (2008) takes this approach one step further, stating that the goal of the worldview approach is to find common ground between one’s worldview and his or her specific academic discipline. For example, the *Through the Eyes of Faith* series are books sponsored by the Council for Christian Colleges and Universities that relate faith to specific academic disciplines. Each book approaches different subject material like literature (Gallagher & Lundin, 1989), music (Best, 1993), sociology (Fraser & Campolo, 1992), and history (Wells, 1989) in a way that addresses some of the unique interactions each discipline has with Christian thought.

Another resource related to discipline-specific IFL is an edited volume entitled *Best Practices in the Integration of Faith and Learning for Adult and Online Learners* (2010). Editors Fleming and Tweedell compiled best practices in IFL from institutions

across the country pertaining to a number of different academic disciplines. Each unique chapter contains specific teaching techniques that are firmly based in learning and developmental theory.

Student affairs is often overlooked as a discipline. While learning outcomes are often thought of only in terms of traditional classroom pedagogy, it would be inaccurate to understand that learning only takes place in the classroom. Student affairs professionals recognize this truth and have thus made student learning a core value (Guthrie, 1997). Blimling and Whitt (1999) encourage student affairs professionals to adopt a “student-centered” approach to education that focuses on student learning. “If one assumes that the purpose of higher education is not to transfer knowledge but rather to provide learning, then everyone who works with students is engaged in achieving that purpose” (Blimling & Whitt, p. 13). The preamble of *The Student Learning Imperative*, developed by the American College Personnel Association (1996) states,

Student affairs professionals are educators who share responsibility with faculty, academic administrators, other staff, and students themselves for creating the conditions under which students are likely to expend time and energy in educationally-purposeful activities. They endorse talent development as the overarching goal of undergraduate education; that is, the college experience should raise students' aspirations and contribute to the development of skills and competencies that enable them to live productive, satisfying lives after college. Thus, student affairs programs and services must be designed and managed with specific student learning and personal development outcomes in mind. (para. 9)

Thus, student affairs professionals are no less educators than their academic affairs counterparts. Furthermore, as educators, student affairs professionals have both a unique opportunity and a charge to enhance the spiritual development of college students (Lindholm, 2007).

Gaps in IFL Literature

Despite these efforts to develop theoretical frameworks to describe IFL, there is a significant gap between the conceptual constructs and practical application (Badley, 1996; Hasker, 1992; Jacobsen & Jacobsen, 2004). Educators who desire to integrate faith into their pedagogy, especially those just beginning their careers, may have difficulty reconciling this conceptual ideal with the particularities of their disciplines. Thus many professors struggle to implement this critical element. Christian educators “need to develop a range of new, less grandiose ways of relating faith and learning that are more attuned to contemporary scholarly practices” (Jacobsen & Jacobsen, 2004, p. 28).

One example of this gap between the theoretical and the practical can be seen in a study in which academic faculty from six religious institutions were surveyed on their perceptions of the integration of faith and learning at their schools (Lyon, Beaty, Parker, & Mencken, 2005). Participants were asked to rate the extent to which faith should be integrated into the curriculum at their universities. According to the results, faculty were split fairly evenly into two opposing groups: the “separatists” (36%) and the “integrationists” (48.5%) (p. 65). Separatists were faculty who believed the systematic—and in some cases occasional—inclusion of Christian faith into any aspect of the curriculum was inappropriate. Integrationists, on the other hand, were faculty who accepted or even promoted the systematic inclusion of faith in the curriculum. Though

integrationists outnumbered separatists, there was still a significant number of faculty members who, despite working at religious universities that support IFL, rejected the idea of incorporating faith into learning environments. While these results may not be representative of all CCCU members, the gap noted in this study illustrates some discrepancy between the task of Christian higher education and pedagogical practices.

IFL is difficult to define, a problem contributing to poor conceptualization. There are many ways of conceptualizing and practicing IFL, which, according to Badley (1996; 2009), has led to confusion and contested definitions. Badley (1996) also notes a disagreement regarding the proper locus of IFL. Some educators believe IFL takes place primarily on the curricular level or in the classroom, as suggested by the *Through the Eyes of Faith* series. Other educators may hold that IFL is equally possible outside the classroom (Guthrie, 1997; Lindholm, 2007; J. Smith, 2009).

Summary

The spiritual development of college students is an important facet of their educational growth. Christian higher education has the unique platform to integrate faith and spirituality with the educational outcomes of the university. Many scholars have contributed to the important discussion about the integration of faith and learning (Holmes, 1987; Mannoia, 2000; Marsden, 1991; Noll, 1994). Yet, Christian educators struggle to accurately define and understand IFL (Badley, 2009; Jacobsen & Jacobsen, 2004). Despite this difficulty, IFL continues to be recognized as one of the primary tasks of Christian higher education. Therefore, it is important to understand the conceptions and pedagogical strategies of educators who are recognized as exemplary in IFL.

CHAPTER 3

METHODS

Grounded Theory

This study used a grounded theory methodology to study how faculty at a faith-based institution conceptualize and practice the integration of faith and learning. Grounded theory methodology is used to better understand a certain complex construct or process, moving beyond description in order to “generate or discover a theory” (Creswell, 2007, p. 63; Brown, Stevens, Troiano, & Schneider, 2002). Grounded theory methodology assumes the existence of a complex phenomena or construct (in this case the construct of IFL), the need to gain firsthand experience with the construct, and the relevance of developing a theory to further a specific discipline (Corbin & Strauss, 2008). Traditional grounded theory methodology calls for researchers to gather enough information to saturate the model (Creswell, 2007). This investigation serves as a pilot study that will be used to guide a more comprehensive research project that will ask similar questions of faith-based academic affairs and student affairs educators around the country. Findings from subsequent studies will be combined in order to form a “grounded theory” for the integration of faith and learning.

Participants

The participants for this study are faculty and staff members from a small, faith-based, liberal arts institution in the Midwest. An anonymous online survey containing a list of all full-time teaching faculty was given to the studied institution’s department chairs, academic deans, and provost through email. They were asked to rank order ten

faculty members whom they believed best exemplified the integration of faith and learning. Part of the goal of this research is to discover how educators understand IFL. Thus, in order to guard against researcher leading in understanding IFL, a description of IFL was not provided. This allowed participants to emerge void of researcher bias.

Once the department chairs, academic deans, and provost responded, a list of the top eight faculty was compiled. Only the research team had access to the anonymous responses from the department chairs, deans, and provost. In order to ensure a more representative sample (Brown et al., 2002) and to guard against over-representation from more natural IFL disciplines (Beers, 2008), no more than two faculty members from any department were invited to participate. As a result, one ranked academic educator was removed from the participant list and replaced with the next highest individual.

A similar process was conducted in order to identify student affairs educators to participate in the study. An anonymous paper survey containing a list of all student affairs educators was given to each member of the student affairs division and they were asked to rank order ten individuals they believe best exemplified the integration of faith and learning in their work with students. These lists were collected and compiled in order to identify the top educators who were recognized as exemplary in IFL in student development. In an attempt to reach a proportionate sample of academic faculty to student development professionals, the highest three student affairs educators were invited to participate. Only the research team had access to the anonymous responses from the paper surveys.

Procedure

Identified faculty and staff members were invited to participate in this study through email communication. Upon confirmation, one-on-one interviews were scheduled. Before beginning each interview, participants were provided with and asked to complete an informed consent form (See Appendix B) that provided information regarding confidentiality and the project. Aside from the research team, no one had access to raw data and any identifying information. All audio files were erased upon completion of the study.

Interviews were audio-recorded. The length of interviews ranged from thirty-five to seventy-five minutes. Prior to the primary interviews, two pilot interviews were conducted. Both pilot participants, one academic educator and one student affairs educator, were chosen from each group's top ten rated educators. The purpose of the pilot interviews was to help the researcher refine the interview protocol so as to be most effective for the primary interviews. Based on the pilot interview, no changes to the protocol were needed.

Two different interview protocols were used for academic faculty and student affairs professional interviews (see appendices C and D). The protocols differed slightly to recognize area-specific uniqueness but were largely similar allowing comparisons in the data to be made. The interview protocols began with general questions that covered demographic information. Then, participants were asked open-ended questions regarding their experience with the integration of faith and learning. The researcher concluded each interview by answering any questions the participants had and expressing gratitude for their participation.

Data Analysis

After all interviews were conducted, the resulting data was analyzed. The audio recordings from each interview were transcribed. The researcher read through each transcription to gain a basic understanding of the transcribed data as a whole. The data was then coded for key concepts. The coding process began with open coding or organizing data into major categories (Brown et al., 2002; Creswell, 2007). To ensure accurate coding analysis, participants were given the opportunity to read through their transcripts with the researcher's coded categories. Four of the eleven participants responded and their feedback was used to more accurately portray their thoughts. Categories were compiled and organized into a visual model referred to as the axial coding paradigm "that details the specific conditions that give rise to a phenomenon's occurrence" (Brown et al., 2002). The model that emerged (see Appendix A) provided a framework for discussion and comparison to the literature related to IFL.

CHAPTER 4

RESULTS

Results are reported and organized based on protocol questions, which cover concepts, development, motivations, and practices of integrating faith and learning. Themes are listed according to their strength under each protocol question category. A comparison is also made between academic and student affairs educators.

Table 1

Theme Organization

<p>Conceptions</p> <ul style="list-style-type: none"> • Worldview and beyond • Non-separable • Not prayer or devotion 	<p>Development</p> <ul style="list-style-type: none"> • Mentor relationships • Personal effort • Education
<p>Motivations</p> <ul style="list-style-type: none"> • Student learning • Personal growth 	<p>Practices</p> <ul style="list-style-type: none"> • Student interaction • Asking questions / Critical thinking

Conceptions of IFL

Participants were asked, “How do you conceptualize the term ‘integration of faith and learning?’” Responses related to how and what participants think about IFL. Many participants struggled at first to establish their answers to this question, often pausing to think for up to thirty seconds at a time. Ultimately, most participants provided several answers to this question, not having chosen one basic understanding of IFL.

Each participant expressed a personal connection with faith-learning integration. Participants most frequently described IFL in the context of their own experiences and personal faith. When referring to faith, participants rarely mentioned students' faith, choosing to focus on how they relate *their* faith to the learning environment. One participant said, "If I'm going to talk about integration of faith and learning, I guess there's got to be an identification of what are my beliefs, where do I really stand with God." For this participant, personal faith is closely connected with the practices of education related to IFL. This kind of personal connection with IFL seemed to be included in most of the following themes about IFL conceptions.

Worldview and beyond.

Understanding IFL as a worldview or Christian perspective of education was overwhelmingly the strongest theme to emerge in this section, with all eleven using worldview language. Participants often described worldview as a lens through which they view the content of their discipline. Others went a step further, believing that faith informs all areas of their lives:

When I vote, my faith is wrapped up in that. When I purchase things...my thought process...my stewardship, when I teach, everything is wrapped up in my faith because I'm trying to express not just the world in general but the world through the lens of Christianity.

Most of the responses related to a worldview understanding of IFL focused specifically on the process of thinking—a cognitive approach. "Christian worldview is trying to think, how would a Christian think about that information?" Yet as some participants discussed their conceptions of IFL further, responses became more holistic,

with four participants specifically stating that IFL is more than just a way of thinking. Speaking in the context of what students should gain from education, one participant stated, “[IFL] involves the way you think, but it also is about the way you live and you know, what is at your core as a person.” Another participant reflected: “[IFL] is not always a heady endeavor. I think that’s probably some of the temptation of faith integration language is to think...we’re in an academic setting so it’s got to be a heady endeavor, where you know, on some of my best thinking days, I could be the least faithful.”

Impossible to separate faith from learning.

Another IFL conception that five participants talked about was the impossibility of separating their faith from learning. For one participant, faith and learning are inextricably linked: “Right now, my knowledge is impacting my faith, and my faith is impacting my knowledge. I think I can see in my own life that both happen...but I can’t really separate the two.” More frequently though, responses pertained to faith being a foundation on which all things, like knowledge and learning, are situated. “I can’t not integrate my faith and learning because [faith] is a part of everything I do and everything I think. My faith informs every aspect of my world.” Additionally, as demonstrated in the previous quotes, participants varied in the emphasis placed on faith and learning inseparability. Some seemed as though they were unsure about themselves, while the others were firm in their belief that their own faith and learning could not be separated.

What IFL is not.

Five of the eleven participants began describing IFL by what it was not. In fact, one participant had trouble early on in the interview describing what IFL was, but easily

and emphatically stated what IFL was not: “[IFL] is not starting your lecture with a prayer...It’s not starting you class with a short Bible reflection or devotional. It’s wrapped up in everything you do.” Responses like this were primarily based on the participants’ own experience or observation, having seen other educators practice IFL with a prayer or devotional before class. Another participant reflected on his own development as an educator. Having never experienced Christian higher education, he described the challenge of attempting to bring a faith component into his teaching without much guidance or direction, and as a result, began doing so by including a short devotional before his classes. “My concept at the time, even though short lived, was that I have to have a devotion at the beginning of class...I was never very good at that.” This participant, like the others, realized that IFL is more than these simple components.

Development of IFL

Participants were asked, “What facilitated your growth in the area of the integration of faith and learning?” Answers varied, but three main themes emerged: Participants developed their understandings and practices of IFL through mentor relationships, personal effort, and through their own educational experience.

Mentor relationships.

Mentor relationships were by far the strongest theme to emerge from this question, with every participant describing such a relationship as being the primary catalyst of their growth in IFL. Most participants described with great specificity a relationship that directly helped them learn how to integrate faith and learning and why it was important. One participant reflected on a relationship he had with a professor years ago with great enjoyment, sharing several stories during the course of his interview.

Despite the amount of time that had passed, the participant described the relationship and what he had learned with incredible detail.

When describing mentor relationships, some participants spoke about learning techniques related to their discipline, while others reported that they had learned from how their mentors lived their lives beyond the classroom. One participant spoke of a mentor in her department: “She brought so much richness to the classroom and just to sit in on her classes, and in my early years of teaching, to have her sit in on mine and make recommendations...that was just a blessing.” Another participant continues to learn from older colleagues:

I have grown tremendously in my faith as a result of having these sorts of friends. And when I watch how they live their lives and see how they handle struggles at work, struggles with faith, struggles with family and so forth, I learn new things and my faith is so much deeper and whole than it would have been without these sorts of relationships.

For this participant, such growth has allowed him to better integrate his faith in his work with students.

Personal effort.

Reading was another way that some participants claimed they grew in their ability to integrate their faith and learning. Four out of the eleven participants specifically mentioned books that have helped them, either providing a theoretical framework or specific practices for IFL. “*Idea of a Christian College* and *Fabric of Faithfulness* are two books that I read and continue to re-read over and over again because they mean a lot to me in putting ideas into words.” Many of the other books mentioned were related

specifically to participants' disciplines. Unlike mentoring relationships through which participants seemed to learn about IFL passively, reading demonstrated an active approach to learning and growing in IFL. Participants, based on various motivations, actively sought out texts that would help them understand their faith in light of their educational context.

Time on task was also mentioned by participants regarding their development in integrating faith and learning. Not surprisingly, participants noted that the longer they practiced IFL, the more effective they were in their techniques. One participant stated emphatically, "I'll tell you what's informed [IFL] for me is simply the years of practicing it....Now my faith is so much more fully integrated into everything that I teach." As previously noted, participants described IFL as a process that takes time and effort; refining and improving practice over time was a consistent finding.

Education.

Past education was the final theme to emerge from the question of development of IFL. Four participants spoke about experience in school, whether undergraduate or graduate, that led them to a greater understanding, appreciation, or ability to integrate faith and learning. These participants said their education provided a framework or foundation that helped them develop their integration of faith and learning. Two participants with an educational background related to Christianity or the Bible reported that their discipline had an especially strong influence in shaping their IFL thoughts and practices: "Going to seminary and studying systematic theology was incredible valuable and then also having some courses that were more of a biblical theology approach, just

gave me a better understanding of the theological framework for our lives.” Another participant fondly recalled a specific class where she learned about faith integration.

My senior year I took this faith integration seminar...and in that class it was like my mind woke up in new ways and it was life-transforming, that experience. And so I think that gave me this foundation and so every time I was reading after that, I was asking those questions....It just became this tacit way that I read.

For this participant and others, education was a helpful process in their development of integrating faith and learning.

Motivations of IFL

Participants were asked the question, “What are your primary motivations for integrating faith and learning” in your educational context? The motivations that participants discussed were far fewer in number than any of the other protocol categories, perhaps because they were not used to talking about motivations in such a direct way. Many of the participants struggled to find answers at all, and some asked for clarification or more time to think. However, the most consistent responses fell into two main themes: student learning and personal growth.

Student learning.

Student learning was the strongest theme that emerged in response to the question about motivation. Six participants discussed their desire to see students learn, grow, and become better people in general. This theme demonstrates an outward focus of the participants. For many participants, this is the first time their attention was focused on students rather than their own life and experiences.

Most participants framed their discussion on student learning in the context of their students' futures. They seemed to believe that IFL would provide their students with a richer, more meaningful educational experience, which in turn would better prepare them for life after college. One participant said, "my motivation as I think about students is...I want them to be thinking, thoughtful, intentional practitioners." Another participant reflected on challenges she faced in the workforce not having been given a strong faith foundation in college. Her motivation was to give her students the foundation she was never given.

Personal development.

Three participants talked about their own personal growth and development as a motivating factor to integrate faith and learning in their work with students, a more inward-focused theme. Throughout most of the interviews, participants consistently recognized the positive impacts IFL has had on them as educators. Similar to practice over time, these participants talked about how they have improved as educators over time through practicing IFL. One participant claimed, "it keeps me sharp...I can't be lazy in my own pursuit of [IFL]." With growth also comes enjoyment: "I enjoy the mental exercise...of just having the way I think stretched."

Practices of IFL

Responses about how participants practice IFL in their contexts generally fit into one of two categories. First, some participants discussed their practices in a general, non-specific way. For example, one participant simply told the primary investigator that he supports the liberal arts and encourages students to do the same. This, he said, helps students gain a better appreciation for spiritual aspects of the curriculum. Second, other

participants described their specific practices in great detail. Two participants shared examples from some of their classes that specifically demonstrated IFL in their context. Another participant went through each of his classes, describing the progression of IFL development over the course of his curriculum from his students' freshman to senior years.

Nearly all participants discussed discipline-specific practices, with four providing extremely detailed descriptions of how they practice IFL in their discipline. One participant described specific class sessions in which he incorporates videos, surveys, or tests that relate to integrating faith in the classroom. This same participant also talked about two approaches he takes based upon whether a student is a freshman or senior. However, discipline-specific practices varied to such a degree that themes could not be determined. Therefore, themes reported in the practice category are broad, representing consistency across all participants.

Student interaction.

Modeling to students was by far the most consistent response from participants regarding IFL practices, with every participant making mention of it. Most participants spoke about modeling their lives in general, rather than specific IFL practices. One participant talked about modeling—living her life and faith in front of her students—as a means to prepare students for life after college. Comparing modeling practices to the formal curriculum, another participant said, “I think [students] maybe learn more from who we are and how we do life than from the content of our discipline.” Another said, “Live your life out and let [students] see who you are.” This approach to modeling is consistent with the personal connection aspect of the IFL. Participants seemed to indicate

that their lives are an effective testament to IFL, perhaps even more than directly teaching students IFL practices.

The theme of relationships with students is similar to the theme of modeling, but emerged as distinct during the analysis process. While modeling focuses more on what educators communicate or demonstrate to students, relationships focus on the consistent interactions between educators and students. Three participants shared that they currently mentor students. Others reported having such relationships in the past but agreed that relationships with students were important for the IFL process. The following story is an example of what relationships with students looks like:

Last year I did a prayer and share time at my house and just opened up to any of the majors that wanted to come....I just said, ‘I want you to come to my home and we’re going to pray and just share together, what God’s doing, what’s on our hearts, what we’re struggling with.’”

This example demonstrates an approach that brings a spiritual experience into a student relational context. Participants also mentioned meeting with students for coffee outside of class, for office meetings, at athletic events, and at other extra-curricular activities.

Asking questions and critical thinking.

Finally, participants noted the simple practice of asking questions to incite critical thinking about their faith assumptions. A few participants talked about challenging students to think about their own faith in new ways and to relate it back to the academic content with which they were working. Such challenge was meant to broaden students’ understanding about faithful living and their educational experience. One participant asks questions so that “students starts to recognize that showing up to class is as much a part

of their faith as going to chapel and singing a praise chorus. There is nothing different.”

Similarly, another participant believes that questions help students critically assess their viewpoints “so that your faith and your science can actually...be compatible.”

Academic Affairs and Student Affairs

During the analysis of the interview data, special attention was devoted to similarities and differences that exist between academic and student affairs educators. Surprisingly, there were not many major differences in how student affairs educators conceptualize IFL and their motivations behind it. One participant questioned whether there should be any differences: “I wonder sometimes if we walk around and think [student affairs] is so unique that we forget that maybe it’s not as unique.” This participant believed that there are no philosophical differences in integrating faith and learning between academic and student affairs.

The primary differences that emerged were related to practice. Every student affairs participant noted that their jobs afforded them greater availability to foster relationships with students. First, student affairs educators have greater access to students’ time: “uniqueness probably comes...in the opportunities we have to get to know students outside of the classroom.” Another participant who lives in a residence hall said, “We are right there. We are present 24/7.” This kind of access to students provides “a pretty thorough insight into students’ lives.”

Student affairs educators also interact with students in a different type of environment. In a residence life context, one participant noted, “We get to see students in what would be kind of like their most natural or uninhibited habitat” because the

residence hall is where they live. Such informal atmospheres can lead to opportunities of learning:

If I'm hanging out with a student for coffee and it's not even a set meeting...it's just a different atmosphere to encounter students in. Different possibilities maybe exist more readily in catching somebody after class for a few minutes and trying to really touch base with them.

Despite the strength of this theme, it is important to note that some teaching faculty go above and beyond their roles of classroom teaching seeking opportunities to interact with students more consistently and to a greater extent. One participant mentioned his own involvement in leading international service-learning trips on a consistent basis. Three others are consistently involved in extracurricular student activities.

Another difference between academic and student affairs related to assessing student learning. Unlike a classroom setting where assessment is common and frequent, assessment in student affairs poses a challenge: "So many of the opportunities that we're presented with in students' lives just happen. There is not really a way of fully being able to measure how much a student grew through a scenario in their life." Another participant agreed that a lack of assessment standards for IFL in student affairs was challenging, yet it also provides "freedom to be innovative and creative." Participants relied primarily on anecdotal evidence and experience to support their efforts to integrate faith and learning in their student affairs context.

CHAPTER 5

DISCUSSION

The intent of this study was to determine the ways that academic and student affairs educators conceptualize and practice the integration of faith and learning (IFL). Concurrently, this study investigated the development process and motivations associated with IFL. This concluding chapter provides an analysis of the major findings as well as implications for practice in curricular and co-curricular environments.

Conceptions of IFL

Worldview and Christian perspectives were the strongest themes that emerged regarding conceptions of IFL. This finding is very consistent with the literature, as several key scholars discuss IFL as a worldview approach (Beers, 2008; Holmes, 1987; Hughes, 2005; Litfin, 2004; Noll, 1994). Participants spoke about “thinking Christianly” and understanding information through a Christian “lens.” There was a general sense of the importance of the cognitive process of IFL, yet participants communicated that IFL is more than just the process of *thinking* about faith.

IFL is a deeply personal endeavor, connecting the *heart* with the mind (Sites et al., 2009). James K. A. Smith (2009) believes the worldview approach to Christian education falls short, claiming that it reduces Christian faith to a “belief system” that lacks necessary forming power. Smith (2009), along with Palmer (1993) and Hughes (2005), calls for educators to engage with their inner being and allow it to permeate into their lives as educators. In this study, participants emphasized the personal process of

IFL, saying, “[IFL] is about the way you live...[it is] what is at your core as a person;” “[IFL] is wrapped up in everything you do.”

The sheer volume of literature involving a worldview understanding of Christian education indicates that it is the primary way educators conceptualize the task of IFL. This study confirms that notion to a degree. However, the process of incorporating a more personal understanding of IFL could be viewed as going against the grain of the “conventional classroom” (Palmer, 1993). Educators must continue to *think* about faith and education but also move beyond thinking in order to engage IFL in a more personal way.

Every participant expressed a personal interest in the topic of IFL, and by the end of the interviews had a very positive attitude about IFL, both broadly speaking and on a personal level. However, one participant expressed dislike toward the term “integration of faith and learning.” This participant thought the term was overused in Christian higher education: “It’s kind of tired and worn out. It’s a buzz phrase.” Despite the general uneasiness with the term, this participant provided some of the most well thought through responses throughout the interview. According to Badley (2009), educators may become confused and frustrated by the many different ways scholars and educators use the term IFL and even question the usefulness of IFL language. Litfin (2004) agrees that IFL has become so commonplace in Christian higher education that meaning has been lost in the process. Badley and Litfin’s notion seems to be consistent with what this participant was feeling about the term. It is important, therefore, to avoid jargon and coded language when talking about IFL.

Development of IFL

Development of IFL is an important component to how educators conceptualize and practice IFL. Educators in this study developed IFL primarily by means of relationships with mentors and colleagues—learning in community (Palmer, 1998). Participants talked about the importance of learning techniques from more experienced educators. Ream and Glanzer (2007) believe that faculty mentoring relationships are key to developing faculty for faithful scholarship and teaching: if Christian colleges and universities take faith and learning seriously “new colleagues also need a venue to interact with some of their most accomplished senior colleagues” (p. 76).

Unfortunately, besides Ream and Glanzer’s work, there has been little developed specifically for the Christian higher education context. Faculty development literature that supports community based learning and mentoring exists primarily in the non-religious sector. Additionally, literature pertaining to spirituality and the inner landscape of students and educators has become more accessible (Astin et al., 2011; Chickering, Dalton & Stamm, 2006; Palmer & Zajonc, 2010). Therefore, if faith continues to be an important facet of higher education, as it is at Christian schools, more attention must be paid to developing educators in their ability to integrate faith and learning. It is not enough to merely *tell* educators about the importance of integrating faith and learning. They must be taught *how* to do it as well.

Motivations of IFL

Participants in this study discussed two primary motivations for integrating faith and learning. First, they expressed a desire for students to learn and develop. Second, participants desired to grow personally in their faith and their ability to educate students.

On both accounts, participants believed that IFL would help them to educate students and grow personally in a more effective way.

Understanding motivations for IFL helps bridge the gap between theory and practice. As already demonstrated, there is no shortage of literature that discusses theoretical ideas of IFL (Holmes, 1987; Holmes, 1993; Marsden, 1998). Yet there is no literature extensively discussing Christian educators' motivations for their work. Holmes (1987) briefly mentions the importance of motivating students to appreciate faith and learning but goes no further. This gap in the literature is important to note and demonstrates a significant need for further development, as understanding motivating factors for faith and learning practice could bring a level of depth needed to IFL literature. Some guiding questions could be: How do educators formulate their motivations for IFL? How do educators' motivations inform their IFL practice? Are educators more internally or externally motivated to integrate faith and learning?

Practices of IFL

Student-faculty interactions proved to be the dominant practice of IFL in this study. Participants discussed modeling their own faith-learning integration to students as well as developing mentor relationships with students. Pascarella and Terenzini (2005) note the developmental benefits of student-faculty interactions, especially outside the classroom. This notion is especially pertinent to student affairs educators whose interactions with students are usually entirely outside the classroom.

Building mentor relationships with students and demonstrating faithful living as a practice of IFL is consistent with works such as Mannoia's (2000) *Christian Liberal Arts*, Park's (2000) *Big Questions Worthy Dreams*, Daloz's (1999) *Mentor*, and Garber's

(1996) *Fabric of Faithfulness*. Such books highlight the educational power of mentoring in helping students develop their faith.

Participants also practiced IFL by asking students integrative questions and encouraging critical thinking. According to Beers (2008), asking questions that guide students to think about their faith in the context of their subject material is essential in the integration process. Such questions stimulate critical thinking (Parks, 2000). For many of the participants, asking questions was just as much a personal task as it was an educational one for their students. There was a strong recognition that they need to be continuously asking questions and be subsequently challenged by such questions in their own lives.

Humility and Learning

Humility was one of the strongest themes that emerged naturally throughout most interviews. These participants, identified by their peers as exemplary in faith-learning integration, demonstrated great humility. Before and after the recorded interviews, participants communicated to the researcher a sense of humility about their own expertise. Such informal responses added weight to many responses during the interview. Most participants expressed a level of practical understanding of IFL throughout the interviews, yet recognized that there were still areas of growth needed in their own experience with IFL. One participant, while reflecting about some of the mistakes he has made over the years concluded, “I still feel like I need to be a little more purposeful or direct in the way I want to relate how my [discipline] integrates with my faith.”

Matthias’ (2008) research on IFL revealed humility as the most common characteristic of exemplary faculty participants. Despite her participants’ considerable

professional accomplishments, there was a consistent recognition “that they did not have all the answers” (Matthias, 2008, p. 1). Matthias’ finding is consistent with the present study. Humility seems to be an important component to effective IFL, but there is no direct indication that it is a requirement. Humility in learning, though, could help educators more effectively connect with students, building the relationships that lead to the integration of faith and learning between student and educator.

Limitations

The methodology of this study has led to a few noteworthy limitations. First, the studied participants were selected by their colleagues based on their believed ability to integrate faith and learning effectively. As a result, many of the challenges and deficiencies addressed in the literature related to IFL did not emerge as strong themes in this study. While the findings did produce a greater understanding of the IFL construct, it cannot be said to be a complete picture of the conceptions and practices of IFL.

Additionally, academic affairs participants were ranked by academic department chairs and school deans based on the ability to integrate faith and learning well. When the results were compiled for participant selection, four of the top eight faculty were from the Bible/Christian Education/Philosophy departments—departments that naturally incorporate religion, faith, and spirituality into the curriculum (Beers, 2008). This seems to indicate that, for the department chairs and academic deans, content area and discipline play a significant role in their understanding of faith-learning integration. As stated in the methods section, the research team took necessary steps to ensure a more representative sample from various departments chosen for this study.

Despite controlling for over-representation from a particular discipline, every participant in this study, at some point during their interview, expressed having a greater level of ease of integrating faith and learning within their particular discipline or, in the case of one participant, in his specific classes. Participants spoke about the process of IFL as being more “natural” and “easier in their discipline than in others.” When thinking beyond his particular discipline, one participant seemed to recognize more fully an increased difficulty in other areas, posing the questions, “How do you integrate faith and learning in calculus class? How do you integrate it into a machine language class?” This finding is consistent with Beers’ (2008) “Visibility Continuum” of IFL, which states that some disciplines can more naturally incorporate faith than others (p. 60).

All participants in this study worked at the same institution. A valid argument could be made that institutional characteristics influenced responses and perhaps even led to the development of certain themes. Further study at other Christian institutions is necessary and planned for validating the strength and consistency of this study’s themes.

Future Research

The main focus of this study was to better understand the important construct of faith-learning integration. This was accomplished by studying the “best” educators—peer ranked educators who were recognized as having done IFL well. This selection methodology answered the research questions well but has since begged another question: if these results are indicative of what exemplary educators are thinking about and doing, what are other educators doing? By increasing the scope of studied population to include all educators regardless of their expertise in IFL, researchers would gain a

more thorough understanding of the construct and determine more precisely what gaps exist between theory and practice.

Students are key stakeholders in the process of faith-learning integration. As the receptors of most of the IFL efforts from educators, how students understand and interact with faith-learning integration is an important component. Future research in this area could follow a similar protocol to the present study. Questions to guide such research should include: how do students conceptualize IFL, what do students understand their role to be in the faith-learning process, and what educational practices best foster faith-learning integration?

Implications for Practice

Based on the findings of this study, the process of faith-learning integration happens in the context of relationship. Educators learn how to integrate faith and learning well through relationships with colleagues and mentors and practice IFL primarily through relationships with students. Academic and student affairs educators must continue to seek opportunities to develop such relationships that will both help them build expertise in IFL and help students in the process of IFL. Classroom faculty should be especially intentional about finding ways to connect with students outside of the classroom.

As stated in the introduction of this study, integrating Christian faith with the educational aims of an institution is one of the primary purposes of Christian higher education. In order to take this purpose seriously, educators must continue to develop ways of assessing how well faith-learning integration is being achieved. It is not enough merely to think IFL is being accomplished effectively. Also, educators need to be further

developed in the process of IFL. Participants in this study demonstrated strong self-motivation to develop the skills necessary to integrate faith and learning. In order to help educators move beyond an understanding that IFL is important to actual effective IFL practice, more significant training must be provided.

Conclusion

Based on the findings of this study, the following definition of IFL is proposed: the Integration of Faith and Learning is the personal process of allowing faith to encompass teaching and learning and is both developed and implemented in community.

For Christian higher education to succeed to its fullest potential, the Integration of Faith and Learning must be taken seriously. As a community of Christian Educators, there must be a continued effort to understand better and practice this delicate construct. Those who make the effort will likely be rewarded by the richness of what Parker Palmer (1993) calls a “deeply ethical education”:

An education that would help students develop the capacity for connectedness that is at the heart of an ethical life. . . . In such an education, intellect and spirit would be one, teachers and learners and subjects would be in vital community with one another, and a world in need of healing would be well served. That, finally, is the reason why the spirituality of education deserves and demands our attention.

Such a vision of education that seeks to bring the heart and the mind together in a community of teachers and learners is certainly worthy of our greatest efforts.

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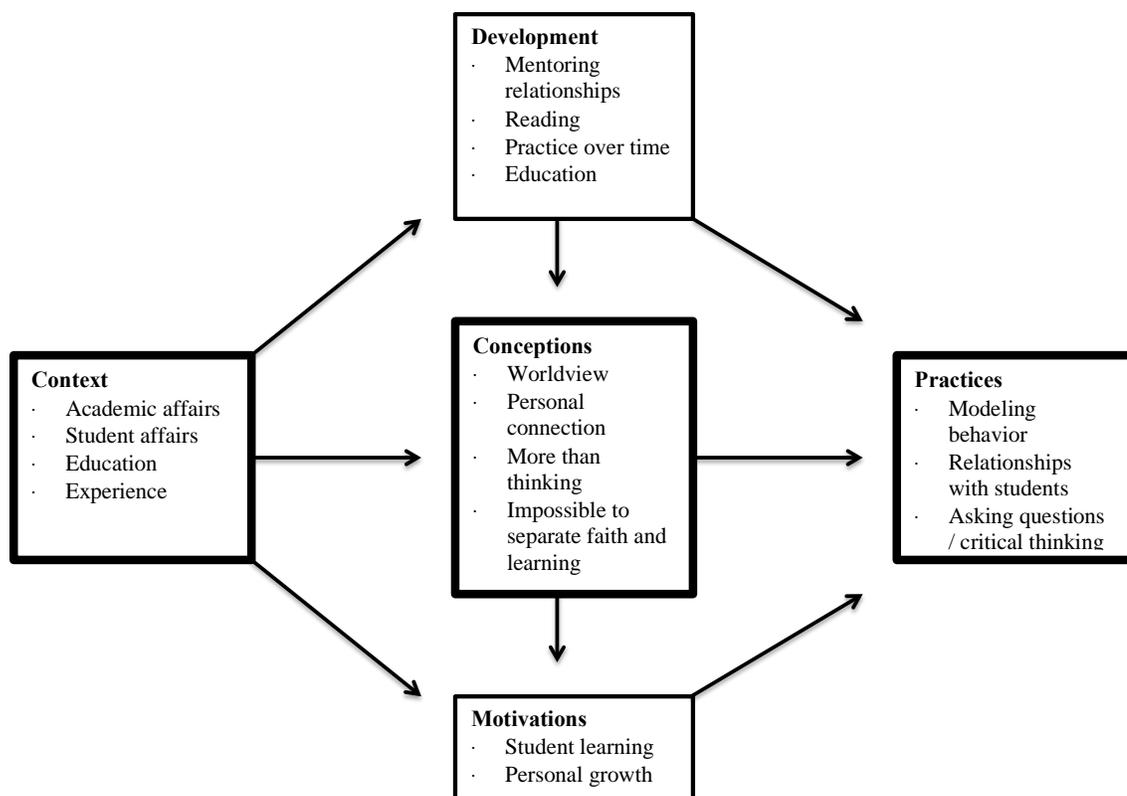
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APPENDIX A

Faith Integration Development Model



APPENDIX B

Consent Form

The purpose of this research is to understand how faculty at Christian colleges understand the role of their faith in their work with college students. For this project, you will be asked to answer a series of questions about your own experience with students. Interviews will last approximately sixty minutes, and will be recorded using a digital recorder.

Data will be transcribed and analyzed for major themes. All data will be maintained as confidential; any direct quotes used in the presentation of data will utilize pseudonyms and no discipline-specific information in order to preserve anonymity. Data will be stored in a locked filing cabinet in the researcher's home. Aside from the research team, no one will have access to raw data. Only the research team will have access to identifying information. All audio files will be erased upon completion of the study.

There are no foreseeable risks or ill effects from participating in this study.

One benefit you may gain from your participation in this study could include the opportunity to share your knowledge and expertise in teaching and working with students with other faculty.

Your participation in this study is completely voluntary and you are free to withdraw from the study at anytime for any reason without penalty or prejudice from the investigator. Please feel free to ask any questions of the investigator before signing the Informed Consent form and beginning the study, and at any time during the study.

I, _____, agree to participate in this research project entitled, "Faith Integration Development." I have had the study explained to me and my questions have been answered to my satisfaction. I have read the description of this project and give my consent to participate. I understand that I will receive a copy of this informed consent form to keep for future reference.

Participant's Signature

Date

Principal Investigator's Signature

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APPENDIX C

Interview Protocol: Academic Affairs Educators

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. What academic department do you teach in?
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?
2. How do you conceptualize the term “integration of faith and learning”?
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?
5. What are your primary motivations for integrating faith and learning in and outside of your classroom?
6. How does your faith inform your own scholarship and research?
7. 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?
8. 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?”
2. Respondent feedback
3. Gratitude

APPENDIX D

Interview Protocol: Student Affairs Educators

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. What division of student development are you a part of?
2. What are your educational degrees?
3. How many years have you worked in student development?

b. Open-ended questions

1. What constitutes excellent educational practice in student development within a Christian college or university?
2. How do you conceptualize the term “integration of faith and learning”?
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 your work with students?
5. What are your primary motivations for integrating faith and learning in your work with students?
6. How does your faith inform your own scholarship and research?
7. When you think about the various facets of the university, how is the integration of faith and learning unique within student development?
 - a. What unique challenges or obstacles do you face in your discipline?
8. 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?”
2. Respondent feedback
3. Gratitude