

Andrews University

## Digital Commons @ Andrews University

---

Dissertations

Graduate Research

---

1999

### Integration of Faith and Learning in Christian Higher Education : Professional Development of Teachers and Classroom Implementation

Constance Chibuzo Nwosu  
*Andrews University*

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Christianity Commons](#), [Curriculum and Instruction Commons](#), and the [Higher Education Commons](#)

---

#### Recommended Citation

Nwosu, Constance Chibuzo, "Integration of Faith and Learning in Christian Higher Education : Professional Development of Teachers and Classroom Implementation" (1999). *Dissertations*. 607.  
<https://digitalcommons.andrews.edu/dissertations/607>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact [repository@andrews.edu](mailto:repository@andrews.edu).



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library  
of Dissertations and Theses.**

*Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author's express written permission. Thanks for your cooperation.*

## INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

**The quality of this reproduction is dependent upon the quality of the copy submitted.** Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

# UMI

A Bell & Howell Information Company  
300 North Zeeb Road, Ann Arbor MI 48106-1346 USA  
313/761-4700 800/521-0600



Andrews University

School of Education

INTEGRATION OF FAITH AND LEARNING IN CHRISTIAN  
HIGHER EDUCATION: PROFESSIONAL DEVELOPMENT  
OF TEACHERS AND CLASSROOM IMPLEMENTATION

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Constance Chibuzo Nwosu

June 1999

UMI Number: 9929070

Copyright 1999 by  
Nwosu, Constance Chibuzo

All rights reserved.

---

UMI Microform 9929070  
Copyright 1999, by UMI Company. All rights reserved.

This microform edition is protected against unauthorized  
copying under Title 17, United States Code.

---

**UMI**  
300 North Zeeb Road  
Ann Arbor, MI 48103

© Copyright by Constance Chibuzo Nwosu 1999  
All Rights Reserved


INTEGRATION OF FAITH AND LEARNING IN CHRISTIAN  
HIGHER EDUCATION: PROFESSIONAL DEVELOPMENT  
OF TEACHERS AND CLASSROOM IMPLEMENTATION

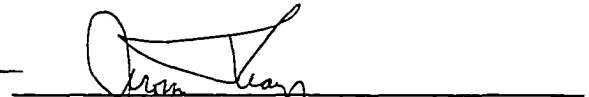
A dissertation  
presented in partial fulfillment  
of the requirements for the degree  
Doctor of Philosophy


by

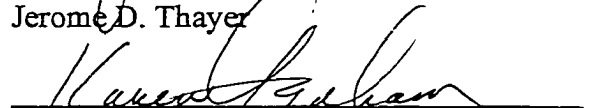
Constance Chibuzo Nwosu


APPROVAL BY THE COMMITTEE:


  
Chair: William H. Green

  
Director, Graduate Programs  
Jerome D. Thayer

  
Member: Arthur F. Holmes

  
Dean, School of Education  
Karen R. Graham

  
Member: Bruce A. Closser

  
Member: Larry D. Burton

4-19-99  
Date Approved



ABSTRACT

INTEGRATION OF FAITH AND LEARNING IN CHRISTIAN  
HIGHER EDUCATION: PROFESSIONAL DEVELOPMENT  
OF TEACHERS AND CLASSROOM IMPLEMENTATION

by

Constance Chibuzo Nwosu

Chair: William H. Green

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

**Title: INTEGRATION OF FAITH AND LEARNING IN CHRISTIAN HIGHER EDUCATION: PROFESSIONAL DEVELOPMENT OF TEACHERS AND CLASSROOM IMPLEMENTATION**

Name of researcher: Constance Chibuzo Nwosu

Name and degree of faculty chair: William H. Green, Ph.D.

Date completed: June 1999

### **Problem**

Few studies have focused on effective professional development programs that enhance faith-learning implementation in the Christian higher education classroom, and little has been documented about what integration of faith and learning actually looks or sounds like in Christian higher education classrooms.

### **Purpose**

This study had four purposes: (1) to describe the training processes used for preparing teachers in Christian higher education for implementing IFL in the classroom; (2) to compare these methodologies with Jesus' training methodologies and research-

based professional development programs; (3) to understand how teachers in Christian higher education classrooms defined IFL; and (4) to identify and document some exemplary practices of faith and learning integration in Christian higher education classrooms.

### **Methodology**

This study used a descriptive, qualitative case study method comprising purposive sampling techniques; participant observation; semi-structured, in-depth interviews; surveys; observation of three Faith and Learning Seminars, and observation of six teachers from the three Christian colleges.

### **Findings and Conclusions**

A triangulation of this data revealed common themes. First, the training processes employed at the Faith and Learning Seminars seemed to emphasize more the publication of IFL (position) papers than classroom implementation. These training processes lacked some essential components which Jesus, the Master Teacher/Trainer, used to train His disciples--components which research has found to facilitate transfer of skills to the workplace, enhance effectiveness, impact student performance, and help implementors deal with their personal concerns about the new knowledge.

Second, there was no single definition of IFL. Definitions of IFL fell into three classifications: intellectual (thinking Christianly and seeking the mind of God, and seeking balance between the spiritual and the secular), lifestyle, and discipleship/relationship. However, most seminar participants defined IFL intellectually.

Third, many of the IFL practices in the Christian higher education classrooms

seemed to be based on teacher talk and did not occur at the level of student learning. This study revealed that the most obvious reason for this was that both the teachers and their trainers in IFL seemed to lack the training on how to model or provide practical suggestions on how to implement IFL in the classroom. Pedagogy is a crucial component for classroom implementation of IFL.

To the Master Teacher

## TABLE OF CONTENTS

LIST OF FIGURES .....	x
LIST OF TABLES .....	x
Chapter	
I. INTRODUCTION .....	1
Statement of the Problem .....	2
Purpose of the Study .....	3
Reasons for the Study .....	3
Research Questions .....	3
Constraints of the Study .....	4
Importance of the Study .....	4
Background Information on IFL .....	5
IFL as a Unique Role for Christian College .....	7
Why IFL Is Difficult .....	9
Ways to Integrate Faith and Learning .....	10
Ways to Enhance IFL .....	17
The Need for Professional Development Programs on IFL .....	21
Methodology .....	25
General .....	25
Specific .....	26
Sampling Technique .....	27
Surveys .....	28
Trustworthiness, Consistency, and Dependability .....	28
Procedure .....	29
Summary of Findings .....	30
2. FAITH AND LEARNING SEMINAR ONE .....	31
Description of Seminar .....	31
Welcoming Banquet .....	32
Welcome Address .....	33
Keynote Address .....	33
Day 2 of the Seminar .....	37

Daily Schedule and Format of the First Phase .....	38
Daily Schedule and Format of the Second Phase .....	41
Interviews With Participants .....	41
Analysis of Interviews .....	42
Definitions of Integration of Faith and Learning .....	43
Survey of Participants .....	46
Analysis of Survey .....	47
Question 1 .....	48
Question 2 .....	49
Question 3 .....	52
Question 4 .....	56
Question 5 .....	58
Question 6 .....	61
Question 7 .....	63
3. FAITH AND LEARNING SEMINAR TWO .....	69
Description of Seminar .....	69
Day 1 of the Seminar .....	69
Welcome Address .....	70
Afternoon Program .....	73
Day 2 of the Seminar .....	75
Days 3-5 of the Seminar .....	76
Interviews With Participants .....	76
Analysis of Interviews .....	77
Definitions of Integration of Faith and Learning .....	78
Survey of Participants .....	81
Analysis of Surveys .....	83
Question 1 .....	83
Question 2 .....	85
Question 3 .....	88
Question 4 .....	92
Question 5 .....	93
Question 6 .....	96
Question 7 .....	100
4. FAITH AND LEARNING SEMINAR THREE .....	104
Description of Seminar .....	104
Welcome Address .....	105
Devotional .....	105
Group Strategy .....	106
Presentation by the College President .....	108

Day 2 of the Seminar .....	109
Daily Schedule and Format of the First Phase .....	111
Daily Schedule and Format of the Second Phase .....	113
Interviews With Participants .....	114
Analysis of Interviews .....	114
Definitions of Integration of Faith and Learning .....	115
Survey of Participants .....	118
Analysis of Surveys .....	119
Question 1 .....	119
Question 2 .....	119
Question 3 .....	122
Question 4 .....	126
Question 5 .....	127
Question 6 .....	130
Question 7 .....	132
 5. CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE A .....	 136
Introduction .....	136
History of the Western Thought Class .....	137
Day 1 of Observation .....	139
Post-Observation Interview .....	140
Day 2 of Observation .....	141
Post-Observation Interview .....	143
Day 3 of Observation .....	146
Post-Observation Interview .....	146
Analysis of Observation .....	149
Introduction to Psychology Class .....	151
Day 1 of Observation .....	152
Post-Observation Interview .....	153
Day 2 of Observation .....	155
Post-Observation Interview .....	156
Day 3 of Observation .....	156
Post-Observation Interview .....	157
Day 4 of Observation .....	159
Post-Observation Interview .....	159
Analysis of Observation .....	161
 6. CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE B .....	 165
Argumentation and Debate Class .....	165
Day 1 of Observation .....	165
Post-Observation Interview .....	167



Day 2 of Observation . . . . .	172
Post-Observation Interview . . . . .	173
Day 3 of Observation . . . . .	176
Post-Observation Interview . . . . .	177
Day 4 of Observation . . . . .	181
Post-Observation Interview . . . . .	182
Analysis of Observation . . . . .	185
Teaching and Learning - “Two Philosophies of Education: Prov 1-9 and John Dewey” . . . . .	191
Day 1 of Observation . . . . .	191
Post-Observation Interview . . . . .	193
Day 2 of Observation . . . . .	195
Post-Observation Interview . . . . .	196
Day 3 of Observation . . . . .	199
Post-Observation Interview . . . . .	201
Analysis of Observation . . . . .	201
 7. CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE C . . . . .	 206
American Literature Class . . . . .	206
Day 1 of Observation . . . . .	206
Post-Observation Interview . . . . .	207
Day 2 of Observation . . . . .	210
Post-Observation Interview . . . . .	212
Day 3 of Observation . . . . .	214
Post-Observation Interview . . . . .	215
Analysis of Observation . . . . .	217
Theology of Culture Class . . . . .	220
Day 1 of Observation . . . . .	220
Post-Observation Interview . . . . .	222
Day 2 of Observation . . . . .	227
Post-Observation Interview . . . . .	229
Day 3 of Observation . . . . .	234
Post-Observation Interview . . . . .	235
Analysis of Observation . . . . .	239
 8. BRINGING IT ALL TOGETHER . . . . .	 244
Definitions of Integration of Faith and Learning . . . . .	245
Intellectual Definitions of FL . . . . .	246
Definitions in subgroup 1: Thinking Christianly and seeking the mind of God . . . . .	246
Definitions in subgroup 2: Seeking a balance between the	

spiritual and the secular realms .....	248
Lifestyle Definitions .....	250
Discipleship/Relationship Definitions of IFL .....	251
Summary of Analysis .....	255
Purposes for Attending the Seminars .....	257
Expectations for the Seminars .....	258
Most Helpful Learning Experiences .....	261
Application of Knowledge .....	264
Classroom Observations at CCA, CCB, and CCC .....	265
Instructional Strategies .....	266
IFL by the lecture method .....	266
IFL by teacher's attitude .....	269
IFL by interactive teaching .....	273
Levels of IFL Implementation .....	275
Pedagogy: A Crucial Component for Classroom Implementation of IFL .....	277
Training Processes Employed at the Seminars .....	280
Professional Development Programs That Enhance Effectiveness and Transfer of Knowledge .....	282
Components of Effective Professional Development Programs .....	283
Jesus' Professional Development Methodology .....	289
Professional Development and IFL .....	293
Description of a Study Group .....	294
The Concepts of Concern .....	296
Administrative Support for Professional Development on IFL .....	298
Five Disciplines of the Learning Organizations .....	299
Summary .....	302
 9. SUMMARY, CONCLUSION, AND RECOMMENDATIONS .....	 304
Statement of the Problem .....	304
Purpose of the Study .....	304
Reasons for the Study .....	305
Research Questions .....	305
Constraints of the Study .....	306
Importance of the Study .....	306
Literature Review .....	307
Methodology .....	309
Summary .....	311
Conclusion and Suggestions .....	312
Recommendations for Further Study .....	315

Appendix	319
A.    DEFINITIONS OF IFL .....	320
B.    SURVEYS .....	333
C.    IFL EMPIRICAL MODEL .....	335
D.    STAGES OF CONCERN .....	338
E.    INSTITUTION'S AND INDIVIDUAL PARTICIPANT'S EFFORT TO PREPARE FOR AND ENCOURAGE IFL IN THE CLASSROOM .....	340
REFERENCE LIST .....	375
VITA .....	387

## LIST OF FIGURES

1. Categories of Participants' Expectations, Faith and Learning Seminar 1 .....	50
2. Helpful Learning Experiences, Faith and Learning Seminar 1 .....	60
3. Helpful Learning Experiences by Weighted Scores, Faith and Learning Seminar 1 .....	62
4. Categories of Participant's Expectations, Faith and Learning Seminar 2 .....	86
5. Helpful Learning Experiences, Faith and Learning Seminar 2 .....	94
6. Helpful Learning Experiences by Weighted Scores, Faith and Learning Seminar 2 .....	98
7. Categories of Participants' Expectations, Faith and Learning Seminar 3 .....	121
8. Helpful Learning Experiences, Faith and Learning Seminar 3 .....	128
9. Helpful Learning Experiences by Weighted Scores by Weighted Scores, Faith and Learning Seminars .....	130
10. Burton's Representation of Joyce/Shower's Training Model .....	290

## LIST OF TABLES

1. Calculation of Weighted Scores for Helping Learning Experiences, by Faith and Learning Seminar 1 .....	61
2. Calculation of Weighted Scores for Helpful Learning Experiences, by Faith and Learning Seminar 2 .....	97
3. Calculation of Weighted Scores for Helpful Learning Experiences, by Faith and Learning Seminar 3 .....	129
4. Effects of Staff Development: Classroom Application .....	288

I thank all the wonderful people who helped me to achieve this goal.  
I pray that God will reward each one of you much more  
than you can ever think or imagine.

## CHAPTER 1

### INTRODUCTION

The first time I heard the phrase "integration of faith and learning" (IFL) was in 1990. An administrator at my school returned from a meeting in one of the East African countries, and was giving a report during faculty meeting. He told us the meeting had been organized by the General Conference of Seventh-day Adventists' Department of Education to educate the teachers in Seventh-day Adventist higher education institutions on the importance of integrating Christian faith into the teaching and learning of their students. He concluded his report by encouraging us, the faculty, to endeavor to present Christ to our students in all our teaching. The meeting ended without any practical examples of what IFL looked like in the classroom, or ideas on how to implement it. From then on, until I left the school two years later, faculty members were reminded, each time there was an opportunity, to integrate faith and learning in their classes. But what more was involved in IFL? I started my classes with prayer. I reminded my students of the importance of using their learning to glorify God. I gave my time to the students, cared for them, counseled them, and prayed with them outside of class. But I wondered how to integrate my faith into the subjects that I taught.

My story about IFL can be retold by many Christian teachers who have faced the frustration of being expected to integrate faith and learning in their classrooms without being equipped with the necessary tools for this task. There is no question that integration of faith and learning should be the primary business of Christian schools (Akers & Moon, 1980). In fact, the terms "integration of faith and learning" and "faith-learning integration" have become such cliches in Christian colleges and universities (Hodges, 1994; Holmes, 1994) that some alternative titles such as "re-integration," "interdisciplinary thinking," and "worldview (worldviewish) thinking" (Holmes, 1994; Data File, vol. 1C, p. 2) have been suggested. The IFL concept has been discussed and rediscussed and its need clearly expressed.

### **Statement of the Problem**

Administrators in Christian colleges and universities expect faith-learning integration to occur in the classrooms. Teachers struggle with the idea of implementation every day. Seminars and workshops are held at different schools in order to facilitate classroom implementation of faith and learning. However, few studies have focused on effective professional development programs that enhance faith-learning implementation in the Christian higher education classrooms. Second, little has been documented about what IFL actually looks like or sounds like in the Christian higher education classrooms. Much of the literature available contains suggestions of how teachers could integrate faith and learning in their different disciplines.

### **Purpose of the Study**

This study had four purposes. First, I wanted to describe the training processes used for preparing the teachers in Christian higher education classrooms for faith-learning integration. Second, I wanted to compare these methodologies with Jesus's training methodologies and research-based professional development programs. Third, I wanted to understand how teachers in Christian higher education classroom defined IFL. Finally, I intended to identify and document how faith and learning integration is done in Christian higher education classrooms.

### **Reasons for the Study**

There were three basic reasons for this study. The first is my personal desire to see IFL happen in the lives of teachers and students in Christian higher education institutions in such a way that it becomes the culture in such institutions.

Another reason for the study is the limitations to date of the literature on effective professional development programs on IFL and also insufficient documented examples of current practices of IFL implementations in the Christian higher education classrooms.

In addition to the above, this study was intended to satisfy part of the recommendations made by Korniejczuk after her study on IFL in 1994. She recommended "replications of [her] study on other levels of education," and also "that research . . . be done in the area of training for implementing integration" (p. 162).

### **Research Questions**

This study sought to answer the following basic questions:



1. What do IFL professional development programs look like?
2. How do these IFL professional development programs compare with Jesus' training methodologies?
3. How do these IFL professional development programs compare with current research-based professional development programs?
4. How do teachers in Christian higher education classrooms define integration of faith and learning (IFL)?
5. What happens in the Christian higher education classroom during faith-learning integration?

### **Constraints of the Study**

Integration of faith and learning is a phenomenon that can be observed from many points of view on any Christian school campus, from the minute students walk into the admissions office until they graduate. My focus in this study was on IFL experiences in the Christian higher education classroom. I concentrated on three faith and learning seminars conducted between 1994 and 1996 at three Christian institution colleges for faculty in their higher education institutions. I also limited the classroom observations to faculty members at these same colleges between fall 1996 and spring 1997.

### **Importance of the Study**

This study is important for several reasons. A triangulation of the results of the data analysis helped in drawing inferences about the professional development programs under study and assisted with recommendations for improvement for successful

implementation of IFL. Second, it revealed what happens in the Christian higher education classrooms during faith-learning integration. In addition, it can serve to facilitate the implementation of IFL in Christian higher education institutions, and might help to transform these institutions into stronger learning organizations (Senge, 1990). Further, the study has the potential to strengthen IFL implementation in Christian higher education institutions such that IFL becomes more explicit in the culture of such institutions and in the lives of their teachers and students. Finally, this study will add to the literature on IFL and will stimulate discussions on effective professional development programs that enhance classroom implementation of IFL.

### **Background Information on IFL**

I started my review of the literature on integration of faith and learning by first examining some renowned authors on IFL and worldviews (Blamires, 1971; Gaebelein, 1968; Holmes, 1977, 1987; Sire, 1976, 1988, and others). I also scanned through the volumes of the *Christ in the Classroom* series (prepared by Rasi, 1988-1998), which consist of papers presented by participants at the Faith and Learning Seminars conducted for the teachers in Seventh-day Adventist educational institutions. As I continued reading, I started picking out specific issues closely related to my study. Therefore, I narrowed my readings to those areas. These issues include the question of IFL as a unique responsibility of a Christian college, why integration is difficult, suggested ways to enhance integration, and the need for professional development programs for IFL. Of

course, the literature does not necessarily identify these issues in these different areas. I picked them out as I read and organized them into these categories.

This review was very helpful because it gave me a good knowledge base for this study. What one often hears, especially in areas of professional development and how to enhance integration, is that there is nothing in the literature pertaining to these areas. What should be said, perhaps, is that the literature on IFL does not use some of these descriptors--for example, professional development, or staff development. Rather, it talks about seminars and workshops. We have to plug in other terms or even read "between the lines" before we can find what we are looking for.

Literature on integration of faith and learning abounds and uses different concepts to approach the same issue. Some of these noted terms include "Christian education," "Christian mind," "Christian thinking," "worldview," and "worldviewish thinking." However, a close observation reveals a gap in the literature on this subject. Hasker (1992) observes that there is extensive coverage on the worldview aspect of IFL that discusses its demands and difficulties. He also notes that many studies emphasize specific disciplines and some areas within those disciplines. According to him, "what is lacking is a systematic mapping of the area in between--of the general ways in which the worldview issues connect with the particular concerns of various disciplines" (1992, p. 234).

## **IFL as a Unique Role for Christian Colleges**

Various authors have stated in different ways that integration of faith and learning is the distinguishing mark of a Christian school. Hegland (1954) sees Christian education as more than education in addition to something else, more than adding a department of religion to a secular curriculum. For him, the spirit, attitude, and the method of Christian education should make every subject taught in it "come alive with spiritual meaning" (p. 2). There is a certain relationship between Christian education and piety, Hegland attests. Therefore, Christian education demands that God be given His rightful place in all aspects of learning.

Trueblood (1959) notes that what differentiates a Christian college from other types of educational institutions is not the offering of religious courses, but the fact that the "central Christian convictions" (p. 163) infiltrate the total college life. Ferre (1954) observes that in a Christian college theology is acknowledged as the center of the curriculum and that the academic life is centered in the entire life of the Christian community. He qualifies a college as Christian only when that college is a "fellowship of inquiry under God" (p. 133).

Blamires (1978) decries the loss of the Christian mind in our world today. He alerts Christians that they have lost the battle to secularism--that except in a few areas that touch mainly on personal conduct, Christians accept "a frame of reference constructed by the secular mind and a set of criteria reflecting secular evaluations" (p. 4). The reason for this, Blamires asserts, is that the majority of the thinkers and distinguished speakers on most of the issues confronting the world today are non-Christians. Their

thinking, reasoning, ideas, and philosophies have permeated the world and enveloped everyone's thinking--including the Christian's. Blamires, therefore, challenges Christians to think Christianly.

Holmes (1987) further states that the reason for the existence of a Christian college is that it can affect the whole aspect of life and learning to which liberal education exposes students. Because of this, Holmes continues, the distinguishing mark of a Christian college "should be an education that cultivates the creative and active integration of faith and learning, of faith and culture" (p. 6). He observes that this is an unusual task in higher education today. According to Holmes, integration plays two major roles. It helps one to understand how the Christian worldview develops and how faith affects the arts and sciences. In addition, integrated learning leads to integration of faith into all aspects of a person's life and character.

Sandin (1982) identifies a Christian college as that college which by its design, organization, and conduct blends Christian knowledge with scholarship, and provides its students with the tools for a Christian career. He acknowledges that the basic problem facing the Christian colleges is that of truly accomplishing this task of integrating faith with learning since there would not be any justification for their existence in this age of educational competition if they fail to carry out this function.

DeJong (1990) identifies IFL as one of four ingredients that mark a church-related college. In his book, *Reclaiming a Mission*, he traces how Christian colleges lost their major role of faith-learning integration after the Second World War, and invites them to a

new "raison d'etre"--that of going back to the basic Christian principles and a more integrated worldview.

Holmes (1977) reminds Christian colleges and universities that because all truth is God's truth and originates from Christ (the unifying focus in the life of every believer), Christ should dominate every motive that concerns all intellectual inquiry. He suggests that all inquiry should be made within the Christian understanding of life as a whole.

### **Why IFL Is Difficult**

In spite of all the talk about IFL in Christian higher education, what typically operates on Christian college campuses is a "composite of fragmentary learning experiences" (Sandin, 1982, p. 20). Why is IFL difficult and why does it not occur more frequently? Hasker (1992) notes that integration of faith and learning is

a specifically *scholarly* task; it is a specific responsibility of Christians who are engaged in the work of teaching and scholarship, and if (as often happens) they fail to perform this task, it will not be done at all. . . . The integration of faith and learning is *hard scholarly work* . . . . Much of it involves basic research, and immediate, highly visible results cannot be guaranteed. (pp. 235, 236)

Hasker maintains that a college that is obliged to this kind of commitment identifies itself as Christian. And he warns that if this obligation to faith and learning is geared towards "prov[ing] something" about the school, the endeavor will be perverted (p. 236).

Hodges (1994) contends that the reason why IFL sometimes feels so "artificial" [and] "awkward" (p. 106) is that "we are proud and lazy and the task is difficult and demanding" (p. 106). Hodges does not explain what he means by being proud and lazy. He states that IFL became difficult with the fall of humanity, and yet it is this fall that has

made it critical. He, therefore, encourages that even though IFL is difficult, it is not impossible.

There are other reasons why attempts to investigate the subject and method of IFL have decreased in Christian colleges. Shippo (1992) believes that conflicting philosophies and tenets among college teachers make it difficult for them to come to an agreement. Some observers comment that the reason for the "climate of confusion and mistrust" and lack of center that exist in Roman Catholic circles is the rejection, by Catholics, of the principles laid down by Neoscholasticism for integrating philosophies of education (Gleason, 1989, p. 5.).

Burtchael (1991a, 1991b) observes, among other things, that the study of the Bible has also been distrusted by those in Protestant circles. According to him, this situation arose when church-related institutions began to reduce Bible requirements and replace them with other courses in religion, Christian ethics, and value questions.

### **Ways to Integrate Faith and Learning**

Various institutions and individuals have suggested ways to integrate faith and learning in the Christian higher education classrooms. A few of these examples are presented here. In the late 1960's Calvin College made a concerted effort to produce curriculum materials with Christian focus for college students. This effort was reported by the Calvin College Curriculum Study Committee in 1970.

The Institute for Christian Teaching, sponsored by the Seventh-day Adventist Church, publishes the *Christ in the Classroom* series, a collection of essays by

participants at Faith and Learning Seminars conducted by the institute. These series also focus on bringing Christian perspectives to bear on academic disciplines.

In addition, the Christian College Coalition along with Harper Collins Publishers have published a series of *Through the Eyes of Faith* books to help college students see their disciplines from a Christian perspective. Some of their publications include *Music through the Eyes of Faith* (Best, 1993), *Sociology Through the Eyes of Faith* (Fraser & Campolo, 1992), *Literature Through the Eyes of Faith* (Gallagher & Lundin, 1989), *Psychology Through the Eyes of Faith* (Myers & Jeeves, 1987), *History Through the Eyes of Faith* (Wells, 1989), and *Biology Through the Eyes of Faith* (Wright, 1987).

Other institutions that produce materials on how to integrate faith and learning in the classrooms in Christian higher education include Wheaton College, Calvin Center for Scholarship, Christian Schools International, and the Institute for Christian Studies, located in Canada and other places.

Besides institutions, individuals have also suggested ways to integrate faith and learning in the Christian higher education classrooms. Hegland (1954) suggests some ways that teachers can relate their courses to the Christian worldview. The courses discussed include classical culture, history, philosophy, psychology, literature, languages, natural sciences, social studies, music, art, home-making, health, religion, and extracurricular activities.

Hegland (1954) suggests that teachers of classical culture should let their students know the contributions of this subject to the modern world, and at the same time point out its weaknesses and loopholes. He notes that some of those loopholes are created by



lack of classical culture's ability to turn "theory into practice [and] ideas into action" (p. 14).

For history, Hegland (1954) recommends that Christian teachers of history should let their students see the value of history to humanity, to connect past experiences with the present, and relate it to the future. He argues that Christian history teachers will not complete their task if they do not lead their students to see the hand of God in history, since "the true philosophy of history centers in God's plan for the world" (p. 20). He cites Nebuchadnezzar's dream and its interpretation in the book of Daniel as an example of God's hand in history

Even though Akers (1977/78) sees integration of faith and learning as a mark of Christian schools, he does not mean that the basic textbook for every subject should be the Bible. Rather, he suggests that biblical principles should "saturate every class, because they saturate every teacher" (p. 45).

Heie and Wolfe (1987) present some examples of how faith can be related to various disciplines. Their work includes a compilation of essays by different authors on how faith can be related to the disciplines. The disciplines discussed include political science, sociology, psychology, biology, mathematics, the arts, and philosophy.

Moser and Schmidt *Integrating the Faith*, a six-volume teacher's guide on how to organize curriculum in Lutheran schools, discuss curriculum as well as provide suggestions that will help teachers to integrate their faith into their teaching.

Holmes (1987) discusses four approaches to integration of faith and learning. These are attitudinal, ethical, foundational, and worldview approaches. The attitudinal

approach deals with the attitude of the teacher, the student, and the school toward integration. Holmes observes that "the first task of integration is at the personal level of attitude and motivation" (p. 49). A teacher's attitude towards learning is the "most important single factor" (p. 50). He suggests that although integration may not be possible at the same degree in all subjects, Christian teachers' Christianity should be revealed in their attitude toward learning and their intellectual integrity more than in the content of what is being taught. This attitude comes about because Christian teachers recognize that "in God's creation every area of life and learning is related to the wisdom and power of God. All truth is God's truth" (p. 47).

This principle applies also to Christian scholars. They should be better scholars for being Christians than non-Christian scholars because they are rightly motivated. They believe that in all they do, whether in the intellectual, social, or artistic world, they are "handling God's creation and that is sacred" (p. 48). Trueblood (1959) believes that this idea is what makes the Christian college superior to the secular. Therefore, the beginning point for Christian students is that they must have the right attitude and motivation. They have to understand that education is a "Christian vocation [and] one's prime calling from God" (Holmes, 1987, p. 49). The attitudinal approach to integration goes beyond the teacher and the student to affect the entire college campus. Every aspect of the school must speak for integration.

The second approach to IFL that Holmes (1987) mentions is the ethical approach. Ethical issues come up in every aspect of college life, including the admission process, financial aid, approach to learning and use of knowledge, use of school materials, and in

the way research is conducted and sources are used. Every day Christian teachers are faced with questions of justice and mercy. Holmes (1987) observes that what is required of Christians is the active integration of factual understanding with moral values that are rooted in the Christian faith.

Holmes argues that teachers do not have to teach morals by making only factual statements; neither do they have to be pompous or dogmatic about it. They can teach morals by creating a system of evaluation that can run through the entire pattern of their courses, in the way they select topics to teach, in the way they state their assumptions at the beginning of classes, and in the readings and papers they assign students. In other words, "the ethical approach to integration must explore the intrinsic relationship between the facts and the values of justice and love, a relationship that goes beyond the question of consequences" (Holmes, 1987, p. 51). Its focus must be on the meaning and God's purpose for everything that we do (Holmes, 1987).

For the foundational approach to integration, Holmes (1987) relates that every area of learning has "historical and philosophical foundations" (p. 53). In colleges, for instance, there are courses like "Foundations of Mathematics and Foundations of Education." (p. 53). He observes that "curriculum studies" (p. 53) in some major universities classify history and philosophy as "foundational disciplines," (p. 53) and that in Christian colleges theology is usually a third foundational area. He notes that these three areas--history, philosophy, and theology--form the basis of a foundational approach to integration.

What this means is that in teaching these courses teachers should not be only interested in giving students factual information. Holmes (1987) suggests, for instance, that history teachers should be able to help students to see the past in relation to the present and the future with a Christian perspective. History should also be integrated with philosophy, theology, and other relevant courses to help students make connections. In addition, he encourages that theological foundation be used as a basis for Christian ethics. This idea encourages an interdisciplinary approach to learning (Holmes, 1987). Wolterstorff (1976) fears that "where Christian theology and Christian philosophy are not in a healthy and robust state, or where their results are not widely diffused among scholars, [there will be] little hope that the rest of Christian scholarship can be solid and vigorous" (p. 104).

The fourth approach to integration that Holmes (1987) suggests is the worldview approach. He points out that the "most embracing contact between Christianity and human learning is the all-encompassing world and life view" (p. 57). It is our Christian faith that allows us to see everything in relationship to God as Creator, Redeemer, and Lord. In a contemporary college there is the tendency to see things in parts rather than as a whole. This causes students to graduate from college with a fragmented view of life that is meaningless. Nash (1994) describes this as "intellectual polytheism" (p. 258). Holmes observes that when many courses are taught without showing how they relate to one another "the university becomes a multiversity" (p. 57).

The issue of a worldview cannot be avoided because everyone has a worldview. There is no neutrality. To take a neutral position is a position in itself. Sire (1980) posits

that “everyone has a world view, whether he or she knows it or not: peasants and kings, school boys and scholars, typists and computer programmers, and it is people’s basic world view that permeates their whole life--its style, its sense of values, its purposes, its direction” (p. 11).

How do worldviews relate to the academic disciplines? Clouser (1991) argues that there is a hidden religious presupposition that controls all scientific and philosophical theories. Sire (1980) confirms that “the academic disciplines are rooted in the world views” (p. 13). He argues that “any given scholarly theory or perspective, or way of studying the subject matter of any discipline, is rooted in a specific world view” (p. 13). He observes that “all academic disciplines and their attendant theories . . . are grounded in unexamined presuppositions--conceptions often taken to be true, so true that no alternative has ever occurred to some of the predominant scholars” (p. 20). Wolterstorff (1976) believes that biblical concepts intercept with disciplinary concepts and theories. Therefore, Schauffele (1982) counsels that to preserve the mission of a Christian school, there should be a relationship between faith and life in all the subjects taught.

What then is a worldview? A worldview is a "set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic make up of our world" (Sire, 1976, p. 17; 1988, p. 17; see also Sire [1980] in *The World View Conference: Integrating the Christian Faith and the College Curriculum* [p. 5]). Sire (1980) summarizes the answer to “What is a worldview?” by saying that “a world view, when consciously held, is a person’s meaning of life. It is his philosophy of life” (p. 11).

Worldviews are surrounded by philosophical assumptions. Holmes (1987) identifies the four characteristics of a worldview—"holistic or integrational," "exploratory," "pluralistic," and "confessional and perspectival" (pp. 58-59). To further clarify a worldview, Holmes suggests a difference between it and theology. Christian theology deals with "the study of the perspectives itself" (p. 59) as the Bible reveals it; "it looks within" (p. 59). But Christian worldview "looks without" (p. 59). It looks "at life and thought in other departments and disciplines" (p. 59) to see things from the standpoint of revelation and as a whole (Holmes, 1987).

### **Ways to Enhance IFL**

How do we learn how to integrate faith and learning, and how do we integrate? These are the dilemmas of IFL. In response to how we learn to integrate, Hodges (1994) counsels that we ask questions about God, about the world, and about others. In addition, we should listen attentively to the replies we receive. When the responses seem like counter-questions, we should be silent for a while and then ask more contemplative questions. Furthermore, we must be willing to make mistakes. We must consider all the sources of information that are accessible. And we must remember that "awe and action, not arrogance and apathy, will produce the answers, affection, and abilities [we] desire" (p. 106).

Sandin (1982) suggests that the remedy for these obstacles in IFL is for teachers to have a "full mastery" (p. 19) of their subjects, and at the same time be able to relate their subjects to other disciplines. He cautions that for IFL to happen, teachers should be

able to link their specific disciplines with other liberal disciplines and religious beliefs.

Heie and Wolf (1992) and Beck (1991) envision the teaching and learning process as one conspicuous way for IFL to happen. The implication of this is that teachers should know how to integrate faith into their various disciplines and then adroitly pass on the necessary information to the students. Shipps (1992) advises that faculty overcome the fear that they might not look like "professionals" or that they may displease others if they talk about faith in academic settings. Adding to this, faculty should design courses where expert IFL integrators can team-teach with novices in IFL.

One way to make Shipps's (1992) suggestions practicable is to create professional development programs that can bring faculty together to learn and practice the art of teaching and learning that will enhance faith-learning integration. This getting together will help the faculty to dispel their doubts and fears about implementing IFL. It will help them to encourage one another.

Making room for different kinds of teaching gifts and styles can also reinforce faith-learning integration. Even though teachers' personalities affect their teaching styles and the theories of teaching and learning they adopt, Sandin (1992) observes that the general style for Christian teachers is all-embracing. It is the ideal of the selfless teacher. They give of themselves for the sake of their students' development and progress. He notes that Christian teachers are channels of God's grace to help their students to find meaning in all they do. In this way, the teacher works with the students and helps to bring out the best in them that the students can claim as their own.

Shipps (1992) also sees the need for short-term faculty workshops that focus on some specialized readings that will help faculty catch "the campus ethos" (p. 35). He notes that new faculty who teach in the 80 colleges that belong to the Christian college coalition already have this kind of workshop as an option. According to Shipps, the coalition has been responsible for more than 50 workshops for teachers in different disciplines. The workshops are led out by "first-rate scholars-teachers" (p. 35) both within and across disciplines. Participants at the workshops work on curriculum materials and teaching that appertain to faith and learning.

Another area that Shipps (1992) wants to see fully developed for discussions on IFL is "specialized institutes and sustained inquiries" (1992, p. 35) within and across Christian higher education institutions and within and among their disciplines. For instance, at Calvin Center for Christian Scholarship, faculty from Calvin and other colleges have yearly colloquia on various topics across the disciplines. Usually, these meetings yield scholarly papers. Shipps (1992) cites, in addition, the Christian College Consortium of 13 colleges, which completed six years of "faculty development projects" emphasizing different areas related to IFL. In addition, there are intellectual associations that publish related materials on how to integrate Christianity in the academics (Shipps, 1992).

Denison (1989), who proposes that deliberate implementation of IFL is what will bring about the "process of recovery in Adventist education" (p. 84), advocates "a one- or two-session, in-service on faith and learning" (p. 84). He suggests a discussion of the worldviews that includes a proposition for an Adventist worldview and an explanation of



what IFL “really means in terms of the classroom teacher in an academic discipline” (p. 85). In addition, he advises that a committee of teachers be appointed to revise the worldview and to generate a “philosophical approach to faith and learning integration” (p. 85). Further, he proposes a study group whose responsibilities include “articulat[ing] a working philosophy for their area, develop[ing] an IFL instrument . . . , and using this instrument for intradisciplinary . . . evaluations” (p. 85).

For an in-service training on integration of faith, learning, and life (IFLL), Libato (1991) suggests a survey of the needs of the teachers as the first level. The second level is what he calls “lobbying-training-implementing” (p. 146). After that, there should be a consideration of “the How and When of IFLL” (p. 146). In his lobbying-training-implementing strategy he encourages that both the administration and the teachers are to be involved from “the seed planting dimension to the planning as regards to the training and implementation” (p. 147). He believes that without this working together, there will not be successful in-service programs. He emphasizes that both administrators and teachers should counsel together with one another, and adds that “this is an ingredient which spells blessings” (p. 147).

These suggested ways to enhance integration of faith and learning are laudable. However, for IFL to thrive in Christian college classrooms, there is the need to re-design these seminars and workshops to cater to practical implementation of IFL during the training sessions and when participants return to their classrooms. There are two kinds of knowledge: declarative and procedural (Marzano & Pickering, 1997). Declarative knowledge is the cognitive understanding of whatever is being learned. This is obtained

through lectures, discussions, and memorization. Procedural knowledge relates to the practice and use of skills that have been learned.

Despite how wonderfully well human beings learn, practicing what is learned is always more problematic. To learn about something is different from learning to do something. The professional development programs described above reveal that participants at such seminars are exposed to a great deal of quality materials that discuss the theories, backgrounds, issues, and implications for IFL in Christian colleges. These participants are presented with the declarative knowledge. But what happens to the procedural knowledge?

For a mature faith-learning integration to happen in Christian colleges, Shippy (1992) proposes that "more long-term, systematic, and varied approaches should be woven into and through [the] lives [of the faculty]" (p. 34). Older faculty could be asked to mentor the younger ones, or there could be some "stimulating peer group" (p. 34) that could work together on how to relate the Christian beliefs to their various subjects (p. 34). This is why professional development programs on IFL are needed on Christian higher education campuses.

### **The Need for Professional Development Programs On IFL**

Several authors have stressed the need for professional growth on IFL for both the individual teacher and the entire faculty in Christian colleges. In *Your Mind Matters*, Stott (1972) denounces mediocrity among Christians and rebukes Christians who do not study to show themselves approved unto God. He shows how indispensable knowledge

is to the Christian life and service, especially for those who have been assigned the responsibility of teaching others. Stott observes that the ministry of teaching is one of the gifts that Paul suggested should be coveted, because it edifies the church. For him, "'ordained' ministry is essentially a 'pastoral' ministry, and a 'pastoral' ministry is a 'teaching ministry'" (p. 53).

Shipps (1992) observes that both the faculty and academic administrators in Christian colleges "need ways to develop and enhance Christian understanding both personally and professionally" (p. 34). Some of these ways can include orientation for new faculty. During this time, there could be discussions on issues relating to philosophy or materials available on IFL (Hasker, 1992; Self, 1992). There could also be some sections in libraries or bookstores where helpful materials on IFL could be kept for easy access (Shipps, 1992). Holmes (1987) admonishes teachers to be up-to-date in their fields and get involved in professional organizations. He says that for teachers to grow, they need to continue to extend their knowledge through research as they are also expected to be involved in publications like professors in secular schools.

When Christian teachers are serious about their learning, they encourage an atmosphere of faith and learning on campus. Plantinga (1980) cautions that the quality of "scholarship" (p. 88) that is expected of a professor in a Christian college should not be taken for granted. Professors in Christian colleges should not see attainment of a doctoral degree as a culmination of learning. "The never-ending Christian reconstruction of our knowledge calls for continuous learning on the part of the professors" (p. 88).

Plantinga (1980) encourages that since professors give much in lectures, writings, classes, and involvement, they should also find time to rejuvenate their minds through reading, research, and reflection; otherwise, they would be completely exhausted. There is no end to the work of Christian professors and scholars. They have been invited to continue relentlessly in the "Christian reconstruction of knowledge" (Plantinga, 1980, p. 70). For this to be done effectively requires many hands. Plantinga admonishes Christian teachers to regard themselves as part of a "Christian community of scholarship" (p. 88), and encourages them to meet regularly with their colleagues to discuss the task of "reinterpreting and reconstructing knowledge on a Christian basis and to see how they can best help [one another] along" (p. 88). He suggests that this getting together can be done by professors within the same college or from different colleges and within one discipline or across disciplines. Professors from different schools are to communicate with one another frequently about the task of integrating faith and learning (Plantinga, 1980).

But, are teachers in Christian colleges really getting together to discuss the task of integrating faith and learning as Plantinga suggests? Senge (1990) observes that shared vision comes from individual member's vision within an organization. It is only as faculty members in Christian schools get together to tap one another's vision that they can have a shared vision and the goals of faith-learning integration will be achieved.

Holmes (1987) further warns that faith-learning integration does not come about due to achievement or position. Rather, it comes about as a result of an "intellectual activity that goes on as long as we keep learning anything at all" (p. 46). IFL requires "a

thorough analysis of methods and materials and concepts and theoretical structures, a lively and rigorous inter-penetration of liberal learning with the content and commitment of Christian faith" (p. 7).

Holmes (1987) invites the college to create an environment that encourages Christian learning to a level that is observable by anyone who happens to be on the campus for even a short period. He reiterates that faculty from different disciplines should find time to dialogue with one another about new ideas and vital concerns. Nothing can take the place of the "hard work of thinking and no escape from the ever present possibility of misunderstanding" (p. 66). Holmes (1987) sums this up by adding that "the church militant cannot retreat; but to advance means facing problems squarely, entertaining new ideas, admitting and correcting mistakes. Truth is not yet fully known; every academic discipline is subject to change, correction, and expansion--even theology" (p. 66).

Holmes, Plantinga, and Shipps have a vision that needs to be caught by other Christian educators. It is only as Christian college campuses are changed to stronger learning communities and as teachers in Christian colleges regard themselves as a part of a "Christian community of scholarship" (Plantinga, 1980, p. 88) that the dream of faith-learning integration in Christian colleges can be made a reality. Nwosu's (1994) proposal for implementing IFL in the Adventist educational institutions has the potential for increasing implementation of IFL in Christian higher education institutions. This research-based idea has been found to enhance effectiveness and transfer of knowledge to

the workplace. This model, when applied on Christian higher education campuses, has the capability of causing IFL to become the explicit culture of such campuses.

## **Methodology**

### **General**

This study employed a descriptive, qualitative case study research method. Taylor and Bodgan (1984) define qualitative research as "research that produces descriptive data: people's own written or spoken words and observable behavior" (p. 5). Research strategies covered by the term "qualitative" have common features. The following characteristics identified by Bodgan and Biklen (1992) pertain to my study.

1. *Qualitative research has the natural setting as the direct source of data and the researcher as the key instrument. . . .*
2. *Qualitative research is descriptive. . . .*
3. *Qualitative researchers are concerned with process rather than simply with outcomes or products. . . .*
4. *Qualitative researchers tend to analyze their data inductively. . . .*
5. *Meaning is of essential concern to the qualitative approach. . . .* (pp. 29-32, author's emphasis)

The aim of qualitative research is to understand people's behavior from the point of view of the subjects involved in the behavior. Less emphasis is placed on other causes of such behaviors (Bodgan & Biklen, 1992). Such methods are inclined to gather information through "sustained contact" (p. 2) with people where they spend their time. Data collected from qualitative research techniques are referred to as "soft" (p. 2) because they are "rich in description of people, places, and conversations" (p. 2) that cannot be dealt with easily by statistical processes.

### **Specific**

The specific methodologies incorporated in this study include participant observation, in-depth interviewing, surveys, and case studies. Participant observation has been noted as the backbone of qualitative research (Taylor & Bodgan, 1984), and has been described, along with in-depth interviewing, as the "best known representatives of qualitative research" (Bodgan & Biklen, 1992, p. 2). I was a participant observer at three faith and learning seminars. I chose this technique because of its capability to enable researchers to "enter the world" (Bodgan & Biklen, 1992, p. 2) of the people they plan to study. Participant observers enter a culture both to observe the people, the activities they engage in, and their surroundings, and at the same time get involved in that culture.

In-depth interviewing involves "repeated face-to-face encounters between the researcher and informants directed toward understanding informants' perspectives on their lives, experiences, or situations as expressed in their own words" (Taylor & Bodgan, 1984, p. 77). These interactions look more like friendly conversations rather than a question-and-answer format. I conducted in-depth interviews of participants at the seminars that I attended and teachers of the classes that I observed. I used semi-structured or guided semi-standard (Berg, 1989) interviews for this study. This means that there were some predetermined questions before the interview. The reason for this choice was to see if some themes or specific examples will be revealed from the data collected.

The case studies involved six teachers carefully selected--two from each of the different groups studied. I chose these individuals from a list of faculty members

identified as expert integrators of faith and learning within these groups. Each case consisted of classroom observation, post-observation interview, and informal discussions. Participants were teachers whose primary assignments were in the classrooms. These persons had attended at least one seminar on faith and learning, but not necessarily the ones I attended. At the end of the observations each of the teachers assessed his or her level of IFL implementation in the classroom using the empirical model developed by Korniejczuk (1994).

### **Sampling Technique**

I employed purposive (purposeful, judgmental) sampling technique in this study. Purposive sampling refers to a method of sampling that allows the researcher to choose specific subjects because they are known or thought to be knowledgeable about the topic of study (Bodgan & Biklin, 1992; McMillan, 1996). I interviewed all the participants at the faith and learning seminars that I attended.

Beyond that, I selected six teachers from the three research sites for classroom observations, in-depth interviewing (post-observation), and informal discussions. The reason I selected these six teachers was that I was looking for exemplary implementation practices on faith and learning integration. These teachers were among the teachers recommended by the administration of the various colleges for exemplary integration. Criteria for selecting the teachers included that the teachers' primary assignment was in the classroom; they had participated fully in one faith-learning seminar; they taught for



the colleges represented at the seminars; and they believe in and are interested in integrating faith and learning.

### **Surveys**

I administered a survey questionnaire to all the Faith and Learning Seminar participants at the end of each seminar. The questions on the survey allowed each participant to evaluate the usefulness of the seminar and to make suggestions for improvement. I analyzed the surveys manually and inductively.

### **Trustworthiness, Consistency, and Dependability**

Instead of validity and reliability, qualitative research considers such issues as trustworthiness, consistency, and dependability. Therefore, the validity and reliability of this study were considered differently from traditional quantitative research. For instance, the validity and reliability of this study were judged by testing how they fit into the “total body of the data” (Dobbert, 1982, p. 264) I collected. The accuracy was concerned with questions of reality. For example, how real were the meanings, categories, and interpretations that I arrived at in this study? The credibility considered the extent to which what I recorded as data actually occurred in the settings of my study.

Dobbert (1982) notes that the use of a variety of methods enhances trustworthiness, consistency, and dependability of the study “through increasing the number of perspectives employed” (p. 265). Eisner (1998) concurs that using “multiple data sources is one of the ways conclusions can be structurally corroborated” (p. 56). I used various methods--observations, interviews, surveys--to collect the data and to

augment the different viewpoints revealed in the study. Then, I did a cross-case analysis of the data collected from the various domains of the study to see if common themes or examples were revealed in the study. This triangulation and cross-corroboration of the data helped to strengthen the trustworthiness, consistency, and dependability of this study and gave credence to the entire study.

### **Procedure**

The first phase of the study involved attending and participating in three faith and learning seminars held for faculty members represented by the Christian higher education institutions involved in this study. At the seminars I interviewed each participant, asking questions related to his or her knowledge and implementation of IFL in the classrooms. I also administered a survey at the end of the seminars with specific questions related to the seminar.

I chose this technique in order to be able to describe and document professional development programs in IFL. It also allowed me the opportunity to interact with the participants at those seminars. My level of participation at the seminars differed somewhat. I was more active in the first seminar, where I presented a paper, than in the others.

The second phase of the study was classroom observations. I observed each teacher for a week and took detailed notes of deliberate and unplanned attempts to integrate faith and learning in their subject matters. This included looking at their class

syllabi and other documents. I conducted a pilot study of the classroom observation in a different Christian institution of higher learning.

### **Summary of Findings**

I used the criteria that I set up at the beginning for the analysis of each set of the data (interviews, surveys, and classroom observations). The primary assignment of the teachers involved was classroom teaching; and each of these teachers had attended at least one Faith and Learning Seminar. The interview guide (the predetermined questions) and survey questions assisted in forming these criteria. First, I analyzed the data from different domains from each research site by themselves (chapters 2-7). After that I re-grouped all the findings of each of these domains from the different sites as one large domain and did a cross-case analysis (triangulation) of them to see if common themes were revealed in the study. I discussed the findings from this cross-case analysis in chapter 8.

## CHAPTER 2

### FAITH AND LEARNING SEMINAR ONE

#### **Description of Seminar**

The International Faith and Learning Seminar held at Christian College A (CCA) was the 15th International Faith and Learning Seminar conducted by this denomination primarily for its tertiary institution teachers. The seminar brought together 25 participants representing 14 countries, 20 educational institutions, and a Christian educational journal belonging to that Christian denomination. Twenty-two of these participants were involved in tertiary institutions; two were high school and junior college teachers; one was the editor of a Christian educational journal. Of the 22 participants involved in tertiary institutions, one was a full-time seminary administrator, one was a Union president, but taught occasionally at another seminary; and one was a researcher. The rest of the participants were either full-time classroom teachers or had administrative responsibility in addition to their teaching jobs. With the exception of three schools (including the host campus) which sent two participants each, the rest of the schools sent one participant each. The seminar started on June 19 and ended July 1, 1994.

### **Welcoming Banquet**

The seminar started at 6:30 p.m. on Sunday, June 19, with a welcoming banquet for the participants and the guest presenters who arrived early. The banquet was held in a beautifully decorated hall (where all the meals and morning and evening worships were held throughout the seminar). Meals of various courses were already set by the time the participants arrived.

Participants served themselves, chose their preferred spots by the three long tables arranged in a U-shape and well-laid with beautiful table covers, and ate their meals. Some participants shared experiences about their trips; others talked about the rains that had not stopped since their arrival over the weekend and wondered why they were not warned about the rainy weather. Still others began to wonder if the tight schedule of the seminar would allow room for sight-seeing; some wondered how they would be expected to dress everyday for the seminar; and a few others ate their meals quietly with little involvement in the discussions.

Even though these discussion that ensued revealed various concerns by the participants, it seemed to me that the beautiful setting and good food made them comfortable and relieved them of some of their anxiety and concerns. I also believe that this setting gave them high hopes for the seminar.

One hour into the banquet, the coordinator tapped the table to indicate that it was time for “business.” He welcomed everybody present and asked that participants introduce themselves to the group. Then he introduced himself and the keynote speaker,

a renowned scholar and distinguished author on the subject of integration of faith and learning.

### **Welcome Address**

The coordinator saw the group of educators assembled as lay leaders of their denomination and invited them to devote their time to accomplish the mission of their church. He challenged them to strengthen the Christian commitment of their church's young people and to attract the non-members of the church to Christ and the church through evangelistic outreach. He encouraged them to "become an uplifting influence of society in ever-widening circles through service, research, and publication" (Data File, vol. 1C, p. 2b) , and to cooperate with the church in conducting studies, discovering new truth, and providing Christian answers to issues facing contemporary society (Data File, vol. 1C, p. 2b).

After the address, the coordinator referred the participants to the objectives of the seminar and reminded them about evaluating the seminar. He stated that the organizers of the seminars were still interested in achieving the four objectives. Next, he referred to the program that would be followed during the week. Then, he invited the keynote speaker to give the keynote address.

### **Keynote Address**

The title of the keynote address was, "What is integration of faith and learning (IFL)?" The speaker tried to establish the fact that the term "integration of faith and learning" had become a cliché, empty and superficial, and, therefore, suggested a number

of alternative titles and gave reasons for the suggested titles. The first of these, which, according to him “is the simplest and the most obviously biblical” (Data File, vol. 1C, p. 2), is that integrating faith and learning is simply “loving the Lord God with all of our hearts” (Data File, vol. 1C, p. 2). He explained that this means “bringing every thought into obedience to Christ by whom and for whom all things were created. It is practicing the stewardship of our minds” (Data File, vol. 1C, p. 2). He explained the biblical sense of knowledge and stated that that sense is a “call to a holistic thinking, a holistic living--loving the Lord God with heart and mind” (Data File, vol. 1C, p. 2).

According to him, even though the above is the most obvious meaning of IFL, it does not say much about the concept of integration as such. Therefore, he suggested a second meaning. He said that the term “integration” should be more probably called “re-integration” (Data File, vol. 1C, p. 2). He gave his reasons for this second choice: “because there should have been no separation from the beginning; . . . because it is we who have tended to fragment; in part, this is a result of an age of specialization” (Data File, vol. 1C, p. 2b). He traced this back to the 18th century, the age of reasoning, “where in the spirit of reasoning, learning was conducted without reference to tradition, to authority, and in many cases in overt rejection of biblical revelation” (Data File, vol. 2C, p. 2b). He hinted that that was the age of deism in religion when the rule of reason alone was emphasized. He gave some examples and mentioned some key proponents of this age, and stated that it was at this age that the union of faith and learning was broken down (Data File, vol. 1C, p. 2b).

He reiterated the term “re-integration” and explained that “historically we have to do over again, to re-do what has been done historically in separation” (Data File, vol. 1C, p. 2b). He explained that this is an age of compartmentalized Christians and stressed that we need to overcome this dualism and compartmentalization. He referred to Henry Zystra, who stated in 1950 that “the simple theme of church-related colleges is that Christianity gives meaning and ultimate reality to all parts of the curriculum and indeed to the whole life of the college” (Data File, vol. 1C, p. 2b).

The third meaning of IFL that the speaker suggested was interdisciplinary thinking. He observed that there is an interdisciplinary dependence among the different disciplines. He said that when we talk about IFL, we are talking about bringing biblical and theological studies into reality, into the dark, and affirming that these studies are legitimate academic disciplines and are to be involved in active relationships with the other disciplines. He further stated that everything we have interest in in any branch of learning is either some aspect of God’s creation or has something to do with God and His work, or things that God understood but chose not to create. Therefore, there is nothing we can consider that is not related in some way to the God of creation, “the kingdom-centric unity of truth, the God we know in Jesus Christ, the logos of creation, incarnation, and redemption” (Data File, vol. 1C, p. 2b). Consequently, we see that speaking of God and aspects of His creation and creative work leads us to a Christo-centric unity of truth. In IFL we are interested more in intrinsic connections and uncovering and discovering relationships that already exist. After all, all creation is God’s doing (Data File, vol. 1C, p. 26).



The last meaning of IFL that the speaker suggested is worldview or worldviewish thinking. He reminded us that there was no secularization in Old Testament times. There was no dualism between the secular and the sacred. The people had a view of life that was holistic; and their worldview came into conflict with the worldviews of the non-Israelite nations. The Judaic tradition was to be passed down to future generations, and the community was appealed to to preserve the culture. There was a conflict of worldviews in the New Testament, and this caused Paul and John to write against the worldviews that did not correspond with the biblical worldviews (Data File, vol. 1C, p. 26). The speaker said that we, as Christians, also need to develop worldviewish thinking, considering the various worldviews that are rampant in our society. Therefore, we need to think of IFL as worldviewish thinking: How does theology speak to education? What are the intrinsic connections between theology and politics? or, theology of the environment? or theology of work? or economic, art, institutions, or theological approaches to friendship? etc. He suggested that we needed to start at this seminar to look at ways to define IFL. He ended his address by reminding us that IFL is not only loving the Lord God with all our hearts, but also re-integration, interdisciplinary thinking, and worldview (worldviewish) thinking (Data File, vol. 1C, p. 26).

After the keynote address the coordinator made some announcements related to the seminar. Participants were to keep to the time schedule. The morning and evening worships were to be conducted at the same venue where we had the banquet and by participants as already scheduled. Meals would be had at this same place too, but the lectures would be held in one of the classrooms in another building. He informed us that

we would meet for classes in the mornings until lunch time. Participants were to use the afternoons to work on their IFL essays, meet the guest speakers individually and by appointment, and reassemble for supper and worship at 5:30 every day. Adding to that, he announced that beginning the next day, people could dress as informally as they chose. This was good news to some participants. Others were not as excited about this information and wished they had been informed before their arrival. The final information that was given to us that evening was who to contact on campus if we had any questions or needs. After the announcements, he dismissed the group.

### **Day 2 of the Seminar**

After breakfast and morning worship on the second day, participants assembled in the lecture hall at 8:45. The previous evening's keynote speaker was also the guest lecturer for this day. He made two presentations. The first was titled "Biblical Integration" (Data File, vol. 1C, p. 3). He presented seven points about biblical integration and illustrated each point by discussing literature on the seven biblical mandates. Then there was a 15-minute break. When we reassembled, he began his second presentation on "Student Integration" (Data File, vol. 1C, p. 3). His main focus on this was that the purpose of higher education is to develop Christian persons (Data File, vol. 1C, p. 3). He gave several reasons for this assumption and at the same time made several suggestions toward student integration.

A discussion/question period followed these two lectures. Participants asked questions that helped to clarify in their minds the concepts that were presented. Those

who wanted to make appointments to see the speaker after lunch did that. We ended the morning session at 12:30 after some announcements. However, discussions on the presentations continued as the participants walked together to lunch and during lunch.

Participants were on their own after lunch. Those who made appointments with the presenter met from 2:00 in a different classroom. Some participants worked on their essays in the library, or in their rooms, or in the computer lab. Others engaged in other activities of their choice until 5:30 when the group reassembled for supper and evening worship. The day's program ended about 6:45 in the evening.

The rest of the seminar days started as scheduled each day. Based on participants' activities, the seminar can be divided into two phases. Phase 1 covered the first 7 days from June 20th to June 28th (excluding the weekend, which was for church services and excursions). Phase 2 covered the last 3 days of the seminar, from June 29th to July 1.

### **Daily Schedule and Format of the First Phase**

A typical day's schedule for phase 1 (the first 7 days) was like this:

7:15 a. m.	Breakfast
8:05-8:20	Morning Devotion
8:30-12:15 p.m.	2 Lectures
12:30-1:30	Lunch
2:00	Individual interviews with guest lecturer (s) of the day

5:30-6:15	Supper
6:15-6:30	Evening Devotion

In phase 1, seven guest presenters and the seminar coordinator made presentations on different topics related to IFL. There were two presentations every day between 8:45 a.m. and 12:15 p.m. With the exception of one day when two different people presented, the two presentations each day were made by the same speaker. Some of the presenters read their papers to the seminar participants while others discussed the contents of their papers. Most of the papers presented were distributed to the participants during the presentation, but a few were given afterwards. Fifteen minutes were allowed for questions and discussions after each presentation, and there was a 15-minute break between the two presentations.

The format of the presentations varied on the 5th and 6th days of the seminar. The speakers on these days used interactive techniques which other speakers had not used. Midway into the second presentation on the 5th day the presenter gave a case study. He divided the participants into four groups and assigned each group to interpret the case through a different question. Each group was to select a reporter who would summarize their response to the entire group. Participants were to reassemble in the lecture room after 15 minutes. The four groups went into four different rooms and discussed the case.

The group discussion idea was an innovation at this seminar. During the previous days the participants were merely recipients of knowledge with limited time to ask questions or make comments. On this day, however, they got involved. They interacted

with one another and exchanged ideas with their group members. One could feel the synergy among those groups as members contributed to the solution of the case they were given. After a short 15 minutes, participants reluctantly went back to the lecture room. There, one person from each group read the question and each group's reporter summarized their response.

The 6th day's presenter used a similar approach. This time the group work came in the middle of the first presentation. The presenter gave the case, divided participants into three groups, and assigned a question to each group. Like the previous day, the groups went into different rooms for their discussion. The hallway came alive again as eager feet moved to different rooms ready to participate actively in the learning experience. It was another opportunity to stretch and to breathe different air. But most importantly, it gave the participants the opportunity to wrestle together as they tried to find answers and solutions to their questions. The groups ran out of time and the coordinator had to go from one room to another to "pull" them back into the lecture room.

The discussions continued in the lecture room with each group reading their question and giving their response. Members of other groups gave suggestions and added to the responses that were shared. The dynamics that emerged from the group discussion could be felt in the room, and participants wished they could continue. But it was cut short to allow the lecture to continue. The approach taken by these two guest presenters added variety to the seminar.

### **Daily Schedule and Format of the Second Phase**

The last three days of the seminar, June 29th to July 1st, could be regarded as the second phase of the seminar. During this phase, the participants themselves became the presenters. This was their main assignment at the seminar apart from conducting devotionals and vespers. Prior to their attending the seminar and during the first 10 days of the seminar they had been working on their IFL papers in anticipation of these last three days. Participants were to present complete drafts of their IFL essays that would later be published in the denomination's faith and learning monograph series.

The schedule for these three days was somewhat different from that of the previous days. The program started at 7:15 a.m. with breakfast and ended about 8:45 p.m. during the first two days and about 1:30 on the last day. There were 10 presentations during the first two days: Four presentations from 8:30 to 12:30, four from 1:45 to 5:15, and two from 7:00 to 8:30 in the evening. The last three papers were presented on the last day of the seminar before closing. Most of the participants read their papers; a few discussed or summarized the contents of their papers. As participants began their presentation, copies of their papers were distributed. Participants had 15 minutes for questions or comments after a 30-minute presentation.

### **Interviews With Participants**

I had the opportunity to interview each of the participants and all but two speakers during the period of the seminar. I asked them a variety of questions, but the thrust of the interview was to find out participants' understanding of IFL and their involvement with it

prior to the seminar. The interview also sought to discover how the institutions represented at the seminar prepared their faculty for IFL and how the participants prepared themselves for IFL and encouraged it in their classrooms (Data File, vol. 1A).

This was the first international seminar on faith and learning that each of the participants had attended. Their responses revealed that these participants had heard about IFL prior to the seminar and had tried to implement it in their classrooms the best they could. They attended the seminar hoping to obtain practical skills on how to integrate and to listen to experiences on faith and learning from their colleagues and from the experts (i.e., the seminar presenters) (Data File, vol. 1B, pp. 43-47).

### **Analysis of Interviews**

I interviewed 24 participants and 6 presenters, including the seminar coordinator. However, I chose for analysis the interviews of the participants who met the criteria set for the study. My focus was on participants whose primary assignment was classroom teaching in higher education institutions (4-year colleges and universities). Nineteen participants, including one who was deceased one year after the interview, met the criteria. All the participants, except the deceased, had the opportunity to member-check their transcripts before I analyzed the interviews. Those who had concerns corrected their transcripts and sent them back to me. I later dropped the interviews of two of these selected participants. I found some serious inconsistencies both in the corrected transcript of one of them and my correspondences with him after I received his transcripts. This participant had indicated during the interview that he was a teacher. But

when later I sent the transcript to him, he indicated that he was a student, and changed much of the information he gave me initially. The second participant indicated that there was some mix-up in her transcript but did not seem interested in helping to correct the mistake. Therefore, I analyzed 17 interviews including that of the deceased participant, representing 15 different educational institutions of higher learning belonging to the same denomination.

During the interviews I asked several questions related to IFL (Data File, vol. 1A). One of the questions called for a definition of integration of faith and learning. I asked the participants to base their definitions on their experiences with IFL in the classroom, not on what they read in books (Data File, vol. 1A). The reason for requesting such a definition was to check on the participants' practical understanding of IFL. Even though it was not possible to verify how much influence the book knowledge on IFL had on the definitions given by the participants, I trusted the integrity of the participants and believe that they did their best to comply with my instruction and based their definitions of IFL on their classroom experiences, not on book knowledge. Other questions I asked related to the institutional and individual participant's efforts to encourage IFL in the classroom (see appendix E for their responses).

#### Definition of Integration of Faith and Learning (IFL)

Of the 17 people whose interviews were selected for analysis, 15 people gave various definitions of IFL. Two participants did not define IFL. The concept of IFL made one of them uncomfortable. It seemed to this person that by "saying the integration



of faith and learning [we] are admitting to a dichotomy that [he] did not think [should] exist” (Data File, vol. 1A, p. 13). I forgot to ask the other participant for a definition.

A careful examination of the 15 definitions I obtained revealed that they could not be easily summarized. Each participant’s definition is distinct in some way. For an effective analysis of these definitions, I typed all the definitions first, then grouped them according to similar characteristics. Fourteen definitions fell into two main groups: a holistic view and a partistic view (appendix A). And one definition stood out on its own and appeared to bridge the gap between the two groups.

Five respondents had a holistic view of IFL (see appendix A). These tended to suggest that IFL is part of one’s life or teaching profession. They saw IFL as a way of life and being. Their definitions presuppose that IFL goes beyond the course content and affects the entire life of an individual. They defined IFL as:

- [1] A way of life (Data File, vol. 1A, p. 5).
- [2] Attempting to be the whole person (Data File, vol. 1A, p. 68).
- [3] Teaching or preparing a complete person. It is making a human being out of an individual (Data File, vol. 1A, p. 17).
- [4] The struggle . . . to find ways and means of putting what you believe about God and as it is revealed in the Bible . . . into your daily life. And, of course, as a teacher, into your teaching (Data File, vol. 1A, p. 76).
- [5] A matter of opening to the students a sense of the grandeur and wonder of all life, so that nothing we are learning is seen as ordinary (Data File, vol. 1A, p. 73).

Nine respondents had a partistic view of IFL (appendix A). These tended to propose that IFL is brought into one’s teaching profession. They suggested that IFL relates to how teachers present Christ and their faith to their students through the subjects

that they teach. IFL in these definitions dealt with bringing Christ and Christian principles into the subject matter or using the subject matter to lead students to Christ. These definitions seemed to imply that faith and learning are independent of each other or that one is superimposed on the other. One of the participants in this group saw IFL as more global than within the four walls of the college classroom. He defined it as [1] “the entering of knowledge into the Christian world to Christianize” (Data File, vol. 1A, p. 41). Other definitions include:

[2] A way to lead students to God and to spiritual things while imparting to them the content/theoretical knowledge of their course of study. (Data File, vol. 1A, p. 34)

[3] A way to turn the theoretical learning into practice, and that would come through in the way we conduct ourselves as well as subject matter and other goals and purposes that we try to teach. The metaphorical uses of the journey and that we are on that journey all the time. (Data File, vol. 1A, pp. 52-53)

[4] Seeking to find the moral implications in the content of the subject matter. (Data File, vol. 1A, p. 49)

[5] Using one’s discipline to help a student to reach a level of trust in God through which they can allow God to lead them. (Data File, vol. 1A, pp. 2-3)

[6] To be bilingual . . . I need to be familiar with my subject. . . . It is more than just familiarity with my subject that makes me a Christian teacher. It is my familiarity with the things of God. And so, I think that I have to constantly be reading Scripture . . . and struggle with how to integrate Christian principles in my subjects. And I think that is the job of the Christian educator. (Data File, vol. 1A, p. 65)

[7] The integration of Christianity and Christian experience with teaching. Bringing Christ in the classroom with your subject matter. (Data File, vol. 1A, p. 11)

[8] How to take benefit from the sciences in order to strengthen your faith . . . to be able to present your faith in a way to make sense to the scientific generation (Data File, vol. 1A, p. 36). (Note: “Scientific generation in this context referred to “more of a mind-set.”) (Data File, vol. 1A, p. 36)

[9] The interaction of my (scientific) discipline with the multi-faceted Christian faith . . . in such a way as to better prepare my students to develop a mature faith. (Data File, vol. 1A, pp. 19-20)

Among the 15 definitions of IFL proposed by the participants, one is distinct (appendix A). This definition appeared to bridge the gap between the two previous groups of definitions. It proposed a balance between faith and learning. It defined IFL as “understanding that God cannot be in contradiction with Himself . . . trying to discover and to keep the balance in the way of functioning . . . trying to find the balance, the harmony between faith and learning and between [subjects]” (Data File, vol. 1A, p. 30).

In summary, 15 participants defined IFL. The definitions fell into three categories. Five respondents defined IFL as part of one’s life or teaching profession. Nine respondents proposed that IFL is brought into one’s teaching profession. One definition stood out on its own and appeared to bridge the gap between the two groups of definitions. Analysis of these definitions of IFL by this group of educators discloses the level of understanding and involvement they have with IFL. It appears each of them understands IFL in a different way based on their experiences. However, 14 of them agree on the importance of integrating one’s faith in the classroom (Data File, vol. 1A).

### **Survey of Participants**

In addition to interviewing the participants during the seminar, I administered a survey to them at the end of the seminar. The intent of the survey was to assess the seminar from the participants’ perspective. I distributed the survey on the day preceding the close of the seminar and had the participants submit them the next day before their

departure. Twenty of the 24 participants responded to the survey. Since the survey requested anonymity, it was difficult for me to choose for analysis only the responses of the 17 participants whose interviews I had analyzed. Therefore, instead of analyzing 17 surveys to correspond with the 17 interviews, I analyzed the responses of the 20 participants who completed and returned their surveys to me.

The survey addressed the following questions:

1. What was your purpose for attending the seminar?
2. What were your expectations?
3. To what extent were the above expectations met? Describe how.
4. What new things did you learn at the seminar?
5. What helped you most at this seminar? List or describe them in order of priority.
6. How are you planning to use the knowledge you have obtained at this seminar?
7. Do you have suggestions to improve the seminar? (Data File, vol. 1B).

### **Analysis of Survey**

I analyze participants' responses (Data File, vol. 1B, pp. 3-42) to the above questions in the rest of this chapter. Participants' responses to these questions revealed both their joys and disappointments about the seminar. Before analyzing the responses, I first of all collated all the responses to each question (Data File, vol. 1B, pp. 43-58) and then examined them critically.

## Question 1

Question 1 asked: *What was your purpose for attending the seminar?* Eighteen of the 20 participants who responded stated among other reasons that they attended the seminar because of their need to integrate faith and learning (Data File, vol. 1B, pp. 43-44). Of this number, 10 indicated that they were in search of the *how-to* (skills, methods) of integration either in their discipline or within other disciplines. Seven participants indicated that they wanted to learn about IFL "in the context of association with other colleagues pursuing a similar quest" (Data File, vol. 1B, pp. 43), as one of them put it. This came through in phrases such as "fellowship with participants" (Data File, vol. 1B, p. 43), "share with other professionals" (Data File, vol. 1B, p. 43), "meet/talk with colleagues who share common interests" (Data File, vol. 1B, p. 43), and so on.

Three attendees saw this seminar as an opportunity for professional development in their teaching career, and two of those stated that this development was in the area of IFL. In fact, one attended in order to be "stretched" (Data File, vol. 1B, p. 43) on faith and learning. Two participants attended so they could share their essays on faith and learning with other colleagues, while one came because of recommendations from colleagues who had attended previous seminars (Data File, vol. 1B, pp. 43-44).

In addition to the quest for the *what* and *how* of IFL, participants also had other reasons for attending the seminar. These responses indicated spiritual and social reasons. Two participants stated that they desired spiritual enrichment and nurture. Two others listed the opportunity to travel as their reason for attending. After all, as one of them remarked, "[the location] looked good too" (Data File, vol. 1B, p. 43). And one

participant saw this as an opportunity to make new friends (Data File, vol. 1B, pp. 43-44).

Analysis of participants' responses to question 1 reveals that even though there were other reasons for attending the seminar, the need to integrate faith and learning in their classrooms was the compelling factor.

## Question 2

Question 2 asked: *What were your expectations?* Participants were to list three expectations they had for the Faith and Learning Seminar. Responses to this question fell into three main categories or themes: intellectual, spiritual, and social (see Figure 1).

**Intellectual expectations.** Most of the participants expected to acquire or develop both declarative and procedural knowledge in IFL (Data File, vol. 1B, pp. 45-47). Declarative knowledge is the cognitive understanding of whatever is being learned. This is obtained through lectures, discussions, and memorization. Procedural knowledge relates to the practice and use of what has been learned (Marzano & Pickering, 1997).

Ten participants anticipated being actively involved with this learning process through interaction and fellowship among colleagues within the same discipline as well as participation in an interdisciplinary group (Data File, vol. 1B, pp. 45-47). They expected to engage in small discussion groups and share their experiences with IFL (Data File, vol. 1B, p. 46). They envisioned a brainstorming session and a workshop "to actually do hands on work" (Data File, vol. 1B, p. 46) that would help them meet "the

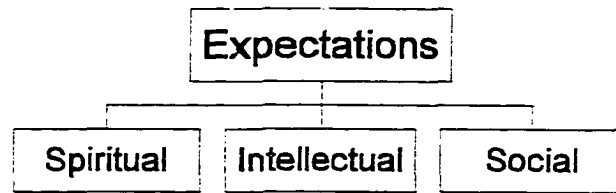


Figure 1. Categories of participants' expectations, Faith and Learning Seminar 1.

challenge of the subject matter" (Data File, vol. 1B, p. 43). They wanted practical knowledge and insight into faith and learning integration (Data File, vol. 1B, pp. 45-46). Of this group, three expected to obtain this knowledge through engaging in a discussion of the assigned books (Data File, vol. 1B, pp. 46-47). As one expressed it, this group of participants looked forward to a "bare-bones approach to the seminar" (Data File, vol. 1B, p. 46).

In additionally, five participants expected to learn how to integrate faith and learning through examples from their fellow educators (Data File, vol. 1B, pp. 45-47). One in this group envisioned "models, diagrams, charts, tables, [and] illustrations on how to integrate faith and learning" (Data File, vol. 1B, p. 45). Another hoped to "find ideas and insights to keep [her] as a participant in the shaping of the [denomination's] education system" (Data File, vol. 1B, p. 45) in her country.

Other participants who looked forward to this "intellectual stimulation" [and ] scholarship" (Data File, vol. 1B, p. 45) had their own expectations too. For instance, five participants expected to hear good lectures on IFL (Data File, vol. 1B pp. 45-46). One participant thought the seminar would help him "understand the main interests and

concerns of the [denomination's educators]" (Data File, vol. 1B, p. 45); another expected some guidelines on IFL from the denominational headquarters; while three saw it as an opportunity to write their IFL essays or complete them and also hear their fellow participants' essays (Data File, vol. 1B, pp. 45-47). One participant hoped that the seminar would be "a graduate seminar which struggled as much with the meaning of faith as with learning (Data File, vol. 1B, p. 45).

**Spiritual expectations.** In addition to the intellectual stimulation, seven participants anticipated that the seminar would challenge them spiritually (Data File, vol. 1B, pp. 45-46). They hoped that it would be a source of spiritual growth and nurture. One of these people expected that the seminar would help to "improve the biblical background and foundation" (Data File, vol. 1B, p. 46) and give "practical insight" (Data File, vol. 1B, p. 46) to faith and learning. Another saw "this sort of meeting . . . meaningful not only on earth but in heaven to come" (Data File, vol. 1B, p. 45).

**Social expectations.** Seminar participants also had social expectations. Five attendees foresaw good fellowship with colleagues and Christian teachers from around the world (Data File, vol. 1B, pp. 45-47). One expected to make some new acquaintances. One thought it would be vacation time. This participant anticipated free afternoons to "go into town [to] explore cultures in the area" (Data File, vol. 1B, p. 46).

In sum, each participant attended the seminar with his or her set of expectations. Ten of them expected to benefit intellectually; seven, spiritually; and five, socially.



Those were the expectations of the participants of the Faith and Learning Seminar.

Question 3 addresses respondents' assessment of how well these expectations were met.

### Question 3

Question 3 asked: *To what extent were the above mentioned expectations met?*

*Describe how?* 20 participants responded to this question. Of these, 18 had at least one of their three expectations somewhat or adequately met through formal or informal avenues. Six had all their three expectations met. Five had two of their expectations met. Six had one of their expectations met. One participant who listed only one expectation did not indicate whether or not that expectation was met (Data File, vol. 1B, pp. 48-50).

**Intellectual expectations.** Participants' responses revealed that overall there was intellectual stimulation. However, some expressed concerns regarding the instructional processes used. For example, the 10 participants who wanted to be involved in active learning did not feel that they learned much in terms of *how to* integrate faith and learning (Data File, vol. 1B, pp. 48-50). They saw themselves as mere passive receivers of knowledge. Even though they agreed that the lectures and presentations were great, they saw the lectures as "too intellectual" (Data File, vol. 1B, p. 49) and the articles "theoretical" (Data File, vol. 1B, p. 49). As one of them put it, "some of the lecturers were not able to integrate real faith in their too intellectual lectures" (Data File, vol. 1B, p. 49). They did not feel they had gained expertise in the procedural knowledge of IFL.

As would be expected, the three participants who had in mind that they would learn through a discussion of the assigned books were disappointed that none of those six

books were discussed (Data File, vol. 1B, pp. 48-50). However, one participant felt that the lectures covered some philosophical bases for IFL which were discussed in some of the books (Data File, vol. 1B, p. 50).

Those who needed examples of faith and learning integration stated that they got some through lectures and in discussion with fellow participants. Nevertheless, they wished they had more time for this and would have appreciated some practical examples (Data File, vol. 1B, pp. 48-50). The participant who wanted models, diagrams, and charts was glad that one of the presenters drew some diagrams which would be helpful (Data File, vol. 1B, p. 49).

Of the five who expected to learn through lectures, three felt that the lectures were excellent for the most part, and helped them to understand the concept of IFL, while one expected more information (Data File, vol. 1B, pp. 48-50). One participant who came in order to listen to experts on integration issues saw the presentations as "very theoretical" (Data File, vol. 1B, p. 49) and observed that "practical nature was lacking" (Data File, vol. 1B, p. 49). According to this participant, the lectures did not address "what to do? how to do? why? and how to evaluate was not even discussed" (Data File, vol. 1B, p. 49).

Those who wanted to write or complete their IFL essays and hear those of the other participants appreciated the time they had to read and write (Data File, vol. 1B, pp. 48-50). But, one of them felt that even with time set aside for reading and writing, completing the paper, listening to the papers, and having them critiqued were stressful (Data File, vol. 1B, p. 48). One person who expected guidelines from the church's headquarters for the development of the essay commented that in spite of the stress and

lack of guidelines, writing the essay was not that bad (Data File, vol. 1B, p. 50). The participant who hoped that the seminar would function as a graduate seminar (Data File, vol. 1B, p. 45) was somewhat disappointed. He felt that in one sense, "we [did] not operate as a graduate seminar" (Data File, vol. 1B, p. 48). In other words, the discussions/presentations and lectures were one-sided. They dealt with only the learning aspect of IFL. According to him, this lack of balance in the discussions and lectures seemed to suggest the assumption, whenever there is a problem between faith and learning, that the problem is with learning and not with faith. He cautioned that "faith can be equally problematic if perceived as static" (Data File, vol. 1B, p. 48).

**Spiritual expectations.** Only one of the seven who expected the seminar to help them grow spiritually felt that the spiritual challenge was "great" (Data File, vol. 1B, p. 49). Another participant felt his growth and nurture came from the "amazing" (Data File, vol. 1B, p. 48) essays that were presented by the participants. Two respondents expected more spiritual value than they received (Data File, vol. 1B, p. 48). One of them felt that small group meetings would have provided more opportunities for individual growth (Data File, vol. 1B, p. 48). Probably this participant would have enjoyed more small group activities rather than the large meetings.

A small subgroup (3 of the 7) were disappointed by what they regarded as the inadequate spiritual stimulation that resulted from this seminar. One was not sure what the reason was, but thought it might have resulted from too much emphasis being given to the "learning" (Data File, vol. 1B, p. 48) aspect of integration. This participant felt that

there should have been a balance in the discussions between the emphasis on "faith" and "learning" (Data File, vol. 1B, p. 48). Another member of this unsatisfied group saw the "biblical knowledge" (Data File, vol. 1B, p. 49) that came through at the seminar as "too superficial and childish" (Data File, vol. 1B, p. 49). The one who expected to find answers to some questions on how to interpret the Bible left the seminar feeling that there were no clear answers (Data File, vol. 1B, p. 50).

**Social expectations.** The five participants who expected this seminar to serve as a fellowship had their expectations met. To them, the "highlight" (Data File, vol. 1B, p. 49) of the seminar was meeting fellow teachers from around the world. It was a "terrific" (Data File, vol. 1B, p. 48) experience and a joy to them to be among colleagues who were "friendly, open, and eager" (Data File, vol. 1B, p. 48). Some not only met their old friends, but also made new acquaintances and some new friends. However, the participant who expected to be able to go into town and explore the cultures in the area was disappointed because "the evening worships blocked any town traveling" (Data File, vol. 1B, p. 49). This participant completed her essay before coming to the seminar (Data File, vol. 1B, p. 49).

The participants' responses to question 3 revealed that although the organizers of the Faith and Learning Seminar had objectives for the seminar, participants also attended the seminar with their own set of expectations. It seems that meeting or not meeting participants' expectations determined how they judged the success of the seminar.

The objectives of the seminar as outlined by its organizers were as follows:

to promote excellence--professional and spiritual--in [the denomination's] teaching, especially at the secondary and postsecondary levels.

to foster the integration of faith and learning throughout the curriculum, on the basis of a comprehensive Christian worldview.

to focus on the uniqueness, values, and implications of [the denomination's] educational philosophy.

to stimulate research and publication in the area of Christ-centered, Bible-based, and service-oriented education. (Data File, vol. 1A, p. 120)

A quick comparison between the objectives of the seminar listed above and the expectations of the participants discussed earlier discloses that all but the social expectations of the participants are embedded in the four objectives that the organizers of the seminar outlined for the participants. However, judging from the perspectives of the participants, it can be assumed that the first two objectives of the seminar were not fully met, while the last two objectives were met.

#### Question 4

Question 4 asked: *What new things did you learn at the seminar?* The faith and learning seminar helped the participants to gain some new knowledge and at the same time exposed them to some issues that they were not aware of initially. This conclusion was derived from the responses of the 17 participants who answered question 4.

Five respondents indicated that the seminar exposed or gave them new insights to the different philosophies and worldviews that have pervaded society and are creeping into the church's schools (Data File, vol. 1B, pp. 51-52). They also saw how these views affect their teaching (Data File, vol. 1B, p. 51). The lectures on philosophies and

worldviews helped them to look inward. Two of them realized that they needed a stronger background in this area. One of these participants determined to spend the rest of the summer reading philosophy. This had "been a troubling exercise" (Data File, vol. 1B, p. 51) for this participant, "but one [he would have] to go through" (Data File, vol. 1B, p. 51).

In addition, the seminar helped five participants to have new appreciation for the disciplines (Data File, vol. 1B, p. 51). One of these respondents realized that teachers share common interests and problems regardless of their disciplines. This participant did not explain what these common interests and problems are. Three got ideas from other disciplines that could be used in their own disciplines. Specifically, one saw how literature can be used in teaching spiritual and ethical values (Data File, vol. 1B, p. 51). One learned new methods for teaching and obtained experiences for the subject areas (Data File, vol. 1B, p. 51).

Moreover, the seminar taught three participants to think about integrating faith and learning in their classes. They saw the relationship between Christianity and other disciplines, and at the same time received insight into new and original ways of integrating faith and learning with other disciplines (Data File, vol. 1B, p. 51).

The faith and learning seminar uncovered some troubling concerns too. It revealed the "great diversity of thought within the [name] church" (Data File, vol. 1B, p. 52) and the "complexity of some of the issues facing [the church's] higher education" (Data File, vol. 1B, p. 51). It revealed that the "[church's] biologists do not all believe in the 6000 years" (Data File, vol. 1B, p. 51). It also exposed the "dilemma facing those in

the study of science" (Data File, vol. 1B, p. 51). Other concerns included that the church's educators are too "left hemisphere (intellectually) mind-set" people (Data File, vol. 1B, p. 51). The participant who made this observation did not explain his statement. Another participant learned that "many people are open about elements that [they] were not open to about a few years ago--evolution, fairy tales, and novels" (Data File, vol. 1B, p. 51).

Overall, the participants did learn new things during the seminar. Some had their general knowledge broadened; others learned specific things; while others became aware of the dilemma facing the church's institutions of higher learning and their educators.

#### Question 5

Question 5 asked: *What helped you most at this seminar? List or describe them in order of priority.* Participants' perspectives of what helped them most during the seminar included interaction/discussion of the subject matter with colleagues, lectures, essays, and diversity of people and professionals who were present at the seminar (Data File, vol. 1B, pp. 53-54).

Nineteen participants indicated that interaction/discussion with participants (including workshops) was one of the most helpful things at the seminar (Data File, vol. 1B, pp. 53-54). Of this number, 13 selected this learning experience as the number one priority, four listed it as the second priority, and two chose it as the third priority (Data File, vol. 1B, pp. 53-54).

Fifteen people indicated that lectures helped them at the seminar. Six participants within this group chose this experience as their number one priority; six designated it as the second priority, two rated it as the third priority, while one participant made it a fourth priority (Data File, vol. 1B, pp. 53-54).

Ten participants stated that writing the IFL essay was one of their most helpful learning experiences. Five of these listed it as their first priority, two as their second priority, and three as their third priority (Data File, vol. 1B, pp. 53-54).

Diversity was also regarded as a learning experience. Participants appreciated the diverse cultures, disciplines, and experiences that were represented at the seminar. Three participants rated diversity as the top priority. One participant added that gaining new friends was also helpful (Data File, vol. 1B, pp. 53-54). (See Figure 2).

A further analysis of these responses was completed to indicate the relative weight for each type of learning experience. A majority (8) of the participants listed three types of experiences which contributed to their learning; five people listed two; four people listed one; and two people listed four. To demonstrate the relative weight assigned to each type of learning experience by the respondents, items listed as first priority were assigned a multiplier of four. Second priority items were assigned a multiplier of three, third priority items were assigned a multiplier of two, and fourth priority items were assigned a multiplier of one. As an example, in calculating the relative weight for interaction/discussion, 13 respondents indicated this as a first priority ( $13 \times 4 = 52$ ), four



# Helpful Learning Experiences

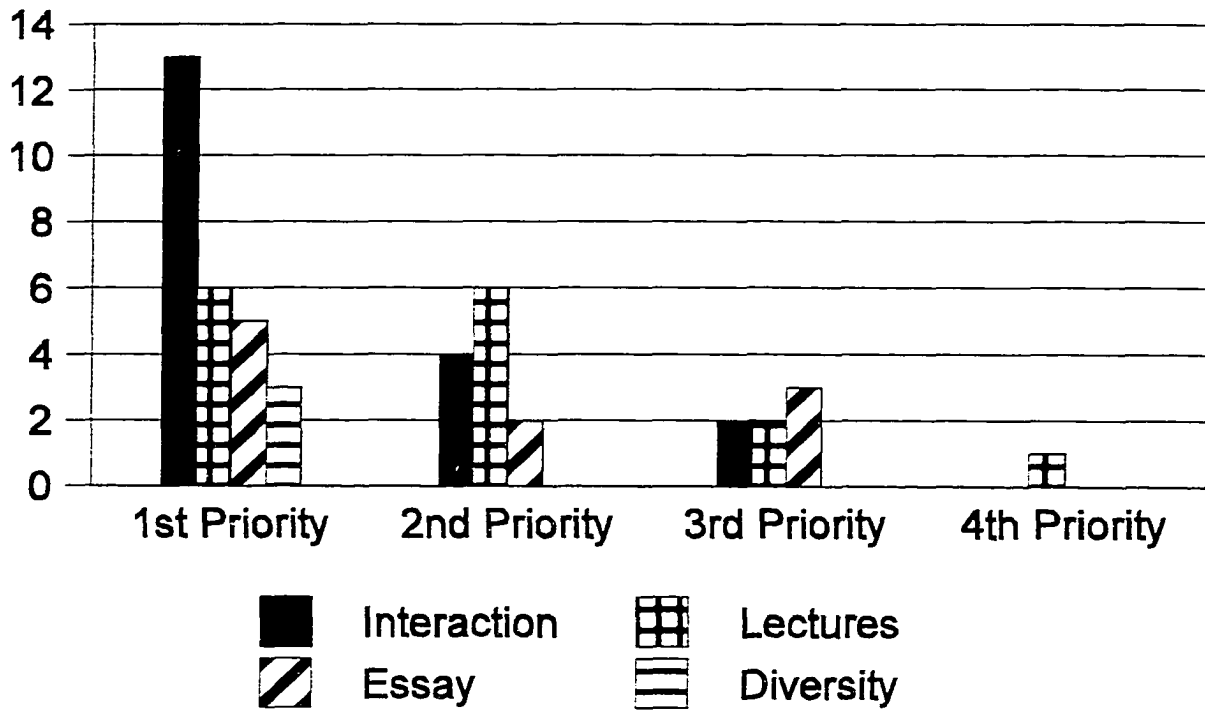


Figure 2. Helpful learning experiences, Faith and Learning Seminar 1.

respondents indicated this as a second priority ( $4 \times 3 = 12$ ), and two listed this as a third priority ( $2 \times 2 = 4$ ). When these three calculations are summed the resulting relative weight for interaction/discussion is 68 ( $52 + 12 + 4$ ). Similarly, the relative weight for lecture is 47, the relative weight for essay is 32, and the relative weight for diversity is 12 (see Table 1 & Figure 3).

Table 1. Calculation of Weighted Scores for Helpful Learning Experiences,  
Faith and Learning Seminar 1

Priority	Multiplier	Interaction		Lectures		Essay		Diversity	
		n	ws*	n	ws*	n	ws*	n	ws*
1 <sup>st</sup>	4	13	52	6	24	5	20	3	12
2 <sup>nd</sup>	3	4	12	6	18	2	6	0	0
3 <sup>rd</sup>	2	2	4	2	4	3	6	0	0
4 <sup>th</sup>	1	0	0	1	1	0	0	0	0
Totals		19	68	15	47	10	32	3	12

\*ws = weighted score.

#### Question 6

Question 6 asked: *How are you planning to use the knowledge you have obtained at this seminar?* Before leaving the seminar for their respective destinations, most of the participants already knew how they wanted to utilize the knowledge they gained at the seminar. These included practical application, writing, sharing, and thinking about IFL.

Eleven people planned to apply what they learned to their everyday teaching and work (Data File, vol. 1B, pp. 55-56). For example, one of them stated that she would be looking for new methods to “integrate her students” (Data File, vol. 1B, p. 55) and would involve personal experiences in lessons. One would use it either in classes or seminars in church (Data File, vol. 1B, p. 56). Another added that he would be sure not to make the same mistake that was made at the seminar, that is, being “too intellectual [and] not

enough practical application" (Data File, vol. 1B, p. 55).

Another group of eight participants indicated that they would share the information they received with their colleagues by holding conferences, training other teachers, giving presentations to the faculty, and discussing and encouraging fellow teachers to integrate faith and learning (Data File, vol. 1B, pp. 55-56). One of these people would, in addition, develop the IFL paper into a book (Data File, vol. 1B, p. 55).

Three participants would neither apply this concept to their teaching nor share the information. Rather, they would personalize it (Data File, vol. 1B, p. 55). One of these would spend the rest of the summer "thinking and reading in philosophy" (Data File, vol.

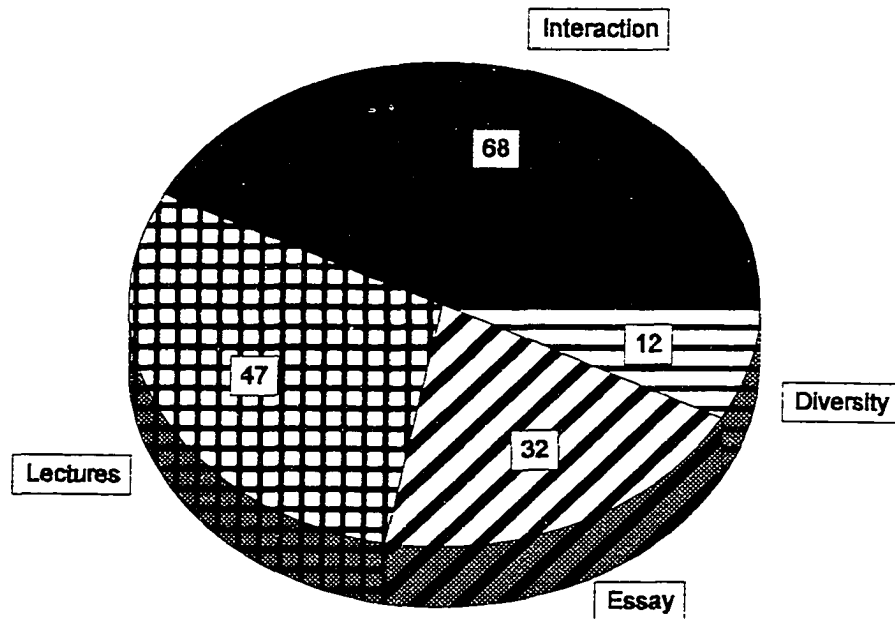


Figure 3. Helpful learning experiences by weighted score, Faith and Learning Seminar 1.

1B, p. 55), a field she had not previously been exposed to. Another would "produce more Christ-centered materials in a [personal] journal" (Data File, vol. 1B, p. 55). The third person agreed that what was learned would impact his thinking somehow, and so would be thinking about IFL in a classroom setting. However he did not think that what he had learned would affect his practice (Data File, vol. 1B, p. 55). This participant did not give any reason for this decision.

By contrast, there were two participants who were unsure of what to do with what they learned (Data File, vol. 1B, pp. 55-56). One of them did not know, but hoped he would be able to help students toward faith and learning integration (Data File, vol. 1B, p. 56). The other was "not really sure" (Data File, vol. 1B, p. 55).

In summary, 18 of the 20 participants who completed the survey reported they gained knowledge and also planned to use the knowledge obtained. Two were not sure what to do with the knowledge obtained. However, only 11 of these stated that they would apply the knowledge to their classes. One wonders why the rest of the participants did not plan to use the knowledge in the classroom. This dilemma will be revisited in chapter 8.

#### Question 7

Question 7 asked: *Do you have suggestions to improve the seminar?* Eighteen participants responded favorably to this question. Two stated that they had already handed in their suggestions to the seminar director and declined to share their suggestions with me. The suggestions by these 18 participants affected three areas of the seminar--

spiritual climate, lectures/presentations, and training process. There were also some miscellaneous suggestions.

**Spiritual climate.** Three participants suggested that spiritual growth should be fostered in addition to the intellectual. For example, two of them counseled that more time be provided for praying and sharing (Data File, vol. 1B, pp. 57-58).

**Lectures/presentations.** A number of suggestions were made that would enhance the lectures and presentations given at the seminar. Ten participants advocated that lectures be made simple and clear (Data File, vol. 1B, pp. 57-58). According to them, there should be a more "down to earth" (Data File, vol. 1B, p. 57) approach that included practical advice on how to integrate. One of them observed that some "lecturers were highly intellectual giants (not all) and did not make clear the concept of integration of faith and learning" (Data File, vol. 1B, p. 57). Another suggested that "simple Bible-based . . . ideas" (Data File, vol. 1B, p. 57) be used. One other person requested that guest lecturers "specifically tell or show how they go about integrating" (Data File, vol. 1B, p. 58).

In addition, four participants recommended that the number of lectures per day be reduced to allow more time for discussion (Data File, vol. 1B, pp. 57-58). One participant observed that reducing the number of lectures would save costs and would make the seminar more "profound" (Data File, vol. 1B, p. 57). One person suggested one presentation per morning with the rest of the morning made available for discussion of papers (Data File, vol. 1B, p. 57). Two participants requested that papers for the lectures

be distributed before the lectures (Data File, vol. 1B, p. 58). One of them suggested that doing this would “move us toward more active learning” (Data File, vol. 1B, p. 58). The other proposed that this would enable the participants with limited English language skills to study the papers slowly (Data File, vol. 1B, p. 58).

Three participants suggested that there should be a wider representation of guest lecturers from other parts of the world (Data File, vol. 1B, pp. 57-58). According to two of them, there should be more lecturers from countries other than the U.S.A. (Data File, vol. 1B, p. 58). For instance, one of them specifically suggested speakers from the “African (African Caribbean/African American) continent” (Data File, vol. 1B, p. 57). There was also a suggestion for speakers at the secondary or high-school level (Data File, vol. 1B, p. 57).

Participants' writing and presentation of their faith and learning papers (essays) were not excluded from these suggestions. Two participants suggested that participants mostly finish their IFL essays before attending the seminar (Data File, vol. 1B, p. 57). One reason for this suggestion was to reduce stress during the seminar (Data File, vol. 1B, p. 57). Another reason was to spread participants' presentations throughout the period of the seminar rather than crowding them into 2 or 3 days (Data File, vol. 1B, p. 57).

Four respondents commented on the presentations made by the participants. Four of them advocated fewer presentations per day (Data File, vol. 1B, pp. 57-58). One suggested that participants be divided into groups to analyze the papers presented (Data File, vol. 1B, p. 57). Another recommended one presentation per morning so that the rest

of the morning could be used for discussion of papers (Data File, vol. 1B, p. 57). A third person in this group counseled that members present only the “synopses” (Data File, vol. 1B, p. 58) of their papers to allow time for more discussion on the paper. The fourth member’s recommendation was to “have at least two or three demonstrations from participants as to how [IFL] is done in various fields and have other participants comment and/or offer suggestions” (Data File, vol. 1B, p. 58). This same participant also suggested that participants’ presentations be mixed with guest lecturers’ presentations to add variety and break monotony (Data File, vol. 1B, p. 58).

**Training process.** Some other suggestions related to the training process employed at the seminar. Nine participants suggested more small group work and discussions, and a more practical approach to IFL (Data File, vol. 1B, pp. 57-58) including having more workshops and a packet of materials. One participant commented that

if the seminar was an exercise in awareness of the possibility of integration of faith and learning, then I think the goal is achieved. However, if the seminar was to help the participants practice what they learned, then I have doubts about its success. To ensure sustained and accurate practice of any theoretical issues needs demonstration, practice with feedback, and coaching. I think these elements were lacking, but then that may not have been the intent of the seminar. (Data File, vol. 1B, p. 58)

**Miscellaneous.** Other suggestions included more help for non-English speakers, using evenings for more discussions, time for recreation, involving participants in organizing the seminars, encouraging readers of the denomination’s publication on faith and learning to send in reactions and making the series widely known, and site

information, (such as accommodation, weather, community) (Data File, vol. 1B, pp. 57-58).

In conclusion, the Faith and Learning Seminar participants appreciated what went on at the seminar. They felt that their colleagues who attended the faith and learning seminar evidenced a high degree of scholarship and that a friendly atmosphere existed (Data File, vol. 1B, pp. 48-50). One participant was grateful for the extra touches to the seminar such as the photos, binders, drinks (soft drinks/fruit juice), and excursions (Data File, vol. 1B, p. 48). Another thought that seeing old friends was an extra bonus (Data File, vol. 1B, p. 50). Their generous and open suggestions revealed their wish for the seminar to continue and for the quality to be improved. One of them summarized his feelings towards the seminar like this:

The seminar was far better than I expected in every way. I came away feeling refreshed and renewed and ready to try out new ideas on my campus. I hope the seminars continue--and, perhaps selfishly--I really hope I'm involved! (Data File, vol. 1B, p. 34)

To summarize, this chapter contains a description of the first Faith and Learning Seminar that I attended. It was the 15th International Faith and Learning Seminar held for teachers who taught in colleges and universities operated by one Christian protestant denomination. This two-week seminar held at Christian College A was attended by 25 participants from 14 different countries and represented 20 education institutions and the denomination's educational journal. I interviewed the participants to learn how they defined IFL and their institutions' and individual efforts to prepare for and encourage IFL in the classroom. In addition, I administered a survey to the participants to appraise their



perspective of the seminar. This chapter described the seminar and discussed the analysis of the interviews and the survey responses.

## CHAPTER 3

### FAITH AND LEARNING SEMINAR TWO

#### **Description of Seminar**

This Faith and Learning Seminar was held at Christian College B (CCB). Unlike the first seminar, which was an international seminar for teachers from the different institutions that belonged to one Christian denomination, this second seminar was organized by a Christian college for its faculty members. It was the first formal Faith and Learning Seminar that the college conducted. Its purpose was to help the junior (non-tenured) faculty members of this college to work on their IFL position papers--a major requirement for receiving tenure at the college. The seminar was held from August 28 to September 1, 1995.

#### **Day 1 of the Seminar**

The seminar started with 10 people present including the seminar co-ordinator or "resource person," as he called himself, and the college's president. Three others arrived a little later. The seminar was held at the Faculty Development Center (FDC) in the lower level of the college's library. Unlike the first seminar which began with a welcoming banquet, this second seminar started quite informally. Some people picked their chairs and sat wherever they wanted in the room (the FDC); some others sat by a

large table so they could write; others sat on sofas where they could relax. There was no formality, except for the introduction of the members present and their different disciplines.

### **Welcome Address**

The seminar's resource person welcomed participants and introduced me, the researcher. He stated the purpose of the Faith and Learning Institute, as it was called. It was to help the new faculty members--those who joined the college the previous school year--with their papers on faith and learning integration, which is a requirement for those seeking tenure. He acknowledged the fact that this was the first time the college would have such an institute on faith and learning. (Even though the college called it an "institute," I will use the term "seminar" in this document to maintain consistency.)

After the welcome address by the resource person, the president of the college greeted the participants. He related his excitement about what was about to happen. He stated that that was the first time in his 10 years that the faculty would have a "systematic, in-depth experience" (Data File, vol. 2C, p. 1) with integration of faith and learning. He predicted that the seminar had the opportunity to be more significant than any other thing happening on the campus. He remarked that if the college had something to give to the outside world, it should be IFL. He told the participants that they were "guinea pigs" (Data File, vol. 2C, p. 1). Then he related his vision to them. One of them was "that as the college assessed their effort, they would repeat the seminar and hopefully they would be able to invite people from other Christian coalition institutions to join them

in the future” (Data File, vol. 2C, p. 1). The second was that the college should become recognized as a leader among other schools in terms of IFL. He related that the IFL papers the presenters would present at the seminar would be presented again to the entire faculty at a general faculty seminar during the school year. Therefore the participants had the opportunity to influence the college faculty. He encouraged their input on and evaluations of the papers. Furthermore, he observed that there are various ways of dealing with IFL, and that the different faculty members represented an opportunity for the participants to learn from one another. He concluded by saying that the outcome of the seminar would impact teaching in the fall and throughout the school year.

The president of the college left after his greetings. Then the seminar resource person took over and continued. He reported that there were two groups of people attending the seminar. The first group was made up of “relatively young teachers here as far as tenure is concerned” (Data File, vol. 2C, p. 2). These young teachers were beginning their second year at the college. He reminded them again that the IFL position paper was a major component of their tenure process. He informed them that their major assignment for the week was to get their position paper “off to a good ground” (Data File, vol. 2C, p. 2). He told them the two areas that would be looked for in the position paper: (1) “a good theoretical grasp of what faith/learning is--can you put together aspects of God?” (Data File, vol. 2C, p. 2), and (2) “Do you demonstrate how to know/how to integrate thinking in the classroom? This question deals with practice” (Data File, vol. 2C, p. 2). He promised them that the college’s position paper on IFL that was written by

an integration task team two years prior to this seminar would be presented to them to give them an idea of what was being looked for in their papers.

Then he talked about the second group of people at the seminar. These were tenured faculty members who had been at the college for a while and understood the college's position. These tenured faculty members would serve as mentors to the newest faculty members as they worked on their IFL position papers. They would serve as tutors, in imitation of the "British system" (Data File, vol. 2C, p. 2). He added that these mentors would be presenting papers in the afternoons and would lead discussions after that. He stressed that discussions would emphasize both the "product" (Data File, vol. 2C, p. 2) and the "practice" (Data File, vol. 2C, p. 2) of integration. He mentioned that their aim was to develop a "community of learning together" (p. 2). He reiterated that the mentors would need feedback on the papers they would be presenting because they would be re-presenting those papers to the faculty, and the papers would be used to generate an "all-faculty" integration paper.

Continuing, the resource person encouraged all participants to meet in the Faculty Development Center (FDC) in the lower level of the library every morning from 9:00 to 12:00 and to focus their effort and time on the paper. According to him, this arrangement would enable the participants to interact and avoid distractions that might occur if they remained in their separate offices. It would also help them to "pick each other's brains" (Data File, vol. 2C, p. 2). He said that each mentor was assigned two new faculty members. Then he gave the daily schedule for the seminar:

- 9:00 a.m. - 12:00 noon: Individual work with mentors
- 12:00 noon - 1:00 p.m.: Lunch break
- 1:00 p.m. - 3:00 p.m.: Paper presentations and discussions
- 3:00 p.m. - 4:00 p.m.: Individual work

After the co-ordinator's remarks, the daily schedule was followed for the rest of the day. At 9:40 the participants met with their mentors in groups to discuss their assignments and ask questions related to their IFL position paper. At noon they met at the cafeteria and ate together at the same place. The discussions that ensued during the meal indicated both the concerns and excitements of the participants and their mentors about what would happen during the days following.

### **Afternoon Program**

At 1:00 participants reassembled in the FDC to hear a presentation. There were 16 people present in the afternoon. These included the eight official participants, three mentors (one of the mentors was retiring that year and attended only on the second day of the seminar when he made a presentation), the resource person, and four other faculty members who came out of personal interest to listen to the presentations. An interview with the resource person later revealed that these four faculty members were junior faculty members who were "coming up on an important tenure milestone" (Data File, vol. 2A, p. 68), but could not commit themselves to attending the seminar the whole time. Therefore, even though they did not receive the stipend that was given to the official

participants and their mentors, they attended the afternoon sessions “because of the enriching experience” (Data File, vol. 2A, p. 68).

The resource person made a presentation--*Introducing Integrative Thinking*, which was an adaptation from the college’s statement on integration of faith, learning, and life. He discussed the relationship between the Bible and truth, and the different views of truth that exist. He drew illustrations of these different views on the board. To visualize the theory of his presentation, he used a jig-saw puzzle--a picture from the Maine coast. He emptied the puzzle on a table and asked the participants to instruct him on how to put the puzzle together. He allowed them to decide how they wanted to put the puzzles together. He told them that they could turn the pieces of the puzzle over, identify the edges, group by color, etc. Later, he asked them what they learned from the exercise. Then he used the concrete example from the puzzle to develop the problems of “finiteness, fallenness, and fragmentation” (Data File, vol. 2C, p. 4) that make integration challenging. Finally he stated five ways to link up truths and showed their implications.

He concluded his presentation, stating that integration is “best done in a community” (Data File, vol. 2C, p. 9). It cannot be done as individuals in our offices. We’ve got to get together and learn how to integrate” (Data File, vol. 2C, p. 9). He said that “faith, learning, and life does not end with learning. It must be applied to life” (Data File, vol. 2C, p. 9). He alluded to his dream that the college will become a leader in integration among other schools and that there would be an ongoing faculty seminar on integration of faith and learning. When he finished with his presentation, he allowed time for discussions and questions. Then the group dispersed for their individual group work.

## **Day 2 of the Seminar**

At 9:00 the next morning participants either met with their mentors in different groups or worked individually in areas of their convenience in the lower level of the library close to the FDC. I had asked permission of two groups to sit and observe them. I joined one of them from 10:00 a.m. to 11:30 a.m. when they scheduled to meet. I met the other group the next day. The two mentees in the first group I attended were beginning their second and third years respectively. They had submitted their IFL position papers earlier to the Tenure Review Committee and had received suggestions for revision for future tenure. Their mentor had read their papers and they had agreed to meet for feedback.

The papers were discussed one after the other. The mentor gave some feedback. She commented on the things she liked about the paper and made suggestions on the sections to be made more specific and those that needed to be expanded. She asked them questions that she would ask if she were on the Tenure Review Committee. Discussions went from the content of the paper to how that related to what individual teachers or departments were doing.

On the whole, the discussions were very collegial; both mentor and mentees were open with one another. The mentor promised to give her mentees the paper she would be presenting at the seminar for feedback from them. The mentees were appreciative of the process. One of them commented that he no longer felt alone in the venture. Rather, he felt very comfortable knowing that there was a senior faculty member he could turn to for



suggestions. He was also encouraged to know that nobody had it all together as far as IFL was concerned.

### **Days 3-5 of the Seminar**

The rest of the program went as scheduled for the next three days. From 9:00 a.m. until noon the junior faculty members met with the senior faculty members in their different groups. Each of the presenters (mentors) made presentations in the afternoon and these led to discussions on both the process and the product of IFL. Sometimes the mentors shared the experiences they went through while they were working on their own IFL position papers. These experiences served as encouragement to the participants.

I saw participants busy all the time reading or working on their papers when they were not meeting together. They spent most of the time in or around the FDC during the periods of the seminar. I contacted them for interviews during their spare time. Some of them met with me in the mornings, and others in the evenings. I did not attend the seminar on Friday. Since it was the last day of the seminar, and the seminar was ending later than the bus schedule for that day, I had to catch a bus back to my location. But I spoke with the Friday presenter and she promised to send me her paper. When I checked later with the resource person I learned that they followed the same schedule on Friday as they did the previous days of the seminar.

### **Interviews With Participants**

I interviewed all the official participants at the seminar. These included the eight non-tenured (junior faculty members), the four tenured faculty members (senior faculty

members/mentors), and the co-ordinator. As in the first seminar, I asked them a variety of questions, but the main focus of the interview was to find out how participants understood IFL and how they were involved in it. The interview also inquired how the college prepared its faculty for IFL and how the individual faculty members prepared themselves for IFL and encouraged it in their classrooms (Data File, vol. 2A). For member-check purposes, transcripts of interviews were given back to participants for correction before analysis. Only two participants did not correct their transcripts. One of them said he glanced through the transcripts but did not make any changes. He gave permission to use the information on his transcript as it was. The other participant who did not have the opportunity to correct his transcript was the mentor who had retired. Therefore, I did not analyze his interview.

### **Analysis of Interviews**

I analyzed both the interviews of the eight participants who were junior (non-tenured) faculty members and those of the three mentors. The teaching experiences of the non-tenured faculty members at the college ranged from 1 to 4 years, whereas those of the tenured faculty members at the college ranged from 10 to 30 years (Data File, vol. 2A). Therefore, I wanted to compare the IFL experiences of the non-tenured faculty members with those of the tenured faculty members.

One of the questions I asked participants related to a definition of IFL. I asked them to define integration of faith and learning based on their classroom experiences with IFL, not what they read in books (Data File, vol. 2A). As in the previous seminar, it was

not possible to determine how much effect book knowledge had on the definitions given by the participants. However, I trusted their integrity and believed that they would comply with the instructions given to them. Other questions related to the institutional and individual participant's efforts to encourage IFL in their classrooms (see appendix E).

### Definitions of Integration of Faith and Learning

All those interviewed defined IFL. Even though I had no basis to determine how much influence what they had read in books had on their definitions, the analysis of their definitions showed that they had defined IFL based on their everyday life as Christians and professionals rather than what the books said.

For the purpose of comparison, I have separated the definitions of the junior faculty members from those of the senior faculty members. The definitions of the eight junior faculty members can be classified into three groups: IFL as a lifestyle; as discipleship, and as using biblical principles as a criteria to judge one's life and professional practice.

The first group comprised four people. They defined IFL as a lifestyle (Data File, vol. 2A, p. 60). These participants saw integration as recognizing the Lordship of God and Jesus Christ over them and submitting fully to Him in all they do, including their classroom teaching. These definitions stated that IFL

[1] is an acknowledgment on my part that God created all things including me; that if I am to work as a [professional] in a way that pleases God, I must see how my work fits in His plan, and that I need to do everything that I need to do as unto the Lord. Whether I'm studying to learn the field of [my profession], or whether I'm working as a practicing [professional], it needs to be with the knowledge that God is over all things. (Data File, vol. 2A, p. 5)

[2] is submitting fully to the will of Christ in every activity of your life, which encompasses what you learn in the classroom, what you teach. (Data File, vol. 2A, p. 27)

[3] is refusing to deny that you are a Christian just because you are a [professional]. True integration of faith and learning is refusing to deny that you are a Christian in absolutely everything that you do. And it is a life style. (Data File, vol. 2A, p. 60)

[4] placing biblical principles as a criteria by which we live our lives. It's not something tucked into my life somewhere on Sunday. . . . If I were to look at my students and say my student is integrated, the criteria I'll be using is, "How well is he using biblical principles on a day-to-day basis in his life?" (Data File, vol. 2A, p. 14)

This first group of definitions is somewhat similar to the definitions of those classified as belonging to the holistic group in chapter 2.

The second group of participants defined IFL as discipleship (Data File, vol. 2A, pp. 21, 51). The two participants in this group believed that integration involved passing on one's faith in Christ and His teachings to others in such a way that those individuals would also be able to replicate such faith in others. One of these participants also made reference to the content of the subject matter in the definition. He recognized the working of the Holy Spirit to accomplish this task. Their definitions of IFL were that IFL

[1] is really discipleship. It is a person with a deep-seated faith in Christ's teaching, mentoring another person, molding them to be more like Christ. And there is the content. Integration of faith and learning is taking the faith that you have and putting that into someone else. . . . It is through the work of the Holy Spirit that that is accomplished. But it is discipleship. Another aspect of it is apprenticeship. You're teaching another person a trade or teaching them a career skill. (Data File, vol. 2A, p. 21)

[2] is carrying out the commandment of Timothy that I am to reproduce in others the ability for them to reproduce faith in those after them. It is the issue of discipleship. . . . It is my being able to disciple students within their discipline so

that they are capable to disciple others in their discipline. The idea is that faith is linked with what I do. (Data File, vol. 2A, p. 51)

The third group of participants defined IFL as using “biblical principles as a criteria” (Data File, vol. 2A, p. 14) to judge one’s life and professional practice. For these two people, the Word of God should be the basis for the evaluation of every activity or profession that Christians engage in and the truth that they accept. There should be no compartmentalization. These participants defined IFL as

[1] understanding your profession and seeing your profession come alive when you read the scriptures. It is my understanding of scriptures--I can make it come alive in my profession. (Data File, vol. 2A, p. 30)

[3] Based on the assumption . . . that God is the Designer of our world, therefore, that all truth has its core and coherency in Him, that we launch into our world expecting to find truths about Him in all aspects of our world . . . with a framework provided by biblical revelation . . . to gather these truths from various disciplines in order to work them in a coherent whole, a big picture that enables us to see all life as coherent . . . so that a Christian is a person who is truly worshipping God in the most holistic sense. (Data File, vol. 2A, p. 40)

The definitions of the three senior faculty members also fell into categories. One of these fell within the same category of the junior faculty members’ using the “biblical principles as a criteria” (Data File, vol. 2A, p. 14) to judge one’s life and professional practice. Another saw IFL as a holistic view of the world. And the other comprised the three groups identified by the junior faculty members, i.e., as a “life style” (Data File, vol. 2A, p. 60), as discipleship, and as using biblical principles as a criteria to judge one’s life and professional practice. Their definitions were as follows:

[1] IFL would be, as I look at my discipline, how does it relate to scripture either directly or indirectly. What are the underlying view, values, and principles? And how can I think in a Christian way or in a godly way about my discipline. (Data File, vol. 2A, p. 77)

[2] As the word “integration” implies, it is bringing these two parts of our world together, of not compartmentalizing our faith separate from learning. (Data File, vol. 2A, p. 85)

[3] IFL is first of all/initially a matter of individual character. The person who is integrating must understand that God does not place boundaries on our truth. . . . And the integrator is looking for what is true and what is not. So, I think we have to understand that what you do in integration is look for God’s truth wherever you find it and recognize it as that. . . . A Christian who is hoping to integrate first of all integrates her own life with Scripture. That’s the character. Then she takes what she understands, what she has learned in that process, she moves out into her world and she tries to do the same thing again, to repeat the process of knowing God personally and helping [others to] know God. So, she can put those together. (Data File, vol. 2A, p. 93)

To summarize, the participants defined IFL based on their everyday experiences as Christians and professionals. Four of the junior faculty members defined IFL as a lifestyle. Two junior faculty members defined it as discipleship. Two junior faculty members and one senior faculty member defined it as using biblical principles to judge our life’s activities and professions. One senior faculty member defined it as a holistic view of the world. And one senior faculty member’s definition comprised the three categories of the junior faculty members’ categories. This analysis reveals that these educators see IFL as an ongoing process in their Christian lives and professional journey.

### **Survey of Participants**

The number of participants who attended the seminar was about 16 every afternoon. However, there were 13 official participants including the seminar coordinator or resource person and four mentors (or senior or tenured faculty members). One of the four mentors was retiring that year and therefore could not attend the entire seminar. He attended only once--the day he made his presentation.

The seminar lasted for a week (5 working days). Unlike the first seminar that I attended, where I administered the survey on the last day of the seminar, I conducted the survey for this seminar at the end of the fourth day because I had to leave early the next day to catch a bus back to my destination. I administered the survey to assess the seminar from the participants' perspectives. Even though I had requested anonymity on the survey and had meant for it to be completed by the official participants at the seminar, I later realized that others who attended the afternoon sessions out of interest also completed the survey. In all, I received 14 completed surveys. Two of the respondents identified themselves as mentors, one as mentor/director, and two as auditors. These auditors were some of those who came regularly to the afternoon sessions to listen to the presentations.

The survey addressed the following questions:

1. What was your purpose for attending the institute?
2. What were your expectations?
3. To what extent were the above expectations met? Describe how.
4. What new things did you learn at the institute?
5. What helped you most at this institute? List or describe them in order of priority.
6. How are you planning to use the knowledge you have obtained at this institute?
7. Do you have suggestions to improve the institute? (Data File, vol. 2B).

## Analysis of Surveys

Responses to each of these questions have been analyzed below. To maintain consistency with the first seminar, I excluded the response of the director from the analysis. Therefore, I analyzed the surveys of 13 participants. I employed the same method of analysis that I used in the survey of the first seminar. In other words, I first collated the responses to each question and then examined them critically.

### Question 1

Question 1 asked: *What was your purpose for attending the institute?*

Thirteen faculty members responded to the question. Nine faculty members responded that they attended the institute in order to understand integration of faith and learning. Of this number, two indicated that they wanted to understand the *theory* (Data File, vol. 2B, p. 31) of IFL. Four expressed that they attended in order to understand the *process* (Data File, vol. 2B, p. 31) of IFL. Three wanted to understand the *concept* (Data File, vol. 2B, p. 31) of IFL from the perspectives of others. Two members of this subgroup who wanted to understand *others' perspective* (Data File, vol. 2B, p. 31) of IFL indicated specifically that they wanted to understand it from the college's perspective (Data File, vol. 2B, p. 31). Each of these nine teachers needed to understand both the theory and process of IFL in order to be able to write their position paper, a major requirement for receiving tenure at the college.

Another group of faculty members attended the Faith and Learning Seminar in order to have time to work on their IFL position papers. These three people indicated that



they wanted concentrated time to either begin or continue work on their IFL position paper (Data File, vol. 2B, p. 31).

Two faculty members went to the seminar for synthesis and self-assessment purposes. One of these confessed that she needed to “consolidate [her] thoughts” (Data File, vol. 2B, p. 31) on IFL in her discipline, while the other needed a “framework in which to evaluate” (Data File, vol. 2B, p. 31) his effectiveness in using IFL.

The two participants who identified themselves as mentors also listed their purpose for attending the seminar. One of them wanted to be able to “share and learn and promote this kind of activity among [the] faculty” (Data File, vol. 2B, p. 31). This participant stated that “integration is at the heart of what we do here” (Data File, vol. 2B, p. 31). The other mentor had two reasons for attending. One was to “have the motivation and challenge to write and present new research” (Data File, vol. 2B, p. 31). Another was for the opportunity to work with other members of the faculty (Data File, vol. 2B, p. 31).

Analysis of question 1 reveals that the two groups of faculty members had different purposes for attending the seminar. The non-tenured faculty members needed to understand both the theory and processes of IFL before they could write IFL position papers acceptable to the Tenure Review Committee. This and the requirement to integrate faith and learning in the classroom motivated them to attend the institute. However, the tenured faculty members attended to encourage this kind of learning together and also to receive motivation and challenge for further research in the area of IFL.

## Question 2

Question 2 asked: *What were your expectations?* Question 2 asked what the participants expected at the seminar. The expectations of the 13 participants fell into six areas of need in IFL: broadening perspectives on IFL, writing the IFL paper, seeing examples of IFL, understanding the content of IFL, personalizing IFL, and clarifying IFL concepts. There was also a miscellaneous group (see Figure 4).

**Broadening perspectives.** Five participants, including a mentor, indicated that they expected their perspectives on IFL to be broadened at the Faith and Learning Seminar (Data File, vol. 2B, pp. 32-33). Three of this group wanted to gain these insights through interaction with others--one by "hearing the senior faculty experienced with integration" and having "cross-disciplinary discussions" (Data File, vol. 2B, p. 32), and the other by a discussion of IFL "on a global level" (Data File, vol. 2B, p. 32). One member of this subgroup, a mentor, expected to "have a lot of time" (Data File, vol. 2B, p. 33) for this interaction. One faculty presumed that he would "review the integration process used by others" (Data File, vol. 2B, p. 32). The fourth member in this group did not state how he planned to gain these additional views.

**Writing the IFL paper.** Another expectation that the participants had related to writing the IFL position paper. Six participants listed this expectation. One expected to have her paper completed and another his draft critiqued. One desired to "get some ideas

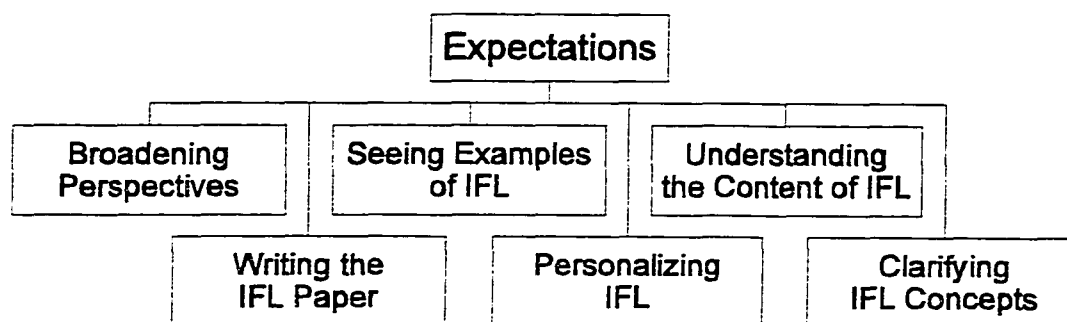


Figure 4. Categories of participants' expectations, Faith and Learning Seminar 2.

on how to go about writing an integration paper" (Data File, vol. 2B, p. 32) and to start drafting the paper. Another envisioned it would create an opportunity to "pull thoughts together in a paper" (Data File, vol. 2B, p. 32). One expected to work on the position paper, and another hoped for a "resolution of some serious format concerns" (Data File, vol. 2B, p. 32) she had.

**Seeing examples of IFL.** Six participants expected to see and hear examples of how to integrate faith and learning in the classroom. They assumed that they would be exposed to what their fellow faculty members were doing in their classes and see "specific" and "concrete examples of integration in practice" (Data File, vol. 2B, p. 32). One of this group supposed she would get a "methodology for traveling from theory into practice" (Data File, vol. 2B, p. 32).

**Understanding the content of IFL.** A group of five participants expected to gain a factual knowledge of IFL. One of these people expected to "get a working definition of integration" (Data File, vol. 2B, p. 32). Another anticipated a clarification

of the issue of integration. Another hoped to learn the “basic philosophy behind integration” (Data File, vol. 2B, p. 32). One expected time to “read and reflect” (Data File, vol. 2B, p. 32). And another desired simply to “learn more about integration” (Data File, vol. 2B, p. 32).

**Personalizing of IFL (feedback).** Five participants, including two mentors, expected the institute to help them personalize IFL. One of these presumed that she would get ideas that would help her improve her “personal integration” (Data File, vol. 2B, p. 32) in the discipline and “spiritual truth” (Data File, vol. 2B, p. 32). And two expected feedback on their views, theories, and practices of integration (Data File, vol. 2B, p. 32). One of the mentors in this subgroup envisioned that the seminar “would push [him] to crystalize [his] own thinking in areas related to [his] discipline” (Data File, vol. 2B, p. 33). And the other mentor expected “to face ‘rigorous accountability’ for the ideas that [she] presented” (Data File, vol. 2B, p. 33). Although this mentor had completed her tenure process, she expected that having her peers review her ideas at this seminar would be a stressful experience for her. Additionally, she anticipated further work with the rest of the faculty as she worked with her paper and also developed a curriculum for a new course (Data File, vol. 2B, p. 33).

**Clarifying IFL concepts.** One participant expected some clarification on the issue of IFL. He expected the seminar to help him “determine . . . the ‘depth’ and focus deemed ‘politically’ acceptable [at the college]” (Data File, vol. 2B, p. 32). This one

participant might have expressed a hidden desire of other participants who are seeking tenure at the college.

**Miscellaneous expectations.** The two mentors added other expectations. One envisioned a lot of faculty participation, while the other hoped that there would be blocks of time to study (Data File, vol. 2A, p. 33).

To summarize, five participants expected their perspectives on IFL to be broadened, six expected to either begin or complete their IFL position papers, six wanted to see examples of IFL, five needed to understand the concepts of IFL, five expected to personalize it, and one wanted the concepts of IFL to be clarified for him at the seminar. Additionally, two participants envisioned simultaneously a lot of faculty participation and blocks of time to study.

Those were the expectations of the faculty members who attended the seminar. Question 3 addresses whether these expectations were met.

### Question 3

Question 3 asked: *To what extent were the above mentioned expectations met?*

Of the six expectations listed above, two were adequately met. The five participants who expected to gain a factual knowledge of IFL were satisfied with the content knowledge they obtained at the institute. Four of the five participants who expected to broaden their perspectives were happy that they gained additional information regarding IFL. The mentor in this group felt that the expectation was met “quite well” (Data File, vol. 2B, p. 35), but wished they had more presentations and more

variety in the disciplines presented in the papers. He observed that the presentations were from the humanities. One other participant in this group felt that “only one presentation was made on integration at a broad level” (Data File, vol. 2B, p. 34).

**Writing the IFL position paper.** Four of the six participants whose expectations related to writing the IFL position paper felt that their expectations were met. Two completed their papers; one had his critiqued; one gained greater insight on his integration paper “via analysis by [his] colleagues” (Data File, vol. 2B, p. 34). The other two participants did not indicate whether or not their expectations were met. One who needed some format concerns resolved gave a vague response: “unusual” (Data File, vol. 2B, 34).

**See examples of IFL.** Only one of the five participants who expected to see examples of IFL seemed to have had this expectation met. According to him, this expectation was met through presentations, discussions, and handouts (Data File, vol. 2B, p. 34). Three participants felt the expectation was met partially. One of these indicated that he learned quite a few new ideas from other faculty members, but regretted that “all the presenters were from the humanities side” (Data File, vol. 2B, p. 34). This individual “would like to see a balance” (Data File, vol. 2B, p. 34) of presenters. One participant remarked that “the specific examples were limited, [and that] emphasis was on the thought processes of approaching integration” (Data File, vol. 2B, p. 35). Another participant felt that the reason why this expectation was only partially met was “due to the

fact, primarily, that the third step is the biggest gap in the thinking of most of the participants" (Data File, vol. 2B, p. 34).

This participant did not explain what he meant by the "third step" (Data File, vol. 2B, p. 34), but I suspect that he was referring to Wolterstorff's (1983) stage 3 of IFL. In his article, "The Mission of the Christian College at the End of the 20th Century," Wolterstorff discusses three stages of IFL. He stated that stage 1 is concerned with "personal piety and evangelism" (Data File, vol. 2B, p. 16); stage 2 with "cultural heritage of mankind" (Data File, vol. 2B, p. 16); and stage 3 with society. He encouraged Christian colleges to move beyond stages 1 and 2 of IFL and enter stage 3. He suggested that the focus of stage three must be on society--on the "Christian in society" (Data File, vol. 2B, p. 17).

**Personalizing IFL (feedback).** Four of the five participants who expected the institute to help them personalize IFL indicated that the expectation was met. One of these seemed to suggest that this expectation was met through handouts (Data File, vol. 2B, p. 34). The other felt that "feedback was readily available and given the mix of disciplines gave a diversity which was beneficial" (Data File, vol. 2B, p. 35). One of the mentors in this group felt good, but confessed that he would need more time to "re-work, expand, and polish [his] ideas" (Data File, vol. 2B, p. 35). He felt that his presentation was "a very rough draft" (Data File, vol. 2B, p. 35). The other mentor perceived the stress she anticipated, but welcomed the friendly conversations that were added to the process. She stated that these conversations helped to form her ideas and at the same

time helped her to anticipate the challenges during her presentation (to the entire faculty, I believe). She promised that further work will continue (Data File, vol. 2B, p. 35). The other person in this group remarked that "there was not as much 'nuts and bolts' (Data File, vol. 2B, p. 34) of how to 'do integration' in the classroom" (Data File, vol. 2B, p. 34) as he had expected.

**Clarifying IFL concepts.** The participant who hoped that the institute would help him "determine the 'depth' and focus deemed 'politically' acceptable" (Data File, vol. 2B, p. 32) at the college did not quite have this expectation met. However, this person was able to identify the "boundaries" and "hazard zones" (Data File, vol. 2B, p. 34).

**Miscellaneous expectations.** The two mentors who expected respectively that there would be more faculty participation and blocks of time to study did not have their expectations fully met. One of them hoped for more faculty participation in future seminars and in the general faculty workshop. The other observed that "time always flies for [her]" (Data File, vol. 2B, p. 35). She confessed that her "optimism causes her to overschedule what [she] hopes to do" (Data File, vol. 2B, p. 35).

Judging from the main objective of the seminar, which was to help the new (non-tenured) faculty members with their IFL position papers, one can argue that the objective of the seminar, as set by the college, was mostly met. The reason for this suggestion is that, of the six participants whose expectations related to the writing of the IFL position papers, four indicated that that expectation was met partially. However, the participants



came with other expectations as well. While these could be considered secondary, they were routes to the main objective set by the college. Without a clear understanding of the concept and processes of IFL, it would be difficult for the junior faculty members to write acceptable position papers for the Tenure Review Committee. Therefore, it is important that participants' expectations be met also.

#### Question 4

*Question 4 asked: What new things did you learn at this institute?* Of the 13 participants who attended the seminar, 12 of them indicated that they learned new things. These new concepts can be subdivided into four categories: about IFL, about the disciplines, about oneself, and about others.

Seven participants learned something new about IFL (Data File, vol. 2B, p. 36). These included: different ways that integration was accomplished, ways to help present the importance of integration to students, ways in which integration could take place on the classroom level, new sources to review, that the issue of IFL is not as "ambiguous as [they were] led to believe" (Data File, vol. 2B, p. 35), that worldviews drive outcomes so much and the need to address issues at this level, and "mainly theory of knowledge-- history of liberal theology types of information" (Data File, vol. 2B, p. 36).

Two mentors indicated that they learned about the disciplines. One simply observed that she learned about various disciplines. The other reported that he learned that there is "more common ground between the humanities and the sciences than [he] thought, especially in the issues of epistemology and ethics" (Data File, vol. 2B, p. 36).

Three participants' learning had to do with things they discovered about themselves in relation to IFL. One of these discovered that her "'narrow' view was not very philosophical--it was mostly operational" (Data File, vol. 2B, p. 36). Another discovered some issues of integration that he needed to resolve. The mentor in this group learned more about his method of research as compared to others (Data File, vol. 2B, p. 36).

Apart from learning about IFL and of oneself, two participants learned about others. One realized that he was not the only one who struggled with IFL. This participant observed that "others struggle with the concept as much as [he did]" (Data File, vol. 2B, p. 36). The mentor in the group simply indicated that he learned more about his colleagues. One participant did not indicate whether or not he learned anything (Data File, vol. 2B, p. 36).

In general, at least 12 of the 13 faculty members reported that they learned some new things about IFL, and themselves, and others in relation to IFL. But it is uncertain whether or not the one person who did not respond to this question learned anything or not.

#### Question 5

Question 5 asked: *What helped you most at this institute? List or describe them in the order of priority.* In response to this question, participants listed seven learning experiences that helped them at the seminar. These included interaction/discussions/feedback, the IFL paper, time to read and write, paper

presentation by the mentors, structure of the week, opportunity to mentor, and the non-threatening/friendly atmosphere at the seminar (Data File, vol. 2B, p. 37).

Eight participants indicated that interaction/discussions/feedback expedited their learning. Six of this number selected it as the first priority, while two listed it as the second priority (see Figure 5) (Data File, vol. 2B, p. 37).

Six participants indicated that the IFL paper (writing it, having it critiqued,

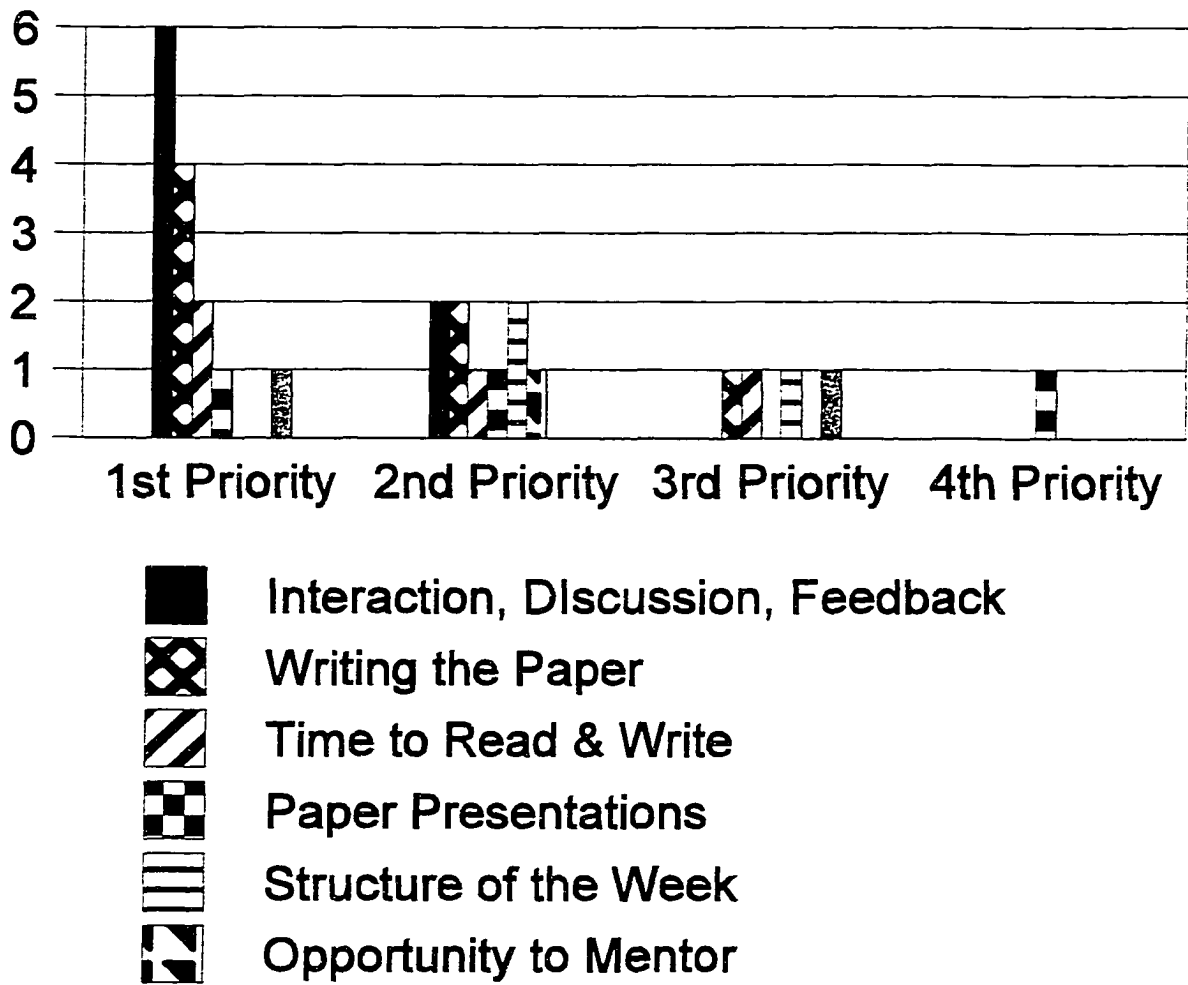


Figure 5. Helpful learning experiences, Faith and Learning Seminar 2.

reading others' papers) helped them. Of this number, four listed it as the first priority, two as the second priority, and one as the third priority (Data File, vol. 2B, p. 37).

Four people selected time to read and write as what helped them most. Two of these indicated that it was the first priority, another the second priority, and the other the third priority (Data File, vol. 2B, p. 37).

Three participants chose paper presentations by the mentors as what advanced their learning. One of these designated it as the first priority, one as second priority, and one as fourth priority (Data File, vol. 2B, p. 37).

Three participants disclosed that the most helpful learning experience for them was the structure of the week/pressure that encouraged formulation of ideas, organizing them, and beginning to write (the IFL position paper). Two participants selected this as the second priority and one chose it as the third priority (Data File, vol. 2B, p. 37).

Two participants identified the friendly and non-threatening atmosphere at the seminar as a helpful learning experience. One person chose it as the first priority, and another person selected it as the third priority. One other participant listed the opportunity to mentor as the most helpful experience. He made it his second priority.

To further analyze these responses, I looked at the relative weight for each of the learning experiences that was indicated. Four of the participants listed two areas of learning that helped them. One listed four areas, three listed three areas, and five listed one area each. To determine the relative weight the participants allocated to each of the learning experiences, items listed as first priority were assigned a multiplier of four. Second- priority items were assigned a multiplier of three, and so on. Therefore, in

calculating the relative weight for interaction/discussions/feedback, six participants listed it as the first priority ( $6 \times 4 = 24$ ), two chose it as second priority ( $2 \times 3 = 6$ ). When these two calculations are added the resulting relative weight for interaction/discussions/feedback is 30. Therefore, the relative weight for writing the IFL paper is 24. The relative weight for time to read and write is 13; those of paper presentation by mentor and structure of the week is 8. The relative weight for the friendly/non-threatening atmosphere is 6, and that of opportunity to mentor is 3 (see Table 2 and Figure 6).

Analysis of these responses revealed that the participants responded to different learning processes employed at the seminar according to their learning needs.

#### Question 6

Question 6 asked: *How are you planning to use the knowledge you have obtained at this institute?* Before the conclusion of the seminar, the participants were already aware of how they were going to use the knowledge they obtained. Seven of the 13 participants planned to use this knowledge in their classrooms. Nine would use it in connection with their IFL (position) papers. One participant would personalize the knowledge obtained, and another would use it in “dealing with [their] culture” (Data File, vol. 2B, p. 38).

Of the seven who would apply their knowledge of IFL in the classroom, two would create additional opportunities for students to discuss integration--one to discuss worldview issues and how they affect the conclusions individuals arrived at, and

Table 2. Calculation of Weighted Scores for Helpful Learning Experiences,  
Faith and Learning Seminar 2

Priority	Multiplier	Interaction Discussion Feedback		Writing the IFL Paper		Time to Read and Write		Paper Presentation by Mentors	
		n	ws*	n	ws*	n	ws*	n	ws*
1 <sup>st</sup>	4	6	24	4	16	2	8	1	4
2 <sup>nd</sup>	3	2	6	2	6	1	3	1	3
3 <sup>rd</sup>	2	0	0	1	2	1	2	0	0
4 <sup>th</sup>	1	0	0	0	0	0	0	1	1
Totals		8	30	7	24	4	13	3	8

Priority	Multiplier	Structure of the Week		Non-threatening/ Friendly Atmosphere		Opportunity to Mentor	
		n	ws*	n	ws*	n	ws*
1 <sup>st</sup>	4	0	0	1	4	0	0
2 <sup>nd</sup>	3	2	6	0	0	1	3
3 <sup>rd</sup>	2	1	2	1	2	0	0
4 <sup>th</sup>	1	0	0	0	0	0	0
Totals		3	8	2	6	1	3

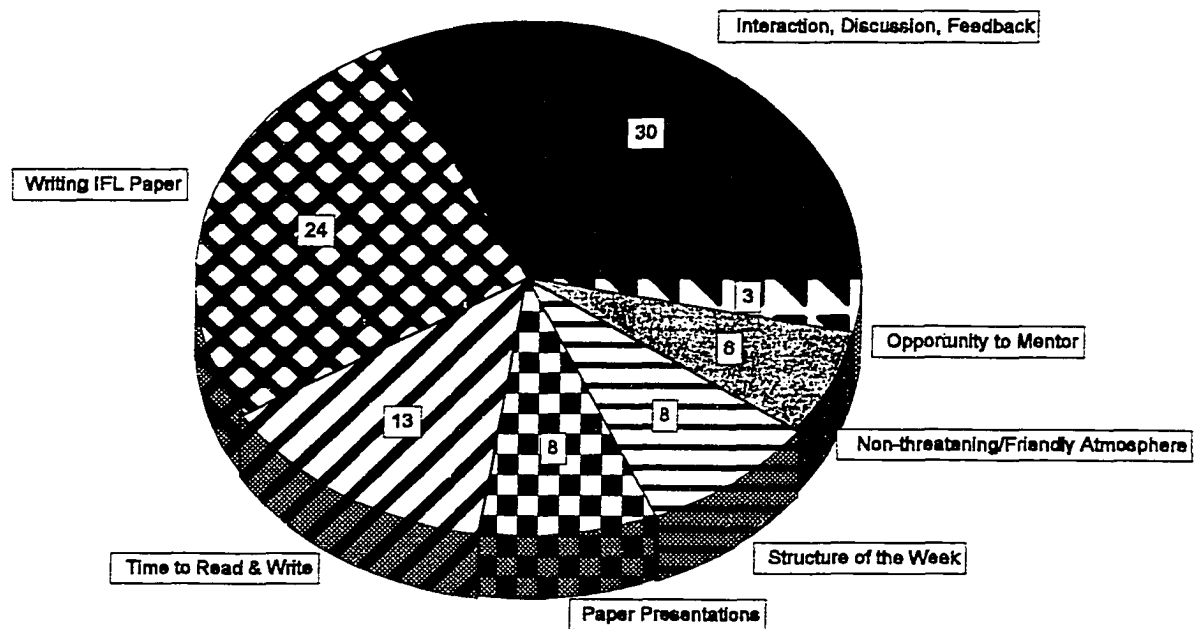


Figure 6. Helpful learning experiences by weighted scores, Faith and Learning Seminar 2.

the other to highlight the issues of integration (Data File, vol. 2B, p. 38). One would use the knowledge to “translate theory into concrete assignments and discussion in the classroom” (Data File, vol. 2B, p. 38). One would improve classroom integration; one hoped to continue “to apply previous knowledge in his courses” (Data File, vol. 2B, p. 38). One would “apply” (Data File, vol. 2B, p. 38) the knowledge to the classroom, and one would “bring” (Data File, vol. 2B, p. 38) the knowledge into the class. The other would use it in curriculum planning for a new course.

Among the seven who indicated that they would use their knowledge to write, one would publish her IFL paper (Data File, vol. 2B, p. 38). Another would use it to strengthen his own integration paper “for tenure” (Data File, vol. 2B, p. 38). Someone

else would “revise [her] paper and seek comments and discussions” (Data File, vol. 2B, p. 38). One would use it to “finish [his] integration paper” (Data File, vol. 2B, p. 38). Another would continue with writing (I guess the integration paper) (Data File, vol. 2B, p. 38). Another needed to write the IFL paper soon (Data File, vol. 2B, p. 38), and the last person would be reading other papers (Data File, vol. 2B, p. 38). I am not sure what kind of papers this individual would be reading, but I suspect that those papers would be related to IFL. The two mentors in this subgroup had already done their position papers. Therefore one of them planned to develop his paper for the purposes of faculty development, while the other hoped to develop his paper for publication.

Two other participants would use their knowledge in a different way. One would use this knowledge for personal integration--there were “some issues and concerns for private resolution with God” (Data File, vol. 2B, p. 38). The other would use the knowledge in “dealing with [their] culture” (Data File, vol. 2B, p. 38). Probably this faculty member was referring to the culture of the college.

To summarize, seven participants would use the knowledge they obtained from the seminar in their classroom teaching, nine would apply it to their integration (position) paper, one would use it to resolve some issues and concerns with God, and one would use it in dealing with their culture. Participants’ intention to use the knowledge they obtained at the seminar showed that they learned from the seminar. However, one wonders why only seven would apply this knowledge in the classroom.



## Question 7

Question 7 asked: *Do you have suggestions to improve the institute?* Question 7 asked for suggestions to improve the seminar. Twelve of the 13 participants had suggestions. One did not have any suggestions because, for him, the seminar “was very productive” (Data File, vol. 2B, p. 39). The 12 participants made their suggestions in the following areas: environment, IFL papers, process of IFL, balance, assignments, time of lecture, poster session, and spiritual.

**Seminar environment.** Two people felt that the location for the seminar was not user-friendly. One of these suggested that a large conference table would be better for presentations. Three people’s comments related to the paper presentations. One of them suggested that there be less formal reading of papers, and that papers for presentations be circulated the day before they are read. Another observed that the papers were “too discipline-specific” (Data File, vol. 2B, p. 39). This participant urged that there be more papers on integration and “broad educational categories” (Data File, vol. 2B, p. 39). The other person in this group counseled that the paper presentations be shortened to 20 minutes with another 20 minutes for questions and answers (Data File, vol. 2B, p. 39).

**Choice of presenters.** Three attendees suggested that there be more balance in the choice of presenters. They observed that all the presenters at the seminar were from the humanities. They would like to hear papers from the “‘other side’ as well” (Data File, vol. 2B, p. 39).

**Training process.** One participant suggested that an expert on the process of integration be invited to critique the formal presentations and help them see the processes used. Another advocated more discussions about the actual processes of integration and pedagogy. This mentor felt that the week was almost a vacation for him. One participant recommended that faculty be required to “produce classroom projects which demonstrate integration” (Data File, vol. 2B, p. 39). Another recommended that a critical-thinking component be included. One participant recommended that lectures be scheduled for the morning rather than immediately after lunch. Another member urged that there be poster sessions where mentees prepared proposed outline and thesis for their papers so that they “present and crossfeed positive ideas for horizontal links” (Data File, vol. 2B, p. 39).

**Spiritual dimension.** One participant took this suggestion to the spiritual dimension. She recommended that an atmosphere be created where the members, mentors, sponsors, and presenters would feel free and are encouraged to have some prayer. Then she asked: “Are we so good at identifying puzzle pieces that prayer is not needed for the scholar?” (Data File, vol. 2B, p. 39). I am not sure whether the reference to “puzzle pieces” (Data File, vol. 2B, p. 39) related to the jigsaw puzzle exercise at the beginning of the seminar or the different concepts of IFL.

The participants appreciated the opportunity to see an IFL seminar organized for them. Their responses indicated that job security at the college was one of the driving forces for them to attend the seminar. The fact that an acceptable IFL position paper was a crucial component for receiving tenure at the college was communicated to them during

their interview process for a teaching position at the college. And when hired they were reminded of it regularly. Therefore, they needed a setting that would give them the opportunity to work on their papers. This first organized seminar afforded that opportunity. For them, it was the first attempt by the college to put their word about IFL into action (Data File, vol. 2A, p. 32). It was one of the “obvious tools . . . [by] the college to . . . equip the [junior faculty members] with ideas and to have them rub shoulders with the faculty that had been [integrating] for a while” (Data File, vol. 2B, p. 59). The participants’ openness in making suggestions that would improve the seminar presupposed that they would like the seminar to continue and be improved.

In summary, this chapter addressed the second Faith and Learning Seminar that I attended. It was the first seminar on faith and learning conducted by Christian College B for their faculty who needed to write their IFL position paper, required for tenure position at the college. The seminar lasted one week and was attended fully by 12 participants including three senior (tenured) faculty members who served as mentors, eight junior (non-tenured) faculty members, and the seminar coordinator, besides other non-official participants who attended only during the afternoon sessions. The format of this seminar differed from that of the first seminar described in chapter 2. In this seminar, faculty members worked on their IFL position papers in groups of one mentor to two mentees in the mornings. In the afternoons participants came together to listen to presentations by the mentors. The mentors were senior/tenured faculty members, while the mentees were junior/non-tenured faculty members. In addition to interviewing the participants to understand their experiential definition of IFL and their institutional effort at encouraging

them to integrate in the classroom, I also administered a survey to them at the end of the seminar to evaluate the seminar from their point of view. This chapter also discussed the analysis of the interviews and the survey responses.

## CHAPTER 4

### FAITH AND LEARNING SEMINAR THREE

#### **Description of Seminar**

The third Faith and Learning Seminar that I attended was held at Christian College C (CCC) from May 6 to May 17. It was similar to the second seminar (see chapter 3) in that it was organized for the faculty members of that college who needed to write integration of faith and learning position papers required for a tenure position at the college. However, unlike the two previous seminars, it was one of numerous Faculty Faith and Learning Seminars held at this college for its faculty members since the 1970s. Nine participants representing nine departments, in addition to the coordinator and the researcher, attended the seminar.

The seminar was held in the Business and Economics Seminar Room in one of the halls on that campus. The room contained a cluster of six large rectangular tables and chairs for the participants. The arrangement of the tables helped to create a friendly atmosphere. Participants sat comfortably around the tables and close to one another. As I listened to the participants' initial conversations, I could tell that they were not well acquainted with one another even though they were from the same institution. It seemed that the seminar brought some of them together for the first time.

**Welcome Address**

The seminar began at 8:30 on Monday morning. By 8:25 all but one participant had arrived. As the participants entered the seminar room, the seminar coordinator gave them blank stickers on which to write their names. By 8:30 all the participants had arrived. The seminar coordinator started his welcoming message by commenting about the college's commencement service (held the previous day). This sparked discussion that seemed to engage everybody. Next he apologized for the small number of people attending this seminar. He mentioned that some people had dropped out at the last minute either for unforeseen circumstances or because they needed time to grade papers. He said that those who did not attend this year's seminar would attend the one next year. He expressed gratitude to God for the opportunity to explore faith and learning together during the following two weeks. He requested volunteers to lead out in devotionals every morning. He told the participants that for the devotional they could share what they did in class or anything that had been of concern to them, and the group could pick up the discussion (Data File, vol. 3c, p. 2). After his remarks he distributed a schedule for volunteers to indicate when they would conduct the devotional. Then he proceeded to conduct the devotional for the day.

**Devotional**

The devotional message was taken from Genesis chap. 11, the chapter on the Tower of Babel. The coordinator talked about the sin of "ethnocentrism" (Data File, vol. 3C, p. 1), and said it was "the greatest sin" (Data File, vol. 3C, p. 1). He told the group

how he wrestled with such issues in class with his students. He then entertained discussions from participants. After some comments from the participants, he summarized the thoughts that had been expressed. Then he asked for prayer requests. The participants made their requests and the coordinator led in prayer.

### **Group Strategy**

As the devotional was going on, I questioned in my mind why the coordinator did not introduce the participants or give them the opportunity to introduce themselves before he started the devotional. This was particularly puzzling, as most of the participants did not appear to be acquainted with one another. Therefore, I wondered how the group would be able to function when they did not know one another. I waited to see what would happen.

Immediately after the devotional the coordinator suggested that each participant pick a partner and get acquainted with him/her. He allotted 10 minutes for this activity and asked that participants be ready to introduce their partners to the group. Within seconds there was movement and buzzing in the room. Heads moved closer to each other. There were smiles on faces, and people started chatting and writing information down on paper. Excitement was in the air. Every pair seemed to enjoy their conversation. My partner thought I was a faculty member at the college and started by asking which department I belonged to. He was surprised to know that I was a guest participant.

Just before the coordinator called for everybody's attention, he came to my partner and asked him not to say much about me because he had planned to give me an opportunity to tell the group why I was attending their seminar. A few seconds later the group was called together again and the introductions started. My partner and I were the last pair to be called. After a short introduction by my partner, the coordinator asked that I inform the group of my reason for attending the seminar and of the assistance I needed from them. It was a good opportunity for me to tell them why I was attending their seminar. After the introductions, the coordinator announced a 15-minute coffee break and suggested that those who were not quite finished with getting acquainted with each other could continue that during the "coffee break." At the same time he reminded us to be back in the room on time because the president of the college would be making a presentation at 10:30.

We all walked out of the room, down the hall, and out of the building to the coffee shop. Participants ordered what they wanted--coffee, tea, other beverages or snacks. Their payment was just mentioning "Faith and Learning" to the cashier. The coordinator told me I was part of the group and should also feel comfortable to get what I wanted. The participants sat together, chatting, laughing, feeling more comfortable with one another than when they started in the morning. Fifteen minutes was not sufficient for the excitement that had been created and for the "coffee" too. Most of the people had to rush back into the seminar room with their "drinks."



### **Presentation by the College President**

The president of the college was already in the room when the participants returned from their coffee break. The coordinator suggested that the group do a “quick round the table introduction--who you are and your department for the president to know who he was talking to” (Data File, vol. 3C, p. 3). After that, the president started his presentation titled “Reviewing the Vision for Faith and Learning” (Data File, vol. 3C, p. 3). According to him, the first task of every individual even before becoming a teacher is to “think Christianly” (Data File, vol. 3C, p. 3). He commented that the faculty is drawn from the population of those who think Christianly. He said that it would be unfortunate for any teacher to wait to come to this college to begin to perform the task of “thinking Christianly” (Data File, vol. 3C, p. 3). He observed that students who choose to study at this college had engaged in thinking Christianly before coming to the institution, and would complain about teachers who “know it all but do not think Christianly” (Data File, vol. 3C, p. 3).

Continuing, the president stressed that faculty members at this college must be good in two areas--faith, which he called “special revelation” (Data File, vol. 3C, p. 3), and learning, which he termed “general revelation” (Data File, vol. 3C, p. 3). Then he talked about “general pluralism” and “relativism” (Data File, vol. 3C, p. 3). According to him, general pluralism means that everyone has the right to think as they should; everyone is encouraged to think that he/she is right. Relativism means that no one is allowed to think that he/she is right. He observed that today’s society is a “tyranny of relativism” (Data File, vol. 3C, p. 3).

After about 10 minutes of sharing his vision with his faculty, he opened it up for discussion. The first set of questions that arose from the participants were, “Who is our audience for the position paper? Who are we writing for?” The discussion that followed suggested an atmosphere of trust and friendliness and encouraged more questions, discussion, and sharing of ideas until it was past the time scheduled for lunch. The coordinator stepped in to remind us it was lunch time. He invited the president to join the group for lunch. He encouraged the participants to continue the discussion on the way to the cafeteria and while eating. He suggested that the first set of people to get to the cafeteria should pull some tables and chairs together so that all the participants could sit together and continue with the discussion.

While at the cafeteria, the president shared with the participants the college’s long-term plans for helping its teachers to become better integrators of faith and learning (see Data File, vol. 3c, pp. 11-12). That discussion engaged everybody and took up the entire hour allotted for lunch. At about 1:30 everybody went their separate ways to meet again the next day.

### **Day 2 of the Seminar**

The college chaplain led in a devotional on the theme of “Community” the second day of the seminar. He discussed the “distinctiveness of the Christian community--unity in the communion of saints” (Data File, vol. 3C, p. 4). Later, he invited comments from the participants. After the exchange, the coordinator invited prayer requests from the participants and prayer was offered.

At 9:10 the coordinator led out in a discussion, picking up from a question asked the previous day: "Who is the target audience for the faith and learning position paper?" He suggested many target audiences, for example, the Christian community, the college, and the broader academic community. Some of the participants expressed their frustrations and concerns about what was expected of them in terms of faith and learning integration. For example, one participant observed that some students would identify that a particular teacher integrated whereas some other students would complain that that same teacher was not integrating.

At 9:50 the coordinator shifted the discussion to the book, *Christ and Culture* (Niebuhr, 1956). He distributed a handout that summarized Niebuhr's five relationships between Christ and culture. The participants picked up this discussion enthusiastically and expressed their views about each relationship. This exchange between the participants and the coordinator closed the first session of the day, but the discussion was continued at the coffee shop.

At 10:30 there was another presentation by a guest lecturer--one of the faculty members at the college. He talked about "The Place of the Bible and Theology in the Integration of Faith and Learning" (Data File, vol. 3C, p. 4). He introduced the topic, commented on it briefly, and invited input from participants. Several participants gave their views. The discussion continued on the way to lunch. From lunch everyone departed to their offices or homes until the next day.

The rest of the seminar followed the same format every day with slight variations. Like the first seminar (see chapter 2), this seminar can also be divided into two phases.

Phase 1 covered the first seven days of the seminar, May 6th to 14th (excluding the weekend), while phase 2 covered the last 3 days of the seminar, May 15th to 17th.

### **Daily Schedule and Format of the First Phase**

A typical day's schedule for phase 1 (the first 7 days) looked somewhat like this:

- 8:30 a.m.      Devotional and Prayer
- 9:10 a.m.      General Discussions and Questions
- 9:50 a.m.      Topic Discussion
- 10:15 a.m.     Coffee Break
- 10:30 a.m.     Guest Presentation
- 12:10 p.m.     Lunch

The pattern of the devotional message and prayer was slightly different on the third and fourth days. After the participant in charge of the devotional commented briefly on the topic to be discussed, the coordinator suggested that we have prayer first to allow enough time for the devotional topics. After prayer requests and prayers, the devotional leaders led out in lively discussions on their various topics. As usual these were followed by either question-and-answer sessions or discussions of particular topics.

At 10:30 each day there were guest presentations. On day 3, a retired veteran faculty member traced briefly the history of IFL at the college and presented four objectives of Christian education in relation to worldviews and IFL. On day 4, another veteran teacher was invited to share with the participants the criteria for obtaining tenure and promotion at the college. He distributed to the participants criteria for tenure and

promotion and explained to them what they needed to do if they wanted to be tenured or promoted. Although the IFL position paper was not the first on the list, it seemed to receive greater emphasis because it was on a separate page by itself with some guidelines on how to write the paper. That made me curious and put a question in my mind: "Is it likely that one could not be tenured at the college if he/she met all the other requirements except the IFL position paper?" I determined to get the answer to this question during interviews. I later learned that it is impossible to be tenured at this college without an acceptable IFL position paper (Data File, vol. 3A, pp. 109-110).

After the devotional and prayer session on day 5, there was a general discussion related to the IFL position paper and the participants' presentations that were scheduled for the following week. Participants asked many questions in relation to their concerns about their position papers and classroom processes. The guest presenter on day 6, a professor at another university, had written his doctoral dissertation on the history of IFL at this college. This professor captured the attention of his audience as he exposed some of the historical tensions between faith and learning at the college.

One of the guest presenters on day 7 shared with the participants her experiences with writing her IFL position paper. She explained to the participants step by step how she started, how she developed four framing questions, and how she finished her paper. By the end of her presentation the participants were beginning to feel confident that they could also do their own position paper. This was revealed by the smiles on their faces, their nods, and the questions they asked for clarification. They thanked her for the presentation and told her it was helpful.

### **Daily Schedule and Format of the Second Phase**

The last three days of the seminar, May 15 to 17, could be regarded as the second phase of the seminar. These days had been mapped out for the participants to present their position papers. The coordinator had calmed them down the previous day by assuring them that they did not need to present the entire paper. They could share just their outlines or what they had been contemplating writing (Data File, vol. 3C, p. 8). The format of the presentations was the same during these three days.

The presentations started after the devotional and prayer each morning. Three people made presentations every day. The first presentation came immediately after the devotional and prayer; the last two were made after the coffee break. With the exception of one participant, the rest started their presentations with some kind of cartoon on an overhead transparency that either related to their presentation or created some fun to warm up the people. The other participant who did not use a cartoon started by showing some video related to his topic to lead us into his presentation. The length of each presentation depended on how far the participants had gone with their position papers.

After each presentation, the participants asked questions of the presenter, or critiqued the ideas that were presented, or made suggestions as was appropriate. We broke off at noon each day. But on the last day of the presentation, I had the opportunity, as in previous seminars, to thank the participants for their cooperation and assistance. Then we had a final prayer at 12:05 and said goodbye to one another before we walked to the cafeteria.

### **Interviews With Participants**

Similar to the first two seminars, I had the opportunity to interview the nine participants at the seminar and the seminar coordinator during the seminar. I asked the participants a series of questions during the interview. These questions included the main questions that I had asked participants of the two previous seminars that I attended (see chapters 2 and 3). I made sure I asked participants at all three seminars these basic questions to see if there would be some comparison or common themes from the seminars.

### **Analysis of Interviews**

One of the questions I asked the participants was to give a definition of integration of faith and learning. I asked them to base their definitions on their experiences with IFL in the classroom, not on what they read in books (Data File, vol. 3A). As in previous seminars, I had no basis to determine whether or not their definitions were based on experiences or books. Nevertheless, I trusted that they followed the instruction that I gave them regarding the definition. For an effective analysis of these responses and consistency in methodology (see chapters 2 and 3), I typed all the definitions first, then cut them out one by one, and grouped them according to similar characteristics. Other questions I asked related to the institutional and participants' individual efforts to encourage IFL in their classroom (see appendix E).

## Definitions of Integration of Faith and Learning

Eight of the nine participants defined IFL; one person could not think of a definition and quit trying after three attempts. To him, “it seems that there are several things that pass for integration of faith and learning” (Data File, vol. 3A, p. 87). He confessed that this was one reason why he “struggled” (Data File, vol. 3A, p. 87) for a definition. He felt that it is because of our inability to really define IFL that we have “so much trouble deciding whether or not we have succeeded with it” (Data File, vol. 1C, p. 87).

The definitions of IFL from the participants fell into three categories. The first category suggests that IFL is “a two-way street” (Data File, vol. 3A, p. 15). The second describes IFL as understanding God through creation. The third is a miscellaneous group.

Three people saw IFL as a two-way street. They felt that a critical examination of the Bible and the evangelical beliefs helps one to understand the discipline just as a critical examination of the discipline helps one to understand the Bible and the evangelical beliefs. As one of them stated, IFL is “a dialectic” (Data File, vol. 3A, p. 44) between the discipline and the Bible or their faith or their evangelical beliefs. According to this informant, this ongoing dialectic between the two areas--faith and learning--helps Christians to be conscious of what the Bible is saying and makes us “take delight in shining” (Data File, vol. 3A, p. 44) and in holding up the knowledge from our discipline to that light (from the Bible) as we examine the discipline (Data File, vol. 3A, p. 44).

These three participants defined IFL as follows:



- [1] Integration of faith and learning is a two-way street. . . . It means that you take the learning that you have and help you understand the Bible and understand Christianity. The other effect . . . is taking the Bible and helping to understand economics and business behavior. (Data File, vol. 3, p. 15)
- [2] IFL means both examining critically my discipline in the light of my evangelical beliefs and seeking to investigate and expound the implications and contributions of my discipline to the Christian faith. (Data File, vol. 3A, p. 32)
- [3] IFL is a constant dialectic between what I know and do and what I believe as an evangelical Christian. And by that dialectic, I mean . . . that I take this knowledge that I'm gaining (knowledge from my discipline) that comes from a variety of sources and I constantly look at that in terms of my fundamental biblical Christianity and create a dialectic between the two. I don't necessarily impose Christianity on everything. . . . But I keep looking at things and consciously I'm aware of what the Bible is saying, what I believe from what the scripture is saying, and take delight in shining. I hold that knowledge up to that light as I examine it. (Data File, vol. 3A, p. 46)

The second group of definitions was given by two people. These two participants saw IFL as understanding God through creation. One of them believed that IFL takes place when someone opens his/her heart to understand God from His creation and from His word. He pointed out that this search for understanding includes both the word of God and God's creation. For him, that is IFL. The other informant saw IFL as an "attempt" (Data File, vol. 3A, p. 102) to understand God's original intention of creating the world. This second participant observed that this attempt to understand has "implications" (Data File, vol. 3A, p. 102) for the discipline. Their definitions are that

- [1] IFL takes place or happens as a person's mind and heart are open to understanding God from His creation and from His word. And the seeking of understanding, not excluding His word and not excluding His creation, would be the way it takes place. (Data File, vol. 3A, p. 102)
- [2] IFL is an attempt of us, who are interested in learning about creation, to understand God's original creative intent in the world. And that has implications for arts, political sciences, sociology, and science, and whatever God has created

and made and said it was good. Trying to overcome sin . . . and trying to understand creation more fully. (Data File, vol. 3A, p. 95)

There were three definitions within the miscellaneous group. The first saw IFL as making choices. For the participant who gave this definition, the choices he made every day and in every situation were based on his understanding of the Word of God. For him, that was IFL. He defined IFL as

[1] making choices based on what I understand the word of God to be, my personal understanding--making choices in class, choices in meals, how should I speak to this person? what should I say to this person? how could I help this person? (Data File, vol. 3A, p. 95)

The second definition in this subgroup suggested that one's Christian worldview affected how one related to the discipline. The individual who gave this definition stated that how she thought and saw things centered on her faith in Christ, which is the starting point in the way she perceived her discipline. Her definition stated that IFL

[2] is to see a discipline from the perspective of my Christian worldview. In order words, my Christian worldview, how I think and perceive in totality is centered on my faith in Christ, and that becomes the starting point in the flowchart in a way of living truth through Scripture, and that's how I view my discipline. (Data File, vol. 3A, p. 60)

The third person in this miscellaneous group defined IFL as [3] "doing scholarship, using all of your resources, i.e. without ignoring what you know through faith" (Data File, vol. 3A, p. 51).

To summarize, eight of the nine participants defined IFL; one could not. The definitions fell into three categories: IFL as a two-way street, as understanding God through creation, and a miscellaneous category comprising IFL as making choices, as seeing a discipline from the viewpoint of the Christian worldview, and as "doing

scholarship” (Data File, vol. 3A, p. 51). These participants’ definitions reveal their involvement with IFL and how they relate it to their teaching and in their everyday involvement.

### **Survey of Participants**

Besides conducting interviews at the seminar, I also administered a survey to assess the seminar from the participants’ perspective. Similar to the first seminar where I spent the entire period with the participants, I distributed the surveys to the participants on the day preceding the close of the seminar. I had them submit these surveys the next day. Eight of the nine participants completed the survey.

The survey requested responses to the same questions as in the previous seminars (see chapters 2 and 3). The questions addressed the following:

1. What was your purpose for attending the institute?
2. What were your expectations?
3. To what extent were the above expectations met? Describe how.
4. What new things did you learn at the institute?
5. What helped you most at the institute? List or describe them in order of priority.
6. How are you planning to use the knowledge you have obtained at the institute?
7. Do you have suggestions to improve the institute? (Data File, vol. 3B).

### Analysis of Survey

To maintain consistency in analysis, I employed the same method I used in the analysis of the surveys of the previous seminars (see chapters 2 and 3). I first collated the responses to each question and then examined them critically.

#### Question 1

Question 1 asked: *What was your purpose for attending the seminar?* Of the eight participants who responded to this question, six indicated that they attended the seminar in order to meet the requirement. Two participants stated that they attended because of their interest on the subject/topic of IFL. One participant attended to get “help [to] write a good faith and learning paper” (Data File, vol. 3B, p. 19). In addition to the above-mentioned reasons, participants included other reasons for attending the seminar: “to do serious thinking about IFL,” “to gain a historical sense of IFL at [the] College,” and “to gain greater insight of faith and learning as it applies to my discipline” (Data File, vol. 3B, p. 19).

These responses reveal that the majority of the participants attended the seminar because it was required. Other reasons seemed to be secondary.

#### Question 2

Question 2 asked: *What were your expectations?* Of the eight attendees of the seminar who responded to question 2, seven listed three expectations as requested. However, one participant wrote that he “had few expectations,” but did not indicate

what those expectations were. Responses to this question could be grouped into three areas--IFL, social, and a miscellaneous group (see Figure 7).

**Integration of faith and learning expectations.** Responses of those whose expectations fell into IFL can be further subdivided into four groups: writing the IFL position paper, understanding IFL, integration of faith on other levels, and readings on IFL (Data File, vol. 3B, p. 20).

1. *Writing the IFL paper.* Four participants expected that the seminar would help them to write their IFL position papers. However, one in this subgroup indicated that she expected to use the opportunity to “develop her own project in this area” (Data File, vol. 3B, p. 19). It was not clear whether or not this participant was referring to the IFL paper or another project entirely.

2. *Understanding IFL.* Three participants expected to understand integration of faith and learning from the college’s perspective. One of these three wanted to “learn what the college means by IFL.” He expected to hear principles and goals of IFL at the college and also see illustrations of these. Another member of this subgroup needed this understanding to be sure his own understanding of IFL is in line with that of the college (Data File, vol. 3B, p. 20). Someone else believed that he would learn simply about faith and learning (Data File, vol. 3B, p. 20).

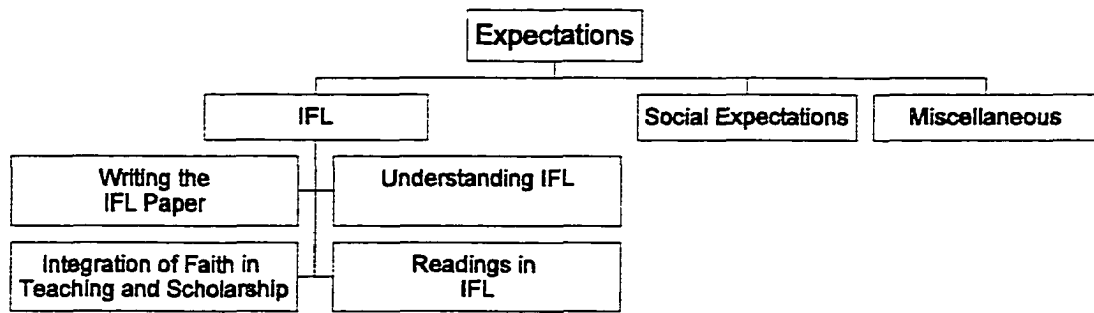


Figure 7. Categories of participants' expectations, Faith and Learning Seminar 3.

3. *Integration of faith on other levels.* Three participants assumed that there would be integration at the seminar. One of these expected to see integration of “faith and teaching” and of “faith and scholarship” (Data File, vol. 3B, p. 20). Another envisioned interdisciplinary integration. And the other expected to learn about Christian scholarship (Data File, vol. 3B, p. 20).

4. *Readings on IFL.* Two participants' expectations were on readings in the area of IFL. One of these presumed that they would discuss readings they had done on topics related to faith and learning integration. Another saw the seminar as an opportunity to read materials that would help her apply IFL in her discipline (Data File, vol. 3B, p. 19).

**Social expectations.** Four participants' expectations were in the social area. These participants expected that the seminar would give them the opportunity to associate with other faculty members. One of these participants felt it would be an opportunity to “meet faculty” (Data File, vol. 3B, p. 20). One expected to “discuss with newer faculty” (Data File, vol. 3B, p. 20). One felt it would be an opportunity to know “newer faculty”

(Data File, vol. 3B, p. 20). And the other expected to “meet other faculty [members] that [he] wouldn’t normally meet and get to know them” (Data File, vol. 3B, p. 20).

**Miscellaneous expectations.** There were other expectations too. One participant assumed that he would receive instruction on a Christian critical method. Another hoped he would understand the historical background of evangelicalism. One participant wrote that “[he] had few expectations” (Data File, vol. 3B, p. 20) without stating what they were.

The participants came to the seminar with their individual expectations. However, most of their expectations corresponded with the college’s purpose for organizing the seminar, which was to help participants write their IFL position papers required for tenure position at the college. Even though only four participants listed this expectation of writing the position paper, this expectation is embedded in most of the expectations of the other participants. The reason for this suggestion is that without a clear understanding of the concepts of IFL and the college’s position on faith and learning, participants would not be able to write acceptable position papers. Question 3 examines to what extent participants’ expectations were met.

### Question 3

Question 3 asked: *To what extent were the above mentioned expectations met?*

Most of the participants expressed that their expectations were met. These responses are discussed under the three broad sections below--IFL expectations, social expectations,

and miscellaneous expectations. IFL expectations have four subheadings: writing the IFL papers, understanding IFL, integration of faith on other levels, and readings on IFL.

1. *Writing the IFL papers.* Those four who looked forward to getting ideas to write their IFL papers agreed that their expectation was met. One from this subgroup who wanted a “good foundation for writing the IFL paper” (Data File, vol. 3B, p. 20) stated that the expectation was met to a great extent mostly through handouts. Another person disclosed that he got ideas through the seminar director’s explanations, question-and-answer opportunities, handouts, and personal conversations with him. The participant who wanted to use the seminar opportunity to develop her own project in the area of IFL confessed that even though she attended the seminar with specific ideas she wanted to explore, the seminar helped her to clarify her thoughts by exposing her to a variety of models (Data File, vol. 3B, p. 21). The other person claimed that he succeeded in getting started on the paper (Data File, vol. 3B, p. 21).

2. *Understanding IFL.* The three people who desired to understand integration of faith and learning from the perspective of the college felt that the expectation was well met. According to one of them, this expectation was met through examples, presentations, articles, discussions, and guest lecturers. One of them stated that the “materials, reading, and lectures all helped [him] to feel that [his] goals in the classroom and in [his] personal life of the mind and intellectual pursuit of learning and faith are the raw materials for integrating faith and learning” (Data File, vol. 3B, p. 22). He added that “the seminar helped to convince [him] that [his] job . . . at the college is to [him], to the college, and to the larger body of believers” (Data File, vol. 3B, p. 22).



3. *Integration of faith on other levels.* Two of the three participants who expected integration of faith on other levels met their expectations very well. The third person expressed that the expectation was met, but “not nearly as strong” (Data File, vol. 3B, p. 21). The two who expected integration of faith and scholarship were very glad that the expectation was well met. One disclosed that he learned a lot about Christian scholarship, while the other confessed that that was the strongest component. He observed that all the speakers emphasized this component in one way or another. The participant who looked forward to integration on the interdisciplinary level enjoyed interaction with fellow faculty he had not known well previously. However, he wished that they had more people from the sciences, but at the same time acknowledged the fact that no one had control over selection of participants to the seminar. The participant who indicated that his expectation was not quite met was the one who hoped for integration of faith with teaching. He observed that the emphasis at the seminar was on scholarship and not on teaching (Data File, vol. 3B, p. 21).

4. *Readings on IFL.* The two people whose expectations were on readings on IFL did not have their expectations fully met. The one who expected a discussion of the readings observed that they did not have enough time. He did not regret this missed opportunity, though. Rather, he asserted that they were “capable of ‘processing’ the readings on [their] own” (Data File, vol. 3B, p. 21). The second person wished he had more opportunity to read ahead of time (Data File, vol. 3B, p. 21).

**Social expectations.** The four participants who expected to socialize had their expectations met. One of these people remarked that this expectation was met through discussions, lunch, and breaks together. He commented that it was an “enriching experience” (Data File, vol. 3B, p. 21). Another member of this group felt that he got to know newer faculty much better through discussions, prayer (devotions), coffee breaks, and lunch. One other person maintained that this expectation was met by meeting at lunch. And the last person in this group indicated that this expectation was thoroughly met (Data File, vol. 3B, p. 21).

**Miscellaneous expectations.** The participant who expected to be instructed on a Christian critical method commented that the expectation was met very well. The one who needed a historical background of evangelicalism got this “totally” (Data File, vol. 3B, p. 21), particularly during one of the presentations. The one who attended in order to learn about faith and learning “still had some uncertainty regarding the subject” (Data File, vol. 3B, p. 21). The one participant who “had few expectations” (Data File, vol. 3B, p. 20), but never stated what they were, was surprised at the diversity of approaches that were presented (Data File, vol. 3B, p. 21).

Looking at the analysis of these responses, it could be said that the seminar was a success. Most of the attendees had their expectations met. They must have left the seminar feeling fulfilled.

## Question 4

Question 4 asked: *What new things did you learn at the seminar?* Six of the eight participants who responded to the survey learned new things. One had a review of what he knew before, and felt it was helpful. One person did not learn very much. Two of the participants learned a variety of ways to integrate faith and learning. Two learned what other people are working on in their disciplines. One participant included that part of his new learning was meeting other faculty. Other new things the participants learned included the following:

American evangelicalism and the college's place in it

the difficulty of integrating "plus a lack of substantive thinking in many academic disciplines" (Data File, vol. 3B, p. 23)

the valuable resources available on theoretical issues

the matrix created by the director--that would help for theological growth

tenure/promotion requirements

a new understanding of the history of the tension between faith and learning since the beginnings of Christianity

the difference between fundamentalists and evangelicals, and why the tensions are inevitable and how to survive at the college in spite of those tensions

a lot of negative sentiment about the teachers and traditions at the college. (Data File, vol. 3B, p. 23)

One can see that the participants gained some knowledge that was meaningful to them at the seminar, even the one who indicated that he did not learn much wrote that he learned about the institution, what other people are working on, and also met other faculty.

## Question 5

Question 5: *What helped you most at this seminar? List or describe them in the order of priority.* Question 5 asked participants for the learning experience that was most helpful to them. Participants identified the learning experiences that helped them to gain additional knowledge of IFL during the seminar. Each of the eight participants indicated that presentations/lectures were the experiences that helped them at the seminar. Three of them identified that interaction assisted them. Three indicated that reading encouraged them. Two disclosed that the requirement to present a proposal for their IFL position paper facilitated their learning. One participant appreciated concrete guidelines and examples of integration of faith and learning presented at the seminar (Data File, vol. 3B, pp. 25-26) (see Figure 8).

A further analysis of responses to this question was done to ascertain the relative weight that each participant assigned to the most helpful learning experience. Four participants listed two learning experiences, two listed one experience, one listed three and four experiences respectively. To demonstrate the relative weight assigned to each type of learning experienced by the respondents, items listed as first priority were assigned a multiplier of four. Second-priority items were assigned a multiplier of three. Third priority items were assigned a multiplier of two. And fourth priority items were assigned a multiplier of one.

Consequently in calculating the relative weight for presentations/lectures, five participants indicated it as the first priority ( $5 \times 4 = 20$ ), four chose it as the second priority

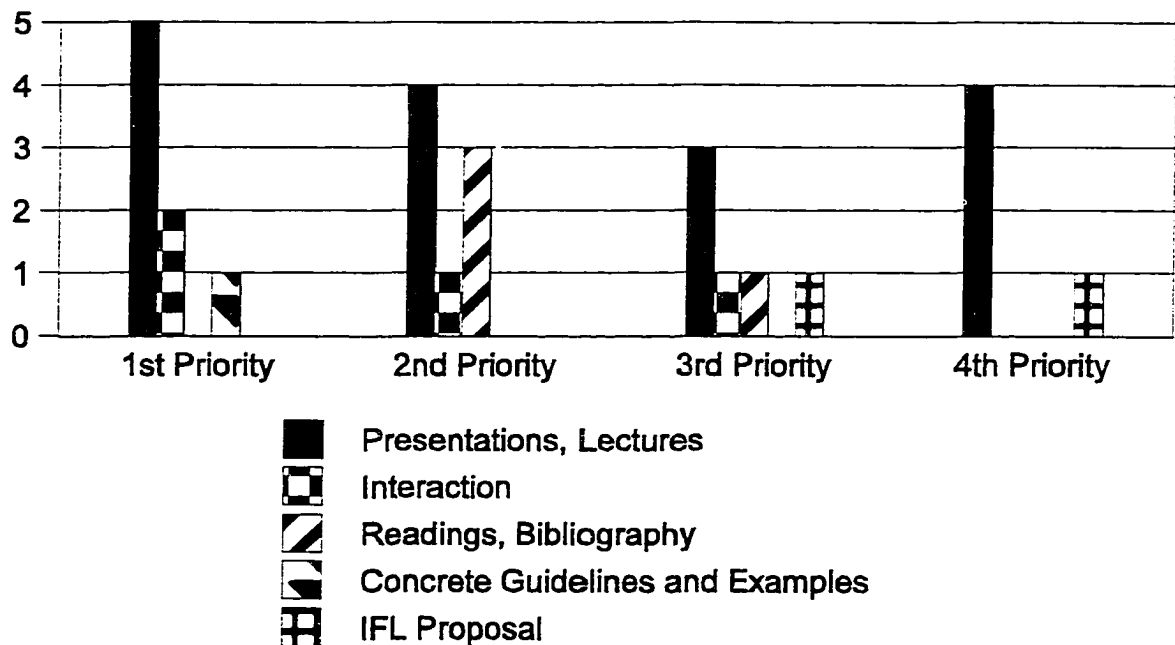


Figure 8. Helpful learning experiences, Faith and Learning Seminar 3.

( $4 \times 3 = 12$ ), three listed it as the third priority ( $3 \times 2 = 6$ ), and four selected it as the fourth priority ( $4 \times 1 = 4$ ). The relative weight, therefore, for presentations/lectures is 42. The relative weight for the others are as follows: interaction, 13; readings/bibliography, 11; concrete guidelines/examples, 4; and requirement to present proposal, 3 (see Table 3 and Figure 9).

An examination of the above analysis reveals that presentation/lecture was the learning experience that most helped the majority of the faculty members who attended the seminar. The other experiences were either chosen by a fewer number of participants or were added in addition to the presentation/lecture method.

Table 3. Calculation of Weighted Scores for Helpful Learning Experiences,  
Faith and Learning Seminar 3

Priority	Multiplier	Presentations/ Lectures		Interaction		Readings/ Bibliography			
		n	ws*	n	ws*	n	ws*	n	ws*
1 <sup>st</sup>	4	5	20	2	8	0	0		
2 <sup>nd</sup>	3	4	12	1	3	3	9		
3 <sup>rd</sup>	2	3	6	1	2	1	2		
4 <sup>th</sup>	1	4	4	0	0	0	0		
Totals		16	42	4	13	4	11		

Priority	Multiplier	Concrete Guidelines/ Examples		Proposal	
		n	ws*	n	ws*
1 <sup>st</sup>	4	1	4	0	0
2 <sup>nd</sup>	3	0	0	0	0
3 <sup>rd</sup>	2	0	0	1	2
4 <sup>th</sup>	1	0	0	1	1
Totals		1	4	2	3

\*ws = weighted score.

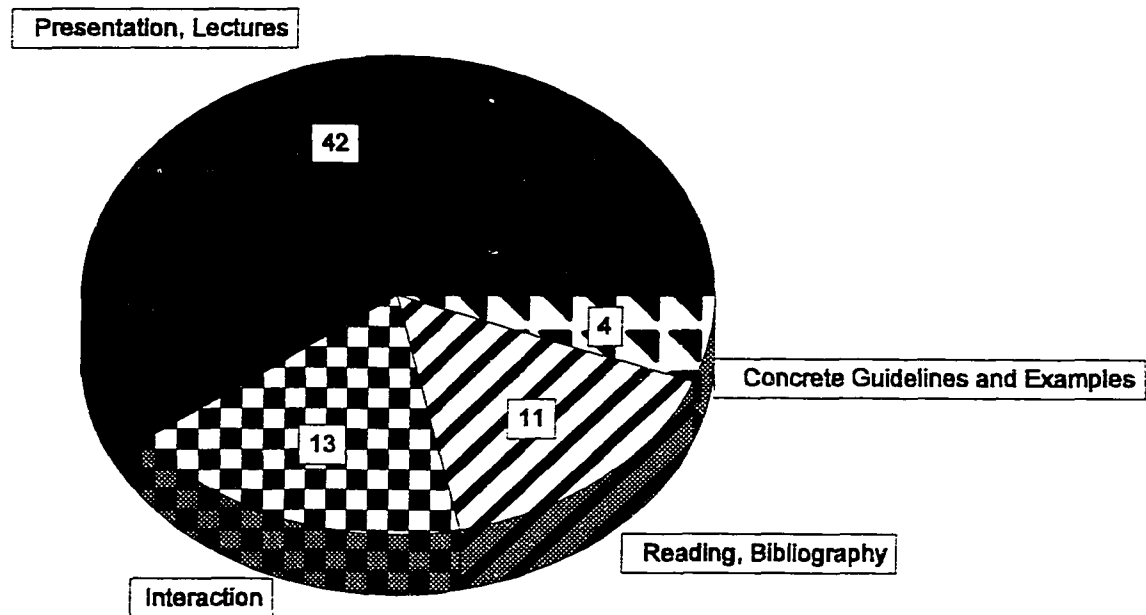


Figure 9. Helpful learning experiences by weighted scores, Faith and Learning Seminar 3.

#### Question 6

Question 6: *How are you planning to use the knowledge you obtained at this seminar?* The participants had a variety of ideas about how they planned to use the knowledge they obtained at the seminar. Six of them would apply this knowledge to the IFL paper. Four of these would begin or continue to write the IFL position papers. The knowledge would help one to “think through issues” (Data File, vol. 3B, p. 26) in writing the IFL paper.

Five people would use the knowledge to do further research in the area of faith and learning integration. One of these would tackle a specific methodological issue within the discipline and do further research in that area. Another planned to write two or

three articles for the evangelical community. One person would use the knowledge to develop future “research agenda” (Data File, vol. 3B, p. 26) in faith and learning and also to draft a future paper.

Four people would apply the knowledge to teaching. Three of these indicated that they would use it for classroom integration. One of these three presumed that the knowledge would help him to do “an even better job of challenging students to live in both worlds with emotional/spiritual devotion to God and a life of learning and intellectual pursuit as an offering of devotion to God” (Data File, vol. 3B, p. 26). Another member of this group foresaw his ability to think more consciously about IFL when preparing his course outlines, lectures, and assignments (Data File, vol. 3B, p. 26). One participant who stated that his “project is crucial to [his] teaching” (Data File, vol. 3B, p. 26) hoped that he would be able to “come up with a more sophisticated understanding of ‘integration’ in the particular area [he was] pursuing so [he could] facilitate integration by the students” (Data File, vol. 3B, p. 26).

There were other plans too. One person would use the knowledge to think of the various ways that his faith “informs and influences his work as a scholar, teacher, and mentor” (Data File, vol. 3B, p. 26). It would help another to “live peaceably with the tensions of piety and intellectual faith both within and without at the college” (Data File, vol. 3B, p. 26). And one person would use the knowledge obtained to support the college as it “straddles popular religious and intellectual religious culture” (Data File, vol. 3B, p. 27).



To recapitulate, seven of the eight participants who responded to question 6 would apply the knowledge they obtained at the seminar in writing. Four would use it to either begin or continue their IFL position papers required for the tenure position at the college. Five would apply it to further research. Four participants would apply the knowledge to teaching. The knowledge would help three personally as they struggled with issues on faith and learning on the college campus. Even though these participants have such great ideas about how they would use the knowledge that they obtained at the seminar, one wonders why only four planned to apply the knowledge they obtained to teaching. This issue is addressed in chapter 8.

#### Question 7

Question 7 asked: *Do you have suggestions to improve the seminar?* Six of the eight participants who completed the survey had suggestions to improve the seminar. One person needed more time to think about what suggestions he might have. One did not have any suggestions. One of the six participants suggested that they (probably the participants and the administration) think about how they “might do faith and learning” (Data File, vol. 3B, p. 27, my emphasis) in the classroom. One suggested that the length of the lectures and devotions be reduced to allow more time for discussions, questions, and so on. This participant also suggested that there be more control and guidance of the discussion time so that they would remain focused on the subject of IFL. He further suggested that the devotional and subsequent talks besides guest presentations be limited to between 15 and 20 minutes to allow more time for discussion on the readings. In

addition, one participant thought that speakers should be invited from each discipline all on one day specifically to talk about “their” (Data File, vol. 3B, p. 27) own IFL position papers and how they did them. One person counseled that one of the guest presenters not be invited again.

The participants enjoyed the seminar and felt it was a worthwhile effort. They appreciated the guidance of the seminar director, the “leisurely pace” (Data File, vol. 3B) he allowed them, and his ability to keep to schedule. They made a few suggestions that they felt would improve future Faith and Learning Seminars. One of the participants spelled out his appreciation in the following words:

I was surprised by how much I enjoyed the seminar. . . . I found almost all of it very useful. . . . For a requirement it was as much fun as it could be. I don’t want to do it again, but I would have looked forward to it if I had known how much fun it was going to be. (Data File, vol. 3B, p. 27)

As I reflected on the seminar, I could see some differences between it and the first two seminars that I attended. I think one of the things that made a difference was the prayer requests that the participants made and the prayers that were offered on behalf of those who made the requests. These brought the participants together as family. Every day before prayer, questions were asked regarding someone or some situation prayed for the previous day and information was given. There was concern for one another.

Another thing I appreciated about the seminar was the openness of the participants as they discussed life at their own college and their struggles with IFL. In addition, the period between the devotionals and the presentations at 10:30 was mostly used for

general questions, and different issues were discussed during this period. I could see that the participants appreciated that opportunity.

Furthermore, the seminar was not tightly structured. There was room for things to happen that were not on the schedule. For instance, on day 3, while discussing the devotional topic, one of the participants commented about an article published in the *Tribune*. She distributed copies of this article on “Faith” to the participants, and the article was discussed briefly. Another example was when the dean of the college was passing and waved through the window. As soon as the coordinator saw him, he laughed and told the group that he was going to get the dean to come and answer the question, “Who is your audience?” that they had been struggling with from the first day of the seminar. By the time he finished with this announcement he was already out the door on his way to get the dean. It was quite an exciting moment. The dean came in happily and talked for a few minutes and suggested that the participants direct their position papers to the scholarly audience.

I also observed that besides the formal presentations most of the discussions centered around what happened at the college. All the presenters, save one, were not only tenured, but veteran faculty from the college. These faculty members had had opportunities to present at previous seminars. The one presenter who was not part of the college faculty had researched the history of IFL at the college. This was very helpful to the participants; they felt comfortable to ask questions that bothered them. Even though these participants belonged to different evangelical Christian denominations, and picked

on one another on doctrinal issues like “premillennial” and “amillennial” (Data File, vol. 3C, p. 10) they did not seem to be fighting over these issues.

In conclusion, this chapter described the third Faith and Learning Seminar that I attended. It was one of the numerous Faculty Faith and Learning Seminars conducted at Christian College C for their junior (non-tenured) faculty members who needed to write their IFL position papers, a major requirement for a tenure position at the college. There were 10 participants at the seminar, including the coordinator. This chapter discussed both the daily activities at the seminar and the analysis of the interviews conducted and surveys administered to the participants.

## CHAPTER 5

### CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE A

#### **Introduction**

The second phase of the research, which deals with exemplary classroom implementation of IFL, begins with this chapter. In addition to discovering how Christian higher education teachers are trained and prepare themselves for IFL, I also observed two classes at each of the three research sites to learn how teachers actually integrate faith and learning in the classrooms. My goal was to find exemplary classroom practices in IFL. Therefore, before the observations, I contacted either the academic dean or the coordinator of IFL at each college and requested a list of teachers regarded by their administrators as experts in integrating faith and learning in the classroom.

I had two criteria that guided the recommendation of these teachers. One was that the primary assignment of the teachers was classroom teaching. The other was that these teachers would have participated fully in one Faith and Learning Seminar, but not necessarily the one I attended. Based on the list given to me, I approached the teachers recommended and sought permission to observe their classes. I chose two teachers from each of the schools. My final selection of these teachers depended upon the interest and availability of the teachers and their subject areas. My goal was to observe IFL

implementation in a wide variety of content areas. After contacting these teachers, I agreed with them on dates for the observation and confirmed these dates with the academic dean or the IFL coordinator of the college.

I observed each teacher for a week--at least three class periods--and took detailed notes of the classroom activities. I collected the syllabi of these classes and studied them to see how IFL was reflected in them. In addition, I taped classroom presentations and took photographs. At the end of each class period, I conducted a post-observation interview with the teachers to find out whether or not they thought they integrated and where and when in the lesson they did. In addition, I sought to learn if there were things they would do differently in terms of IFL if they had the opportunity to re-teach the class. This chapter and chapters 6 and 7 discuss the six case studies by schools beginning with Christian College A (CCA) and followed by Christian Colleges B (CCB) and C (CCC).

I observed two teachers at Christian College A. One of the teachers taught History of Western Thought, while the other taught Introduction to Psychology.

### **History of Western Thought Class**

This class was an honors class for students in Pastoral Studies. The “honors class” as referred to in this college is different from the honors class in most American colleges. In this college, the students in this class are regarded as “BA (Hons)” (Data File, vol. 1D, p. 1) students, because, according to the teacher, “there is a decision made somewhere between year 1 and 2 as to whether their grades are good enough for them to

proceed with honors” (Data File, vol. 1D, p. 10). In other words, all the students in this class were “potentially honors students” (Data File, vol. 1D, p. 10).

According to the teacher, the course was intended to help students “become familiar with some major developments in Western philosophy as they affect religion from Socrates to the present day” (Data File, vol. 1D, p. 5). There were 11 students in the class. The teacher mentioned that the class used to be a larger class of between 40 and 50 students, but this year it was split into two so that two teachers taught the class. The main reason for this split, according to the teacher, was to give the students “more personal attention” (Data File, vol. 1D, p. 10). A secondary reason was that the students in the two classes would get their degrees from two different university systems. This 50-minute class normally met four times a week, but met with the teacher only three times the week I was there. The class met from 2:10 to 3:00 on Tuesday, Wednesday, and Thursday.

I started my observation of this class during the third week of school in the spring quarter. The broad topic to be covered during this week was “Philosophy in the early Christian Period” (Data File, vol. 1D, p. 5). The topic was further subdivided into four sections, and each section was to be covered during each class period during the week as follows:

1. Lecture: The encounter of Christianity and Philosophy
2. Text: Augustine: City of God
3. Discussion: The problem of suffering
4. Discussion: The problem of suffering (Data File, vol. 1D, p. 5).

**Day 1 of Observation**

I began my observation during the second class period of the week because the teacher was out of town on the first day of class. This meant that I did not observe the lecture part of the class. The teacher later informed me that because he had to travel he had his students join the other class since they were covering the same material.

In preparation for the second class period where they would discuss text, the teacher had already assigned two readings: *The City of God* and *The Problem of Evil* (Data File, vol. 1D, p. 5). Therefore, he started the class by giving the students a brief background about Augustine, the issues he grappled with, and his encounter with God. Then he acknowledged the toughness of the assigned readings and encouraged those who had not read the text to endeavor to read them.

After this introduction which lasted about 20 minutes, the teacher encouraged the students to give their impressions and state their concerns about the assigned readings. One text was taken first, and the other was discussed later. The students brought out ideas from the text or verbalized their concerns about what they had read or asked questions. The teacher urged them on with complimentary nods and encouraged them to speak out. Occasionally, he interjected some thoughts to either shape their thinking or clarify some of the issues or concerns raised by the students. He used two analogies--one of conceiving a child and another of something catching fire--to explain things to them (Data File, vol. 3D, p. 9). This interaction, which lasted for about 25 minutes, continued until the end of the period.



### **Post-Observation Interview**

Immediately after the class ended at 3:00, I went with the teacher to his office for a post-observation interview. We decided to do this immediately after class when the activities of the class were still fresh in our minds. I asked him if he thought he integrated faith and learning in the lesson. He related that he tried to do that, because according to him, he “was trying to make a bridge between Christian doctrine and [his] philosophical view of the problem of evil” (Data File, vol. 1D, p. 9). He pointed out a time when he related the day’s discussion to something he said the previous week about doing philosophy in the context of witness. His students had asked him at the time if he thought that philosophy has something to do with evangelism. He had responded that he did not think that they could convert people with philosophy. But he thought that philosophy was a “ground-clearing exercise in which you can expose false assumption” (Data File, vol. 1D, p. 9). He concluded this part with “I was intentionally doing that. And I achieved it. I think they got the message” (Data File, vol. 1D, p.9).

During the class he had mentioned something about “spontaneity of evil” (Data File, vol. 1D, p. 9). So, I asked him if he thought his students understood what he meant. He explained what he was trying to do. According to him, he was trying to help his students to “understand how it might be possible for evil and all things negative to arise in a perfect universe” (Data File, vol. 1D, p. 9). He observed that there was no answer to the question; it was something one accepted by faith. He referred to those analogies he had used in class, and mentioned that he used them to drive the point home. He observed

that, “These are typical ideas for Westerners to put their minds on” (Data File, vol. 1D, p. 9). He ended that part by saying that he did not know whether he was successful in what he wanted to achieve (Data File, vol. 1D, p. 9).

Another question I asked was if there were other places he could have integrated in the lesson, but did not. He was not sure about this, but thought there probably were. He said “that giving the constraints of time and everything, they could have been done in other ways” (Data File, vol. 1D, p. 9). He stated that “it is difficult to teach philosophy which is over 1,500 years old. It becomes completely out of their [the students’] experience” (Data File, vol. 1D, p. 9). He remembered that he related the discussion to Scripture and felt “reasonably satisfied on that level” (Data File, vol. 1D, p. 9).

The last question I asked him was if there were things he would do differently in relation to IFL if he were to teach the same lesson again. He did not think so for two reasons. His first reason was that it was so early in the lesson. And the second was that

because the Christian church is still so prominent in the philosophical realm, you don’t have to work too hard putting the two together. [But] when you come to the 17th and 18th centuries, then you have got to make greater efforts to make connections between the two traditions--the secular tradition and the Christian tradition--are farther apart. But during the time of Augustine they were still close together. (Data File, vol. 1D, pp. 9-10)

I accepted his two reasons without any further questions and thanked him for his time and information.

## **Day 2 of Observation**

This day was designated as a day for discussion. Therefore, the teacher started the class by talking briefly, for about a minute or two, on the question of suffering. Then he

asked the question, “What’s the problem?” His question got his students’ attention.

After a little pause, the room was charged with discussions on how the innocent suffer.

The students referred to an incident that happened the night before in the city and how horrible it was. They talked about how some people lost their lives during the incident.

Some of the students offered some conclusions about why the innocent suffer: “We are created in the world to suffer; God suffers; suffering can be good in a way; [and that] pain is an aspect of suffering” (Data File, vol. 1D, p. 6).

The teacher listened and encouraged further ideas. Then he referred to C. S. Lewis’s *The Problem of Pain*. After a few students had contributed, the teacher read some sections from *The Problem of Evil* by L. Weatherhead. This started another lively discussion. Students were involved in deep thought. Finally, the class arrived at some conclusions that included

1. “God is all good, like a loving Father.
2. God is omnipotent, has power over all things.
3. God is omniscient, knows all things from the beginning.
4. Human suffering exists on a huge scale incompatible with the above. God does not intervene to alleviate the suffering of His children in a way you would expect of a father.” (Data File, vol. 1D, p. 6)

The class also came up with some explanations for suffering:

1. “Free-will--selfish use of the will.
2. Playing out the consequences of evil so that everyone will see that God is just.
3. God allows suffering.
4. Sin/Lucifer/Adam-Eve/Fall.

5. Mystery
6. Reward
7. Deserve
8. Discipline.” (Data File, vol. 1D, p. 6)

And they answered the question of “Why suffering?” with the following:

1. “In order to discipline and ennoble
2. To give opportunity to exercise charity and mature.
3. God gave us free-will.
4. Suffering demonstrates the evilness of evil.” (Data File, vol. 1D, pp. 6-7)

The discussions that followed these reasons for sufferings included the high price for Hitler’s free-will and whether we could not exercise charity and maturity without much suffering. The class wrestled with these until the end of the period. I left the class overwhelmed with a lot of questions on my mind. I suspect that the students also felt the way I did.

### **Post-Observation Interview**

The post-observation interview took place immediately after the class. I asked the teacher the same set of questions as I did the previous day. In response to whether he thought he integrated faith and learning in the lesson, he gave a resounding “yes” (Data File, vol. 1D, p. 11). Then I asked for examples. He responded that he did not think that IFL was difficult in a lesson like that. He added that

Christian faith stands on the view that God is loving and so on. And yet there is so much evidence which I have learned from personal experience and from secondary

sources which tell the world seems to be anything other than good. What I am trying to do today and tomorrow is to try and get those two ideas, which are at worst contradictory, at best in tension, to find a way of dealing with them. (Data File, vol. 1D, p. 11)

With this statement, I asked the teacher if he directed his students' thinking or whether he made them accept his point of view. Otherwise, how did he know their position on issues? He responded that he did not direct their thinking. Rather he admitted that he had some tentative answers. He wanted the students to know that the church (which the college represents) has some answers for such issues, even though they might not be adequate answers. However, he admitted that the important thing for the students was to "personally keep working on the answers so that they can deal comfortably with the issues" (Data File, vol. 1D, p. 11). Continuing, he said he would be happy for somebody in the class to take issue with what he said and to reject it. Then he hinted that he had an analogy for the next day's class that the students might reject. He admitted that quite often his students would ask him to tell them what he thought or his position on a particular issue. His response to them was, "I will tell you. But it really doesn't matter that much what I think. I'm just one more seeker. That's all" (Data File, vol. 1D, p. 11). He cautioned that "there is a danger with young students. They love to know what you think and then they'd think, 'Right, you've got it'. But I want them to think themselves" (Data File, vol. 1D, pp. 11-12).

I asked him how he would help a student in the class who, after all the discussions, still maintained a contrary view from what was arrived at in class. He explained that people accepted or rejected views due to their personal experience.

Therefore, it was acceptable for people to think differently. However, he was willing to spend time with someone outside of class if the discussion in the class was distressful to him or her.

For the final question I asked the teacher if he thought he could have integrated faith and learning in the lesson in some other way other than how he had done it. He answered in the affirmative. He explained that if he had held the class in the classroom opposite his office he could have played some passages from “Schindler’s List” about the Holocaust. The room was equipped for listening to and watching video recordings, but had been reserved for that time by another teacher. In addition, he mentioned that there were several sources he could have used to show that people suffer.

Another thing he thought he could have done was approach it autobiographically. He could have told his students about those times in his own life when he suffered. He asserted that he had done so before. He said that at a point in the lesson he felt that personalizing it could have made it more “accessible” (Data File, vol. 1D, p. 13) to them. He thought about telling his story, but refrained from doing so because he did not think that the students were mature enough to handle what he would have shared with them. He commented that he was prepared to “lay out [his] own suffering before people, but it depends on their maturity level” (Data File, vol. 1D, p. 12). He did not want to do that because the students were young. He observed that they cannot be rushed into accepting, and suggested that the only way they would notice would be when it happens to them. He hoped that then they would reflect on the discussion (Data File, vol. 1D, p. 13). We both agreed and ended the interview for the day on that note.

### Day 3 of Observation

This class started with the teacher and students engaging in an informal brief discussion with me. After that the teacher started writing on the board. He told a story from the novel *The Plague* by Albert Camus, which he had referred to the previous day, and read some portions from it. Then he summarized the previous day's discussion on the problem of suffering and expanded on it. He directed the attention of the students to what he had written on the board:

“Why suffering--other elements

1. Suffering is never unbearable--1 Corinthians 10:13.
2. Present suffering is nothing compared with celestial joy.
3. Job and the great mystery--Job 38:2f, 40:1-8; 42:1-6.
4. Natural disaster” (Data File, vol. 1D, p. 8).

“Another Way of looking at suffering: Process philosophy

1. Everything in the universe is in process and in change, and God Himself is involved in the process.
2. We live in a society where we put suffering behind the scene. Our society is not prepared to look suffering and pain in the eye.” (Data File, vol. 1D, p. 8).

After further discussion, the class dismissed. I appreciated the level of reasoning among the students.

### Post-Observation Interview

As usual, the post-observation interview took place immediately after class in the teacher's office. I asked him the same set of questions. He was quite positive that he had

integrated faith and learning in the class. He gave several examples: he said that he attempted to get the students to recognize the kind of faith they live by. He added that the students needed

to see their faith challenged in the world and that they have to find it, first of all, in the quietness inside, but then in the roughness of everyday life, which is sometimes difficult. You have to find ways of dealing with the roughness and that painfulness. (Data File, vol. 1D, p. 14).

He explained that this was one of the reasons why he started off the discussion with an extract from the book and concluded on a personal note. He was trying “to get the reality of this across to [the students]” (Data File, vol. 1D, p. 14). He wanted to get them “to recognize that learning which [they] do in painful times has got to be bound up with faith. Otherwise, faith might be worth nothing. It dies” (Data File, vol. 1D, p. 14). He reiterated that he tried to get the students to recognize that. Furthermore, he referred me to the title of the course on IFL that he taught at the college. It was called “Integration of Faith, Learning, and Practice” (Data File, vol. 1D, p. 14). He stated that what he was trying to do was “to develop some justice to the practical aspect of living faith in a living world” (Data File, vol. 1D, p. 14).

In response to whether there were places he could have integrated but did not, he admitted that there were. He observed that he could have asked students to share with the class experiences of suffering or that of something that caused them distress. He had done this in previous classes, but hesitated to repeat it in this class because he was not sure that this group of students had the maturity that this required. Then he recalled that one of the students came to ask permission to turn in her assignment late because her



mother had been admitted to the hospital. Then he reiterated that he could have approached the topic autobiographically, by asking that student and others share their experiences. But he decided against it. "It's one of those instincts that I have. I just felt probably that that wasn't the way to go with these young groups" (Data File, vol. 1D, p. 15).

Since I had completed my observation in his class, I decided to ask some general questions about how he dealt with IFL in his classes. I wanted to know if he planned to integrate at certain points in his lesson, or that he just prepared the lesson without thinking of integration and waits until IFL comes up naturally. He explained that he did IFL on three levels. The first level was that he believed that he should be seeking integrity as a person all the time. He believed that if he sought integrity as a person, then what he did in class would be integrated. For him, this was the most important level because, based on it, one can plan IFL. One can say, "Here's a faith idea I want to get across, and I want to do it like this. And I certainly do that" (Data File, vol. 1D, p. 14). Planning was the second level. The third level is when things arose in the class that gave the teacher a "jumping off for something else" (Data File, vol. 1D, p. 15), such as questions the students ask or objections they raise.

He admitted that he had not found much of the third level with this class. He assured me that it was a good class, but that he did not sense the students "pressing serious questions. They are a bit young and have not had much experience" (Data File, vol. 1D, p. 15). He confessed that he was doing much of the planning and engineering it. I wanted to know what he planned to do if things continued the way they were with the

students not “pressing serious questions” (Data File, vol. 1D, p. 15). He was optimistic that things would improve. He believed that the students would open up when they became more familiar with him. He thought it was still early in the quarter to “confront them in a direct sort of way” (Data File, vol. 1D, p. 15). With this discussion, we ended the interview and the observation.

### **Analysis of Observation**

I have tried to depict above the attempts by one professor at CCA to integrate faith and learning in his classroom. This teacher testified that IFL was not difficult in this class. The opportunity to observe his class for three days along with the after-class interviews with him revealed how he integrated. He integrated mainly by stimulating discussions in his class. Throughout the three class periods, he instigated dialog with the students. He asked questions that encouraged the students to think and to give their opinion of the topic in question. His questions helped the students to connect their learning with things happening around them and also with their Bible.

During my post-observation interview with him, I learned about other strategies he could have used to integrate in the lesson besides generating discussions. One of these was by sharing his personal experience with the students, or by giving the students the opportunity to share theirs. He claimed to have used this method in the past, but chose not to use it with this group because he felt that the students were young and not mature enough to handle it. In addition, he revealed that he did not claim to know everything, that even when he gave a response to students’ questions, he made known to them that he

was “just one more seeker” (Data File, vol. 1D, p. 11). Finally, he mentioned that he prepared for IFL on three levels: seeking integrity on a personal level--which he regarded as the highest level, planning for IFL, and seizing opportunities “when things arose in the class that gave the teacher a jumping off for something else” (Data File, vol. 1D, p. 15), such as questions that students ask or objections they raise.

This third level sounded like what Akers defined in the integration of faith, learning, and practice (IFLP) class in the winter of 1994 as “opportunism without overkill” and termed “the chief method of integration.” Akers suggested that the word used for this method is “lambenting” from “lambent” and means “hit and skip right off.” He also observed that some of the great integrators used a lambent variety for IFL. He added that Christian schools are not in the business of “defrauding students of their courses; They need to teach the course content”. This supports Harper’s counsel that “the school is not a church and the history class is not the occasion for another devotional message” (1980, p. 4).

Although the course syllabus for this teacher’s class did not state IFL explicitly, IFL is embedded in some of the sections. Half of the eight objectives would cause students to think integratively. In addition, under the section in the syllabus termed “Philosophical argument” (Data File, vol. 1D, p. 1), the teacher stated six things he expected the students to do. Five of these six expectations reflected IFL. The teacher identified lecture, reading, and examination of “short texts taken from the works of prominent philosophers” (Data File, vol. 1D, p. 2) as some of the methods to arrive at the

objectives he set for the class. At the same time, he required the students to “construct their own arguments in short essays or in discussion” (Data File, vol. 1D, p. 2).

This teacher defined IFL as “making sure that you have the Bible in one hand and the newspaper in the other hand” (Data File, vol. 1A, p. 101). He identified his level of implementation of IFL as level 5 on Korniejczuk’s (1994) IFL empirical model (see appendix C). This is the second highest level on that model. Based on my observations, the obvious techniques that this teacher used to encourage IFL in his class were questions and discussions. I am cognizant of the fact that three days’ observation were not sufficient to see all the other varieties he could have added to make his students integrate more in the class. I suggest that with more varieties he could reach his third level, which would encourage students to “press serious questions” (Data File, vol. 1D, p. 15) or raise objections. He had observed that he had not found much in this class, but believed that it would happen as the quarter progressed and his students became more familiar with him. This third level would enable him to seize the opportunity “when things arose in the class that gave the teacher a jumping off for something else” (Data File, vol. 1D, p.15). It is important for IFL to occur at the level of student learning.

### **Introduction to Psychology Class**

The next teacher I observed at CCA taught Introduction to Psychology. The course was intended to “offer a basic overview of the science of psychology covering . . . psychological/biological foundations, perception, memory, learning, cognition,

motivation, emotion, personality, psychopathology and social behavior” (Data File, vol. 1D, p. 19). The class was held from 4:10 to 5:00 p.m., Monday through Thursday.

### **Day 1 of Observation**

On the first day of my observation the teacher walked into the class, stood in the aisle, and started to mark off the names of the students who were present. After the roll call, he gave a brief review of the previous class lecture. Next, he read from the syllabus the first learning objective to be covered during the class period: “Define the basic components of the human nervous system and describe the mechanisms of the synaptic transmission” (Data File, vol. 1D, pp. 21, 27). Then he began to lecture on different types of neuro-transmissions and things that slow down transmission. The 22 students who were in attendance were quiet and listening. After he had lectured for 15 minutes, one student asked a question related to the subject matter. The teacher responded to the question and continued with his lecture. After about another 15 minutes he posed a question to the class: “With these things, do you think that you can have control over the chemistry of your body?” (Data File, vol. 1D, p. 27). One student gave a brief response. The teacher continued and completed the lecture, which was related to the objective he had read at the beginning of the class.

Having completed the lecture on the first objective for the day, the teacher read out the second objective: “Identify the relationship between lifestyle and the quality of neuro-transmission” (Data File, vol. 1D, pp. 21, 27). After that he continued lecturing. He made a list on the board of certain items of diet that can slow down the speed of

neuro-transmissions. Then he stated, “How much we can hear God in prayer if we have a clear mind” (Data File, vol. 1D, p. 27). He did not explain or pursue the comment. Rather, he continued his lecture and used an overhead transparency to show how sophisticated neuro-transmission is. He also directed his students’ attention to a diagram in their textbook and used that to further clarify the topic.

After reading out the third objective, “Define the structure and function of the human brain” (Data File, vol. 1D, pp. 21, 27), the teacher showed another transparency-- this time of the size of the human brain at different stages of human development. He said something funny about the brain that made the students laugh. Then he asked a question, “Why do you think the brain develops earlier than other parts of the body?” (Data File, vol. 1D, p. 27). After one student responded, the teacher wrote on the board the parts of the brain and their different sections. Then he continued to lecture until it was time to dismiss. The students were also ready to leave.

### **Post-Observation Interview**

The post-observation interview took place in the teacher’s office immediately after the class. As soon as we walked in, the teacher commented that “the relationship of material with faith becomes much more natural all the time. So, it depends on what day. You may have it or not clear” (Data File, vol. 1D, p. 31). When we sat down I informed him that I would be asking him the same set of questions after every class.

Then I asked him the first question, that is, if he thought he integrated faith and learning in the lesson he taught that day. He responded that he might not have done it as

explicitly as other teachers would have. He thought that there was a point of integration when he said something about lifestyle and the qualities of neuro-transmissions. He observed that many of the substances such as tobacco and caffeine that his church (which the college represents) discourages people from using happen to cause problems with transmission. He said that he identified those in class and talked about them.

Afterwards, he commented that he was “left with the impression that the people will look at them in terms of ‘that’s what we’re told not to do.’ So that was a point of integration” (Data File, vol. 1D, p. 31).

Furthermore, he remembered another point of integration he made in the class. He had stated to the students that “the state of your mind kept in good condition may favor your relationship with people and your relationship with God. And you can hear His voice in a clear way if that area is free from certain substances” (Data File, vol. 1D, p. 31). He concluded that he thought those were the points where he integrated.

I observed that when he made those statements in class he did not stress them. Rather they were like passing comments. He just dropped them and continued with the lecture. I asked him why he did it that way. He confessed that it depended on what age group he was addressing. He stated his feeling--he did not want to sound like he was preaching to the students. “Their age is a different sort of nature that soon if they see that there is a little bit of ‘you should’ and ‘you shouldn’t,’ they would just turn off” (Data File, vol. 1D, p. 31). He said that the students were too sensitive about things because they were in an environment where they might “feel too cornered down on these things”

(Data File, vol. 1D, p. 31). He also felt that, in some cases, it depended on the mood of the teacher. But he quickly added that the students' age was the main factor.

The next question I asked was if there were places where he could have integrated, but did not. He was not sure because he was dealing with a "technical area" (Data File, vol. 1D, p. 32) of the course and with the "specific function of a little area on the brain" (Data File, vol. 1D, p. 32). Therefore, he did not think there was anything more he could have done.

I proceeded with the next question. I inquired what he would do in relation to IFL if he were to teach the same lesson again. He explained that the only thing he might do was to expand on those points he made in class. He thought, however, that that would depend on the kind of people he would be speaking to. He predicted that the lessons ahead might be easier to integrate. With this we ended the interview for the day.

### **Day 2 of Observation**

On this second day of observation, the teacher walked into class and announced that we would move to another classroom because he had some films to show to the class. We all moved to a larger room that was equipped with video facility. The teacher showed a video of a child who had lost about one-third of his brain. The child's story showed the plasticity of the human brain.

When the 30-minute video ended, the teacher came to the front of the class and led out in a discussion of the brain. He asked the students what they had learned from the video. He asked them a specific question: "What do you see about this principle of



elasticity” (Data File, vol. 1D, p. 28). He told them that “the evolutionists would see it as the principle of survival of the fittest” (Data File, vol. 1D, p. 28). Then he asked them what creationists, believers, and Christian biologists would say. A few students said what they thought. He asked another question, “How do you as a Christian explain the similarity between the brain of a monkey and that of a human being? (Data File, vol. 1D, p. 28). After two or three students commented, he proceeded with the last question. He asked them, “What about the role of the environment on the movie?” (Data File, vol. 1D, p. 28). Again, about two students commented. The teacher made a final comment and the class ended.

### **Post-Observation Interview**

There was no post-observation interview after this class because the teacher had an appointment immediately after the class and was gone for the entire day. We rescheduled it for the next day, but it was not possible.

### **Day 3 of Observation**

On this day, the teacher walked in and closed the door behind him. He started writing the parts of the brain on the board. After that, he checked attendance. There were only 16 out of 33 students. Then he continued lecturing on the brain parts that he had been dealing with since the beginning of the week. He drew a column on the board and listed on each section the functions of the left and right hemisphere of the brain. Twenty-five minutes into the lesson he asked the students, “Why does the eye have a back-up from both sides and not the hand or any other part of the body?” (Data File, vol. 1D, p.

29). He asked them further, “What do you think evolutionists would say? (Data File, vol. 1D, p. 29). After short responses from two students, he asked them what a believer in God would say. As usual, two or three students responded to this and he shaped their ideas more. Next he showed on an overhead projector a transparency of the cortical areas of the brain and explained what each area controlled. He continued to lecture until time for the class to dismiss.

### **Post-Observation Interview**

The after-class interview took place as usual. I asked him the same set of questions. In response to whether he thought he integrated faith and learning in the lesson, he observed that he did “some with difficulty” (Data File, vol. 1D, p. 34). He reminded me that he was dealing with a technical part of the course, but added that he tried to point out the role of certain protective mechanisms in our bodies, “to make them attribute it to God, to the Creator, rather than attribute it to the several million years of evolution and adaptation and so on” (Data File, vol. 1D, p. 34). According to him, some technical topics posed problems with IFL. He observed that it would be a problem if the teacher did not think about IFL beforehand. He stated that for topics such as the one he was dealing with this week, IFL has to be planned. Then he added, “I think planning integration of faith and learning is a solution to any problem. No matter how technical it is, if it is truth, it is God’s truth. There is no way that you are not going to find God in something. But it may take reflection and preparation purposely for that” (Data File, vol. 1D, p. 34).

Asked what he thought about teachers who claim that they integrate only when IFL comes out naturally in the class, he argued that people have many reasons for doing or not doing something. He reminded me of his position, that he did not like to force integration out of respect for the student who has “a very special psychology; that is, a young person who doesn’t want to be invaded with preaching and so on” (Data File, vol. 1D, p. 34). Therefore, he was willing to respect good reasons from anyone for not integrating faith and learning. However, he would not accept any reasoning that suggests that there is no possibility of integrating in a certain subject matter. He would argue that there is always a possibility for integrating in any topic or subject area.

Another question I asked him was if there were places he could have integrated in the lesson but did not. He was not sure; he imagined that there could have been, but admitted that he would not be able to tell me when and how. He mentioned that there were other factors to be considered. For example, one has to move on with the lesson, because there was a certain amount of information to be covered. Otherwise, one could go into deeper ways and the marvels of the human brain and how we can see God in every neuronal connection. But one has to find where the balance is. Later, he suggested that there could be other points for integration, but added that one has to think and prepare for it.

My final question to him was to find out if there were things he would do differently in regard to IFL if he were to teach the lesson again. He “imagined that even if it is not in a great, great extent, [one] is constantly learning and modifying [one’s] style and [one’s] way. With more or less extent, yes, [he] would vary” (Data File, vol. 1D, p.

36). He maintained that he had taught this class for several years and knew that he always changed something. Even though he was not exactly sure of the specifics, he agreed that thinking about IFL in the class is fascinating. He pointed out that “if institutions want to go anywhere, they would have to contribute something that is unique in the way of teaching in the perspective of those certain fields, a religious, a spiritual perspective in all the area” (Data File, vol. 1D, p. 36). He concluded by stating that “every teacher should reflect and should try to find what God-like interpretation of their regular stuff that is taught” (Data File, vol. 1D, p. 37).

#### **Day 4 of Observation**

The teacher came into the class and started by briefing the students on the content of their examination rescheduled for Monday. Next, he reviewed for the students the previous day’s lecture as usual. After that, he started a fresh lecture on the different systems of the body--the autonomic nervous system and the endocrine system. He lectured about the different glands they secrete and the importance and role of these glands. The lecture lasted the usual 50 minutes.

#### **Post-Observation Interview**

I started this day’s post-observation interview as usual by asking the teacher if he thought he integrated faith and learning in the lesson. “Practically not” (Data File, vol. 1D, p. 38) was his response. He explained why he used the term “practically.” There was a time during the class when he thought he could integrate. He had asked the students what they would do in order to avoid stress that comes as a result of problems

with people. He expected to hear responses such as: “Well, you better talk to them, approach them, become closer to them” (Data File, vol. 1D, p. 38). He wanted to connect their response with the Christian principle of friendship with your enemy. Unfortunately, the response from the student was, “Well, don’t think about them.” The teacher admitted that he was disappointed because the answer did not come in exactly the way he expected. The unexpected reaction he got from the class made it difficult for him to make the intended connection. That was the only place he would have integrated if he could have.

He observed that because of the nature of the material he was dealing with the connections one could make were of the same nature and would end up being repetitious. For instance, there are many mechanisms and provisions that are in our bodies for safety. These should point to our Creator as the Designer. He maintained that he had made this point in previous lessons and did not want to overdo it. He knew there were places in the lesson where he could have made the same sort of connection.

Since he had emphasized earlier the importance of planning for IFL, especially for a tough and technical topic like the one he was dealing with, I asked him how he prepared for IFL for this class. I wanted to know if he planned for IFL as he prepared for the lesson, or if he waited for IFL to come out naturally in the lesson. He stated that he tended to do both. He reported that when he prepared for the class, he might have an idea that he could use. He would make a note of this on the side to be sure to remember to make the connection. Nevertheless, he admitted that he did not do this in a “very systematic way” (Data File, vol. 1D, p. 38). He also confessed that sometimes other

factors such as tone of voice, one's emotional state, and the audience affect the delivery of this connection. Continuing, he observed that the interest of the audience conditions the speaker. Otherwise, there are things that could come up in the class, and he could take advantage of them depending on what happens. The interview ended on that note.

### **Analysis of Observation**

The above is a description of the classroom activities of another professor at CCA that reveals how he integrated faith and learning in his class. This professor taught Introduction to Psychology to freshmen undergraduate students. According to him, most of his students were in the ESL (English as a Second Language) program because they had limited knowledge of the English language. Introduction to Psychology was one of the classes they were allowed to take at their present level of English usage. The teacher informed me that 33 students registered for the class, but fewer than that number attended classes during the week I observed.

In contrast to the first teacher I observed in the same school, who stimulated discussions in his class, this professor used mainly the lecture method during the four days I observed his class. There were only scanty responses from a few students each class period. These courageous ones either asked questions for clarification or made a brief comment in response to the teacher's questions.

According to this teacher, part of the reason for this lack of response and enthusiasm on the students' part was the inability of most of them to express themselves adequately in the English language. Nevertheless, he was hopeful that the students were

getting what he was telling them. When I wondered how he determined whether or not the students' integrated their faith into their learning, he related that he used the examinations to find out. He asked questions that made the students write their own contribution or analysis. He observed that their analyses often arose from "a believer's perspective" (Data File, vol. 1D, p. 36).

In addition, he felt that the topic he was dealing with was tough and technical for the students and that they had a lot of material to cover. Besides, this teacher suspected that his style might also be responsible for the students' lack of contribution in class. He admitted that in this class he was more inclined to using the lecture method rather than discussions. He argued that he did not think that had anything to do with IFL. According to him, regardless of whatever style of teaching used for such a group "you are going to have four talking and the others never going to talk anyway" (Data File, vol. 1D, p. 36). I do not agree with this observation. I believe that with interactive teaching, these students will be able to talk regardless of their limited ability to use the English language (see Johnson, Johnson & Smith, 1991).

The teacher asked a few questions of his students that seemed like attempts to integrate faith and learning. For an example, one time he asked them how they as Christians would explain the similarity between the brain of a monkey and that of a human being (Data File, vol. 1D, p. 28). At another time he asked why the eye, and not the hand or any other part of the body, has a back-up from both sides. He wanted the students to suggest what responses the evolutionists and believers in God would give to this question. In addition, the teacher made some statements that were attempts to

integrate faith and learning. However, like the previous teacher, he did not pursue or stress those comments. He simply dropped them on the students and continued with his lectures. He related that he did it this way because he was aware that the students were too sensitive and could easily be turned off by “You should” and “You shouldn’t” (Data File, vol. 1D, p. 31). Therefore, he dropped the messages and hoped that they would get to the students. Moreover, he mentioned that he did not want to make his students uncomfortable and did not want to sound repetitious. This sounded almost like the same approach that the other teacher called his third level (Data File, vol. 1D, p. 15), and Akers identified as “opportunism without overkill [and] the chief method of integration.”

Unlike the first teacher, who admitted that it was easy to integrate faith and learning in his class, this teacher disclosed the difficulty with integrating in this class because of the technicality of the topic he was dealing with. He noted that the only way to avoid such difficulty was by planning for IFL, but confessed that his plan was not “very systematic” (Data File, vol. 1D, p. 38).

The syllabus for this class had objectives listed on nine different headings. One of these was a general objectives’ section of what students should meet by the end of the course. The other eight were learning objectives based on different sections of the course. There were between 3 and 11 objectives in each of these subsections. Only two objectives in all the nine sections seemed to relate to IFL.

In conclusion, this teacher defined IFL as “the effort to observe the power and influence of our Creator in all and every dimension of teaching and learning” (Data File, vol. 1D, p. 43). He explained that his definition means that “as all truth is God’s truth,



there is a challenge to find truth and explain it in terms of an all-powerful and merciful God” (Data File, vol. 1D, p. 43). I think this was what he was trying to accomplish in his class. However, it seemed that his style of teaching, coupled with the technicality of the topic, and his students’ limited ability to express themselves in the English language restricted his success in this venture. He identified his level of IFL between levels 3 and 4 on Korniejczuk’s (1994) IFL empirical model (see appendix C). Based on my observations in his class, he assessed himself correctly on these levels. I suggest that with more systematic planning and the use of a variety of strategies that encourage students to respond, this teacher would be able to help his students to integrate their faith into their learning experiences.

## CHAPTER 6

### CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE B

I observed two teachers at CCB. One of them taught Argumentation and Debate, while the other taught a course in Teaching and Learning.

#### **Argumentation and Debate Class**

This 300-level course met five times a week, 2:00 to 2:50 Monday through Friday. But it met only Monday through Thursday the week I visited because the teacher was to attend a debate tournament on Friday.

#### **Day 1 of Observation**

On my first day of observation, I met the teacher in her office and went with her to the class. We arrived at the class a few minutes before 2:00 p.m. As we walked into the class, we met most of the students already in groups chatting and socializing. The teacher joined one of the groups and started discussing with them. At 2:00 exactly the teacher called the class to order. She gave them the opportunity to ask any questions they wanted or to make any comments they wanted before the class commenced. After that she introduced me and told the class why I was visiting the class. She added that she did not prepare a special lecture for integrating faith and learning because she wanted me to

see the class as it was. She told the class how she was feeling and confessed that she was behind schedule. She promised that they would catch up. She made some humorous statements and the class laughed. After she talked about the reading assignment for the week and about the debate tournament scheduled for Friday that week, she led the class in prayer.

After praying, she proceeded to discuss the process for the day--negative constructive speech (Data File, vol. 2D, p. 5). She explained to the students what this means and how it is done in debate. The class had been discussing a debate topic--“The Overemphasis of Character in Political Campaign Is Detrimental to the Democratic Process” (Data File, vol. 2D, p. 14). She wrote some concepts on the board to try to explain to the students how negative constructive speech is done. The students were very quiet as if they were confused or worried about the process. The teacher seemed to sense the uneasiness and told them not to worry, that it would all come together. She reminded them of some processes they had to go through during a debate, and encouraged them not to panic when the time came. She said to them, “Don’t panic, the only thing you have to do is to pray” (Data File, vol. 2D, p. 5). She reminded them that their opponents are human beings and can have flaws. After that, she continued to explain the process of negative constructive speech.

Of the 11 students in attendance, only three said something during the entire class period. One of these three played a predominant role during the entire discussion. (I later understood that she had been participating in debate tournaments from her high-school days and would be participating in the debate tournament scheduled for Friday that

week.) The teacher asked her to share the information she found related to the topic of Friday's debate. She did, and made some interesting observations about democracy, which related to the debate topic of the week. The other two students sometimes either commented or asked questions. The teacher asked the students if any of them had found a definition for democracy. She confessed that she herself could not find any definition. Then she read from a section of a book where she had found something about democracy and said that that was all she could find. Several questions from the students followed. After the teacher responded to all of them, she continued with the explanation of the process. She advised the student who would be participating in the tournament not to get hung up on finding the definition of democracy to the detriment of her preparation. She counseled her to first look at the rest of the case, and after that, go back to the definition. She made some other humorous comments that seemed to ease the tension in the class. After that she dismissed the class at 2:50 p.m. when the bell signaled off for end of class.

### **Post-Observation Interview**

The post-observation interview took place immediately after class in the teacher's office. On the way to her office she asked me if I really wanted her to prepare a lesson where she would integrate faith and learning. She confessed that because she was not sure exactly what I wanted, she did not prepare to integrate IFL in the content. She wanted me to see the class as it was. However, she added that if I wanted to see integration in the class, then she would prepare her lesson with that in mind. I told her

that I wanted to see how she integrated faith and learning in her class, and would be glad if she did that. She promised to integrate the following day.

In her office I asked her the same questions that I had asked the teachers at CCA. My first inquiry was to find out if she thought she integrated faith and learning in her lesson that day. She responded that she did not integrate content-wise. However, she guessed that if I were to ask her students what they were thinking when she was discussing with them about “subjectivity” (Data File, vol. 2D, p. 10), they would say, “Yes, basically, she was saying that anytime we care about something or argue about something it’s subjective, and we’re going to have to know how to do that with our faith” (Data File, vol. 2D, p. 10).

Next, I asked if there were places she could have integrated in the lesson, but did not. She admitted that she could have integrated at that point when she talked about subjectivity, but did not because she was running out of time. She reflected that it would have been better if she had controlled the number of questions that the students asked and taken the time to integrate. However, she added that part of her philosophy was that “integration includes more than words” (Data File, vol. 2D, p. 10). She remarked that, for her, IFL included how she treated her students in class. Then, she reflected again “And I think that if I did anything right that could be written of, that’s what I did today” (Data File, vol. 1D, p. 10).

She gave an example. She believed that her behavior showed the love of Christ to her students. She reminded me of the student who sat closest to the door and described her to me. That student was one of her advisees. She was the only freshman taking that

300-level course. This teacher had heard from other students that this student was concerned, afraid, and wondered if she did the right thing by taking that class. The teacher told me that that was why she talked to that student at the beginning of class. She said to her, “You seem to be closer and closer to the door everyday” (Data File, vol. 2D, p. 10). The student replied that that must be her subconscious working. Then, the teacher continued: “You know, you could come to me any time and we can just do a check on how you’re feeling and if you’re where you need to be” (Data File, vol. 2D, p. 10). The teacher observed that the student was grateful for that. She explained that she talked that way to her because she knew that the student was sitting there uncomfortably and insecure.

I appreciated that explanation because I had wondered why she gave that student extra attention and called her a special student. I had meant to ask her about it. The teacher had commented to the students: “Most of you would be upper classmen debating against freshmen” (Data File, vol. 2D, p. 11). She confessed that she regretted making that statement because she had a freshman in her class. Therefore, she quickly made up by adding, “But [name] is special, that’s why she’s here” (Data File, vol. 2D, p. 11). She added, “because I could just see her that she was just dying over there” (Data File, vol. 2D, p. 11). She laughed.

She believed that even though she did not integrate content-wise, she integrated by the way she treated her students. According to her, her evaluations from students “always frequently talked about how [she] treated students, how they see [her], and the choices they see [her] making” (Data File, vol. 2D, p. 11). She observed that that was

very important to students. At this point, the teacher addressed me: “I don’t know how you’re defining integration, if it includes how a person treats others, the choices a person makes in his or her life. And if that is included in your definition of integration, then I would say, ‘Yes, I did,’ but not in content” (Data File, vol. 2D, p. 11).

When I asked if there were things she could have done differently, she identified two areas and expanded on those. One was when a student referred to an article that discussed three kinds of democracy--traditionalist, moralist, and utilitarian. She explained that she could have discussed with her students which of the three kinds of democracy “believers could safely or comfortably advocate” (Data File, vol. 2D, p. 11). She further explained to me which of the three positions she thought a believer should advocate and why.

Another place she thought she could have integrated was on the issue of subjectivity, as referred to earlier. She noted that she could have discussed with the students “about how very important it becomes to deal with the subjective non-provable truth of the Bible that people disagree with” (Data File, vol. 2D, p. 11). She explained this point to me with some illustrations from the Scriptures.

She had her reasons for not integrating at those places. First she had a responsibility to teach the content of the course. For that reason, she could not always take every opportunity to integrate. She could integrate every main point of the lecture, if she needed to, but remarked that it would be an “overkill” (Data File, vol. 2D, p. 12). She observed that there is a point at which the students resent IFL. Further, she added that “it’s more than they need to be able to understand how what they believe spiritually fits

with what they're learning in a secular field. And if I do too much it begins to have a negative impact on them" (Data File, vol. 2D, p. 12). She noted that she needed to balance how much content she gave them against how much they talked about scriptural things.

This teacher said she integrated two to three times a week. She observed that she did not like to repeat the same integrative point week after week, except, of course, when "compelled" (Data File, vol. 2D, p. 13) by the Holy Spirit. She illustrated this point with the same issue of subjectivity. She had already talked about it and they had discussed it in detail. She had made that point and did not want to continue to talk about it.

She informed me that some of the students who attended the college came from Christian schools and had learned about integration before attending this college. They prayed at the beginning of class, or they learned a verse that talked about science or something. But, as far as she was concerned, true integration was "conceptual" (Data File, vol. 2D, p. 13). She noted that there were principles which the students should be able to apply. That was why she pointed out that even though she did not integrate content-wise that day, she integrated by the way she treated students. Then, she reiterated her position by emphasizing that

if it's true that my behavior shows my Christian world life view, then I'm integrating my faith all the time. That should be going on all the time. But I also expect them to be able to watch me integrate faith and content and to see me do it. . . . They should be catching on to how it's done. (Data File, vol. 2D, p. 13)



**Day 2 of Observation**

On this day, I got to the class 10 minutes before starting time. As the students walked in, they started talking with one another. One student in particular came into the class and greeted the teacher: "How're you today, Mrs . . .?" Then she asked the teacher about her daughter and both chatted for a while. Later the teacher called her by name and said, "You don't talk much in this class. I wish you could talk more, then you can help me" (Data File, vol. 2D, p. 6). Next, the teacher called the class to order and led out in prayer.

After the prayer, she started teaching. She read from a book a definition of freedom and the democratic process. Then she wrote some things on the board that related to value and criteria and drew some arrows to make some connection and explain the process. Like the previous day, she reminded her students that the people who wrote the cases are human beings and, therefore, make mistakes. She encouraged students, on that basis, to be sure to look critically at a case each time to see what faulty reasoning they can find.

As the teacher continued with the lecture, she said something and exclaimed, "That's clash" (Data File, vol. 2D, p. 6). And then she added, "I'm sorry, it's a violence. But that's what it is" (Data File, vol. 2D, p. 6). She asked two students who probably had participated in tournaments if they ever felt that way, that is, fearful, etc. She explained that she could only compare that experience with the judgment day. She told them that the fear was good for them. She gave them her reason for saying that. She kept encouraging them not to be afraid, that everything would come together. Looking at one

student who seemed to be worried, she said to her, “If it looks like you’ll fail, I’ll write your case for you” (Data File, vol. 2D, p. 7).

Continuing, she asked a question, “How do we image God in that?” (Data File, vol. 2D, p. 7). She responded to her own question by stating that “they’re not imaging God physically because God doesn’t have a body; the Spirit doesn’t have a body. They cannot ever be more human than they can possibly be. God emphasizes the importance of the brain” (Data File, vol. 2D, p. 7). Later she apologized to the students for all the “war-like metaphors” (Data File, vol. 2D, p. 7) she used, but mentioned that that is how they are used. She added that “winning and being ethical are not mutually exclusive” (Data File, vol. 2D, p. 7). She advised them that if they had to pick, they should pick losing. She ended by saying, “Sometime, one day, we’ll all be unmasked” (Data File, vol. 2D, p. 7). At this point the bell went off and the class was dismissed.

### **Post-Observation Interview**

The after-class interview took place in a classroom rather than in the teacher’s office. The reason for this was that after the class the teacher and another student spent at least 20 minutes talking. After that the teacher suggested that we go to a classroom closer to where we were, rather than go all the way to her office because we had already lost time. We found this classroom convenient and, therefore, used it for the rest of the interviews during the week.

Once in the classroom, I told her I enjoyed the lesson even though I did not understand all the terms and all the processes they discussed, but that I listened. She

laughed and suggested that I listened better than one of the students who struggled with sleep the first half of the class. After a brief discussion on that, we proceeded with the interview.

I asked the questions, beginning with the first--if she thought she integrated faith and learning in the lesson. She responded that she did, and she explained. She compared the judgment of the debate with the judgment day. She talked about being “most human and becoming unnerved and nervous in front of everybody because you realize that you could be unmasked at anytime” (Data File, vol. 2D, p. 17). She disclosed that in her mind she saw a “very close correlation between what happens at that moment of truth in a debate ground and other moments of truth when we are forced to see . . . minor intermediate moments of judgment, where we even judge ourselves, and, of course, the final judgment by Christ” (Data File, vol. 2D, p. 17). Upon reflecting, she remembered that that was not the primary integration. She brought that in only briefly when she talked about “using the mind [and] imaging God in the mind” (Data File, vol. 2D, p. 17)--her primary integration point. She could have talked more about the judgment, but did not want to overdo it. She felt that the students got the message.

Next, we discussed where in the lesson she could have integrated, but did not. One place she thought would have been a good place was when she talked to them about how to set up their speech and case, so that “if they said this up there, then they could say this down here” (Data File, vol. 2D, p. 17). She told me that she wanted to go back to it and talk about the ethical implications of that, but did not, because she ran out of time. She informed me that she would talk about it sometime because it was important for the

students to know at what point one “crossed the line into something that will be unethical” (Data File, vol. 2D, p. 19).

She confessed that if she had the opportunity to teach the class again, she would “try not to get quite so emotional” (Data File, vol. 2D, p. 18). She informed me that she is a “very demonstrative person [and] has always shown wide ranges of emotions” (Data File, vol. 2D, p. 18). She confessed that she did not like that about herself. According to her, the more something means to her, the more intense she becomes. It is easier for her to become emotional when talking about something. She illustrated when she showed her emotion in class today. “It was when I was going ‘Bob Dole, Bob Dole’” (Data File, vol. 2D, p. 18). She could not remember what led to that. When I reminded her what she said before that, she remembered the story. Some of her students knew what happened when her daughter was going to get married. A friend of hers had advised her that if she felt like she was going to cry during the wedding, she should just keep saying “Bob Dole, Bob Dole” (Data File, vol. 2D, p. 18) until the tears go away. Therefore, when she started saying “Bob Dole, Bob Dole” (Data File, vol. 2D, p. 18) in class, her students understood: “All right, you know she’s threatened here” (Data File, vol. 2D, p. 18). But that helped her to keep her emotions down.

Actually what made her emotions rise was talking to the students about what it means to actually use one’s mind to image God. She confessed that imaging God is important to her because she knows that there is no other “creation that can image Him in their mind and preserve it in culture as language” (Data File, vol. 2D, p. 18). She observed that “the human race is so uniquely gifted to do that and we don’t bother” (Data

File, vol. 2D, p. 18). She said that she knew many Christians who do not take that seriously. These Christians, in her opinion, “lose the opportunity to image God in a way that people have a unique ability to image Him” (Data File, vol. 2D, p. 18). Therefore, it was very important to her to get her students to understand that “above all else they needed to stay alert and . . . to keep their minds active throughout their whole life, not just have four years of college where there is challenging and stimulating work. They needed to learn to do that for themselves from here on” (Data File, vol. 2D, p. 18). She remembered that she spent about five minutes in class talking about this subject of imaging God. She confessed that she was actually building the whole hour to something. She knew that was where she wanted to go, but did not know that was what she would say (Data File, vol. 2D, p. 19).

### **Day 3 of Observation**

Day 3 was a rainy and dull day. Only eight of 11 students arrived by 2:00. These eight engaged the teacher in conversation, asking questions related to morality and character and what is expected of leaders. One of the questions asked was “Is sexual promiscuity looked at now the way it was looked at 2,000 years ago” (Data File, vol. 2D, p. 8). By 2:04 the class was complete. The students continued asking their individual questions and the teacher tried to respond. I noticed that all the questions the students were asking dealt with sin and morality. At a point the teacher ended discussions on those issues and said, “Well, let’s call this our devotion” (Data File, vol. 2D, p. 8). There was no prayer. This was about 2:15. Then the teacher invited one of the contestants at

the debate tournament scheduled for Friday of that week to the front of the class to read her speech.

The student went to the front and read her speech. After that the teacher gave the students the opportunity for questions or comments and discussions on the speech read. Some students agreed with the speech, others had problems with some of the debater's arguments and reasoning and asked for clarifications. The rest of the class period was spent on discussing the speech.

### **Post-Observation Interview**

I started the post-observation interview by observing the difference between today's class and the previous class periods. The students and the teacher were engaged in questions and discussions of moral issues even before the class started. I asked the teacher if she planned it that way. I asked also if those questions were related to the democracy issue they were discussing. She responded that what happened was not planned. She just got there and the students had the question, "If character is overemphasized now, does that mean that we're more moral than we used to be? (Data File, vol. 2D, p. 21). She observed that those issues of morality and character and what was expected of our leaders just came up. Therefore, she decided to let them talk about it for a while and used that as an integration point right at the beginning of the class.

Consequently, I asked, "So then you integrated today?" She responded, "Yes, I would say, that was it!" (Data File, vol. 2D, p. 21). She commented that although she quoted a verse from the Scriptures, integration is not just quoting a verse. However, she

thought she integrated at that point because “she was taking biblical principles about how we find meaning and how we make moral choices and using those principles in that discussion” (Data File, vol. 2D, p. 21).

I observed that she did not pray. I commented that some teachers think that prayer has to happen for integration to take place. I asked if she planned not to pray or that she skipped it because she had spent much time responding to the students’ questions. She admitted that my observation was right and informed me that the college expected them to pray at the beginning of classes. But she said that she always tried to be careful not to use prayer to calm the class down, to get everybody quiet. She continued,

It’s easy to use prayer as a crutch that way, ‘all right, let’s pray,’ and everybody gets quiet. I think that is a misuse of prayer. I think I should be as good at getting my class under control as my friends in secular universities. So, I try to bring the class to quietness, and maybe talk to them for a few seconds before I pray, so that I’m not using prayer to get them quiet. (Data File, vol. 2D, p. 21)

Second, she admitted that she “really did not feel emotionally stable enough to pray” (Data File; vol. 2D, p. 21). She added, “That’s the reason why I didn’t do it, because I didn’t want to cry” (Data File, vol. 2D, p. 21). Continuing, she said that she did not bother about that as long as her students knew that the pattern is to pray. She informed me that she had talked to them about this, that she would not use prayer to quiet down the class; that she would only use prayer to want to talk to God. Her students already knew that. Therefore, on some occasions she did not pray at the beginning of class; rather, she prayed in the middle of the class (Data File, vol. 2D, pp. 21-22).

She gave another reason why she did not pray at the beginning of the class. She had asked the student who was to read her debate speech if she wanted to begin with

prayer. The student said she did not want to. The teacher observed that if the student did, “it would have been a natural break for [her speech] to happen” (Data File, vol. 2D, p. 22). She remarked that sometimes students are afraid to pray in public. Because of that she “just decided to let it go” (Data File, vol. 2D, p. 22).

Then, I asked if there was anything that she could have done in class in relation to IFL that she did not do. The teacher observed that she thought that she was “a little awkward in the beginning” (Data File, vol. 2D, p. 22). She confessed that as soon as the students started talking about character and morals and sexual unfaithfulness of the political leaders, she knew that that was going to be a good point to integrate. However, she felt awkward moving into that. She predicted that if she had to do it differently, she would have thought about this sooner in the quarter; she should have known that these questions would come before they finished dealing with that debate topic, and should have been ready with a better answer--one that was easier to get out. She confessed that it took her too long because she had to work through it as she was talking. That was why she felt that it was awkward (Data File, vol. 2D, p. 22).

This led me to another question. I wanted to know if she allowed her students to take their own stand in debate or forced them to take the same side with her. She explained that she did not force them to take the same side with her. She related that that was another point of integration she stressed in class. As a communicator, she used to take great joy in persuading people to agree with her. She had had much training in that and often succeeded in that way. But she later came to a point where she realized that it was wrong for her to use the skill that God has given her to “see if [she] can talk people



into something” (Data File, vol. 2D, p. 23). She observed that that was wrong because it is manipulation. She also had realized that it was wrong for her to force other people to agree with her, because “God does not do that with us. God tells us the truth. He shows us the choices we have. He even shows us the consequences of our choices, and then He lets us choose” (Data File, vol. 2D, p. 23). She told me that whenever she talked about this in class, she illustrated it with the story of the rich young ruler in the Bible. She emphasized to the class the point that when the young ruler became sad and left because Jesus had asked him to sell everything, Jesus did not try to change the rich young ruler’s mind. Jesus let him go.

However, she also let me know that, with this class, if the issue is a moral one and the class was divided, she would take the position that she agreed with. She would like to have the last word as to what her position was and give reasons for that. And she would make it as persuasive as possible, and then would stop there. She related that she had another class that was more didactic with integration. That class was reading one of Francis Schaeffer’s books where he began to develop presuppositions. She observed that that class was not used to “falling in line” (Data File, vol. 2D, p. 23). Therefore, when she thought they were going in the wrong direction, she tried to show them the conclusion of that direction. Or, she tried to ask them a question that would upset “their surety and certainty. [She] tried to upset them where they can’t rest. They have to continue to think about it” (Data File, vol. 2D, p. 23). She admitted that “creating a dissonance is dangerous” (Data File, vol. 2D, p. 23), but said she always controlled it.

For her, the goal was to teach them to return to their presuppositions when thinking about difficult questions (Data File, vol. 2D, p. 23)

The final question I asked related to whether or not the students she took to tournaments all debated on one side or switched back and forth. I wondered how that worked with IFL if the topic was a moral issue. She explained that her opinion of argumentation and debate is that it is a decision-making process. She used the debate topic they were preparing for to explain. She had not decided yet what position to take, because if there was a thing like overemphasis of character, at what point does that happen? Could one type of character be emphasized in one place and another type in another place? Or, should we use the Old Testament criteria for character, like David and Solomon? She reminded me that David did not get away with adultery. She confessed that she had not made that decision yet. She admitted that because they were in a decision-making process and because it was an academic exercise, she did not have a problem with it ethically with them going back and forth from one side to the other. Our interview ended on that note.

#### **Day 4 of Observation**

The teacher began the class differently again today. She started with telling the students what they needed to accomplish by the end of the class period. After that she said, "But, let's pray first" (Data File, vol. 2D, p. 9). When she finished praying, she injected her humor that sent the whole class reeling with laughter. For a few minutes, discussions were centered around her humorous comment. After the class had quieted

down, she introduced the topic for the day--“Criteria” (Data File, vol. 20, p. 9)--and talked briefly about that. She put up an overhead transparency with the title “Terminal Values” (Data File, vol. 2D, p. 9). This sheet of transparency contained 18 different values that included “a comfortable life, an exciting life, a sense of accomplishment, a world at peace, a world of beauty, equality, family security, freedom, happiness, inner harmony, mature love, national security, pleasure, salvation, self-respect, social recognition, true friendship, and wisdom” (Data File, vol. 2D, p. 9) in that order. She defined a terminal value as “one that, when it is achieved, it is not a means to an end, it is an end itself” (Data File, vol. 2D, p. 26).

Continuing, she invited a discussion of some of these values. After the students had commented on these values and what they thought about them, the teacher contrasted terminal values with “absolute values” (Data File, vol. 2D, p. 9). She told the students that absolute values define “who you are, because they are your core value” (Data File, vol. 2D, p. 26). Discussions on these values continued back and forth until time was up.

### **Post-Observation Interview**

Instead of the usual question that I started with after every class observation, I asked the teacher what her assessment would be if she were asked if IFL was easy or difficult in the argumentation and debate class. She responded that because it is a class designed to teach a skill and the process, she would say that it is a little more difficult to integrate in than in other classes. Notwithstanding, she remarked that IFL is easier in her field of communication than in other fields. She stated that, at least for her, it would be

easier to integrate in any of the humanities than it would be in the hard sciences, although there are “certainly, very, very strong places of integration in the hard sciences, like the world is orderly [and] it’s predictable” (Data File, vol. 2D, p. 26).

Following up on this discussion, I asked her if she thought she integrated in today’s lesson. She said she did at the point where the class discussed values. She mentioned that she knew that was coming. This was why she had put off some of the questions that the students had asked previously, so that when they got to that chart of terminal values that people hold, they could use it to address those questions. She predicted that her students would talk about “relativity versus absolute values, and that’s a struggle point in their faith, because we [Americans] have so many absolutes we hold” (Data File, vol. 2D, p. 26). She remarked that there are cultures that do not hold very many absolutes at all.

When I asked for a re-definition of the values as she did in class, she defined terminal values exactly the same way she did in class. However, she defined absolute values in two ways different from what she had said in class. First, she said that an absolute value would be “one that everybody would hold” (Data File, vol. 2D, p. 26). Then, I asked if she thought that value is synonymous with faith. At that point, she said she wanted to go back to the definition of absolute value. She informed me that she wanted to say what she was thinking in class, that is, that “absolute value is one that God would require us to hold” (Data File, vol. 2D, p. 2). She gave as an example the value of life. She remarked that she is required to value life because God tells us to value life.

This discussion reveals the effect of lack of planning for IFL. Probably, if she had planned ahead, she would have defined absolute values consistently. But she had indicated that she preferred that IFL be natural than planned.

Back to the question of whether value was synonymous with faith, she said that she did not think so. Rather, she thought that one's faith forms his values, or that one's behavior forms her values. She suggested that for people who do not have a faith that they practice, their behavior forms their values.

I asked if there were other places she integrated in the lesson. She related that because she spent much time on those values, she did not integrate any other place. She remarked that at the beginning of class she had talked to the students about not panicking and not being afraid. She commented that even though these were based on Christian principles, she did not integrate them. The reason was that on the first day of class she had informed her students that sometimes she would do that. In other words, she would not attach things to biblical knowledge in the classroom except if she was challenged. One reason for this is that if she did it every time it would seem like "force-feeding students and making them hear it when they're, perhaps, not ready to hear it" (Data File, vol. 2D, p. 27). She related that she talked about the values because her students were ready to hear that. She suspected that if she had talked about it earlier, the students might have been tired of hearing about everything being spiritualized.

She further augmented her reason by illustrating how her father dealt with her rebellious attitude when she was growing up. Her father gave and taught her biblical principles and never associated them with the Bible nor called the name of God because

he knew that she was less likely to listen if he did it that way. She concluded her illustration by thinking that

sometimes because we're hard-necked people, obstinate people, that if you beat the young person on the head with the Bible, they get tired of hearing it. But it doesn't mean that I can't tell them things that are true according to God's words, I just don't associate it with that. And they, hopefully, would say, 'That makes sense.' Well, of course, it makes sense; it's God's truth. It should always make sense if I'm able to explain it right. (Data File, vol. 2D, p. 27)

We continued with the next question. I wanted to know if there were things she would do differently if she had to teach the class again. She suggested that she would be a little more concise. She said that her weakness is that she takes too long to say something. She thought that because she did not prepare the integration discussion, because she allowed them to be spontaneous, the discussion was a little rough. She admitted that the discussion could be more on point and clearer with better application. Nonetheless, she was afraid that if she prepared beforehand she would lose its naturalness. She said she preferred that it be more natural than polished. She added, "So, I give up the polish so that I can do it when it occurs to me rather than when I planned it. I'm not doing it the same way every quarter" (Data File, vol. 2D, p. 28). With this, we concluded the interview.

### **Analysis of Observation**

This teacher integrated mainly in the way she treated her students. She made her students comfortable, treated them with love and respect, considered their interests, related to them on an individual basis, and volunteered to help them if there was the need.

Furthermore, she had a great sense of humor that seemed to relax her students

whenever they became concerned about the process they were learning. When I commented about that, she remarked that if that made them relax, “it means that there are no guards up there, no walls, and more gets in” (Data File, vol. 2D, p. 29). However, she did not allow her sense of humor to disrupt her class. She knew how to bring back order to the class. She believed that she should be “as good at getting [her] class under control as [her] friends in secular universities” (Data File, vol. 2D, p. 21).

I suggest that making students comfortable is an integral part of IFL. In the Dimensions of Learning model, Marzano and Pickering (1997) discuss five types of thinking that are essential to successful learning. They note that dimension one, which deals with creating positive attitudes and perceptions about learning, is a fundamental element for effective instruction. Dimension one includes creating levels of comfort and order in the classroom. This observation was true in this teacher’s class. The students felt comfortable to ask questions, make comments, and to show their feelings. Their level of comfort affected their level of reasoning. They sounded mature in their arguments and in the way they took positions on the topic of the debate. Their level of arguments revealed that their beliefs influenced the positions they took.

Additionally, this teacher had a passion for inculcating biblical principles into her students. Sometimes, she became quite emotional about it. It was important to her to get her students to understand “that above all else, they need to stay alert and . . . to keep their minds active throughout their whole life, not just have four years of college where there is challenge and stimulating work” (Data File, vol. 2D, p. 18). She argued that her

students “needed to learn to do that for themselves from here on” (Data File, vol. 2D, p. 18).

For her, IFL is not just quoting a verse of Scripture. Even though she integrated biblical principles in her class, she did not attach scriptural verses to these truths except when she was challenged. For instance, she reminded her students that human beings (those who wrote the debate cases) are fallible and make mistakes. She encouraged them and reminded them not to panic whenever they felt like they could not do the work; rather, they should pray. But she did not “beat [her students] on the head with the Bible” (Data File, vol. 2D, p. 27). She feared that doing that might mean “force-feeding them and making them hear it when they’re, perhaps, not ready” (Data File, vol. 2D, p. 27).

In addition, she aspired to make her students perceive every moment of their time as belonging to God. For example, when she prayed at the beginning of class, she made her students understand that it was more than “bless this hour” (Data File, vol. 2A, p. 88). Consequently, she prayed a specific prayer: “-- . . . This is the only hour we have to give you, and what we’re doing in here at this hour is the only thing that we can give you” (Data File, vol. 2A, p. 88). She believed that by praying this prayer, she was trying to get her students to see that serving God was more than a matter of going to church and worshipping him or going to town to share the gospel. She wanted them to understand that everything they did every minute of the day had to be seen as being given to God. For her, this principle agrees with Rom 12:1-2. She argued that “if we’re to offer ourselves as a living sacrifice to God, then what those students are doing, sitting in those chairs is their sacrifice to God from 2:00-3:00 everyday” (Data File, vol. 2A, p. 88). Her comment



reminded me of a statement I overheard Dr. Akers make to a student in front of his office some months ago. Dr. Akers told this student that “IFL is not silk ecclesiastical curtain where you separate devotion and prayer from the main class.”

Further, this teacher tried to implant into her students the importance and meaning of prayer. Although she believed in praying before class and the college required it, she did not want to misuse prayer. She refused to use prayer to calm her students down or to get them to be quiet. She also did not pray when she did not feel emotionally stable enough to pray. For her, prayer is a time to talk to God. Therefore, on occasions when it was not convenient to pray at the beginning, she might elect to pray in the middle of class or not pray at all. And whenever she did not pray in class, it did not bother her because she knew that her students would understand why she did not pray (Data File, vol. 2D, pp. 21-22).

For her, true integration of faith and learning is “conceptual” (Data File, vol. 2D, p. 13). She did not just believe in talking about faith and learning; she tried to model it to her students. She tried to model both the love of Christ and how to integrate faith with content. Speaking about this, she argued that

if it’s true that my behavior shows my Christian world life view, then I’m integrating my faith all the time. That should be going on all the time. But I also expect them to be able to watch me integrate faith and content and to see me do it. . . . And they should be catching on how it’s done. (Data File, vol. 2D, p. 13)

Another way this teacher integrated faith and learning was by allowing her students to see her humanness. She did not present herself in class as a super human. She was emotional and teary, and her students knew it. They knew that when she started

saying “Bob Dole, Bob Dole” (Data File, vol. 2D, p. 18), or sometimes skipped prayer at the beginning of class following some discussions, that she was avoiding crying and they understood. Because of this, she seemed transparent to her students and they seemed to know her and the choices that she made; and they talked about those choices. Dr. Akers stressed this aspect of faith nurture in the Integration of Faith, Learning, and Practice class in winter of 1994. He counseled that teachers should let their students know that they are also human beings. He stated that teachers should not be ashamed or too proud to confess their humanness before their students. He added that there is nothing wrong with teachers shedding tears over their students; teachers should not be afraid to be “heroic” in class. He called this the “psychological aspect of faith nurture.”

Moreover, this teacher did not want to force IFL in the class and did not want to rob the students of the content of their course. She made sure that she taught them the skill and the process of debate and argumentation. She was conscious not to deprive students of their courses. She did not plan ahead for IFL; instead, she waited for the right time or the prompting of the Holy Spirit before she integrated. She preferred her integration in the class to come naturally and spontaneously. She admitted that not preparing for IFL beforehand sometimes made the IFL discussion too long and rough. However, she was afraid that if she prepared for it, she would lose the naturalness of it. For her, she would rather have it natural than polished. She concluded: “So, I give up the polish so that I can do it when it occurs to me rather than when I planned it” (Data File, vol. 2D, p. 28). In addition, she was conscious not to overdo or overkill IFL for fear that

it might impact students negatively. And she did not force her opinions on her students. Once she made her points, she skipped off to other things.

She divided the objectives of this class into four sections—knowledge, skills, attitudes, and values. The first three sections had two objectives each, while the last section had four objectives. Of these four objectives, one reflected IFL. She defined IFL as “first of all/initially a matter of individual character” (Data File, vol. 2A, p. 93) and suggested it includes “how a person treats others, the choices a person makes in his or her life” (Data File, vol. 2D, p. 11). She further explained that “the person who is integrating must understand that God does not place boundaries on our truth. All truth is God’s truth” (Data File, vol. 2A, p. 93). She argued that

a Christian who is hoping to integrate first of all integrates her own life with Scripture. That’s the character. Then she takes what she understands, what she has learned in that process, she moves out into her world and she tries to do the same thing again, to repeat the process of knowing God personally and helping [others to] know God. So, she can put those two together. (Data File, vol. 2D, p. 93)

She identified herself on some aspects of levels 4 to 6 of Korniejczuk’s (1994) empirical model of IFL (see appendix C). She penciled in beside level 4 that she did that “even if it seems inappropriate in class, and I forgo it” (Data File, vol. 2D, p. 31). I am not sure of what she meant by forgoing it. She attested that she was most comfortable on level 5 (see appendix C), but also penciled in that “colleagues have encouraged more systematic planning on [her] part” (Data File, vol. 2D, p. 31).

**Teaching and Learning—“Two Philosophies of Education:  
Proverbs 1-9 and John Dewey”**

The second teacher I observed taught an honor's class in Teaching and Learning. The title of the course was “Two Philosophies of Education: Proverbs 1-9 and John Dewey” (Data File, vol. 2D, p. 30). This class was a senior class that met once every four years. The course syllabus described it as “a workshop in integrative thinking exploring as a test case the comparisons and contrasts between the philosophies of education implicit in Proverbs 1-9 and expounded by John Dewey” (Data File, vol. 2D, p. 30). The class met from 12:00 to 12:50, Monday, Tuesday, and Thursday.

**Day 1 of Observation**

As I was walking into the professor's class about 11:50 a.m., I met the teacher at the door talking with a student. I waited for him and we walked into the class together. Most of the students were already seated and chatting with their fellow students. At 12:00, all 12 students were present, and occupied the first three rows of the music classroom where the class was held. The teacher welcomed the students and reported on their mentoring program they had discussed previously. After the teacher called the roll, he introduced me and reminded the class of the reason for my visit. He then gave me an opportunity to say a word to the students. After that, the teacher led in prayer.

Following the prayer, the teacher asked the students to reflect back upon their education prior to coming to this college and think about what were some of the attitudes and commitments that their teachers were trying to see developed in them. He waited a moment for the students to think. Then the students started raising their hands. Six of

them mentioned the attitudes and described how their teachers tried to develop these attitudes in them. The attitudes and commitments that the students mentioned included

1. Creative attitude toward literature
2. Creating/producing things on their own, integrating what they had learned previously to what they were learning, i.e., creating poems, etc.
3. Putting on admirable "hats"--colors (characters) that are admirable
4. Christlikeness in everything
5. Writing in their different worldviews
6. Tolerance of other students (Data File, vol. 2D, p. 33).

After the responses, the teacher started lecturing. He talked about how the worldview that a society adopts shapes the social values of such a society. Then he asserted that Prov chap. 9 reflected the religious values of ancient Israel. Following that he presented a lecture on the first nine chapters of Proverbs, bringing out from them four major values related to wisdom, teachability, righteousness, and life (Data File, vol. 2D, p. 34).

While the teacher was lecturing, the students were busy taking notes and filling in the two-page sheets that he had passed out to them at the beginning of the class. The heading on the sheet read "Values for Education" (Data File, vol. 2D, pp-35-36), and had on it the four major values that the teacher was talking about. Students filled in some Scripture texts and also some important statements and definitions that the teacher mentioned. The teacher paused once in a while, probably to allow the students to take notes or for the lecture to sink in. Sometimes he repeated some statements, especially when they had to do with definitions of some of the key words he was emphasizing. After about 35 minutes into the lecture one of the students asked a question for clarification. He responded and continued with his lecture. Two minutes later, two other

students asked different questions for clarification, and the teacher also responded. The class ended about 12:50.

### **Post-Observation Interview**

As in previous interviews, we started the post-observation interview immediately after the class. The teacher and I found a cool spot outside the building and decided to have the interview there. I thanked him for the opportunity to observe his class, and told him I would ask him basically the same set of questions that I had asked other teachers I had observed. I wondered if he thought that he integrated faith and learning in the lesson since it was more like a Bible class. He explained that today's class was a part of a two-day unit. What he did was to lay a groundwork for that, starting with the students' past experiences of where they had seen "values orientation" (Data File, vol. 2D, p. 47) in their past educational experiences. He said that he wanted the students to understand what values are, and then he would move to Prov chaps. 1 to 9 as an "example of a microcosm of biblical values for education" (Data File, vol. 2D, p. 47).

He related that the following class period they would "really get into the heart and soul of integration" (Data File, vol. 2D, p. 47), where the students would look at the quotes from Dewey and then think, "What has Dewey expressed that is compatible with what we've seen in Proverbs? Where has he taken a biblical concept and fleshed it out and augmented it and amplified it? Where are his values frankly antithetical to the biblical values? What is it in his worldview that brings him to those values?" (Data File, vol. 2D, p. 47).

Continuing, he predicted that once they had been able to make the comparisons and contrasts they would take some time towards the end of the class to “go back to life and say” (Data File, vol. 2D, p. 47)

Now, what do you see in education today as far as where Dewey has influenced the predominant values in education? and where have the biblical values coming through the general Christian cultural heritage we have as a nation and Western civilization influenced the working values? (Data File, vol. 2D, p. 47)

He explained that what he wanted the students to do was “to be able to get past what is in education and understand the various factors that have influenced that, that might have produced why we have this emphasis on excellence or why we have an emphasis upon the student as the learner” (Data File, vol. 2D, p. 47). He reiterated that that was where he saw integration taking place and that was for the next day’s class.

After this explanation of what the teacher expected to achieve in the next class, I went back to the first question I had asked earlier, that is, if he thought he integrated in today’s lesson. He stated that he integrated faith and life in today’s class. He added that he also integrated unexplicitly between Prov chaps. 1 to 9 and the Egyptian model of education, which he had dealt with more the previous week (Data File, vol. 2D, p. 49).

The next question I asked was if there were places he could have integrated in the lesson, but did not. He mentioned that another choice would have been to work with each value separately and try to get “a comparable comparison or antithesis with Dewey” (Data File, vol. 2D, p. 48). He gave as an example using righteousness as a value, and suggested that they could have contrasted that with personal autonomy and personal freedom with Dewey. He predicted that doing it this way could have had some

advantages too, but did not say what those advantages were. He thought that was an excellent idea that he might try if he had to teach the class again.

The last question I asked him was if he was using values as synonymous with faith. He explained that value is “much broader than faith” (Data File, vol. 2D, p. 48). He gave an example: “If you’re talking about Christian values, faith will be one aspect of a Christian value. If you’re talking about Dewey’s values, faith would not come into that” (Data File, vol. 2D, p. 48). At the end of this explanation, we ended the interview.

### **Day 2 of Observation**

Today's class started at 12:00 noon with the teacher making some announcements and praying with the students. Then, he lectured for about 20 minutes, completing the lecture he started the previous day on Prov chaps. 1 to 9. After that, he distributed a sheet with four questions on it, asked the students to move their chairs around so they could sit in a circle. He had appointed two students earlier to serve as discussion leaders and had instructed them on what he wanted them to do. He wanted the students to answer the questions on the sheet of paper, drawing their responses from Prov 1 - 9 and the quotes from Dewey, which he distributed to them at the end of the previous class period. He gave each of the discussion leaders 10 minutes for the discussion (Data File, vol. 2D, p. 37).

One of the two discussion leaders took over, and concentrated on the first two questions on the sheet. The first question asked how Dewey’s values compared with those in Prov chaps. 1 to 9. The second asked how Dewey’s values in education affected



American education. The student leader asked of his fellow students these questions one after the other and encouraged their responses. A dynamic exchange followed between the leader and the rest of the students. This exchange enlivened the classroom. Students got involved in the discussion, either commenting or asking counter questions. They engaged in critical and higher-order thinking. The teacher dropped in a comment only once in a while as if he were one of the students (Data File, vol. 2D, p. 37).

After 10 minutes the next student discussion leader took over. He started with the third question that requested the students to discuss how Dewey's values have influenced education at their college. The students cited many examples. Then, he asked the fourth question that wanted them to discuss the extent to which Dewey's values are appropriate for a school like their college. This question also attracted many responses from the students (Data File, vol. 2D, p. 37).

At 12:45 the teacher interrupted the discussion to clarify some points and to summarize. Then he reminded them of their assignment on Thursday, thanked them for coming to class, bade them farewell, and said "see you Thursday" (Data File, vol. 2D, p. 37).

### **Post-Observation Interview**

I started the interview by trying to summarize what I thought the teacher did in the class. After that, I asked him if he thought he integrated faith and learning in the lesson today. He said he integrated explicitly. He reminded me that the previous day he gave a lecture on Prov 1 through 9 and also gave the students the quotes from Dewey, which he

had organized into some major value statements that Dewey had categorized as values. He explained that what he wanted the students to do today was to try to bring together what they learned from the lecture and Dewey's quotations through the four questions. He believed that doing this would help the students to see the relationship between the two. He explained what they did at the end of the class: they tried to set their learning within a larger context of where they were going, so that they could see how they were moving in the integrative process and how biblical data are related to what Dewey has to say different from either traditional or progressive education.

I asked if he could remind me of specific places where he integrated. He talked of several things; one area in particular was in response to one of the student's comments. He said he brought out the fact that in Proverbs they adopted insights from wisdom literature of Egypt, even though they adapted them to Israel's worldview, bringing in that specific area of thought. He stated that the major part of integration that they did in class was looking at the comparisons and the contrasts between the values in Prov 1 - 9 and Dewey. He related that he wanted the students to express these themselves on the basis of their reading. He reminded me that he used the student leaders to guide the discussions in that direction. He had asked those two students to lead out in a discussion, but intentionally did not tell them specifically what the discussion was about. His reason for not informing them earlier was that he did not want them to dominate the discussion time. He realized it would have been a "big temptation" (Data File, vol. 2D, p. 50) for them to dominate the discussion if he had given them time to prepare. He said that all he wanted them to do was to facilitate the discussions so that they too would "model

something we'll be seeing when we get to Dewey's philosophy of the teacher as a facilitator" (Data File, vol. 2D, p. 50).

This teacher had not been using student discussion leaders previously in the class. What encouraged him to do so this early in this class was to "model how Dewey's pedagogy is compatible with a biblical worldview and biblical values and priorities" (Data File, vol. 2D, p. 50). He wanted the students to start taking ownership of the discussions. He said that he planned to step back more and more toward the end of the quarter and allow the students to take over, but not in a "structured formal way" (Data File, vol. 2D, p. 50). However, he wanted them to be active participants in the discussion in such a way that they would realize that they were "the best authority in the class" (Data File, vol. 2D, p. 50) for that period of time.

The next question I asked him was if there were places that he could have integrated, but did not. He thought that within the time constraints it would have been difficult to put more in. He remarked that "this was pretty heavily intensive integration today" (Data File, vol. 2D, p. 50).

Since he mentioned that he integrated explicitly in today's class, I stretched the question a little further and asked if he could have integrated implicitly. He said it was possible, but that doing it implicitly would not have met one of his larger goals for the course. That goal was to help the students to be reflective so that "they know what integration is, . . . when they are doing it, [and] so that they can go out and replicate it themselves in other context" (Data File, vol. 2D, p. 50). He explained that he was teaching them "skills of integrative thinking and integrative pedagogy, not simply do the

integration for them in a way they may or may not realize what is happening” (Data File, vol. 2D, p. 50). He planned that towards the end of class they would do some reflection of what they did and what they were going to do. His reason for this was that he “wanted them to develop that skill themselves because that’s quite Deweyian as well” (Data File, vol. 2D, p. 50).

One of the things this teacher said he would have done differently, if he were to teach this class again, was to not have distributed those quotes from Dewey the day before. He would have handed the quotes to them at the beginning of class today and given them 10 minutes to read them. He would have instructed them to “look for some of the key points that Dewey makes” (Data File, vol. 2D, p. 51). He would tell them that they would be using that for the basis of their discussion. He said that, after that, they would then carry on as they did in class today. He thought that doing it this way would have been easier on the discussion. He suspected that some of the students did not read the handouts at home and observed that they were trying to catch up at the beginning of the discussion. Our interview ended with this discussion.

### **Day 3 of Observation**

As I walked into the class about 11:55 a.m., I noticed that the class had a different setting. Sofas had been arranged in the back of the class and some students were already relaxing very comfortably on them. The teacher was also sitting comfortably on one of the sofas facing the class, chatting with the students who were already present while

waiting for the rest to arrive. I started wondering whether the class was going to have a party. The setting so attracted me that I decided to take some photographs.

At noon, the teacher called the class to order by checking attendance. Then he led in prayer. After that he started the class by asking three questions, one after the other:

1. To what extent is syntopicon reading, as outlined by Adler, useful for integration?
2. In specific terms, how can Adler's model apply to our task as a class this quarter (the task being developing a pedagogical theory of teaching and learning)?
3. In specific terms, how can Adler's model apply to your research project, the one that you are sketching out--if not on paper, at least in your mind? (Data File, vol. 2D, p. 39)

He gave the students five minutes to think through the questions and jot down any points they wanted to before the discussion began. After five minutes, the teacher invited the class to participate actively in the discussion and asked for a volunteer to start off with discussing question 1. He repeated the first question, but did not appoint any discussion leader this time to direct the discussion. He made some rules that would enhance the discussion and led out himself; allotting 15 minutes to the discussion of each question.

The teacher was observant as the discussions went on. He noticed four students who had not participated in the discussion. Therefore, before discussion of the third question started, he announced that he wanted those who had not said anything to be ready to respond to the last question. After reading the third question, he started to call on those students one after the other to respond. One of the students said that the question was difficult for her to respond to, because she had not chosen a topic yet for her

research. The teacher modified the question and asked her to answer it in relation to choosing a topic for her paper. That way he was able to get every student to participate in the discussion. At the end of the class period he reminded them of the topics they would cover in class during the next three weeks, and dismissed them.

### **Post-Observation Interview**

There was no post-observation interview at the end of this day's class. Rather, the teacher and I discussed his interactive teaching and its effect in the class. I observed that the level of his students' thinking showed that they were doing some outside reading and not just settling for only what they were learning in class. With this comment I thanked him again for the opportunity to observe his class and we parted.

### **Analysis of Observation**

This teacher's classroom settings said something about his teaching methods. The classroom setting was different every class period during that week. During the first class period, when he lectured most of the time, the students sat in rows. On the second class period, the students sat in rows at the beginning of class when the teacher lectured. Later, they sat in a circle when they were engaged in discussion. The setting of the third class period was like a home. Sofas were brought in and arranged in the class for students' relaxation and comfort as they discussed how what they learned during the week could apply to IFL and their research projects. By creating these various environments in the class, the teacher was not only inviting the students to participate in active learning, but also creating some level of comfort and relaxation for them. Marzano and Pickering

(1997) indicate that such a conducive atmosphere makes students comfortable and aids learning.

In addition to the conducive atmosphere, this teacher used various strategies to integrate faith and learning in his class. On the first day of class he used both discussions and lecture to give the students some background information on the topic they were dealing with that week. At the end of that class period he gave them handouts to study at home before the next class period to prepare them for what would take place the next day.

On the second day of class he used a guided discussion method to help the students discover not only the relationship between biblical principles of education and that of Dewey, but also how Dewey's principles might have influenced their college. He employed two student discussion leaders to facilitate the discussions. For quality discussion time, he prepared four questions ahead of time that would guide these discussions. He made each of the discussion leaders responsible for two questions and allotted time to them. Fifteen minutes before the end of the class period, he took over and clarified some issues and wrapped up the discussions.

On the third day of class, he also used the discussion method. However, this time he was the facilitator himself. He had three questions prepared and he asked them one after the other. He tried to involve every student, either by letting them volunteer or by making them respond. And he made sure that no one student either dominated the discussion or was left out. He encouraged the student who wanted to shy away from answering the questions by modifying one question to suit her ability.

I observed that this teacher spent more time in his class integrating faith and learning than the teachers discussed previously. Unlike the other teachers who were careful not to make students uncomfortable, this teacher dealt with IFL issues without apology. I had thought that he did that because this course was designed specifically for IFL. However, during one of our post-observation interviews, I learned that even though a Bible teacher, he did not restrict his preparations of his classes to the Bible. In preparation for IFL in his classes, he read other literature, such as *The Great Books of the Western World*, which he described as “a good source that have shaped Western thought” (Data File, vol. 2D, p. 53). He informed me that he quite often pulled materials from these sources to augment his classes.

For instance, in his Psalms class that he would teach the following quarter, he had chosen the chapters that he would discuss and the assigned literature sources. He knew, for example, that he would discuss Pss 29 and 51. He had already planned that for Ps 29, the nature psalm, he would assign the students to read the storm scene from King Lear. After that he would ask them to “evaluate the contrasts between Lear’s view of nature and the Psalmist’s view of nature, and then tie that into their worldview” (Data File, vol. 2D, p. 52). He knew that for Ps 51 which deals with sin and guilt, he would pull out a section from Freud and would ask the students how Freud defined sin and guilt. Next, he would ask them to compare how Freud’s definition of these differed from the biblical definitions. He observed that for teachers to be able to integrate effectively, they have to become life-long learners outside of their field or pick up some kind of interdisciplinary education (Data File, vol. 2D, p. 53).



An analysis of the syllabus for this class reveals that the class was designed for IFL. The course description stated that this class was “a workshop in integrative thinking exploring as a test case the comparisons and contrasts between the philosophies of education implicit in Proverbs 1-9 and expounded by John Dewey” (Data File, vol. 2D, p. 30). Of the five course objectives, three implied IFL. Of these three, one required students to “develop skill in the practice of the integration of faith, learning and life” (Data File, vol. 2D, p. 30). Assignments designed for accomplishing these objectives included reflective journals intended to help the students “focus [their] developing thoughts about pedagogy” (Data File, vol. 2D, p. 30). Each entry of these journals should reflect about a half hour of reading and reflection. Another assignment required the students to write three critiques of articles distributed in class. This teacher stated in the syllabus *three things* he wanted the students to accomplish in the critique. Moreover, he also required a term paper on

some aspect of pedagogy relative to the educational experience at [the college]. [This] paper should reflect integrative thinking, drawing both on the Bible and on non-biblical sources. It should include some type of research. . . . It must be future oriented, in making suggestions for improvement of the educational experience at [the college]. All assertions and recommendations must be supported by facts and logical argumentation. (Data File, vol. 2D, p. 31)

In conclusion, this teacher defined IFL as “putting the pieces of God’s truth together, so that we can rediscover what the picture of truth is like” (Data File, vol. 2A, p. 67). He identified his level of IFL implementation as level 5 on Korniejczuk’s (1994) IFL empirical model (see appendix C), and indicated that his goal was to encourage the college to reach level 6, which is the highest and most “comprehensive” (Korniejczuk, p.

139) level on the model. Based on my one week of observation in his class, his classroom practice conformed with his definition and level of IFL implementation.

## CHAPTER 7

### CLASSROOM OBSERVATIONS AT CHRISTIAN COLLEGE C

I observed two teachers at CCC. One of the teachers taught American Literature and the other taught Theology of Culture.

#### **American Literature Class**

The full title of this class was “American Literature: Beginnings to Romanticism (1620-1865)” (Data File, vol. 3D, p. 1). It met from 12:45 to 1:50 p.m. Mondays, Wednesdays, and Fridays. It was a junior class and was comprised of both literature and non-literature major students. There were 46 students enrolled in the class. The teacher stated the goal of the class:

To chart the development of American literary tradition, to study themes and metaphors of enduring significance and power in the American experience, and to explore the complex interplay between society and artist in America. To attempt to discern the vital connections between these works of our cultural past and the spiritual and social realities of our present age. (Data File, vol. 3D, p. 1)

#### **Day 1 of Observation**

Even though I made every effort to locate the class and be there on time, I got to class well after it had started. The reason was that the classroom was moved to another

building and the teacher forgot to inform me. I found the class at 1:25 p.m., 40 minutes later.

As I was getting myself ready to take notes and to record, the teacher's scream startled me and drew my attention. When I looked up, this huge fellow was on his knees demonstrating the poem he was reciting to his students. Then his voice died. He spoke softly now. He stood up, sat down, at the same time reciting. Next, he went to an imaginary telephone and spent a few minutes talking on the phone. Later on he started explaining the poem. At one point he said something about transformations in our lives. At 1:50, the class was dismissed.

### **Post-Observation Interview**

The post-observation interview started in the teacher's office about a half hour after the class. I thanked him for the opportunity to observe his class and apologized for not being there on time. The teacher also apologized for not informing me about the change of location. Then I asked for the clarification of the title of the class. He gave me the full title and informed me that the period of study "begins with the English Language settlement and conquest of North America and ends with the Civil War" (Data File, vol. 3D, p. 19).

After these preliminaries, I proceeded to ask the main questions, starting with if he thought he integrated faith and learning in his class. He explained that he started the class with a devotional thought about the difference between trying to be free of our problems by going back to the innocence of childhood and being free to accept the grace

of the cross of Jesus Christ. He related that he read from Gal 2:20-21 that if righteousness came through the law then Christ died for nothing. He continued to say that we are not righteous because we are perfect or innocent. We are righteous because Christ died for us (Data File, vol. 3D, p. 19).

I asked if the devotional had something to do with the day's topic. He told me it came out of the discussions they had in class the previous Friday. He explained that for three weeks they had been discussing themes on Emerson and Thoreau, and that the devotional related to those discussions. He informed me that today they finished discussion on Thoreau's *Walden* and had the next two days for Emily Dickinson.

When I asked if there were other ways he integrated in the class today, he explained that he had dealt much with innocence in Thoreau. He had discussed Thoreau's understanding of innocence. He said that much of what he said about perception in innocence had to do with themes that they talked about since the first day of the class. This was about how the various eras--the reformation, the romantic and enlightenment, and the modern Western understood the fundamental human problem. According to him, while "the reformation [era] understood human problem as being the problem of misguided and misdirected will, the romantic and enlightenment and the modern Western [eras] understood it as being the problem of perception" (Data File, vol. 3D, p. 20). He said that although he did not make specific reference to some of those in class today, they had been dealing with the theme for about six weeks in the class.

Since I had heard something in class about transformation of lives, I wanted to know if that was an integrative point that he made. He related that that was a theological

issue that he talked about in class. He explained that a Romantic thinks that since there are basic problems that come from perception and knowledge, “we are redeemed by having our minds changed” (Data File, vol. 3D, p. 21). But Christians believe that they are changed by having their will redirected. He added that the Romantic definition of the Fall is that “we have a divided consciousness or that we have bad perception, and that if we want to be transformed, we have to be transformed in our perceptions. So, change in our perceptions can transform our lives” (Data File, vol. 3D, p. 21).

Asked if there were other places he could have integrated but did not, this teacher asserted that “in effective teaching, IFL takes place sometimes through diversions or asides that provide a theological perspective on the subject matter” (Data File, vol. 3D, p. 20). He explained that such could take place on the themes that were developed during the semester “so that people understand when you refer to something, you have already provided a critique for that discussion” (Data File, vol. 3D, p. 20). He argued that a person could spend an almost “infinite amount of time making theological statements and judgments about the literature. A teacher faces a constant tension between the need to make a theological point and the need to keep progressing” (Data File, vol. 3D, p. 20). He thought of a number of things related to IFL. First, that what a teacher needs to do is to develop themes so that the students can begin to make their own independent judgments. Second, that it is important for a teacher in a Christian college not to become a “simple-minded moralist, who encourages students to think that they either accept or dismiss literature they’re reading on the basis of religious or theological critique” (Data File, vol. 3D, p. 20). Third, that it is important “not to overdo one’s own integration to

the degree that you make it too easy for students” (Data File, vol. 3D, p. 20). According to him, students need to do some of the work. Finally, he thought that the teacher is constantly struggling to balance between overt explicit statements and a desire to have students make some of their own statements or judgments.

The next question I asked was if he would do anything differently in terms of IFL if he were to teach this lesson again. He said he would do the class differently, but not because he was disappointed with what he did. He explained that even though he went to class with lecture notes, he did not lecture from his notes. He only looked at them for ideas. However, he noted that the emphasis of the class shifted as he dialogued with students and considered their questions. This was why he knew he would do the class differently if he had to do it again. He had written several books and knew that the experience of a writer differs from that of a teacher. A writer “commits his/her thoughts to paper and ends it there to be interacted with, [but] a teacher is always a stranger in that sense because no two class sessions are the same” (Data File, vol. 3D, p. 21). He said that he usually found that the same material he prepared would come out a little differently the next day because the class was different and the questions were different. The interview ended on this note.

### **Day 2 of Observation**

I arrived at the class on time today in contrast to the unpleasant experience I had the first day. At 12:40 there were only two students. At 12:45, the class was very alive. Most students had arrived and many were chatting with one another. The whole

classroom was charged. The teacher came in, set his equipment (slides and overhead projector) on the table, opened the window and said, "Class outside." (It had been a very cold day, but had started to warm up a bit.)

Then the teacher announced, "Let's start." He asked the students to turn to the poem on "Spring" (Data File, vol. 3D, p. 5). He started lecturing on the poem. Again he went through his way of dramatizing as he read or recited some sections of the poem. Occasionally he would stop and emphasize some words. He reminded the class to always look beyond the surface of the poems they read. He wanted to sing a particular song, but could not sing it. One of the students volunteered. As he sang, the teacher jumped, sat, stood, crossed his legs, raised his head, closed his eyes, stroked his head. It was like a real drama. Next he knelt in front of one of the students and told them what to read.

At 1:15 a student raised his hand and expressed his apprehension about teaching the authors they were studying to his students in the future. The teacher discussed this with the class for a while and proceeded with his lectures and solo-dramatization. As he lectured on the poem "1879" (Data File, vol. 3D, p. 5), he mentioned that the Apostle Paul says that what we gained in Christ is more than what we lost in Adam.

Next, he showed some slides of Emily Dickinson and her family--when she was 17, her mother, father, the Dickinsons' home in Massachusetts, Emily and her sibling, and others. A few minutes before the end of class he asked the students to turn to the poem on p. 249. He recited almost the entire poem from memory. After that he asked the students to think of the implications of how Emily Dickinson described God. He said that to Emily, God was both the "burglar" and the "banker" (Data File, vol. 3D, p. 5). He



elaborated a little on that and asked the students to think also about the rhythm of the poem. At the end of the period he dismissed the class.

### **Post-Observation Interview**

We started the post-observation interview with me commenting on the teacher's dramatization. He thought that the dramatization was the best part of the lecture because "you don't want to manufacture something. You want to be sincere, but you realize you're--I speak in American context--you're willing to be phobic and cynicist in general" (Data File, vol. 3D, p. 23). "It's such an American term and so it's sarcastic and dismissible" (Data File, vol. 3D, p. 23)

After this warm-up, I continued with the interview. I asked if he thought he integrated faith and learning in today's lesson. His response was "yes" (Data File, vol. 3D, p. 23). I asked how he did it. He related that he did it in the way he answered the students' questions. Those questions were about teacher acting and the danger of teaching Emerson and Thoreau. He said he did it at the very end and that he talked about whether Emily Dickinson saw God as one who gives and takes, the robber and the banker, and the way he developed the idea.

I wanted to know if he planned ahead to integrate in these areas during the lesson. He said he did not, but he had notes. He remarked that "effective teachers have to be prepared to answer questions with authority and theological acuteness. And you can't prepare for that" (Data File, vol. 3D, p. 23). For him, "some of the most important work . . . is in response to questions students ask, when they raise their eyebrows when you say

something” (Data File, vol. 3D, p. 23). He stated that he planned only in the sense of what he said about higher innocence in today’s class--that is, Thoreau’s borrowing from the Bible. He said he always said something like that, but usually did not say it the same way. He expressed that he planned as he was speaking, that he was going to say some concluding words about Thoreau. He explained that it worked naturally for him that way to compare Thoreau’s idea of higher innocence with the biblical claim about the kingdom of God and the body of Christ (Data File, vol. 3D, p. 23).

Then I asked for an explanation of the “higher innocence” (Data File, vol. 3D, p. 23) he talked about. According to him, Thoreau believed, like many English and Romantic poets, that it was one’s change in the way he/she looked at things that changed, not the change in that circumstance. He said that Thoreau believed that the human mind and imagination have the power to transform things. Therefore, Thoreau believed that “we would recover our innocence through a higher and deeper or spiritual perception. When we do that we would recover our innocence” (Data File, vol. 3D, p. 24).

I observed that he was the one who talked most of the time in class. His students responded only by laughing and smiling. I asked him what he thought was the cause. His response was that his class was very large. He reported that he had 46 students in the class today. He noted that the class had a little less interaction than usual. However, he thought that “large lecture classes balance lecturing and questioning” (Data File, vol. 3D, p. 24). He informed me that he had never taught such an overfull class. He said that he did not think that was his gift or his calling as an undergraduate teacher in literature. He explained that he was a “historical thinker” (Data File, vol. 3D, p. 24) and therefore

concerned about covering much material for students. He also said that in this class, he never asked questions of students to start a discussion. He thought that it is important to train college students to realize that in adult life nobody asks questions of anybody; people ask questions themselves of the information or knowledge they need.

When I asked if there was anything he could have done differently if he were to teach the lesson again, he answered that he could have given much shorter answers to the two questions that students asked him. He recounted that both questions allowed him to speak in ways he liked to speak several times during the semester thematically about some of his deepest beliefs and goals for teaching. However, he felt he should have spoken less extensively. He confessed that he has learned in teaching that one tries to develop a sense when he needs to say something. He believed that if he had talked about those issues on Monday or Friday, he would not have spoken that extensively. But he had not said anything like that to them for a while. He believed that students do not need to hear everyday why a teacher does what she does and what his goals are. But they also need occasionally to be told explicitly about them. He concluded that that served a purpose. He believed that even though he did not plan and did not have something in his notes, those questions lent themselves to the right answers.

### **Day 3 of Observation**

At 12:45 the class was intact. The teacher came in and started distributing sheets of papers by rows. Then I noticed it was a test, and did not want to observe a test. But then I waited patiently since I was already in there and did not want to leave. The room

was very quiet as students wrote their test. While the students were busy with their tests, the teacher stepped out of the class. When he showed up, he wrote three words on the board: "consciousness," "nature," and "poet" (Data File, vol. 3D, p. 6).

After 10 minutes the teacher asked the students to submit their tests and turn to poem 348. He asked them a question: "What word does nature have?" (Data File, vol. 3D, p. 6). There were many responses today from the students. He asked them to turn to poem 449. He read and lectured. He said, "Nature is vast and impersonal" (Data File, vol. 3D, p. 6). He also mentioned that poetry is prompted by our awareness of suffering, beauty, death, mortality, and finiteness. He directed their attention to the word "consciousness" and asked that they turn to poem 822. He lectured on that for a moment, referring to the "Queen of Calvary" (Data File, vol. 3D, p. 11) in that poem as "suffering" (Data File, vol. 3D, p. 11). He talked about how "solitude" (Data File, vol. 3D, p. 11) in poem 303 can give power. He developed that idea further until the class ended.

### **Post-Observation Interview**

Rather than ask if the teacher integrated faith and learning in today's class, I asked him how and where he did. He recalled that he must have taught the poems he taught today at least 15 times in 20 years. He explained that he used the poems he taught today to make points about how a Christian understanding of human nature is consistent with Dickinson's understanding of the "finitude of the frailty of the human person" (Data File, vol. 3D, p. 25). He referred to the Old Testament prophetic books of Psalms and Job that make us aware of our smallness as compared with God's greatness.

Therefore, according to him, when Dickinson “gives us that, it doesn’t have to be a cause for resignation . . . but can be a hopeful thing” (Data File, vol. 3D, p. 24). He elucidated that those poems offer a “special chance to show how it doesn’t have to be a devastating thing to lose Emerson’s optimism because Emerson’s optimism is based upon our view of ourselves that isn’t realistic” (Data File, vol. 3D, p. 25). He thought that it is not “consistent with the classic Christian understanding--biblical and theological understanding of the human self” (Data File, vol. 3D, p. 25). He said that was why he talked about poem 216, “Safe in the Alabaster Chambers” (Data File, vol. 3D, p. 9), poem 446, “I Died for Beauty” (Data File, vol. 3D, p. 12), and confessed that he talked about both of these poems in a way that attempted to show students how important it is to get a biblical understanding of the human person. He revealed that that was one place he had to look at today.

Referring to poem 348 that he called “The Queen of Calvary” (Data File, vol. 3D, p. 11), he let me know he did not lay much emphasis on it because he would talk about it the following week. He told me that he would talk about Dickinson’s identification with Jesus through suffering. He said Dickinson’s one theme about the nature of God is in connection between our suffering and Jesus’ suffering, and that the only real consolation she finds in God comes through Jesus Christ (Data File, vol. 3D, p. 25). He informed me that what he did in class today was consistent with what he tried to do, that is, to “integrate by making a salient point that bears upon the progression of the course to this point” (Data File, vol. 3D, p. 25). And he related that what they had been talking about

up to this point bore upon what they talked about in class today, and that “it ties in with historic, biblical, and theological concerns of the church” (Data File, vol. 3D, p. 25).

### **Analysis of Observation**

This teacher’s main teaching strategy was the lecture method. I think that part of the reason was that he had a very large class--46 students. Additionally, he claimed that he was a “historical thinker” (Data File, vol. 3D, p. 24) and, therefore, was more concerned about covering much material for his students. Furthermore, he did not believe in asking questions in order to start a discussion. In fact, he thought that college students should be trained to “realize that in adult life nobody asks questions for [anybody]” (Data File, vol. 3D, p. 24). To support this observation, he indicated in his class syllabus that “one of the most important things [the students] can do in this course is to ask questions--of me, of yourself, of your classmates, and of the works we read” (Data File, vol. 3D, p. 1). And when he did ask questions of his students on Friday, there was much response that generated substantial reflective thinking. This means that he had the ability to ask questions, but did not always employ this strategy. Nonetheless, he made poetry come alive in the class by the way he dramatized and recited poems from memory.

He was able to make connections from his faith to the poems and the authors he discussed with his students without apology. Even though he did not always start his class with prayers or a devotional, all through the class discussion and lecture, one could hear him drop these hints. I wondered how he was able to make such connections and asked if he purposely selected poems that helped him to do that. He said his choice of the

poems was arbitrary. However, he knew those poems very well and that helped him with decision-making as he taught. He remarked that the students' questions also helped him to think of poems he could select for the class.

He suggested that the materials in the course lend themselves to IFL. He explained that when the English people settled and conquered North America they were "fervently theological" (Data File, vol. 3D, p. 27). He recounted that they began the class during the quarter talking about the New Jerusalem, the New Adam and Eve, the Puritan's hope for the millenium that the kingdom of God would come. They began the course with a series of theological readings that set the themes. He explained that when the class got to discussing Ralford and Emerson, he spent the better part of one class period talking about how in the 19th century the theological themes that were explicitly orthodox were transported or translated. He asserted that "English and Romantic literature takes theology and in a way turns it into psychology but keeps the language" (Data File, vol. 3D, p. 27). For instance, he stated that "Thoreau has a lot of Christian language, not much at all Christian doctrine or belief" (Data File, vol. 3D, p. 27).

This teacher defined IFL "as the effort to relate the truths of the Scripture and the Christian tradition and Christian experiences to the body of knowledge and the disciplinary concerns of one's field of expertise" (Data File, vol. 3D, p. 22). He explained that, in his case, this definition means

trying to understand, as a Christian as fully as possible, the historical, philosophical, theological, cultural, norm of the work of the fiction of poetry [he's] teaching and to communicate to [his] students how that work challenges, clarifies, deepens their own understanding and practice of the Christian faith. [According to him] books have the

power to transform people; and . . . the act of reading has the power to draw great things out of books. (Data File, vol. 3D, p. 22)

His lectures during the days I observed his class revealed that his definition of IFL reflected his classroom practice. Integrative points came mainly from him to his students. Unfortunately, he did not give the students much opportunity to react to the information they were receiving. He identified his level of integration as level 5 on Korniejczuk's (1994) IFL empirical model (see appendix C). At the same time, he stated that he identified with level 6 (see appendix C) because of "school set-up" (Data File, vol. 3D, p. 29).

Based on my observations in this class, I would conclude that this teacher knew how to "relate the truths of the Scripture and the Christian tradition and Christian experiences to the body of knowledge and the disciplinary concerns of [his] field of expertise" (Data File, vol. 3D, p. 22). I would admit also that he was able to "communicate to [his] students how that work challenges, clarifies, deepens their own understanding and practice of the Christian faith" (Data File, vol. 3D, p.22). However, the students did not have much opportunity in class to interact with the teacher and with one another, or to respond to their learning. Students' interaction is vital for IFL to happen in class and for teachers to determine whether or not their students are actually integrating faith into their own learning experiences. I, therefore, propose that with varied teaching strategies that allow student interaction and active learning, these students will be able to claim ownership of their own learning and their own integrative thinking.



### **Theology of Culture Class**

This freshman class of 45 students met from 8:00 a.m. to 9:05 a.m. on Monday, Wednesday, and Friday. The course is described as “an exploration in the nature of Christianity, as biblically grounded and historically developed, and its setting in and mission to the world” (Data File, vol. 3D, p. 30).

#### **Day 1 of Observation**

When I walked into this class on Monday morning, about half of the class was already seated. Others were streaming in. The teacher had been chatting with students on various issues--Congress, a program for the evening, how to submit assignments and others. About a minute later the whole place was quiet and the teacher was writing on the board the topics to be covered in class today:

"Models of X & K" (Models of Christ and Culture)

"Roots of E-ism" (Roots of Evangelicalism)

"Distinctives of E-ism" (Distinctives of Evangelicalism) (Data File, vol. 3D, p. 43).

Later, the teacher called three students to share with the class how God led them to the college, how they feel about the college, and their future plans. Each of the students responded. After this sharing, the teacher prayed (Data File, vol. 3D, p. 43).

After the devotion and prayer, the teacher invited the students to submit their reports. Then he started to lecture by asking students to say what ideas they have about “X > K (Christ against culture)” (Data File, vol. 3D, p. 43). Students’ responses

included "fundamentalism, oppositionalism, withdraw" (Data File, vol. 3D, p. 43). The teacher briefly refreshed their memory of the Christ and Culture models. After that he told them that the model that the college has adopted is "X tran K (Christ the transformer of culture)" (Data File, vol. 3D, p. 43).

The next topic that the teacher lectured on was "Roots of Evangelicalism" (Data File, vol. 3D, p. 43). When he switched over to this topic, he put up an overhead transparency that traced the family tree of Evangelicalism. The title of the transparency was "EVANGELICALS":

FAMILY TREE

\* Reformation

Luther

Calvin

\* Priests                      Germany              M29

Moravians

Wesley

\* Puritans      Engl. M24                      Jonathan Edwards 1750

19-20TH CENTURY - USA.

Later, the teacher defined "pietism" (Data File, vol. 3D, p. 44) : "a reaction to excessive formalism in favor of Bible-centered and experiential Christianity" (Data File, vol. 3D, p. 44). Next, he wrote some dates on the board:

1700    1800    1865    1900    1920    1950

and used these to trace the history of evangelicals. He mentioned that it was the pietistic movement that reformed the Lutheran church and led to the birth of the Moravian church.

Then he added a second overhead to discuss the topics on the first overhead in detail. Fifteen minutes before the end of the class period, he drew a circle on the board and filled it in for an illustration of the points he was making. As soon as the bell rang, most of the students rushed out of the class. But one student went to the teacher and engaged him in a discussion that lasted for about 10 minutes.

### **Post-Observation Interview**

The interview started in the teacher's office about 15 minutes after the class. The first thing we discussed was the syllabus. I had asked him for a copy and so he decided to explain what was contained in the syllabus and why. He also talked about the assignments and group discussions he expected of the students to fulfill as part of the requirement for the course.

After that he explained that he started the class every morning by calling three students every class period to tell the class something about themselves. He explained that this process helped the students to get acquainted with one another and gave him the chance to hear the students' names and to remember them. He revealed that as part of the devotional, sometimes he picked something from what the students said and commented on it "impromptu and rather extemporaneously" (Data File, vol. 3D, p. 50) if he felt that there was something to be said. Or, sometimes he also related that experience to his own

life or to some Scripture. Sometimes he just prayed or asked someone to pray after the sharing without commenting.

He said he varied it and tried to make it as natural as possible for him, believing that it would also be natural for the students. He intimated that in a course like this he was expected to play the role of the “clergyman, because it’s Bible” (Data File, vol. 3D, p. 50). However, he felt that it was important for him to be “real, not to be as real as I can, but just to be myself, and in so doing, then they would see that this is not just something that I do for my class, but that I do it because it’s part of who I am. So, I try to be myself” (Data File, vol. 3D, p. 51).

In response for what the course was all about, the teacher informed me that the first thing they did at the beginning of the course was to define theology and culture, because these were the two fundamental terms of the course. And then they talked about the relationship between “Christian thought, Christian experience, and our experience in the modern world. How are we to relate ourselves and our thoughts and our experience to the major realities of our culture?”(Data File, vol. 3D, p. 51). He stressed that “that is what is meant by Theology of Culture” (Data File, vol. 3D, p. 51). He continued his explanation with another question: “What does the Christian make of the fact that he is a child of God in a world that is increasingly secular and non-Christian?” (Data File, vol. 3D, p. 51). He explained that that is where the models that relate to Christ and Culture attempt to bring that together. Then, he mentioned the five models of Christ and Culture in Neibur (1956), but informed me that he laid out only three in this class because it is a

freshman class. These three, according to him, give two extremes and one that he thought he was more in agreement with.

He explained that the course has a structural similarity to such phrases as the theology of politics or the theology of sports. According to him, these are “attempting to ask what does Christian thinking tell us that we should be or do to work with these realities--sports, economics, politics and so on” (Data File, vol. 3D, p. 51). He has reduced that in his own thinking, “because the Scripture gives an explanation in Christianity as biblically grounded and historically developed, and its setting and its mission to the world” (Data File, vol. 3D, p. 51).

After he had explained the course, I asked the teacher if he integrated faith and learning in the class today. He stated that he would first of all tell me what IFL was and then evaluate whether or not he integrated. He said that as “an academic, I attempt to take the normative realities of the Bible and use those normative realities to understand the world in which I live, to cast light upon that world, and to show me the path that I should take as I deal with that world” (Data File, vol. 3D, p. 52). He then related his definition with the course. He said that the two elements which are “juxtaposed” (Data File, vol. 3D, p. 52) are theology and culture, and culture is a very “ambivalent term that is variously understood” (Data File, vol. 3D, p. 52).

He explained that “culture has to do with values and the manifestation of those values in various behaviors which works together as a system to determine what people value and how they behave in the North American setting” (Data File, vol. 3D, p. 52). He

observed that there are many subcultures, and that evangelicalism is really one of those.

He stated what their concern in IFL in this course is:

To understand how the biblical realities, the biblical standards, biblical norms, are to shed light upon culture, and not only help us understand the pathways within it, but how to relate to it in a biblical authentic way. (Data File, vol. 3D, p. 52)

He declared that in his view that is what “Christ the transformer of culture does” (Data File, vol. 3D, p. 52). Then he stated that if his description of IFL is what it means, then he would say that he made some contribution to that goal. Therefore, he illustrated the following ways in which he integrated the lesson today.

First, he “reviewed materials already presented about models or paradigms of relating faith and culture or Bible and culture or theology and culture” (Data File, vol. 3D, p. 52). Second, he “identified what are some of the things in the biblical faith which we credit as being core values” (Data File, vol. 3D, p. 52). According to him, this is important because in IFL before one can integrate the two or bring the two into articulation one must be very clear about what one understands are the “sine qua non” (Data File, vol. 3D, p. 52) of the biblical faith. He said that that was what they did in class today. They identified some of the biblical standards, realities, and norms which they believe are the core of historical Christianity so that the students would be informed. Third, he said that they began to look at some of the history of evangelicalism in culture, which is a “story of triumph and tragedy, of success and a vision, of in-fighting and out-fighting” (Data File, vol. 3D, p. 52).

Continuing, he asserted that the history they hear today is a history of how IFL has or has not been done in the past. Therefore, they needed to know what is their

track record . . . the pitfalls, what things could we look back to? and what things could we look back to with great sorrow? And in view of our history then, begin to think of how we can avoid the mistakes and take advantage of the things that we think are good, right, true. (Data File, vol. 3D, pp. 52, 53)

He concluded this aspect of the discussion by reiterating that he integrated faith and learning because he clarified what faith is and because he brought that to “bear upon the topic of culture” (Data File, vol. 3D, p. 53).

Another question I asked was if he thought there were places in the lesson he could have integrated, but did not. His response was that he did not feel that the theory of IFL must be addressed always in every class. He added that on some occasions they might do things that are contextual, but at the same time articulate in the broader picture. He gave as an example that they would watch a video, “My Eyes Have Seen the Glory” (Data File, vol. 3D, p. 53) and explained that this video gives an account of the history of evangelicalism in America. He thought that that would help to reinforce the assignment that he just had the students complete.

Following this, he stated that every aspect of the course and the topic covered each class period was designed to assist the students to understand the purpose of the course, which is IFL. He explained that every part of it fits in some way, but “some are more explicit and some are more tangential. But it is all part of the effort to give understanding and also to convince the students that [his] understanding is an understanding which they want to buy into” (Data File, vol. 3D, p. 53). He continued,

I want not only to inform my students. I want to challenge my students, or put another way, I not only want to educate them, but I want to motivate them to personal action, to act responsibly as believers in a modern world. As I go through these

materials, there may be times where there are things I do which are of less value than others. But it is part of the broad picture. (Data File, vol. 3D, p. 53)

The final question I asked this teacher was what he would do differently in terms of IFL if he were to teach this class a second time. He thought that it might have been good to have all the main points he made on a single overhead. He also said that he would make a “pedagogical adjustment” (Data File, vol. 3D, p. 53). In other words, he would try to create more space for discussion and probably give fewer details. He added: I felt like the “materials were coming like a huge waterfall down upon my students, with not enough time for interaction. . . . I felt like the material was almost an overload of information to the students” (Data File, vol. 3D, p. 53). But, he observed that sometimes that is the nature of courses like this, and so did not know quite how much he would change.

### **Day 2 of Observation**

I got to class at 7:50 a.m. and met neither student nor teacher in or around the class. Everything was quiet and there were no lights turned on. I went in and sat down, but did not turn on the lights because there was light coming from the window. This gave me an opportunity to get myself organized before the class started. Two minutes after my arrival two students arrived, and one by one students started strolling in. It had been very windy during the night after the rains the previous day. There had been a general power outage and most grade schools and high schools around this area were closed for the day.

At 8:00 the teacher still had not arrived, but about three-fourths of the students were already in the class. Some of them were talking with others in low voices. A little



later the teacher walked in, smiling, and started arranging his materials on the desk. He passed the attendance record to the students to mark their names. And then he called three students he chose for the day to share their experiences. Each of the students shared how he got to the college and his future plans. After the sharing, the teacher prayed.

Then the teacher began the class with some announcements--office hours, commendation on reports done, and other housekeeping things for the class. After that he started his lecture for the day. He wrote on the board again the dates he had written down on Monday and put some overheads on the board that had information on evolution and Darwinism. He tried to recite a poem he had learned in grade school that gave the impression that God is not involved in our lives. He forgot the poem half-way through, laughed about it, and continued lecturing. All of a sudden, the part he had forgotten came back to him and he recited the whole poem in full. The class was overwhelmed with joy and amazed that at his age he could still remember what he learned in grade school. They applauded for a while. He continued with his lecture, using the poem he had recited to illustrate how we ignorantly learn things or are made to do things without our knowing the full implications.

At 9:00, the teacher gave out four sheets of papers to the class and asked the students to go over them and see if there were changes they would like to make on the sheets and let him know. Each sheet was for each of the four discussion groups. The group facilitators collected their sheets from the teacher, met together at different corners of the classroom with their groups and looked over their sheets before handing them back to the teacher. Most of the students left after 9:17. Again, the student who had remained

to talk with the teacher on Monday also went to the teacher's desk to ask him a question. Their discussion lasted for a while before we all left.

### **Post-Observation Interview**

I started the interview by asking the teacher if he thought he integrated faith and learning in today's lesson. He responded that he did more explicitly at some points, but implicitly throughout. He recounted that he integrated explicitly by helping the students understand two fields of learning--anthropology and religion and natural sciences. He helped them to understand how those fields or disciplines of learning challenged the traditional Christian faith in unique ways during the 19th century. For instance, he asserted that in the area of comparative religion and anthropology, he responded to some extent to what the critique of their position is. He stated that there had been a dialog; and for him this "dialog is taking place between fields of knowledge and understanding and the biblical worldview" (Data File, vol. 3D, p. 54).

In contrast, he reported that he integrated implicitly in the sense that today's material is part of an attempt to help the students to see how the "Christian faith is relating to the intellectual side of the modern world" (Data File, vol. 3D, p. 54). Therefore, according to him, IFL in this case "means as much dialog as synthesis" (Data File, vol. 3D, p. 54). Even though he stated that IFL could have "a notion of synthesis" (Data File, vol. 3D, p. 54), he thought that in this setting it needed much more dialog. His reason was that "there's something for Christianity to learn from these disciplines.

But these disciplines also have to be analyzed and critiqued. And Christian perspective has something to say to that” (Data File, vol. 3D, p. 54).

I needed more clarification on what he said in class about the statement the Pope made about creation and evolution. Consequently, he contrasted chance developmentalism and theistic developmentalism. He said that despite the fact that the college does not agree with chance developmentalism, different professors in the college do not agree on how exactly God was involved in creation. He informed me that the college is a “microcosm of a larger evangelical world where the affirmation is that the Bible is correct, but that it may not involve a rigid 24 hour per day, 7 days a week creation” (Data File, vol. 3D, p. 54). He also maintained that the college did not believe that “we are only some 6,000 years removed from the creative act” (Data File, vol. 3D, p. 54). He reiterated that there is a diversity of understanding at the college, just as there is a diversity of understanding among evangelicals in the world.

This discussion led me to another question. I asked how he guided or directed those students in his class who did not belong to the evangelical group. He agreed that the doctrinal statement of the college is centrally evangelical. His assumption was that the students in his class who were outside the evangelical heritage had all seen and signed the doctrinal statement. Notwithstanding, he remarked that their signing did not mean that they had a clear understanding of what they signed. Furthermore, he observed that some students might not care about the contents of the document, before signing it. He asserted that even though these students might come from a variety of denominations which have churches that are not evangelical, the students have chosen this college

because they align themselves to some extent with the evangelical worldview. He explained that his responsibility, therefore, was to help the students to “understand the history of this movement so that they could make informed choices about things that they might want to adopt or things they might want to revise” (Data File, vol. 3D, p. 55).

I asked if he planned for the integration he did in class today. He reacted by showing me the conceptual diagram (see Data File, vol. 3D, p. 49) he had for the class. He explained that the diagram had four concentric circles and that each circle represented an aspect of the college. For instance, the largest circle represented “institutional purpose” (Data File, vol. 3D, p. 49), and that the institutional purpose is in the motto of the college. The second largest circle represented the department, the next symbolized the course, and the smallest circle depicted each class period’s lecture. According to him, what that meant is that “every facet of this college’s life must be congruent to that motto” (Data File, vol. 3D, p. 56). He asserted that integration is made complex as the circles widen, because each department has a different purpose and a different content material. However, he assured me that the departments do it in such a way that it is consistent with the institutional purpose. “Every lecture, every course, every department will articulate to the purpose or . . . to the mission of this college” (Data File, vol. 3D, p. 56).

This teacher insinuated that not every teacher at the college had the same notion of concentric circles as he did. He had an advantage over the others because he had been in higher education for a while and at the same time had been a member of the regional--North Central--accrediting board of which the college is a member. Therefore, he was aware of all the “questions of congruence of courses and department with institutional

purpose” (Data File, vol. 3D, p. 56). Nonetheless, he thought that the institutional purpose of the college has a “Christo-centric notion and this-kingdom perception” (Data File, vol. 3D, p. 56). He believed that the way “the kingdom” is understood may be somewhat different (Data File, vol. 3D, p. 56). He gave as an example the three models of relating Christ and Culture and suggested that on their campus there is “no absolutely one rigid monolithic understanding of that. And [they] do not feel that is necessary for that. But every lecture must serve the purpose of the course, which must serve the purpose of the department” (Data File, vol. 3D, p. 57). He asserted that he could demonstrate with some satisfaction that “while this is not done perfectly, it is done intentionally” (Data File, vol. 3D, p. 57). That is, that each lecture is connected to the other, and that all of them are connected to the purpose of the course and so on.

I wanted to know why his students were very quiet in class. He replied that many things were responsible. He identified that part of the cause was a “pedagogical problem” (Data File, vol. 3D, p. 57). He acknowledged that he had not given the students the opportunity. He admitted that in class today he was “pushing to give this information” (Data File, vol. 3D, p. 57). A second reason was their newness to him and his newness to them. He explained that the students were freshmen in their first semester, and this was their fourth period. He pointed out that the class lasted for only eight weeks and observed that by the time they begin to get acquainted with each other it would be time for final examinations. He informed me that the class was much more interactive when they started at the beginning of the semester, and was not sure whether they were getting overwhelmed. He thought that the students would be “more forthcoming if [his] method

were more accommodating to interaction. But it did not today” (Data File, vol. 3D, p. 57).

As to how he would be able to determine their feelings towards his lecture for the day, the teacher responded that he would not be able to ascertain how they felt today. Nevertheless, he believed that as they “move along and more space is opened for discussion, and as the instructor is more inviting” (Data File, vol. 3D, p. 57), then they could discover that. After this he told me what he planned to do in class on Friday.

Our final discussion was in connection with the student who had waited until after class on two occasions to ask the teacher some questions privately. I wondered if she could not ask those questions in class because she felt uncomfortable. The teacher could not answer that question because he did not really know this student very well. The class had met only four times. But the teacher narrated the student’s situation and suspected that her interest was both cognitive and spiritual. He saw his challenge, as a teacher, as the ability to meet both sides of the need. He admitted that there could be some young people at the college he might never be able to reach. He felt that if he was not sensitive to that aspect of those students’ education, he would be “unworthy of being a leader” (Data File, vol. 3D, p. 58). Notwithstanding, he thought that he and most of the teachers at the college were aware of that. But being able to “keep in balance the personal and private spiritual thirst and needs of the students and intellectual informative and educational side, keeping both of these in view is a constant struggle” (Data File, vol. 3D, p. 58). We ended the interview with the teacher’s hope that the students had “a sense of the program and depth” (Data File, vol. 3D, p. 58)

### Day 3 of Observation

The class was full at 8:00 this morning. As usual, the teacher named three students and invited them to tell the class about themselves: what they were doing before they came to the college, how they got to the college, their learning experiences at the college since their arrival, and their future plans. After that the teacher talked about the privilege of having me with them for the week, and asked a student to pray for me and the class.

Following, the teacher reviewed his Monday and Wednesday lectures before beginning the day's discussion which was based on chapters 5 and 6 of their textbook. His lecture for the day was entitled "Evangelicals--A Taxonomy" (Data File, vol. 3D, p. 46). He wrote the title on the board. And then he added,

"To which one do you belong?

--E - spirituality

--E - icalism--dark side" (Data File, vol. 3D, p. 46).

He then traced the history of evangelicalism from 1865 to the present. Continuing, he wrote down the different evangelical groups and their identification or characteristics:

- [1] "Separatist fundamentalists--GARB, conservative Baptists
- [2] Pietistic Evangelicals--Free Methodists, CMA
- [3] Charismatic Evangelicals--Foursquare, Assemblies of God." ((Data File, vol. 3D, p. 46).

He explained that there are two groups of charismatics (Pentecostals). One does not believe in tongues.

- [4] “Ecumenical Evangelicals--associated with the conciliar movements, e.g., NCC, WCC.” (Data File, vol. 3D, p. 46).

He pointed out that the ecumenical evangelicals are concerned with divisions in churches.

- [5] “Confessional non-conciliar Evangelicals: Reform, etc.” (Data File, vol. 3D, p. 46).

At 8:45 the teacher asked the students to divide in groups of two or three and discuss (1) which group of evangelicals they belong to, and (2) the dark side of evangelicals that their church or they as individuals have experienced (if they have). For 15 minutes the students were in deep thought and analysis of their denominations and their experiences to identify where they belonged. One group, made up of three students, went to the teacher to help them discover where they belonged. The teacher worked with them. After 15 minutes, the teacher called the class together and asked for responses. He summed up the activities of the day and let the students go.

I believe that the students appreciated the opportunity given to them to discover themselves and find out where they belonged in their religious experience. I could see that many students engaged in that exercise with all seriousness. And it looked to me like they might continue that quest even beyond the walls of their classroom.

### **Post-Observation Interview**

As soon as we walked into the teacher’s office for the post-observation interview, I remarked that I observed some sincerity and some quest to know among the students.



After that, I started asking the usual questions. The first was to know if he integrated in the class today. He explained that he continued what he did previously and that his attempt was to help the students to understand historically the factors that have shaped their faith in church life. He related that they did not have enough time to go into all the factors that have impacted evangelicalism. He reminded me that one of the things they did on Wednesday was to identify many challenges within the society that influenced evangelicalism, but today they “simply sketched out the playing out of the impact of that upon American evangelicalism” (Data File, vol. 3D, p. 59). He observed that now new forces were beginning to play, and that is the process of history. Then he asked me rhetorically, “So, did I integrate?” (Data File, vol. 3D, p. 59). He responded to his own question, “I integrated. Yes. And, it’s not a matter of somehow saying, ‘Now I’m going to integrate, and now, I’m not; now, I’m conscious of the need to bring Christianity into articulation with the discipline of history of comparative religion and now I’m not’” (Data File, vol. 3D, p. 59).

He continued and said that the “notion of evangelical faith must be brought into articulation with the disciplines and the things that they are saying about religion and evangelicalism” (Data File, vol. 3D, p. 59). According to him, it is a dialogue: “What does the study of religion say to evangelicals? What do evangelicals say to religion? What does the discipline of sociology say to the claims of historic Christianity? What does historic Christianity say back to sociology?” (Data File, vol. 3D, p. 59). He noted that “this is the bigger picture” (Data File, vol. 3D, p. 59) and observed that it is impossible to be explicit about “these things” (Data File, vol. 3D, p. 59) in a freshman

course that runs for only eight weeks. Regardless, he expressed the fact that the students try to understand what it means to be transformationists and what are some historical forces that worked for or against that. He informed me that these divisions represented the way in which they handled those forces. For example, “Fundamentalists withdrew defensively; they give little credit to higher education and the new learning. Liberals, on the other hand, . . . accepted it and revised their Christianity in view of the new learning” (Data File, vol. 3D, p. 59).

Then he went

back to the simple question . . . to give me a simple answer. The question is, Did I do integration? The answer is yes. Yes, I did integration. It is a part of the philosophy of understanding that one must take the biblical faith and historic Christianity and bring it into articulation with all of the knowledge that has to bear on the topic you’re considering at the time. So, the answer is yes. (Data File, vol. 3D, p. 59)

He informed me that the first half of the course is mostly historical; the second half is mainly theological and biblical. He recounted that in that part of the course most of what they talked about related to the “in-fighting among Christians to identify what is truly biblical and what is truly orthodox. But [they] also take into consideration heresies and unbelief” (Data File, vol. 3D, p. 60).

I asked him if there was anything that he would do differently in terms of IFL if he were to teach the same lesson again. He admitted that this was hard for him to say at the moment. However, he said that he did not believe in the assumption that faith and learning can somehow be done according to a certain code where it is explicit all the time. He thought that what he was discovering is that “there’s always a better way to do it; so, you’re always transcending; you’re always seeking better ways to do it. It’s not

that you're doing it wrong. The question is, 'Can you do it better?' (Data File, vol. 3D, p. 60). At this point, he responded that he was not sure what he would do differently, but that he was always making changes in view of that need. He confessed his weak area in IFL.

Where there is weakness/inadequacy in my approach is getting students to state their understanding of this, their response and then my response to their response. In other words, assisting them in improving their own understanding. There has been less opportunity here for them to do that than what I would have liked. I would like to have more interaction, more evaluation on how much they're understanding. (Data File, vol. 3D, p. 60)

He reflected that the midterm exam, which was coming up within 10 days from today, would be one way to do it. He thought that it would be good if he required smaller evaluations from his students then. He referred to what they did in class today--assessing where they were relative to the things they were learning. However, he thought that "more can be done in terms of giving assignments that are not heavy, that are utilitarian" (Data File, vol. 3D, p. 60). He restated that "if there's a weakness, this would be a weakness" (Data File, vol. 3D, p. 60).

I asked if he was thinking about how to get better responses from his students. He admitted to that. I questioned if he knew what he could do or if he was trying to find out how best to do it. He said "both" (Data File, vol. 3D, p. 60). He thought that for example, he could ask them to write a one-page response to the reading or to a question that he might give them--one that might cover both the reading and the lectures. The only problem was that he would get back 45 pages to grade. But he did not think that would deter him. He said that as the course would be improved, he thought that there would be

greater accountability. He would have “a greater sense of [his] own success if [he] did more of it” (Data File, vol. 3D, p. 60).

### **Analysis of Observation**

This teacher’s instructional strategy was mainly the lecture method. He believed that he integrated both explicitly and implicitly. Through his lectures he exposed his students to a lot of history pertaining to the struggles of survival that evangelicalism in America went through. And that was one method he used to integrate faith and learning in the class. He came to class each period prepared with more than enough materials, and “pushed to give the information” (Data File, vol. 3D, p. 57). On the other hand, the students did not have much opportunity to express themselves for the teacher to know how they were taking in the materials he was pouring on them. This teacher acknowledged that this was due to his “pedagogical method” (Data File, vol. 3D, p. 57). He noted that he had not given the students the opportunity to respond because he had much information to cover. He believed that his students would be “forthcoming if [his] method were more accommodating to interaction” (Data File, vol. 3D, p. 57).

And, his assumption was correct. On the last day of my observation when he gave the students the opportunity to interact, the room was charged and the students engaged themselves in rigorous assessment of where they belonged in the evangelical realm. I saw the students honestly dialoging with their groups to identify who they were and where they were headed. I saw IFL as not just information flowing from the teacher to the students, but also arising from the students’ perspectives. He planned to find ways

to get his students to respond. He would give “assignments that are not heavy [but] utilitarian” (Data File, vol. 3D, p. 60). An example of this would be to have students write a one-page response either to their reading or to a question he might ask them that could cover both the reading and the lectures. Even though this would involve much grading, he knew that he would have a “greater sense of [his] own success if [he] did more of [this]” (Data File, vol. 3D, p. 60).

Additionally, he was experienced in higher education in America and was a member of the regional accrediting body of which his institution was a member. Therefore, he was aware of all the “questions of congruence of courses and departments with institutional mission” (Data File, vol. 3D, p. 56). This knowledge helped him to organize his course and every lecture around the institutional purpose of the college, which is in the motto of the college. This mission, according to him, has the “Christo-centric notion and this-kingdom perspective” (Data File, vol. 3, p. 56). He illustrated this tie by a diagram of concentric circles he had in his office. This diagram had four concentric circles and each of the circles represented, from the smallest circle to the largest one, a link from the purpose of each day’s lecture, to the purpose of the course, to that of the department, and finally to the purpose of the institution, which in a general term is IFL (Data File, vol. 3D, pp. 56-57). He made sure that he fulfilled this institutional purpose by the information he gave to his students.

Furthermore, this teacher was aware that the needs of students in a college campus included both academic and spiritual, and was cognizant of the challenge to meet those needs. Although he recognized that he might not be able to reach some students, he

concluded that he would be “unworthy of being a leader” (Data File, vol. 3D, p. 58) if he was not sensitive to the spiritual aspects of the students’ education.

Another way he integrated faith and learning was through discovering who his students were. At the beginning of each class period, he invited three students to share their experiences and how they got to the college and what their future plans were. Sometime after this sharing, he picked something that was said that needed to be responded to, or he just prayed, or asked one of the students to pray. He realized that in a course such as this one he was teaching “they expect [one] to play the role of the clergyman because it’s Bible” (Data File, vol. 3D, pp. 50-51). But, he noted that what was important to him was to be real and be himself. He believed that by so doing the students would see that IFL is “not just something he did for [his] class, but that [he] did it because it’s part of who [he is]” (Data File, vol. 3D, p. 51). Therefore, he tried to be himself.

Like one of the courses I observed at CCB, it seems that this entire course, Theology of Culture, was designed for IFL. The course description was “an exploration in the nature of Christianity, as biblically grounded and historically developed and its setting in and mission to the world” (Data File, vol. 3D, p. 30). But the syllabus does not explicitly mention IFL. All the assignments, requirements, and handouts of the course as specified in the syllabus were geared towards helping the students understand the history of Christianity (i.e., evangelicalism) (Data File, vol. 3D, pp. 30-43), which was the culture of the college.

This teacher used his definition of IFL to evaluate whether or not he integrated IFL in his classroom; and he believed he did integrate. For him, IFL is that “I attempt to take the normative realities of the Bible and use those normative realities to understand the world in which I live, to cast light upon the world, and to show me the path that I should take as I deal with that world” (Data File, vol. 3D, p. 51). However, like some of the other teachers whom I observed, IFL was a one-sided phenomenon in his class, passing only from the teacher to the students. He was aware of that. Besides his large class and the large amount of information he wanted to cover in class, he saw his pedagogical approach as part of the problem and planned to change the situation. He believed that there would be greater accountability as the course improved, and that he would have a “greater sense of [his] own success if [he] did more of it” (Data File, vol. 3D, p. 60).

Finally, he identified himself on levels 5 and 6 of Korniejczuk’s (1994) IFL empirical model (see appendix C). He highlighted the characteristics on these two levels that characterized his implementation of IFL. On level 5, he emphasized, “Teacher varies the implementation of IFL to increase impact on students; [and] teacher can describe changes that he/she had made in the last months and what is planned in a short term” (Data File, vol. 3D, p. 63). On level 6, he highlighted, “The whole school (or at least a group of teachers) provided a coherent Christian worldview and emphasized student response” (Data File, vol. 3D, p. 63).

In conclusion, I concur with this teacher’s observation that his students would be “forthcoming if [his] method were more accommodating to interaction” (Data File, vol.

3D, p. 57). I suggest that for effective IFL implementation that will meet his desire for his students, he would need to make provision for classroom interaction. IFL cannot quite happen in class until students begin to think and respond integratively in their learning experiences.



## CHAPTER 8

### BRINGING IT ALL TOGETHER

This chapter deals with cross-case analysis, triangulation, and structural corroboration. Cross-case analysis “involves collecting and analyzing data from several cases” (Merriam, 1988, p. 154). In this study, it involves a pulling together of all the analyses derived from the various domains (such as the participants’ definitions of IFL, their purposes for attending the Faith and Learning Seminars, the classroom observations, etc.) of the different sites and re-analyzing each domain as an entity. The purpose for this is to see what generalizations and conclusions we can draw from this study.

Eisner (1998) agrees that doing this will help to strengthen the credibility of the findings from a study. He observes that “the use of multiple data sources is one of the ways conclusions can be structurally corroborated” (p. 56). He uses the term “structural corroboration” (pp. 55, 110) (also known as triangulation) to “describe the confluence of multiple sources of evidence or the recurrence of instances that support a conclusion” (p. 55). He further states that structural corroboration is a “means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of a state of affairs” (p. 110). By using multiple analyses, therefore, I am

“striving to make [my] conclusions and interpretations [of this study] as credible as possible *within the framework [I chose for this study]*” (Eisner, 1998, p. 56).

Cross-case analysis helps with generalizations across cases. Miles and Huberman (1984) suggest that “by comparing sites or cases, one can establish the range of generality of a finding or explanation, and at the same time, pin down the conditions under which that finding will occur” (p. 151). Yin (1994) observes that a multi-case study helps “to build a general explanation that fits each of the individual cases, even though the cases will vary in their details” (p. 112).

Several areas of this study lend themselves to cross-case, cross-site analysis. However, I chose to limit these analyses to some aspects of the following domains because of their potential to inform us about IFL practice in the classroom: participants’ definitions of IFL, their purposes for attending the Faith and Learning Seminars, their expectations for the seminars and to what extent those expectations were met, helpful learning experiences at the seminars, application of knowledge obtained from the seminars, classroom observations of the six teachers from the three sites, the training processes employed at the seminars, and participants’ suggestions for improving the seminars.

### **Definitions of Integration of Faith and Learning**

I conducted a cross-case analysis of participants’ definitions of IFL for two reasons. First, I wanted to explore similarities in definitions across the schools. This allowed me to redefine, and thus narrow, the categories I used to describe the definitions

of IFL. It also allowed me to see if participants across the schools agree or differ in their understanding of what IFL means. Second, I wanted to explore some similarities in definitions by content disciplines. In other words, I wanted to see if participants' disciplines affected how they defined IFL.

For a critical and accurate analysis of these definitions, I cut all the 35 definitions from the three seminar sites (CCA, CCB, CCC) in strips and mixed them up. Then I studied them carefully. I re-sorted them and came up with three new categories that characterized the entire group: intellectual, lifestyle, and discipleship (relationship) definitions.

### **Intellectual Definitions of IFL**

Of the 35 definitions of IFL given by participants at the Faith and Learning Seminars, 18 can be classified as intellectual definitions. These 18 definitions can be further subdivided into two groups: The first subgroup includes all the definitions that relate to "thinking Christianly" and "seeking the mind of God." The second subgroup includes the definitions that relate to seeking balance between the spiritual and the secular.

#### **Definitions in subgroup 1: Thinking Christianly and seeking the mind of God**

Nine definitions fell under subgroup 1. Participants who gave these definitions tended to suggest that IFL had to do with thinking Christianly and seeking the mind of God. Two of these definitions came from participants from the seminar held at CCA,

four from participants at the CCB seminar and four from participants at the CCC seminar. Of this group, two taught science courses (political science and clinical psychology), while the rest taught different courses in the humanities (TESOL, English Language and English Education, Education, Language and Literature, Bible Education, Social Work and Sociology, Communication, Business, and Religion). These teachers defined IFL in the following ways:

- [1] It is the *entering of knowledge* into the Christian world to *Christianize*. (Data File, vol. 1A, p. 41)
- [2] It is *seeking to find the moral implications* in the content of the subject matter. (Data File, vol. 1A, p. 49)
- [3] It is *understanding* your profession and seeing your profession come alive when you read the Scriptures. It is my *understanding* of Scriptures--I can make it come alive in my profession. (Data File, vol. 2A, p. 30)
- [4] Based on the assumption that God is the Designer of our world, therefore, all truth has its core and coherency in Him, that we launch into our world expecting to find truth about Him in all aspects of our world and evaluating it with *a framework provided by biblical revelation . . .* to gather these truths from various disciplines in order to work them in a coherent whole, a big picture that enables us to see all life as coherent . . . so that a Christian is a person who is truly worshipping God in the most holistic sense. (Data File, vol. 2A, p. 40)
- [5] Integration of faith and learning would be as I look at my discipline, how does it relate to Scripture either directly or indirectly. What are the underlying views, values, and principles? And how can I *think in a Christian way* or in a godly way about my discipline? (Data File, vol. 2A, p. 77)
- [6] IFL is a constant *dialectic between what I know and do and what I believe as an evangelical Christian*. And by that dialectic, I mean . . . that I take this knowledge that I'm gaining (knowledge from my discipline) that comes from a variety of sources and I constantly look at that in terms of my fundamental biblical Christianity and create a dialectic between the two. I don't necessarily impose Christianity on everything, . . . but I keep looking at things and consciously I'm aware of what the Bible is saying, what I believe from what the

Scripture is saying, and take delight in shining. I hold that knowledge up to that light as I examine it. (Data File, vol. 3A, p. 46)

[7] IFL is to see a discipline from the *perspective of my Christian worldview*. In other words, my Christian worldview, how I think and perceive in totality is centered on my faith in Christ, and that becomes the starting point in the flowchart in a way of living truth through Scripture, and that's how I view my discipline. (Data File, vol. 3A, p. 60)

[8] IFL is an attempt of us, who are interested in learning about creation, *to understand God's original creative intent in the world*. And that has implications for arts, political sciences, sociology, and science, and whatever God has created and made and said it was good. Trying to overcome sin . . . and trying to understand creation more fully. (Data File, vol. 3A, p. 95)

[9] IFL takes place or happens as a person's mind and heart are open to *understanding God from His creation and from His word*. And the seeking of understanding, not excluding His word and not excluding His creation, would be the way it takes place (Data File, vol. 3A, p. 102)

#### Definitions of IFL in subgroup 2: Seeking a balance between the spiritual and the secular realms

Nine participants' intellectual definitions of IFL fell under subgroup 2. These definitions suggested that to integrate faith and learning means to seek a balance between the spiritual and the secular realms. Five of these definitions were given by participants from the CCA seminar, one from participants at the CCB seminar, and three from participants at the CCC seminar. Three of the teachers in this group taught sciences (Pastoral Psychology, Biology, Mathematics, and Computer), one media (Electronic Media), four humanities (English--Composition and Linguistics, Theological Studies, Business and Economics, Old Testament) and one taught both science and humanity courses (Psychology and Church History). These teachers defined IFL as follows:

- [1] It is the struggle . . . to find ways and means of putting *what you believe about God and as it is revealed in the Bible . . . into your daily life . . .* And, of course, as a teacher, *into your teaching*. (Data File, vol. 1A, p. 76)
- [2] It is *to be bilingual*. . . . I need to be familiar with my subject. . . . It is more than just familiarity with my subject that makes me a Christian teacher. It is my familiarity with the things of God. And so, I think that I have to constantly be reading Scriptures . . . and *struggle with how to integrate Christian principles in my subjects*. And I think that is the job of the Christian educator. (Data File, vol. 1A, p. 65)
- [3] It is the integration of Christianity and Christian experience with teaching. *Bringing Christ in the classroom with your subject matter*. (Data File, vol. 1A, p. 11)
- [4] It is how to take benefit from the sciences in order to strengthen your faith . . . to be able to *present your faith in a way to make sense to the scientific generation*. (Data File, vol. 1A, p. 36). [Note: “sciences” and “scientific generation” in this context refers to “a mind-set” (Data File, vol. 1A, p. 36)].
- [5] It is understanding that God cannot be in contradiction with Himself . . . trying to *discover and to keep the balance* in the way of functioning, . . . trying to find the balance, the *harmony between faith and learning* and between [subjects]. (Data File, vol. 1A, p. 30)
- [6] As the word “integration” implies, it is *bringing these two parts of our world together*, of not compartmentalizing our faith separate from learning. (Data File, vol. 2A, p. 85)
- [7] Integration of faith and learning is a two-way street. . . . It means that you *take the learning that you have and help you understand the Bible* and understand Christianity. The other effect . . . is *taking the Bible and helping to understand economics and business behavior*. (Data File, vol. 3, p. 15)
- [8] IFL means both (1) examining critically *my discipline in the light of my evangelical beliefs* and (2) seeking to investigate and expound the implications and *contributions of my discipline to the Christian faith*. (Data File, vol. 3A, p. 32)
- [9] IFL is *doing scholarship*, using all of your resources, i.e., *without ignoring what you know through faith*. (Data File, vol. 3A, p. 51)

### Lifestyle Definitions of IFL

Nine of the 35 definitions related to lifestyle. These definitions tended to propose that IFL is a way of and a state of being. The participants who gave these definitions thought about IFL as living a holistic life, a life void of compartmentalization. Of the nine participants, four came from participants at the CCA seminar, four from those at the CCB seminar, and one from the CCC seminar. Of this group, three taught courses in sciences (Computer Information Service, Physics and Mathematics, Electronic Engineering), five in humanities (Religion, Biblical Studies, Education, Arts and Communication, Physical Education), and one Media Production. Listed below are the definitions of these teachers.

- [1] It means that you're obviously learning things; that you're preparing for some kind of career/role or whatever. But that while you do that you are always keeping an eye on the fact that you believe that you're created in the image of God and that *you want to glorify Him in all you do*. (Data File, vol. 1A, p. 48).
- [2] *A way of life*. (Data File, vol. 1A, p. 5)
- [3] Attempting to *be the whole person*. (Data File, vol. 1A, p. 68)
- [4] It is a way to turn the theoretical learning into *practice*, and that would come through in the way we *conduct ourselves* as well as subject matter and other goals and purposes that we try to teach, the metaphorical uses of the journey and that *we are on that journey all the time*. (Data File, vol. 1A, pp. 52-53)
- [5] Integration is placing *biblical principles as a criteria by which we live our lives*. It's not something tucked into my life somewhere on Sunday. . . . If I were to look at my students and say my student is integrated, the criteria I'll be using is, "How well is he *using biblical principles on a day-to-day basis in his life?*" (Data File, vol. 2A, p. 14)
- [6] It is *submitting fully to the will of Christ in every activity of your life*, which encompasses what you learn in the classroom, what you teach. (Data File, vol. 2A, p. 27)

- [7] [It is] refusing to deny that you are a Christian just because you are a \_\_\_\_\_ (fill in the blank with your profession). True integration of faith and learning is *refusing to deny that you are a Christian in absolutely everything that you do. And it is a lifestyle.* (Data File, vol. 2A, p. 60)
- [8] It is an acknowledgment on my part that God created all things including me, that if I am to work as an engineer in a way that pleases God, I must see *how my work fits in His plan, and that I need to do everything that I need to do as unto the Lord*, whether I'm studying to learn the field of engineering or whether I'm working as a practicing engineer, it needs to be with the knowledge that God is over all things. (Data File, vol. 2A, p. 5)
- [9] IFL is *making choices based on what I understand the word of God to be*, my personal understanding--making choices in class, choices in meals, how should I speak to this person? what should I say to this person? how could I help this person? (Data File, vol. 3A, p. 71)

### **Discipleship/Relationship Definitions of IFL**

Seven participants defined IFL as discipleship. These teachers saw IFL as discipleship and a relationship. They assumed that IFL means passing on one's faith in God/Christ to others who might pass it on. Of the seven definitions, five came from the participants at the CCA seminar and two were given by teachers at the CCB seminar. None of these definitions came from participants at the CCC seminar. Three of these teachers taught courses in sciences (Physics, Biology, Science, Mathematics, Calculus, and Algebra), and four taught in the humanities (Education, Literature, Theology and Philosophy of Religion, and Music). Their definitions were as follows:

- [1] It is *teaching or preparing a complete person*. It is making a human being out of an individual. (vol. 1A, p. 17)
- [2] It is the interaction of my (scientific) discipline with the multi-faceted Christian faith . . . in such a way as to *better prepare my students to develop a mature faith* . . . (vol. 1A, pp. 19-20)



- [3] It is *using one's discipline to help a student to reach a level of trust in God through which they can allow God to lead them.* (vol. 1A, pp. 2-3)
- [4] It is a way to *lead students to God and to spiritual things* while imparting to them the content/theoretical knowledge of their course of study. (vol. 1A, p. 34)
- [5] It is a matter of *opening to the students a sense of the grandeur and wonder of all life*, so that *nothing we are learning is seen as ordinary.* (vol. 1A, p. 73)
- [6] Integration of faith and learning is really *discipleship*. It is a person with a deep-seated faith in Christ's teaching, mentoring another person, molding them to be more like Christ. And there is the content. . . . Integration of faith and learning is *taking the faith that you have and putting that into someone else.* . . . It is through the work of the Holy Spirit that that is accomplished, but it is *discipleship*. (Data File, vol. 2A, p. 21)
- [7] Integration of faith and learning is *carrying out the commandment of Timothy that I am to reproduce in others the ability for them to reproduce faith in those after them*. It is the issue of *discipleship*. . . . It is my being able to *disciple students within their discipline so that they are capable to disciple others in their discipline*. The idea is that faith is linked with what I do. (Data File, vol. 2A, p. 51)

One definition stood out by itself and has the components of each of the three categories of definitions of IFL above. The participant who gave this definition saw IFL not just as thinking Christianly and seeking the mind of God, but also a lifestyle and discipleship. She defined IFL in the following way:

Integration of faith and learning is first of all, initially, a matter of individual character. The person who is integrating must understand that God does not place boundaries on our truth. . . . And the integrator is looking for what is true and what is not. So, I think we have to understand that what you do in integration is look for God's truth wherever you find it and recognize it as that. . . . A Christian who is hoping to integrate first of all integrates her own life with Scripture. That's the character. Then she takes what she understands, what she has learned in that process, she moves out into her world and she tries to do the same thing again, to repeat the process of knowing God personally and helping [others] to know God. So, she can put those two together. (Data File, vol. 2A, p. 93)

It appears that there is no standard definition for integration of faith and learning. Similar to the seminar participants above, thought leaders on IFL have also defined it differently. Gaebelein (1968) defines “integration” as “the bringing together of parts into whole” (p. 7), and “integration in Christian education” as “the living union of its subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God’s truth” (p. 9). He termed this “the heart of integration and the crux of the problem” (p. 9). Gaebelein’s definitions seem to fall within the participants’ intellectual subgroup 1: “thinking Christianly and seeking the mind of God.”

Rasi (1993) defines IFL as “a deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective” (p. 10). He states its aim as “to ensure that students under the influence of Christian teachers and by the time they leave school will have internalized biblical values and a view of knowledge, life and destiny that is Christ-centered, service oriented and kingdom-directed” (p. 10). A combination of Rasi’s definition and aim of IFL seems to place his definition in two categories - intellectual subgroup 1: thinking Christianly and seeking the mind of God, and discipleship/relationship.

Akers (1977/1978) states that IFL means that “[biblical] principles saturate every class, because they saturate every teacher” (p. 45). In the IFLP class he taught in the winter of 1994, he explained that IFL is “where Bible principles illuminate subject matter and subject matter illustrates some Bible principles”. These definitions fall into two groups: intellectual subgroup 1: thinking Christianly and seeking the mind of God, and life style.

One of the Faith and Learning Seminar coordinators defined IFL as “putting the pieces of God’s truth together, so that we can rediscover what the picture of truth is like” (Data File, vol. 2A, p. 67). This definition seems to relate to the intellectual subgroup 1: thinking Christianly and seeking the mind of God.

Another Faith and Learning Seminar co-ordinator was hesitant about trying to define integration of faith and learning. However, he stated that if he were to talk to someone who did not know anything about IFL, he would give one answer. He would talk about “the relationship between biblical and theological understanding of Christian faith and the way in which you related that to your discipline and your teaching and your research in your discipline” (Data File, vol. 3A, p. 116). This definition seems to belong to the intellectual subgroup 2: seeking a balance between the spiritual and the secular realms.

Hasker (1992) describes IFL as a “scholarly project whose goal is to ascertain and to develop integral relationships which exist between the Christian faith and human knowledge, particularly as expressed in the various academic disciplines” (p. 234). Hasker’s definition can be placed with the intellectual subgroup 2 category: seeking a balance between the secular and the spiritual realms.

Holmes (1987), in his classic *The Idea of a Christian College*, does not make an attempt at a definition of IFL. Rather, he identifies the role of IFL: “Integration is concerned not so much with attack and defense as with the positive contributions of human learning to an understanding of the faith and to the development of a Christian

faith to all the arts and sciences” (p. 46). He further posits that “faith affects learning far more deeply than learning affects faith” (p. 46). Additionally, he cautions that

integration should be seen not as an achievement or a position but as an intellectual activity that goes on as long as we keep learning anything at all. Not only as an intellectual activity, however, for integrated learning will contribute to the integration of faith into every dimension of a person’s life and character. (pp. 46-47)

Later in 1994, as a keynote speaker at a Faith and Learning Seminar, Holmes defined IFL as “loving the Lord God with all our hearts and practicing stewardship of our minds” (Data File, vol. 1C, p. 2). He refers to it as “a call to holistic thinking and living” (Data File, vol. 1C, p. 2). Hasker (1992) explains that to “love God with all our minds requires that we try to think in a single, unified pattern all the truths He has enabled us to grasp” (p. 238). Holmes’s description of the role of IFL and his later attempts at defining it seem to include two of the three categories: intellectual and lifestyle.

### **Summary of Analysis**

The analysis of the definitions of IFL by the 35 participants at the three seminar sites involved in this study tends to suggest that for a little more than half (18) of these participants, IFL seemed to be more of an intellectual exercise that Christian teachers are still processing in their minds and struggling to see how best they can pass it on to their students in the classroom. A little less than half (16) viewed it as a lifestyle and as discipleship/relationship (9 and 7 respectively). However, one participant’s definition cut across the three groups of definitions revealed in this study. I agree with this teacher that IFL should involve all the elements in the three groups. IFL should not be only an intellectual activity, but also constitute the Christian lifestyle and passed on to others.

Further, there does not seem to be any relationship between the disciplines and the definitions. The definitions in each group represented various disciplines. Interestingly, though, I found that more teachers from the CCA and CCC seminars defined IFL intellectually than those from the CCB seminar (7:4:7); more teachers from CCA and CCB defined IFL as a lifestyle (4:4:1); and more teachers from CCA defined IFL as discipleship/relationship (5:2:0). There was no discipleship/relationship definition from CCC. This study does not reveal the reason for this finding.

To summarize the above cross-case analysis, 35 definitions of IFL re-grouped into three categories: intellectual, lifestyle, and discipleship/relationship. Eighteen participants' definitions belonged to the intellectual category. Of this, nine related to thinking Christianly and seeking the mind of God, while nine related to seeking a balance between the spiritual and the secular. Nine participants' definitions fit into the lifestyle category. Seven participants' definitions fit into the discipleship/relationship category. And one participant's definition cut across the three categories of definitions. It is interesting to note here that the thought leaders on IFL and Faith and Learning Seminar coordinators discussed in this study in connection with the definition of this concept also fit into the three categories of intellectual, lifestyle, and discipleship/relationship that this study has uncovered: Four defined it intellectually; two defined it both intellectually and as a lifestyle; and one defined it intellectually and as discipleship/relationship.

### **Purposes for Attending the Seminars**

I re-examined the purposes that participants at the three seminars had for attending the seminars on faith and learning, and learned something else. Of the 20 participants who responded to this question from the seminar at CCA, 18 indicated that their main purpose for attending the seminar was the need to integrate faith and learning. Most of these needs related to the “how-to” (skill, method) of IFL. Participants wanted to learn how to integrate in the context of association with their colleagues as well as experts on IFL in order to be able to integrate faith and learning in the classroom. There were spiritual and social reasons as well. Of the 13 who responded from the CCB seminar, nine participants related that they wanted to understand IFL. Some of these people wanted to understand either the “theory” (Data File, vol. 2B, p. 31), “process” (Data File, vol. 2B, p. 31), and “concept” (Data File, vol. 2B, p. 31) of IFL, or the college’s perspective on IFL. This need for understanding IFL arose from the necessity to write the faith and learning position paper, which is a major requirement for tenure position at the college. And of the eight who responded to the question at CCC, six listed that their purpose for attending the seminar was to meet the requirement. Faculty members seeking tenure at this college were required to attend the seminar once to get help with their IFL position papers.

In summary, more participants from the CCA seminar, who did not need an IFL position papers for tenure, attended the seminar to learn how to implement IFL in the classroom. But those from the CCB and CCC seminars who needed IFL position papers for tenure at their colleges attended the seminar to get help with their papers and to meet

the requirement. This observation supported the objectives of each of the seminars. The Faith and Learning Seminar at CCA had four objectives. These were:

to promote excellence--professional and spiritual--in [the church's] teaching. . .

to foster the integration of faith and learning throughout the curriculum, on the basis of a comprehensive Christian worldview.

to focus on the uniqueness, values, and implications of [the church's] educational philosophy.

to stimulate research and publication in the area of Christ-centered, Bible-based, and service-oriented education. (Data File, vol. 1A, p. 120)

The seminars at CCB and CCC were organized by these colleges to help their faculty members on the tenure track with their IFL position papers.

### **Expectations for the Seminars**

Fifteen of 20 participants at the CCA seminar expected intellectual stimulation and scholarship at the seminar. Some of these expected active involvement with the learning process. This included interaction and fellowship among colleagues in small groups and brainstorming and hands-on experiences. These teachers hoped to have practical knowledge and insight and to see examples of IFL from fellow participants. Five participants wanted to hear good lectures. Some participants had spiritual as well as social expectations. Those participants who expected to be actively involved in the learning process did not feel that their expectations were met. Rather, they saw themselves as passive receivers of knowledge. Some who expected to learn through lectures acknowledged that the lectures and presentations were great. However, some of them saw the lectures as "too intellectual" (Data File, vol. 1B, p. 49) and the articles

“theoretical” (Data File, vol. 1B, p. 49). One of these observed that “some of the lecturers were not able to integrate real faith in their too intellectual lectures” (Data File, vol. 1B, p. 49).

Five of the 13 respondents to this question at the CCB seminar expected their perspectives of IFL to be broadened. Six people’s expectations related to the IFL position paper. Six wanted to see examples of IFL; Five hoped to understand the content of IFL; Five wanted to personalize IFL; and one wanted to clarify IFL. There were also expectations for faculty participation and blocks of time to read and to write.

Participants admitted that most of these expectations were met. However, only one of the six who expected to see “specific” and “concrete examples of integration in practice” (Data File, vol. 2B, p. 32) agreed that the expectation was met. This individual stated that this expectation was met through presentations, discussions, and handouts.

Of the eight participants at the CCC seminar, four expected the seminar to help them write their IFL position paper or do further research in that area; three wanted to understand IFL from the college’s perspectives; three hoped to see integration on other levels. Other expectations included association with other faculty members, readings on IFL, and instruction on a Christian critical method. Except for those who expected to discuss readings in IFL and the one who expected to learn about IFL in general, the rest of the participants believed that their expectations were met.

Putting together these analyses of expectations from participants at these three seminar sites, one can see that the participants who expected to learn the skills and methods of IFL in the classroom and see examples were disappointed. This expectation



was not met. The few who indicated that they got some examples reported that these came through informal discussions with colleagues or through lectures and handouts, and some of them would have appreciated some practical examples (Data File, vol. 1B, pp. 48-50; Data File, vol. 2B, p. 32). However, participants who expected to get help with their IFL papers were satisfied that the expectations were met.

This analysis raises one question: Why were the expectations of those who needed help with how to conduct IFL in the classroom not met, while those whose expectations related to the IFL papers had their expectations met? This question can be answered in one of two ways. First, participants expected that the seminar would help them to complete their requirement. A major requirement for those who attended the Faith and Learning Seminar at CCA was that they write a publishable IFL paper for the church's faith and learning publication series. And faculty members at the CCB and CCC seminars were required to submit acceptable faith and learning position papers if they were considering tenure positions at their colleges.

To me, the word "integration" connotes an action. For example, practicing skills and strategies, experimenting with and implementing strategies, working in groups. In addition to learning the theory of IFL, a Faith and Learning Seminar implies practical how-to activities on integrating one's faith into one's learning. I went to these seminars with the assumption that they would include practical training on how to implement IFL in the classroom. Therefore, I expected that the major requirements for the seminars would include, as two participants suggested, that participants be required to "produce classroom projects which demonstrate integration" (Data File, vol. 2B, p. 39) and that

“they have at least two or three demonstrations from participants as to how [IFL] is done in various fields and have other participants comment and/or offer suggestions” (Data File, vol. 1B, p. 58). It was rather surprising to note that there were no requirements regarding classroom practice of IFL at these seminars. Instead, participants were required to produce acceptable IFL papers either for publication or for tenure positions.

It seems to me that the emphasis for these seminars were on paper publication or tenure position at the colleges--a typical emphasis in higher education (see Watson, 1997; and Forest, 1998 on the effect of tenure on the academy; see also Boyer, 1990 on Scholarship in higher education). It also seems, unfortunately, that these IFL publications became an end in themselves. This further suggests that the training processes employed at these seminars might have helped participants to gain intellectual knowledge of IFL but not the practical skills and strategies of IFL.

This finding echoes back to the findings of the first two domains that have been discussed earlier. Eighteen of the 35 participants defined IFL intellectually, while nine and seven defined it as lifestyle and discipleship respectively. And most of the participants from two of the three schools attended to get help with their IFL position papers and to meet tenure requirements. Burgess (1975) cautions religious education teachers to be mindful of the relationship between their intention and their actual practice.

### **Most Helpful Learning Experiences**

Seminar participants at the three sites were asked to list in order of priority three things that were most helpful to them at the seminar. Participants at the CCA seminar

indicated the following: interaction/discussions with participants (including workshops), lectures, writing the IFL essay, diversity, and gaining new friends. When these experiences were weighted according to participants' priorities (see Figure 2, p. 60), interactions/discussions was weighted 68; lecture, 47; IFL essay, 32; and diversity 3 (see Table 1, p. 61 and Figure 3, p. 62).

Participants at the CCB seminar listed seven learning experiences that were most helpful to them. These were interaction/discussions/feedback, the IFL position paper, time to read and write, paper presentations by the mentors, structure of the week, opportunity to mentor, and the non-threatening/friendly atmosphere at the seminar. A weighting of these experiences according to priority (see Figure 5, p. 94) indicated that interactions, discussions, feedback scored 30; the IFL paper, 24; time to read and write, 13; paper presentations by mentors and structure of the week, 8 each; the non-threatening/friendly atmosphere, 6; and opportunity to mentor, 3 (see Table 2, p. 97 and Figure 6, p. 98).

At the CCC seminar, the participants listed presentations/lectures, interactions, reading, requirement to present a proposal for the IFL position paper, and concrete guidelines/examples of IFL as what helped them at the seminars. A weighting of these by priority (see Figure 8, p. 128) revealed that presentations/lectures weighted 42; interaction, 13; readings/bibliography, 11; concrete guidelines/examples, 4; and requirement to present proposal for their papers, 3 (see Table 3, p. 129 and Figure 9, p. 130).

These analyses disclose that interaction/discussions/feedback was the most helpful learning experiences for participants at the CCA and CCB seminars (68 and 30) and came second for participants at CCC (13). I am not sure why this experience came second for the participants at CCC, but I know that of these three groups, CCC has the longest record of conducting Faith and Learning Seminars for its faculty members and is also known as an “intellectual giant” in Christian college circles.

Perhaps Graves’s (1983) argument may throw some light in this area. Graves identifies two views of faith/learning integration and traces their roots. He states that one is to “view faith’s substance as a series of propositions which can be argued, understood, defended, and acted upon” (p. 4); and the other is to “begin with the assumption that it is an act, that its most fundamental component is experiential or intuitive in nature, and that its most characteristic expression lies in the affective realm” (p. 4).

Graves continues this argument by observing that the bulk of literature on IFL reflects the former view more than the latter. He states that the “propositional/cognitive approach is represented by the writings of Frank Gaebelein, D. Elton Trueblood, and Arthur Holmes” (p. 5), whom he qualifies as “perhaps the three most influential writers on the subject [of IFL] among evangelical intellectuals” (p. 5). He further argues that these authors’ writing represent “reformed theological point of view derived from writers such as John Calvin and enshrined in the faith and practice of the seventeenth century puritans” (p. 9). He asserts that this position is “seen to the best advantage among faith/learning integration scholars in the writings of Gaebelein and Holmes” (p. 9). If Graves’s argument is true, then we can understand why CCC chose presentations and

lectures as the most helpful learning experience at the seminar. Graves's two views seem to support the three categories of IFL definitions discussed earlier: intellectual, lifestyle, and discipleship/relationship.

### **Application of Knowledge**

Before each of the seminars ended, most of the participants already knew what they wanted to do with the knowledge obtained. Of the 20 participants from the CCA seminar who responded to how they would use the knowledge obtained, 11 indicated that they would use their knowledge in everyday teaching and work, eight listed that they would use it to hold conferences, to train teachers to integrate faith and learning, and to give presentations to their fellow faculty members. One of these eight would develop the IFL paper into a book. Three participants would personalize this knowledge. And two were not sure what to do with the knowledge. One of these hoped that he would be able to help students toward faith and learning integration.

Seven of the 13 participants at the CCB seminar expressed that they would use the knowledge obtained at the seminar in the classroom. Nine of them listed that they would use the knowledge in connection with their IFL position papers. One person would personalize this knowledge, and another would use it in dealing with the culture of the college.

Of the eight participants at the CCC seminar, six indicated that they would apply the knowledge to their IFL papers. Five would use the knowledge to do further research in the area of IFL. Four would apply the knowledge to teaching, and the knowledge

would help three as they struggle with issues related to faith and learning on their job and within and without the college campus.

A compilation of these multi-site analyses of application of knowledge obtained at the seminars reveals that only about half (22 of 41) of the participants planned to use the knowledge they gained from the seminars in the classroom. Sixteen of them would apply it to the IFL papers (1 of 20 from the CCA seminar, 9 of 13 from the CCB seminar, and 6 of 8 from the CCC seminar). The rest would either use it to hold conferences or seminars on IFL, or personalize it in some way. It is no surprise that the majority of the participants from CCB and CCC--colleges which require IFL position paper for tenure--indicated that they would apply the knowledge to the IFL position paper. But, what about the participants at the CCA seminar who were not required to write IFL position papers for tenure at their colleges? Why would only 11 of 20 want to apply the knowledge obtained in the classroom? Why would almost half (9 of 20) not use the knowledge obtained from the seminar in the classroom? Why would these prefer to hold conferences on IFL, and to train their fellow teachers, and do other things besides implementing IFL in the classroom? One plausible reason could be that the participants did not learn from the seminars the skills and strategies needed for implementing IFL in the classroom. One would then ask, What happens to the classroom practice of IFL?

### **Classroom Observations at CCA, CCB, and CCC**

In chapters 5, 6, and 7 I gave detailed descriptions and analyses of the activities of the six teachers as they integrated faith and learning in their classrooms. In this section I

will present a cross-case analysis of these teachers' activities in the following areas:  
instructional strategies used in the classroom and levels of IFL implementation.

### **Instructional Strategies**

#### **IFL by the lecture method**

Three of the six teachers integrated primarily by using the lecture method. They felt they had more than enough content to cover in class and were concerned about that. Two of them integrated much in the content and made connections from faith to learning for the students; one of them integrated scarcely. However, none of these three teachers gave the students much opportunity to respond and react to their learning. Most of the time, the students were mainly passive receivers of the IFL ideas that were presented to them by their teachers. Two of these teachers acknowledged that their method of teaching might be responsible for the lack of students' response in class, and one confessed that he was a historical thinker and believed that it was the responsibility of the students to ask questions. One observed that IFL was difficult in his class because of the technicality of the subject matter.

A series of studies on the use of lecture as an instructional strategy abounds and reveals when it is appropriate and when it is not (Bligh, 1978; Costin, 1972; Eble, 1983; Johnson et al., 1991; McKeachie, 1967, & 1999; Prichard & Sawyer, 1994; Verner & Dickenson, 1967). Lecturing may be suitable when it is for the purposes of giving information without requiring much critical thinking from students or learners, or for

exposing them to new information not available elsewhere. However, lecturing is not an effective instructional strategy when higher-level thinking is required because

lecturing at best tends to focus on the lower-level of cognition and learning. When the material is complex, detailed, or abstract; when students need to analyze, synthesize, or integrate the knowledge being studied; or when long-term retention is desired, lecturing is not such a good idea. (Johnson et al., 1991, p. 5:7)

[Lecture] is usually somewhat inferior to that of other teaching methods in developing students' problem-solving skills. Research suggests that the lecture method is not well suited to the development of high-level intellectual skills and attitudes. (Prichard & Sawyer, 1994, 89)

[Lecture] . . . does not provide for an immediate feedback about its effectiveness. Thus, the instructor, unless especially trained to read the audience, is often engaged in something of a soliloquy without an audience response, that is, an immediate evaluation. (Prichard & Sawyer, 1994, p. 90)

In the lecture, the students remain relatively passive. It is difficult to read the audience since they make few responses. Further, a few students may dominate the lecture classroom where the lecture is of an informal type. (Prichard & Sawyer, 1994, p. 90)

IFL in the classroom is complex and, therefore, requires other instructional strategies that will encourage higher-order thinking skills such as critical analysis, evaluation, synthesis, and integration. Unfortunately many teachers in higher education, including those in Christian schools, still prefer the lecture method either because of its convenience, or because that is the way they were taught, or because that is the only way they know to teach. Baiocco and De Waters (1998) observe that the academy is noted for its "antiquated and negligent system of preparing faculty for their teaching responsibilities" (p. 43) and argue that this attitude "looks more than foolish, it looks cruel" (p. 43).



Hook (1963) observes that “practices are countenanced in colleges which would not be suffered for one moment in any good elementary or secondary high school” (p. 218). Johnson et al. (1991) have tagged lecturing as the “old paradigm” (p. 1:4) of teaching which assumes that students’ minds are blank and need to be filled. Instructors see their role as filling these “empty vessels” (1:4) with wisdom. Many educators are calling upon higher education teachers to shift to the “new paradigm” (Johnson et al., 1:6) of teaching that results in active learning and participation for students. Some of these advocates include Baiocco and De Waters (1998); Bonwell and Eison (1991); Brown and Atkins (1988); Bruffee (1999); Foyle (1995); Forest (1998); Halpern and associates (1994); Johnson et al. (1991, 1998); Joyce and Weil (1996); McKeachie (1999); Prichard and Sawyer (1994); Rice (1996) Seldin and associates (1995); Smith (1996). These appeals are more imperative for Christian teachers.

White (1952) warns that

the education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom. . . . The mind that depends upon the judgment of others is certain, sooner or later, to be misled. . . . Our reasoning powers were given to us for use, and God desires them to be exercised. (pp. 230-231)

For IFL to thrive in the Christian college classroom, Christian teachers must answer this call and shift from the “long periods of uninterrupted teacher-centered, expository discourse that relegates students to the role of passive ‘spectators’ in the college classroom” (Johnson et al., 1991, p. 5:3). They should encourage active learning by using strategies that enhance learning and encourage critical thinking. Ennis’s (1989)

definition of critical thinking makes this type of thinking imperative for IFL. He defines it as “reasonable, reflective thinking focused on ‘deciding what to *believe and do*’” (p. 4, my emphasis). Rice (1996) makes the following five observations regarding critical thinking in relation to religious faith:

1. Christian faith supports critical thinking. . . .
2. Christianity not only supports and encourages critical thinking; it also requires it. . . .
3. Besides supporting and inviting critical thinking, Christianity also needs critical thinking. . . .
4. Critical thinking can contribute to Christian faith. . . .
5. Christian faith goes beyond critical thinking in certain ways. (pp. 138-153)

I agree with Misko (1995) that

if we want students to be able to use their knowledge to perform a variety of tasks which may be quite different from the tasks they have encountered during training then it is important that we help them to connect their learning to everyday events or the sorts of things with which they are already familiar. (p. 25)

Misko (1995) refers to Solomon and Perkins’ argument that “if students only acquire facts without strategies about how, when, or where to put these facts to work, there is also little hope for any expertise to develop or any transfer to occur” (p. 25).

Christian teachers must remember the educational slogan: “Tell me, I forget. Show me, I remember. Involve me, I understand.”

IFL by teacher’s attitude

One of the six teachers integrated content-wise, but mostly by her attitude towards her students. She had observed that faith and learning was a little more difficult to integrate in her class than in other humanities classes because the class was designed to teach a skill and a process. Nonetheless, how she treated her students was more

important to her than integrating within the content. Her attitudinal approach to IFL in her class seems to agree with Holmes's (1987) suggestion. In discussing the different approaches to IFL, Holmes suggests that in those areas in higher education "where Christianity seems at first glance to make no evident difference . . . the attitude of the teacher . . . is the initial and perhaps most salient point of contact with the Christian faith" (p. 47). He identifies some of those areas as those that deal with performance and development of skills. Based on Holmes's suggestion, this teacher's approach to IFL in her class was appropriate.

And regardless of the subject matter, Akers (1993/1994) observes that IFL will be effective only if the teacher truly loves students and respects their individuality as Jesus always did, treating each one with the utmost courtesy and gentleness. The most adept, technically skillful integration will fall flat without a genuine caring teacher. A cold exacting attitude toward students can be lethal-- completely neutralizing or even reversing the effect of Christian education. Indeed, agape love is foundational to all integration of faith and learning. (p. 6)

Sloyan (1983) points out that compassion was the "chief incentive" (p. 101) that drew people to Jesus. Keller (1998) showed that Jesus demonstrated this as well as taught it through His parables (pp. 28-29). This supports the saying that "students don't care how much a teacher knows until they know how much that teacher cares." When students know that their teachers care and love them, they feel comfortable and relaxed and ready to learn. That is why Marzano and Pickering (1997) emphasize dimension one in their five dimensions of learning. IFL will not thrive in classrooms that do not

incorporate this dimension for creating a level of comfort and order in the classroom. Van Brummelen (1990) encourages Christian teachers to make the effort to turn their classrooms into learning communities to enable students to experience the “rich possibilities of living in a caring community” (p. 65). He observes that in such classes “each member contributes to the learning success of other members. If one member suffers, all suffer. If one rejoices, all rejoice” (pp. 65-66).

In addition, this teacher was humorous; she understood that creating laughter allows one to “think through a problem” (Goleman, 1995, p. 85). Christian teachers should endeavor to make their classroom atmosphere less stressful. Goleman observes that “anxiety undermines the intellect . . . and also sabotages academic performance of all kinds” (p. 83). On the other hand, he states that “good moods, while they last, enhance the ability to think flexibly and with more complexity, thus making it easier to find solutions to problems, whether intellectual or interpersonal” (p. 85). Students need to be in good moods to be able to integrate their faith and their learning. Christian teachers should create an atmosphere that would put students in what Goleman calls “flow” (p. 93). He defines flow as a “state devoid of emotional static, save for a compelling, highly motivating feeling of mild ecstasy” (p. 92). He notes that flow is a prerequisite for learning. According to him, “students who get into flow as they study do better, quite apart from their potential as measured by achievement tests” (p. 93).

Claypool (1980) encourages Christian teachers to design the classroom environment in such a way that it would be easier for students “to ask, to seek, and to knock” (p. 13). He counsels that students should be made “sensible to the possibility that

there is a reality on the other side of silence, that there is the possibility of relating to the deepest levels of ultimate reality” (p. 13). He adds that Christian teachers should not only be concerned with the truth, but should also be “loving, patient, nurturing in relationship” (p. 13). They should care for the students and about what happens to them (p. 14). This means that Christian teachers should recognize that they do not teach subjects (i.e., chemistry, history, religion); they teach students. Palmer (1983) defines teaching as “creating a space in which obedience to the truth is practiced” (p. 69). These authors are, therefore, reminding Christian teachers to fulfill the functions of the Christian teacher-- those of professor, parent, pastor, prophet, priest, and king (Akers, in class, Van Brummelen, 1990; Claypool, 1980).

Furthermore, this teacher believed that IFL was conceptual and tried to model it to her students. She preferred that IFL come naturally and spontaneously rather than polished. This teacher taught a course in communications, and her preference for IFL to happen naturally and unpolished conforms with Graves’s (1983) idea of IFL occurrence in his interpersonal communication classroom. Graves’s experiences with IFL in his class made him conclude that the “incidental mode of faith/learning integration is particularly suited for the interpersonal communication class” (p. 11). Graves confesses why he chose this process of faith and learning integration:

Actually, during my first few years of teaching I followed the advice offered by the advocates of conscious and direct planning. I was unsatisfied. Then, one quarter I cast my notes on the subject to the wind, incorporated a planned series of games (leaving out specific faith/learning applications), and, as the pop culture phrase goes, ‘trusted the force.’ I shared my faith, my own faith, only as I ‘felt led,’ and then only with honesty. The effect was startling: students responded in kind more often, formal student evaluations of the course became more positive, my ancillary counseling took

on a deeper meaning and became more frequent, and of extreme importance, my own sense of growth as a person began to increase. . . . I found the joy of personal growth, and my students appeared to also. (pp. 11-12)

Again, the issue here is pedagogy, not *planning or not planning* IFL. IFL will not present itself in any class unless Christian teachers involve students actively in the learning process. Graves's pedagogy was responsible for his success with IFL in his classroom. Graves explains that he used "'games' and simulations gathered from writings in psychology, actor training, small group theory, etc., as well as several gems out of [his] own head" (p. 11) before IFL occurred in his class, and the result was growth for him and his students. For IFL to happen in the Christian college classrooms, Christian teachers must have a repertoire of instructional strategies that enhance learning.

#### IFL by interactive teaching

Two of the six teachers used other strategies besides lecture in their classes. One used the question and discussion method to integrate. He instigated dialog between himself and the students and helped the students to connect their learning with things happening around them and with the Bible. The second teacher used a variety of methods to integrate faith and learning in his class. The classroom setting was different every class period and indicated the teaching strategy for the day. Johnson et al. (1991) agree that the arrangement of a classroom is a "symbolic message of what is appropriate behavior" (p. 4:7), and that it can promote or hinder learning. Marzano and Pickering (1997) see positive classroom climate as an important aid to learning. This second teacher used less lecture and more interactive methods to engage the students in active

learning and to involve them in the integrative process. His class was designed for IFL and he encouraged the students to integrate their faith into their learning by giving assignments and inviting discussions that forced students to think integratively. Unlike the other teachers, he was not in a rush to cover content materials, but his syllabus showed that he was not behind his schedule either.

LeFevre (1958) states that “the function of the [Christian] teacher is to create the most favorable conditions for learning. . . . The student must do his own learning. The teacher’s task is to provide the conditions under which he can do his own learning” (pp. 93, 97).

IFL came alive in these two classes because the students were engaged in integrative thinking and active learning. They were able to think for themselves and applied the lessons to their lives. Christian teachers should help their students to develop their God-given ability to think for themselves. White (1952) reminds us that

every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought. (p. 17)

She also states that “the true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain” (p. 19). True education results from the efforts of Christian teachers who understand the teaching and learning process and use that to help their students.

### **Levels of IFL Implementation**

Each of these six teachers I observed identified their level of integration using the empirical model designed by Korniejczuk (1994). The model has seven levels as follows: “Level 0: No knowledge, No interest; Level 1: Interest; Level 2: Readiness; Level 3: Irregular or superficial use; Level 4: Conventional; Level 5: Dynamic; Level 6: Comprehensive” (pp. 138-139). With the exception of one teacher who identified himself between levels 3 and 4, and another who saw herself on level 4 as well as levels 5 and 6, the rest of the teachers identified themselves on all or some aspects of level 5; two others identified with some parts of level 6, and one aimed at encouraging their college to reach level 6.

Based on their self-assessments, it can be argued that many of them (4 of 6) were good integrators of faith and learning. However, looking carefully at this same model it can be seen that the model places on level 4 teachers whose IFL “is based on [their] talking rather than student response” (see Appendix C). Therefore, using this empirical model and their classroom activities as criteria for judging these teachers’ level of implementation, it can be concluded that at least half of these teachers did not go beyond level 4 of the empirical model.

This analysis reveals that most of these teachers were unable to bring IFL to the level of their students. They were the sole integrators of faith and learning in their classes. They had the knowledge and imparted it on their students without giving them sufficient opportunity to respond to or participate in the integrative process. IFL in the classroom that is void of students’ participation does not quite qualify as such, because



students and learners in general do not learn effectively when they are not actively involved in the learning process. Meaningful learning occurs when the learner is actively involved in the learning process. Students should be actively involved in the learning process in order to be able to integrate their faith into their own learning and life. “We cannot effectively use the insight and knowledge of others; it must be *our own knowledge and insight that we use*” (Andrews, 1951, p. 7, my emphasis).

Why were these teachers unable to involve their students in active IFL? Shipps (1992) suggests that one of the reasons why IFL does not occur frequently at the level of student learning in Christian colleges is that sometimes faculty and administrative leadership are uninterested and do not have the background to do more than talk about it. According to him, many of these leaders do not have enough training in theology, education, philosophy, or integration of biblical principles with academic disciplines.

Even though Shipps does not give any research to support his statement, this study tends to support some of his observations. However, the issue here might not be lack of interest or knowledge in IFL, but rather, *lack of training as to how to conduct IFL in the classroom*. The teachers and administrators I observed both at the seminars and in the classrooms were knowledgeable and had a passion for IFL. Most of them, however, seemed to lack the strategies for making IFL practical in their classrooms and in the lives of their students.

The seminar participants had observed that some of their lecturers were too intellectual and that practical approaches on how to integrate faith and learning in the classroom were lacking at the seminars. They had recommended that the trainers be more

practical and down-to-earth, that they think of and show them how they might do IFL in the classroom, and consider the process of integration and pedagogy (see chapters 2, 3, 4). These recommendations from the participants tend to support the thinking that these teachers' approach to IFL in their classrooms reflected the training they received at the Faith and Learning Seminars. Findings from these classroom observations have also supported the findings from several segments of this study that IFL has been more of an intellectual exercise than about what happens in the classroom. Mayer and Greeno (1972) conclude that how teaching is done can affect learners' performance.

### **Pedagogy: A Crucial Component for Classroom Implementation of IFL**

Different authors on the subject of IFL have made various suggestions as to how faith and learning can be done in the classroom (see chapter 1). This study demonstrates, though, that pedagogy is crucial for the implementation of IFL in the Christian higher education classroom. LeFevre (1958) notes that the "sense of calling" (p. 9) which differentiates a Christian teacher from his non-Christian colleague should influence all he does as a teacher. This includes "his handling of his own discipline, his concern for teaching method, his interest in understanding his students . . . and his interpretation of the teaching-learning process" (p. 9). He argues that this calling should cause the Christian teacher to "handle his own discipline somewhat differently than if he has made no Christian commitment" (p. 87). He states his "own conviction" (p. 88):

A Christian teacher who thinks the matter through will be seriously concerned with the problem of educational method. He will, of course, want to be the most effective teacher he can be, and this would be ground enough for a concern with method. But

he will also be aware that much more is communicated through one's method of teaching than the particular subject matter with which he deals. This 'more' will be a matter for serious attention. (p. 88)

Canby (1936) and Allport (1950) echo LeFevre's conviction. Canby observes that "what [he] tried to teach was never so important as how [he] taught it" (p. 107), while Allport added that "what is taught turns out in the long run to be less important than the manner of teaching" (p. 31). Hook's (1963) observation could be applied to IFL as well. Hook observes that "all plans for educational reforms depend on the teacher for their proper realization" (p. 215).

Harper (1980) stresses that "the Christian teacher is obligated to challenge his students in artful ways to apply his worldview through his classroom instruction challenging his students to work through the implications of their faith--what they really believe--through every aspect of human life" (p. 13).

White (1952) counsels that

every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration. (pp. 232-233)

In contrasting Jesus with teachers of today, Hightet (1969) points out that one reason why people came in their number to listen to Jesus was that Jesus "spoke like an original thinker and not like the professional scholars" (p. 192). In other words, Jesus "did not spin out endless interpretations of difficult texts and solve artificially complicated questions of casuistry . . . , but [that He] gave [people] positive advice, on

which they could remake their lives” (p. 192). Keller (1998) observes that Jesus gave His followers hope that their lives could be changed for the better; He accepted them the way they were, and encouraged them to start living differently. Keller thinks that this is what students need from their teachers today. “For in the age of instant learning through technology, students are searching for more than a professional competence from their teachers. They are seeking truth along with an encouragement from us that will give them the boldness they need to continue their questing” (p. 33).

Christian teachers should learn from Jesus, the Master Teacher. Keller (1998) further reminds us that Jesus’ goal of learning for His disciples was transformational not informational. She contrasts Jesus’ teaching with those of the rabbis. While the students of the rabbis learned by listening to the rabbis’ instructions, “and appropriating knowledge and method from [them]” (p. 27), Jesus called His students not to “learn a body of doctrine or the skill of interpretation from a master. Instead, they are called *to be with* Jesus, to listen to His words, and to follow His example so they might partner with Him in His work for the kingdom” (p. 27). She also observes that Jesus’ disciples remained disciples even after Jesus left them. In the same vein Christian teachers are called to teach with the goal of transforming their students and making them disciples even beyond the four walls of the classroom. When they employ Christ’s methods, IFL will perpetuate itself in Christian schools.

Palmer (1983) argues that

a teacher, not some theory, is the living link in the epistemological chain. The way a teacher plays the mediator role conveys both an epistemology and an ethic to the student, both an approach to knowing and an approach to living. I may teach the

rhetoric of freedom, but if I teach it *ex cathedra*, asking my student to rely solely on the authority of 'the facts' and demanding that they imitate authority on their papers and exams, I am teaching a slave ethic. I am forming students who know neither how to learn in freedom nor how to live freely, guided by an inner sense of truth. (pp. 29-30)

LeFevre (1958) has a suggestion that will help Christian teachers:

What Christian teachers must have in relation to the question of method is a self-consciousness about the issue, a willingness to examine one's own teaching methods, and a lack of defensiveness about the problem of method in general. Dogmatism is out of the question here. . . . To make the best choice under given circumstances demands not only self-examination, but also a study of the relation of particular methods to particular educational goals, to specific subject matter and to types of students. It demands a willingness to experiment and observe the results. It demands an awareness of the newer methods of teaching and variations on the older methods. It demands acquaintance with the studies of the effectiveness of various teaching methods. (pp. 91-92)

### **Training Processes Employed at the Seminars**

Chapters 2, 3, and 4 give a description of each of the three seminars on faith and learning integration. The seminars at CCA and CCC lasted two weeks. They had two guest lectures/presentations every day with the exception of the last three days of the seminar when the participants themselves presented either the draft of their IFL (position) papers at the CCA seminar or the outline at the CCC seminar. Most of these presentations were either in the form of lectures or reading of papers. The participants were mere receivers of knowledge; most of their involvement came only when they asked questions for clarifications or made brief comments. By contrast, the CCB seminar lasted only one week, and there was one mentor (senior/tenured faculty member) for every two mentees (junior/non-tenured faculty members). These mentors met with their mentees every morning until 12:00 to help them as they wrestled with how to write their

IFL papers. And in the afternoons, one of these senior faculty members presented a paper to help the junior faculty members better understand the concepts of IFL. Time was allotted for questions and clarifications after the presentations as was done at the seminars at CCA and CCC.

At the end of each of these three seminars participants were asked for suggestions to improve the seminars. The bulk of their suggestions related to the training process used at the seminars. Most participants at the CCA seminar suggested a more practical approach to IFL. They suggested that the number of lectures be reduced to allow time for more discussions in small groups. They suggested that the lectures be made simple, clear, and more practical. In addition, they requested workshops and hands-on experiences on IFL. One participant recommended that they “have at least two or three demonstrations from participants as to how [IFL] is done in various fields and have other participants comment and/or offer suggestions” (Data File, vol. 1B, p. 58).

The participants at the CCC seminar made their own suggestions too. They suggested that the length of the lectures and devotions be reduced to allow more time for discussions and questions. One person wanted the organizers to “invite speakers from each discipline all on one day, specifically to talk about their papers and the process” (Data File, vol. 3B, p. 27). In addition, this participant suggested that the organizers “think about how we might ‘do faith and learning’ in the classroom” (Data File, vol. 3B, p. 27, my emphasis).

The participants at the CCB seminar had some suggestions as well. One of them was that an expert on the process of IFL be invited to critique the presentations made and

at the same time help them to see the processes used. Another suggestion by a member of this group was that each faculty be “required to produce classroom projects which demonstrate IFL” (Data File, vol. 2B, p. 39). Other suggestions related to location, choice of presenters, components to be included, and time of lecture.

Suggestions from the participants at the three different seminar sites reveal that a practical approach to IFL was lacking. Participants did not have the opportunity at these seminars to see what IFL looked like in the classroom; neither did they practice it. Could this be the reason why most of the participants preferred to apply the knowledge they obtained to more declarative, intellectual knowledge-type of things than attempt to apply it practically in the classroom? In other words, is it possible that the focus of these seminars shifted from classroom implementation of IFL to talking about IFL on paper because the seminars were not able to help the participants gain a knowledge of *how to* implement IFL in the classroom? If the ultimate goal of the Faith and Learning Seminars was for the purpose of integrating faith and learning in the classroom, why were they not successful in performing that task? I suggest that these seminars were deficient in the training components that enhance effectiveness and transfer of knowledge.

### **Professional Development Programs That Enhance Effectiveness and Transfer of Knowledge**

Professional development has been defined as a “planned, comprehensive, and systematic program designed by the system to improve all school personnel’s ability to design, implement, and assess productive change in each individual and in the school organization” (Bellanca, 1995, p. 6). It includes activities or procedures that help with

the improvement of skills, attitudes, understanding, and performance of the staff (Little & Loucks-Horsley, cited in Fullan, 1990, p. 3). These programs have sometimes been called in-service training, human resource development, staff development, or assistance (Butler, 1992; Mazzarella, 1980). Professional development programs have been conducted in different forms at different places, and their duration has ranged from a few hours to several months or longer. In some schools, though, such programs are ongoing, included in the calendar of events of the school. Regardless of the duration of these programs and their forms, the instructional processes used in designing and delivering them are crucial to their effectiveness (Joyce & Showers, 1980, 1988, 1995).

### **Components of Effective Professional Development Programs**

One of the issues that arises in professional development programs is that of the training methodology. A synthesis of research on effective professional development programs reveals some essential components that enhance effectiveness. Joyce and Showers (1980, 1988, 1995) identify five of these and remark that combining all five components results in maximum effectiveness. These components include: (1) an exploration of theory through discussions, readings, lectures, etc.; (2) a demonstration or modeling of skill; (3) a practice of skill under simulated conditions; (4) structured and open-ended feedback (provision of information about performance); and (5) peer coaching (Joyce & Showers, 1980, p. 380; 1988, pp. 68-69; 1995, p. 110).

These five components are not linear in operation. Whether the process begins with step 1 or 2 above, the important thing is the presence of all the components. The



first component of effective professional development addresses declarative knowledge. Here the professional developer gives the background of the innovation. She takes time to explain the rationale, theory, and research that surround the innovation; discusses its advantages; and gives necessary information about what is being studied, including the goals, objectives, and key ideas. This step helps learners to understand what they are doing and why. It also serves to increase their interest in the innovation.

The acquisition of procedural knowledge is begun with the second component. During this phase of professional development, the trainer *shows* the learners *how to do* what is being introduced and how it works. For example, if the focus of the training is on the integration of faith and learning in chemistry, the expert could *demonstrate* this by presenting a lesson on chemistry either in person or by video. The focus here is on *showing*, not telling. This step is crucial because many people are visual learners and need to see a process and participate in it before they can begin to understand it. Gick and Holyoak (1987) report that giving learners multiple examples during training expedites positive transfer. Joyce (1991/1992) observes that about 20 demonstrations are needed as a base for adequate skill development for a model of teaching of medium-complexity” (p. 11). Joyce (1991/1992) and Joyce and Showers (1995) advise that some of the demonstrations be done by using video tapes of demonstrations.

The next component after modeling is *practice* under simulated conditions. Learners are given the opportunity to practice the new skill to see how well they have internalized the process. They should be encouraged to select topics in their discipline or areas of interests, and, following the model presented by the expert, plan and teach these

topics to a group of colleagues. This aspect of training helps learners to grasp the model comfortably before they present it to “real” students, and expedites the transfer of knowledge and skill.

For training in any innovation to transfer to the classroom setting, teachers must practice the technique a number of times in both simulated and actual settings. Research reveals that inadequate practice inhibits positive transfer of knowledge obtained from training to the actual implementation (Boldovici, 1987; Salomon & Perkins, 1987).

Misko (1995) observes that

repeating . . . generalized principles [learned during training] in a number of context-free ways and providing stress-free and co-operative environments can be conducive to creative problem solving . . . relying purely on presentation of information rather than varied practice in manipulating it will not . . . give students the amount of practice they need to be able to do it without thinking . . . and it will not stimulate them to think of other areas where they can use the skill or information. Giving people opportunity to practice a skill so that it can be performed automatically is one way to ensure that it can transfer to novel settings. (p. 18)

Showers, Joyce, and Bennett (1987) suggest that teachers need between 20 and 30 practices in order to sufficiently master any new skill and to incorporate it into their teaching repertoire. Joyce and Showers (1995) state that “to bring a model of teaching of medium complexity under control requires 20 or 25 trials in the classroom over a period of about eight or ten weeks” (p. 110). This shows that practice is important for the effective implementation of any innovation, and IFL in particular.

The fourth component of effective professional development programs is feedback. Misko (1995) states that feedback given at the beginning of a learning experience can both enhance learning and affect transfer. Druckman and Bjork (1991)

examined studies which show that the quantity of feedback (verbal and non-verbal) that learners receive during training affects their performance. Their studies show that learners can perform better during training if feedback is provided after every practice. Feedback about performance expedites the development of skills by helping to provide information about performance in the practice without making the learner feel uncomfortable. For instance, instead of telling the learner that an aspect was not done well, that person is asked to describe what was done at each step and asked for suggestions about how the process could be improved.

Feedback encourages collegiality among learners and makes practice “safe” and more likely to continue. Joyce and Showers (1988) encourage that feedback happens soon after practice for effectiveness. At the same time, they recommend that teachers can use audio or video to provide feedback to each other. They can learn to critique themselves once they understand the skill they are learning and how to use it (Joyce & Showers, 1988). Feedback can be either structured or open-ended. A structured feedback could be a form made up of specific questions asking participants to describe what they did at different steps of the innovation and how they can improve their performance. Open-ended feedback can be either oral or written questions that are more general in nature.

The fifth component of effective professional development is peer coaching. Coaching brings teachers together as a community of learners and helps them to develop a common language and understanding needed for the new skill they are learning. At the

same time it provides for follow-up to training (Showers, 1985) to help with the implementation of the new skill and knowledge by providing a human support system.

It is important that the learners continue to strengthen their new instructional skill. What this means in practice is that training should be done in collaborative groups of at least two teachers. Larger teams of three to six are even more effective (Henriquez-Roark, 1995; Murphy, 1992). Peer coaching among teachers has been found to be an effective way to improve instruction (Showers, 1982, 1983, 1984, 1985).

Table 4 gives an analysis of the effect of professional development components on classroom application. It demonstrates that 85% of participants will gain an acceptable level of knowledge when theory and concepts of any innovation are presented without demonstration, practice, and coaching, but only 10% of them will transfer the skill they learned to the workplace. However, when coaching and other components are included in the delivery of any innovation, it is possible that 90% of the participants will transfer the skills learned into the workplace over time.

The innovation concerned with in this study is IFL. If its implementation is desired in Christian higher education classrooms, then such institutions must provide the atmosphere for its successful implementation. Baiocco and De Waters (1998) recognize that "faculty development is the key to reform" (p. 7). Therefore for successful implementation of IFL in the classroom, faculty development programs on IFL should be designed to incorporate the components discussed above. At the seminars I attended, IFL trainers did a good job of dealing with the first component. They helped the participants to gain a theoretical understanding of IFL and its implications for the Christian school.

Table 4. Effects of Staff Development Classroom Application

	Knowledge	Demonstration of behavior	Transfer to work setting
Presentation of concepts and theory	85%	15%	10%
Demonstration of behavior	85%	18%	10%
Low-risk practice with feedback (micro-teaching)	85%	80%	15%
Coaching in work setting re: behavior and decisions	90%	90%	80%

*Note.* From *Designing Professional Development for Change* (p. 23), by J. Bellanca, 1995, Palatine, IL: IRI/Skylight Publishing. Reprinted with permission. This is Bellanca's adaptation from Bruce Joyce and Beverly Shower's *Student Achievement through Staff Development* (New York: Longman, 1988), p. 71.

However, they need to re-design the format of the training to include the other components. This suggestion came through in the recommendations made by participants after each of the Faith and Learning Seminars. These administrators also need to encourage ongoing implementation throughout the entire school year.

Another approach that might be taken at these training sessions is Joyce's (1991/1992) workshop/workplace design. For example: Workshop design: (1) theoretical understanding of IFL, (2) demonstration of IFL, (3) practice of IFL. Workplace design (Follow-up): (1) immediate and sustained practice of IFL, (2) peer support on IFL

(coaching in study groups), (3) ongoing assessment of implementation of IFL, and (4) advanced training and tracking student outcomes (pp. 10-11).

Burton (in press) has developed a graphic representation of Joyce and Shower's (1995) training model (see Figure 10). He envisions training as having three phases, each with a different focus, and represents these on concentric circles. Training begins with the components shown in the inner circle and has a trainer focus. The next phase of training focuses on learner actions, which include practice with feedback. During the last phase of training, the focus shifts to the workplace, and includes support from both trainer and colleagues. In other words, training in IFL should not end with conducting a workshop or seminar. There must be follow-up at the workplace (campuses) that will encourage implementation of IFL in the classroom

### **Jesus' Professional Development Methodology**

Christian teachers are under the obligation to follow the examples of Jesus the Master Teacher in all their teaching responsibilities. Jesus is an expert on teaching and training methodologies; He involved His students in active learning and related to them one-on-one. As stewards, the Master Teacher also expects Christian teachers to follow His example in discipling the students entrusted in their care and to bring out the best in them.

It is fascinating to discover that Jesus' method of teaching incorporated the components that Joyce and Showers identify as effective for professional development

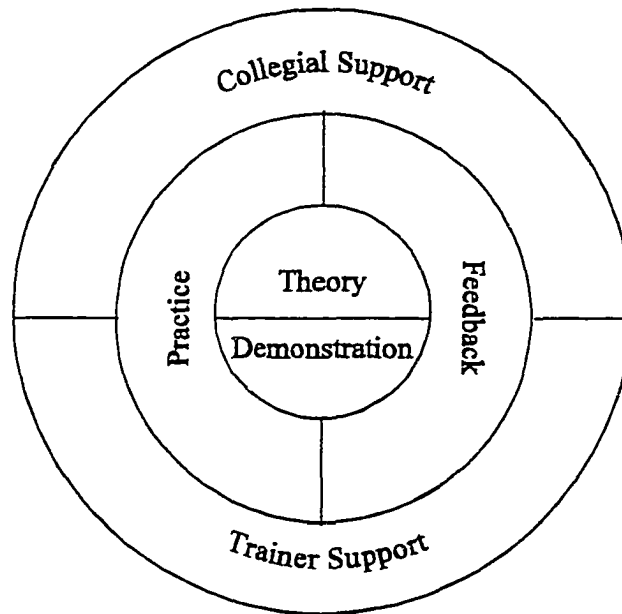


Figure 10. Burton's representation of Joyce and Shower's training model.

programs. Pazmino (1988) observes that Jesus' discourse with the two disciples on the road to Emmaus (Luke 24) included such key components as discussion, open inquiry, correction and clarification, role modeling, and the need for response (p. 33). He notes that the educational experience Jesus had with His disciples included both the "dimensions of declaration and dialogue" (p. 33). Jesus not only engaged the minds of His disciples, but also their "affections, wills, and actions" (p. 33). "Here was an educational encounter that called for head, heart, and hand response to the good news declared by Jesus" (p. 33).

Youssef (1986) also lists four methods that Jesus used to develop His disciples and suggests that they can be used in any field. These are training precepts, showing by

example, demonstrating by results, and pointing to the witness of others (pp. 165-167).

According to Youngberg (1994), Held identified 13 different kinds of questions used by Jesus and counted more than 100 of them (p. 65).

Even though Youssef and Pazmino do not include practice as part of Jesus' method of discipling, Luke (chap. 10) records that after Jesus had instructed His disciples for a while He sent them out two by two into the cities, saying to them, "Go your way; behold, I send you out as lambs among wolves" (vs. 33). When they returned, Jesus called them together to share their experiences. This text incorporated both practice and coaching.

It is exciting to discover that research supports the effectiveness of the techniques that Jesus, the Master/Model Teacher, used in discipling His followers. As some of the participants declared, IFL is discipling and relationship. Therefore, these techniques, when combined in any professional development programs on IFL, can also help Christian teachers to disciple their students as they helped the Master Teacher to disciple His followers.

Keller (1998) adds four other methods that Jesus used to disciple His followers. These included, "meet[ing] people where they are and enabling them to become what they can . . . , using life around Him to full advantage . . . , [being] open to learning and its consequence--changing . . . , and center[ing] on God as the source of His authority" (pp. 28-32). Speaking on this last method, she reminds us that Jesus had a close communion with His Father through prayer, and suggests that this constant communion with His Father "is the fire that kept Him focused" (p. 32). Prayer is important in the life of a



teacher because “teaching, like any truly human activity, emerges from one’s inwardness” (Palmer, cited in Keller, 1998, p. 32). Harper (1980) counsels that intercessory prayer should be an indispensable aspect of the Christian teacher’s ministry to his students (pp. 14-15).

Christian teachers need to study how Jesus taught. Zuck (1995) believes that studying how Jesus taught and looking at the strategies He used can help us think about how we teach as well as encourage us to ask the following questions:

1. What is teaching?
2. What should teaching accomplish?
3. How should we teach?
4. What results should we work toward and pray for?
5. How can we improve?
6. What steps can we take to be more effective teachers? (p. 11)

Zuck (1995) explains that contemplating on how Jesus taught will enable us to borrow ideas from Him and apply these to our own teaching. He lists 30 functions that Jesus accomplished as a teacher, and then counsels teachers who desire to be “skillful” (p. 12) to look in the Gospels for the way Jesus accomplished these functions and see how they can do likewise. He further admonishes that teachers “mirror [their] teaching against [Jesus’s teaching] in the light of these 30 functions . . . and become better teachers” (p. 12). He observes that the methods Christ used are as “effective today as when He used them” (p. 14). Therefore, Zuck reminds teachers that: “The challenge stands: Teach as Jesus taught (p. 15)!

### Professional Development and IFL

Research has identified many advantages of professional development programs that include the components discussed above. Such programs have led to improvement both in individuals and in entire schools. Joyce and Showers (1989) observe that the foremost objective of professional development is to change the culture of learning for both teachers and students. A synthesis of research on professional development has also revealed that these programs impact student performance (Showers, Joyce, & Bennett, 1987). But much more than this, I see professional development programs on IFL that incorporate the methods that Jesus used to train His disciples as channels for perpetuating IFL in Christian colleges and universities just as the gospel was perpetuated during the days of the apostles and after.

Plantinga (1980) calls on Christian teachers in a Christian college to get together with their colleagues from time to time in order to deliberate upon the work that is done "in reinterpreting and reconstructing knowledge on a Christian basis, and to see how they can best help each other along" (p. 88). Holmes (1987) advocates that "the college must cultivate an atmosphere of Christian learning" (p. 49), or "faithful learning," as Wolterstorff (1983, p. 69) calls it, "a level of eager expectancy that is picked up by anyone who is on campus even for a short while" (Holmes, 1987, p. 49) Shipps (1992) counsels that "more long-term, systematic, and varied approaches . . . be woven into and through [the] lives [of the faculty]" (p. 34). These proposals advocate dialogue among faculty members both within the same discipline and on the interdisciplinary level to foster IFL in the Christian higher education classroom. And Plantinga invites Christian

scholars to regard themselves "as part of a Christian community of scholarship" (p. 88). One way to encourage this is by organizing study groups on the Christian higher education campuses.

### **Description of a Study Group**

A study group has been defined as a "group of four to six faculty" (Henriquez-Roark, 1995, p. 69) whose purpose is to implement educational innovations. Study groups are support groups that provide opportunities for regular dialogue and interaction among teachers during the teaching year. Gaikwad (1991) observes that study groups enhance implementation of an innovation. Duffour (1991) and Murphy (1992) postulate that creating small, supportive groups where teachers meet to ask questions and discuss their concerns and ideas about a new program significantly increases the possibility of their adopting the program. Moreover, such groups help to reduce isolation and encourage testimonies about the success of the program (Duffour, 1991).

Teachers in Christian higher education institutions need study groups on their campuses in order to maintain continuity and effectiveness in the implementation of IFL in the classrooms. To provide time for these activities, each campus could designate one hour per week or four hours per month for faith-learning integration activities on their calendar of events; or each group could work out its own schedule.

Study groups could be structured homogeneously or heterogeneously, but heterogeneous groups work better. This could be done by mixing faculty members and administrators, experienced and inexperienced faculty members on IFL, teachers in

different subject areas, male and female. Alternatively, members could be grouped according to their subject areas. In any case, people work best in groups with which they feel comfortable. Groups of six or fewer seem to work better (Murphy, 1992) because they provide diversity of opinions and allow time for individual participation. Some training will be required for successful operation of the study groups (see Henriquez-Roark, 1995, for a detailed research on study groups and its effects on professional growth).

It will be important to remember that the purpose of the study groups is to assist teachers in acquiring the knowledge, skills, and strategies they need to integrate faith and learning in the classroom. A variety of approaches can be used at such meetings, such as the following:

1. Exchange of ideas about faith/learning implementation to find out what integration of faith and learning looks like and sounds like in the classrooms.
2. Discussion of the various modes of integration. (This will help the teachers to see where they are on the ladder of faith implementation in the classrooms.)
3. Discussion of various approaches to integration.
4. Development of specific plans for the application to teaching.
5. Practice of specific strategies for teaching content and values such as cooperative Learning, inquiry, simulations, inductive reasoning, etc.
6. Sharing of frustrations and concerns or giving testimonies of discoveries and successes as teachers experiment with ideas on implementation of IFL in the classrooms.

7. The giving of practice assignments for the classroom as Christ did, and then reporting back to the group what happened.

8. Other ideas that surface once begun and involved.

The model that I am recommending in this document for the implementation of IFL in the Christian higher education classroom is not a new model--but it is an effective one, backed by research. They are processes that aid learners with new and complex strategies to master certain skills and feel comfortable about using them. Harper (1980) recognizes that IFL is a “very vulnerable goal, [and] . . . a very difficult thing to accomplish” (p. 12). Holmes (1987) adds that “integration is an ideal never fully accomplished by anyone but God Himself” (p. 45). Such a complex innovation requires an explicit method of training. Moreover, these processes will sustain trainees as they deal with their personal concerns while they learn and apply IFL in their classrooms.

### **The Concepts of Concerns**

The Concerns-Based Adoption Model (CBAM), developed by Hall, Wallace, and Dossett (1973), reveals some vital facts that need to be considered when thinking about training for and implementing IFL in the classroom. First, change is a “process”(Hall, 1979, p. 2), not an event. It takes time to occur. Second, change involves “developmental growth” (Hall, 1979, p. 3). The training process suggested above will give learners the opportunity to get accustomed gradually to IFL and ways of thinking about it. Third, change is experienced personally and, therefore, causes concerns (pp. 3,

4). These concerns relate to the “feelings, perceptions, motivations, and attitudinal dynamics of individuals as they first become aware of an innovation” (Hall, 1979, p. 4).

Hall and his colleagues identify seven stages of concerns that apply to individuals involved in a change process. These concerns begin with a focus on self and continue with concerns related to the management of the task and its impact on the students (Hall, 1979). The following statements, as suggested by Duffour (1991), briefly describe the concerns at each stage. (See appendix D for a more detailed description of these stages by Hall (1979):

- Stage 0: Awareness Concerns  
 (“What is the innovation?”) . . .
- Stage 1: Informational Concerns  
 (I need to know more about the innovation.) . . .
- Stage 2: Personal Concerns  
 (How will the innovation affect me?) . . .
- Stage 3: Management Concerns  
 (How will I find time to do this?) . . .
- Stage 4: Consequence Concerns  
 (How is my use of the innovation affecting [my students]?) . . .
- Stage 5: Collaboration  
 (I would like to discuss my findings and ideas with others.) . . .
- Stage 6: Refocusing Concerns  
 (I have an idea for improving upon the innovation.) (pp. 66-69).

Although these concerns are discussed in stages, it does not mean that one concern is completely laid to rest before another emerges. Nevertheless, being aware of them is important, not only for the learners, but also for the trainer and the entire organization. In the first place, it will help the learners to know that their feelings are normal. And for the professional developers and the organizations, an awareness of these concerns will enable them to predict what about the innovation will cause anxiety. This

will help the developer and the organization to work at lessening the anxiety and increasing effectiveness in the use of the innovation.

### **Administrative Support for Professional Development on IFL**

Irrespective of how much the importance of IFL is talked about and of the need for professional development for IFL on the Christian higher education campuses, and despite the willingness and eagerness on the part of the teachers to engage in such programs, the role of administrative support is critical in this endeavor. The reason is that there are different factors that operate in organizations that affect personal learning and implementation by individuals. Organizations provide the context within which innovations will live or die.

If IFL is not supported by administrators on the Christian higher education campuses, it will struggle to survive. Miller (1960) sees IFL as an experiment in higher education, and notes two conditions for it to occur. One of these conditions is first-rate quality education; the other is constant support. Miles (1983) observes that administrative “indifference” (p. 18) causes the death of training programs. A learning community is a growing community. When teachers and administrators engage in active learning, the result is improvement both for the individual and for the entire institution. Christian college campuses need to become stronger learning communities or organizations. Hetch (1995) stresses that “the current crisis [in college teaching] means that administrators need to see the enhancement of the quality of teaching within their institutions as a key concern to them as administrators” (p. 27).

### **Five Disciplines of the Learning Organizations**

Peter Senge (1990) identifies five disciplines of a learning organization. They are systems thinking, personal mastery, mental models, building shared vision, and team learning (pp. 6-10). Systems thinking refers to how an organization thinks and plans about change as a whole, not in bits. Senge calls it a “conceptual framework . . . that makes full patterns clearer, and helps to see how to change them effectively” (p. 7).

The term “mastery” often gives the impression of complete knowledge in a particular area. However, Senge and his colleagues use this phrase for “the discipline of personal growth and learning” (p. 141). He defines it as “the discipline of continually clarifying and deepening our personal vision, of focusing our energies, of developing patience, and of seeing reality objectively” (p. 7). He observes that it is a vital “cornerstone” and “spiritual foundation” (p. 7) of the learning organization.

For IFL to be implemented on the Christian higher education campuses, it must be the focus of the administrators. They must recognize that the discipline of personal mastery is essential because an organization learns through its individual members. And they must do everything to encourage such individuals and others to have that aspiration. Quoting Kyocera, a world leader in advanced ceramics technology, Senge states that “if the employees themselves are not sufficiently motivated to challenge the goals of growth and . . . development . . . there will simply be no growth . . . and no development” (pp. 139-140).

Integrating the discipline of personal mastery will help educators in Christian higher education institutions to clarify continually how important IFL is to Christian



colleges and universities and at the same time make their present reality clearer to them. Christian administrators on Christian college and university campuses need to encourage personal mastery of individual teachers because “the total development of [Christian educators] is essential to achieving our goal of corporate excellence” (p. 143) in the implementation of IFL on Christian school campuses.

The third discipline that Senge advocates is “mental models,” which he identifies as “ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action” (p. 8). This fits in very well when we consider the reason for integrating faith and learning. The various worldviews that have permeated our society are infiltrating Christian higher education classrooms. Therefore, the discipline of mental models is crucial in the effort to implement IFL in the classrooms. Olthius (1989) warns that

worldviews, if they are to remain viable, need to be changed continually as faith deepens, as insight into reality grows, and as individuals and cultures move on to new stages in their development. Refusing to allow reality to question or correct our views, refusing to modify our views to meet changing reality, leads to isolating ourselves and our views more and more from life. Eventually we will either be forced to retrench as we continue to deny reality, or else the dam will break and we will have to abandon our views altogether. (p. 37)

The discipline of mental models will help with reviewing worldviews, because according to Senge (1990), it starts with

turning the mirror inward; learning to unearth our internal pictures of the world, to bring them to the surface and hold them rigorously to scrutiny. It also includes the ability to carry on “learning meaningful” conversations that balance inquiry and advocacy, where people expose their own thinking effectively and make that thinking open to the influence of others. (p. 9)

Building shared vision is the next discipline of the learning community. The Bible says that “where there is no vision the people perish” (Prov 29:18). Organizations without visionary leadership do not last long. Having a vision leads to aspirations for excellence. And shared vision comes from visions from individual members within an organization. Christian administrators on Christian college campuses need to tap the visions of their individual teachers in faith/learning implementation and transform those visions into a shared vision in order to provide the focus and energy for learning. Without working together on this, the task of IFL can be overwhelming. But with shared vision, Christian colleges can reach an “overarching goal” (Senge, 1990, p. 209) with IFL.

The final discipline of the learning organization that Senge identifies is team learning. This starts with dialogue: “the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together’” (p. 10). Dialoging allows a group to have insights that an individual cannot attain (Senge, 1990). Team learning is important because the fundamental learning unit in modern organizations is teams, not individuals (Senge, 1990). And it requires dialoging and discussion skills to succeed with IFL. This discipline reiterates the need for study groups on the Christian school campus.

To summarize, Senge (1990) believes that

Building shared vision fosters a commitment to the long term. Mental models focus on the openness needed to unearth short comings in our present ways of seeing the world. Team learning develops the skills of groups of people to look for the larger picture that lies beyond individual perspectives. And personal mastery fosters the personal motivation to continually learn how our actions affect our world. (p. 12).

In other words, when these five disciplines are made part of the professional development programs discussed earlier, IFL will become the culture in Christian higher education classrooms and campuses.

### Summary

In this chapter I dealt with triangulation of various segments of this study and found a common similarity: IFL in Christian higher education classrooms is more theory than practice. I compared the training processes employed at the Faith and Learning Seminars I attended with Jesus' professional development methodology and discovered that these seminars lacked some essential components which Jesus, the Master Teacher used to train His disciples--components which research has found to enhance transfer of skills and implementation of innovations. Therefore, I suggested a re-design of the seminars to include the components from Jesus' methodology and incorporate research-based training practices (Joyce and Showers, 1980, 1988, 1995; Joyce 1991/1992).

The professional development programs that incorporated these suggested components have been found to result in maximum effectiveness, transfer of skills to the workplace, and at the same time have helped learners to deal with personal concerns they face as they learn and apply the knowledge learned. Moreover, these programs have been found to impact student performance and also change the culture of learning for the better. These programs will foster IFL in Christian colleges and universities such that it becomes the explicit culture of such institutions.

In addition, this study disclosed that many of the IFL practices in the Christian higher education classrooms seemed to be based on teacher talk and did not occur at the level of student learning. I discovered that pedagogy is a crucial component for IFL to happen in the Christian higher education classrooms. Therefore, Christian teachers should have a repertoire of teaching strategies if they desire IFL to be the culture of Christian higher education classrooms.

## CHAPTER 9

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### **Statement of the Problem**

Administrators in Christian colleges and universities expect faith-learning integration to happen in the classrooms. Teachers struggle with the idea of implementation every day. Seminars and workshops are held occasionally at different schools in order to facilitate classroom implementation of faith and learning. However, few studies have focused on effective professional development programs that enhance faith-learning implementation in the Christian higher education classroom. Second, not much has been documented about what IFL actually looks like or sounds like in the Christian higher education classrooms. Most of the records available are suggestions of how teachers could integrate faith and learning in their different disciplines.

#### **Purpose of the Study**

The purpose for this study was fourfold. First, I wanted to describe the training processes used for preparing teachers in Christian higher education classrooms for faith-learning integration. Second, I wanted to compare these methodologies with Jesus's training methodologies and research-based professional development programs. Third, I wanted to understand how teachers in Christian higher education classrooms defined IFL.

Fourth, I intended to identify and document some exemplary practices of faith-learning integration in Christian higher education classrooms.

### **Reasons for the Study**

There were three basic reasons for this study. The first is my personal desire to see IFL happen in the lives of teachers and students in Christian higher education institutions in such a way that it becomes the way of life (culture) in such institutions.

Another reason for the study is the limitations of the literature to date on effective professional development programs on IFL. Also, there is insufficient documented examples of current practices of IFL implementations in Christian higher education classrooms.

In addition to the above, this study attempted to satisfy part of the recommendations made by Korniejczuk after her study on IFL in 1994. She recommended "replications of [her] study on other levels of education," and also "that research . . . be done in the area of training for implementing integration" (p. 162).

### **Research Questions**

This study sought to answer the following basic questions:

1. What do IFL professional development programs look like?
2. How do these IFL professional development programs compare with Jesus' training methodologies?
3. How do these IFL professional development programs compare with current research-based professional development programs?

4. How do teachers in Christian higher education classrooms define integration of faith and learning (IFL)?
5. What happens in the Christian higher education classroom during faith-learning integration?

### **Constraints of the Study**

Integration of faith and learning is a phenomenon that can be observed from many angles on any Christian school campus, from the minute students walk into the admission office until they graduate. My study focused on IFL experiences in Christian higher education classroom. I concentrated on three Faith and Learning Seminars conducted during the summers of 1994, 1995, and 1996 at three Christian Protestant colleges for faculty members in their higher education institutions. I also limited the classroom observations to faculty members at these colleges during the years between fall 1996 and spring 1997.

### **Importance of the Study**

The study is important for several reasons. A triangulation of the results of the data analysis helped in drawing inferences about the professional development programs under study and allowed me to make recommendations for improvement for successful implementation of IFL. Second, it revealed what happens in Christian higher education classrooms during faith-learning integration. In addition, it can serve to facilitate the implementation of faith-learning integration in Christian higher education institutions, and might help to transform these institutions to stronger learning organizations (Senge,

1990). Further, the study has the potential to strengthen IFL implementation in Christian higher education institutions such that IFL becomes more explicit in the culture of such institutions and in the lives of their teachers and students. Finally, this study will add to the literature on IFL and will stimulate discussions on effective professional development programs that enhance classroom implementation of IFL.

### **Literature Review**

Literature on integration of faith and learning abounds and uses different concepts to approach the same issue. Some of these noted terms include "Christian education," "Christian mind," "Christian thinking," "worldview," and "worldviewish thinking." The review of the literature for this study focused on the following areas: IFL as a unique role for Christian colleges, the difficulties in implementing IFL, ways to integrate faith and learning, ways to enhance IFL, and the need for professional development programs on IFL. These have been discussed in chapters 1 and 8 of this document.

Hasker (1992) observes that there is an extensive coverage on the worldview aspect of IFL that discusses its demands and difficulties. He also notes that many studies emphasize specific disciplines and some areas within those disciplines. He further comments that the gap that exists is "a systematic mapping of the area in between--the general ways in which the worldview issues connect with the particular concerns of various disciplines" (1992, p. 234). In addition to Hasker's observations, I discovered that few studies have focused on effective professional development programs that enhance faith-learning integration in the Christian higher education institutions.



Moreover, I found out that there is more literature on the intellectual aspects of IFL than its classroom implementation.

The review of the literature on the ways to enhance IFL reveals that several authors are interested in making sure that IFL is reinforced on Christian higher education campuses. These writers include Sandin (1982), Shipps (1992), and Hodges (1994). Among these, Shipps seems to be the one with more suggestions (see chapter 1). These authors' suggestions for enhancing IFL are commendable. However, IFL in Christian higher education institutions has a limited chance of survival with only the kinds of seminars and workshops that they have suggested. Nwosu's (1994) proposal for implementing IFL in the Adventist educational institutions has the potential for increasing implementation of IFL in Christian higher education institutions. This research-based idea has been found to enhance effectiveness and transfer of knowledge to the workplace. This model, when applied on Christian higher education campuses, has the capability of causing IFL to become the culture of such campuses.

Several authors have also expressed the need for professional development programs on IFL. These include Denison (1989), Hasker (1992), Holmes (1987), Libato (1988), Nwosu (1994), Plantinga (1980), Self (1992), Shipps (1992), and Stott (1972) (see chapter 1). Each of these authors has tried to emphasize the necessity for Christian teachers to continue to learn. These authors have a vision that needs to be caught by other Christian educators. Plantinga reminds Christian teachers that professors in Christian colleges should not see the attainment of a doctoral degree as a culmination of learning. It is only as we turn Christian college campuses to stronger learning

communities, and as teachers in Christian colleges regard themselves as a community of learners that the dream of faith-learning integration in Christian colleges can be a reality. Senge (1990) reminds us that shared vision comes from the vision of individual members within an organization. It is only as faculty members in Christian higher education get together to tap one another's vision of IFL and practice strategies that will enhance IFL in the classrooms that they can have a shared vision that will meet the goals of faith-learning integration at their institutions.

A number of authors (Allport, 1956; Canby, 1936; Highet, 1950; LeFevre, 1958; and White, 1952) emphasize the importance of pedagogy in the classroom. Others (Keller, 1998; Palmer, 1983; Pazmino, 1988; White, 1952; Youssef, 1986, and Zuck 1995) reveal Christ's teaching and training methodologies and compare these with the methods that teachers are using today. These authors challenge Christian teachers to follow the examples of the Master Teacher/Trainer.

### **Methodology**

I used a descriptive, qualitative case study method for this study. The specific methods employed included purposive sampling techniques; participant observation; semi-structured, in-depth interviewing; surveys; and classroom observations. I chose these methods because of their capability to enable me to understand the topic under study. For instance, with purposive sampling, I was able to choose people I thought to be knowledgeable about IFL. Participant observation helped me to "enter the world" of my subjects during the seminars. The in-depth interviewing and the surveys assisted me in

understanding their perspectives on IFL and on the seminars. The classroom observations of the six teachers gave me the opportunity to see what IFL actually looks and sounds like in the Christian college classroom. Prior to these classroom observations I conducted a pilot study of observations in another Christian higher education institution to test the techniques chosen. This was helpful as it prepared me for the actual observations.

These multiple methods helped to make this study credible. Dobbert (1982) notes that using a variety of methods enhances the trustworthiness and credibility of research “through increasing the number of perspectives employed” (p. 265). Eisner (1998) observes that “the use of multiple data sources is one of the ways conclusions can be structurally corroborated” (p. 56).

For the organization of this document, I described the three seminars and the classroom observations to help readers envision what happened and to give them the opportunity to “participate vicariously” (Eisner, 1998, p. 89) in those activities. Adding to this, I analyzed each data set (interviews, surveys, and classroom observations) from the three sites using the criteria I set up at the beginning. The interview and survey questions formed part of the criteria for analysis.

After that I did cross-data and cross-case analyses (triangulation) of the different domains from the three research sites to find out if there were common themes across data. This triangulation, discussed in chapter 8, brought out common themes from the study and helped to strengthen the trustworthiness, consistency, and dependability of this study.

### Summary

In this study I investigated professional development programs and classroom implementation of IFL in Christian higher education institutions. I attended and observed three seminars conducted at three different Christian protestant institutions. One was an international seminar organized for faculty members who taught in different colleges and universities operated by one Christian denomination to help them with IFL in the classroom. The other two were conducted by two different Christian colleges for their non-tenured faculty members to help them with their IFL position papers, which was a major requirement for tenure position at those colleges.

At each of the seminars I interviewed participants to find out their definitions of IFL and also how they and their institutions prepared for and encouraged faith and learning in their classrooms. In addition, I administered a survey at the end of each seminar to appraise the seminars from the participants' viewpoint. Besides attending the seminar I conducted classroom observations of two teachers from each of the three sites for a week to see how they integrated faith and learning in their classrooms. Chapters 2, 3, and 4 contain descriptions of the seminars and the analysis of the interviews and surveys; while chapters 5, 6, and 7 consist of descriptions of the classroom observations and the analysis. In chapters 1 and 8 I described the background and triangulation of the study respectively; and in this chapter I summarize the study and present some recommendations for further research.

### Conclusion and Suggestions

The triangulation of several components of this study revealed common themes. First, the training processes employed at the Faith and Learning Seminars seemed to emphasize more the publication of IFL (position) papers than classroom implementation. These training processes lacked some essential components which Jesus, the Master Teacher/Trainer used to train His disciples--components that research has found to facilitate transfer of skills to the workplace, enhance effectiveness, impact student performance, and help implementors deal with their personal concerns about the new knowledge.

It is true that how teaching is done can affect the learner's performance (Mayer & Greeno, 1972). These teachers seemed to conduct IFL in the classroom the way they were taught at the seminars--by lecturing to the students on how they should integrate their faith, and not using interactive methods that allow the students to think for themselves and apply the knowledge to their own lives and situations.

Second, there was no single definition of IFL. Even within the same discipline and the same college, faculty members and their administrators defined IFL differently. Definitions of IFL were classified under intellectual (thinking Christianly and seeking the mind of God, and seeking a balance between the spiritual and the secular), lifestyle, and discipleship/relationship. However, more participants defined IFL intellectually.

Third, this study disclosed that many of the IFL practices in Christian higher education classrooms seemed to be based on teacher talk and did not occur at the level of student learning. This study revealed that the most obvious reason for this situation was

that many Christian teachers in higher education seemed to lack the training on how to conduct IFL in the classroom. The teachers and administrators I observed both at the seminars and in the classrooms were knowledgeable and had a passion for IFL. Most of them, however, seemed to lack the instructional strategies for making IFL practical in their classrooms and in the lives of their students. Most of these teachers still believed in the traditional lecture method that relegates the student to the background and presents the teacher as the main actor. Used by itself, these “long periods of uninterrupted teacher-centered, expository discourse” (Johnson, Johnson, & Smith, 1991, p. 5:3) will not facilitate IFL in the classroom since it does not allow the student much opportunity to participate actively in the learning. This study revealed that pedagogy is a crucial component for classroom implementation of IFL.

For maximum implementation of IFL in the Christian higher education classrooms, several things need to be done. Seminars and workshops on faith and learning integration should be re-designed to professional development programs that follow the approaches discussed in this study. The components of these suggested models have been found to be present in the training processes which Jesus, the Master Teacher, used in training His disciples and which led to the perpetuation of the gospel. These training processes are not new models, but are effective and backed by research.

In addition, teachers in the Christian higher education classroom should be trained to have a repertoire of instructional strategies that encourage active learning, critical thinking, and integration. The implication of this is that professional development programs on IFL should include teaching teachers how to teach interactively,

emphasizing especially those techniques that enhance IFL.

Furthermore, institutions should send at least two participants at the same time to professional development programs on IFL if the training is organized for teachers from different colleges and universities. This will help with accountability, peer support, coaching, and at-home implementation of IFL.

Moreover, there should be strong administrative support for IFL if IFL is desired in Christian college classrooms and campuses. If IFL is not supported by administrators on the Christian higher education campuses it will struggle to survive. This means that both the administrators and the teachers should be involved, not only in the training, but also in planning the training and ongoing follow-up afterwards.

Professional development programs on IFL should be ongoing on the Christian higher education campuses such that IFL will become the explicit culture on such campuses. These campuses should be turned into stronger learning communities and organizations. IFL is a “very vulnerable goal [and] . . . a very difficult thing to accomplish” (Harper, 1980, p. 12). Such a complex innovation requires an explicit method of training.

Finally, colleges that require IFL for tenure should not only require position papers on IFL, but also ensure that teachers seeking tenure are able to integrate faith and learning in the classroom. This means that classroom activities of such teachers should also be evaluated. Coaching and study groups would be valuable tools to achieve this.

In conclusion, I agree that the definitions of IFL should include the three components discovered from this study. IFL should not be regarded only as an

intellectual activity; it should also constitute the Christian lifestyle and be passed on to others. IFL is turning followers into leaders; it means “practicing nurturing faith; it is whatever exists in the school that serves to build the faith of the students to a high level” (Nwosu, 1994, p. 322). Therefore, Christian teachers are under the obligation to follow the example of the Master Teacher to use the methods which perpetuated the gospel in Bible times to perpetuate IFL in Christian educational institutions of higher learning.

Those who are responsible for training in IFL should have as their goal the principle of the Master Developer. Before Jesus left His disciples for heaven, He said to them: “Most assuredly, I say to you, He who believes in Me, the works that I do he will do also; *and greater works than these he will do*” (John 14:12, my emphasis). They are to ensure that those they train are not only able to do the work, but that they will do it efficiently. Both the teachers and their trainers are to be responsible stewards of who and what Christ has entrusted into their care. By using His methods they will change the culture of learning for the better and cause IFL to happen in their lives and in the lives of their students in such a way that IFL will become the campus ethos in Christian higher education institutions. “No one can do less in the name of Jesus Christ” (Harper, 1980, p. 4). “The challenge stands: [Christian teachers] teach as Jesus taught” (Zuck (1995, p. 15)!

### **Recommendations for Further Study**

This study is intended to encourage more discussions in the area of professional development programs and classroom implementation of IFL in Christian higher



education institutions. Therefore, further research is needed to augment this study.

1. More study is needed on the definition of IFL within and across disciplines and within and across Christian college campuses to discover (a) if definitions affect practice and vice versa, (b) if teachers within the same discipline define IFL the same way, (c) if there is a difference in the definition of IFL between teachers in the humanities and the sciences, (d) what influenced the different definitions of IFL given by the participants at the three seminar sites, and (e) if there will be more consensus on the categories revealed in this study.

2. Studies should be conducted on how different teachers within the same discipline implement IFL in the classroom to discover if there are similar patterns.

3. Research should be conducted to discover, if any, the difference between the implementation practices of teachers in the sciences and those in the humanities.

4. A comparative study should be conducted with faculty members in Christian higher education institutions which require IFL position papers for tenure and those which do not require IFL position papers for tenure to discover the motivational factor for attending the Faith and Learning Seminars.

5. A comparative study of classroom implementation of IFL should be conducted between Christian colleges that require IFL position papers for tenure and those that do not require IFL position papers for tenure to discover whether the classroom practices of IFL are different at such institutions.

6. Research should be conducted in the area of training and implementation with some of the faculty members in the 80 colleges that belong to the Christian college

coalition to discover the effect of the workshop organized by the coalition for the new faculty members on classroom implementation of IFL.

7. The IFL position papers submitted by individual teachers should be analyzed critically and compared with their classroom practice to see the relevance of such papers to classroom implementation practices.

8. A comparative study should be done on classroom implementation of IFL by tenured and non-tenured faculty members in colleges and universities that require IFL position papers for tenure to see the level and frequency of IFL implementation in those classrooms.

9. Research should be conducted on Christian colleges and universities that do not require IFL position papers for tenure to discover if and how IFL is done in such classrooms.

10. A comparative study should be done between Christian colleges and universities that require IFL position papers for tenure and those that do not to discover the campus ethos of IFL at such institutions.

11. Studies should be done on student integration of faith and learning.

12. Replications of this study should be carried out on other levels and other institutions.

Abundant research exists on IFL. What is scarce is the literature on effective professional development programs as well as documented examples of current practices that bring IFL to the level of student learning in Christian higher education classrooms.

This study has been one attempt to explore and describe these two areas.

This study reveals that much of classroom implementation of IFL has not operated on the highest level of student involvement. In addition, the study discloses that professional development programs on IFL can be improved through the use of the methods Jesus used to disciple His followers--methods proven by research to increase student learning. These methods will not only foster classroom implementations of IFL in Christian higher education, but will perpetuate IFL beyond the four walls of the classrooms as the gospel was perpetuated during the time of the apostles and beyond.

## APPENDIXES

.

APPENDIX A  
DEFINITIONS OF IFL

Definitions of Integration of Faith and Learning (IFL)  
by Participants at the Faith and Learning Seminar  
Held at Christian College A (CCA)

**Holistic View of IFL**

- [1] A way of life. (vol. 1A, p. 5)
- [2] Attempting to be the whole person. (vol. 1A, p. 68)
- [3] It means that you're obviously learning things; that you're preparing for some kind of career/role or whatever. But that while you do that you are always keeping an eye on the fact that you believe that you're created in the image of God and that you want to glorify Him in all you do. (vol. 1A, p. 48)
- [4] It is teaching or preparing a complete person. It is making a human being out of an individual. (vol. 1A, p. 17)
- [5] It is the struggle . . . to find ways and means of putting what you believe about God and as it is revealed in the Bible . . . into your daily life . . . . And, of course, as a teacher, into your teaching. (vol. 1A, p. 76)
- [6] It is a matter of opening to the students a sense of the grandeur and wonder of all life, so that nothing we are learning is seen as ordinary. (vol. 1A, p. 73)

**Partistic View**

- [7] It is a way to lead students to God and to spiritual things while imparting to them the content/theoretical knowledge of their course of study. (vol. 1A, p. 34)
- [8] It is a way to turn the theoretical learning into practice, and that would come through in the way we conduct ourselves as well as subject matter and other goals and purposes that we try to teach. The metaphorical uses of the journey and that we are on that journey all the time. (vol. 1A, pp. 52-53)
- [9] It is seeking to find the moral implications in the content of the subject matter. (vol. 1A, p. 49)
- [10] It is using one's discipline to help a student to reach a level of trust in God through which they can allow God to lead them. (vol. 1A, pp. 2-3)

- [11] [It is] to be bilingual. . . . I need to be familiar with my subject. . . . It is more than just familiarity with my subject that makes me a Christian teacher. It is my familiarity with the things of God. And so, I think that I have to constantly be reading Scriptures, Spirit of Prophecy, and struggle with how to integrate Christian principles in my subjects. And I think that is the job of the Christian educator. (vol. 1A, p. 65)
- [12] It is the integration of Christianity and Christian experience with teaching. Bringing Christ in the classroom with your subject matter. (vol. 1A, p. 11)
- [13] It is how to take benefit from the sciences in order to strengthen your faith . . .to be able to present your faith in a way to make sense to the scientific generation. (vol. 1A, p. 36) (Note: "Scientific generation in this context referred to "more of a mind set") (p. 36)
- [14] It is the interaction of my (scientific) discipline with the multi-faceted Christian faith . . . in such a way as to better prepare my students to develop a mature faith. (vol. 1A, pp. 19-20)
- [15] It is the entering of knowledge into the Christian world to Christianize. (vol. 1A, p. 41)

### **A Balanced View**

- [16] It is understanding that God cannot be in contradiction with Himself . . . trying to discover and to keep the balance in the way of functioning . . . trying to find the balance, the harmony between faith and learning and between [subjects]. (vol. 1A, p. 30)

Definitions of Integration of Faith and Learning (IFL)  
by Participants at the Faith and Learning Seminar  
Held at Christian College B (CCB)

**IFL as a Lifestyle**

- [1] It is an acknowledgment on my part that God created all things including me, that if I am to work as an engineer in a way that pleases God, I must see how my work fits in His plan, and that I need to do everything that I need to do as unto the Lord, whether I'm studying to learn the field of engineering or whether I'm working as a practicing engineer, it needs to be with the knowledge that God is over all things. (Data File, vol. 2A, p. 5)
- [2] It is submitting fully to the will of Christ in every activity of your life, which encompasses what you learn in the classroom, what you teach. (Data File, vol. 2A, p. 27)
- [3] It is refusing to deny that you are a Christian just because you are a \_\_\_\_\_ (fill in the blank with your profession). True integration of faith and learning is refusing to deny that you are a Christian in absolutely everything that you do. And it is a life style. (Data File, vol. 2A, p. 60)
- [4] Integration is placing biblical principles as a criteria by which we live our lives. It's not something tucked into my life somewhere on Sunday. . . . If I were to look at my students and say my student is integrated, the criteria I'll be using is, "How well is he using biblical principles on a day-to-day basis in his life? (Data File, vol. 2A, p. 14)

**IFL as Discipleship**

- [5] Integration of faith and learning is really discipleship. It is a person with a deep-seated faith in Christ's teaching, mentoring another person, molding them to be more like Christ. And there is the content. . . . Integration of faith and learning is taking the faith that you have and putting that into someone else . . . It is through the work of the Holy Spirit that that is accomplished, but it is discipleship. (Data File, vol. 2A, p. 21)
- [6] Integration of faith and learning is carrying out the commandment of Timothy that I am to reproduce in others the ability for them to reproduce faith in those after them. It is the issue of discipleship. . . . It is my being able to disciple students



within their discipline so that they are capable to disciple others in their discipline. The idea is that faith is linked with what I do. (Data File, vol. 2A, p. 51)

**IFL as Using Biblical Principles as a Criteria to Judge One's Life and Professional Practice**

- [7] It is understanding your profession and seeing your profession come alive when you read the scriptures. It is my understanding of scriptures--I can make it come alive in my profession. (Data File, vol. 2A, p. 30)
- [8] Based on the assumption that God is the Designer of our world, therefore, all truth has its core and coherency in Him, that we launch into our world expecting to find truth about Him in all aspects of our world and evaluating it with a framework provided by biblical revelation . . . to gather these truths from various disciplines in order to work them in a coherent whole, a big picture that enables us to see all life as coherent . . . so that a Christian is a person who is truly worshipping God in the most holistic sense . . . . (Data File, vol. 2A, p. 40)
- [9] Integration of faith and learning would be as I look at my discipline, how does it relate to Scripture either directly or indirectly. What are the underlying view, values, and principles? And how can I think in a Christian way or in a godly way about my discipline? (Data File, vol. 2A, p. 77)

**IFL as a Lifestyle, as Discipleship, and as Using the Biblical Principles as a Criteria to Judge One's Life and Professional Practice**

- [10] Integration of Faith and Learning is first of all/initially a matter of individual character. The person who is integrating must understand that God does not place boundaries on our truth. . . . And the integrator is looking for what is true and what is not. So, I think we have to understand that what you do in integration is look for God's truth wherever you find it and recognize it as that. . . . A Christian who is hoping to integrate first of all integrates her own life with Scripture. That's the character. Then she takes what she understands, what she has learned in that process, she moves out into her world and she tries to do the same thing again, to repeat the process of knowing God personally and helping [others to] know God. So, she can put those two together. (Data File, vol. 2A, p. 93)

**IFL as a Holistic View of the World**

- [11] As the word, “integration” implies, it is bringing these two parts of our world together, of not compartmentalizing our faith separate from learning. (Data File, vol. 2A, p. 85)

Definitions of Integration of Faith and Learning (IFL)  
by Participants at the Faith and Learning Seminar  
Held at Christian College C (CCC)

**IFL as a Two-Way Street**

- [1] Integration of faith and learning is a two-way street. . . . It means that you take the learning that you have and help you understand the Bible and understand Christianity. The other effect . . . is taking the Bible and helping to understand economics and business behavior. (Data File, vol. 3, p. 15)
  
- [2] IFL means both (1) examining critically my discipline in the light of my evangelical beliefs and (2) seeking to investigate and expound the implications and contributions of my discipline to the Christian faith. (Data File, vol. 3A, p. 32)
  
- [3] IFL is a constant dialectic between what I know and do and what I believe as an evangelical Christian. And by that dialectic, I mean . . . that I take this knowledge that I'm gaining (knowledge from my discipline) that comes from a variety of sources and I constantly look at that in terms of my fundamental biblical Christianity and create a dialectic between the two. I don't necessarily impose Christianity on everything. . . . But I keep looking at things and consciously I'm aware of what the Bible is saying, what I believe from what the scripture is saying, and take delight in shining. I hold that knowledge up to that light as I examine it. (Data File, vol. 3A, p. 46)

**IFL as Understanding God through Creation**

- [4] IFL takes place or happens as a person's mind and heart are open to understanding God from His creation and from His word. And the seeking of understanding, not excluding His word and not excluding His creation, would be the way it takes place. (Data File, vol. 3A, p. 102)
  
- [5] IFL is an attempt of us, who are interested in learning about creation, to understand God's original creative intent in the world. And that has implications for arts, political sciences, sociology, and science, and whatever God has created and made and said it was good. Trying to overcome sin ... and trying to understand creation more fully. (Data File, vol. 3A, p. 95)

**Miscellaneous Group**

- [6] IFL is making choices based on what I understand the word of God to be, my personal understanding--making choices in class, choices in meals, how should I speak to this person? what should I say to this person? how could I help this person? (Data File, vol. 3A, P. 71)
- [7] IFL is to see a discipline from the perspective of my Christian worldview. In order words, my Christian worldview, how I think and perceive in totality is centered on my faith in Christ, and that becomes the starting point in the flowchart in a way of living truth through scripture, and that's how I view my discipline. (Data File, vol. 3A, p. 60)
- [8] IFL is doing scholarship, using all of your resources, i.e. without ignoring what you know through faith. (Data File, vol. 3A, p. 51)
- [9] This participant could not define IFL, because it seems to him that "there are several things that pass for integration of faith and learning" (Data File, vol. 3A, p. 87).

## Cross-Case Analysis of Definitions of Integration of Faith and Learning

### Intellectual Definitions of IFL

#### Sub-group A: Thinking Christianly/Seeking the mind of God

- [1] It is the entering of knowledge into the Christian world to Christianize. (vol. 1A, p. 41)
- [2] It is seeking to find the moral implications in the content of the subject matter. (vol. 1A, p. 49)
- [3] It is understanding your profession and seeing your profession come alive when you read the scriptures. It is my understanding of scriptures--I can make it come alive in my profession. (Data File, vol. 2A, p. 30)
- [4] Based on the assumption that God is the Designer of our world, therefore, all truth has its core and coherency in Him, that we launch into our world expecting to find truth about Him in all aspects of our world and evaluating it with a framework provided by biblical revelation . . . to gather these truths from various disciplines in order to work them in a coherent whole, a big picture that enables us to see all life as coherent . . . so that a Christian is a person who is truly worshipping God in the most holistic sense. (Data File, vol. 2A, p. 40)
- [5] Integration of faith and learning would be as I look at my discipline, how does it relate to Scripture either directly or indirectly. What are the underlying view, values, and principles? And how can I think in a Christian way or in a godly way about my discipline? (Data File, vol. 2A, p. 77)
- [6] IFL is a constant dialectic between what I know and do and what I believe as an evangelical Christian. And by that dialectic, I mean . . . that I take this knowledge that I'm gaining (knowledge from my discipline) that comes from a variety of sources and I constantly look at that in terms of my fundamental biblical Christianity and create a dialectic between the two. I don't necessarily impose Christianity on everything, . . . But I keep looking at things and consciously I'm aware of what the Bible is saying, what I believe from what the scripture is saying, and take delight in shining. I hold that knowledge up to that light as I examine it. . . . (Data File, vol. 3A, p. 46)
- [7] IFL is to see a discipline from the perspective of my Christian worldview. In order words, my Christian worldview, how I think and perceive in totality is centered on my faith in Christ, and that becomes the starting point in the flowchart

in a way of living truth through scripture, and that's how I view my discipline.  
(Data File, vol. 3A, p. 60)

- [8] IFL is an attempt of us, who are interested in learning about creation, to understand God's original creative intent in the world. And that has implications for arts, political sciences, sociology, and science, and whatever God has created and made and said it was good. Trying to overcome sin . . . and trying to understand creation more fully. (Data File, vol. 3A, p. 95)
- [9] IFL takes place or happens as a person's mind and heart are open to understanding God from His creation and from His word. And the seeking of understanding, not excluding His word and not excluding His creation, would be the way it takes place. (Data File, vol. 3A, p. 102)

### **Intellectual Definitons of IFL**

Sub-group B: Seeking balance between the spiritual and the secular

- [10] It is the struggle . . . to find ways and means of putting what you believe about God and as it is revealed in the Bible . . . into your daily life . . . . And, of course, as a teacher, into your teaching. (vol. 1A, p. 76)
- [11] IFL is to be bilingual. . . . I need to be familiar with my subject. . . . It is more than just familiarity with my subject that makes me a Christian teacher. It is my familiarity with the things of God. And so, I think that I have to constantly be reading Scriptures, Spirit of Prophecy, and struggle with how to integrate Christian principles in my subjects. And I think that is the job of the Christian educator. (vol. 1A, p. 65)
- [12] It is the integration of Christianity and Christian experience with teaching. Bringing Christ in the classroom with your subject matter. (vol. 1A, p. 11)
- [13] It is how to take benefit from the sciences in order to strengthen your faith . . . to be able to present your faith in a way to make sense to the scientific generation. (vol. 1A, p. 36) (Note: "Scientific generation in this context refereed to "more of a mind set") (p. 36)
- [14] It is understanding that God cannot be in contradiction with Himself . . . trying to discover and to keep the balance in the way of functioning . . . trying to find the balance, the harmony between faith and learning and between [subjects]. (vol. 1A, p. 30)

- [15] As the word, “integration” implies, it is bringing these two parts of our world together, of not compartmentalizing our faith separate from learning. (Data File, vol. 2A, p. 85)
- [16] Integration of faith and learning is a two-way street. . . . It means that you take the learning that you have and help you understand the Bible and understand Christianity. The other effect . . . is taking the Bible and helping to understand economics and business behavior. (Data File, vol. 3, p. 15)
- [17] IFL means both [1] examining critically my discipline in the light of my evangelical beliefs and [2] seeking to investigate and expound the implications and contributions of my discipline to the Christian faith. (Data File, vol. 3A, p. 32)
- [18] IFL is doing scholarship, using all of your resources, i.e. without ignoring what you know through faith. (Data File, vol. 3A, p. 51)

### **Lifestyle definitions**

- [19] It means that you’re obviously learning things; that you’re preparing for some kind of career/role or whatever. But that while you do that you are always keeping an eye on the fact that you believe that you’re created in the image of God and that you want to glorify Him in all you do. (vol. 1A, p. 48)
- [20] A way of life. (vol. 1A, p. 5)
- [21] Attempting to be the whole person. (vol. 1A, p. 68)
- [22] It is a way to turn the theoretical learning into practice, and that would come through in the way we conduct ourselves as well as subject matter and other goals and purposes that we try to teach. The metaphorical uses of the journey and that we are on that journey all the time. (vol. 1A, pp. 52-53)
- [23] Integration is placing biblical principles as a criteria by which we live our lives. It’s not something tucked into my life somewhere on Sunday.... If I were to look at my students and say my student is integrated, the criteria I’ll be using is, “How well is he using biblical principles on a day-to-day basis in his life? (Data File, vol. 2A, p. 14)
- [24] It is submitting fully to the will of Christ in every activity of your life, which encompasses what you learn in the classroom, what you teach. (Data File, vol. 2A, p. 27)

- [25] Refusing to deny that you are a Christian just because you are a \_\_\_\_\_ (fill in the blank with your profession). True integration of faith and learning is refusing to deny that you are a Christian in absolutely everything that you do. And it is a life style. (Data File, vol. 2A, p. 60)
- [26] It is an acknowledgment of my part that God created all things including me, that if I am to work as an engineer in a way that pleases God, I must see how my work fits in His plan, and that I need to do everything that I need to do as unto the Lord, whether I'm studying to learn the field of engineering or whether I'm working as a practicing engineer, it needs to be with the knowledge that God is over all things. (Data File, vol. 2A, p. 5)
- [27] IFL is making choices based on what I understand the word of God to be, my personal understanding--making choices in class, choices in meals, how should I speak to this person? what should I say to this person? how could I help this person? (Data File, vol. 3A, P. 71)

#### **Discipleship/Relationship definitions**

- [28] It is teaching or preparing a complete person. It is making a human being out of an individual. (vol. 1A, p. 17)
- [29] It is the interaction of my (scientific) discipline with the multi-faceted Christian faith . . . in such a way as to better prepare my students to develop a mature faith (vol. 1A, pp. 19-20).
- [30] It is using one's discipline to help a student to reach a level of trust in God through which they can allow God to lead them. (vol. 1A, pp. 2-3)
- [31] It is a way to lead students to God and to spiritual things while imparting to them the content/theoretical knowledge of their course of study. (vol. 1A, p. 34)
- [32] It is a matter of opening to the students a sense of the grandeur and wonder of all life, so that nothing we are learning is seen as ordinary. (vol. 1A, p. 73)
- [33] Integration of faith and learning is really discipleship. It is a person with a deep-seated faith in Christ's teaching, mentoring another person, molding them to be more like Christ. And there is the content. . . . Integration of faith and learning is taking the faith that you have and putting that into someone else. . . . It is through the work of the Holy Spirit that that is accomplished, but it is discipleship. (Data File, vol. 2A, p. 21)



- [34] Integration of faith and learning is carrying out the commandment of Timothy that I am to reproduce in others the ability for them to reproduce faith in those after them. It is the issue of discipleship. . . . It is my being able to disciple students within their discipline so that they are capable to disciple others in their discipline. The idea is that faith is linked with what I do. (Data File, vol. 2A, p. 51)

**IFL as a Lifestyle, as Discipleship, and as Using  
the Biblical Principles as a Criteria to Judge  
One's Life and Professional Practice**

- [35] Integration of Faith and Learning is first of all/initially a matter of individual character. The person who is integrating must understand that God does not place boundaries on our truth. . . . And the integrator is looking for what is true and what is not. So, I think we have to understand that what you do in integration is look for God's truth wherever you find it and recognize it as that. . . . A Christian who is hoping to integrate first of all integrates her own life with Scripture. That's the character. Then she takes what she understands, what she has learned in that process, she moves out into her world and she tries to do the same thing again, to repeat the process of knowing God personally and helping [others to] know God. So, she can put those two together. (Data File, vol. 2A, p. 93)

## APPENDIX B

### SURVEYS



4. What new things did you learn at this seminar?
  
  
  
  
  
  
  
  
  
  
6. What helped you most at this seminar? List or describe them in the order of priority.
  
  
  
  
  
  
  
  
  
  
6. How are you planning to use the knowledge you have obtained at this seminar?
  
  
  
  
  
  
  
  
  
  
7. Do you have suggestions to improve the seminar?

APPENDIX C

IFL EMPIRICAL MODEL BY KORNIJCZUK (1994)

## IFL Empirical Model

Level of Implementation	Characteristics	Examples
<b>No deliberate implementation</b>		
<p>Level 0: No knowledge No interest</p>	<p>Teacher has little or no knowledge of IFL. Teacher is doing nothing to be involved in IFL. Teacher is not convinced that IFL can be carried out in the subject. Teacher thinks that the subject he/she teaches is not related to faith.</p>	<p>“IFL is only extracurricular; cannot be implemented in the curriculum.” “I do not know how to implement IFL.” “I have other priorities in mind.” “I cannot do it in my subject.” “I know how to do it, but I do not have institutional support.”</p>
<p>Level 1: Interest</p>	<p>Teacher has acquired or is acquiring information on IFL. Teacher is aware that IFL should be incorporated in his/her classes. Teacher is looking for ways to deliberately implement IFL. Teacher thinks that it may be worthwhile to include IFL in future planning.</p>	<p>“I know very little about IFL.” “I do not like superficial integration, thus I am looking for appropriate ways.” “I am looking for information on how to implement IFL.”</p>
<p>Level 2: Readiness</p>	<p>Teacher knows how to implement IFL in at least some themes. Teacher is preparing to deliberately implement IFL at a definite future time</p>	<p>“I am going to incorporate some integration I have tried in my course plan.” “I have decided to systematically introduce some things I know.”</p>

Level of Implementation	Characteristics	Examples
<b>Deliberate Implementation</b>		
Level 3: Irregular or superficial use	Deliberately integrated, but generally unplanned.	"I know that what I am doing is not the best, but this is a Christian school and I have to do something."
Level 4: Conventional	There is a stabilized use of IFL, but no changes are made in ongoing use. Syllabus and objectives show IFL in at least some themes. IFL is based on teacher's talking rather than student response. Teacher knows how to implement IFL. IFL shows coherent implementation	"I include IFL in my unit planning so I can remember to do it." "It is not often that I change what I have planned."
Level 5: Dynamic	Teacher varies the implementation of IFL to increase impact on students. Teacher can describe changes that he/she had made in the last months and what is planned in a short term. Changes of strategies and themes according to student needs of interests. Students draw conclusions of IFL.	"I just look at their [students'] faces and know what they are thinking. I encourage them to draw conclusions." "I vary my IFL strategies according to the needs of my students."
Level 6: Comprehensive	Teacher cooperated with colleagues on ways to improve IFL. Regular collaboration between two or more teachers increased impact on students. The whole school (or at least a group of teachers) provided a coherent Christian worldview and emphasized student response.	

Korniejczuk, R. (1994). *Stages of deliberate teacher integration of faith and learning: The development and empirical validation of a model for Christian education*. Unpublished doctoral dissertation. Andrews University, Berrien Springs, Michigan.

APPENDIX D

STAGES OF CONCERN BY HALL, GEORGE, & RUTHERFORD



### Stages of Concern About the Innovation

*Awareness:*

Little concern about or involvement with the innovation is indicated.

*Informational:*

A general awareness of the innovation and interest in learning more detail about it is indicated. The person seems to be unworried about herself/himself in relation to the innovation. She/he is interested in substantive aspects of the innovation in a selfless manner such as general characteristics, effects, and requirements for use.

*Personal:*

Individual is uncertain about the demands of the innovation, her/his inadequacy to meet those demands, and her/his role with the innovation. This includes analysis of her/his role in relation to the reward structure of the organization, decision making, and consideration of potential conflicts with existing structures or personal commitment. Financial or status implications of the program for self and colleagues may also be reflected.

*Management:*

Attention is focused on the processes and tasks of using the innovation and the best use of information and resources. Issues related to efficiency, organizing, managing, scheduling, and time demands are utmost.

*Consequence:*

Attention focuses on impact of the innovation on students in her/his immediate sphere of influence. The focus is on relevance of the innovation for students, evaluation of student outcomes, including performance and competencies, and changes needed to increase student outcomes.

*Collaborations:*

The focus is on coordination and cooperation with others regarding use of the innovation.

*Refocusing:*

The focus is on exploration of more universal benefits from the innovation, including the possibility of major changes or replacement with a more powerful alternative. Individual has definite ideas about alternatives to the proposed or existing form of the innovation.

Hall, Gene E. (1979, November). Using the individual and the innovation as the frame of reference for research on change. Paper presented at the Annual Meeting of the Australia Association for Research in Education, Melbourne. Used with permission.

APPENDIX E

INSTITUTION'S AND PARTICIPANTS' INDIVIDUAL EFFORT TO  
ENCOURAGE IFL IN THE CLASSROOM

Institution's and Participant's Individual Efforts to Encourage IFL in the classroom  
Responses From Participants At Faith and Learning Seminar  
Held at Christian College A (CCA)

### **Institution's Support for IFL**

Besides asking participants at the seminar the definitions of IFL, I also asked how their institutions encouraged and reminded the faculty to integrate faith and learning in the classroom (Data File, vol. 1A). Nine participants responded that their institutions encouraged and reminded them to integrate faith and learning. Eight felt that their institutions did not do much to encourage them. Institutional approaches to encourage and remind their faculty varied.

For example, two schools held one-time IFL seminars on their campuses for their faculty. At school A, a few of the faculty members who had the vision for IFL first of all organized different syllabi. Then they "chalked out some areas" (Data File, vol. 1A, p. 17) they felt they could address. Next, they invited all the faculty members at the college. More than 50% of the faculty members responded. These discussed together how they could integrate faith and learning without forcing it upon the students and without making it artificial. They discussed how they could do IFL throughout life and through showing that all truth is from God (Data File, vol. 1A, p. 17).

School B invited two guest lecturers to speak at their one week seminar. (Data File, vol. 1A, p. 20). They had a morning and an afternoon session everyday for five days that included presentations and discussions. The seminar concluded with a weekend staff camp attended by one of the guest speakers (Data File, vol. 1A, p. 20).

At school C, the president made a "big" (Data File, vol. 1A, p. 33) point to remind the faculty of the demand of IFL. The school had a "whole session" (Data File, vol. 1A, p. 33) on IFL, spending the first part of the faculty meeting on the topic (Data File, vol. 1A, p. 33).

School D's way of reminding and encouraging the faculty was by attempting to keep the mission of the school before the faculty (Data File, vol. 1A, p. 47). This institution tried to review the mission and kept it "right" (Data File, vol. 1A, p. 47). A committee worked regularly on the mission. In addition, this school offered programs for the faculty, such as a program to develop spiritual leadership in classroom teachers. Speakers were invited from outside the institution to present for these programs. This institution had library resources on IFL. In addition to these, there were chapels and weeks of devotion and prayer on that campus.

School E did three things on a regular basis. At the beginning of every school year the institution brought a guest speaker interested and involved in spiritual kinds of things to present a teacher-enrichment program. Second, the university scheduled faculty colloquia where faculty presented some part of their research that crossed "over the boundaries of their disciplines" (Data File, vol. 1A, p. 71). Moreover the university had a fifteen minute-brown-bag session every Tuesday where faculty members presented an item of interest to other faculty members (Data File, vol. 1A, p. 71). I assume that the discussion during the brown-bag sessions related to IFL since this respondent listed it as part of the institutional effort to encourage IFL among the faculty members.

Another participant from school E reported that their institution required students to take an honors class on faith and learning (Data File, vol. 1A, p. 66). At this school, honors' students took a seminar specifically on IFL every year. The honors program tried to incorporate as many faculty as possible. Different faculty members were invited into the seminar to talk about IFL from their disciplines and that generated interesting conversation between faculty and students. Additionally, the institution had an interdisciplinary lecture series throughout the year. Discussion about IFL on this campus was done both formally and informally (Data File, vol. 1A, pp. 66-67).

Besides sending at least one person to the Faith and Learning Seminar every year [one year four to five people were sent], school F supported and encouraged IFL by allowing each department to have its own plans. In one department, every major had a senior class which dealt "with the religious implications of the discipline" (Data File, vol. 1A, p. 60). One teacher was involved with all the students and other teachers attended throughout the class. The class was offered once a year and was "marvelous" (Data File, vol. 1A, p. 60). It supported the general education program, involved other areas of studies, and gave students the opportunity to learn the importance of the other courses offered (Data File, vol. 1A, p. 60).

School G promoted faith and learning at faculty meetings. At that school, the administrators stressed the faculty's "Christian relationship to the values and principles of the school" (Data File, vol. 1A, p. 10). They equally emphasized the importance of good health for the teachers as well as for the students. The reason, according to the faculty member from this institution, is that good health helps individuals to have clear minds and to worship God better. Besides, the college had a faculty member responsible for promoting student missionaries. He was welcoming and open to students and made them comfortable to talk. He played Santa Claus and Christmas kinds of things with students. He had his office at the Student Center and there they invited student missionaries to share their experiences. Sometimes these discussions were continued in the classrooms (Data File, vol. 1A, pp. 10-11).

The participant from school H felt that the fact that the institution paid half the price of the ticket for him to attend the Faith and Learning Seminar suggested an encouragement (Data File, vol. 1A, P. 15).

The responses of six other teachers revealed that their institutions did little or nothing to remind or encourage them to integrate faith and learning in their classrooms. They communicated this disappointment both verbally and non-verbally. Expressions such as "nothing", "not much", "not enough", "not a great deal", "not a whole lot" accompanied a shaking of the head to signify negativity, or shrugged shoulders, or opening of both palms in frustration, or squeezed face, or a chuckle, or a combination of some of these.

Nevertheless, these teachers acknowledged the limited effort their institutions made to encourage faith and learning. For instance, one participant indicated that several years ago *The Idea of a Christian College* was distributed to the faculty. Beyond that, there was not an "identifiable emphasis" (Data File, vol. 1A, p. 1) on IFL. Another explained that even though the school as an institution did nothing, her department emphasized the need during departmental meetings (Data File, vol. 1A, p. 7).

One participant mentioned that they (the institution and faculty members) talked about being Christian teachers but did not do much beyond that. He thought that if

faculty members in his school were asked about IFL, they would agree that it was a concern to them. However, they had not “brought it out together” (Data File, vol. 1A, pp. 53-54). He planned to start talking about it when he returned to his school (Data File, vol. 1A, p. 54).

Another participant related two things. The first was that his school supported him to attend the seminar; the second was that the administrator highest in rank at the college gave a “very nice speech one time on IFL after his trip. Unfortunately, that’s all” (Data File, vol. 1A, p. 64). Another participant from the same institution just remarked, “Not a great deal, not a whole lot” (Data File, vol. 1A, p. 41) and “wished [they] would commit themselves to doing more” (Data File, vol. 1A, p. 41). Another participant from another institution observed that once a notice was posted on the academic calendar that faculty would meet once a month and each teacher was to select a paper from the Church’s publication on faith and learning and summarize. But that never happened (Data File, vol. 1A, p. 75).

The responses of two participants were not encouraging. One of them thought that their faculty was too shy to talk about IFL (Data File, vol. 1A, p. 30), and felt that it would be his responsibility to emphasize the need when he returned. The second person in this sub-group was not prepared to answer this question because her “connection with the school is on the meager” (Data File, vol. 1A, p. 37). This participant did not explain what she meant by this statement. But from her responses, I deduced that whatever the situation was must have caused her too much stress that did not allow her time to think of IFL in her classes at the school where she taught regularly (Data File, vol. 1A, p. 38).

To recapitulate, participants had varied opinions on whether or not their institutions encouraged them to integrate faith and learning and to what extent that encouragement was made. Nine participants felt quite encouraged. Six felt that not much was done; one thought they were too shy to talk about it, and one could not address the issue because of his relationship with the school (Data File, vol. 1A, p.37).

### **Participant’s Individual Efforts**

In addition to asking what their institutions did to encourage or remind their faculty to integrate faith and learning, I asked participants how they prepared for and encouraged IFL in their classrooms (Data File, vol. 1A). Fifteen participants had made conscious efforts to integrate faith and learning and described their activities. Three did not seem to have done much about it for some personal reasons or convictions.

One participant admitted that although he had devotionals in class as do many other teachers, that was not integration. Those might be “add-on” (Data File, vol. 1A, p. 2). IFL was a vital component of his Origins class. In class, he and the students discussed the effect of science on faith and that of scripture on science (Data File, vol. 1A, p.2). In addition, he always made sure that he had good data for controversial materials presented in class (Data File, vol. 1A, pp. 3-4). This participant also stressed the importance of teachers knowing their students’ names and being aware of their struggles in order to relate to them better (Data File, vol. 1A, p. 4).

Another participant chose Bible-based materials and books by Christian authors for her class (Data File, vol. 1A, p. 6). This participant used these materials both to

prepare for class and to prepare herself for IFL. This participant said she was always learning (Data File, vol. 1A, p. 6). She confessed that it was easier for her to integrate in her classes during the 17 years she taught in a primary school. There she used object lessons that students could relate to. But on the graduate level, most of what she did was verbal with illustrations or references to Christian books or the Bible (Data File, vol. 1A, p. 6).

One teacher had read the book *Education* as a class requirement in his undergraduate program (Data File, vol. 1A, p. 11). Second, several years ago he worked with an expert on Growth Ministries who specialized in helping people develop their spiritual gifts. He took classes from this expert and received training on how to work one's ministry into one's field. This knowledge obtained has been a great help with IFL in the classroom (Data File, vol. 1A, p. 11).

This teacher taught Basic Writing and English Composition classes. He started his classes talking about 1 Corinthians 12--the text on unity in diversity. He told each class that they were a diverse group, "but working together in one thing, and that's composition" (Data File, vol. 1A, p. 9). He shared with them a biblical principle on how that works, and told them that they were doing the same thing in another way in the classroom. Next, he talked to them about faith. Sometimes he brought in a Bible study that enlightened him and shared it with his students. If someone had problem he shared that with his students and they prayed for the person.

Teaching composition afforded this teacher the opportunity to talk one-on-one with his students during the conferencing sessions. It was easier for students to open up to him at these sessions and they could pray together. He observed that the teaching material in a composition class could sometimes be a "spiritual subject if a student pulls from within" (Data File, vol. 1A, p. 8).

He noted that freshman class is an "adjustment class" (Data File, vol. 1A, p. 8). Therefore, he strove to accomplish two things in his classes. The first was that he tried to prepare the students for their field and taught them to write. He prepared them for their future and how to deal with the rest of college. Second, he worked on image-building in both his Basic Writing and English Composition classes. He observed that students walked into these classes "feeling self-deficient" (Data File, vol. 1A, p. 8). Therefore, he endeavored to build them up. He noted that "a lot of times that's spiritual as well" (Data File, vol. 1A, p. 9), because he showed them their worth in Christ. This participant did all these things because he regarded teaching as his full-time ministry.

One participant had been reading articles on IFL (Data File, vol. 1A, p. 17). Even though this informant thought he had been implementing IFL in "some way" (p. 17) in her classes, the articles helped her to be more aware of IFL. Reading the articles made her realize that IFL can be done deliberately. This led her to endeavor to do it "properly" (Data File, vol. 1A, p. 17) and "systematically" (Data File, vol. 1A, p. 17) in the classroom.

One way she encouraged faith and learning in her classes was by getting the students involved in group activities so that they worked together as teams. She observed that students were willing to do things proposed by team-mates once they realized that they were teams. She realized that that brought in support system and many students participated in a variety of activities, including church activities. She concluded that the

“group spirit helped to actually integrate faith and learning in [her] class” (Data File, vol. 1A, p. 16).

Another participant had done quite a lot of thinking for many years about IFL (p. 20). He and some of his colleagues had spent time together thinking and discussing how they should represent their faith in the classroom. They had thought about those aspects of their personal lives which students observe and those facets of their discipline which “introduce, demonstrate, illustrate, and model aspects of religious truth” (Data File, vol. 1A, p. 20). He stated that he and his colleagues were doing their best to present those aspects to the students. All these different thoughts led to active participation in both formal and informal discussions with other faculty members on how to represent faith in the classroom. This participant attended the one or two seminars his school organized every year. There, the faculty discussed these kinds of topics. However, he observed that most of the discussions had been done with “groups standing together in a corner, groups sitting on the veranda over dinner after church, groups going for a walk down the creek just talking” (Data File, vol. 1A, p. 20).

This participant stated that physics is the easiest subject to integrate. She mentioned that physics “can inform a Christian faith because of its subject matter” (Data File, vol. 1A, p. 21). Therefore, in class she would tell his students that “physics is a very interesting discipline because of the way it can inform a Christian faith” (Data File, vol. 1A, p. 21). She remarked that she agreed with Kepler who said that “When one studies science one is thinking God’s thought after Him” (Data File, vol. 1A, p. 21). She explained that this means “one has access to the language and mind of God” (Data File, vol. 1A, p. 21). She would also tell her students that the methodology of physics gives insight to the “methodology and to some extent the structure of religious faith” (Data File, vol. 1A, p. 21). He gave as an example the fact that in science sometimes they do not understand what is going on. He stated that this is “an excellent preparation for what we find in the scripture” (Data File, vol. 1A, p. 21), because we do not always understand what is going on in the Scripture.

In addition, she would explain to the students that just as science develops models and uses familiar symbols to explain reality so does the Bible. As science “operates by a series of advancing models” (Data File, vol. 1A, p. 22), so the Bible has “a series of advancing models” (Data File, vol. 1A, p. 22). Both science and the Bible also have “conflicting models and competing explanations which are incompatible” (Data File, vol. 1A, p. 21). And then he would give examples both from physics and the Bible to prove these facts.

Browsing through the Bible and going back to the Scripture to find deep patterns of behavior was another way mentioned for preparing to integrate faith and learning in the classroom (Data File, vol. 1A, p. 29). For one participant this method was important because of students or his own children who might need counseling. This participant always got involved in evangelism and conducted evangelism with his spouse. Together, they organized a group dedicated to evangelism comprised of his spouse, students, and church members. Every year this group prepared a new program on a specific topic. Furthermore, the group visited people in hospitals, prisons, and homes (Data File, vol. 1A, p. 29). He taught history and psychology classes. Therefore, in his classes he integrated both faith and learning and the disciplines by applying the same rules, skills, and patterns of psychology to history and vice versa. Both in his history and psychology

classes he tried to “underline, to analyze the events in the context of what is happening” (Data File, vol. 1A, p. 27). He approached psychology from the Bible. He recognized Jesus Christ as a teacher and the greatest psychologist who ever lived (Data File, vol. 1A, p. 27). He believed that if Christians integrate faith in psychology, they would have something to learn from the Bible. He emphasized that “Christian believers have something to learn from psychology” (Data File, vol. 1A, p. 27). He “enjoys the dialog between faith and psychology” (Data File, vol. 1A, p. 27).

For another participant, IFL is “just me” (Data File, vol. 1A, p. 31). This teacher saw his “role not only as a teacher of theory, but as a teacher of models, morals, ethics.” (Data File, vol. 1A, p. P. 31). For this person, “English teaching is more than Bible teaching. As I discuss these issues I’m talking about the mind . . . about values . . . about meaning . . . about God. They are integrated like a holistic thing or organic whole” (Data File, vol. 1A, pp. 31-32). These ideas which the participant got from previous teachers registered unconsciously in the mind and was the beginning of IFL for him (Data File, vol. 1A, p. 32).

This participant neither believed that IFL is something that one specifically does, nor that one has to be drawing biblical parallels or making analogies in class. For him, the fact that he has a “very holistic worldview and a personal Christian philosophy helped him to automatically and spontaneously integrate faith” (Data File, vol. 1A, p. 31). During analysis and critical interpretations and discussions in his classroom, he was able “automatically [to] make those connections that have to do with faith” (Data File, vol. 1A, p. 31). For him, IFL “just works smoothly and very naturally” (Data File, vol. 1A, p. 31).

Even though his practice in class was to have a gem, or prayer, or a scriptural “nugget” (Data File, vol. 1A, p. 31), he did not see these as a means of integrating faith and learning. Rather, he saw these as “nice little things that [he did] to bring about a nice spiritual tone” (Data File, vol. 1A, p. 31). However, according to him, as he dealt with his courses and his students there were “always occasions to integrate faith because I am there” (Data File, vol. 1A, p. 31). He reiterated that his “worldview and a Christo-centric personal philosophy, automatically informs [his] discussion” (Data File, vol. 1A, p. 31). Continuing, he added, “as I teach, that comes out, and students hear it and they get the point consistently. They would tell me how blessed and how inspired they were. I hear them tell me constantly, ‘It’s such an inspiration to be in your classes’” (Data File, vol. 1A, p. 31). He confessed that sometimes he did not understand what it was students were talking about because, for him, “it has never been a studied, conscious effort to do that. But it just falls into place” (Data File, vol. 1A, p. 31).

Another thing that someone did to get herself prepared for IFL was to pray before going to class (Data File, vol. 1A, p. 40). This participant locked her door, went down on her knees and prayed. This was very helpful to her because she knew she was depending on God. She taught accounting, finance, and business policy and strategy. She usually prepared what she called “daily encounters” (Data File, vol. 1A, p. 40) that took place the first five minutes of class. These encounters were current issues clipped from newspapers or magazines. Sometimes these issues were indirectly religious; other times they were not. But the participant tried to make spiritual links to them. As a student she had seen people do both a good and bad job of IFL. Therefore, she had made a conscious decision to integrate if she ever taught in a denominational school ((Data File, vol. 1A, pp. 40-41).



Preparing for IFL in the classroom also involved some mental exercises. One teacher always thought about his classroom ideally as a place where neither he nor his students were at the center of learning experiences. For him Christ is the center and “hopefully” both “the teacher and the students are in a circle around God” (Data File, vol. 1A, p. 46). With this concept in mind, this teacher did not perceive himself as being on a higher level than the students. He liked to think of students as teachers as well and had been enriched by their perception and understanding (Data File, vol. 1A, p. 46).

Furthermore, this participant asked for prayer requests from students and kept a sheet of these requests in his Bible for the rest of the quarter and prayed for them. This activity helped him to remember that the students are real people with real concerns and have other things going on in their lives. This added something to his experience. It helped him gear materials specifically toward his students. Furthermore, he was involved with students’ personal lives. For instance, he would go to watch sports that his student was participating in, and would send a card if his student’s wife had a baby. Experiences from his personal life that he shared with students made him open and transparent to them, and these provided a good forum for students to feel free to discuss issues (Data File, vol. 1A, pp. 46-47).

This participant taught religious courses to medical students. He felt that being a religion teacher he did not have as much challenge in IFL as teachers in other disciplines. He used literature and stories not only as spring board for discussions in his classes, but also to help the students to develop morally. He used stories like “Toilstoy’s” (Data File, vol. 1A, p. 43) and others to help students to look at their own lives and their future profession. Such stories helped them to ask such questions as, “What is worth living for? What am I here for really?” (Data File, vol. 1A, p. 43). He reported that the faculty members at their school tried to increase the students’ awareness that when they dealt with patients they dealt with the whole person, not just with diseases. They tried to let students understand that

it’s not just a matter of formulating and diagnosing and treating a disease, but it’s realizing that when they come in contact with somebody, that they’ve got a story, that person has a story, and they have news, some of which they’re probably not conscious of, that are beyond the physical diagnosis. (Data File, vol. 1A, p. 43)

One teacher prepared for IFL by taking the “metaphor of a journey more seriously and tried to get that across to students” (Data File, vol. 1A, p. 53). She did not like the idea of grades, and therefore, might go into a class or to a course with the idea that she was not going to give anybody a grade. She confessed that she was committed to the idea that people should do their best, not necessarily in grades, but that “their best for them might be different” (Data File, vol. 1A, p. 53). She said she got upset when students settled for little, minimum things when they read the Bible or philosophy. She encouraged students to exercise their imagination because, according to her, imaginations are absolutely required for a life of faith (p. 53). She related that IFL is easier in her small group communication than in her feature writing class. In the communication class, they discussed people’s worth and that God has redeemed all people. They also dealt with the “dynamics of small groups, people skills, and how to regard other people” (Data File, vol. 1A, p. 51).

Another teacher encouraged IFL by being supportive of the department's and school's activities. Additionally, he related to the students on a personal level. He stayed after class as long as they wanted to talk about what they were doing in class or about other things. He listened to them and tried to not be rushed with them. He said that he showed them "a lot of Christianity" (Data File, vol. 1A, p. 60), but did not explain what he meant by that.

One teacher felt she had some advantages over some teachers when it came to IFL. First, most of the classes she taught were religious classes. Second, she has a Ph. D in Religious Education which, according to her, implies integration. Third, she was a pastor and preached more or less every Sabbath, even though a teacher. These kept her on the "cutting edge of Christian spirituality" (Data File, vol. 1A, p. 64). Therefore, she felt constantly the call to bring that into her teaching (Data File, vol. 1A, p. 64).

For this participant, IFL meant that in her Christian Beliefs class, she must make the doctrines of her church live through her as a person. In her marriage counseling class, she invited prayer requests and prayed before the class. She used secular sources, concepts, and theorists in the class. They discussed scriptural perspectives on preparing for marriage, and practical ways to abstain from sex until marriage. They also talked about sex in marriage as a "beautiful gift of God" (Data File, vol. 1A, p. 63). She gave her students handouts on these subjects from Christian authors.

This participant hoped that her students saw her ability to analyze and extricate some truth from these secular sources. She hoped that they saw how she relied and depended on scripture and how she used scripture to discriminate between good and evil in these secular theories. She felt that by doing these things she integrated faith and learning. For her, "it's not faith, it's not religion, it's not scriptures over and against secular authorities. It is hopefully integrating them, but always the scriptures guiding [his] selections from these humanistic sources" (Data File, vol. 1A, p. 63).

Besides talking to colleagues in and out of the department, another participant prepared for faith and learning by going back and looking *also* at faith whenever there seems to be a conflict between faith and learning (Data File, vol. 1A, p. 67). His concern with IFL was with how the term "faith" is understood rather than the term "learning". He felt that it is faith, rather than learning, that creates the tension. According to him, the reason is that faith is "too often rather static, a kind of a set of beliefs, has been defined as a list of propositions" (Data File, vol. 1A, p. 67). He argued that whenever someone speaks about learning not fitting with faith, the "evidence" (Data File, vol. 1A, p. 67) and "process" (Data File, vol. 1A, p. 67) of both faith and learning should be re-examined rather than only those of learning. This method, he suggested would give us several alternatives. Therefore, he began considering what it is about his own faith and his own learning that causes conflict and endeavored to settle that (Data File, vol. 1A, p. 67). In his biblical studies class, he and the students "read texts, traced their history, and followed their subsequent development in story, song, art, and community" (Data File, vol. 1A, p. 66).

One teacher confessed that she felt more committed to the process of IFL than anything else she did. However, this informant perceived that part of her problem, as a theologian, was that her everyday work was explicitly religious (Data File, vol. 1A, p. 72). She explained that religious teachers, pastors, and church administrators do not have the experience of "religious thought transcending their everyday work" (Data File, vol.

1A, p. 72) like most people. Therefore, she finds God not only in “traditional ways” but also in “special ways” (Data File, vol. 1A, p. 72) besides her theology. For instance, whereas “overtly” (p. 72) devotional literature and music and most sermons often are boring to her, the “aesthetic side of worship” (Data File, vol. 1A, p. 72) and discussions of lesson study attract her. She stated that she found God in “awe and insight” (Data File, vol. 1A, p. 72).

This teacher regarded all the courses she taught as a “pursuit of personal faith in the life of [her] students” (Data File, vol. 1A, p. 70). She stated that besides communicating information, she also had the responsibility to touch her students “at the core of their being” (Data File, vol. 1A, p. 70) such that they would reflect upon what they learned and be led to make a decision for God. She revealed that she did this through the “dialogical act of questions” (Data File, vol. 1A, p. 70). She started with asking the students what they believed, and then “pushed” (Data File, vol. 1A, p. 70) them to discover the consequences they must assume from their beliefs” (Data File, vol. 1A, p. 70). And part of the process she used to accomplish this included having her students journal for him.

The last of these educators mentioned that he prepared himself by studying the Bible and praying each morning (Data File, vol. 1A, p. 75). He prayed whenever he had a class, “especially when he had a subject that called for some integration” (Data File, vol. 1A, p. 75). He devoted more time on the subject and would see if there is a Bible verse that related to that subject (Data File, vol. 1A, p. 75). She confessed that she did not integrate systematically in her science classes because in science IFL is not obvious. Secondly, he was cautious not to offend some of her students. However, in her biological science class, she pointed out to her students that the cells and molecules happened by design, not by accident. She told them that these things were too complicated to happen by accident (Data File, vol. 1A, p. 74). This informant did not expand on the use of the term “some integration” (Data File, vol. 1A, p. 75).

Two informants did not seem to have done much on their own to prepare for or encourage IFL. From their responses it can be deduced that, either for some personal convictions or reasons, they had invested minimal effort to prepare for IFL and to encourage it in their regular classrooms.

One of these informants’ responses suggested that she had gone through some stressful situations (probably at her work place) that kept her too busy to think about IFL. Attending the seminar was a relaxation for her that would help her to “structure better [her] future development” (Data File, vol. 1A, p. 38) in IFL. Whereas this informant did not seem to have integrated faith and learning in her school where she taught regularly, she had the opportunity to integrate somewhere else. She spent a great amount of time teaching topics related to friendship, intimacy, choosing a life partner, and others to “secular-minded” (Data File, vol. 1A, p. 37) university students in large cities. There she believed she integrated IFL by presenting supports from anthropology and psychology for premarital chastity and also informing students of her stand on the issue. Those students agreed that her lectures and positions made sense, and that was helpful to her (Data File, vol. 1A, pp. 36-37).

The last person of this sub-group would not have thought about the concept of IFL and was still uncomfortable with it because to her, “It seems like by saying the integration of faith and learning, [we] are admitting to a dichotomy that [she] did not

think [should] exists” (Data File, vol.1A, p. 13). For her, “Christians do integrate their faith in all they do. IFL is not a separate issue” (Data File, vol. 1A, p. 13). She did not think that she needed to do anything specific or explicit to integrate in her “high tech” (Data File, vol. 1A, p. 14) classroom. And she did not think that “it is necessary to overtly integrate IFL into the classroom” (Data File, vol. 1A, p. 14) or to “explicitly reference God over and over in order to project that you’re a Christian and to project Christian values (Data File, vol. 1A, p. 14). Therefore, this informant did not seem to be doing anything consciously to prepare for IFL or to encourage it in the classroom.

The above descriptions relate personal efforts or the lack of conscious efforts of 17 teachers to prepare for and encourage IFL in their classrooms. Fifteen of these teachers described their activities, and two defended their reasons for not doing much to prepare themselves for it.

Institution's and Participant's Individual Effort to Encourage IFL in the Classroom  
Responses From Participants at the Faith and Learning Seminar  
Held at Christian College B (CCB)

### **Institution's Support for IFL**

In addition to asking participants for the definition of IFL, I asked them how their institutions encouraged and reminded the faculty to integrate faith and learning in the classroom (Data File, vol. 2A). Even though this Faith and Learning Seminar was the first formal organized institute the college had, the participants recognized the institution's efforts in the past to encourage IFL. And they endeavored to remember some of these efforts.

The ability to integrate faith and learning in the classroom was one of the conditions of faculty employment at Christian College B. Faculty members were expected to integrate spiritual and biblical truth into their teaching profession or course content. During the interview process, applicants for faculty positions were confronted with the question of how they would integrate faith and learning in their classroom. They were informed that a satisfactory IFL position paper was one of the features for consideration for a tenure position (Data File, vol. 2A, pp. 4, 32). And if employed, they were encouraged to begin working on their IFL position paper immediately.

One participant remembered that as a new faculty he attended short "sessions--workshops" (Data File, vol. 2A, p. 1) on IFL on the campus. Another recollected that as a new faculty he was given some handouts about IFL that made him aware what it looked like (Data File, vol. 2A, p. 28). One other faculty member recalled that as a new faculty at the college, when the computer network first got on line, one of the initial things that was put on there was IFL bibliography materials for faculty, students, and other interested people. "It was a huge bibliography. There were just books and books ... broken down by disciplines" (Data File, vol. 2A, p. 59). This was helpful to him and others. Faculty members referred to sections that related to their disciplines and found what was written in journals and books about IFL in their subject areas. This participant appreciated the fact that the college took the time to provide them with such resource material on IFL (Data File, vol. 2A, p. 59).

The institution also encouraged student evaluation of their teachers in two areas. One of these areas was integration in the course content. And the other was evaluation of Christian attitude of the teachers (Data File, vol. 2A, p. 25).

Formal and informal discussions on issues related to IFL were on-going at the college. IFL was stated in the college's mission. It was vocalized at faculty sessions at the beginning of every school year. It was talked about at faculty meetings. Chapel services on campus addressed IFL. The administration made efforts to invite members from different academic areas to share their experiences for chapel talks. For instance, a scientist was brought in to speak on the implications and support of science from a creationist perspective. A business man spoke about a Christian philosophy of business, how he dealt with the implications of his faith, and how he operated his business. These attempts helped to deal with integration both on the theoretical and practical levels (Data File, vol. 2A, pp. 32-33).

In addition, collegiality at the college supported IFL (Data File, vol. 2A, p. 28). IFL happened when colleagues met one another. There was a group of faculty members who tended to have lunch together. Each time a topic came up, or something happened, or someone read something, that started a discussion among them. These discussions kept them thinking about IFL all the time (Data File, vol. 2A, p. 12). Further, there were volunteer faculty study groups that chose books to read and to discuss their implications and relevance to IFL and of faith and life. Also, faculty members got a lot of “cross field information” (Data File, vol. 2A, p. 28) and shared with one another their ideas of what IFL should look like and how to write the position paper (Data File, vol. 2A, p. 28).

There was “tremendous openness” (Data File, vol. 2A, p. 59) at the college, as one of the participants put it. Participants believed that the fact that IFL was a requirement at the college showed that the college was serious about it (Data File, vol. 2A, pp. 4, 32). They were told that they had to develop their views of IFL as a part of becoming tenured members of the faculty (Data File, vol. 2A, p. 32). That forced everybody to think about it--“at least for tenure,” (Data File, vol. 2A, p. 4) as one participant added. The position paper motivated faculty members to seek help with integration. That was what stimulated one of my informants to attend the conference sponsored by the Coalition of Christian Colleges and Universities earlier in the year (Data File, vol. 2A, p. 25). One of the participants expressed hopefully that by the time faculty members completed their IFL position papers, IFL would have been ingrained into them (Data File, vol. 2A, p. 4)

Another participant added that the college’s articulation and rearticulation of the importance of IFL had allowed them the possibility of discussing what it meant to be a Christian college (Data File, vol. 2A, p. 32). Furthermore, the college’s constant emphasis of its importance to them had made IFL a point of inquiry on the campus (Data File, vol. 2A, p. 32).

One other informant added that the fact that IFL was kept as an issue always on the forefront of what faculty members were doing in the classroom encouraged them to be mindful of it (Data File, vol. 2A, p. 59). He confessed that it was “convicting at times, made one feel a little guilty, and forced one to contact one of the professors in the department ... for help with integration” (Data File, vol. 2A, p. 59).

The Faith and Learning Seminar that the participants were attending on campus was the first and most organized attempt by the college to provide the junior faculty the opportunity to develop a better understanding of IFL. One informant confided that it was the beginning step the college had taken to actually make the issue of IFL a reality (Data File, vol. 2A, p. 32). It furnished the junior faculty the opportunity to meet with other faculty members from across disciplines to discuss “implications and ramifications” (Data File, vol. 2A, p. 32) of IFL. According to another participant it was one of the “obvious tools and most organized attempt to explain IFL to junior faculty and equip them with ideas and to have them rub shoulders with faculty members that had been doing this for a while” (Data File, vol. 2A, p. 59).

One senior faculty member who had taught at the college for 17 years admitted that this Faith and Learning Seminar was probably the first time they had “this kind of a forum” (Data File, vol. 2A, p. 74). However, she related that they had had other things in the past. One of these was that on “a couple of occasions” (Data File, vol. 2A, p. 74) the college published papers written by faculty members on integration of scripture and

knowledge. In addition, a former academic vice president held a series of dinner discussions where many of the faculty met for informal presentations and discussions. Or, they read a topic and discussed it.

This participant testified that IFL at the college was more than a lip service; it was a serious concern. The college wanted to make sure that their faculty and students understood it. But, she felt that how much the administration pushed it depended upon the degree of their understanding. She was not sure that all the administrators were involved in it all the time. However, they all realized that IFL is “really part of who we are and what we want to do with our students (Data File, vol. 2A, p. 75).

Another mentor who had been at the college for 18 years remembered four or five former faculty members of the college who were involved in IFL when he began teaching at this college. He related that these former faculty were the “moving forces in the early days of the modern period of the [college] to . . . make [IFL] an institutional priority” (Data File, vol. 2A, p. 79). These faculty members used the regular faculty meetings as a forum to promote IFL. They presented papers there and encouraged discussion groups. They also developed bibliographies. When most of them left, one of them continued as “kind of the bearer of the banner of the original group to carry on integration” (Data File, vol. 2A, p. 79). According to this informant, integration continued as an institutional priority, but the opportunity to do or support it lessened. It moved into “kind of faculty development and, of course, part of the tenure process” (Data File, vol. 2A, p. 79).

This participant related that during the tenure process the college encouraged people to work with others to try and develop their thinking, do some reading, and do their paper. So, there was some support there. However, he thought that they were going into a new period now, where the institution was recognizing that what they were asking faculty members to do was “pretty important” (Data File, vol. 2A, p. 79). He stated that whether or not one was granted tenure had political, practical, and personal importance. The practical importance was in terms of what they were doing in the classroom; the personal importance related to their own development of their scholarship and their understanding of scripture (Data File, vol. 2A, p. 80). He explained that as Christians they needed to do something to help people who were frustrated because they did not know what to do, or how to do it, or were concerned because they thought they were the only ones facing problems. Therefore, he felt that the faculty members would be helped now that they had put more development behind IFL (Data File, vol. 2A, p. 80).

The third mentor had been at the college for 10 years. He observed that the college’s encouragement of the faculty for IFL “comes by spurts” (Data File, vol. 2A, p. 87). He explained that beginning from 1995/96 school year new faculty members were required to attend lectures given by the Bible department. He explained the reason for that. Because the college was growing, the demand for faculty was at the same time growing. She acknowledged that many of the faculty members hired at the school were “truly believers” (Data File, vol. 2A, p. 87). However, they did not have the “mindset to integrate” (Data File, vol. 2A, p. 87) because they studied all through in secular institutions. Therefore, the new faculty members were taught until they got a complete doctrinal statement of the college. He confessed, though, that he did not know how much integration was done in those courses taught them.

He testified that the college had kept IFL before their eyes. According to him, prior to the doctrinal teaching, the college had faculty groups that read books and came

together once a week to discuss them. That was open to other faculty members who were interested and available. These groups were usually initiated by individual faculty members. He confirmed that writing the IFL position paper became a requirement in the 1970s. Additionally, they also discussed IFL at faculty meetings occasionally. However, with the inception of “these more organized methods of teaching doctrine and integration” (Data File, vol. 2A, p. 87) IFL did not happen anymore at faculty meetings because they did not have many entire faculty meetings. He laughed and added that that was “pretty horrible” (Data File, vol. 2A, p. 88). He liked the idea of giving the responsibility to one person. He felt that that would make it more effective. He observed that IFL

is so abstract that it’s hard to know if you are doing what you ought to be doing. Unless you can talk to other faculty in respect to integration, and say, “Ok, this is what I did. Is this integration? Did I do it right? And hear what they say, you don’t know whether you’re doing what you ought to be doing (Data File, vol. 2A, p. 88).

To sum, participants recognized both the formal and informal opportunities the college created to encourage them to integrate faith and learning in the classroom. And they appreciated the opportunity to have and be part of the first formal organized Faith and Learning Seminar on their campus.

### **Participant’s Individual Effort**

Another question that I asked participants during the interview was how they prepared for and encouraged IFL in their classrooms. Some of the participants had had the opportunity to study at Christian Colleges where they were exposed to Christian teachers who integrated. Others who did not have that opportunity made some conscious efforts to prepare for the task of integration in the classrooms.

One of my informants confessed that it was difficult to find scriptural texts that related to engineering, his area of specialization. Therefore, he discussed with his class some issues that Christians face in the profession. They talked about the implications of being a Christian and an engineer. He discussed with them the ethical implications in “running the course with open communications” (Data File, vol. 2A, p. 1) and speaking the truth involved. He counseled the students as needed, and they encouraged one another (Data File, vol. 2A, p. 1).

Other things this teacher did to prepare himself for faith and learning integration in the classroom included discussions with faculty members, discussions over a brown-bag lunch, personal Bible reading, and “trying to see things through God’s eyes” (Data File, vol. 2A, pp. 2). This participant did not clarify what he meant by “trying to see things through God’s eyes”.

Another participant related that in the class she might address certain topics such as a reference to the rainbow when talking about refraction of light. She believed that just the fact that she knew what the rainbow represented would be integration. She admitted that this was on a very superficial level and something to do in grade/elementary school. But on a college level, she added, integration went deeper. It provided students



with opportunities to evaluate their values and what they were learning in all their classes. It allowed them to evaluate physics in light of what they were learning in other fields and what they had learned about the Bible (Data File, vol. 2A, p. 6).

One of the ways this participant did this was to give students cases and scenarios and allowed them to wrestle with the ethical implications. One example she used was an ethical issue in physics that dealt with weapon development. She told her students that they were involved in a research project. At the beginning they had no idea that this research was for the purpose of weapon development. Then the issue came out. How would they respond? This teacher informed me that in the students' response, she was curious not only about the choice they would make, but also whether or not they would support working for an "arms situation" (Data File, vol. 2A, p. 7).

In addition to the above, this informant said she provided examples in class on what they were studying. She did demonstrations with students in class and also with her Sunday School class at church. She had members give examples and scriptural references to support their points. She did not give me any examples of these demonstrations (Data File, vol. 2A, p. 7).

As a "product" (Data File, vol. 2A, p. 16) of a Christian college, one participant was exposed to IFL while in college. This informant reported that he saw IFL modeled at the college by his teachers. He also had the opportunity to write a position paper in philosophy of church music. However, on a day-to-day level what prepared him to integrate faith and learning in his class was his personal devotions, the study of God's word, and prayer. He added that that was "mostly how I feed myself" (Data File, vol. 2A, p. 18). Another thing that helped this participant was the institute that was going on on the campus at the time. It was quite a challenge for him despite his previous experiences (Data File, vol. 2A, p. 18).

For another teacher, "it was just the leading of the Holy Spirit" (Data File, vol. 2A, p. 25) that helped her with IFL in the classroom. The Spirit reminded her of verses of scriptures she knew previously that related to the subject matter of the discipline. Those verses seemed to apply and formed a good picture. In addition, a few months before the institute was held on campus, she attended a conference on faith and learning that was sponsored by the Coalition of Christian Colleges and Universities. There she was introduced to some of the literature that was available. That helped her to get a focus on some aspects related to the philosophical implications of IFL and some other areas (Data File, vol. 2A, p. 25)

Teaching Sunday School for 12 years prepared another participant for the task of IFL in the classroom. This helped him to learn how to spend time with the Word and aided his understanding of the Scriptures. Despite that, a few months before my interview with him he also attended a conference on IFL that was sponsored by the Coalition of Christian Colleges and Universities. The conference lasted for a week, and they spent 10 hours every day discussing IFL. He got a lot of information on faith and learning integration. The present seminar he was attending provided him some additional information on IFL (Data File, vol. 2A, p. 28).

Another informant said his interest in the areas of philosophy prepared him to integrate faith and learning in the classroom. This participant saw philosophy as a "kind of second-order discipline that stands outside of each discipline asking questions about how one relates to the other" (Data File, vol. 2A, p. 31). As an ordained minister, this

participant was interested in practices that originated from theology and Christian living. For him, “Christians [should be] Christians in every aspect of their lives, not just compartmentalized through a church experience or when [they] have Bible study” (Data File, vol. 2A, p. 31).

This informant desired personally to know that his faith met the challenges that arose from other areas. This “forced” (Data File, vol. 2A, p. 32) him to integrate how his faith supported the use of comments that are made in contemporary culture. It enabled him to assess how his faith affected his views of other cultures, how it addressed the essential problems of humanity, and what answer it offered on how to stand up with what other people said. He had asked these kinds of questions prior to being employed in this institution and found their goal in line with his own personal propensities (Data File, vol. 2A, p. 32).

In response to what prepared her for and encouraged her to integrate faith and learning in the classroom, another participant directed my attention to the scripture’s phrase, “to know him and make him known” (Data File, vol. 2A, p. 41). She alluded to Reform theology which states that “man’s purpose is to know God and make Him known, to know God and to enjoy Him, to glorify Him” (Data File, vol. 2A, p. 41). These and other commands “obligated” (Data File, vol. 2A, p. 41) her to integrate faith and learning in what she taught. Further more, she also said she started her classes with a good preparation and good “discipleship” (Data File, vol. 2A, p. 41). These prepared the ground work for entering the class and saying, “Now, I need to move faith to what I teach” (Data File, vol. 2A, p. 41). Even though this participant did not explain what she meant here by “discipleship,” she had related IFL to the issue of discipleship. She had defined IFL as “. . . to reproduce in others the ability for them to reproduce faith in those after them . . .” (see Appendix 2A, p. 317, p.5).

Continuing, this participant paused, straightened herself, and looking straight at me commented,

If you ask me to teach a subject and I have to say that I can’t integrate that with Scripture, then the next question would have to be, “Why are we teaching it?” If we have a subject that we have to say, “This has no truth, no God’s truth, no biblical linkage”, then why do we teach it? Should it be taught? (Data File, vol. 2A, p. 41)

She then made reference to Frank Gaebelein’s statement that suggested that mathematics is the hardest subject to integrate (see Gaebelein, pp. 57-64) and continued, “If we look at mathematics, what is math? Is it a friend? Is it an enemy? . . .” She said she disagreed with mathematics teachers who accept that mathematics is harder to integrate (Data File, vol. 2A, p. 41).

Another participant responded without hesitation that it was role models and her personal relationship with God and Jesus that prepared her for IFL. Even though all her education was in secular schools, working with other Christian athletic trainers and watching their approach to the education process helped her a great deal. She belonged to an organization of Christian athletic trainers and attended their conferences and other programs where they interacted with one another and dealt with issues related to faith and learning. Her job as a professor of athletic training and discussions with other professors in the discipline aided her with IFL in the classroom (Data File, vol. 2A, p. 54). She

disclosed that “athletic training lends itself very well to integrative approach” (Data File, vol. 2A, p. 54) .

Secondly, this participant has had a personal relationship with God and Jesus since she was eight years old. She maintained that, “Integration is who we are . . . . Being a Christian athletic trainer is who I am” (Data File, vol. 2A, p. 54). Therefore, for her, IFL in the classroom was

a natural demonstration of faith of [one’s] own day-to-day job . . . to carry that into the classroom and model [it] in front of students. [It is not] a matter of teaching techniques or listing three points of an outline . . . it is more of keeping at the forefront of your students’ mind that there is a bigger picture here” (Data File, vol. 2A, p. 55).

Their focus, as Christian athletic trainers, was not on trying to get the students to get a job, but on trying to remind them that they are Christians and children of God, and that “there are people ‘out there’--athletes--who are hurting and are bound for hell” (Data File, vol. 2A, p. 55). She reminded her students that the athlete’s sprained ankles was a very small part of their need, that their biggest need was that they were destined for hell unless somebody shared with them the gospel and helped them to receive Jesus as their personal Savior. She encouraged her students that the athletes’ sprained ankle could be a channel for them to minister to these athletes and meet them where they live and draw them closer to Jesus. She reiterated that, “That’s just who we are as Christians, demonstrating our faith from day to day in the workplace and that carries into the classroom” (Data File, vol. 2A, p. 55).

At the beginning of a quarter, this participant looked at a syllabus to see the major topics and issues she would be dealing with in class and tried to make sure that she had a “literal, official integration strategy or point” (Data File, vol. 2A, p. 55) that she could use during their discussions. She gave as an example a class she taught called Modalities in Athletic Training. She described modalities as “the physical agents [they] use to help injured athletes” (Data File, vol. 2A, p. 55). These modalities could be the “icebag,” or the “heating pad,” or the “whirlpool,” or “massage” or other things that they use to help the injury heal (Data File, vol. 2A, p. 55). One reason for using these agents is to remove pain. Therefore, in class they discussed the physiology of pain, such as, what is happening anatomically and neurologically (Data File, vol. 2A, p. 55).

This informant added that before she started discussing the anatomical and neurological aspects of pain, she first of all talked about the spiritual aspect of pain: What does the Bible say about pain? and reminded her students that pain is a direct result of the fall of man and the direct result of sin. So when we hurt, it is a reminder that we hurt because we are sinners. When someone came to her with a hurting ankle, the first thing that “clicked” (Data File, vol. 2A, p. 55) was that it is because of his sin and “this is a sinner in front of me who needs Jesus Christ as I needed Him when I was eight years old” (Data File, vol. 2A, p. 55). She mentioned that if she could help students make that association now, it would remind them of their spiritual need and help them to recognize for the rest of their careers that whenever they see somebody in pain that the pain is more than the physiological, that there is a spiritual component as well. She ended by repeating that as she looked at the issues that she would be dealing with every quarter,

she endeavored to find ways to bring the message home to her students that "there's a bigger picture" (Data File, vol. 2A, p. 56) than just talking about the "physiology or kinesiology of the human body" (Data File, vol. 2A, p. 56).

One of the mentors said that she thought Christianly whatever the situation was. She gave as an example when she watched a program on the television, she asked herself questions such as "What are the values? What are the presuppositions? Where are these people coming from that they're saying these things or that they're evaluating in a certain situation from that view point? And how would I respond to it?" (Data File, vol. 2A, p. 76). These things had become conscious for her because she was taking a program in a secular university where she observed a "real pervasive relativism" (Data File, vol. 2A, p. 76). This challenged her more to think how to respond to that. "It's really been neat" (Data File, vol. 2A, p. 76). She was happy that "a lot of things are beginning to come together for [her]. It's been a good experience for [her]" (Data File, vol. 2A, p. 76).

How she integrated depended on the level of the class she taught. She taught Spanish. In her elementary class where she dealt with students who were not Spanish majors, sometimes she discussed with them the value of culture, or how to understand cultural differences, or how to understand someone from a different culture, or how to ask them to identify things that mark their culture as Americans. Furthermore, she thought of how much of what she believes is Christian and how much of it is cultural. She admitted that she might or might not have formal presentation, but might use the opportunity to "just spin off on current events or students' comments or students' questions" (Data File, vol. 2A, p. 75).

Some of the discussions in her literature class were either controversial or tended towards politics. Therefore, in class she talked about a Christian view of literature. She would ask her class how they would approach the kind of literature they were dealing with. Further, she would ask them what a Christian response would be. In her civilization class she had her students evaluate culture and suggest how they looked at culture from a Christian perspective (Data File, vol. 2A, p. 75).

Another mentor revealed that he decided to organize his Ph.D program "around an opportunity to meet with another Christian who was doing some pretty significant work" (Data File, vol. 2A, p. 80). As he looked at literature in his field before his Ph.D work, he kept running into one particular conservative Christian reformed author. Therefore, he decided that whenever he had the opportunity, he would study under him. When such opportunity arose, he took three classes from this author in another university. This was part of what prepared him for IFL. Doing his doctoral dissertation on another significant figure also prepared him. After his studies, he continued to read generally to keep up with literature on the Christian's approach to technology and to media.

This mentor confessed that there was not much integration in his practical classes where he taught students how to do things. But in his core classes where they dealt with ethics, law, and philosophy they were able to get into some discussions. For example, in his ethics class, they started with finding out what they believed as Christians. In the first week he had students write a position paper on theistic ethical system. Furthermore, they discussed the "ethical basic foundations" (Data File, vol. 2A, p. 81) that would guide their day-to-day decisions as they worked with media. They talked about some issues related to the idea of being created in the image of God and glorifying him in all they did. They considered the issues involved in image manipulations made possible by computer

programs. They discussed how to deal with the issue of truth, with respect for others, with not stealing what belongs to other people and other things that ethics talk about (Data File, vol. 2A, p. 81).

In the law class, they dealt with the basic principles in law that “flow out of the Christian understanding of what it means to be in a society” (Data File, vol. 2A, p. 81). In his communication and information age class they talked about how they thought about technology and some of its related concerns. He stated that they “come from a transcendent view point outside of technology that allows [them] to look at it more objectively than those who are just within it” (Data File, vol. 2A, p. 81). Additionally, they considered how they could “serve as prophetic and ministerial norm in a culture that increasingly is characterized by use of technology” (Data File, vol. 2A, p. 81). He believed that these kinds of discussions helped students to think Christianly.

This mentor related his concerns. “Students can ‘talk the line.’ They know, intellectually, what to say. They know the party line” (Data File, vol. 2A, p. 82). However, when it came to the case studies where they should apply those decisions that had been made, he found that students were “very quick to go into pragmatic or utilitarian ethic and recognize that it’s inconsistent to what they stated at the beginning and not be troubled by that” (Data File, vol. 2A, p. 82). He confessed that “that bothers [him] a great deal” (Data File, vol. 2A, p. 82). Therefore, part of what he tried to do was to get students to observe such inconsistencies between professional ethics and the Christian ethics and reconsider their values. He hoped that that would help them be more consistent in applying Christian principles when they got out.

The third participant was a graduate of this college. One of the things that helped him besides being an alumnus was that he taught part time at the college in the 1970s. He had the opportunity to “watch the college work with the issues of integration” at the time (Data File, vol. 2A, p. 87). The college had a professor who, according to this informant, made the “biggest impact on [the college] as far as true integration is concerned” (Data File, vol. 2A, p. 87). He observed that this professor was “very much in the line of Francis Schaeffer [and] taught in the Reformed line, that all truth is God’s truth, and that the believer has the right to enter into what the world knows, and to see what the world knows, and to bring it back to God” (Data File, vol. 2A, p. 87). He said that doing this allows the Christian to find out what is true and false in what the world thinks it knows. This participant took a class from this professor. He attended the seminars and some lectures held on campus during that time. In addition to this, he started doing his own reading in the area of IFL. These processes “began to form [his] thinking. So, part of it is that [he] just worked on it [himself]. It seemed [he] should” (Data File, vol. 2A, p. 87).

This mentor tried to pray at the beginning of class in such a way that students understood that “this is more than ‘bless this hour’” (Data File, vol. 2A, p. 88). So, she often prayed a specific prayer like, “This is the only hour we have to give you, and what we’re doing in here at this hour is the only thing that we can give you” (Data File, vol. 2A, p. 88). She believed that, if according to Romans 12:1-2, “we offer ourselves as a living sacrifice to God, then what those students are doing, sitting in those chairs is their sacrifice to God from 2:00-3:00 every day” (Data File, vol. 2A, p. 88). He wanted to use the prayer to remind his students that “serving God isn’t a matter of going to church and worshipping him or going into [town] and sharing the gospel. . . . It is more than that” (Data File, vol. 2A, p. 88). He wanted the students to understand that everything they did

every minute of the day “has to be seen as being given to God” (Data File, vol. 2A, p. 88). Otherwise it would be difficult for them to deal with the conflicts they would face in their lives.

Another way he integrated was through his behavior. He tried to treat his students in a “scriptural way” (Data File, vol. 2A, p. 89). He tried to treat them as equals. While he maintained discipline in the class and did not allow misbehavior, he allowed them to challenge or argue or disagree with what he said in class. According to him, this surprised his students sometimes. He felt that if his attitude did not integrate with the word of God, the students would see his integration of content as hypocritical. But if he did the first two, he did not have to integrate content all the time. He could integrate content when the Holy Spirit moved him to and when it seemed a good learning experience (Data File, vol. 2A, p. 89).

The above description of individual efforts of both the junior and the senior faculty members at Christian College B to prepare for and encourage IFL in their classrooms disclose their determination to integrate. The description of what they did in their classes reveal that each of the participants tried to integrate faith and learning the best way they could. Talking with colleagues about how to integrate seems to be one way they checked with one another when they were not sure of how to integrate in a particular subject or topic.

Institution's and Participants's Individual Effort to Encourage IFL in the Classroom  
Responses From Participants at the Faith and Learning Seminar  
Held at Christian College C (CCC)

**Institution's Support for IFL**

Besides asking participants to define IFL, I also asked them how their institution encouraged and reminded them to integrate faith and learning in the classroom (Data File, vol. 3A). Each of the nine participants related their observations.

One of the participants mentioned that the college's administration stressed the importance of IFL to them in very obvious ways. The importance of IFL was talked about during the interview process for their employment as faculty. This encouraged this faculty member to do some reading in the IFL area. Furthermore, his department got together occasionally to discuss IFL. They read an assigned book and got together and discussed it. These kinds of discussions happened sometimes once a week for about one and one-half hours, but not regularly. On the whole these discussions occurred between half time and three quarter time during the semester. This participant was not sure how helpful these discussions were; however, he agreed that they helped with exposing them to IFL. He believed that new faculty members who needed assistance with IFL got such help from their departments (Data File, vol. 3A, p. 14).

Another faculty member remembered several ways the institution helped the faculty to integrate faith and learning. He talked about a faculty discussion group, where someone presented a paper and the rest discussed the presentation (Data File, vol. 3A, p. 28). He mentioned an Ethics Seminar held every year for a week and the Ethics week scheduled twice a year. There was also a debate on the women's role in the family. Then there was what the college called a "trialogue" (Data File, vol. 3A, p. 29) which involved two speakers and the audience. For example, a family counselor was paired with a theology professor to address both the theoretical and practical aspects of some ethical concerns. This informant stated that the college made a "conscious effort" (Data File, vol. 3A, p. 29) to invite faculty members from different disciplines to speak on topics that were of concern to the family. About 10 papers from ten different disciplines were presented during the three days that this triologue lasted.

Continuing, this participant remembered also a seminar on Christology. According to him, it was an "integrated seminar on a senior level, involving tenured faculty" (Data File, vol. 3A, p. 29). It lasted about two hours, one afternoon a week for a year. The 12 or more senior faculty members that were involved in the seminar discussed "Christ and redemption and its implications for their own disciplines" (Data File, vol. 3A, p. 29). Every faculty member that participated wrote a seminar paper that was passed to others and discussed. According to this participant, these tenured faculty members "were talking about the Christian view of the intellectual life" (Data File, vol. 3A, p. 29). Beyond these, there were other seminars like the theology, philosophy, and literature conferences held annually on the campus.

In addition, there were the archeology conference and another lectureship which rotated on a three-year cycle between some departments (Data File, vol. 3A, p. 30). Each of these were sponsored by departments and opened to the entire college faculty, and professors from all over the country attended. Funding was made available for these,

and the departments in charge coordinated the activities and led the courses. The departments brought outside scholars to give the evening lectures which were open to the public. They got their students enrolled in the courses, and these students could write papers and receive grades. This participant observed that through these conferences and lectureships “great people” (Data File, vol. 3A, p. 31) were brought to their campus. He also observed that “these are some of the public opportunities for cross-disciplinary stimulation” (Data File, vol. 3A, p. 31). He confessed that “there’s more going on [on campus] than one can take in” (Data File, vol. 3A, p. 31). Furthermore, he related that most of the speakers from outside the campus were either evangelical Christians or were aware of what they were speaking about. He concluded by stressing that “there’s integration going on. That makes it more interesting and more valuable” (Data File, vol. 3A, p. 31).

According to this informant, only about a third, or “more accurately” (Data File, vol. 3A, p. 30), a fourth of the faculty was involved in these seminars in a given year. He observed that there might even be an “overlap between those various groups” (Data File, vol. 3A, p. 30). He made this observation because he knew one or two people who were involved in more than one seminar at the same time (Data File, vol. 3A, p. 30-31).

Another participant observed that these seminars where faculty members discussed papers and talked with other faculty members did not have any formal structures. “It’s what people do and talk about here” (Data File, vol. 3A, p. 50). One other participant indicated that the college furnished the faculty with much opportunities for integrative thinking in the different seminars and the people they invited to the campus to talk about the issues. He also thought that the college rewarded the faculty members who engaged in scholarly publications and attended seminars on IFL. From his perspective, the college did a variety of things to “stimulate integration” (Data File, vol. 3A, p. 99).

One other person confirmed her observation that there were informal faculty discussion groups. This participant mentioned as an example a faculty group that met once a month, where faculty members presented papers and colleagues discussed the papers from interdisciplinary and theological perspectives. He did not think that the college did anything to encourage IFL besides the Faith and Learning seminar. However, he thought that the “lack of institutional support presumes that the faculty do keep up with it” (Data File, vol. 3A, p. 94). He observed that it was the responsibility of the individual faculty member to keep up with IFL. Even though this participant agreed that the department chairs cared much about issues, he did not see how these chairs encouraged IFL. He observed that what was expected in much of the faculty research done was the ability to defend what the researcher did from the “Christian perspective [and] faith and learning integration perspective” (Data File, vol. 3A, p. 94). Adding to this he said, “But, I don’t see a lot of encouragement in this direction, maybe as much as we could do” (Data File, vol. 3A, p. 94).

This participant agreed to the fact that there were grants available for research that “kind of talk about integration of faith and learning a little bit” (Data File, vol. 3A, p. 94). But he added that he did not “really see enough going on for its relevance in the classroom, in teaching it” (Data File, vol. 3A, p. 94). He felt that “there’s more emphasis on developing faculty in the research, but maybe not enough for teaching. According to him, “there’s really not much in teaching” (Data File, vol. 3A, pp. 94-95).



Another participant observed that there were some team teaching going on at the college. He gave one example where a sociologist and a New Testament professor shared a course. And this participant participated in a Theories of Origins class which was taught by different science professors (Data File, vol. 3A, p. 20). He listed other team teaching efforts as well: a "one session in which two theology professors dealt with the biblical presentation of creation in Genesis" (Data File, vol. 3A, p. 21), The Bible as Literature class, and a Sociology of Sports' class linked to Physical Education.

Continuing, he mentioned that there were classes listed every year as interdisciplinary studies, and there was a "whole section" (Data File, vol. 3A, p. 21) in the course listings at the college Bookstore called "IDS: those courses are considered interdisciplinary courses. So, they are intentionally cross-disciplinary, even though sometimes taught by one professor" (Data File, vol. 3A, p. 21). This participant was not sure how successful these team teaching had been in "actually integrating disciplines in these classes" (Data File, vol. 3A, p. 21). He would be involved in one of these team teaching experiences later. From his observation, it was the teachers who got together, as they became aware of one another's interest, and decided to team teach. He did not think that the administration chose a specific number of courses for interdisciplinary teaching (Data File, vol. 3A, p. 21).

This participant led me further into the plans the college administration was making to ensure that IFL continued to happen at the college. He said that the college administration acknowledged that "Sunday School knowledge of the Bible is not adequate enough for integration" (Data File, vol. 3A, p. 30). Therefore, they planned to make "conscious efforts" (Data File, vol. 3A, p. 30) to give new faculty members a foundation in Bible and theology during their first years, to equip them with the "necessary tools for integration" (Data File, vol. 3A, p. 30). Part of the reason for this decision by the administration was that many of the teachers on the faculty did not attend a Christian college and therefore did not have the foundation to integrate (Data File, vol. 3A, p. 30).

Another participant recalled that when she first arrived at the college the faculty workshop "focused on faith and learning and the idea of Christian university or the Christian college" (Data File, vol. 3A, p. 33). During that first year a series of meetings was scheduled with all the new faculty members, and the issue of integration was discussed in depth. She remembered that they had about six meetings that year. She described the experience as "wonderful" (Data File, vol. 3A, p. 33). Even though the seminar that was being held on the campus during the time of this interview was the participant's first time at a Faith and Learning Seminar, she had some discussion and seminar-type of workshops on campus that was centered on IFL.

According to this same participant, there were other things which the college did to encourage IFL. This included the chapel. The college had three chapels a week. She said the chapel "always is a kind of anchor getting [them] periodically to turn their attention to the Lord and worship" (Data File, vol. 3A, p. 43). The chapel included everybody--faculty and students, graduates and undergraduate students on Mondays and Fridays. But, on Wednesdays, the graduates and their faculty members attended a separate chapel. She mentioned that there were a variety of speakers and "quite a bit of integration going on there" (Data File, vol. 3A, p. 43). People were invited to speak on academic topics and give a Christian view of their topic. According to him, often, the

experience at chapel would “spill over” (Data File, vol. 3A, p. 43) into the classroom. The faculty and students would discuss and react to the presentation made at the chapel. He said that the college “has that built into it” (Data File, vol. 3A, p. 43). He did not give me an example of this.

One participant from another department agreed that chapel helped to encourage IFL. She said this because when they went to chapel, they came out either agreeing or disagreeing, and that led to discussions, interactions, questions, and more examination of the topic (Data File, vol. 3A, p. 84).

This informant also mentioned “community” (Data File, vol. 3A, p. 43) as being an important part of their “Christian perspective. Community provided [them] an important reminder through the week the fact that [they] are a Christian worshipping community” (Data File, vol. 3A, p. 43). She commented that “even in the most non-explicitly Christian classes, there are discussions that follow a chapel” (Data File, vol. 3A, p. 43). She gave as an example the fact that a mathematics class could engage in a lively discussion at the beginning of class because of the effect of the chapel experience. She saw that “as a valuable part of a community [on campus] that enhanced integration” (Data File, vol. 3A, p. 43).

In addition, this informant also related that “the chair of the department is committed to getting people in the department to communicate with each other both on “interpersonal” and “scholarly” levels (Data File, vol. 3A, p. 44). She belonged to the Missions department. In her department, they met every Monday between one and two hours to “discuss the week and plan what they are doing” (Data File, vol. 3A, p. 44). On the third Monday of every month, the department faculty and a group of missiologists got together. Someone presented a paper about current research he/she was involved in or a paper that was in progress. These were followed by lively discussions. She described these times as “wonderful times to pull away from the classroom and talk with other colleagues” (Data File, vol. 3A, p. 44). That was something her department did that she loved. She “just thinks it’s great”(Data File, vol. 3A, p. 44).

One participant confessed that the only formal things he was aware the college did to encourage IFL were the Faith and Learning Seminar, the IFL position paper for tenure, and the annual review of individual faculty members’ plans (Data File, vol. 3A, p. 50). This informant related that faculty members were required to fill a form annually stating their plans for the year. This plan included general academic plan, with IFL as one of its strong components. Faculty members were required to include what they did on IFL during the past year and what they planned to do the following year. He said it was an “annual process of making plans” (Data File, vol. 3A, p. 50). The department chairs reviewed these forms.

Another participant expanded on the annual review that was mentioned above. He reported that there were different stages of the review. Besides the yearly review, there was a two-year review, and also a five-year review that occurred after tenure. He thought that there was also a ten-year review, but was not sure, because someone told him about that. In each of these departmental reviews faculty members reported their IFL plans and the evaluating team reacted and responded to their report (Data File, vol. 3A, p. 68).

My next informant also acknowledged the Faith and Learning Seminar as one of the efforts of the college to encourage IFL. He stated that the administration emphasized

that faculty members viewed learning as holistic for their students and discouraged the idea of compartmentalizing subjects into secular and sacred. Additionally, the administration stressed that faculty members should “see God reflected throughout all . . . learning” (Data File, vol. 3A, p. 58). He clarified that this later aspect included not only teaching, but also scholarship (Data File, vol. 3A, p. 58). He talked about a “Mission in Focus” (Data File, vol. 3A, p. 58), which incorporated not only full-time missionaries, but also “missions in the market-place” (Data File, vol. 3A, p. 58). Those involved in this Mission in Focus, investigated faith and learning beyond the colleges for their students. This participant revealed that the Faculty Development Committee (FDC) determined the areas to be emphasized at workshops during the year, and that included IFL (Data File, vol. 3A, p. 58).

One faculty narrated the activities in his department that fostered IFL. He observed that some of these activities were not planned. For one of them, “It just comes out; it was not even a specific or a conscious let’s talk about integration. Things just come up, and you’re reminded by your peers. ‘Hey, you know, that’s not’, or ‘I used this’, or ‘let me share what happened to me the other day’”. He described the experience this way: “Almost like I’m interested; how about you? Just like that” (Data File, vol. 3A, p. 68). Then he explained that this did not happen every time, “but there are times when it happens” (Data File, vol. 3A, p. 68).

Another thing that happened in this department was that the department kept in touch with their department’s alumni. This participant suspected that the alumni from their department knew that their faculty prayed for them. Therefore, they sent in prayer requests by phone to the department’s secretary. And these former students were prayed for during the departmental monthly faculty meetings. According to this informant the first thing that appeared at the top of the agenda for their meeting every month was “Prayer for Alumni” (Data File, vol. 3A, p. 68), and a list of their names and their class year. The faculty prayed for these alumni at the beginning of their meetings. The department wrote letters of encouragement to these alumni and put them in a folder. There were about five or six letters in the folder for one or two alumni. This folder was passed from one faculty member to another during the meetings. If a faculty member knew the former student, that faculty member wrote some words of encouragement and then passed the folder along to other faculty members.

The participant narrating this experience confessed that it was new to him. The first year he taught at the school he did not know any of the people that were prayed for. Therefore, he did not write any thing to them. However, with time he got to know the students and wrote specific things to them. He recalled an experience at a graduation. He ran into a former student who said to him, “You know, I got your letter and I really appreciate what you wrote” (Data File, vol. 3A, pp. 69-70). He had not seen this former student in about a year before this incident. This participant appreciated his department for doing that. He exclaimed that it was “special [and] one of the biggest reminders, really” (Data File, vol. 3A, p. 70).

Another participant related that his department made sure that each of the courses they offered had a formal integration component in it. As an example, the component in special education required the students to write how the special needs students will impact the teaching of their discipline as a Christian teacher (Data File, vol. 3A, p. 57). The students must include IFL in order to receive grades on the paper. (Data File, vol.

3A, p. 54). In the education psychology class, the students were required to write on “the Christian teacher in a pluralistic society” (Data File, vol. 3A, p. 57). In this teacher’s general methods class, the writing assignment was “How does a Christian teacher effectively establish a classroom management system? He said that the reason for this assignment was based on the fact that “there are certain things they need to work out as to how they will interact with children based on Christ’s models and scriptures’ teaching” (Data File, vol. 3A, p. 57). The teachers in this department saw these components as “incredibly important” (Data File, vol. 3A, p. 54) because it is what sets them and their students apart as Christian teachers. So, they make “a very concerted effort” (Data File, vol. 3A, p. 57).

One other participant told me that the administration of the college expects IFL to be an on-going thing. They do not want it to be over with after the Faith and Learning seminar, or after the IFL position papers have been written. Therefore, the college continues to talk about IFL and ask questions through the year end evaluation and individual goals for the following year. It was also expected that faculty members’ writings reflect integration of faith and work with their disciplines and the findings and implications for Christian belief to the Christian community and their colleagues. This participant believed that that is an “attempt to bring the popular religious level and the pietistic, practical Christian living, sacred into alignment with the light of the mind and academic pursuits as Christians do them” (Data File, vol. 3A, p. 84). He believed that that was a good way the college encouraged IFL.

In addition, he mentioned that the college encouraged its faculty members to participate in the life of the local church, in teaching Sunday School and other things. Therefore, a few years ago, this participant offered a course called “A Story-telling Saints and Pagans” (Data File, vol. 3A, p. 84) to his church members. He said that he found the course interesting (Data File, vol. 3A, p. 84).

The nine participants at the Faculty Faith and Learning Seminar at Christian College C tried to remember as much as they could about the various ways they felt that the college encouraged the faculty to integrate faith and learning in the classroom. Some participants shared more experiences than others.

Part of the reason for these varied experiences could depend on how long the participants had taught at the college and what happened during their time. Another reason could depend on their insight to what was happening on campus. For instance four of the participants were just completing their one year term at the time of the interview; two were completing two years; one, three years. Even though two other participants were completing their sixth year and one year terms towards the tenure track respectively, one of these had taught at the school on part-time basis for 11 years, while the other had been teaching at the school whenever needed and on two-thirds term basis since 1980 (Data File, vol. 3A). Regardless, the experiences the participants shared did not reflect the number of years they had been at the school. For example, the participant who related most of the seminars that went on had spent only one year as a teacher at the college during the time of this interview.

It seemed that many of the seminars and discussion groups on the campus were either organized by various departments or informally by a few faculty members and attendance depended on interest. One participant did not see how these seminars and informal groups helped or encouraged IFL (Data File, vol. 3A, p. 94). Another

participant, who stated that the college expected them to integrate interdisciplinarily thought that there was more emphasis in theory than in practice (Data File, vol. 3A, p. 20). The Faculty Faith and Learning Seminar was the only seminar required once of every faculty member seeking tenure at the college. Part-time teachers and those not seeking tenure were not required to attend this seminar.

### **Participant's Individual Effort**

Another question that I asked of the participants related to the individual effort they made to prepare for and encourage IFL in their classrooms. All the participants recollected the attempts they made on their own to prepare for and encourage IFL in their classrooms. One of the participants mentioned that one thing that helped him most was the notes he had taken from Bible readings. This participant had read the Bible through a number of times. During one of these times, over a two-year period, he read the Bible twice and took notes on different subject areas such as "the nature of God, the biblical view of government, life style, [and ] things like that" (Data File, vol. 3A, p. 10). What motivated him to do such study was the need to integrate faith and learning "into his own life, not so much teaching faith and learning, just to understand it" (Data File, vol. 3A, p. 10). He had engaged in this activity before he became a faculty at this college. But he found those notes useful when he started teaching at this college. He referred to them and drew materials from them when they were relevant to his teaching. He claimed that ideas from these notes were relevant to his devotionals at the beginning of class at least once a week.

Another thing besides devotionals was using biblical stories for illustrations in his classes (Data File, vol. 3A, p. 10). In addition, he discussed with his class about human nature. For instance, in discussing the theory of cartel, they talked about "when people will cooperate and when they will not cooperate" (Data File, vol. 3A, p. 12). They also addressed the issue of "human nature and their incentive to cheat in cartels" (Data File, vol. 3A, p. 12), and used the story of the resurrection of Christ to illustrate this point. This participant taught primarily using the lecture and questioning method. Therefore, in his class there would be "pretty much straight forward questioning" (Data File, vol. 3A, p. 12).

Other things that this participant did to prepare for and encourage IFL in his classes included general reading of classic Christian books and Church History books (Data File, vol. 3A, p. 10). Coupled with that, he read much in preparation for the Faith and Learning Seminar that he was attending at the time of this interview (Data File, vol. 3A, pp. 13-14).

One participant was involved with a faculty discussion group who met bi-weekly. A faculty member presented a paper and those interested in the presentation got together and discussed the paper for about an hour. That helped them to remember that there were people on campus who could help with integration. Beyond this, there were times when he called on a colleague and said, "Tell me more about this subject" (Data File, vol. 3A, p. 28). He was happy that he could "draw on these rich faculty resources" (Data File, vol. 3A, p. 28). Furthermore, he tried to keep up with reading newspapers, news magazines, and other current periodicals. Moreover, he tried to find out what was happening in his

“students’ world” (Data File, vol. 3A, p. 28) to be able to relate to what they were doing. When he had a class immediately after the chapel period, he tried to tie the chapel discussion with class material. Most importantly, he tried to be conscious of the world “out there . . . and consider how [he] could tie it in with the Bible” (Data File, vol. 3A, p. 28). This included the things that were happening in the individual student’s lives.

One major preparation that my next informant made for integration in his class was “shifting [his] notes and materials and handouts from [a foreign language where he had taught for 10 years] to English” (Data File, vol. 3A, p. 23). At the same time he endeavored to concentrate on who he was teaching, tried to understand the level of his students’ knowledge and motivation, and the kinds of teaching techniques that would keep them interested (Data File, vol. 3A, p. 23). Another thing he did was to ask the question: “If we really understand and appreciate a book of the Bible better, how will that relate to how we interpret a familiar passage?” (Data File, vol. 3A, p. 24). He thought he made effort to look for guidelines given in the Bible for integrating the subject matter of the Old Testament, which he taught, with our lives today. In his Old Testament Criticism class, he tried to raise questions different from the ones raised for him when he went to graduate school, and continued to ask himself how to respond to them. He endeavored to evaluate his lectures (Data File, vol. 3A, p. 24).

Another time this participant prepared for his students a handout of guidelines for deciding which methods used in the academy in their discipline were germane for them. That handout contained criteria for evaluating scholarly theories in his discipline. That was the first time he looked at his discipline and what was going on in it, and how some of his colleagues were dealing with the discipline. He came out with “Here are the principles that I see and the guidelines that I suggest in dealing with my discipline” (Data File, vol. 3A, p. 24). That was the most satisfying thing that he thought he did during that year.

Furthermore, sitting in the Theories of Origins class and observing how evangelical Christians and scientists “struggled and worked at integrating their scientific understanding with their faith gave this participant a lot of chance to think about issues in his disciplines” (Data File, vol. 3A, p. 24). This is because as he listened to some of their concerns, he told himself that those were the same issues in his discipline too. He noted with interest how sitting and listening in another class could “stimulate [one’s] thought in another direction” (Data File, vol. 3A, p. 24). He thought that was helpful and would make him more conscious about more issues in his disciplines.

Speaking of integrating interdisciplinarily, this informant added that one can integrate in all the disciplines, but part of the question was “how do I integrate and how much?” (Data File, vol. 3A, p. 25). He thought of a “a couple of times” (Data File, vol. 3A, p. 25) when he read “a little bit” (Data File, vol. 3A, p. 25) of excerpts from World Literature during his Old Testament Survey class. He thought that the college was mainly concerned that faculty members were not caught up in their disciplines that they could not “look over the edge into other disciplines” (Data File, vol. 3A, p. 25). Rather, he felt that the college was “counting” (Data File, vol. 3A, p. 25) on their faculty members’ becoming experts in their disciplines. And for him, part of that was to give the students “a hand on your discipline” (Data File, vol. 3A, p. 25) so that they would be responsible for part of the integration.

This informant felt that one way to help his students in this direction was to help them learn how to interpret part of the Bible and how not to abuse the Bible. This way, regardless of their discipline, they can “draw on the Old Testament resources with understanding (Data File, vol. 3A, p. 25). He felt that that was the “most significant step that [he] could take” (Data File, vol. 3A, p. 25), because despite his students’ background he must make sure that his course would be useful for them in the future (Data File, vol. 3A, p. 25). Therefore, he tried to “apply the Bible to life” (Data File, vol. 3A, p. 25), not simply explaining what happened.

One of the ways he made his students take part in this application was by having them write papers from assigned chapters from the Old Testament with some guiding questions. For example, in Psalm 51 where David prayed, “Take not your Holy Spirit from me”, he would ask the students “Is this the kind of prayer a Christian ought to pray?” Is that really a Christian prayer?” Is there any reason for us to pray that prayer--as a Christian: Don’t take the Holy Spirit from me?” (Data File, vol. 3A, p. 26). He believed that such questions “confronted the students with the progressive revelation of God to mankind” (Data File, vol. 3A, p. 26).

This participant had the Missions graduate students in his class write an interpretive paper of 2 Kings chapter 5 [the healing of Naaman’s leprosy] and asked them to raise the larger question, “What implications does this text have for contextualization?” (Data File, vol. 3A, p. 26). Other questions he asked included “How does [the text] apply to you?” How do you determine what the main message is?” (Data File, vol. 3A, p. 26).

Another way he integrated in his class was to take a literary approach to the Bible instead of the historical approach (Data File, vol. 3A, p. 26). For example, they would read the Babylonian flood and creation accounts from other works and compare them with the Genesis account. Then they would raise the question, “What did such comparisons tell us about the way God was communicating in history, using the language and forms of Israel’s contemporaries? How can we communicate the gospel using the poems of our day?” (Data File, vol. 3A, p. 26). When he dealt with individual books of the Bible, he tried not to “focus on the detailed contents, but rather emphasize the basic structure of such book” (Data File, vol. 3A, p. 26). He claimed that he “applied secular literary theory to the Bible” (Data File, vol. 3A, p. 26). He saw what he was doing as “cross-disciplinary integration” (Data File, vol. 3A, p. 26). He also raised questions like, “Does the Bible have relevance for modern society?” Does it have any consequences for those who do not accept the Bible?” Is it wrong to impose the Bible demands on the world?” (Data File, vol. 3A, p. 27).

Besides assigning papers to his students, he occasionally engaged them in group discussions, even though he thought group discussions “take up too much time” (Data File, vol. 3A, p. 26)--about one hour in a one hour, 15 minutes class. Therefore, he struggled with how to strike the balance among questions, discussions, individual or small group participation, and lecture. He “wrestled with packaging the material in a more interesting manner for students, since the General Education course has a lot of content” (Data File, vol. 3A, p. 27).

Another participant attributed his involvement with IFL before he became a faculty member at this college to what prepared him for IFL in the classroom. He attended a secular liberal arts college which had a strong Christian sub-culture. He was a member of InterVarsity Chapter, “a very Christian organization” (Data File, vol. 3A, p.

34) which was “extremely well-known for its ability to make college students think Christianly and work hard at integrating faith and learning” (Data File, vol. 3A, p. 34). When he went to graduate school, he founded and became the president of InterVarsity Chapter at his school. They met twice a month and “focused on gaining a Christian perspective on [their] scholarly work in [their] studies” (Data File, vol. 3A, p. 34). He stated that “even though all of my professional experience and academic training has been in a secular context, I feel that I have worked consciously at integrating faith and learning for a long time,” (Data File, vol. 3A, p. 34).

Beyond his involvement with InterVarsity Chapter, he did other things which are considered “fairly basic, but . . . important to many Christians” (Data File, vol. 3A, p. 44). This included periodic and systematic Bible study. He kept a journal as he studied. He journaled between three and five times a week. According to him, “a lot of personal integration takes place then” (Data File, vol. 3A, p. 34).

This participant integrated in his class in “obvious and less obvious ways” (Data File, vol. 3A, p. 34). He taught mostly students who were studying English teaching in order to be tent-making missionaries. He taught graduate level language or teaching English program. He was conscious of how to use his teaching “in the future or even in the present to advance the kingdom of God for discipleship, evangelism, and so forth” (Data File, vol. 3A, p. 35). In obvious integrative ways, he worked with his students on strategies they would use to combine TESOL [Teaching English to Students of Other Languages] with mission. They talked about that “in almost every course” (Data File, vol. 3A, p. 35) and in their devotionals. In the theoretical foundations course, they would spend a class period talking about how TESOL fits into missions. In addition, faculty members and the students in their department met every two weeks for what they called the “integrative seminar” (Data File, vol. 3A, p. 35). They invited guest speakers to discuss problems and issues. “And [the department] actively integrated what [they’re] learning in the classroom with the call to be a missionary or to be a witness” (Data File, vol. 3A, p. 35).

This participant said he set up TESOL integrative seminar four or five times a semester. During these periods he discussed with his students issues such as “what are the boundaries for someone who is a professional teacher and yet wants to evangelize in the classroom?” (Data File, vol. 3A, p. 35). They learned about different parts of the world and what is appropriate and not appropriate in each of them. They talked about the various mistakes that people make as tent-missionaries.

This participant also integrated in less obvious ways. In his Descriptive English Grammar class, he presented a linguistic system to describe the English language and how to view language as a gift from God. When appropriate, he demonstrated different syntactic patterns in the scriptures and they used it as a basis for analyzing language. Theoretically, they talked about how their biblical worldview matched the language theory that they studied and how that impacted things like testing (Data File, vol. 3A, p. 35). They considered the difference between a Christian approach and a non-Christian approach to testing. They considered other issues such as a Christian view of language, a Christian view of education and learning, and a Christian view of some of the theories that they covered in class since most of them were not written by Christians.

This participant admitted that a lot of the things that he did in class were not specifically Christian. For instance, he said that he used an approach that tried to model



how he taught the class. He kept the class very lively by creating a dialog with the student. He gave the students specific tasks to do that were similar to what they could do in their own classrooms. They critiqued and talked about the tasks after students completed them. This participant believed that “excellence in teaching, leading people toward the excellence of teaching and high level of professionalism enhance their ultimate goal, which is ministry”(Data File, vol. 3A,p. 37). He confessed that most of what he did with his students were “professional preparation and people gathering in community, preparing together to then go out and minister to the world” (Data File, vol. 3A, p. 38). He wanted “to provide high quality professional training as is good at any other school, and even make it as more innovative than what is happening at other universities” (Data File, vol. 3A, p. 38).

One informant attributed what prepared him for IFL in the classroom to the strong foundations he had prior to coming to this college. First, he attended a Christian college. Second, his father was a Christian philosopher. Therefore, because of his “tradition and upbringing [he] was somewhat prepared on various issues” (Data File, vol. 3A, p. 48). He confessed that he did not do much beyond that to prepare for IFL. However, he was able to integrate faith and learning in his classes. For instance, in his “computer intelligence programs” (Data File, vol. 3A, p. 48) his background helped him to wrestle with the issues of what researchers are doing in the field when they “construct intelligence computer programs” (Data File, vol. 3A, p. 48).

One other participant testified that his preparation for IFL first started when he was a student at this college. Being an alumnus of the college, he remembered that his teacher preparation program involved IFL. Other things he did to prepare for IFL included reading and discussions with colleagues in his department. They had departmental meetings on a weekly basis. In addition to discussing their relationship with all the academic communities they served, they also discussed issues involving faith and learning. They received calls that asked them to clarify some issues or calls that tried to find out if they were aware of certain issues (Data File, vol. 3A, pp. 356-57).

This participant observed that the area of his specialty--Special Education --lends itself to IFL issues because of the ethical situations involved. For instance, “how could God allow the creation of disability? How do parents deal with them? (Data File, vol. 3A, p. 54). Apart from the “mild disabilities” (Data File, vol. 3A, p. 54) that teachers dealt with previously in the past, now they are “moving into more modern disabilities which means inclusion practice. There are other issues to faith” (Data File, vol. 3A, p. 54). This participant taught the general introductory course in special education which deals with a lot of ethical issues. “How do you deal with special needs students and the school administration?” (Data File, vol. 3A, p. 54).

Even though this participant knew that some people are opposed to the constructivist approach to mathematics and the whole language reading methodology, he used these approaches because of their merits to teach his special needs students. He discussed the “pros and cons” (Data File, vol. 3A, p. 55) with his student teachers. In one of the finals for reading, he had students “submit three pages to define their philosophy of reading and anticipate how a Christian constructivist teacher is unique. How is it different from a traditional methodology? How is it different from a non-Christian who is a constructivist teacher?”(Data File, vol. 3A, pp. 55-56). He observed that he had received interesting responses from his students (Data File, vol. 3A, p. 56).

Another informant also acknowledged that attending a Christian college prepared her for IFL in her classroom. She taught some of the classes she had taken in college. Therefore, before the IFL seminar, she always reflected on her college days and tried to remember how her teachers integrated in the courses, and used those as models. She believed that her college teachers gave her a foundation. Then, according to her, she developed her own style for integrating. Another thing that helped her was her own personal beliefs. As a Christian she had her own personal beliefs as to how media should be used in the church and how Christians should react in a secular market place.

This participant taught media production. He used 1 Corinthians 10:31 as “foundational principles” (Data File, vol. 3A, p. 63) for her classes. She included the text in her syllabus to let her students understand her perspective. She started her class with the text and discussed it with her students. She also reminded students about “what is tasteful” (Data File, vol. 3A, p. 63), what Christian thoughts should be, and how Christians should behave. As the class progressed towards doing their “‘first creative project’ (Data File, vol. 3A, p. 63) she would talk about the purpose of things” (Data File, vol. 3A, p. 63). She would remind students that there is a purpose for everything and there is a reason why things exist. She would remind them that God has a purpose for everything He does. She would tell her students that in the same way when “creating” (Data File, vol. 3A, p. 63), when doing their “portion as creator(s)” (Data File, vol. 3A, p. 63), they should understand their purpose, their audience, and their reason, otherwise they would destroy their work.

One of the analogies she used to illustrate her point was “If you take this remote control and give it to a three year old, he doesn’t know [what it is]. He thinks it’s a hammer and he bangs it because he doesn’t know what it’s for. He ruins it” (Data File, vol. 3A, p. 63). Then she explained to her students that

as Christians you are responsible for what you tell people. You’re responsible for every word in your comment. So, keep that in mind when you create these projects. Have an idea of what it is you want to talk about because not only will that give you integrity, but it makes a good project, because you put some thought into it. Not only is it a spiritual principle, but it integrates into common sense and what it takes to make a very good project and get a good grade (Data File, vol. 3A, p. 63).

Another informant graduated from this college. He thought that his teachers were “probably the biggest influence on how [he] taught” (Data File, vol. 3A, p. 77). He added another conviction that prepared him for IFL in the classroom:

if you’re going to study the Bible in a secular context, you have to remain a thinking Christian. You’re going to struggle with these issues and try and come up with the answers and question what you’re learning in a secular environment and to make that dovetail with your value system and your system of belief, your control belief (Data File, vol. 3A, p. 77).

This informant’s discipline helps with IFL. According to him it is difficult to teach foreign languages--Greek, Latin, and Hebrew and not think integratively. He suggested that most people who study Greek do it because they want to read the Bible.

He observed that although language is studied as a secular discipline, language students cannot help but think about how what they know about language as language affects what they think about scripture as God's word and the idea of inspiration and divine authority in terms of the text. He observed that such issues are inevitable when one studies foreign languages whether or not the student want to face them (Data File, vol. 3A, pp. 77).

Prior to the seminar on faith and learning on campus, my next informant had attended some seminars to prepare for and encourage integration in his classroom. He attended on a regular basis a seminar on Integration of Faith and Policy. At this seminar the participants discussed how they should suggest the government think about policy from a Christian perspective. Another seminar he attended was one that integrates faith and politics, which "was a political science kind of thing" (Data File, vol. 3A, p. 88). Those who attended this seminar focused on thinking about how Christians should think about government politics.

This participant felt that Christian students in the area of political science faced some challenges. One of these was that many of the students "have appropriated, as part of their value system, what the culture tells them how they should think about politics. So, they sometimes put that ideology before a coherent theology. So, they think ideologically" (Data File, vol. 3A, p. 89). To explain this, he gave an example. When he asked his students how they understood a given issue, they gave him a Republican Party response. When he asked them how they should think about that same issue from a Christian perspective, he noticed that they had not thought about that before. "They think that being Republican and being a Christian are the same thing, because they're thinking about ideology before they really think about what Jesus calls us to do with these situations" (Data File, vo. 3A, p. 89).

He added emphatically: "So, I encourage students to stop thinking politically for a moment. Let's go down to theology. How does God and Christ view government in the Bible? Let's think about that for a moment. How would've Christians throughout the ages thought about government, from a biblical perspective? (Data File, vol. 3A, p. 89). Questions such as these would help them to begin to consider the "political arguments that are out there, but hopefully from a more grounded Christian foundation" (Data File, vol. 3A, p. 89). He believed that "students are buying so much from the culture that they haven't really thought critically from a faith perspective about the cultural ideas that they are buying into" (Data File, vol. 3A, p. 89).

The last of these participants also believed that his educational background before he became a teacher at this college helped him with IFL in his class. He had a Bible College degree and four years of seminary training. Therefore, he had training in psychology, Bible, and theology. In addition, he used to be a youth pastor. He believed that he had had "a lot of both academic and practical experience before he came to [teach at] the college" (Data File, vol. 3A, p. 97). He started integration in the classroom with some "presuppositions" (Data File, vol. 3A, p. 97). From his viewpoint that "all truth is God's truth" he took a "Theo-centric (or Christo-centric) view of psychology" (Data File, vol. 3A, p. 97) and tried to make a practical application to help students see the behavior and attitude that he thought Christ would have had as he interacted with those who hurt. Academically and intellectually, he tried to help his students understand the discipline, "and understand it from the perspective that God has certain ethical/moral behaviors we need to follow as Christians, and that [their] understanding of persons is not only unique

to [their] disciplines, but is also part of what we're told about in the scripture" (Data File, vol. 3A, p. 97)

The nine participants at this Faculty Faith and Learning Seminar either had some background for IFL or tried to prepare themselves to integrate in the classroom before they attended the Faith and Learning Seminar organized for them. They had no choice to not prepare. The college believed that IFL is the reason for their existence as an institution, and stressed its importance to these participants at the time of their interview and hiring. They were questioned on how they integrated faith in their lives and their disciplines and asked how they would integrate in the classroom. They were told that they could not receive tenure at the college if they were unable to integrate and without an acceptable IFL position paper. These participants confessed that the issue of IFL was the most rigorous part of the interview. They knew that their continual employment at the college depended on their ability to implement it and produce a quality position paper. Therefore, they did their best to participate in activities that helped them to prepare for and to encourage IFL in their classrooms.

## **REFERENCE LIST**

## REFERENCE LIST

- Akers, G. H. (1977, December/1978, January). The measure of a school. *Journal of Adventist Education*, 40(2), 7-9, 43-45.
- Akers, G. H., & Moon, R. D. (1980, April/May). Integrating learning, faith, and practice in Christian education, Part 1. *Journal of Adventist Education*, 42(4), 17-32.
- Akers, G. H. (1993, December/1994, January). Nurturing faith in the Christian schools. *Journal of Adventist Education*, 56(2), 4-8.
- Allport, G. W. (1950). *The individual and his religion: A psychological interpretation*. New York: MacMillan Co.
- Andrews, K. R. (1951). *The case method of teaching human relations and administration*. Cambridge, MA: Harvard University Press.
- Baiocco, S. A., & De Waters, J. N. (1998). *Successful college teaching: Problem-solving strategies of distinguished professors*. Boston: Allyn and Bacon.
- Bellanca, J. (1995). *Designing professional development for change*. Palatine, IL: IRI/Skylight Publishing.
- Beck, D. W. (Ed.). (1991). *Opening the American mind: The integration of biblical truth in the curriculum of the university*. Grand Rapids, MI: Baker Book House.
- Berg, B. L. (1989). *Qualitative research methods for the social sciences*. Boston: Allyn and Bacon.
- Best, H. M. (1993). *Music through the eyes of faith*. San Francisco: Harper San Francisco.
- Blamires, H. (1971). *The Christian mind*. Ann Arbor, MI: Servant Publications.
- Bligh, D. (1978). *What's the use of lectures?* Devon, United Kingdom: Briar House.

- Bodgan, R. C., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods*. Boston, MA: Allyn and Bacon.
- Boldovici, J. A. (1987). Measuring transfer in military settings. In S. M. Cormier (Ed.), *Transfer of learning*. San Diego: Academic Press.
- Bonwell, C. C., & Eison, J. A. (1991). *Active learning: Creating excitement in the classroom* (ASHE-ERIC Higher Education Report No. 1). Washington, DC: George Washington University.
- Boyer, E. L. (1990). *Scholarship reconsidered: Priorities of the professoriate*. San Francisco, CA: Jossey-Bass.
- Brown, G., & Atkins, M. (1988). *Effective teaching in higher education*. London: Methuen.
- Bruffee, K. A. (1999). *Collaborative learning: Higher education, interdependence, and the authority of knowledge* (2<sup>nd</sup> ed.). Baltimore: John Hopkins University Press.
- Burgess, H. W. (1975). *An invitation to religious education*. Mishawaka, IN: Religious Education Press.
- Burtchael, J. T. (1991a). The decline and fall of the Christian college, Part 1. *First Things*, 1(12), 16-29.
- Burtchael, J. T. (1991b). The decline and fall of the Christian college, Part 2. *First Things*, 1(13), 30-38.
- Burton, L. D. (in press). Focusing on instruction in the academy. *American Association of Higher Education Bulletin*.
- Butler, J. A. (1992). *Staff development*. (School Improvement Research Series). Washington, DC: U. S. Department of Education.
- Calvin College Curriculum Study Committee. (1970). *Christian liberal arts education*. Grand Rapids, MI: Calvin College and Eerdmans Publishing Company.
- Canby, H. S. (1936). *Alma mater: The Gothic Age of the American college*. New York: Farrar & Rinehart, 1936.
- Claypool, J. (1980, May). Speaking the truth in love. In *The World View Conference: Integrating the Christian Faith and the College Curriculum* (pp. 1-16). Jackson, MS: Belhaven College.

- Clouser, R. A. (1991). *The myth of religious neutrality: An essay on the hidden roles of religious belief in theories*. Notre Dame: University of Notre Dame Press.
- Costin, F. (1972, January). Lecturing versus other methods of teaching: A review of research. *British Journal of Educational Technology*, 3(1), 4-30.
- DeJong, A. J. (1990). *Reclaiming a mission: New direction for the church-related college*. Grand Rapids, MI: Eerdmans.
- Denison, I. F. (1991). Implementing the integration of faith and learning on the college campus: A developmental model. In H. M. Rasi (Ed.), *Christ in the classroom: Adventist approaches to the integration of faith and learning* (Vol. 2, pp. 72-90). Columbia, MD: General Conference of Seventh-day Adventists, Institute for Christian Teaching.
- Dobbert, M. L. (1982). *Ethnographic research: Theory and application for modern schools and societies*. New York: Praeger Publishers.
- Druckman, D., & Bjork, R. A. (Eds.). (1991). *In the mind's eye: Enhancing human performance*. Washington, DC: National Academy Press.
- Duffour, R. P. (1991). *The principal as staff developer*. Bloomington, IN: National Educational Service.
- Eble, K. (1983). *The aims of college teaching*. San Francisco: Jossey-Bass.
- Eisner, E. W. (1998). *The enlightened eye*. New York: Macmillan.
- Ennis, R. H. (1989, May). Critical thinking and subject specificity: Clarification and needed research. *Educational Researcher*, 13(16), 4-10.
- Ferre, N. (1954). *Christian faith and higher education*. New York: Harper & Brothers.
- Forest, J. F. (Ed.). (1998). *University teaching: International perspectives*. New York: Garland.
- Foyle, H. C. (Ed.). (1995). *Interactive learning in the higher education classroom: cooperative, collaborative, and active learning strategies*. Washington, DC: National Education Association.
- Fraser, D. A., & Campolo, A. (1992). *Sociology through the eyes of faith*. San Francisco: Harper San Francisco.



- Fullan, M. (1982). *The meaning of educational change*. New York: McGraw-Hill.
- Fullan, M. G. (1990). Staff development, innovation, and institutional development. In B. Joyce (Ed.), *Changing school culture through staff development* (pp. 3-25) Alexandria, VA: Association for Supervision and Curriculum Development.
- Fullan, M. (with Stiegelbauer, S.). (1991). *The new meaning of educational change* (2nd ed.). New York: Teachers College Press.
- Gaebelein, F. E. (1968). *The patterns of God's truth: The integration of faith and learning*. Chicago: Moody Press.
- Gaikwad, S. M. (1991). *A descriptive study of teacher, school, and training characteristics in the implementation of cooperative and inductive teaching models*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, Michigan.
- Gallagher, S. V., & Lundin, R. (1989). *Literature through the eyes of faith*. San Francisco: Harper & Row.
- Gick, M., & Holyoak, K. J. (1987). The cognitive basis of knowledge transfer. In S. M. Cormier (Ed.), *Transfer of learning*. San Diego: Academic Press.
- Giroux, H. A. (1990). Border pedagogy in the age of post-modernism. *Educational Leadership*, 170(3), 162-181.
- Gleason, P. (1989). Changing and remaining the same: A look at the record. *Current Issues in Catholic Higher Education*, 10, 4-8.
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. New York: Bantam Books.
- Graves, M. P. (1983, November). *This art of straining souls: Incidental faith/learning integration in the interpersonal communication classrooms*. Paper presented at the Annual Meeting of the Speech Communication Association, Washington, DC.
- Hall, G. E. (1979, November). *Using the individual and the innovation as the frame of reference for research on change*. Paper presented at the annual meeting of the Australia Association for Research in Education, Melbourne, Australia.

- Hall, G. E., Wallace, R. C., & Dossett, W. A. (1973). *A developmental conceptualization of the adoption process within educational institutions*. Austin, TX: Research and Developmental Center for Teacher Education, The University of Texas.
- Halpern, D. F., & Associates. (1994). *Changing college classrooms: New teaching and learning strategies for an increasingly complex world*. San Francisco: Jossey-Bass.
- Harper, N. E. (1980, May 12-13). Philosophies of education, Part II. In *The World View conference: Integrating the Christian faith and the college curriculum* (pp. 1-18). Jackson, MS: Belhaven College.
- Hasker, W. (1992, March). Faith-learning integration: An overview. *Christian Scholar's Review*, 21, 234-248.
- Heie, H., & Wolfe, D. L. (Eds.). (1987). *The reality of Christian learning*. Grand Rapids, MI: Christian University Press.
- Hegland, M. (1954). *Christianity in education*. Minneapolis, MN: Augsburg.
- Henriquez-Roark, R. (1995). *A descriptive case study of teacher study groups and the teachers' perceptions of the impact of study groups on professional growth*. Unpublished doctoral dissertation, Andrews University, Michigan.
- Hetch, I. W. D. (1995). Quality teaching: What role for administrators. In P. Seldin (Ed.), *Improving college teaching*. New York: Peter Seldin and Associates.
- Highet, G. (1969). *The art of teaching*. New York: Alfred A. Knopf.
- Hodges, B. H. (1994). Faith-learning integration: Appreciating the integrity of a shopworn phrase. *Faculty Dialogue*, 22, 95-106.
- Holmes, A. F. (1977). *All truth is God's truth*. Grand Rapids, MI: Eerdmans.
- Holmes, A. F. (1987). *The idea of a Christian college* (Rev. ed). Grand Rapids, MI: Eerdmans.
- Holmes, A. F. (1993, May). *Reintegrating faith and learning: The biblical mandate*. Occasional paper produced by the Council for Christian Colleges and Universities, Washington, DC.

- Hook, S. (1963). *Education for modern man. A new perspective* (New enlarged ed.). New York: Alfred A. Knopf.
- Johnson, D. W., Johnson, R. T., & Smith, K. A. (1991). *Active learning: Cooperation in the college classroom*. Edina, MN: Interaction Book Company.
- Johnson, D. W., Johnson, R. T., & Smith, K. A. (1998, July/August). Cooperative learning returns to college. *Change*, 30(4), 26-35.
- Joyce, B. R. (1991/1992, Winter). Cooperative learning and staff development: Teaching the method with the method. *Cooperative Learning*, 12(2), 10-13.
- Joyce, B., & Showers, B. (1980). Improving inservice training: The message of research. *Educational Leadership*, 37, 379-382.
- Joyce, B., & Showers, B. (1988). *Student achievement through staff development*. New York: Longman.
- Joyce, B., & Showers, B. (1989). School renewal as cultural change. *Educational Leadership*, 47(3), 70-77.
- Joyce, B., & Showers, B. (1995). *Student achievement through staff development* (2nd ed.). New York: Longman Publishers.
- Joyce, B., & Weil, M. (1996). *Models of teaching* (5<sup>th</sup> ed.). Boston: Allyn and Bacon.
- Keller, M. N. (1998). Jesus the teacher. *Journal of Research on Christian Education*, 7(1), 19-36.
- Korniejczuk, R. (1994). *Stages of deliberate teacher integration of faith and learning: The development and empirical validation of a model for Christian education*. Unpublished doctoral dissertation, Andrews University, Berrien Spring, MI.
- LeFevre, P. (1958). *The Christian teacher*. New York: Abingdon Press.
- Libato, A. T. (1991). An approach toward in-servicing Christian teachers. In H. M. Rasi (Ed.), *Christ in the classroom: Adventist approaches to the integration of faith and learning* (Vol. 2, pp. 129-151). Columbia, MD: General Conference of Seventh-day Adventists, Institute for Christian Teaching.

- Marzano, R. J., Pickering, D. J., with Arrendondo, D. E.; Blackburn, G. J.; Brandt, R. S., Moffett, C. A., Paynter, D. E.; Pollock, J. E.; & Whisler, J. S. (1997). *Dimensions of learning* [Teacher's manual] (2<sup>nd</sup> ed.). Alexandria, VA: Association for Supervision and Curriculum Development.
- Mayer, R. E., & Greeno, J. G. (1972). Structural differences between learning outcomes produced by different instructional methods. *Journal of Educational Psychology*, 63(12), 165-173.
- Mazzarella, J. A. (1980). Synthesis of research on staff development. *Educational Leadership*, 38(2), 182-185.
- McCormack, A.J. (1992). Trends and issues in science curriculum. In D. W. Cheek (Ed.), *Science curriculum resource handbook: A practical guide for K-12 science curriculum*. Millwood, NY: Kraus International Publications.
- McKeachie, W. (1967). Research in teaching: The gap between theory and practice. In C. Lee (Ed.), *Improving college teaching* (pp. 211-239). Washington, DC: American Council of Education.
- McKeachie, W. J. (1999). *McKeachie's teaching tips: Strategies, research, and theory for college and university teachers* (10<sup>th</sup> ed). New York: Houghton Mifflin Company.
- McMillan, J. H. (1996). *Educational research fundamentals for the consumer* (2<sup>nd</sup> ed). New York: HarperCollins.
- Merriam, S. B. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass Publishers.
- Miles, M. B. (1983). Unraveling the mystery of institutionalization. *Educational Leadership*, 41(3), 14-22.
- Miles, M. B., & Huberman, A. M. (1984). *Qualitative data analysis: A sourcebook of new methods*. Newbury Park, CA: Sage Publications.
- Miller, A. (1960). *Faith and learning: Christian faith and higher education in twentieth-century America*. Westport, CT: Greenwood Press.
- Misko, J. (1995). *Transfer: Using learning in new contexts*. Adelaide, Australia: National Center for Vocational Education Research.

- Moser, C. J., & Schmidt, A. E. (1987). *Integrating the faith: A teacher's guide for curriculum in Lutheran schools* (Vols. 1-6). St. Louis, MO: Concordia.
- Murphy, C. (1992). Study groups foster schoolwide learning. *Educational Leadership*, 50, 71-74.
- Myers, D. G., & Jeeves, M. A. (1987). *Psychology through the eyes of faith*. San Francisco: Harper & Row.
- Nash, A. S. (1994). *The university and the modern world*. New York: Macmillan Company.
- Neibuhr, H. R. (1956). *Christ and culture*. New York: Harper Touch-books.
- Nwosu, C. C. (1994, Summer). Integration of faith and learning: An implementation model for Adventist educational institutions. In H. M. Rasi (Ed.), *Christ in the Classroom: Adventist approaches to the integration of faith and learning* (Vol. 14, pp. 309-328). Columbia, MD: General Conference of Seventh-day Adventists, Institute for Christian Teaching.
- Olthuis, J. O. (1989). On worldviews. In A. Marshall, S. Griffioen, & R. J. Wouw (Eds.), *Stained glass: Worldviews and social science*. New York: University Press of America.
- Palmer, P. J. (1983). *To know as we are known: A spirituality of education*. San Francisco: Harper & Row.
- Pazmino, R. W. (1988). *Foundational issues in Christian education*. Grand Rapids, MI: Baker Book House.
- Phillippy, D. (1996). *Integrating faith and mathematics in Math 101*. [Grantham, PA]: Messiah College, Coalition of Christian Colleges and Universities.
- Plantinga, T. (1980). *Rationale for a Christian college*. St. Catharines, Ontario, Canada: Paideia Press.
- Prichard, K. W., & Sawyer, R. M. (Eds.). (1994). *Handbook of college teaching: Theory and applications*. Westport, CT: Greenwood Press.
- Rasi, H. M. (Ed.). (1988-1998). *Christ in the classroom: Adventist approaches to the integration of faith and learning* (Vols. 1-20). Columbia, MD: General Conference of Seventh-day Adventists, Institute for Christian Teaching.

- Rasi, H. M. (1993). *Worldviews, contemporary culture and Adventist education*. Unpublished manuscript.
- Rice, R. (1996). Critical thinking and religious faith. In P. Foster (Ed.), *Thinking critically: Views values in college teaching*. Riverside, CA: La Sierra University Press.
- Sandin, R. T. (1982). *The search for excellence: The Christian college in an age of educational competition*. Macon, GA: Mercer University Press.
- Sandin, R. T. (1992, Fall). To those who teach in at Christian colleges. In D. S. Guthrie & R. L. Noftzger, Jr. (Eds.), *Agendas for church-related colleges and universities* (Vol. 79, pp. 43-54). San Francisco: Jossey Bass.
- Schauffele, C. (1982). A Christian world-and-life view. In D. B. Cummings (Ed.), *The basis for a Christian school: A resource book with answers for the Christian parent*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company.
- Salomon, G., & Perkins, D. N. (1987). Transfer of cognitive skills from programming: When and how? *Journal of Educational Computing Research*, 3(2), 149-169
- Seldin, P., & Associates. (1995). *Improving college teaching*. Bolton, MA: Anker Publishing Company.
- Self, J. (Ed). (1992). *Integrating faith and discipline: A bibliography*. Nashville, TN: Education Commission, Southern Baptist Convention.
- Senge, P. (1990). *The fifth discipline: The art and practice of the learning organization*. New York: Doubleday.
- Shipp, K. W. (1992, Fall). Church-related colleges and academics. In D. S. Guthrie & R. L. Noftzger, Jr. (Eds.). *Agendas for church-related colleges and universities* (Vol. 79, pp. 29-42). San Francisco: Jossey Bass.
- Showers, B. (1982). *Coaching: A training contribution of coaching*. Eugene, OR: Center for Educational Policy and Management.
- Showers, B. (1983). *Transfer of training: The contribution of coaching*. Eugene, OR: Center for Educational Policy and Management.
- Showers, B. (1984). *Peer coaching: A strategy for facilitating transfer of training*. Eugene, OR: Center for Educational Policy and Management.

- Showers, B. (1985). Teachers coaching teachers. *Educational Leadership*, 42, 43-48.
- Showers, B. (1987). The role of coaching in the implementation of innovation. *Teacher Educational Quarterly*, 14, 3, 59-70.
- Showers, B., Joyce, B., & Bennett, B. (1987). Synthesis of research on staff development: A framework for future study and a state-of-the-art analysis. *Educational Leadership*, 45(3), 77-87.
- Sire, J. (1976). *The universe next door*. Downers Grove, IL: Intervarsity Press.
- Sire, J. (1980, May 12-13). What is a World View? In *The World View Conference: Integrating the Christian faith and the college curriculum* (pp. 1-26). Jackson, MS: Belhaven College.
- Sire, J. (1988). *The universe next door* (2nd ed., updated and expanded). Downers Grove, IL: Intervarsity Press.
- Sloyan, G. S. (1983). *Jesus in focus: A life in its setting*. Mystic, CT: Twenty-third Publications.
- Smith, K. A. (1996, Fall). Cooperative learning: Making "groupwork" work. In *New directions for Teaching and Learning*, 67, 71-82.
- Stott, R. W. (1972). *Your mind matters*. Downers Grove, IL: InterVarsity Press.
- Taylor, S. J., & Bodgan, R. (1984). *Introduction to qualitative research methods: The search for meanings* (2nd ed.). New York: John Wiley & Sons.
- Trueblood, D. E. (1959). The marks of a Christian college. In J. P. von Gruening (Ed.), *Toward a Christian philosophy of higher education* (pp. 160-171). Philadelphia: Westminster Press.
- Van Brummelen, H. V. (1990). *Walking with God in the classroom: Christian approaches to learning and teaching*. Burlington, Ontario, Canada: Welch Publishing Company.
- Verner, C., & Dickinson, G. (1967). The lecture: An analysis and review of research. *Adult Education*, 17, 85-100.
- Walsh, B. J., & Middleton, J. R. (1984). *The transforming vision*. Downers Grove, IL: InterVarsity Press.

- Watson, R. A. (1997). *Good teaching: A guide for students*. Carbondale and Edwardsville: Southern Illinois University Press.
- Wells, R. A. (1989). *History through the eyes of faith: Western civilization and the kingdom of God*. San Francisco: Harper & Row.
- White, E. G. (1952). *Education*. Mountain View, CA: Pacific Press Publishing Association.
- Wolterstorff, N. (1976). *Reason within the bounds of religion*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company.
- Wolterstorff, N. (1980). On Christian learning. In *The World View Conference: Integrating the Christian faith and the curriculum* (pp. 57-80). Jackson, MS: Belhaven College.
- Wolterstorff, N. (1983). The mission of the Christian college at the end of the 20<sup>th</sup> century. *The Reformed Journal*, 33(6), 14-18.
- Wright, R. T. (1980). *Biology through the eyes of faith*. San Francisco: Harper & Row.
- Yin, R. K. (1994). *Case study research: Design and methods*. Newbury Park, CA: Sage.
- Youngberg, J. B. (1994). *Transmitting the religious heritage: A history of religious education*. Unpublished manuscript, Andrews University, Berrien Springs, MI.
- Youssef, M. (1986). *The leadership style of Jesus*. USA: Victor Books.
- Zuck, R. B. (1995). *Teaching as Jesus taught*. Grand Rapids, MI: Baker Books.



## VITA

**Name:** Constance Chibuzo Nwosu

**Place of birth:** Ukwube, Nkwerre, Imo State, Nigeria

**Academic Preparation**

- 1999 Doctor of Philosophy. Curriculum and Instruction  
Andrews University, Berrien Springs, Michigan
- 1995 Ed. S. Curriculum and Instruction  
Andrews University, Berrien Springs, Michigan
- 1984 M. A. English (Language Emphasis)  
Andrews University, Berrien Springs, Michigan
- 1983 B. A. Religion (English minor)  
Andrews University, ASWA campus, Nigeria
- 1979 Teachers' Grade 11 Certificate. Women's Teacher Training College,  
Umuahia, Imo State, Nigeria

**Employment Experiences**

- Teaching and Administration, Adventist Seminary of West Africa, Nigeria
- 1987 - 1992 Assistant Professor
- 1984 - 1987 Instructor
- 1987 - 1992 Chairperson. Department of Languages and Communication.
- 1984 - 1992 Dean of Women
- 1987 - 1992 Director/Teacher. EFL (English as a Foreign Language) Program
- 1985 - 1992 Alternate Examiner. GED (General Education Development)  
Tests
- 1984/1985 (Summers) Acting Registrar

**Other Teaching Experiences**

- 1976 - 1979 Teacher. St. Catharine's Secondary School, Nkwerre, Imo State,  
Nigeria
- 1974 - 1975 Elementary three Teacher. Township Primary School, Nkwerre,  
Imo State, Nigeria

**Professional Memberships**

- Phi Delta Kappa
- Dimensions of Learning Network
- American Educational Research Association
- Association for Supervision and Curriculum Development

**Publications and Presentations**

Integration of Faith and Learning: An Implementation Model for Adventist Educational Institutions. *Christ in the classroom: Adventist approaches to the integration of faith and learning*, v14, 309-324. Institute for Christian Teaching.

Professional Development of Teachers: A Process for Integrating Faith and Learning in Christian Schools. Paper presented at the Michigan Academy of Arts, Science, and Letters Annual Meeting. Alma College, Alma, February 27, 1998.

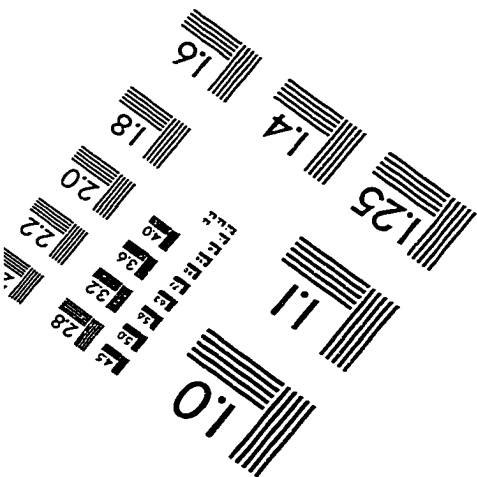
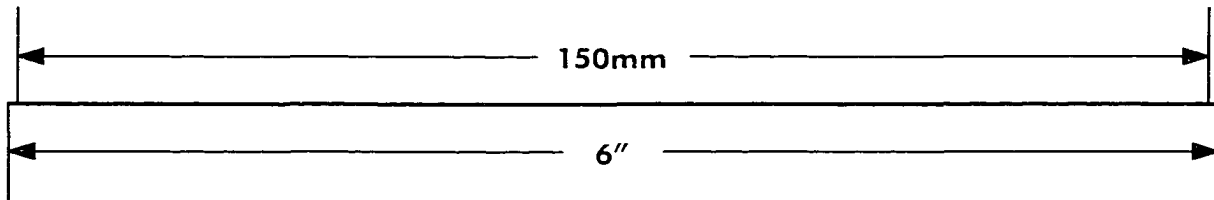
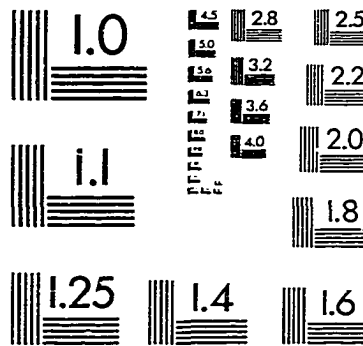
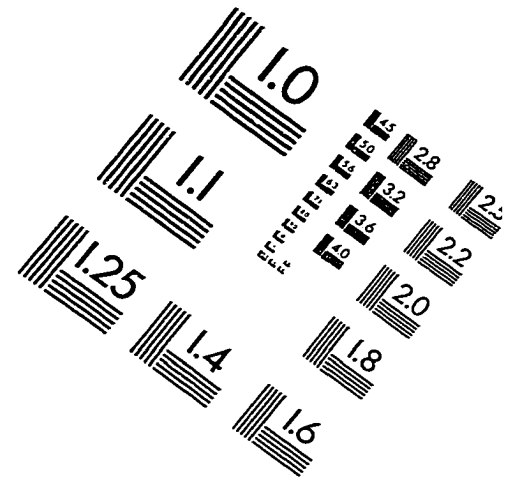
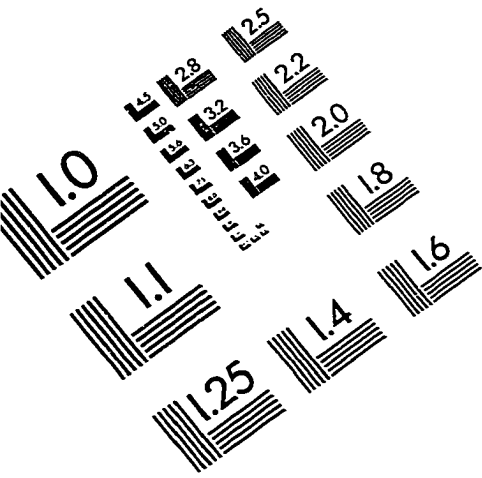
Integration of Faith and Learning in the Classroom. A presentation made to new faculty members at a Faculty Development Seminar organized for the new faculty members at Andrews University, fall 1998.

Integration of Faith and Learning in the Classroom. Six presentations made to the Introduction to teaching class (EDTE 215). Andrews University, fall 1994, winter 1995, fall 1995, winter 1996, fall 1996, and winter 1997.

**Workshop**

Assessment in Elementary Science. A workshop conducted for the Science Methods students in EDTE 457. Andrews University Teacher Education program, 1997

# IMAGE EVALUATION TEST TARGET (QA-3)



APPLIED IMAGE, Inc  
1653 East Main Street  
Rochester, NY 14609 USA  
Phone: 716/482-0300  
Fax: 716/288-5989

© 1993, Applied Image, Inc., All Rights Reserved

