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Scholarship and Relationship in the Integration of Faith and Learning

By Keith Starcher

Abstract

In this paper I review some of the literature on the integration of faith and learning (IFL) and reflect on my implementation of IFL inside the classroom, outside the classroom and within my discipline (marketing). I also reflect on what the Lord is teaching me about teaching.

Keywords: faith integration, college teaching

Scholarship and Relationship in the Integration of Faith and Learning

Worldview matters. According to Gaebelien (1968), no teacher teaches out of a philosophical vacuum. Thus, my Christian faith impacts my teaching and, yes, my students' learning. In this paper I will review some of the literature on the integration of faith and learning (IFL) and reflect on my implementation of IFL inside the classroom, outside the classroom and within my discipline (marketing). It is truly a journey marked by slow, faltering steps—but it is a journey guided by my Ultimate Teacher and my Savior.

IFL: Inside the Classroom

Levels of IFL Implementation

According to Holmes (1994), learning can be viewed as both content learned and human activity (experience). For example, the New Testament verb for knowing, *epignosko*, involves an experiential kind of knowing. That is, *epignosko* is not just a mental acquiring of knowledge, but has the meaning of knowledge acquired by acquaintance or by encounter. This way of knowing rings true for Holmes (1994), and he has challenged me to think about the IFL from the students' perspective which includes the following:

- The integration of thinking and feeling
- The integration of faith and learning with living (service learning)
- An integrated spirituality (seeing vocation as a calling from God; work as worship)
- Integration into the Christian community

As I meditated on this, I wondered how I could become more deliberate in integrating my faith in my classroom. A perusal of IFL literature led me to an article by Korniejczuk and Kijai (1994) in which the authors presented seven levels of implementation of deliberate IFL. Their goal was to answer questions such as, "What does 'integration of faith and learning' actually mean in operational terms?" and "How do teachers help students to integrate faith and learning?" Until their study, no empirical research had been done to answer these questions. The hypothetical model of IFL implementation is briefly summarized below along with my reflection on my own involvement with each level.

Level 0: No knowledge or no interest. At Level 0, instructors do not integrate the Christian worldview into the academic discipline. I do not see myself at this level any longer, although I have struggled with IFL in my statistics courses.

Level 1: Interest. At this level, the teacher is seeking information on how to intertwine the discipline and Christian belief with the idea of practicing IFL in the future. I have been on this journey for eight years now (since I began teaching full time in the academy). There are many business topics through which I have learned to introduce IFL systematically (e.g., economics, materialism), and yet there are many more to consider (e.g., sustainability).

Level 2: Readiness. At Level 2, the professor sporadically (in an unplanned fashion) demonstrates the intersection of Christian beliefs and values with the discipline. However, this integration is not a formal part of the planned curriculum. I have seen this happen in my classroom. On more than one occasion, an unplanned classroom discussion (e.g., standard of living vs. quality of life) has led me to introduce the discussion formally into future classes. My goal is to become more intentional (and less sporadic) in implementing IFL in the classroom.

Level 3: Irregular or superficial. This level appears to be the main “barrier” to the continued expansion of IFL in my classroom. At Level 3, the teacher is aware of the Christian worldview but lacks the time (or something else) to work on systematic implementation of IFL. Being proactive in regards to sharing with your students the “backdrop” of assumptions and worldviews behind a myriad of business topics (and how these assumptions relate to Christian principles) is time consuming. I have often caught myself just trying to “cover the content” within a semester—leaving IFL for a future class preparation. This “excuse” is exacerbated when I teach in our school’s adult program (accelerated learning model).

Level 4: Conventional. At Level 4, the instructor has melded his beliefs into the discipline. This is reflected in things such as the syllabi and course objectives. Some who reach Level 4 are satisfied to stay at Level 4. My goal is to reach Level 4 in all of my traditional undergraduate classes by the end of the 2011-2012 academic year—but I don’t want to remain at Level 4.

Level 5: Dynamic. Here the focus of IFL moves from the teacher’s perspective (what is really the integration of faith and teaching) to the students’ perspective. The IFL strategies are more dynamic in Level 5, allowing for variation as the instructor reacts to student responses. For me, this challenge awaits during the 2011-2012 academic year. In other words, until I’ve reached Level 4 (stabilized IFL), I cannot consider modifying what I am doing in integration based upon student responses.

Level 6: Comprehensive. This is an awe-inspiring level as the professor now seeks to collaborate with colleagues to improve IFL not only in his classroom but across the campus as a whole. I look forward to the day when I can be a value-adding part of the IFL collegial activity at Indiana Wesleyan University.

Time and Effort Required for IFL

In regards to the amount of time and effort it takes to integrate one’s faith in the classroom successfully, Atta-Alla (n.d.) suggests that the teacher who is interested in the IFL should pray for guidance. This reminds me of the wonderful promise in James 1:5, “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.” The instructor should also identify the course’s foundational ideas, issues in the field and aspects of character and virtue needed by Christian professionals to address these issues. For me, the marketing discipline offers many “issues” that Christian professionals should

address (e.g., childhood obesity and the marketing of sugar-filled cereals to children, charging a price “that the market will bear,” etc.). Atta-Alla further suggests that the teacher search the Scriptures for insights on these “issues” and then use Scriptures found to design devotionals to enlighten the class. In my class we have wrestled with marketing’s role in developing rampant materialism in our society. We read Bible texts such as Matthew 6:25, “Do not worry about your life,” and discuss our dependence on our Heavenly Father to provide our needs versus the never-ending needs and wants paraded before us in the marketplace. These suggestions from Atta-Alla seem quite daunting. However, the beauty of the IFL within the classroom is the realization that God alone can and does reveal to mortal man spiritual perspectives on any topic. According to 1 Corinthians 2:14-16, there are two types of individuals: the natural man or woman who has no discernment of spiritual things and the spiritual person who can discern things from a spiritual perspective. Romans 8:6 -7 also provide insight into the fact that there are two kinds of minds: the carnal mind and the spiritual mind. The carnal mind sees the world from a temporal point of view whereas the spiritual mind is more holistic and can see beyond this life into the life of eternity. Having students in my classroom who are spiritually minded can help (and challenge) me to be more spiritually minded—even as we study secular subjects. Also, I can rely on the Holy Spirit to guide me as I read the Scriptures, listen to sermons, and even as I read secular literature. His revelation and illumination help me to “think Christianly” about real-world marketing issues and then share those insights with my students.

Devotional moments are worth the time. I have become more systematic in my approach to providing a brief time of devotion and prayer before each class. Oswald Chamber’s *My Utmost for His Highest* (1984) provides the content for some of my devotional thoughts shared in class. When I first began teaching full time, I thought that devotions were somewhat of a nuisance. After all, class time is precious with so much content to cover. However, the Lord has taught me how wrong I was. Using feedback from several of my students and advice from my peers, the Lord has guided me to offer devotional moments and then trust Him to apply what we discuss to the needs of the students that day. The fact that He is doing just that may be seen in the following email I received from a student:

I just wanted to take this opportunity to express a word of thanks to you and to let you know how much I enjoyed being in your class last semester. Not only did you just present the curriculum, you made it come alive. Your class was always one I looked forward to going to.

In addition, I want to thank you for investing in the lives of your students, inside and outside of the classroom. It meant a great deal to me to know that if I ever had a question or needed help with something, I could always turn to you. Also, I always appreciated the devos you presented at the beginning of each class. Those were some of my favorite moments of the day. (personal communication, January 2010)

Teaching students to “think Christianly” in a secular world. Daniel and his friends provide an example from Scripture (Daniel 1:8-16) regarding how to stay spiritually minded even while working in a secular institution. They would not let their secular surroundings keep them from integrating their faith with their work. And the result, “In every matter of wisdom and understanding about which the

king questioned them he found them ten times better than all the magicians and enchanters in his whole kingdom” (Daniel 1:17-20 NIV). What a wonderful challenge and blessing to share with my students as they enter the workforce dominated by worldly thinkers!

Learning humility as a teacher. There is a new sidewalk at my school that now runs from the near Beard Art Center to Elder Hall. That sidewalk did not exist when I arrived at Indiana Wesleyan University (IWU) in June 2007. In its place was a well-worn path pressed down by a host of sneakers and sandals from students who had long ago figured out the shortest distance between the two buildings.

A few weeks after I arrived, as if by magic, a new sidewalk appeared and the brown path disappeared. Its creation did not affect the ambulatory habits of most students since they had created this path to begin with. However, as a new faculty member, the new sidewalk was a welcome sight. I, too, could now be more efficient in my goings about campus without the slightest hint of guilt.

I’ve noticed that IWU is not a real stickler when it comes to rules like “don’t walk on the grass” (as I’ve heard other schools are). To me, that is a good thing since the new sidewalk would most likely have never been created had the students been subject to such a rule. Similarly, in areas not involving sidewalks, students will see a need and respond in a way that makes sense to them; many times (not always), the college then sees the need as well and applies resources in a way that benefits both the students and the college.

This same feedback loop happens in my classroom. For example, students may suggest a change to improve their learning. Once I’m made aware of the suggested change, I could be tempted to change something in the classroom just to improve student survey scores rather than to improve student learning. Yet, am I at IWU just to teach or am I here to ensure that my students learn? If the answer is “just to teach,” then I don’t need to concern myself too much with the learning needs of my students. On the other hand, if my focus is to ensure that my students learn, then I must be about understanding how they learn and why they learn and consider alternate methods of teaching to enhance their learning. As today’s learners take a different path from the one I’m used to or the one I would classify as “being right,” I must, in humility, be willing to look beyond “what was effective” and consider “what is now effective” and even more so “what will be effective” in the classroom of the future. I must allow for the fact that all around me new learning paths are being created—some through traditional means (e.g., research); others through my own observation. By studying where my students are now walking, I see opportunities to create a new way, a better way to encourage their learning. May God help me continue to develop an attitude of humility as I learn and grow as a teacher (Starcher, 2005).

IFL: Outside the Classroom

Badley (1994) asks about the locus of IFL. Does it occur in the curriculum (that is, the classroom and the teacher) or does it occur in the students’ consciousness? He challenged educators to ask whether integral learning refers primarily to the natural world (ontology), the knowledge that teachers teach and the curriculum they construct (epistemology), or the faithful understanding that students develop as they study (epistemology, psychology, Christian growth).

As I thought about this, I resonated with the third construct and realized that I had a powerful role as a person (not just a “Sage on the Stage”) in helping my students develop this “faithful understanding.” Research supports this idea. For example, consider the study done by Burton and Nwosu (2002) in which students listed the

following as most valued in regards to faith-learning integration: Professor's caring attitude and Professor's exemplary life.

Sorenson (1997) showed that the "evidence of a professor's ongoing process in a personal relationship with God is the single most important dimension that accounts for what students found helpful for their own integration of clinical psychology and faith" (p. 541). Sorenson also discovered that the quality of relationship between the instructor and the graduate psychology students influenced the students' IFL more than the content of the psychology program. How I live truly matters to my students. Similarly, my relationship with students matters as well. For example, I read about the importance of developing rapport with my students (Chickering, 1987; Ramsden, 2003). This rapport between professor and students is associated with good teaching. In one study, when alumni were asked what quality they associated with effective teachers, the most frequent response was the teachers' attitude toward and relationship with students (Carson, 1996).

Thus, beginning in the spring of 2009, I endeavored to build rapport intentionally with each of my students. On the first day of class, I asked the students to set up an individual meeting with me—a one-on-one appointment. This appointment was worth about 5% of their final grade and had to take place within 4 weeks of our first class. I shared with them a professional way of setting up the appointment via email and provided each student with a blank "Student Information Inventory" form to complete prior to coming to our one-on-one meeting. On many occasions our one-on-one conversations have moved into the arena of a student's spiritual journey, his or her wrestling with faith and vocational choice, etc.

Morton (2004) found that IFL was not confined to the classroom. It reached into all areas of a college instructor's responsibility: teaching, research, service and, in some cases, into community service. He concluded that the professors in his study attempted the integration of faith and learning based upon love for God and man, both inside and outside the classroom. Morton compares IFL to a tapestry of faith, knowledge and professional practice woven from threads provided from faith in God as found in Jesus Christ, and from the threads of human knowledge as found in various disciplines of human study. The vertical threads, provided by faith, intersect with the horizontal threads, provided by man's discovery, to create a tapestry revealing the hand of God throughout the history of mankind. He sees faith as being those threads dangling vertically which represent understood Christian concepts given by God contained in the Bible. Knowledge is represented by horizontal threads that contain the fruit of our efforts as scholars that we pass on to fellow scholars and to our students. We weave professional practice horizontally as well as we serve our students and institutions and communities outside the classroom.

I appreciate the tapestry metaphor, especially the idea that my professional practice (consulting) is a vital part of my IFL as I share business insights which I have developed from a Christian worldview with the secular marketplace.

IFL: Within my Discipline (Marketing)

I spent some time reading about faith-learning integration on Eastern University's website. They define faith-learning integration as the integration of human knowledge and practices with the divine knowledge and practices given in Scripture and articulated by careful Christian reflection (Faith Integration, n.d.). They see integration taking place at the knowledge level. They do not consider integration at the knowledge level to involve cultivation of Christian living, Scripture reading and prayer at the beginning of class. Rather, they view integration as simply using the academic discipline/

practice to illustrate spiritual truth. In this regard, Eastern University has challenged me to think beyond what I do inside and outside of the classroom and to think more intentionally about the assumptions and concerns of my discipline—marketing. I need to be thinking along these lines: “How are the fundamental assumptions of marketing (as a discipline) related to the foundational assumptions of the Christian worldview?” This approach not only requires that I have a deep understanding of the philosophies that form foundational marketing principles, but that I can hold these philosophies up to the light of Biblical doctrines that deal with God, the word of God, Christ, the Holy Spirit, redemption, salvation, the church, the future, etc. By doing so, I have an opportunity to affect students’ worldviews in regards to marketing. Dockery (2002) suggests that students may not have well thought-out worldviews when they enter their college experience. By being more intentional with regards to the IFL, I have the potential to help students develop a worldview that goes beyond just a personal expression of faith or theory to an “all consuming way of life” (Dockery, 2002, p. 2). Some of this intentionality has resulted in a series of articles that I have written which have proved to be helpful to Christians who serve in the secular marketplace but who want to approach marketing (and business in general) from a Christian perspective (Starcher, 2007).

Specific Examples of IFL within the Marketing Discipline

Materialism. The Bible has much to say about this world’s goods (Proverbs 11:24-26, 23:4-5, 30:7-9, Ecclesiastes 5:8-20, Matthew 6:19-34, Luke 12:13-21, Luke 19:1-10, Acts 4:32-37, 1 Timothy 6:6-19). Marketing is also very concerned with this world’s goods. Scripture focuses more on quality of life while marketing (from a secular point of view) focuses on standard of living (the quantity of stuff one possesses). Bringing both of these philosophical worlds into a classroom discussion on materialism can produce rich dividends in the IFL (Lam, 2004). Requiring students to think more deeply about the differences between quality of life and standard of living can produce both a deeper understanding of marketing concepts (e.g., consumer behavior) and a greater appreciation for the sometimes contrary view of Scripture (Lam, 2004).

Students must wrestle with this world’s scarcity mentality (economics) versus the Christian’s view of God and His abundance (Psalm 50:10 NIV, “... for every animal of the forest is mine, and the cattle on a thousand hills”). These types of discussions can help students see themselves as stewards of all that God provides rather than merely consumers of all that they can obtain. This “thinking Christianly” can even impact the attitude that a student has toward his or her education. That is, pursuing my education as a child of God who stewards God’s resources rather than one who is only interested in “finding a job after I graduate.”

Consumer behavior. Marketers employ means-end chain analysis as we attempt to influence consumers’ buying behavior. Means-end chain analysis involves understanding consumers’ terminal values and instrumental values. Instrumental values are made up primarily of personal characteristics and traits (e.g., ambitious, broadminded, capable, cheerful, logical) while terminal values are those we think are most important and desirable (e.g., family security, equality, true friendship, social recognition) (Rokeach, 1973). Marketers first seek to find those product attributes that are most relevant to the consumer. Then, through an in-depth interview process, marketers discover how consumers link those product attributes to consequences and values. The goal is to have the consumer realize a positive consequence (and support the consumers’ values) via purchase of the product (and its attributes).

Lam (2000) asks students to think about these values in light of their own consumption behavior. She challenges students to seriously consider the relationships between their instrumental values and their terminal values. The discussion that results from this self reflection can cause students to reassess their consumer buying behavior in light of Biblical principles.

Marketing in the book of Acts. Many times students have a negative perception that marketing and persuasion are inherently un-Christian. Karns (2002) created an exercise to help students explore "...points of connection between marketing and the scriptural account of the growth of the early church" (p. 112). Elements of a strategic marketing plan—including market segmentation, positioning, and marketing mix (product, price, place, promotion)—are discussed in light of the expansion of the early church. This exercise promotes thoughtful study, discussion and reflection about the intersection between marketing principles and principles of the Christian faith.

The fall and insatiability of wants. Wheeler (1991) reminds us that the insatiability of desires began after man's fall. Prior to the fall, Adam's and Eve's needs were perfectly met in their personal relationship with God. After the fall, humanity began the hunt to fill the void caused by the absence of a right relationship with God. Unfortunately, marketers can take full advantage of this insatiability as consumers, needs and wants continually spiral upwards. I remind students of this issue on many occasions as we wrestle with subjects such as the "standard of living" versus "quality of life." How much stuff is enough? The Bible teaches, "For where your treasure is, there your heart will be also" (Matthew 6:21, NIV). God warns us, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal" (Matthew 6:19, NIV). Helping students learn to think and behave with a focus on "heavenly treasure" is a real challenge when the primary emphasis of marketing is to satisfy earthly wants and needs right now. However, Scripture, my personal testimony, and the evidence I discuss of many Christian lives well-lived demonstrate to the students how to "think Christianly" about wants and needs from both consumer and marketer points of view.

The definition of marketing. The first formal AMA definition of marketing was developed in 1935; it was periodically reviewed and maintained for the next 50 years (Wilkie & Moore, 2007). It was modified in 1985, 2004 and 2007 (see Appendix). The 2007 definition is as follows: "Marketing is the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large" (Marketing Definition, n.d.).

Notice the addition of "society at large" in the 2007 definition. This addition makes the point that there are marketing issues in the world which are larger than the problem of a single organization and which have "faith" implications. We could refer to things such as

- Marketing and the environment (with serious cumulative impact issues)
- Marketing and dangerous products (e.g., tobacco)
- Marketing and health care
- Marketing and wellness

Mick (2007) suggests that marketers must accept a moral responsibility for the socioecological conditions of the world. He reminds us that in the global marketplace, "...the marketing system is a complex set of multilayered, near-and-far relationships in which the choices and actions of market practitioners have long-term consequences beyond their firms, partners, and customers" (p. 291). There has been no better

time in modern marketing history where marketers who come from a Christian perspective can have a voice in the worldwide conversation on how we can better steward the resources of our planet.

I have asked students in both my Business Foundations class (when we study marketing) and in my Principles of Marketing class this question, “Who invented marketing?” Ultimately we conclude that God did. Then I ask them, “What does God like or enjoy about marketing?” This leads us into a great discussion of some of the wonderful attributes of God (e.g., creative) and how He values relationships. We then work on defining marketing from God’s point of view. Students astound me with the clarity of their conclusions at the end of this discussion. They begin to “think Christianly” about marketing.

Why both Scholarship and Relationship Matter

This paper documents a portion of my journey in the integration of faith and learning. In regards to scholarship, I have a responsibility inside the classroom to be very intentional about uncovering and discussing the intersections of the assumptions and philosophies behind the marketing discipline in light of Scriptural principles. I must continue to be proactive in seeking faith integration at the “knowledge level” of my discipline. This is not an easy task, but one that provides a wonderful outcome both intellectually and spiritually. However, in addition to my scholarly pursuits, I also have an obligation (and the privilege) to live my life in such a way that the integration of faith holistically is attractive to my students. Both inside and outside of the classroom, I must see my students as individuals for whom Christ died. My love for each student must show in my desire and willingness to put in the time to get to know each one as a person. Thus, it is not a matter of “either/or” but “both/and” –scholarship and relationship matter.

What the Lord is Teaching me about Teaching

Teaching is Hard Work

I’m embarrassed to think that in the past, I made comments about how easy teachers have it. “They only work nine months a year and when they work they keep bankers’ hours.” Now I know better. Teaching is not just a job—it’s a way of life. It’s pouring yourself into your students, your discipline, and your pedagogy. After seven years of pouring, I am not yet running on empty, but I do sometimes feel drained. A quote from an unknown author says it best, “A good teacher is like a candle—consuming itself to light the way for others.” I see what a challenge balancing consumption and rejuvenation can be. My rejuvenation comes from a spiritual discipline—a daily quiet time. Each day begins with reading of Scripture and devotional material ending with a short season of prayer. When students are “driving me crazy,” He quiets my heart and renews my love for my students and for teaching.

Teaching can be Lonely Work

Although I relish the interaction with students both in and outside the classroom, my colleagues and I seldom seem to find the time to chat—especially about teaching. We exchange greetings, serve on committees and line up according to tenure. But the collegiality that I assumed would be ubiquitous in a college setting, especially in regards to conversations about teaching, is a rarity. Everyone is just too busy teaching to talk about teaching. Here I find the Lord’s comfort as well, as He reminds me frequently that He has called me to this good work and He will enable me to love Him and others through it. I am not alone in this endeavor.

Teaching has Significance

I'm amazed how my students are maturing and gaining poise as they move through their college years. I remember them as freshmen—what a difference when I see them now! How humbling it is to realize the small role that I can play in this developmental process! Education leads to change. What a privilege to help engender change in the minds and hearts of students. Building a legacy in my former business life was measured in dollars and cents. Now my hoped-for legacy will be seen in changed lives. According to Henry Brooks Adams (2010), "A teacher affects eternity; he can never tell where his influence stops" (p. 126). What can be more significant than that? Ah, there's the deep well from which I draw living water. Although James 3:1 (NIV) warns me, "Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly," I am encouraged that what I do counts for time and for eternity.

Teaching and Continuous Improvement

You would think that after seven years teaching the same courses, I would have at least one course "wrapped" so to speak—a well-chosen text, effective in-class activities, challenging assignments and outstanding assessment tools all in place. But that is not the case. I'm still changing texts, tweaking experiential learning activities and dreaming of assessments that truly measure how well the students are realizing the course objectives. Ideas for improvement continue to flow in from all directions—from books, articles, attending the *Teaching Professor* conference, from colleagues—the list goes on and on. Perhaps the joy is truly in the journey. And I believe that God expects me to improve as a teacher and a scholar over time. For example, Hebrews 5:12-14 (NIV) states,

In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.

At this stage in my life, although I profess to be a lifelong learner, in so many areas I need to accept my responsibility as teacher and continue to improve in that role.

Teaching Takes Courage

Teaching is a very personal vocation. Standing in front of a class involves a level of vulnerability before which I had never experienced. I have felt the disappointment of a bombed lecture and the sting of a hurtful comment from a student evaluation of my course. During those times I wonder if I'm really cut out to be a teacher. Then I get an email like this one: "Just a note to thank you for your enthusiasm and commitment to teaching as it showed very brightly in our class. Keep up the good work" (personal communication, April 2009). The Bible shares many stories of men and women whose ever-growing faith helped them to develop courage for the task to which they were called. And so my faith, and my trust in the Lord's working through me, sustains me and gives me courage to face another semester, another class.

As the Lord helps me accomplish the above systematically and with excellence, I may reach the high water mark of Christian higher education suggested by Dockery (2000):

The purpose of Christian institutions is to educate students so they will be prepared for the vocation to which God has called them, enabled and equipped with the competencies necessary to think

Christianly and to perform skillfully in the world, equipped to be servant leaders who impact the world as change agents based on a fully orbed Christian world and life view.

What a challenge—to help my students “think Christianly,” “perform skillfully,” to “impact the world... based on a fully orbed Christian world and life view.” My Christian faith truly affects my teaching and, yes, my students’ learning—and, with God’s help, their worldview.

Contributor

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Appendix

Definitions of Marketing over the Years

- “(Marketing is) the performance of business activities that direct the flow of goods and services from producers to consumers.” (1935)
- “(Marketing is) the process of planning and executing the conception, pricing, promotion, and distribution of ideas, goods, and services to create exchanges that satisfy individual and organizational objectives.” (1985)
- “(Marketing is) an organizational function and a set of processes for creating, communicating, and delivering value to customers and for managing customer relationships in ways that benefit the organization and its stakeholders.” (2004)
- “(Marketing is) the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large.” (2007)

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