ABSTRACT

Faculty Interpretations of Faith-Integration
in Classroom Practices

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The purpose of this study is to better understand faculty members' interpretation of faith-integration as a practice of teaching in the classroom. The relationship between faith and learning has continuously prompted scholars to study the phenomenon of its unity in the classroom. However, the research surrounding faculty teaching practices or techniques of faith-integration, is insufficiently existent. The findings of this study provide a model that illustrates the application of integrating faith and learning as a way of life for participants, and the expressions of practice as outcomes of that way of life. The findings do not prescribe a specific formula for integrating faith and learning, however, the model demonstrates how various components of a faculty member's life speak into the expression of faith-integration as a practice of teaching. The model may help faculty members learn to appreciate their own expression of faith-integration as a classroom practice.

Faculty Interpretations of Faith-Integration in Classroom Practices

by

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CHAPTER ONE

Introduction

The conversation regarding faith integration in higher education covers a broad
spectrum from its earliest establishment within the missions of American colleges
(Thelin, 2011) to more recent arguments as to whether faith and learning should coexist
in higher education institutions at all (Hasker, 1992). This topic, though of urgent
contemporary significance, has been a persistent issue in colleges and universities since
their establishment in America almost 377 years ago. America's oldest institutions, once
dedicated to the responsibilities of faith and scholarship, were "committed to a rigorous,
demanding education of young men who would become Christian Gentleman" and
eventually, the next generation of clergy (Thelin, 2011, p. 24). However, Burtchaell
(1998) argues that even though most colleges and universities originally identified with a
particular denomination, "there was no manifest intensity in that identification, no very
express concern to confirm or to be intellectually confirmed or critical within the
particular faith of their communion" (pp. 823-824). However, the threat of secularization
began to motivate institutions to reconsider the role of Christian faith and affiliation in
their institutional purpose (Marsden, 1994).

The Secularization of Faith-Based Institutions

In a national context, institutions of higher education were initially a means of
cultivating the next generation of pastors and eventually civic and private enterprise
leaders. Over the past century and a half, however, colleges and universities have

increasingly tip-toed around and even altogether dropped the faith element from their originally established missions. This surrender to secularism is what Burtchaell calls a "divorce between colleges and churches" that had been "befogged by vision statements, mission statements, goals statements, statements of purpose, covenants, bylaws, catalogue blurbs…and bilious prose" (1998, p. 849). As a result, at some institutions, Protestant heritage and belief were gradually estranged from students' education. Even the talk of Christianity in the academy decreased as colleges and universities began to favor scholarship rather than Christian teaching. These institutions believed that identifying with one particular theological tradition would alienate them from the rest of the higher education community (Marsden, 1997). As institutions began to disentangle themselves from their religious roots, many of these schools gradually modified their mission statements to include scholarship, research, and citizenship, and in many cases, exclude religion entirely (Thelin, 2011).

Secularization of faith-based institutions brought a shift from the focus of faith to a focus of morality (Reuben, 1996). Many of these colleges and universities no longer prioritized the need to serve a mission dedicated to faith integration in the classroom, but rather celebrated moral education instead. Even still, Julie Reuben (1996) argues that an increasing number of schools succumbed to the secularization movement as "university educators gradually backed away from the position that there was no morality within religion and began instead to emphasize secular sources for moral development" (p. 5). Moreover, Reuben explains how eventually moral development was removed from the curriculum: "university leaders' commitment to student services reflected their growing belief that the moral value of a university education resided in the community life of

students, not in their formal education" (1996, p. 255). Formal education, however, was still a part of the growing conversation about secularization. Naturally, the faculty was an important contributor of this conversation and their reactions and perceptions played a central role in the progression of curriculum secularization. Burtchaell describes the function of faculty as faith-based institutions continued to secularize

> Faculty became more interested in their own academic disciplines…as the discipline, their literatures, their research, and their academic appointments broke out into ever more specificity, the professional identity and interest of each faculty member became accordingly more narrow [and] became dissociated from responsibility for their [students'] moral discipline and from partnership in their piety. (1998, p. 892)

George M. Marsden explains the shift of faith-based institutions to secularized institutions, noting how these institutions "did not abandon the Christian idealism of that heritage but rather adjusted it to accommodate their commitments to modernity" (p. 4). Thelin also offers a similar perspective about the secularization of faith-based institutions claiming that "the colleges and universities of today have unwisely ignored the importance of religious belief or abolished its place in the core of higher education" (2011, p. 28). Thelin more explicitly interprets the secularization movement as a divorce between faith and higher education as a national phenomenon. However, the same resulting separation occurred no matter if institutions accommodated faith or not.

Contemporary Faith-Based Higher Education

Though the shift from religious commitment to a secular agenda consumed a number of faith-based institutions, it did not claim them all. Many faith-based colleges and universities continue to be dedicated to some religiously defined mission. Robert Benne (2001) offers a typology of these versions of faith-based institutions and explains

that "many colleges and universities find themselves somewhere between the poles of "fully Christian" on one side and complete secularization on the other" (p.48). Despite Burtchaell's (1998) argument, a respectable number of religious institutions have been persistent in their decision to continue to hold fast to their theological roots. Committed faith-based institutions continue to believe in an education that helps students understand learning through a broad theological paradigm or a particular denominational construct. According to the Council for Christian Colleges and Universities (2013) "there are over 4,000 degree-granting institutions of higher education in the United States. These include 1,600 private, nonprofit campuses, about 900 of which define themselves as religiously affiliated" (Context of U.S. Higher Education, n.d.). Of the 900 religiously affiliated, however, only 119 of the institutions that identify as Christ-centered institutions and meet a set of organizational criteria qualify for membership in the Council. The CCCU identifies these campuses as ones that have a strong commitment to a Christ-centered education and who hire Christian faculty, staff, and administrators (Member Characteristics). Those schools that do not qualify for membership can become affiliates of the CCCU. Affiliated schools do not meet the strictest standards of CCCU membership, but they are still formally related to the CCCU based on their commitment to a Christ-centered education. Catholic institutions are excluded from these lists.

Benne's (2001) typology offers a way to understand how different institutions align along a continuum of faith-integration. Categories in the typology include Orthodox, Critical-Mass, Intentionally Pluralist, and Accidentally Pluralist. Benne discusses several different areas of institutional life that help identify to which category each school belongs, including religion/theology required courses, chapel requirements,

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governance, and public relevance of Christian vision. Benne admits that his typology is just a way to understand the secularization process in terms of the degree of faith's existence on a campus (2001). A similar model may be useful for differentiating the type and degree of faith application to the instructional work of faculty.

Contemporary Faith-Integration

Although the creep of secularization has been aided from without and within, faith integration's frequent exclusion from the classroom may not entirely be the fault of secularization. For those institutions that have held on to their Christian identity, the burden may fall on the inability of faculty to recognize, understand, and practice faith integration. Faith integration, however, is much more than the ability of a school to educate a student in religious studies. In *The Outrageous Idea of Christian Scholarship*, Marsden issues a challenge to this limited application of faith to learning, stating, "Christian influence on scholarship is not confined, however, to the study of Christianity itself. As is true of any tradition of thought, it involves a characteristic set of questions and larger perspectives" (1997, p. 65). Yet despite Marsden's injunction, a common understanding of how faith integration should be interpreted in a classroom has not been established. David Smith and James Smith (2011) further expound upon this ongoing struggle for application by explaining how many institutions have had a binary perspective of how faith and learning should merge on a college campus:

> Christian colleges and universities that continue to exist (and grow) in the United States often operated with a dualistic conception of the relationship between faith and learning – which is just to say that they had little sense of any integral relationship between the two. Instead, what made a college "Christian" was the presence of a chapel, the prescription of certain mores in the forms, and a blanket of prayer over the whole project. (p. 1)

Consequently, faith and learning at these institutions had little hope of moving beyond the physical presence of a chapel to becoming an integral part of the educational experience.

Faith-Informed Scholarship

Understanding faith and learning as they are translated into the classroom setting requires an exploration of the two major domains of faith-integration: faith-informed scholarship, and faith-informed practices. The first and most prevalent is faith-informed scholarship. Faculty development in higher education is most often thought of as ways to help faculty members become more prominent scholars in their field. Similarly, sabbatical leaves are often given to encourage faculty members to think about their scholarly contributions to their disciplines (Gaff, 1994). However, these kinds of development opportunities do not usually focus on how institutions encourage faculty to think about their classroom practices. Emphasis on disciplinary knowledge and contributions takes precedence over developing an integrated concept of faith and academics. Jacobsen and Jacobsen (2004) argue that most faculty have not sufficiently developed the ability needed to successfully translate faith into classroom practice and that there is a "cognitive imbalance in the lives of many scholars who also happen to be Christians: while they have developed detailed and nuanced understandings of their academic disciplines, many have allowed reflection on faith to languish at a Sunday School level of insight" (pp. 18-19). According to Smith and Smith (2011), institutions tend to place greater emphasis on research and scholarship and how faith plays a part of both of those elements of education; all the while forgetting a key element of higher education: classroom instruction. Certainly it is important for faculty to pursue scholarly

inquiry and analysis in their fields of expertise in light of their faith commitments. However the responsibility to educate students nevertheless falls on the shoulders of these same faculty who often spend more of their time making sense of their disciplines in light of faith, and less time thinking about how faith might translate into classroom practice.

Faith-Informed Classroom Practices

Faith-based institutions already implicitly endorse the general conviction that faculty members are creating some kind of educational environment in which a faith perspective is valued and should be incorporated in the classroom. However most faculty development continues to consist of faith informed scholarship at the expense of faith-informed classroom practices. Smith and Smith (2011) advocate for the thoughtful inclusion of faith in the classroom. Their work offers a number of examples of how other educators have taken the idea of Christian practices and have found ways to incorporate those practices into the learning experience. Their work includes practices that range from extending hospitality to the classroom (Call, 2011), to Christian ways to approach reading assignments (Smith, 2011). Their contributions not only add to the literature on faith-based practices in the classroom, but also add to the significance of how practices can transform education.

Practices, Smith and Smith (2011) argue, are an essential part of education that are not given the appropriate attention. At faith-based institutions, the curriculum embodies a Christian perspective in part through these practices. Unless faculty members develop a basic understanding of how these practices might be used to integrate faith and learning, how might institutions advocate that faith and learning are a part of the

curriculum? Appreciating the purpose of faith-integration does not guarantee that a thoughtful practice will ensue. Sara Wenger Shenk (2003) discusses how practices can in some ways create a unique community of learners and describes the use of practices as "sites of learning that join ethical and epistemological dimensions…Practices, when woven together, provide a coherent and sustained way of life…Practices are embodied thought" (p. 58). Wenger Shenk expresses her belief that practices are essentially ways that individuals can express their faith that can ultimately transform education by providing a more vulnerable environment where authenticity can take place.

These ideas contribute to a larger consensus that practices are a necessary element of the college classroom. Smith and Smith (2011) have added to the ways faculty begin to think about and design classroom learning. These approaches have significantly helped the community of higher education understand practices in a more tangible way. Griffiths (2011) argues that part of the elemental beliefs of Christianity is an intense desire for truth and knowledge. He argues that learning involves direction, instruction, and practice, and that as Christians "to the extent that we think as Christians about the nature of the life devoted to learning, cannot avoid offering framing accounts of learning's nature and purpose" (p. 112). These practices are, in his opinion, part of the learning experience that allow scholars to view knowledge and learning from different angles and develop it in more significant ways. Education that only requires a recall of information differs significantly from the kind of education that offers holistic instruction.

Overall, these authors offer important ways to think about these issues, but few authors identify or analyze current faith-integration practices of faculty members. Data

to support research on faith-integrated classroom practices would help close the gap in the literature.

Christian Faith Traditions and Faith Integration Sense Making

As the lively exchanges within faith integration literature highlight (see Holmes, 1975; Jacobsen & Jacobsen, 2004; Smith & Smith, 2011), the confluence of faith and reason does not result in a monolithic concept. The issues that faith-based colleges and universities face today cover a broad spectrum of concerns. Because there is not one overarching interpretation of faith-integration, it is a multifaceted issue that is much more complicated to unpack. Most scholars contributing to the literature are consequently contributing their personal ideas and beliefs about the issue, resulting in biases towards particular faith traditions. Jacobsen and Jacobsen (2004) offer a different approach to the issue. Their work seeks to promote a conversation about faith-integration that respects the varied starting assumptions of its many contributors. For many Christian scholars, faith tradition is something that has shaped, continues to shape, and will shape the ways they approach life and work. Jacobsen and Jacobsen are transparent about this fact in their work, embracing the idea that scholars coming from different backgrounds and traditions offer diverse interpretations that contribute to the larger discussion of faith-integration:

> There is nothing wrong with the fact that our academic work is shaped by the traditions of faith and learning that have shaped us as persons. In fact, the particularities of our traditions can be construed as scholarly assets that allow us to discover or create things that others simply cannot see or do because their traditions are less attuned to those areas. (p. 78)

The authors suggest that appreciating and welcoming faith tradition is a great way to start engaging in healthier conversations with other scholars and even refer to these types of

conversations as a "necessary aspect of the academic life" (p. 78). Anderson (2004)

illustrates the different ways he has approached his classroom with an unapologetically

Christian perspective. Anderson argues that in many ways, teaching is a way of

professing what you believe and helping others understand and appreciate that approach

even if it is not specific to their beliefs. Similarly, the contributors to Smith and Smith's

(2011) edited volume write from their own theological perspective. These tradition-

based perspectives are not attempts to convert scholarly thinking into a uniform set of

practices. Rather, they offer insights into ways that those working in different Christian

traditions have developed insights about the learning process. Thus, these narratives that

are grounded in specific faith traditions highlight important insights and approaches

native to their respective theological points of emphases. these works have provided

specific examples what is missing is a general understanding of Christian faith integration

practices as one facet of a general approach to all of life.

Statement of the Problem

Strategies for instructional delivery are a part of every faculty member's

classroom preparation. For faith-based colleges and universities that claim "Christ-

centered", "faith-integrated", or "Christian committed" classrooms, those practices are

expected to be in some way Christian. Somehow in the process of teaching students,

faculty at these institutions incorporate practices in the classroom that affirm the belief

that faith and learning can exist together, and in fact, are necessarily conjoined. In

practice, their ideas and behaviors may be influenced by their own training and

socialization, experiences, institutional religious traditions, and of course, their own

personal faith commitments and affiliations. To date, scholars have primarily reflected

on and speculated about what these faith-informed practices should and do look like. They have not sought a general survey of actual practices. Identifying frameworks or typologies of current faculty behavior and exploring how faculty make sense of faith-integration as a part of classroom practice gives the field, religious institutions, and faculty applicable findings that help improve faith integration instructional development opportunities.

This study identifies patterns in faculty participants' sense-making around three elements that result in tangible practices: *theological convictions and beliefs*, *academic passions*, and by drawing upon examples provided by a broad range of *faculty variables*. The resulting holistic integration model highlights faculty participant's resistance to compartmentalize belief, asking faculty members how they interpret faith-integration as a part of their classroom practices. This study will fill a significant gap in the literature by identifying various ways faculty member's claim their theological tradition influences their teaching practices and the interaction of describe their in the above elements that results in specific forms of classroom practice integration. Thus, the research question guiding this study is: what are the various ways *faculty members* at select Christian institutions attempt *faith-integration* in their *classroom practices?* Sub-questions for this study are:

1. How do faculty make sense of faith-integration?

2. What is the role of faith tradition in participants' faith-integration sense making?

3. Do faculty deliberately develop classroom practices that they consider to be Christian?

4. What motivates faculty to deliberately develop classroom practices that they consider to be Christian?

5. What do participants do to integrate their faith into the classroom?

6. What is the role of the institution in encouraging faith-based classroom practices?

Significance

The findings of this study matter to faith-based institutions and their stakeholders at three different levels. The broadest level of significance is to the study of faith integration. As new ideas about faith integration and classroom practices continue to emerge in the literature, these findings deliver new insights into the practices and sense making of Christian faculty members through the combination of a large data set and in-depth interviews. Similarly, the findings of this study are significant for faith-based institutions across the country. Faith-based classroom practices identified through this study reveal what faculty think and do to integrate faith and learning through practice. More importantly, they identify deeply personal factors that lead to a holistic approach to faith integration. For institutions that have programs dedicated to faculty development, those initiatives can use the insights of this study to establish and improve current offerings to increase faculty awareness of their own faith integration sense making.

This study, however, most significantly benefits individual faculty members. The results from this study offer increased clarity regarding the task of integrating faith and learning directly from faculty peers at institutions around the country. Faculty members who have struggled to make sense of their faith tradition as a classroom practice may gain insight from their peers in this study. The emerging themes in this study are a

starting place for these faculty members to grow and cultivate these practices into their own personal repertoire of methods.

CHAPTER TWO

Literature Review

The faith integration literature implicitly contains at least three areas of focus: the *relationship* between faith and learning (Ream et al., 2004), the *purpose* of faith and learning (Hasker, 1992), and the *location* of faith and learning (Lyon, et al., 2005). In this proposed study I engaged a fourth area of focus that has only recently been considered in earnest: the *practice* of faith and learning in teaching. Appreciation for the first three areas of focus highlights the importance, and need for additional attention to, the fourth. Only a small cadre of scholars has explored the idea of faith and learning practices with regard to teaching, and although their contributions are invaluable, they often focus on broader institutional practices and exclude classroom practice (Ream & Glanzer, 2007). However, recently a few scholars have turned their attention to specific faith-integrated classroom practices. Two scholars in particular who add a significant source of literature on the subject are David Smith and James Smith (2011). Smith and Smith's focus on classroom practices demonstrate how some faculty members are merging practice and faith (2011). Aside from their work, few scholars have attempted to study the actual practice of faith integration in a classroom setting (see Badley, 1994; Hasker, 1992; and Korniejczuk & Kijai, 1994).

Relationship

The relationship between faith and learning is a complicated one that originated with the establishment of higher education institutions (Burtchaell, 1998). However, of

the immense amount of literature on the subject, few authors discuss how faculty members might portray the relationship between those two concepts in actual classroom practice. Even fewer authors offer any empirical data to support practice-based research. Among institutions that persist in their faith-based identity, scholars still dispute how the two should interact with each other, or if they should even interact at all. Arthur F. Holmes (1975) states that a Christian college "retains a unifying Christian worldview and brings it to bear in understanding and participating in the various arts and sciences, as well as in nonacademic aspects of campus life" (p. 9). He implies that there should exist a relationship between faith and learning, and that it not only manifests itself in the curriculum, but it transcends the classroom to inhabit the co-curricular as well. Holmes (1975) does help answer the question *what does the relationship of faith and learning look like,* but he does not make specific recommendations as to what the relationship looks like in classroom practice. Rather, he argues for a holistic vision of faith integration. Holmes (1975) describes his four approaches as: personal attitude and motivation, ethical relationships between facts and values, foundations of Christian theology, and a Christian worldview that helps us see all things in relation to a Creator. These approaches do offer fascinating insights about how to approach faith integration, but his only focus is on how faith impacts the way people pursue and interpret knowledge. He even states that these approaches "uncover various assumptions with which Christians and others *approach* learning (1975, p. 52 emphasis added). Though there is value in a general approach faith and learning, faculty members also need to understand practical ways of practicing those approaches.

Similarly, Marsden (1997) declares that "Undergraduate teaching is the heart of higher education, and it is in undergraduate classrooms that students must begin to explore the intellectual relationships between their theological commitments and everything else they are learning" (p. 105). However, his suggestion that the goal of higher education is to provide students the opportunity to explore the relationship between theological beliefs and learning, like Holmes, only offers general categories through which to think about and approach faith and learning. Marsden advocates for a way to combat the secular encroachment in higher education by advocating for a focus on developing and implementing policies and programs that target faculty (Marsden, 1997). Faculty members clearly play a central role in the classroom environment in Marsden's formulation. However helping to "cultivate the Christian academic consciousness" might answer the questions of *what* the relationship between faith and learning should look like, but not *how* faculty should accomplish this task as a classroom practice.

Purpose

Literature suggests that the relationship between faith and learning is not the only issue at hand. Many scholars also suggest that the *purpose* of faith and learning is an equally important discussion among higher education institutions. Scholars like Marsden (1994, 1997), Holmes (1975), Ream & Glanzer (2007), and Badley (1994) theorize about the aims of faith informed scholarship, but clear purpose does not necessarily translate to practice. However, affirming the purpose of faith and learning is a fundamental step toward recognizing what faith-informed practices exist. Ken Badley (1994) questions whether or not there is significant reason for faith integration to exist in the classroom; he suggests that institutions may not be embracing what it means to be a faith-based

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institution and that quite possibly the vows of a faith integrated education they cling to

lack real substance. His "paradigms", or framework of approaches to faith integration,

help explain what scholars mean when they speak of faith and learning integration, and

provide a way to understanding the patterns that have emerged when talking about the

relationship between the two ideas. Badley states that the phrase *integration of faith and*

learning is commonly used in institutional mission statements but shows no real

substance in the doing of institutional work: "[Through a] survey of printed material from

several colleges that use the phrase, I conclude that most evangelical Christians use

integration in this unspecified way, as a kind of slogan" and may not necessarily have any

accountability to actually achieve faith integration in the classroom (1994, p. 27). He

suggests that embracing the Christian worldview and cultivating what that worldview

means for the individual might be a possible way to understand the purpose of faith

integration:

> The Christian worldview makes a special contribution to learning because it
> contributes to the overall framework, or perspective, in which learning takes
> place. All the parts take on meaning because they are viewed as parts of a larger
> whole…the colleges in question want each student to develop and articulate his or
> her Christian perspective…they envisage each student relating that perspective to
> all the disciplines of the curriculum. In a slightly different language, these
> colleges want to see a specifically, thoroughly, and uniformly Christian
> worldview come to bear on every aspect of learning and every detail of the
> curriculum material itself. (p. 28)

When Badley mentions that each student should articulate his or her own worldview, it

seems as though his idea of a Christian worldview takes the form of whatever tradition

the student identifies with, even if that tradition may not always be consistent with the

tradition of the institution he or she attends. Badley emphasizes that the significance of

faith and learning in the classroom is that it offers faculty and students the opportunity to

view education across disciplines in light of a larger Christian context. However, how the faculty member or student chooses to interpret this worldview is a product of that individual's faith tradition or theological perspective. No matter the interpretation, Badley argues that the Christian worldview through which individuals approach learning is what transforms the educational experience. This transformative experience of understanding knowledge through a Christian perspective is Badley's interpretation of faith and learning's purpose. Though Badley's argument does not specify if there is a single ideal version of faith integration, his intention is to express the significance of faith in general as a part of learning. However, recognizing *why* colleges and universities should integrate faith and learning is a necessary but not sufficient step toward helping faculty members understand *how* to accomplish this task.

Location

Accepting that faith-integration is a valuable part of the faith-based institutional experience is a constructive step in exploring how this relationship might play out at a college or university campus. The question then shifts from a focus on *why* faith and learning should exist in higher education, to *where* faith should be located on a campus. Location implies that there is (or is not) a physical place or metaphysical space for faith and learning to intersect. In a study conducted by Larry Lyon, Michael Beaty, James Parker, and Carson Mencken (2005) the group surveyed faculty at six faith-based institutions to examine faculty attitudes and perspectives about integrating faith and learning. Lyon et al, found that faculty belonged in one of two groups: a separatist camp and an integrationist camp. Lyon et al. describes that people are either: "integrationist in their view of the curriculum, supporting Christian interpretations throughout the core

curriculum, or they are separatist, viewing the systematic inclusion of Christian perspectives as inappropriate anywhere in the core curricula" (p. 64). This study suggests that faculty disagree as to whether faith should be integrated into the curriculum.

Lyon and Beaty, along with Todd Ream, (2004) extended this study further by examining more specifically how faculty at large faith-based research institutions thought about the integration of faith and learning. Their study resulted in a continuum of perspectives ranging from *Faith and Learning are Separate and Independent* to *Complete Integration*. They conclude in their findings that "While faith's place in the religious research university is far from secure, the complete separation of faith and learning has not yet occurred among its faculty" (p. 367) indicating that there is still hope for a thriving future for faith and learning to coexist on the college campus.

Identifying ways to make that happen and training faculty on how to effectively do that is the next step in that process. Some scholars argue that faith is best served within the co-curriculum, or that recognized organizations and clubs is where students should encounter faith (Ream et al., 2004). Reuben (2000) offers a more detailed explanation of why faith was, and in some institutions still is, a part of the co-curriculum. When administrators and educators began to view faith as an impediment to scholarship, they encouraged administrators, and staff members to look outside of the formal curriculum to organizations and activities to be faith-sustaining influences (Reuben, 2000). Reuben explains that from a historical perspective,

> Educators had retreated from their efforts to create modern, unsectarian religious practices. [Institutions] hired chaplains to oversee and promote these activities…But educators no longer tried to shape students' religious character. In the modern research university, religion would simply coexist along with many other university-sanctioned activities. (2000, p. 132)

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These institutions believed that faith served students best (or impeded scholarship least) when cultivated outside of the classroom. Faculty members were no longer responsible for student's spiritual development as a result of the extra-curricular activities that helped students grow in their faith. However, administrators and educators at these institutions communicate conflicting values about the importance of faith whenever faith is excluded from one aspect of the college experience in its entirety. Marsden speaks to this point, noting that for some Christian colleges "religion came to be regarded as essentially an extra-curricular activity" instead of it being an integral part of the classroom experience (1997, p. 17). However, confined to the margins of a college campus, faith had a far less potent impact on students.

Faith in the co-curriculum is not the only solution colleges and universities implemented in order to satisfy faith's relationship with higher education. Many schools found ways to invest in faith elsewhere on the campus. These schools used venues such as chapel services, religion courses, and honor codes to demonstrate their commitment to faith. Benne (2001) describes the variety of faith locations on college campuses. Benne's typology of church-related colleges offers four different forms of faith-based institutions: Orthodox, Critical-Mass, Intentionally Pluralist, and Accidentally Pluralist. This typology is a way to understand how religiously affiliated institutions are validating faith's existence on campus, and the degree to which they are intentional or not about the existence. Benne describes several criteria that help determine which category a school might belong to, including the requirement of religion or theology courses (2001). This typology, however, does not include how colleges and universities might incorporate faith in the larger curriculum. Instead, the focus of coursework only refers to religion and

theology. Glanzer and Ream (2009) argue that schools who espouse missions that are dedicated to faith and learning should embrace faith as a part of the classroom across all disciplines. Though their contribution to the discussion focuses on a more broad idea of Christian education as it applies to the identity development of students, they still maintain that the curriculum is a necessary place for faith to be implemented.

Though Benne's interpretation of faith on the college campus largely relies on physical space, faith-integration also depends on the metaphysical space of the curriculum. Faith and learning is more than the transfer of knowledge; it is about the overall transformation of the knower: "Christian education is not just about the transfer of *in*formation but also about a task of *for*mation" (Smith & Smith, 2011, p. 140). This transformation is possible through the use of faith-informed practices in the classroom that help develop students into greater individuals while cultivating an education that transcends all disciplines. Smith reinforces the idea that faith and learning is an essential part of the curriculum and notes that "Christian learning ought to be approached not as the insertion of Christian ideas into the default social dynamics of the college classroom, but rather as the intentional fostering of communities of counter-practice rooted in the history of Christian practices" (p. 60). He argues that a Christian education is not just the study of Christian ideas. Instead, Christian education is an act of cultivating knowledge and practices that encourage a more dynamic learning experience. These scholars ultimately argued that faith must fit in the classroom. However, faith and learning in the classroom has no relevance if faculty members do not understand how to practically implement it. Unfortunately, the literature on faith-informed practices is underdeveloped. This study not only examines how faculty members make sense of faith-integration, but

identifies current faculty practices, and approaches to practices that shape faith and learning in the classroom.

Practices

Holmes identifies his four *approaches* of faith integration (1975), Badley offers five *paradigms* of how one might make sense of faith integration (1994), Ream and Glanzer describe several *methods* for practicing faith integration at an institutional policy level (2007), and Marsden explains how faith can influence the ways that faculty and students understand learning as a part of a larger Christian worldview (1997). These scholars have contributed to the field's understanding of faith integration in several significant ways, but their work focuses primarily on scholarship. Their insights offer educators new ways to think about their disciplines in light of their faith tradition, and they also encourage faculty members to think about how faith can relate to learning. Faith, and in particular, the faith traditions of faculty members, informs the ways that they approach their disciplines and focus their research. However, classroom practice is another significant area of faculty responsibility, and the literature that exists on faith and learning as a classroom *practice* is limited.

Some authors explore the idea of faith informed practices, but these sources rely primarily on observation and reflection about an individual faculty's own classroom practices rather than empirical research of a broad range of practices (see Smith & Smith, 2011). Many institutions do little to advocate for faculty to improve practices. Instead, these institutions promote the improvement of faculty prestige. Jerry Gaff (1994), though not addressing a faith-based audience specifically, argues this point in a work about faculty development:

Knowledge of an academic discipline is the primary criterion for securing an academic position and advancing in that career. In some institutions contributing to the advancement of knowledge is required for tenure or promotion, and in the top echelons of institutions, achieving distinction in the field is expected. (p. 167)

Gaff notes that institutions and respective fields emphasize academic notoriety of faculty instead of the methodological expertise. Gaff argues for a practice-based approach to faculty development. For faith-based colleges and universities, these development opportunities would seek to create initiatives that emphasized faith-integrated practices for faculty members. Todd Ream and Perry Glanzer (2007) offer several suggestions about ways that institutions might turn this discussion of faith and learning toward practice and create "an environment in which religious faith and learning can enter constructive relationships with one another" (p. 72). However, their focus is on areas where colleges and universities can promote an institutional atmosphere of faith integration, such as faculty development, hiring processes, and mentorship programs. Integration as a classroom practice is not included in their recommendations.

Apart from faculty development, two existing frameworks provide a way to think about and explain the relationship between faith and learning in the classroom, and offer several distinct models of faith-integration in the classroom. Korniejczuk and Kijai (1994) developed seven levels of "implementation of deliberate integration of faith and learning" that represent stages of implementation in the disciplines (p. 82). Their model helps explain how faculty might fit in different levels of integration. These levels or degrees of faith-integration focus on the extent to which faith-integration takes place in the classrooms. Korniejczuk and Kijai's levels of implementation range from a level 0: no knowledge, no interest, to a level 6: dynamic integration (1994). My study, however, took these frameworks a step further by looking for patterns in the *tangible practices*

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taking place in the classroom and the sense making faculty construct to explain them, instead of only considering the measure of implementation. Starcher (2012) offers his own reflections of Korniejczuk and Kijai's levels. He claims that in different levels, "strategies are more dynamic…allowing for variation as the instructor reacts to student responses" but never specifies what he means by more dynamic strategies (p. 8). Korniejczuk and Kijai's framework helps build a foundation for seeing how different degrees of faith integration can influence classroom education, but their work does not consider how faculty infuse their own interpretations of faith in classroom practices.

The most significant piece of literature on the practice of faith and learning, for this particular study, is the work of David I. Smith and James K. A. Smith (2011). These two scholars, along with other authors in their edited volume, offer narratives of classroom faith integration. The authors stress the need to "broaden the conversation from a focus on scholarship to include more explicit concern with pedagogy" (p. 5). Smith and Smith offer several personal examples of how they have incorporated Christian practices in their own curriculum, and have even described how others are finding ways to incorporate Christian practices in their classrooms. These examples offer educators ideas of how faith integration might be demonstrated as a part of classroom practice, and while these personal narratives are enlightening, they are only measures of how those particular educators chose to incorporate faith in classroom practices and do not help the reader understand how faculty are already making sense of and integrating faith in their teaching.

This gap in the literature not only includes how faith integration can be practiced in the classroom; it includes what current faculty members are doing to merge these ideas

as a part of classroom practice. Faculty members need to be able to understand what

faith informed practices look like beyond the personal narratives and sense making that

Smith and Smith's text provides. For faculty members to develop an imagination for

their own faith integration practice, they need more voices in the conversation that lend

more insights to their own faith integration practices and perspectives:

> To learn these practices and learn in the context of them, we need others who are competent in these practices to help us: to be our models, mentors, teachers, and partners in practice. We need people who will include us in these practices as they themselves are engaged in them, and who will show us how to do what the practices require. We also need them to explain to us what these practices mean, what the reasons, understandings, insights, and values embedded in them are. And we need them to lure us and press us beyond our current understanding of and competence in these practices, to the point where we together may extend and deepen the practices themselves. (Dykstra, 2005, pp. 72-73)

This study not only identified the practices of current faculty members, but followed

Dykstra's advice by identifying these models, mentors, teachers, and partners who are

practicing integrating faith and learning to discover what these practices might reveal

about faith integration that could be transferable to other religious institutions. Smith and

Smith provide examples of some of these interpretations, however, a broader data set,

such as this study provides, can shift the conversation from isolated examples to patterns

of faith integration sense making and behavior. In addition to identifying current

practices, the study discovered how exemplar faculty members think about their faith in

light of these practices, and vice versa.

CHAPTER THREE

Methods

This research project brought together two disparate forms of evidence: interviews, and existing literature. This study used a blend of both qualitative and quantitative methods; however, the qualitative elements of this study were the primary data source. Together, both analyses add breadth to what the field knows about how faculty practice faith integration in the classroom and add depth to the field's understanding of the ways faculty members interpret their own faith integration behaviors. Through the confluence of these elements, I identified what faculty members say they do to integrate faith into classroom practices and how they make sense of it through a small sample of interviews and observations, and how this conceptualization relates to what we already know in the existing literature.

Both data sources help build and support a deeper understanding of faith-based practices in higher education classrooms. The first step was conducting faculty interviews. These interviews yielded the kind of depth of information that simple survey responses cannot. The second step was to compare recommendations for practice and frameworks of interpretation from the existing literature to those developed through the survey and interviews.

Faculty narratives from interviews provided a data source that existing studies have not offered. An interpretive approach was most useful for this study since it assumes that "meaning does not exist independent of the human interpretive process" and that the researcher should "value experience and perspectives as important sources of

knowledge" (Hesse-Biber & Leavy, 2011, p. 17). Epistemologically, this study depended on the expertise of faculty as the knower to provide an in-depth understanding of how they marry the two ideas of faith and learning in the classroom context.

My study looked for patterns in the stated practices taking place in the classroom and the ways faculty members explained them. Scholars have developed a few frameworks for understanding the relationship between faith and learning in the classroom context (see Badley, 1994; Korniejczuk & Kijai, 1994). Rather than assuming that the data from this study fit these existing theories, my analysis of the data used a grounded theory approach to generate a new framework from the data. The development of a new typology can inform the ways faith-based colleges and universities approach faculty development and the ways faculty approach classroom practices.

Data Collection

This study drew on two different primary and secondary data sources to create a comparative analysis of faith integration teaching practices. Interviews and were primary data sources. The existing faith-integration literature made up secondary data sources. These data sources each uniquely contributed to an empirically-grounded understanding of the ways that faculty interpret faith-integration as a part of classroom practice.

Data Sources

Primary data sources were one-on-one faculty interviews aimed at understanding how faculty make sense of several related issues: their own current classroom practices, faith-integration generally, Christian classroom practices generally, motivation for classroom practices, and the role of the institution in encouraging faith-integration.

These interviews provided a deeper understanding of how faculty members construct the meaning of faith-integrated practices. Faculty perceptions illuminate the ways faculty make sense of and carry out their faith integration ideas through their behavior in and structuring of the classroom environment. Finally, the existing faith-integration literature on classroom practices represented a third comparative data source that provided triangulation and analysis.

Participants

Interview and observation participants in this study will consist of eight faculty members at a private, faith-based, research institution. Participants were selected based on the recommendations of faculty and staff members from the same institution whose positions and experience give them privileged information and personal insight into the practices of faculty members. This institution was selected due to its affiliation with the CCCU and its dedication to Christian scholarship as indicated in the mission statement and a variety of other institutional structures and practices that align with Benne's (2001) typology. I identified faculty members at this institution who have a reputation among colleagues for exhibiting exemplary faith integration classroom practices. Participant's fields and disciplines reflect a cross-section of academic foci and specialties: Environmental Sciences, Engineering and Computer Sciences, Mathematics, Modern Foreign Languages, Social Work, and Religion.

Protection of Human Subjects

Because I intend to feature the successful ways that faculty practice faith-integration in the classroom through the results of this study, I received participant

approval to identify them by name and description. This study relied on the identification of faculty in order to recognize their contributions and to feature their ability to make faith-integration a reality. Faculty members participating in this study were asked to sign a consent form indicating that they understand the purposes of the study and agreed to participate. These participants were fully aware that I will not guarantee anonymity and that their participation is completely voluntary. At any time during the study they could ask to dismiss themselves and any collected data. The consent form explained to participants that interviews would be recorded for transcription purposes. After themes were developed I performed member checks to ensure that the emerging themes from the interviews were congruent with the particular faculty member's intent in order to protect against misrepresentation. The final product of this study is a master's thesis, and copies will be made available to participants once the study is complete. Interviews took place in a quiet, private, interruption-free location.

Data Analysis

Data analysis consisted of two converging processes: coding and analyzing faculty interviews and the existing literature. Following faculty interviews, faculty interview data was transcribed verbatim and entered into Nvivo 10 ethnographic software for analysis. Faculty interview analysis occurred through a two cycle coding method. The first cycle coding method was an initial coding method often used with grounded theory research (Saldaña, 2013). In initial coding, the researcher "break[s] down qualitative data into discrete parts, closely examining them, and comparing them for similarities and differences" with a goal "to remain open to all possible theoretical

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directions indicated by…readings of the data" (Strauss & Corbin, 1998, p. 102; Charmaz, 2006, p. 46).

Second cycle coding followed initial coding of faculty interviews. Using focused coding, the method that adheres to grounded theory data analysis, I was able to determine the more significant categories in the data from the initial set of categories (Saldaña, 2013). Focused coding is a "streamlined adaptation of classic grounded theory's axial coding" which allows you to "compare newly constructed codes…across other participants' data to assess comparability and transferability" (Saldaña, p. 213, 217, 2013). This coding is emergent in nature; it allows patterns to emerge from previous categories to remain as faithful to participant sense making as possible. This coding process also acts as a way to reassemble the coded data from its initial categories into better fitting categories.

Standards of Trustworthiness

In qualitative methodology, familiar concepts of reliability and validity are assured through the various elements of trustworthiness (Lincoln & Guba, 1985), including credibility, transferability, dependability, and confirmability. In order to pursue credibility in this study, I used several techniques identified by Lincoln and Guba (1985). Processes for establishing trustworthiness included the use of triangulation or multiple and overlapping data sources, through interview and survey analysis to confirm identified patterns in the various data methods. Using triangulation creates checks and balances between the data sources and findings. For this study, triangulation promoted a way to help verify similar results in both the survey analysis and interview analysis. Another method for pursuing credibility I used was member checks (Lincoln & Guba, 1985).

Member checks allow study participants to confirm that initial and concluding themes in the data are accurate and congruent with the participant's original intentions. I conducted these member checks once initial findings had been established. Finally, a peer debriefer who is knowledgeable about the research study and topic helped with credibility by engaging in conversation about the emerging data to make sure interpretations are appropriate.

In order to pursue confirmability, I have also included a researcher positionality statement to make clear my biases and interests related to the research topic. Also, I conducted inter-coder reliability checks with a peer researcher to help ensure that analysis and results were confirmed by others and not just a result my preferences. Thorough description of the entire process (participant selection, interview protocol, data analysis and coding processes, etc.) helps to establish transferability so that the results from this study may be applied to other similar faith-based sites, based on the evaluation of individuals in those locations. Finally, I pursued dependability in this study through the use of extensive description of all processes, designs, methods, and analysis in an attempt to make it possible for other researchers to conduct this study at another institution in another context. All of these methods help establish the credibility, dependability, transferability, and trustworthiness of the study.

CHAPTER FOUR

Findings

The question guiding this study asks faculty participants to identify *how they conceptualize faith-integration as classroom practices*. Asking participants *how* is a matter of asking participants about the process by which they conceptualize these practices of faith-integration. Faculty participants in this study implicitly recognized that or identified how formulating ideas about what these faith-integrated practices are requires a number of coordinating parts. Each of the parts of this process relates to one another and speaks into the resulting discussion of this study. However, understanding this process requires a more comprehensive look into each of its contributing parts. Before I reveal what nuances or implications this study affords to the academy and its constituents, in this chapter I will focus on the elements of the development of faculty perceptions of faith-integration. As a result of my data analysis, I identified three different components from faculty interviews that speak into those philosophies:

1) Theological Convictions and Beliefs

2) Academic Passions

3) Faculty Variables

In the discussion that follows in chapter five, I will further explain the relationship each of these elements has with the other and how they contribute to a larger understanding of faith-integration.

Theological Convictions and Beliefs

The first component that contributes to the overall conception of faith-integration for faculty participants are *theological convictions and beliefs*. I identified these convictions and beliefs based on the answers that faculty participants gave and the emphasis they placed on them. Theological convictions and beliefs range from religious virtues and beliefs to convictions influencing behaviors. Many faculty participants express or share the same kinds of theological convictions, but may interpret them differently. These convictions and beliefs significantly affect the resulting practices that emerge from participants' meaning making of faith-integration. Theological convictions and beliefs are part of a relational understanding of what it means to integrate faith and learning for faculty participants.

Academic Passions

Another component that influences faculty participants' interpretation of faith and learning is their academic passions. Different from convictions and beliefs, these academic passions focus on subject- and field-related passions and help shape the way faculty participants approach their curriculum. However, this component is significant because it helps to illuminate the academic aspect of faith and learning.

Faculty Variables

Lastly, faculty variables are person-specific experiences, characteristics, foibles, and other elements that impact beliefs, values, and academic interests of professors. Faculty variables may include faith tradition, personal experiences, extra-curricular activities, and educational backgrounds. Faculty variables encompass those variables that

values and beliefs and academic passions may not necessarily identify as being significant to the faculty participants' understanding of faith-integration.

Participant Case Analysis

In the section below, I will discuss the findings of this study by focusing on the meaning making of each individual participant. I will identify highlights from each participant's theological convictions and beliefs, academic passions, and faculty variables. Naming specific elements, and providing faculty participant examples of each of the components will provide clarity and context for better understanding.

Jan Evans

Dr. Jan Evans is an Associate Professor and Graduate Program Director of Spanish. Dr. Evans thinks intentionally about her role as a professor and how her faith informs her profession. Her narrative fits in the aforementioned framework in the following ways:

Theological convictions and beliefs. For Dr. Evans, describing what matters to her in life is an easy and obvious task for her. In almost every answer she gave, she expressed how her convictions and beliefs influence her life as an individual and a teacher. One of the most significant values for Dr. Evans was her faith-commitment: "Faith if it means anything should shape absolutely everything we do. And so it's going to affect how I teach and what I teach." Throughout her interview, she repeatedly reaffirmed this belief and emphasized how her faith frames everything she does, whether it is explicit or not.

I want my faith to affect every part of my life, but I don't need to label it
Christian. And every professor is going to go at this differently. What I do reject
is that what I do in the classroom is separated from my faith. My faith does not
mean anything if it cannot effect how I teach and what I teach.

Her rejection of the notion that faith and teaching should be separate parts of her life

conveys the belief that faith is a definitive facet of her identity. Dr. Evans works to

ensure that this value permeates all spheres of her life.

She continued to demonstrate her dedication to faith as a personal conviction and

belief for her life through her expression of what faith means for her and the ways she

thinks about and approaches even something as modest as grading:

Everything I do is affected by my faith. I mean the fact that I get papers back in a
reasonable amount of time is a matter of being faithful to the calling that God has
given me, now somebody might do that without that, but that's who and what I
am.

Dr. Evans conscientiously works to resist compartmentalizing these different spheres of

life. Rather, she strives to understand how they might work together and form a holistic

way of life for her. Her faith motivates her actions, thoughts, and feelings, but it is not

the only value in her life that does that.

Dr. Evans also talked about her students and the kind of relationship she desires to

develop with and among them. Her faith influences the way she treats, cares for, and

interacts with her students. When asked about "how" she saw faith and learning

integrating in the classroom, she said, "So the *how* is generally not controversial, that is

to say that you treat students with respect, that you respect differences." Quick to

acknowledge her responsibility to respect her students and care for them, she then gave

an example of how she helps her students recognize that this is conviction to care for

others is a central motivator in her life. She explained that whenever she gives back the

first grades of the class, she always has the same "sermon" prepared to share with them. Dr. Evans maintained that she intentionally uses the term "sermon" to describe this moment in class because "a sermon is supposed to be uplifting, it's supposed to be edifying." When I asked why she would not just call it a lecture, Dr. Evans protested that it was not a lecture, because "a lecture is going to give you information you need to know on the test," and is not about helping students understand their value and worth:

> I tell them that they should never let grades define their self-worth. I've given this sermon so many times, and they hear it lots of times during the semester and I'll start and they'll go...ugh...here she goes again. But I tell them I have to tell it over and over again so they'll believe it...I tell them for those who did not do well, they should not beat up on themselves. This is not a measure of character; it is a measure of learning how to do it better next time. And if they did do well they should feel good about that, but they should not feel that they are better somehow than the person next to them who got a C. Because I love them the same whether they get an A or an F, and more importantly GOD loves them the same whether they get an A or an F. Now, the ones who are perfectionists and need to hear this...love it. They need to give themselves permission and I tell them what's important is to be faithful and to be faithful to the calling that God has given them, but what the grade should never define their self-worth.

In this course preamble, she makes it very clear that she loves her students. More importantly, that she loves them equally. She is careful to communicate to her students that grades are part of the education experience, but they should not be the only or even primary take-away of that experience. This quote demonstrates how her theology motivates her to remind her students that their fundamental worth is not based upon grades, providing evidence for her claim that faith should influence every aspect of her life. Here, the type and nature of that influence is especially clear. She emphasized that her love for her students is a response to God's love for her students. By explaining to her students that grades are not a measure of character, she has equalized each of her

students in an attempt to help them understand that despite what society might say about worth, she sees her students as equally deserving of her love and care.

Dr. Evans's does not confine her love for others to her classroom, or even to the university campus. She expressed not only her desire to care for others, but her desire that her students would learn to care for others when she talked about the way she frames the class on the first day:

> This is the way I start out my classes. I tell my students that there probably are many reasons for taking the class as there are people in the class, and what I am about to say doesn't depreciate any of those reasons, but I would like for them to think about the following as a better reason. That is, that when we are learning a foreign language we are saying to the person who speaks that language that I respect you and I see you, that other person, as a person made in the image of God as I am. And learning that person's language allows you to understand the heart of another person. It also fulfills the second of the great commandments it seems to me, and that is to love your neighbor as yourself. And I tell my students if we can see our language learning in that context and not because it's going to get us a better job or make travel more easy or whatever, if we can see that we are doing this because we want to know the person that God has made, and we want to understand his culture, and in so doing, we are loving our neighbor as ourselves, then when it's those kinds of reasons for which you're learning then the frustrations one has along the way seem less important.

In this example and the previous example, Dr. Evans verbally outlines her guiding theological convictions and beliefs, producing a distinct practice approach. She believes that learning to love your neighbor is a more admirable motivation for learning a foreign language. Again, she integrates her theological convictions and beliefs into the courses she teaches, and those convictions help determine how she approaches her profession.

Academic passions. Dr. Evans clearly demonstrates her love for the Spanish language throughout her interview. As evident in the previous quote, she takes a unique approach to learning language, and one that some of her students might find unexpected. Her passion in language involves more than a desire to help her students understand and

speak it, she also teaches courses on Spanish literature in which she aims to develop a

greater acknowledgement of Spanish perspective in her students. In those classes, she

explains that reading Spanish literature is not only educational in that it helps students

appreciate the language, but it helps students understand the context of Spanish history

and literature. Her interest in Spanish provides a platform from which she can help her

students develop not only as intellectuals, but as individuals. Dr. Evans describes how

teaching Spanish literature can encourage students to grow in their understanding of and

appreciation for perspective and, as she tells her students on the first day of class, an

appreciation for literature as a part of one's culture.

> In literature I tell my students that when we read a book, we are looking to understand ourselves and our existence better. And we may not agree with an author, we may see that an author's viewpoint does not coincide with the biblical narrative of creation, fall, redemption, and my classroom is open for that kind of perspective. What I want them to think about is God's truth in the larger concept of it so that they can have the ability to say "I can learn from this person even though he doesn't have opinion of view – my worldview, but in this way, he has an understanding of life that does not match."

In this way, Dr. Evans cultivates her academic interests in Spanish language and

literature as she exposes her students to different ways to think about language and

perspective. Not only that, she frames this theological perspective of the biblical

narrative and is able to find a connection to a perspective that is intellectual and

empathetic. She manages to find a way to fuse her academic interest and her Christian

worldview to help students develop an appreciation for difference and perspective.

   Faculty variables. Dr. Evans's own education experiences contribute to some of

the ways she approaches her life as a believer and as a teacher. One experience she

talked about was her own Spanish education in high school,

> I had the same Mexican man for four years of high school Spanish and we had a love/hate relationship. He was not a Christian and I was a very vocal Christian. And he would like to cut me down [pause] from time to time. He really did respect me too, and he taught me a lot of Spanish.

The teacher/student relationship in this example is very different than the type of relationship Dr. Evans hopes to establish with her students. This experience helps explain the reason she values her students so much. In conjunction with her faith perspective, she has taken her experience as a student and used that to inform how she should treat her students.

Another personal variable influencing Dr. Evans's current practice is her experience with a specific classroom environment in high school. Because she values her students, she also values their success. She recalled how, as a former student, the kind of learning environment one is a part of is important to the success of a student.

> I was gifted with small classes in my high school. So we were very participatory. I know that as a student, the classes in which I got to talk I was much more interested in than ones where I had to listen. So those are the kinds of classrooms I try to create.

She used those experiences as learning opportunities to help shape and define the way she interacts with her students, the material, and the classroom environment. She saw a benefit in an environment that encouraged her to actively learn, so she tries to create the same kind of opportunity to actively learn for her students.

Besides these different experiences, Dr. Evans's faith tradition adds another aspect to her construction of what it means to integrate faith and learning. Dr. Evans has identified with several different faith traditions throughout her life, and several of them have shaped her beliefs about not only her calling in life, but her worth as a female leader.

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I grew up Plymouth Brethren, and I was told over and over again what my place was in the church which was to be subservient, submissive, and…yeah. So I grew up with that thinking that was the way things were going to be. When we moved to Minnesota, my husband taught at St. Olaf college for 10 years and we were part of a Baptist church…Anyway, our particular preacher was far ahead of his time and our pastor he saw leadership qualities in me and he wanted me to do things and I was saying no, I shouldn't do that, and he said, let's do some reading together. And he gave me a book called *What's Right with Feminism*, it's by Elaine Storkey and I just completely revamped my view of what I could be in God's church.

The process of having to learn and relearn her place and role in the church is a very distinct experience that has influenced her understanding of the kind of person, believer, and teacher she wants to be. However, when asked if her faith tradition plays a current role in her interpretation of faith-integration she said,

Actually, I would say that the faith tradition has most affected my academic life is the Reformed tradition. Because of the sense of redeeming every square inch of creation for the kingdom and how that can be so enlivening to bring Christianity to bear on absolutely everything.

The Reform tradition encourages Dr. Evans to see life as an integrated whole and not something to be compartmentalized. This is exactly the way she describes her role as a teacher, as someone who embraces the fact that faith will speak into every aspect of life.

Jonathan Tran

Dr. Jonathan Tran is an Associate Professor of Theology & Ethics in the Religion Department, and Faculty-in-Residence in Allen-Dawson Halls. Dr. Tran's role as a Faculty-in Residence gives him the opportunity to think about what integrating faith and learning looks like for a faculty member both in and out of the classroom environment. Though he focused more on his role as a professor, his experience and responsibilities in Student Life imbue his conceptualization of faith-integration. He expressed his

theological convictions and beliefs, academic passions, and faculty variables in the following ways:

Theological convictions and beliefs. Dr. Tran confessed at several points in his interview that the idea of faith and learning is something that he not only spends a lot of time thinking about, but something he cannot always articulate or agree on. His transparency in admitting his conflicted views gave his interview a more sincere voice. Despite being conflicted about the way he thinks he approaches faith-integration, his theological convictions and beliefs come through in his answers. Like Dr. Evans, one of those beliefs concerns his Christian faith and how it impacts and affects each facet of his life. He claimed that faith is "every single thing we do. From how we develop the course, how we even word the syllabus, to how we imagine students completing assignments, what it means to complete assignments." Dr. Tran considers what faith means for him as a profession, as a theologian, and as a mentor to his students. He not only thinks about what it means to teach, he thinks about what it means to be a learner, and in a way, puts himself on the same level as a student experiencing these questions of integrating faith and learning.

Dr. Tran sees faith as an aspect of his life that influences how he views his relationship with students. He understands his role as a professor as facilitating "a kind of intellectual discipleship." Dr. Tran explained that "everything is conceived in terms of how do I come alongside folks, whether they're Christian or not, and offer what I take to be a Christian approach." He articulated that in "coming alongside" someone he is not just telling his students how to think about classroom content, but instead, he desires to

> Make it practical, what they've learned. But I also want them to think about it as Christians, or as a non-Christian who have had to think about Christian things… I don't do that because I'm more moral, I think I ask these questions because I've wrestled with these questions.

Dr. Tran does consider his relationship with students to be an "intellectual discipleship" in terms of being a few steps ahead of his students on the "journey of knowing God and loving God." However, he expressed his desire to mentor his students as they learn to grapple with these same questions and experience these same journeys. By accepting that students are at different stages of life, Dr. Tran demonstrates his care and respect for them.

Another way he demonstrates this belief is in his approach to assignments. His intentionality in designing how his assignments reflect his faith is evident in the following example:

> I don't set up assignments that would force my students to do a lot of work on Sunday. I think the Sabbath is one of the most important practices of the church and needs to be here at Baylor…and so I have a daily practices for my class that are due right before class, but the problem I noticed was that class on Monday meant students were up very late on Sunday night to write these little paragraphs, so I made it the case that they were due to me by 5:00 PM Saturday…now I'm under no pretention that that means they don't do any other work on Sunday. When I ask them what they do on Sunday they always say work, and I get that, but I don't want to be responsible for that.

This practice of honoring the Sabbath illustrates how Dr. Tran values not only his Christian commitment, but his commitment to honoring his students and instilling in them the same values he has. Dr. Tran is deliberate in the ways he interacts and guides his students, making sure they know why he chooses these particular methods. For Dr. Tran, it is important for students to see and understand what motivates his teaching methods: "whether your Christian, Muslim, Atheist, I would feel disappointed with myself if a student had come up to me in my class and said they hadn't thought about

those things." He is careful not to prescribe any specific belief on his students, but he emphasized that it was necessary for them to recognize and think about faith-integration.

Academic passions. As a theologian, Dr. Tran can more readily afford to think about faith and learning, because it is an unavoidable academic concern for him. However, another passion of his within the academy deals less with his role as a professor and more with his role as Faculty-in-Residence. Dr. Tran has the opportunity to work with students outside the classroom, and this was something that he expressed as being a formative experience for him. He described a specific experience of being able to learn from some of his students:

> I've had the benefit and learned a tremendous amount by having mentored a bunch of Muslim students here, that's how I learned about Islam… I try to learn from these students and read the Koran with them so I can understand how they view their scriptures.

Dr. Tran expressed a passion for learning. He admits that questions about faith-integration are questions that he struggles to answer, but he balances that by acknowledging and pursuing a passion for growing in his understanding of those tough and foreign issues. Just as he challenges his students to think about hard questions, he models that same behavior in his academic interest of seeking to understand hard questions as well.

Also related to his role as a Faculty-in-Residence, Dr. Tran expressed a desire to "be clearly Christian as a residence hall and as we move to a residential college, and I'm doing everything I can." From thinking about what it means to be a Christian residence hall, to thinking about the requirements and character of the residence hall staff. Dr. Tran works to be an academic that shares life with his students in a visibly Christian way.

When student interact with him outside of the classroom, they are able to see that he strives to be the same person who is committed to his faith. This is evident through his efforts to transition the residence hall into a college that is distinctly Christian.

Faculty Variables. One of the factors that effects how Dr. Tran approaches faith-integration is the fact that his educational experience was a secular one. He recalled:

> I didn't become a Christian until I was age 20 and then I went to the University of California which was a secular school, and then I went to a seminary at a secular university, and then got my Ph.D. at a secular university, so I've never been at a Christian institution.

Coming to Baylor without any prior involvement or experience of attending a faith-based college or university afforded him a unique perspective as a new faculty member at a university that did recognize and encourage an atmosphere dedicated to integrating faith and learning. Dr. Tran explained that "the thing that attracted me to Baylor was the integration of faith and learning" and he believes that "it is vocationally what I understand my family's life to be about." This underlying vocational call is a variable that helps him understand this concept of faith-integration practices.

Susan Bratton

Dr. Susan Bratton is a Professor in the Department of Environmental Sciences. Working in the field of environmental science, Dr. Bratton has a unique interpretation of faith-integration. She thinks about faith-integration differently than some people might assume scientists do. She identified her theological convictions and beliefs, academic passions, and faculty variables in the following ways:

Theological convictions and beliefs. Dr. Bratton values diversity. As an

academic, she stressed the importance of fostering an inclusive classroom environment.

She explained that in order to value diversity in the classroom:

> I think the first thing is, you have to be sensitive to their belief systems and give
> them a chance to work with it…allowing students to use their faith, their
> background, their training to express how one should tackle difficult problems.

She emphasized that students should feel free to interpret the material in ways that make

the best sense for them. Dr. Bratton uses terms like *belief systems* and *faith* intentionally

as a way to equalize and affirm perspectives that may not be Christian. Her reason for

this is that diversity actually helps stimulate and enhance the learning experience for her

students.

> Having Mennonites talking to people from the Christian Reformed Church who
> are pretty strict Calvinists and have different ethical views, they have different
> creation concepts for one thing, really add a great deal to the class discussions. It
> allows a kind of interpersonal exploration that both allowed the students to really
> try to articulate the perspectives from which they've grown up, and I think it
> added a depth to the ethical discussion because it made it very personal and kept
> from being at arms- length.

Dr. Bratton acknowledges that by valuing diversity in her classroom, she is able to instill

a sense of appreciation in her students. In helping them not only articulate their own

beliefs, but understand the beliefs of others, Dr. Bratton has developed an inclusive

environment for her students.

Dr. Bratton also sees her faith as an integrated part of who she is. When asked

what makes an education Christian, she explained

> I think that one of the things that makes it Christian is that ability to integrate the
> *various aspects of faith*, it goes past the point of just talking about Christianity's
> role in the greater culture, which you do at a secular school just as well, but that
> opportunity to use your faith as leverage for greater engagement with the greater
> community. Those kinds of things are important they have to do with one's style
> and with seeing faith as integrated, not separate. We should be getting rid of the

compartmentalization. The idea that academics is one thing; faith is another… There's a tendency to compartmentalize that away from academia, and faith-based education should get us away from that, it should understand the interaction as being totally legitimate in scholarly terms.

This concept of compartmentalization was one that each participant talked about in one way or another. Either they mentioned that faith should not be separated from any part of your life, or that one should not compartmentalize faith; even identifying that faith and learning were two different things was wrong in their opinion. Dr. Bratton is no exception. She sees faith as something that she should be able to cultivate in the classroom, and in every sphere of her life. Dr. Bratton described her faith as an important part of not only who she is, but how she might contribute to the community, explaining: "I think faith is important for that, that I might actually see my attendance at a basketball game as enriching community." She understands faith as more than her contribution to the academy, or classroom, she sees it as a contribution to life outside the classroom as well. In the same way that she objects the compartmentalization of faith and learning, she objects that she should compartmentalize her role in the larger university community. Her attendance at a basketball game is a reflection of her commitment to community, as is her attendance in class or at a faculty meeting. Her comments imply that if she distances herself from that community, she just as well is supporting the notion that faculty member and community member are separate identities.

Academic passions. Although unusual for a scientist, Dr. Bratton's academic passions include the study of Christianity. She mentioned taking "a course in formation" and other classes including counseling. She demonstrated her interest in learning more about how faith informs the practice of scholarship and the practice of teaching when she

talked about her experience attending seminars on contemplative pedagogy with Blake and Burt Burleson. Learning about others' experiences, and about the idea of faith and learning in general, was an area in which she expressed a desire to grow. "Listening to other faculty is another way to learn techniques," and she even mentioned a desire to go "on a fieldtrip…to study this more formally." Dr. Bratton demonstrates her passion for pursuing a better understanding of faith-integration in the ways she works to incorporate it into her classes, but also in the ways she actively seeks to find opportunities to learn and grow through professional development.

Faculty variables. Dr. Bratton shared an experience she had growing up that informed her appreciation for the deep well of history from which her faith tradition draws.

> When I was a little kid and we were visiting relatives in Ireland, we went to an old monastery in Ardmore. It was a big field trip, and we went to a castle, and we visited the high crosses and round towers, and we understood that they had a religious context and weren't just a tower or rocks…not all Christian traditions would have that emphasis of understanding that context.

She understood from an early age that those buildings and icons of Christianity were more than pieces of architecture. They were symbols that represented the Christian narrative. She tries to take the same approach in her classroom by exposing her students to material that may not seem Christian at a surface level, but her experience offered her a way to create a Christian context for that material. Dr. Bratton enjoined that, "It's the way you conceptualize your entire curriculum" that helps determine your ability to integrate faith and learning.

Stephen Evans

Dr. Stephen Evans is a Professor of Philosophy and Humanities at Baylor University. Dr. Evans has spent some time thinking and even writing about this idea of faith integration. He explained his interpretation of the types of integration he sees in the academy through scholarship practices rather than teaching practices. Nevertheless, his ideas of integration offer an insightful analysis of the different ways one might integrate faith, learning, and teaching. These different types of integration emerge throughout his interview in his responses to the ways he integrates faith and learning personally. The following are examples of his theological convictions and beliefs, academic passions, and faculty variables.

Theological convictions and beliefs. Dr. Evans's seeks to live a life where his faith is an authentic part of who he is. He explicitly mentioned how living an integrative life is "a matter of not compartmentalizing my life." This concept of what it means to live a holistic way of life repeatedly emerged as a theme in his interview answers.

> I think the most important thing that is, I see faith as something that ought to, doesn't always, but it ought to in some ways have an impact on every aspect of my life, whether I'm being a parent, or a citizen, or a scholar, or a teacher.

Dr. Evans does not see the different spheres of his life as detached from his faith or even detached from the other. His faith informs and influences each of his different roles. Dr. Evans's faith does not only speak into his classroom, "it's just something that I think I'm always up to." For Dr. Evans, faith permeates all areas of his life, regardless of the activity, academic or not: "I'm the same way if I were trying to fix someone's plumbing pipes. I'd try to do that with care and conscientiousness because that's what Christ would want me to do." Consistent expression of faith commitments is something Dr. Evans

believes should intentionally incorporate into his profession, his personal character, and his scholarship.

Dr. Evans also seeks to create a formative learning experience for his students. Though he articulated a care and respect for his students, he had a distinct way of conveying that care. Dr. Evans expressed a desire to challenge his students to think critically about the material and how it might shape their own faith perspectives. Parenthetically, his indirect approach is a contrast to the direct approach previously described by Dr. Jan Evans (his wife)

> I might not lay all my cards down and let my students see what I'm up to because I want them to grapple with the questions and take them seriously, and I want them to sort of have a predigested answer. They need to struggle with the questions and come up with answers themselves.

Dr. Evans sees his faculty role as more than just someone who disseminates information to his students. He values the intellectual and expressed that he wants to "understand the value of philosophy, because doing philosophy is a way of developing one's mind, enriching one's self, and I think that's a way of loving God." Dr. Evans believes in the life of the mind, and because he views life as a holistic expression of faith, he also sees that the mind is an expression of faith. He referred to God's commandment that "We're supposed to love God with all of our hearts and minds, so if we love God with our minds, we want to develop those minds." The classroom is more than a venue for obtaining an education; it is an environment Dr. Evans creates where students can develop in the same holistic way that he tries to develop.

Academic passions. Dr. Evans teaches several philosophy and religion courses. His special academic interest includes the study of Kierkegaard, a religious philosopher

who emphasized the importance of understanding faith and its relation to the self. This

passion to study Kierkegaard's philosophy of faith has influenced Dr. Evans's interest

and pursuit of his own faith understanding. Aside from a greater understanding of faith

and the self, Dr. Evans is eager to help others understand the "biblical narrative." He

explains that

> We have to be immersed in the scripture and know the Bible, but I don't think it
> means proof texting or trying to answer important questions by just quoting a
> bible verse or something like that. It's a matter of understanding the narrative.

This enthusiasm for not only recognizing the biblical narrative in his life, but helping

others recognize the biblical narrative in their lives, is an expression of valuing and

challenging his students to think critically. Again, just as understanding the biblical

narrative is not reducible to answering life's questions by citing scripture, understanding

his role as a professor is not about facilitating a process whereby students are able to

place themselves in God's plan for creation, rather than disseminating information only.

It is about developing the mind and life of the student.

Faculty variables. One important variable influencing Dr. Evans's understanding

of faith-integration is his experience learning from and working with his mentor, Arthur

Holmes author of *The Idea of a Christian College* (1987). For Dr. Evans, Holmes

> Provided a kind of bold example of bringing Christian faith into the academy
> without apology. Because he thought "this seems right to me, that when we do
> our academic work we don't do so as you might say generic humans, we always
> do so as the particular concrete individuals we are." And that's legitimate, it's
> permissible. You don't have to put a sign up over the academy that says "if you
> enter here, shed your particularity.

As someone who followed Holmes's example, Dr. Evans adopted this ideology as a way

of life. Dr. Evans reiterated that this type of bold faith "should shape every part of my

life, not just what I do as a teacher, but how I vote, how I talk about politics, how I interact with my wife, how I interact with my kids, and so on." Holmes's model of what it looks like to live a holistic way of life heavily influences Dr. Evans's perspective of what it means for faith and learning to integrate both in and out of the classroom.

Ian Gravagne

Dr. Ian Gravange is an Associate Professor in the Department of Electrical and Computer Engineering, and current Faculty Master in the Teal Residential College for Engineering and Computer Science. Like Dr. Tran, Dr. Gravagne is in the unique position of both working with students in the classroom, and living with students at the residential college. He was a key collaborator throughout the process of transitioning Engineering and Computer Science from a Living-Learning Center to a residential college. Dr. Gravagne communicated his theological convictions and beliefs, academic passions, and faculty variables in the following ways.

Theological convictions and beliefs. One of the most evident beliefs that Dr. Gravagne emphasized was his mindfulness to think about faith-integration as a personal enterprise. What he means by that is faith-integration is a personal conviction free from administrative decree:

> Going to have to be within each individual person's mind and heart that this works itself out. It can't be something that the administration comes and says this is how we do it and this is how we're going to proceed and everybody get in line, right?

Thinking about and practicing faith-integration is a task that is both personal and diverse. Dr. Gravagne, and several other participants, emphasized that everyone is going to interpret faith-integration is different ways. The reason for this is that people bring

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different perspectives, to different subjects, with different students. Dr. Gravagne is

careful not to prescribe a solution to thinking about this, and explained that "while I

wouldn't want to pin faculty colleagues down and say this is what you should do, I think

they ought to be thinking about what they can do." He acknowledged the fact that on a

Christian campus, faculty members should be thinking about these things, however it

could be harmful and the faculty member could feel a sense of oppression if

accountability interfered with autonomy:

> We'd have to be super careful going any further than that because if you're now going to move into a realm where there's sort of a governing of oversight authority breathing down faculty member's necks about what are you doing in your classroom that's Christian, then whatever happens a) may not be authentic and is therefore antagonistic to the ultimate goal in and of itself, and b) I think faculty would feel like their freedom to operate their classes the best way they know how would be impinged upon.

Dr. Gravagne cares whether his colleagues are intentional about the ways they

incorporate their faith in their practice, but he approaches that sort of accountability with

grace. He does not want to force faith-integration, he instead wants to invite them to be

increasingly reflective about their practices. To "come alongside and say, hey, when

you're ready, these are things you might want to think about."

Academic passions. Dr. Gravagne's passion is working in electrical and computer

engineering. His interest in the subject combines with an interest in developing his faith

in a way that reveals, in his opinion, an interpretation of the material that other

departments on campus do not even think about. He gave the example of teaching about

solar energy and comparing it to idolatry. He explained

> In the energy realm, this is particularly a seductive argument, it's the argument that says, well, one day when we run out of this, oil or uranium or whatever your

favorite energy source is, we'll master technologies of renewable energies to the point that they will be our salvation.

Dr. Gravagne describes this kind of method as "taking the thematic elements that tie into the course material, abstracting them to spiritual level and beginning to ask 'what does this mean for how I practice this class?'" He takes his academic interest and finds a way to juxtapose content and these thematic spiritual elements. He used the example of idolatry again and expressed that

> The professor of the course can then begin to ask do I ever do anything here, in any of my classes, but especially in this one, that sets me the instructor up as implicitly an object of adoration or worship without maybe meaning to?

Dr. Gravagne uses his academic interests as a starting point in thinking about the ways he might incorporate his faith into the subject, and then moves beyond the content to think about how he might incorporate his faith with his profession.

Faculty variables. Like Dr. Tran, Dr. Gravange also serves as a Faculty-in-Residence at one of the residential colleges. This position potentially influences the way he thinks about this way of life that all the participants describe as essential to the integration of faith and learning. This particular role as Faculty-in-Residence gives him the opportunity to demonstrate to his students what faith-integration looks like both in and out of the classroom. Unlike most participants who physically leave campus at the end of the day, Dr. Gravagne lives on campus. Whether he believed in a separation of spheres of life or not, his position makes even the physical separation of father/husband and faculty member impractical.

Dr. Gravagne lives in community with his students, which means his students are in a position to scrutinize his way of life. This role in the residential college requires him

to live a transparent life that explicitly expresses his values and beliefs. Because Dr. Gravagne's role puts him in a position to be held more accountable to these kinds of beliefs about faith-integration and holistic way of life, his demonstration of that way of life needs to be in sync with his beliefs about that way of life. If he challenges his colleagues to find ways to get involved in what is going on around campus, he should be ready and willing to lead that charge.

> We ought to at least make an effort to participate in the corporate worship and prayer services that are offered to us on the campus. It's distressing to me, a little bit, how ill-attended many of those can be, especially some of the bigger ones that really are designed and planned at times when everyone should be able to come.

Because Dr. Gravagne is in a more visible role on campus, statements like this require him to be a leader in these aims to get more of the campus involved in initiatives that promote faith-integration.

Gaynor Yancey

Dr. Gaynor Yancey is a Professor in Baylor's School of Social Work. She very clearly articulated her desire to pursue what it means to integrate faith and learning through stories about relationships with her students, and experiences she had growing up in a family that was forgotten by the church. She shared several experiences that have influenced both her scholarship and her teaching. Some of those experiences involve personal struggles with her faith. Her theological convictions and beliefs, academic passions, and faculty variables culminate in the following ways.

Theological convictions and beliefs. Dr. Yancey expressed a strong dedication to her faith. Like most participants, she emphasized that faith must a part of every aspect of life. Faith integration is about "*living* your faith whatever that might be for you. Some

people it might be through words, some people might be through deeds, or actions. But for me it's about a holistic picture. So it's not compartmentalizing." She sees her faith as a foundation for everything she does, including her responsibility in the classroom. Like, Dr. Gravagne, she is conscientious about making sure she is not prescribing a specific way for faith to shape an individual. However, she would prescribe that faith is "really about this holistic view of who am I as a whole person" and should be the same for others. An individual might just express his or her faith differently.

Another aspect of this value of faith is her perception of the role faith plays in her life. Dr. Yancey explained that she desires to be a person of "authenticity" and that "It's a way of life and it's a way of life which means we won't respond the same way everybody else does." She described her faith as something that was unique to her and ought to be something that others see as unique as well. Dr. Yancey suggested "that if I am a person of faith and these things are not a part of that, then how would people know what difference faith makes for us?" It is this difference in actions, and in words, that Dr. Yancey believes makes an education at a Christian university the kind of formative experience it is.

Dr. Yancey values her relationships with her students. Similarly, she shares a care and respect that other faculty participants express. She explicitly stated,

> This relational piece is the heart of what we do. I don't care how you slice and dice it. We can teach all the content in the world but if we still don't have relations with our students in the most ethical and positive of ways that encourage them, they're not going to be able to be the worldwide leaders we say we're preparing. I think those just go together.

Dr. Yancey's expressed this strong personal conviction that relationships should guide the way she interacts with colleagues, students, curriculum, and life outside the academy.

When she mentioned that "those just go together" it is very similar to the way she talked about her faith. Her faith and her emphasis on cultivating relationships with her students are values that are a part of her life that seem to just "go together." She does not see them as a separate part of who she is as a professor or who she is as a believer.

Dr. Yancey thinks intentionally about the ways she works to form and develop these relationships, and makes it a priority in her life. She explained that "my respect for you, even if you don't believe the things I believe, my respect for you should be as deep as a human being as I can make it, because it's you who's important to me." Dr. Yancey told several stories about her experiences with students and working with them as a class, and even working with them in one-on-one time. She said that she desires to get to know her students on an individual level so she can understand how best to care for them individually. She also mentioned that she prays for her students, and whether that was something they reciprocated or not,

> I want them to know that I value them highly and I respect them highly, and because of that, that's a way that I have of caring for them. There are not a lot of ways besides grades and giving time to people that we can show our deep care. So for some people there is meaning in that and for me it's not just meaningfulness, it's a practice.

For Dr. Yancey, developing these relationships with her students that are centered on care and respect is an essential practice for her. It is a product of who she is and what she believes. She even talked about a time when she made cookies for her class because she wanted them to know how much she cared for them. She is very explicit about the ways she demonstrates her desire to build relationships with her students. This is evident in the stories she told about visiting students in the hospital and even offering guidance in difficult times.

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Academic passions. Baylor brought Dr. Yancey to the school of Social Work in order to teach Policy in the new master's program. Her doctorate degree was in Social Work policy, so she came to take over the class from a professor who was retiring. She soon started working on developing a new concentration in the master's program dealing with community practice. Dr. Yancey emphasized her interest in working with community members and how this class has challenged her and her students in many ways. She said that it is "hard learning and it's difficult learning on the students and some ways it's hard on me because it's a different kind of teaching." She explained that her approach to community practice is to make the class a project-based class where students develop community projects that hopefully "bring about systems changes." This academic interest of hers encourages an eagerness for building relationships and learning from others. She emphasized that "we have to learn how to work with the people who are native to their communities and to their neighborhoods. They're going to be our best teachers if we allow that to happen." In this way, Dr. Yancey is able to see her academic passion as a sort of interpretation of her value of developing relationships with others.

Faculty variables. Dr. Yancey told several stories about her experience both with students currently, and with students she has worked with in the past. One of the stories she shared was about an experience during her years as an undergrad that "changed [her] life."

> I was in the library one night and I was trying to find a book, and I was going up and down the stacks trying to find a book and this young man says to me, listen, if you were to die tonight would you go to heaven or hell? I mean [he] didn't ask my name, I didn't know him from anybody. And the question made me angry because had he taken even a minute to ask me why I was there, what was I doing, you know, what was I planning to do with my life, he would have never had to ask me that question. I quit going to church, because the gospel that I thought

people were experiencing, at least through those in the religion department, was a gospel of "I need to ask this question and get this notch on my belt," and it was not one of relationship. And even though I didn't realize it at that point, that's what started to point me to relationships and authenticity.

This experience for Dr. Yancey is essentially what sparked her interest in interpreting relationship building as an essential aspect of her faith. She no longer saw faith as having this sort of evangelical agenda, instead she saw faith as something that was built on what it meant to be an authentic person of faith and live a life that was holistic.

Another variable that speaks into her identity was her upbringing as a child. She told a story about how the Catholic Church had excommunicated her mother because she married a man who did not practice any religion. She went on to explain that

I grew up, really the first part of my life with my parents not being in church, and a little American Baptist church in Pittsburgh was doing socialization afterschool clubs with all the little immigrant children, and I was an immigrant child. So I went to this church, not because of any other reason but because they had the Jolly Juniors group on Fridays. In that group we learned bible character stories, ate fresh popped popcorn every week, and sang songs, and we were all the same, and we loved each other. But you know we had a godly leader that followed up in our homes. When she did that she found out that my mother had been brought up, schooled, churched, Catholic but then wasn't in anything at all, and never came into a relationship with the Lord either. So she entered into an individual Bible study with my mother and from there everything became history.

Relationships were even a pivotal part of her earliest memories of becoming a Christian. It was not about the church. The church had abandoned her family. Developing relationships with others became the catalyst for her life, and this is what Dr. Yancey sees as one of the most important parts about her faith: "this relationship I have with the Lord, I think, is now the most important thing and has been for many years."

Brian Thomas

Dr. Brian Thomas is a Senior Lecturer and Assistant Chair for the Department of Electrical and Computer Engineering. Dr. Thomas is also the faculty sponsor for a student group called Engineers with a Mission. In his interview, Dr. Thomas shared several stories about the experiences that have shaped both his academic interests and the role that faith plays in his life. The following examples illustrate how his theological convictions and beliefs, academic passions, and faculty variables, particularly related to missions aiding the marginalized, directly inform all aspects of his life.

Theological convictions and beliefs. After sharing some of the experiences he has had with mission work, Dr. Thomas emphasized "there's a great deal of Old Testament scriptures about the suffering of the poor and marginalized, and I think engineering has a very natural way to respond to alleviate some of that suffering." He not only expressed his understanding and acceptance of God's word, he also expressed an understanding of how his career might merge with his faith. Serving the marginalized is a conviction that Dr. Thomas believes is part of his call as a man of faith. It is his desire to help his students see that conviction in him and also develop themselves the ability to respond to God's call to care for the poor and suffering. Many of his students share similar backgrounds as he did growing up. Because of this similarity, Dr. Thomas realized he had the ability to help them discover that same theological conviction about the poor.

> I want to expose them to the idea. There's a rich mixture of faith traditions at this university and some of them came thinking they could improve each other. So I like to expose the students to that idea and I think I've had students tell me "I never really paid any attention to the poor until I heard you talk to them." So I consider that a service to open their eyes to something that God cares about.

Dr. Thomas talked about how he is able to express and talk about this value of his in ways that relate to his work as an engineer. Part of his interpretation of what it means to integrate faith and learning means demonstrating what a "Christian engineer looks like," "bring[ing] students awareness about the poor" and challenge them to also think about these kinds of values. One example of how he is able to relate this value to his teaching is by explaining to his students that purpose for becoming an engineer, and for going on mission trips is to learn to be a learner of those you wish to help:.

> I sort of coach the students about maybe going without that mindset and instead going as a learner, as someone who wants to build relationships first and then look for ways to partner together to improve people's lives and not become a superhero.

He emphasized that he tries to help his students think about this in a way that might be contradictory to what the rest of the world thinks. In a way, he values the idea of approaching this field with a sense of grace and humility instead of approaching it with a "God complex."

Academic passions. Dr. Thomas has a clear passion for engineering. This passion for academics also fuels a passion for working with Baylor on mission projects. Dr. Thomas gave several examples of how his academic work has been able to combine with his work in the greater Waco community, and throughout the world. He advises the student organization, Engineers with a Mission, to work on projects that help bridge the world of engineering and missions. Dr. Thomas explained that part of his job as a professor is to take "students on what we call *discipline-specific mission trips*. Sometimes we call it service learning. We go into some other country, I've been to Kenya, I've been to Honduras, and Haiti most recently, and we do engineering related

projects." These projects provide an opportunity for Dr. Thomas to cultivate his academic passion with his value of serving others. On a recent project where he was responsible for building solar panels, he was able to explain that "solar panels and electricity producing systems are in need of electric circuits. So I can talk about "hey, this is what we did and this is how I used this particular principle I'm teaching now." His interest and passion for teaching and working with electrical circuits and computer science provide a platform on which he can help develop his passion for serving the marginalized.

Faculty variables. One of the most significant personal variables for Dr. Thomas is his experience with faculty and students on engineering related mission trips. These experiences provided him the opportunity to see the needs of the world, and this in turn developed a passion in him to care for the needs of others. One specific example Dr. Thomas gave involved a trip to Afghanistan that resulted in an altered sense of personal and professional purpose.

> I also had an experience that was highly influential and that was being a part of a group of faculty that went to Iraq. We flew into Turkey, and we had to drive a bus across Turkey, and it was about a 20 hour drive. We drove all night, and a lot of the time we had all we could do was sit there and look out the window and we would pass by a town or rural village over and over again. And I saw poverty just looking out the window that I had never seen before, and I was a little shocked, and didn't realize how widespread it was in eastern Turkey for example and just, I don't know the, the certain amount of despair and hopelessness seemed so big and so overcomeable.

Dr. Thomas's understanding of the marginalized in the world changed that night, and he explained how it caused him to think about what it means for him as an engineer to help the poor and suffering.

Dr. Thomas shared another example of a time in his life that challenged him to think about faith and life.

> I was in high school when I first became a Christian. I used to watch these Carl Sagan videos on PBS and he was very much an atheist. For example, Carl Sagan never gets up and says "Hi I'm an atheist," but his teaching comes through anyways. In the same way I think a Christian cannot necessarily stand up and say "here I'm a Christian," but just the way they live, the things they say, the conclusions they arrive at, when projected backwards you see their presuppositions and their foundations that allow them to come to such conclusions.

Dr. Thomas understood this idea that the intellectual did not have to be divorced from certain perspectives, and those perspectives did not have to be forced or even verbally articulated. He explained that he started to realize that even without having to declare a certain perspective; one could be an intellectual and a Christian at the same time. For Dr. Thomas, reading C. S. Lewis helped him see that those two identities could come together "non-violently in a mutually reinforcing way."

Barry Hankins

Dr. Barry Hankins is a Professor of History and Director of Graduate Studies in the History Department. His received his education during a transformative time for higher education and this experience has influenced his theological convictions and beliefs, academic passions, and faculty variables in the following ways.

Theological convictions and beliefs. Dr. Hankins repeatedly expressed an interest in valuing an individual's perspective. When talking about his approach to faith-integration, Dr. Hankins wanted to make it very clear that he was approaching his subject area with an unapologetically Christian perspective. He explained that it is unavoidable

to approach one's field objectively, and being up front about the kind of perspective that is influencing one's approach is completely acceptable. He articulated that

> Our intellectual life is shaped by our Christian pre-commitments and presuppositions, but rarely in my field is there anything specifically Christian that is going on. In other words, I could have non-Christians in my class, and in fact I know I do, and what I tell them is "look, it's okay if you're not a Christian, because I am, so you're hearing this from a Christian perspective. So this might sound different, the slant of this might be slightly different than if you were taking this class from an atheist,"

And, for Dr. Hankins, that is sufficient. Dr. Hankins believes this is a conviction that affects the way he thinks about his profession. He understands that to approach anything objectively is no longer an idea society accepts. He emphasized that "One as to stand somewhere and teach or write from that perspective...there are broadly Christian themes/doctrines that shape the way one thinks about the subject matter one is teaching." From that standpoint, Dr. Hankins indicated that "to integrate those is to be self-conscious of that and be aware that one is doing that, and actually to cultivate it."

Dr. Hankins believes in perspective, and how it affects all areas of life, and this has a positive impact on the ways that students learn and understand the material. He explained that "we now except there are scholars who work from a feminist perspective, an ethnic perspective, perspectives having to do with economics or Marxism, and we now understand that these points of view make a difference." These perspectives challenge students to see the material in different ways than they may have noticed otherwise. Dr. Hankins values how perspective can provide a formative learning experience for his students.

> Sort of an own self-discovery so you can say this helps me think about who I am, and how I became this sort of person, and what kind of person I want to be, and how what I've learned and think about shapes my mind and my spirit.

It is a belief that not only offers him the opportunity to approach the material in a Christian way, but it is an opportunity for students to grow in their own perspectives. Dr. Hankins sees the Christian perspective as a way to incorporate faith into the classroom in a non-threatening, and authentic way.

Academic passions. Dr. Hankins's passion is more than just teaching history. Dr. Hankins explained that history is another way of telling stories. He described his role in in the following way: "I'm an enthusiastic sort of lecturer who gets the PowerPoint out and tells stories." He talked about his love for history and that history is about "a way to think about who we are, and how we got here, and who we want to be as people and as a community." Dr. Hankins sees history and the story of history as something that should encourage students to "think about this material and actually see how the history of what we study intersects with your own life. And how what we study in this class has actually shaped you in ways that you don't even know." In a way, Dr. Hankins uses history as a way to help students think about their own stories, and how their story influences the kind of person they both desire and try to be.

Faculty variables. Dr. Hankins talked about his experience in graduate school being a critical and enlightening time for him as a scholar thinking about what it meant to approach one's field of study with a specific perspective. He identified this time in his life as beneficial and significant to his education because it completely changed the way he thought about his faith and his vocation. He said

> I had the advantage of being in graduate school and starting my career at a time
> when this whole emphasis on integrating faith and learning was exploding, and
> the reason was, again, in the 70's and then the 80's the secular postmodern critic
> of the whole enlightenment project opened up the possibility that hey, points of

view matter. I really felt fortunate to be coming of age intellectually in terms of graduate school at the very time these issues were thrust into the academy in a way they had never been seen before.

Dr. Hankins was coming from an undergraduate experience where perspectives were ideas one had to dismiss from the academy, and starting a career during a time when perspectives were invited into the academy. Seeing this transformation of higher education was a unique experience for Dr. Hankins, because he was able to be a part of the starting conversation around what it meant to integrate faith and learning, and cultivate that from the beginning of his career.

Case Analysis Discussion

Though the narratives of faculty participants each possess the same three components, the specific examples and elements that make up those components varies from participant to participant. In the next chapter, I will explain how the three components (theological convictions and beliefs, academic passions, and faculty variables) relate to one another, and result in expressions of faculty practices. I will also explain how these findings answer my original question: *"How do faculty participants interpret the integration of faith and learning as a form of teaching practice?"* The discussion will include analysis of how each of the components also contributes to a larger concept of integrating faith and learning that faculty participants have emphasized.

CHAPTER FIVE

Discussion

As a result of the findings of this study, I have developed a model to help illustrate and explain the ways that the findings not only relate to one another, but also contribute to the overall understanding of faculty perceptions of faith-integrated classroom practices. After providing a detailed explanation of each of the model's components, I will then discuss the relationship between the components.

Holistic Way of Life

Throughout each interview, faculty participants repeatedly returned to the idea that practice is not reducible to a set of exercises or methods, and can be best understood as a kind of lifestyle that one pursues. Though participants were able to identify ways they practice faith integration (whether implicitly or explicitly), they were careful not to impose any of their interpretations of faith-integration on other faculty members. Nevertheless, the findings from these interviews, in aggregate, contributed to a framework that explains what it is that faculty participants do (or rather, how they proceed) as a result of their sense making of faith-integration practices.

Participants' interpretation of practice as a way of life is especially important in this study, because it affects how faculty members perceive their roles within and beyond the faculty context. Even as faculty members incorporate faith into the classroom, they expressed the need to incorporate faith in all aspects of their lives. Participants stressed that integrating faith and learning is not just something that should occur in the

classroom, it was something that needed to be an indisputable part of who they were as a believer and as a person. Some participants used the same language to describe the idea that part of a holistic way of life meant not *compartmentalizing* different areas of their lives. As Christian faculty members, it was clear that whatever they felt their role on the university campus was, it should not contrast with their roles in other spheres of life. Dr. Yancey describes what it looks like to not compartmentalize one's life. She even claims that doing so can be deceitful.

> But it is important that we, I think that we show the relationship that's very real to us. Otherwise it's almost counterfeit, and when we partialize it and we say ok in this setting I can be this and in this setting I can be this, then it's like what is the reality for me? So it's around that integration but when I say integration, it's absolutely a true integration…so that therefore I am not having to think ok I have to put this over on the side because I can't be this.

Her interpretation of pursuing a life that integrates faith and learning means not having to justify the way she might behave, think, or approach different settings. Faculty participants share a belief that practicing a holistic way of life involves being consciously aware of how, as a Christian, each aspect of their lives can merge in a consistent and organic way. The other option would be to live a compartmentalized way of life where one may act one way in a particular setting and another in a different setting.

However, as faculty participants have alluded, and as the model shows, a holistic way of life includes but is not limited to theological convictions and beliefs. When I encouraged faculty participants to further explain what I am calling their *holistic way of life*, they described a lifestyle that includes behaviors, attitudes, roles, demeanor, personality, and judgment. Pursuing a holistic way of life means considering how you think, what you say, and how you behave. In short, it implies thoroughgoing intentionality and consistency. Dr. Stephen Evans endorsed this practice, explaining:

> What I think is important is…I should think of my life as framed by what I would call the grand biblical narrative. And that should shape every part of my life, not just what I do as a teacher, but how I vote, and how I talk about politics, and how I interact with my wife, and how I interact with my kids, and so on.

Just as Dr. Evans explained, faith should overflow and influence how one lives life in every sense of the word. Again, participants completely reject the idea of compartmentalizing their lives, and instead emphasize the necessity of viewing their life as indivisible wholes.

Korniejczuk and Kijai's (1994) levels of implementation of faith-integration, though informative of the ways that faculty members might operationally integrate the two, still does not offer the kind of insight into the techniques and methods that guide faculty members' practice. As it relates to this idea of holistic way of life, Korniejczuk and Kijai offer six different levels that explicitly focus on the implementation of faith and learning at a personal and co-relational level between professor and students. The seventh level, *dynamic integration*, emphasizes the implementation of faith-integration as an attempt to collaborate among colleagues and across disciplines. What Korniejczuk and Kijai are calling d*ynamic integration*, is what Starcher (2012) refers to as *comprehensive*. However, this level of *comprehension* more appropriately incorporates the kind of faith-integration that faculty participants' in this study refer to as the holistic way of life. Implementation of faith-integration is not comprehensive if it does not include all elements of life or embody a completeness or wholeness. Starcher, Korniejczuk and Kijai understands this level of implementation to be a more corporate expression, but participants in this study argue that comprehensive or dynamic integration is a personal expression.

The model I present (Figure 1) represents what I have come to understand as the way faculty participants view a holistic way of life. This way of life essentially encompasses everything that faculty members do, think about, are influenced by, and consequently produce. Any factors of this type that participants' identified as having some significant effect on their ideas or interpretations of faith-integration fall into this comprehensive way of life. As my findings indicate, those components that contribute to this way of life include the *FaithLearning orientation*, (a result of the relating components of *theological convictions and beliefs*, *academic passions*, and *faculty variables*), and the expression of the *FaithLearning orientation* as *practices of teaching*, *practices of scholarship*, and *practices of service*. Again, understanding how faculty participants conceive of faith-integration practices taking place in their classrooms is a process that requires recognition and knowledge of each of the process's parts both individually and as they work together as a unified system.

Before I explain the concept of *FaithLearning Orientation*, I will explain each of the contributing parts and their relationship to one another. The model suggests that there are three components to the FaithLearning Orientation: theological convictions and beliefs, academic passions, and faculty variables. These three factors emerged from the findings of the faculty participant interviews. I briefly gave a condensed definition of each in the previous chapter, and will now offer a more thorough description.
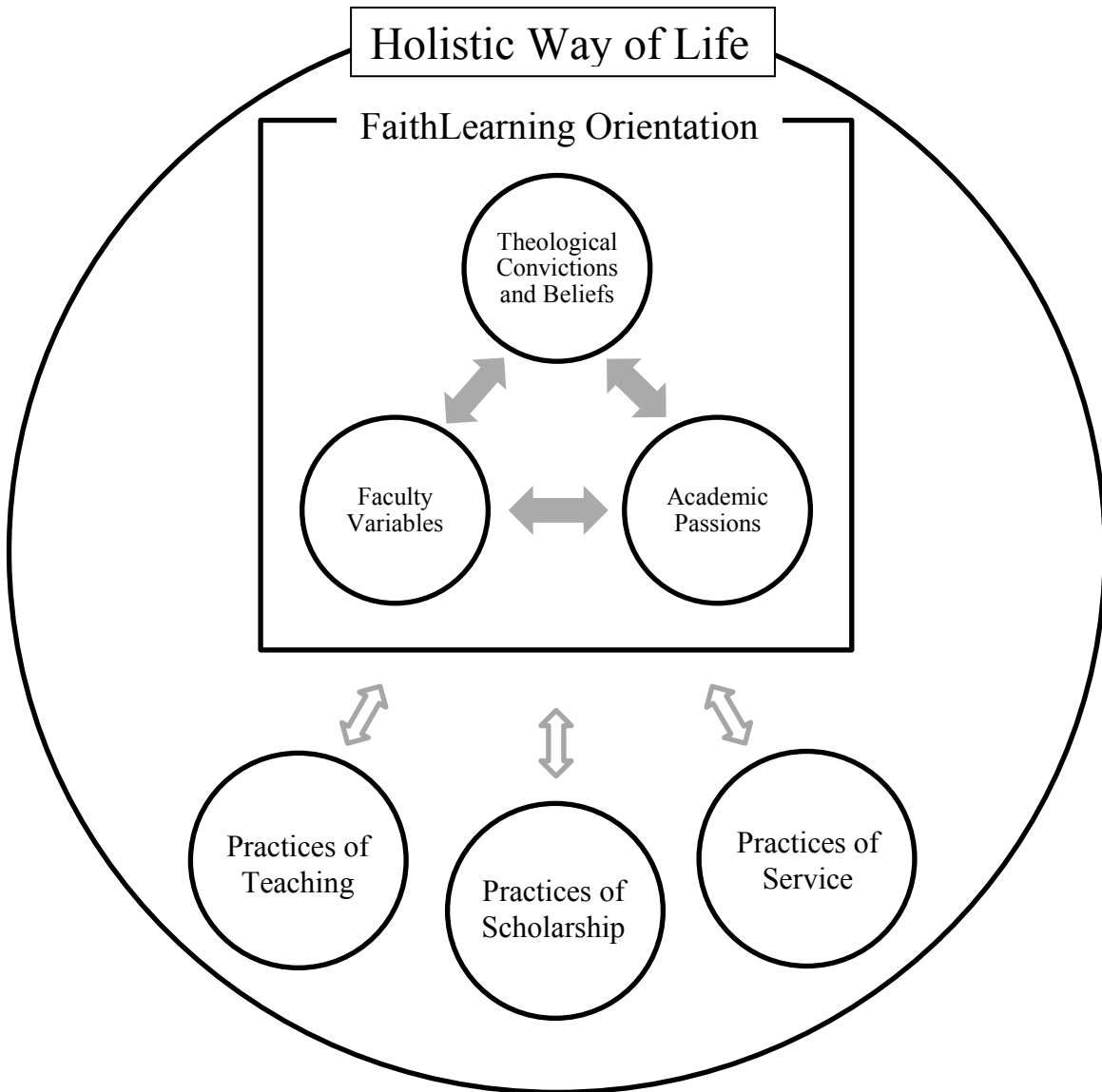
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                    Holistic Way of Life

                   FaithLearning Orientation

                        Theological
                        Convictions
                        and Beliefs


                Faculty                    Academic
                Variables                  Passions




         Practices of                          Practices of
         Teaching                              Service
                         Practices of
                         Scholarship
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Figure 1: Holistic Faith-Integration Model

Theological Convictions and Beliefs

      Theological convictions and beliefs make a significant contribution to faculty

participants' understanding and conception of what it means to integrate faith and

learning. The role of convictions and beliefs is to provide a phenomenological

foundation to explain the feelings, thoughts, and actions of the faculty participants. In

Joining the Mission: A Guide for (Mainly) New College Faculty (2011), Susan

VanZanten describes one approach to faith and learning called the "value-added"

approach (p. 101). In this approach, VanZanten stresses the responsibility of the

professor to "impart knowledge to and develop skills in their students, but they are also

responsible for raising and addressing questions of ethics and values" (p. 101). These

convictions and beliefs stem from the faculty members themselves and encourage

students to think about how these convictions might speak into their personal beliefs or

theological convictions. For faculty participants, these convictions and beliefs become a

sort of outpouring of who they are as individuals without having to associate it

specifically with their roles as faculty members. It may seem contradictory to talk about

their different roles since what it means to live a holistic way of life would argue there

should be no difference. However, identifying theological convictions and beliefs for

each individual participant provides a clearer understanding of the relationship between

that component and the others later on.

Faculty participants certainly demonstrate an expression of these convictions and

beliefs in their classrooms, but they are rooted in the individual and not in the faculty

member. That is to say, this way of life where participants believe in acting one way in

every sphere of life would mean that values and beliefs are not only an expression of one

of a person's roles (faculty member, friend, member of the community, and so on).

Rather, these convictions and beliefs are expressions of the whole person.

In the previous chapter, I provided several examples of what faculty participants

identified as their values and beliefs. Faculty participants gave examples of these

convictions that included love, diversity, intellect, kindness, knowledge, religious virtues,

and respect. Dr. Jan Evans expressed a belief that her faith was a necessary part of her life when she talked about her lifestyle in and out of the classroom: "I want my faith to affect every part of my life…What I do reject is that what I do in the classroom is separated from my faith." She has a desire to integrate her faith into the rest of her life, and she views that inseparable from her beliefs as a Christian.

Another example of faculty participant theological convictions and beliefs is Dr. Thomas's value of service. He shared several experiences he has had with mission work in his role as a professor and how that has impacted his belief in valuing the marginalized. Participant in this study held several convictions and beliefs in common, such as caring for their students, and identifying a personal understanding of what it means to be a Christian in the academy. However, they each also expressed a number of values particular to the individual. These differences do not assume different hierarchical significance, they simply encourage the idea that faculty members are going to approach faith-integration differently because different convictions and beliefs motivate faculty members to look at this, think about this, and practice this is several distinct ways.

Academic Passions

Although values and beliefs were not constrained to professional concerns, academic passions are more often an expression of the individual's passions that motivate them in their role as a faculty member. It may seem obvious to connect academic passion to field of study, however the two are not necessarily tightly tied. The concepts of *academic passion* and *academic interest* highlight this distinction. *Academic interests* relate more closely to one's field of study. A faculty member's academic interest will often be associated with their degree field, while academic passions are sometimes a

narrower or more specific area of interest. Passions might relate less to the general degree one has and might instead pertain to the faculty member's specific area of focus and driving concern.

An example of this differentiation between interest and passion would be with Dr. Bratton. Her field of study is environmental science, however, she has a passion for studying Christianity and religion. She is able to use this passion to relate to her students, and to challenge them to think about science differently. Other students may not be exposed to this kind of learning if they do not have the benefit of learning from someone who intentionally tries to merge her academic passion with her classroom teaching. Though she teaches courses like Ecosystem Management Planning, she attends conferences regarding and even spends time researching her academic passion for religious studies. Though Dr. Bratton's is an example of an academic passion that does not relate closely to her degree, another example that demonstrates how passion is related but not limited to the general field of study would be Dr. Yancey. Her field of study is social work; however, she has a deeper desire to work more specifically with community practice. She talked about her passion for working in a community and with community members because "They're going to be our best teachers." For Dr. Yancey, social work is a broader academic interest of hers and community practice is an area of focused academic passion. Faculty participant's narratives highlighted their academic passions and they communicated how those passions influenced their instruction and their pursuit of a holistic way of life.

Faculty Variables

The third component that contributes to FaithLearning Orientation is faculty variables. Faculty variables cover a broad spectrum of elements, experiences, faith traditions, extra-curricular activities, and educational backgrounds that might contribute a different perspective to the integration of faith and learning than values and beliefs and academic passions do not. Though they relate closely to both academic passions and values and beliefs, faculty variables convey something different about the ways faculty participants interpret faith-integration. In a way, these variables provide an additional collection of factors that contribute to the pursuit of a holistic way of life by shaping what it looks like, and directing how one might embody that way of life. Faculty variables act as a sort of etcetera category in order to take into account the factors that do not fit into values and beliefs and academic passions. In fact, they may be invisible variables that faculty have not thought about consciously until they recognize them as a component in the suggested model.

Dr. Jan Evans offered her educational background as an example of these variables. She attributed her experience in a Spanish class during high school to her decisions to organize and conduct class the way she does. In her experience, the kind of environment that stimulated learning for her were "the classes in which I got to talk, I was much more interested in than ones where I had to listen. So those are the kinds of classrooms I try to create." "Talking in class" is not necessarily a conviction of hers, nor does it qualify as an academic passion; however, it is still an important element that influences her approach to what it means to integrate faith and learning.

Another example of faculty variables is how faith tradition plays a role for some of the participants in this study. Dr. Jan Evans belonged to a tradition that did not encourage woman to hold leadership positions despite any inclination for leadership potential, she described how a change of tradition also brought about a change in her life.

> I grew up Plymouth Brethren, and I was told over and over again what my place was in the church which was to be subservient, submissive,…and when we moved we were part of a Baptist church…and I just completely revamped my view of what I could be in God's church.

Tradition went from being something that negatively informed her perspective of what it meant to live and work as a Christian, and became something that positively encouraged her in her life and work as a Christian.

However, some of these tradition-influenced practices may not translate well in other classrooms, because some faculty members may identify with a different tradition. So again, though faith tradition might speak into the ways some faculty members think about faith-integration, they would be hesitant to suggest that there was a set of classroom methods to adopt for faith-integration.

FaithLearning Orientation

As the three different components above work with and relate to one another, they result in what I am calling ~~the~~ *FaithLearning Orientation*. Though each of the components are separate parts, FaithLearning Orientation is the outcome of those parts functioning in relationship. A better way to explain this concept is using the example of water. When I asks for a glass of water, I am asking for just that, water. I do not ask for a glass of H_2O because that is not how I understand or conceptualize water. I know that water is a single matter made up of different parts, but I do not think of them as separate

parts. Instead, I think of them as what they are when they work together and are combined in the resulting glass of water. I saw this similar mindset from the faculty participants when I asked them to explain what the integration of faith and learning meant for them. I understand their resistance not as a way to reject that faith and learning can integrate as a set of practices, but rather, their resistance almost seems as though they do not understand why people feel inclined to separate the two ideas. When I ask them to tell me how they integrate faith and learning, I compare it to asking them to bring me two hydrogen molecules and one oxygen molecule instead of just asking them to bring me water.

Faith and learning are separate ideas, but the relationship between the two and the elements that constitute them are inseparable. FaithLearning is the perceived inseparable outcome of what happens when values and beliefs, academic passions, and faculty variables function interdependently. Describing FaithLearning as an *orientation* is a way to explain that FaithLearning is a specific inclination for someone. Just as the components that speak into FaithLearning are the same for each participant, the content of those elements will vary for each, and the outcome FaithLearning will also be different. It is a sort of changing quality that will always result as FaithLearning, but might generate a different product depending on its working parts.

Relationship between FaithLearning Orientation Components

To comprehend the resulting FaithLearning Orientation, one must first understand how all of its parts relate to one another. Each of the components shapes the others in different and dynamic ways. Faculty variables, such as childhood experiences, help inform participants' academic passions, and encourage certain beliefs. An example of

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this is the way that Dr. Stephen Evans recounts how his academic mentor, Arthur Holmes, inspired him to pursue a way of life that integrates faith and learning while also pursuing a career that challenges students to think about the ways that faith might inform their lives.

In the same way, theological convictions and beliefs inform the kinds of experiences in which faculty participants are involved. For Dr. Thomas, his conviction of service and care for the marginalized inspire him to get involved in faculty and student mission trips. These trips are a way for him to merge both his values and beliefs and his academic passion in a formative experience for him and his students. The number of ways these three components can potentially combine and relate to one another is vast. This consequently makes the kind of outcomes of the FaithLearning Orientation similarly vast. Though the FaithLearning Orientation is the outcome of the union of those components, the FaithLearning Orientation also manifests itself in a number of outputs or expressions. These expressions, within the faculty life, include *practices of service*, *practices of scholarship*, and the focus of this study, *practices of teaching*.

Products of FaithLearning Orientation

One of the more prominent pieces of literature that has guided this study is Smith and Smith's *Teaching and Christian Practices: Reshaping Faith & Learning* (2011). My initial interpretations of faith-integrated practices came from this work. Smith and Smith borrow from Alasdair MacIntyre's (2007) definition of practices as "any coherent and complex form of socially established cooperative human activity" (p. 187). These shared experiences are manifest in tangible forms of expression. I anticipated that these tangibles and activities were what faculty members would recognize as practices of faith

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and learning. My inclination before this study was conducted was to think about faith-integration exactly in that way. I assumed that faculty thought about practices in terms of how educators viewed classroom instruction: in lesson plans, activities, and methods. Naming those classroom methods "practices" introduced a language to the participants that ended up being translated very differently. However, in the eight interviews conducted for this study, faculty participants made different sense of what it meant to practice faith-integration. Faculty participants redefined what I originally believed about classroom practices as expressions of methodological or tangible stylistic devices. Smith and Smith (2011) provide several examples of how Christian practices are used as a part of classroom methods. However, their interpretation of faith integration, though tangible in many ways, also suggested that practices not only influence methods or style, but influence meaning making as well. This type of faith integration is an example of what Ken Bradley (1994) calls "introspectival integration." Bradley describes this type of integration of faith and learning as one where the "entire educational enterprise is viewed from a specific perspective…the person views all of life, including education, from the perspective of his or her worldview, whether that be Marxist, Christian, Buddhist, or capitalist" (1994, p. 25). Smith and Smith present hospitality as a form of Christian practice that can be used in the classroom to help build a relationship with students and develop a sense of appreciation for material and for other learners. Even further, this kind of integration calls for faculty members to find a way to unite that approach and context in all spheres of life.

When the components of the FaithLearning Orientation work collectively together, they yield three different products; each a form of faculty practices. All three

products are a part of the larger circle of holistic way of life as shown in the model. The three products are tangible and obvious expressions of integrating faith and learning than are the components that make up FaithLearning Orientation. Whereas a faculty member's values or beliefs may not be externally obvious, those values and beliefs become more evident when expressed through the practices of teaching, scholarship, and service.

Practices of service. Some examples of practices of service might include mission work, volunteer work, faculty advising roles, and others. Though this particular study does not develop the idea of practices of service, they nevertheless represent an important product of the FaithLearning Orientation and a holistic way of life for the participants. Some of the participants did describe practices of service that were outcomes of their values and beliefs working together with academic passions and other faculty variables. Dr. Thomas's mission work is an example of practices of service as an expression of the collaboration of academic passion and values and beliefs. Here, I offer practices of service only as a subject of future research. Service is a unique kind of theological conviction that requires those who are believers to practice. Even at Baylor, the university sponsors a campus-wide day of service to the surrounding community. Furthermore, service is even a requirement in the tenure process for faculty members. Though it is a factor that is difficult to quantify or qualify because anyone could practice or demonstrate service in a number of ways.

Practices of scholarship. Though this product of the FaithLearning Orientation is also not the focus of this study, it is the primary focus of the current literature on faith-

integration. As I discussed in the literature review, practices of scholarship are the most common forms of what scholars and researchers believe is faith-integration at work (see Jacobsen & Jacobsen, 2004; Marsden, 1994). Faith and learning integration resulting in scholarship does offer insight into the ways faculty members pursue a holistic way of life, but scholarship is limited to a rather narrow segment of the total faculty experience. What practices of scholarship do not typically include are the methods, styles, and tangible ways that faculty members incorporate faith-integration in both their lives and their classrooms.

Practices of Teaching. This product of the FaithLearning Orientation is the focus of this study. The gap in the literature on faith informed practices was only part of the motivation for me to attempt to identify ways that faculty members pursue faith-integration as a part of classroom practice. I was also motivated by my own desire to exploring the teaching profession and toward that end, to understand how faculty members are able to successfully demonstrate the integration of faith and learning in their classrooms. Though the findings of this study do not offer any prescribed methods of integration, the Holistic Faith-Integration model suggest possible ways these practices might be expressed.. These participants do not limit faith-integration as a set of reproducible methods. Instead, participants conceptualized it as more of a personal understanding of what it means to live a life of faith.

Despite their resistance to talking about faith-integration in terms of methods or practices, faculty participants gave some insightful examples of how they practice integrating faith and learning in their classrooms. One example is Dr. Thomas's practice of community whenever he takes students on subject field related mission trips.

> My intent is, with these groups, to build community… talk about community as getting its ultimate origins in the trinity itself, which is clearly a Christian idea. Prior to creation of the universe there was the Father, Son, and Holy Spirit and they were in dialogue and communication and love, and so when we experience community on earth it is an echo of sorts of something that is fundamental to the very nature of God. So we talk about that and then we try to start building community, and I want the student to experience that and get a taste of that.

Dr. Thomas builds community with his students through daily practices of getting to know one another on the trips. Each night the students take turns telling their story while the other students not only listen, but respond with a time of prayer for that person. Though the practice is not taking place in a physical classroom, the practice is still part of a larger instructional strategy that prioritizes relationships as part of the practice of teaching. For Dr. Thomas, it is more than developing a skill set. He has a desire to develop the individual and instill in them a desire to love one another and experience community as God meant for it to be experienced.

Dr. Tran's practice of helping his students honor the Sabbath is another example of these practices of teaching. Though he knows that his students still work on Sundays to prepare for the coming week, he wants his students to understand why he chooses to set assignments up that would not require students to work on Sunday. Again, this represents another very explicit Christian practice that Dr. Tran has integrated with learning process, making the two, faith and learning, one.

Practices of teaching, an expression of the three cooperating elements of FaithLearning Orientation, was the focus of my research question. After asking participants to explain how they interpret faith-integration as a part of classroom practice, the findings I discovered exceeded any expectations I had about what the interviews might reveal. I assumed faculty participants would tell me how they explicitly practice

faith-integration using specific teaching methods, and instead, my analysis resulted in the Holistic Faith-Integration model that not only explains what some of those practices are, but also explains that those practices are expressions of a complex system of convictions and beliefs, academic passions, and faculty variables all working together.

Participants are not necessarily sharing methods or practices that were prescribed to them. Their responses are a result of personal perspective, discernment, and accumulated wisdom. This study offers a more extensive analysis of general interpretations that have resulted in the Holistic Faith-Integration model. The model provides a greater understanding of the components that speak into faith-integration and the kinds of practical expressions of those working components.

Limitations

Because qualitative studies rely on the constructed social realities of participants, discussing possible limitations to the study is critical. Studies rely on the transparency of both the researcher and the participants in order to ensure that the data collected is both accurate and honest. One of the limitations of this study is that all of the interview participants come from the same institution. The findings might be more credible if the sample included faculty interview participants from other faith-based institutions, or from deliberately from a cross-section of faith traditions. A larger sample of faculty members would add to the database of the ways faculty approach and think about faith-integrated classroom practices.

I intended to conduct classroom observations as an initial method of this study. Classroom observation would have provided insight into faculty behaviors regarding the integration of faith and learning in a naturalistic setting. These observations would have

also helped make sense of the nuance of behavior in the classroom and how that varies between each participant. Unfortunately, the timeline for completion required me to forego the observations and focus solely on the other primary data source: interviews.

Implications for Future Research

The findings of this study and the model they represent are an important starting point in the research on faith-integrated teaching practices. Knowing that practices are both behavioral and sense-making expressions of the model's three components is a start in learning more about the specifics of each kind of practice. Extensive research still needs to be done on faith-integration teaching practices. Despite the wealth of literature on faith-integration, service is an area where additional consideration is warranted. Further research regarding those practices of service would help contribute an even greater understanding and appreciation for the model and for faith-integration practices generally.

However, in focusing more specifically on teaching practices, this same study structure could be replicated with a focus on different populations of faculty members. Some options could include comparing faith-integration sense-making of tenure track faculty members and non-tenure track faculty members. A study with that focus might provide insight into the kind of institutional accountability and requirements of faculty members and how those elements influence one's ability to think about and practice faith-integration. Another study might compare male and female faculty members. Is there a difference in the kinds of pressure the university and its constituents put on men and woman? Also, a study could compare faculty members by institutional type and

control: secular universities, denominationally affiliated university, public universities, private universities, and others.

Finally, another approach to understanding the teaching practices of faith-integration might be from a student perspective. Instead of faculty sense-making about this idea, how do students sense-make about integrating faith and learning in the classroom? Do they see the same things faculty members do, or do they see things differently; maybe more implicitly or explicitly? A student perspective could potentially result in another model of what it means to live a holistic way of life from a student perspective. Would the components of FaithLearning Orientation be the same? How might the expression of practices look differently?

Implications for Practice

The relationship between the three components of FaithLearning Orientation offers a new way of thinking about integrating faith and learning as an expression of practice. By acknowledging that these components work together to result in FaithLearning Orientation, faculty members can think more meaningfully about how those components relate to them specifically. Then, the expression of those relationships might be easier to identify. Aside from this model functioning as a way to encourage faculty members to think more intentionally about these components in their lives, the model has implications for institutions of higher education as well. One of those implications is the way that institutions approach faculty development. Instead of trying to prescribe teaching practices, institutions might focus on ways to bring attention to the three elements of FaithLearning Orientation. Helping faculty members think about those elements might result in them also thinking about the expression of those elements. It

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could even be beneficial for faculty development programs to encourage conversations about the different kinds of expressions of practice. Bringing faculty members' attention to the difference between scholarship, teaching, and service might help inform a perspective on faith-integration that they had not thought of before.

Also, giving faculty members the opportunity to learn how other faculty members on campus are expressing practices of teaching could encourage those who are less aware of their teaching practices to try some of the methods that work for others. Even having the conversation about faith-integration practices could set faculty member up to think about this concept even more, and learn to be intentional about the ways they express practices of faith-integration while pursuing this holistic way of life.

Just as implications for future research included comparing Christian faculty members at public and Christian institutions, it is helpful to think about what this model might suggest for faculty development programs at public institutions where the conversation might not be as readily welcomed. This leads into another issue in higher education and faith-integration: graduate studies. For students who are pursuing degrees at public institutions that may not be thinking about these things, how might these students learn to integrate faith and learning?

APPENDICES

APPENDIX A

Researcher Positionality Statement

On March 22, 2013, I was fortunate to have the opportunity to have lunch with Dr. Vincent Tinto. His research and contributions to the field of higher education regarding student retention is some of the most well-known in that area. For an hour and a half, I took in everything he had to offer us and even ask some of my own questions. One of the conversations that caught my attention and has commanded it ever since was the idea that many students do not retain because classrooms are not entertaining enough for them, and that professors are no doing as good of a job making education interesting. I started to think about why this might be, and it dawned on me. Professors are one of the only professions in which training for classroom instruction is not required. Their ability to teach has no relevance on whether or not they should be teaching, their mastery of a subject (according to institutional traditions) is all institutions require of them.

I graduated with my Bachelor's degree in secondary education and English. My undergraduate institutions primed me to be a high school English teacher, but after a semester of student teaching, I knew walking into my very own classroom would be a bad idea. Not because I was not capable, but because I was not passionate enough about that career. I fell into a career in higher education (as most people tend to do) and found myself four years later sitting at the table with Dr. Tinto and talking about the problem with faculty development. I continued to ask myself "how could the professionals responsible for teaching the next generation of professionals not have any classroom training?"

At that moment, my research question began to take on a number of identities. My experience in a teaching certification program continued to haunt me and this idea that all anyone ever needed in higher education to teach was a Ph. D. in their field. Those do not teach faculty how to command a class. They do not teach faculty how to construct a syllabus. And they especially don't teach faculty the kinds of classroom practices that keep students invested and retention rates up.

Besides my biases about faculty development, I also find that I am biased towards faith-based institutions. Growing up in a Christian household and getting an education at a Baptist university has influenced the kind of institution I want to work at in the future. I want to build a career in higher education at faith-based institutions. I believe the mission of these schools holds so much more value than missions at other institutions. This is never to say that there are not ways for students to grow in Christian values at other institutions, but I know that I want to freedom to speak, teach, build relationships, and grow in a Christian community that serves to educate students. This is where my faith has influenced my research. I want to know how faculty interpret faith-integration as a part of classroom practice. I want to know what good professors are doing to make this happen, and I want to know if there are ways to help develop these practices in other faculty members.

My guess in this research is that I will find answers that vary greatly across the board. I am hoping that by identifying exemplary faculty members, I will at least have some good representation of faith-integration in the classroom. I would love to be able to find significant patterns in the types of classroom practices that these faculty members are using. I would hate to find out that people do not see a difference in Christian

practices and Classroom practices. How, then, would we convince others that these specifically Christian practices are necessary for faith-integration? Do we need to convince others?

I think there is a lot of value in integrating faith and learning. In fact, I sometimes get offended when people believe otherwise; that fail does not belong in the classroom and should not be a part of a student's classroom education. I just cannot see what value there is in not connecting those two ideas, especially at a faith-based institution. I fear this belief may get in the way of my data collection, because I so badly want to know and find that good faculty integrate faith and learning. I would hope that I would not read into any interviews or observations and try to find something that just is not there. Hopefully, by pointing out my biases before my research takes off will help me harness those biases and see the research in its most honest form.

APPENDIX B

Interview Guide

How do participant faculty define or make sense of faith integration?	1. What do you think it means for faith and learning to exist in the classroom together? 2. Explain what you think your role is as a professor in a college classroom at a faith-based university? 3. What do you think makes an education "Christian?" 4. Can you describe what you think a classroom that integrates faith and learning looks like? 5. Can you give an example of a moment in class where you felt faith should be a part of the conversation?
Do faculty deliberately develop classroom practices that they consider to be "Christian"?	1. What has most contributed to your ideas about what faith integration should look like in the classroom? What do you think makes classroom practices "Christian"? Or is this important at all? 2. How does faith integration come to be part of your classroom practice, not as a general concept, but in terms of specific strategies or behaviors? 3. How would you describe the difference between "good" classroom practices and Christian practices? 4. Can you talk about a classroom experience where you deliberately chose to incorporate faith into the learning process?
What motivates faculty to	1. How would you describe your teaching style? 2. What influences your decision to teach the way you do? 3. What are some ways you think faith influences your behaviors

deliberately develop classroom practices that they consider to be "Christian"?	in class? 4. Can you explain how faith might influence the kinds of teaching methods you use? 5. Is it important to you to help students understand what faith-integration in a classroom looks like? 6. Is it important to you to help student understand the reasons for teaching the way you do? Why? How do you do that? 7. To what degree do you conceptualize your classroom practices as distinctly Christian or intentionally Christian? 8. Can you talk about a moment in your own education experience that might have influenced the ways you approach faith-integration?
What do participants do to integrate faith into classroom practices?	1. Can you talk about a time you were aware that you were integrating faith and learning as a part of classroom practices? 2. What would you say are some of the best methods of faith-integration? 3. How would a student be able to know you are integrating faith and learning?
What is the role of the institution in encouraging faith-based classroom practices?	1. Can you talk about some of the resources at Baylor that encourage you to practice faith-integration? 2. Is there anything about being at Baylor that has motivated or equipped you to practice faith integration in the classroom? 3. To what degree should the institution be responsible for keeping you accountable to integrate faith and learning? 4. How could the institution be more encouraging as you incorporate faith in your classroom practices?
What is the role of faith tradition in participants' faith-	1. What faith tradition would you say you belong to (Baptist, Evangelical, Reformed, etc.)? 2. Beyond a broad sense of Christian faith integration, does your

integration sense making?	particular faith tradition inform how you view this issue in any specific ways? If so, how? 3. Can you give some examples of your classroom behaviors that might relate specifically to your faith tradition? 4. How do you feel Baylor's faith tradition might influence both content and methods in the classroom?

APPENDIX C

Participant Consent Form

Baylor University
Certification of Informed Consent
Principal Investigators:
Erin Ellis, Higher Education and Student Affairs Program
Nathan Alleman, Ph.D., Department of Educational Administration

Project Title: Faculty Interpretations of Faith-Integration in Classroom Practice at a Faith-
Based Institution of Higher Education

   This form asks for your consent to participate in an educational research project
regarding faculty members' interpretation of faith-integration and classroom practices at
Baylor University. For this research you have been asked to participate in a single interview
and may be asked to participate in an observation. You will be asked questions about your
religious experiences, your classroom practices, your perceptions and experiences of Baylor's
Christian environment, and your thoughts about the factors that will influence your teaching
methods. Interviews will require between 45 and 90 minutes to complete. There will be no
physical risks to you at any time. It is also unlikely that you will experience any
psychological discomfort due to the nature of the interview questions. However, we will ask
questions about your personal spiritual perceptions, how faith has had an influence in your
profession, and questions about your professional practice that are of a personal nature.

   Your participation is completely voluntary, and you may elect, either now or at any
time during the study, to withdraw your participation without penalty or to decline to answer
any questions that we pose.   You have been selected based on your reputation as a faculty
member and your ability to practice faith-integration.

   As a participant in an interview you are aware that this session will be audio recorded
for accuracy. For this particular study, your anonymity will not be kept. Data collected will
be used to identify participants who are demonstrating faith-integrated practices as exemplars
in the field. Anonymity would compromise the integrity of the study and its intent to
highlight the ways participants make sense of faith-integration. In the event that you wish to
remain anonymous, measure will be made to ensure anonymity by restricting access to
interview data to the researchers, principal investigators, and transcribers, and through the
use of pseudonyms known only to the principal researchers. Audio files and list of
pseudonyms will be kept in encrypted, password-protected computers. In all collected forms,
your data will in no way be connected to you. Preliminary findings will be shared with the
participants for comment to ensure accuracy. Results of the study will also be made available
to all individual participants.

Please direct all inquiries to Erin Ellis at Baylor University Department of Student Activities One Bear Place #97074 Waco, Texas 76798, at phone number (214) 282-4495 or at E_Ellis@baylor.edu. If you have any questions regarding your rights as a participant, or any other aspect of the research as it relates to you as a participant, please contact the Dr. Nathan Alleman at (254) 710-3118 or at Nathan_Alleman@Baylor.edu, or Baylor University Committee for Protection of Human Subjects in Research, Dr. David W. Schlueter, Ph.D., Chair Baylor IRB, Baylor University, One Bear Place #97368 Waco, TX 76798-7368. Dr. Schlueter may also be reached at (254) 710-6920 or (254) 710-3708.

A copy of the signed consent form will be given to participants to keep for their records.

I have read and understood this form, am aware of my rights as a participant, and have agreed to participate in this research.

NAME (PRINT)_____

NAME (signature)_____

Date_____

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