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THE OTHER SIDE OF THE PODIUM: STUDENT PERSPECTIVES ON LEARNING INTEGRATION

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Student perspectives on the transmission of integration in integrative programs were examined through a qualitative study. Participants in the study were 595 graduate and undergraduate students (305 women and 247 men) drawn from four Evangelical Christian institutions of higher education. Participants provided written data in response to three open-ended questions, inquiring about the exemplary and helpful aspects of their educational experiences with respect to integration. Post-hoc content analyses informed by grounded theory analytic processes were used to analyze the data, resulting in two overarching themes: Facilitating Integration, and Concepts of Integration, which respectively address how students learn integration, and how students conceptualize integration. The implications for the conceptualization of integration and for the pedagogy of facilitating integration are explored.

In 1997, Sorenson pointed out that although programs in psychology emphasizing the integration of theology and psychology had existed for over 30 years, no empirical study had examined how such integration actually occurred. With that article, Sorenson launched what would be the first programmatic research in the educational communication of integration. The final report in that series (Sorenson, Derflinger, Bufford, & McMinn, 2004) concluded that all students learn integration the same way, and that this learning occurs "through relational attachments with mentors who model that integration for students personally" (p. 363).

The current study built on Sorensen's work on the influence of professors on the learning of integration. In his work, "integration," or more accurately, integration learning, was operationalized as "how exemplary and helpful the professor was for the student's own integrative pilgrimage" (Sorensen, 1997, p. 8). These two characteristics, exemplary and helpful, were derived from student focus groups on how they evaluated faculty. The open-ended survey questions in the current study built on Sorensen's work in two ways. First, by leaving the questions open-ended rather than focusing on faculty, the questions allowed the researchers to discover whether students found factors other than the personal characteristics of the professors helpful to the learning of integration. Secondly, the questions helped to flesh out what students found "exemplary" and "helpful," both in the professors, and in other influences on learning integration.

METHOD

Participants

Participants in the study were 595 graduate and undergraduate students drawn from four Evangelical Christian institutions of higher education. Participants consisted of 305 women and 247 men. Median age was in the 26-35 age range with almost half the participants in the 18-25 age range. The sample was largely homogenous ethnically; 72.6% identified themselves as Caucasian, 8.7% as African-American, 5.9%, as Asian American, 3% as Hispanic, >1% as

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Native American, and 1.5%, Other. The majority of students, 88%, were full-time graduate students and 95% were on-campus as opposed to distance-learning students. Totals do not add to 100% due to some non-response to items. Disciplines represented include Law (37.5%), Counseling and Psychology (25.5%), Communication (4.7%), Theology (2.4%), Business (1.8%), and Education (1.8%).

Religious affiliation of the students was varied with the highest number identifying as some type of Baptist (25.5%), followed by those that indicated they were non-denominational (22.2%), Evangelical (8.6%), Catholic (6.6%), Presbyterian (5.7%), Methodist (4.4%), Assembly of God (4.2%), and Pentecostal (4%). The remaining identities listed varied with less than 10 per group. There were only two people who indicated a religion other than Christian: one Hindu and one Mormon. Median church attendance for the sample was weekly with 75% attending church weekly or more than once a week. Eighty percent of the sample indicated that they attend university chapels either "never" or "a few times a year." Fifty-one percent of the sample attends a small group (Bible study, prayer group, etc.) at least twice a month. Only 6% of those small groups were organized by their University. The mean score on the Religious Commitment Inventory was 38.05(9.28) which is higher than the norm for public university students, 23.70(11.05) (Ripley, Garzon, Hall, Mangis, & Murphy, 2009).

Procedures

At one graduate institution, the data were collected on paper questionnaires in 10% of the courses offered that semester. The other institutions collected data through online email lists. At one institution only graduate students in psychology or counseling were sampled due to difficulties collecting from other students. At another institution 10% of the graduate student body was invited by email to participate. At the fourth institution both the graduate and undergraduate students were invited to participate. While the method of data collection was not identical between the four institutions, the sample is large (595) and therefore robust enough to compensate for the differences in data collection. However, the fact that there were restrictions on the types of students (graduate vs. undergraduate) and majors at some institutions could have a non-random effect on the data. All data were collected anonymously.

Instrumentation

The questions for the study were based on Sorenson et al.'s (1997; 2004) previous research in an attempt to both replicate the findings on attachment to individual mentors, and extend the original research to relevant institution-wide practices. Quantitative data were gathered for a companion study (see Ripley et al., 2009, present issue). In addition, the students provided data in response to three open-ended questions, which were used for the present study: "In my experience, the best example of integration I have seen was (describe what you saw)"; "What do you most appreciate about the way integration is done in your school?"; and "What would you like to see improved about the way integration is done in your school?" Post-hoc content analyses informed by grounded theory analytic processes were used (Strauss & Corbin, 1998).

Data Analysis

Content analysis was used as the theoretical framework. In this approach, the presence, meanings, and relationships of concepts in a text are quantified and analyzed in order to derive the meanings implicit in those texts. In order to conduct content analysis on the responses to the open-ended survey questions, the text was coded into discrete categories, then analyzed in order to determine the relationships between those categories.

The coding was informed by grounded theory coding strategies. Grounded theory analysis proceeds through open, axial, and selective coding strategies. Utilizing constant comparison, the accounts were first grouped into categories in open coding (e.g., "professor," "course content," "devotionals"). The second stage, axial coding, involved the integration of categories with their properties (e.g., noting what was actually appreciated about the devotionals: their content, heartfeltness, or how they provided glimpses into the professors' lives–all properties of the "devotional" category), and the connection of categories (e.g., noting how categories tended to co-occur). This resulted in theoretical saturation, in which no new categories or properties of categories appeared. Given the method of data collection (mass questionnaires, rather than interviews), saturation occurred well before all the content was coded. The final stage of selective coding led to the selection of two related central codes, Facilitating Integration, and Concepts of Integration.

While the concept of internal validity can be problematic when applied to qualitative studies (Seale, 1999), several strategies were utilized to ensure the quality of the research. Students from different geographical areas, institutions, and denominations participated in the study, achieving within-method data triangulation (Denzin, 1978); data triangulation occurs when instances of a phenomenon in several different settings result in richer descriptions of phenomena. All theoretical statements were grounded in data (Strauss & Corbin, 1998), which Seale (1999) considers an indicator of quality when theoretical statements become convincing because of their link to data. Theoretical saturation, which was reached during analysis, also provides some degree of confidence in the categories utilized for analysis.

Results and Discussion

The first question in the survey addressed the "exemplary" factor, asking students to complete the stem, "In my experience, the best example of integration I have seen was (describe what you saw)." The second and third questions addressed the "helpfulness" factor from both positive and negative angles, asking students, "What do you most appreciate about the way integration is done in your school?" and "What would you like to see improved about the way integration is done in your school?" The data were organized around the two broad themes mentioned above, Facilitating Integration, and Concepts of Integration, which respectively address how students learn integration, that is, what they find helpful, and how students conceptualize integration through their descriptions of exemplary integration. There was often overlap between the responses to the questions; what students found exemplary, they also tended to find helpful.

While frequencies are provided for each category, it should be noted that these frequencies do not represent numbers of students who endorsed this category. Some students provided more than one answer to a given question prompt, or an answer that fell under more than one category. The description and discussion of each theme will be presented together, rather than in separate sections, followed by a general discussion. The themes are outlined in Table 1.

Facilitating Integration

The focus in this theme is on the factors identified by students that seemed to facilitate integrative thinking and practice in students. Students identified factors having to do with the professors, with the curriculum of the institution, and with the institutional climate. Each of these areas will be discussed in the following paragraphs.

Professors. Five traits emerged as significant to the teaching of integration: self-revealing, caring, welcoming, dedicated, and open-minded. Self-revelation (34 responses) refers to evidence of ongoing process in a personal relationship with God, which is revealed in an emotionally transparent way. This was evidenced through professors' discussions regarding moral decision making, accounts of struggles in their own life in relation to God, stories about how experiences had led to spiritual growth, and insights that were gained through their personal devotional practices. One student clarified that this is different than a professor saying "how I ought to integrate my faith into [my profession]." The students' emphasis seemed to be on the process with God that was observed in the professor, and on the transparency with which it was revealed, rather than necessarily on the integrative or Christian content of the professor's revelation. For example, a student related that her professor would often begin class with an anecdote about his personal experience in a professional setting. What struck her was his openness about these experiences: "At times he freely admitted that what he had done was not the best and at those times he prayed for God's mercy in that situation and wisdom for the next time." Another spoke of being influenced by a professor who was diagnosed with cancer. "Integration was modeled in this person's attitude about suffering, her presence in interacting with others; her openness to be genuine and truthful about what is going on internally; hope in her faith regardless of [the] immediate situation." Students used the words "transparent," "vulnerable," "open," "humble," and "honest" to describe the professors' attitude in self-revealing.

The students did not spell out why this particular type of self-revelation was helpful. This specific type of self-revelation appeared to facilitate integration in that it allowed glimpses into the professors' lives and hearts that might otherwise have been missed. Perhaps seeing professors struggle with certain decisions or circumstances allowed the students to identify more with them, normalizing their own experiences and making it easier to live integratively themselves. Or perhaps the openness and transparency convinced the students of the reality of the professors' relationship with God, making them more credible sources or authorities. This perspective is consistent

TABLE 1
Overview of Themes

- Facilitating Integration:
  - Professors:
    - Self-revelation
    - Caring or receptiveness
    - Welcoming of integrative discussion
    - Dedication to integration
    - Open-mindedness
  - Curriculum:
    - Intentionality
    - Balance between general and special revelation
    - Presence of diversity of opinions on integration
    - Pervasiveness of integration
  - Institutional climate:
    - A context of "no barriers" between Christianity and academics
    - Corporate expressions of Christianity
    - Sense of community
- Concepts of Integration:
  - Integration as propositional content:
    - Lining up biblical and disciplinary truths
    - Contextualizing study of the discipline with faith
    - Evaluating theories from a Christian worldview
    - Using faith as a guide to or motivation for the discipline
    - Presenting a coherent integrative model
    - Acknowledging the presence of spiritual realities
    - Fleshing out Christian principles with disciplinary content
    - Illustrating disciplinary content/methodology with Scripture
    - Emphasizing quality in propositional integration:
      - Academic excellence
      - Relevance to class material
      - Natural vs. Contrived
  - Integration as embodiment:
    - Character traits or behaviors
    - Living out the faith in personal and work settings
  - Integration as practice:
    - Providing specific instructions on applying integrative insights
    - Providing real life examples on applying integration
    - Providing examples of facing professional challenges
    - Providing examples of Christian principles and character traits in disciplinary contexts
    - Using the discipline as a platform for evangelism

with attachment theory, in which self-revelation generally precedes increased commitment and attachment in romantic adult attachments (Laurenceau, Feldman Barrett, & Pietromonaco, 1998). Extrapolating from this, it is possible that self-revelation on the part of the professor opens the door for increased attachment to him or her.

The attitude of caring or receptiveness (39 responses) that the professors demonstrated toward students was also a consistent theme. This attitude was variously described as "caring for students," "personal involvement," "welcoming," "accepting," and "open to students." One student expressed it well by stating "[The professor] didn't care solely about his students' grades, but also their lives." This attitude was illustrated through stories of professors who opened their homes to students, cooked meals for them, noticed when they were not doing well and took action on their behalf, and took time with students to help them and to get to know them. Students indicated that this attitude allowed modeling and mentoring to occur more optimally. For example, one student spoke of feeling welcomed into a professor's home. "I was modeled what a Christian professional in the field of psychology looks like when they [sic] go back into their family." Another student addressed the mentoring aspect, stating,

> These [mentoring relationships] took the form of inviting students into professor's homes, open discussions on topics of interest, and a general openness toward life and friendship that made the reality of the professor's commitment to the faith in and outside of the classroom vivid and vibrant.

A third trait had to do with an attitude that welcomed integrative discussion (16 responses). Students noted that professors provided opportunities to integrate, were willing to address issues, and encouraged questions having to do with integration. As one student noted, "Mostly, I appreciate the professors at my school welcoming us into their process and discussion of this topic of integration." Similarly, another stated, "I do appreciate at [institution] that students are given MANY [caps in original] times to talk about integration." And a third, "I guess I appreciate that it is an ongoing conversation." Dedication to integration is a fourth, related trait (7 responses). Faculty were described as "really believ[ing] in," "desiring to," "hav[ing] a definite passion" for, having an "earnest desire" for, and being "dedicated" to the integrative enterprise. "The faculty really believe in what they are doing," noted one student. Another stated, "I appreciate that [institution] isn't satisfied with where they stand and, as a whole, the school desires to understand more fully what integration looks like not only for the student and the professor, but also for psychology as a field of study."

Finally, a fifth trait noted by students that is relevant to the facilitation of integration, is open-mindedness on the part of the professors (19 responses). Professors put forward as examples respected the positions, goals, and convictions of students, did not try to force students to agree with them, recognized denominational differences, and were honest about their own limitations. This allowed a climate of freedom of expression, where students were able to wrestle with integrative issues without being afraid of "doing it wrong." "Nobody is told what to think or do, everyone is encouraged to think about and figure it out for himself," was one student's commentary. "I like that we are able to feely express our opinions. It doesn't matter what denomination we are from, we are all able to share and value our fellow student's thoughts and opinions," stated another. Students were also quite critical of professors who were perceived to be narrow-minded or biased.

Curriculum. Many students noted positive qualities about the curricular aspect of their institutions, including a focus on intentionality, a balance of general and special revelation, the presence of a diversity of opinions, and the pervasiveness of integration. Intentionality (36 responses) was seen in class structures that regularly set aside time for prayer and integrative discussions, the incorporation of integrative assignments into the coursework, the obvious thought put into making connections between Christian concepts in subjects where integration is more challenging (such as statistics), and an emphasis on making students think through integrative issues. "The school seems to design the curriculum to help students learn how to integrate." "It is very intentional and consistently-emphasized. It's a theme that is reiterated and visited from the first course that one takes to the last project one completes." "Each student is challenged to understand what integration means to him/her–we are encouraged to personalize integration, not just sit in lectures about it."

Students desired a balance between general and special revelation in the curriculum (43 responses). Of all the themes identified in this study, this was the area most highly critiqued by students. Some students felt their institution had found a happy balance, as reflected in the following quote: "I think that there is a dedication to Christian principles, but there is also

a realistic attitude that we live in a secular society. Understanding that means finding a balance between the theological and the secular schools of thoughts." Balance was also reflected in a student's comment that "Psychology is not viewed as all bad and theology is not viewed as the only answer." However, most responses in this category faulted their institutions for erring on one or the other side of the balance (30 out of 43 responses), often with angry undertones. Only seven of these desired more biblical material; 23 felt that integration was done at the expense of being prepared in their field of study.

Students valued the presence of a diversity of opinions among faculty and students regarding integration, stemming from individual differences, denominational differences, and cultural/ethnic differences (44 responses). Several clearly linked diversity to positive learning outcomes. For example, a student stated, "The model is left open. There is no assumption about individual values. This fosters great discussions and provides diverse experiences." Students also called for even more diversity in these areas:

> I would like to hear more about [how] integration can transcend race and apply to different ethnic groups. I keep hearing about how it should be done, but a lot of the things I hear do not apply or are [not] viewed and experienced the same by minority groups.

Some students, however, found the diversity frustrating, and desired clearer models for integration (6 responses). A student wrestling with this tension expressed,

> Well, I suppose the down side to multiple perspectives is that it can be a bit bewildering to know how to be a psychologist and a Christian when there is no single standard to work from. Though I liked the multiple perspectives, there were times when I wrestled with the issue that I longed for someone to say, 'THIS [caps in original] is the template for integration.'

Students noted the pervasiveness of integration across the curriculum (58 responses). "I appreciate the way it underpins and is woven throughout all the course material and the manner in which it permeates to and through student interactions." Or, simply, "That it is EVERYWHERE [caps in original]." This was also an area where students expressed discontent, when some professors integrated and others did not, or when professors limited integration to short devotionals or certain lectures, rather than weaving it throughout the course (26 of 58 responses).

Institutional climate. In addition to characteristics of the professors and of the curriculum, students noted that facets of the overall institutional climate were helpful to them. Specifically, they valued the context of "no barriers" between their Christianity and their academics, the valuing of Christian experience and of integration that they experienced, and the sense of community that was created.

Students with backgrounds in secular institutions were particularly appreciative of a context in which they didn't feel pressure to keep their faith commitments separated out (10 responses). "It is nice not to feel that as a Christian you must keep your Christianity 'in the closet,'" noted one student. "I do not feel as though I am always on a battlefield to defend my beliefs in God and His power to affect change in people's lives through the medium of therapy," noted another.

Similarly, students valued expression of their Christianity through praying, worshipping together, and the presence of devotions (45 responses). Others noted that their school demonstrated a valuing of integration (11 responses). "Our school stresses the importance of Christian integration for us to be really effective in this world," noted one.

Students appreciated the sense of community they experienced at their institutions. Praying for people in need within the community was frequently noted as contributing to this sense of community. Students also felt held accountable to live as Christians, and experienced opportunities to get to know other students and professors beyond superficial limits. One student took time to express this sense of community in detail.

> My best example in integration has not been in a specific class ... but in the environment that [institution] provides for its students. [Institution] tends to take the Thomas Merton approach of educating the person holistically and specifically. They provide an environment that is graceful in allowing their students to process moral, psychological and spiritual issues in a manner that is not condemning but also not condoning of inappropriateness. Most of the professors tend to be responsive and available for the students, which in turn builds security and safety and these are the principles of attachment. From a biblical perspective, I would say that God works very much this way with his children.

Students noted how influential other students and administrative staff were in helping to create this type of climate, in addition to professors. Student devotionals, care from other students, and the opportunity for growing together contributed to community, as did the helpful, caring attitudes of administrative staff.

Concepts of Integration

When asked to provide examples of integration, students often provided responses that are broader

than traditional notions of integration as a certain way of combining theological content with another discipline. Analysis of these responses suggested three themes. In addition to a more traditional category of Integration as Propositional Content, students also provided responses suggesting the themes Integration as Embodiment and Integration as Practice.

Integration as propositional content. Many students spoke of specific integrative content that was communicated in courses, in devotionals, or through other venues such as chapels or retreats. While many students simply mentioned the course or professor they found helpful (65 responses), others provided specific examples of integrative concepts, or of ways in which professors brought biblical/theological and discipline-specific material together.

The most common type of example involved simply *lining up a biblical truth with a corresponding truth from the discipline* (82 responses). The way in which the two bodies of knowledge were brought together was illustrated through the common use of "connecting" verbs such as "applying" biblical teachings/Scripture, "relating," "comparing," and "tying," in addition to the common use of the generic word, "integrating" the two disciplines. For example, a law student indicated, "[the professor] engages in exegesis of the 10 commandments and their relation to contracts." A psychology student stated, "the instructor tied biblical principles with very clinical material at a very philosophical, as well as practical level." A journalism student provided a more specific example: "[the professor] showing us the code of journalism ethics and seeing how they closely correlate with the word of God, specifically, 'lying lips are an abomination to God.'" At a more global level, a student noted, "In each class the professors related the relevant scripture to the area of study in the class."

At face value, this finding suggests that the most common kind of integration that students encounter is what Carter and Narramore (1979) called the Parallels model, and what Eck (1996) identified as the Correlates Process of the Non-Manipulative Paradigm, in which concepts from one discipline are "linked" with concepts from the other discipline that cover overlapping content, without attempts at constructing a new, more unified whole. However, it is likely that the number of responses in this category is inflated, as many students were quite brief in their responses, and the integration they were describing may, in fact, have been more sophisticated than merely drawing attention to parallels between the two bodies of knowledge.

A second kind of propositional integration involved faith as a *context or foundation* for the study of the discipline (32 responses). At the broadest level, one professor "started his class with the verse, 'in thy light, we see light' to explain the reason why we study all subjects from the Christian worldview." This concept of God as the author of truth was also affirmed by another student, "the fact that 'all truth is God's truth' is celebrated ..." Similarly, another student described the following exemplar of integration:

> My statistics professor finding a way to explain how statistics is a function of God's creation, in full splendor. Though not directly applicable to my future career as a clinician, it awakened me to the reality that I CAN [caps in the original] integrate my faith with my profession to any extent (i.e., if he can do it with stats, I can do it with whatever I am studying).

Many students reflected the idea that putting the discipline-specific material in the larger context of Scripture offered a broader perspective or provided greater understanding, meaning, insight, or purpose to that knowledge. A law student stated, "biblical principles are fully integrated as a template laid across the points, policies and concepts of the law. This permits a spiritual understanding of the law with scriptural benchmarks." Some students used "worldview" language to articulate this understanding of Christianity as the larger context for their learning. One student was presented with the idea of the discipline as a way to "represent the kingdom of God." In the counseling and teaching fields, several students saw the concept of the client/student as made in God's image, as an important context for their work.

This conceptualization of integration, in which faith is a context or foundation for the study of the discipline, reflects Johnson's (1992) identification of foundational and contextual roles for the Bible within psychological science. Johnson noted that all human thought requires that individuals hold to a set of beliefs that are basic and that are assumed without being inferred from other beliefs. He also noted that for Christians, some of these foundational beliefs are derived from Scripture, and do, in fact, serve as an epistemological foundation for other beliefs. He also notes that the Christian story of the task and responsibilities of humans before the fall, the entrance of sin in the world, and the meaning of purpose for creation and ourselves, do serve as a revealed context that provides new meaning to beliefs derived from specific disciplines.

Other students found it helpful when professors challenged them to *evaluate theories from a*

Christian worldview (25 responses). This third type of integration was characterized by the language of "critique." Commonly-used words included "congruence" vs. "contradiction," "comparison" vs. "contrast," "conformed" vs. "digressed," and "evaluation." One student articulated that integration was "using the Bible as a litmus test for what was written in the textbook." Drawing on a different metaphor, another student stated, "I appreciate that they educate us ... through a Christian lens." In yet a third metaphor, another student appreciated that "It gives us a basis/frame of reference to gauge the knowledge of man against the wisdom of God." Eck (1996) deemed this a Manipulative Integration Paradigm, in which the data from one's discipline must be altered or filtered through the control beliefs of Christianity. Johnson (1992) identified this approach as the canonical role of Scripture, in which the task is to note similarities between the canon of Scripture and the discipline, but also to point out dissimilarities in order to weed out falsehoods. While acknowledging that this may be necessary, Johnson observed that in the canonical approach, the Bible's role is static and non-interactive, and ultimately does not result in the Bible informing the discipline. It could be added that this also precludes the discipline informing the interpretation of Scripture.

A fourth approach was of *faith as a guide to or motivation for* being in a discipline (23 responses). Some students described this as learning that principles from Scripture can be applied to their life, or their practice as a teacher, counselor, or lawyer. Other students found inspiration in Christian motivations for practice, "to glorify God," and "Christ as the reason for your training." A student described exemplary integration as "a series of in-class Bible studies that look at what God says AND [caps in original] what he demonstrates about justice in order to consider how we are called to use psychology in the world." It is noteworthy that articles on integration to date have not identified this particular angle or lens on integration, suggesting the need to study it further.

The following approaches to integration were mentioned by only a few students each and will be only briefly described. Several students appreciated the presentation of a *coherent integrative model* (10 responses). These students recognized the sophistication of models that pulled together material from both sources and integrated them into a meaningful whole, in a way similar to what Johnson (1992) describes as the dialogical role of Scripture, in which a genuine dialogue between the two disciples allows the Bible "to mold and re-shape the meaning of psychological theory or the interpretation of findings" (p. 352). Eck (1996) might label this the Unifies Process in the Non-Manipulative Paradigm, in which "truth to be integrated from each discipline is brought together to create a unified set of truths that mirror the wholeness and unity of God's created and revealed truths" (p. 109). This is considered the most complete model of propositional integration by authors writing about this topic.

Others noted underlying assumptions about the *presence of spiritual realities* that influenced class content (8 responses). Examples included the value of faith in the life of mentally healthy individuals, the spiritual aspect in healing mentally ill people, the presence of the Holy Spirit in the counseling process, and recognizing that students, counselees, and fellow students are children of God or made in God's image. Four students described integration where disciplinary content was used to *flesh out principles of Christian living*. For example, "In Advanced Stats, [the professor] ... would give devotions on how sin could be considered 'restricted range.'" Three students noted that professors used Scripture or Christian practice in order to *illustrate disciplinary content or methodology*. For example, a logic professor taught about informal fallacies by using examples of ways that non-Christians argue against the validity of Christianity.

In addition to articulating what appear to be eight different approaches to propositional integration (outlined in the paragraphs above), student comments also revealed sensitivity to the quality of the propositional integration to which they were exposed. They expressed admiration for integration that showed academic excellence (18 responses), relevance to course material (8 responses), and that was done naturally, without being forced (40 responses), and were strongly critical of attempts at integration that did not meet these criteria. Each of these four criteria for quality integration will be briefly described.

With respect to *academic excellence*, students expect integration that reflects not only high standards with respect to material from the discipline, but also sophistication in the knowledge and exegesis of biblical material, and respect for the integrity of both fields (18 responses). For example, a student liked "That it is done in with a loyalty to the inerrancy of Scripture and commitment to the scientific methods of psychology that is culturally relevant." Another, that "It has, for the most part, not been

about appending a few biblical passages but about a good biblical and theological and historical approach." On the critical side, a student noted, "I think it is hard for someone to do good integration when they do not have theological training. I would like to see my school hire someone who has both theological and psychological training..."

Students also expect biblical or theological material to be *relevant* to the class material (8 responses). A lack of relevance was noted by a student who stated, "Some assignments and professors seem to integrate scripture, devotionals, and assignments to fulfill a quota. I often see professors read a devotional at the beginning of class which is completely unrelated to the subject matter or our experience as students ..." Another noted that "When the topic of integration is actually integrated with the subject matter, it makes sense. It makes no sense when the discussion of integration occurs only on the last day of classes."

Finally, many students expressed a desire for integration that was *natural and not forced or contrived* (40 responses). Words such as "genuine," "natural," "non-ceremonial," "subtle," "heartfelt," "real," "honest," and "seamless" were used to express the quality of this integration. Other phrases included "not forced," "never pushed," "non-forcefully," "not overdone," "not an add-on," "not overbearing," "not awkward," and "not crammed down anyone's throat." Several students were very articulate about the dangers of contrived integration. "Sometimes it's a stretch–not every principle will have directly applicable Scripture to read along with it." "The professors try too hard to force a square peg in a round hole."

> I think that often times there is such a desire for integration and a relevance to Scripture that they have to search and stretch Scripture to apply where it really doesn't fit and that makes the actual integration seem not so strong because the weak applications seem fake.

In contrast, one individual had high praise for his or her experience:

> For many of my professors it seems to come completely naturally. The classes are not divided into lecture/discussion and then integration with the former being given more weight, but instead they blend together the way they ought to. They put forth the message that if we truly are followers of Christ, that should inform every aspect of our lives to the point that "integration" is not necessary as a separate step, but a practice that flows constantly and naturally out of our walk with God.

Integration as embodiment. (72 responses) The importance of an embodied integration was expressed by many students. For example, one student stated,

> I appreciate that integration is personal, and that it may look different and unique among different people who do it. Integration is not just a theoretical model; while theory and discussion are important, integration is a way of life, and a way of relating to others, and acting both professionally and Christianly at the same time.

Or, as another student put it, "I appreciate that integration is not taught but lived." The concept of being "lived out" is also expressed by a student who stated, "It is something that is encouraged to be lived out, not just talked about. From the president on down, it is modeled regularly and consistently." Other students contrasted this type of integration with propositional integration. "There is open dialogue about how difficult it can be to conceptualize integration ... I think our program is designed to help us experience integration, if at all possible, because the theoretical learning of it seems empty." Students also expressed the desire to experience more embodied integration, "The best way for the school to 'do' integration is to hire faculty who are living and breathing it. Real people who are integrated will become contagious ..." One student expressed the desire to spend more unstructured time with professors, "not necessarily for us to do anything other than to allow the integrated essence of these professors to ooze into us."

Many students described specific character traits or behaviors of the professors as exemplars of integration. Character traits that were specifically mentioned included loving, "with grace, boundaries, and commitment," "with a high level of professionalism," humble, dedicated, putting a high priority on family, balanced, excellent, real, integrous and meek.

Students also mentioned the value of seeing professors live out their faith in both personal and work settings. In fact, variations of "living out their faith" abounded, in phrases such as "living out," "living his faith," "living his life in a Christ-like way," "lived the example of Jesus," and "how they live their lives." One student wrote,

> The reason I came to a Christian graduate program was not to be taught integration (although that's been nice) but simply to be surrounded by professionals who would model what an integrated professional looks like. For me, it's simply learning, working, and living alongside my professors and supervisors, watching and observing how they live their lives, how they practice, simply observing who they are.

Similarly, a student related "Spending time with professors before and after class, as well as outside of

school, I was able to see their personal integration, and that was more powerful than any of the formal training." Another student mentioned a professor who taught students "to live their faith first and their job as a part of it." These quotes echo Sorenson's (1997) identification of the professors' importance for students' "integrative pilgrimage" (p. 8).

Interestingly, not all of the "examples" of integration provided by the students are necessarily integration of the Christian faith with their profession. Many of them are simply demonstrations of the authenticity of the professors' Christian commitment in character and behavior. For example, a professor was described as living a "lifestyle of faith, encouragement, and spiritual growth." Another student stated, "my professors simply lived the example of Jesus." It would appear that this is a necessary but not sufficient condition for the facilitation of integration. As one student put it, "Professors can write or talk all they want but if I cannot see it displayed then it does not mean as much."

These descriptions indicate that many students do not make a clear distinction between embodying Christianity, and embodying what it means to be a Christian professional in a given field. Although these "exemplars" of integration could simply be dismissed as reflecting a lack of sophistication in the students' views of integration, perhaps they can be seen in a different light. Many scholars dedicated to integration would resist the notion that being a Christian professional simply means being a Christian, then being the best professional possible. The other side of the same coin is articulated by the students in this study. Students seem to be communicating here the incongruity between preaching integration, and not having the depth of Christian character to provide a foundation for that integration. Consequently, while simply having a good Christian character may not suffice for good integration to occur (after all, living the faith and reflecting Christ is something all followers of Christ are called to–not just integrative professionals), it does appear to be a necessary foundation for integration in the minds of students.

The necessity of this type of embodied foundation for integration has been acknowledged since the early years of the integration movement. In their seminal work, *The Integration of Psychology and Theology*, Carter and Narramore (1979) stated, "very little conceptual integration is possible without a degree of personal integration" (p. 117). Tan (2001) also emphasized that the spirituality of the integrator is a necessary foundation for conceptual integration, stating, "personal or intrapersonal integration including the spirituality of the integrator is the most fundamental and foundation category of integration, without which biblical integration of psychology and Christian faith...cannot be achieved" (pp. 20-21). Similarly, Farnsworth (1985) proposed the concept of "embodied integration," which he defined as "living God's truth in addition to knowing about God's truth" (p. 317).

However, the mechanisms through which this embodiment affects integration have received less attention. Evans (1989), reflecting a philosophical tradition stemming from Kierkegaard, argued that our very perceptions are affected by the meaning of the event being perceived, and consequently "there is a close link between the character of my own being and my ability to observe certain kinds of behavior accurately" (p. 52). Hall and Porter (2004), relying on current knowledge of cognitive science, have taken this a step further by arguing that the most sophisticated types of integration require "referential activity," a particular way of processing information which requires a high degree of embodied integration in the integrator. The need for further theoretical analysis of the mechanisms involved in embodied integration is apparent.

Integration as practice. While many student descriptions of integration were "generically" Christian (as noted above), other "examples" of integration clearly did involve bringing together Christian character and beliefs, within a professional context. Many students stated appreciation for hearing stories of integration in daily life, by professors, retreat speakers, conference speakers, and invited guests (57 responses). "Practical" and "real" were key word in these descriptions: real people, real life, real world. This type of integration is consistent with what Bouma-Prediger (1990) called "faith-praxis" integration. Many noted classroom experiences that provided specific instructions on how to practically apply integrative insights (19 responses). For example, "The dramatic readings in playwriting class, where the students and the professor have actually had to cope with potentially offensive dialogue as reality." One student told a dramatic story about hearing a lecture on spiritual warfare, then having the class pray for someone in the class to be set free, and having that student healed of cancer. Six different students noted a therapy video where the therapist demonstrated integration.

Students also expressed a desire for more practical integration, both in pedagogy and in their own

training experiences (39 responses). Pedagogically, students called for more real life examples, more simulation exercises, more guest speakers recruited from practitioners, more application of theory to real situations, more integrative issues in clinical training (for psychologists), more vignettes and case studies, etcetera. Students also wanted to be pushed to apply integration themselves, through service-learning assignments and practicums.

More specifically, some students expressed appreciation for insights into how to integrate in secular settings (9 responses), and others expressed concern that they were not getting this kind of training (13 responses). One student appreciated that "It is taught with the purpose of going outside the Christian community and functioning on a level that will most effectively be an aid to God's reclaiming the integrity of His creation." Another expressed concern, "I would like to see more emphasis on how our studies and faith can better be applied to secular audiences and to the contexts of relationships outside of school."

Facing professional challenges also emerged as a way in which the practice of integration was demonstrated (6 responses). "The most effective integrative activity has been relating of personal challenges that professors faced as Christians in the professional realm." Another example was given of a professor responding to an attack against Christians in a scholarly article, where the professor's written response was "both firm and loving, professional yet very much in defense of believers in this field."

Other students emphasized exercising Christian principles and character traits in their discipline (5 responses). A film student talked about "the integration of being humble and fair on a film set ... paying people what they ought to be paid." A journalism student noted the importance of truth, "We should do it better than non Christians." A law student stated, "I appreciate most how we are taught to be zealous advocates for our clients while at the same time honoring God." A business student emphasized "bringing the stewardship aspect into business."

Another group emphasized using their discipline as a platform for evangelism (5 responses). A student recalled a guest speaker from the business world who is "constantly looking for ways to share his faith." A nursing student praised a professor who nursed a very difficult man, "ultimately leading him to faith in Jesus and peace with God before his death."

General Discussion

The present study has both theoretical and pedagogical implications. With respect to our theoretical notions of integration, these students' views of integration suggest that we must take seriously the practical, embodied, and theoretical nature of integration. With respect to the teaching of integration, these responses suggest that Christian institutions must reflect integration at a number of levels to optimize the learning of integration.

Notions of Integration

Through the use of multidimensional scaling, Sorensen (1997) found five variables loading on two dimensions to correlate significantly with the learning of integration. The first dimension, which included the variables Evidence of Ongoing Process in a Personal Relationship with God, Emotional Transparency, and Sense of Humor, correlated most strongly with the learning of integration, accounting for over half the variance. The second variable, which included Openness to New Thinking and Openness to Differing Points of View, though significant, accounted for only 8% of the variance.

Three of the themes in the current study echo the responses found by Sorensen in his focus group with students, used to create the instrument for his 1997 study. Specifically, students in the present study also valued "evidence of a professor's ongoing process in a personal relationship with God," and "emotional transparency," coded in the present study as "self-revelation." They also appreciated openness on the part of the professor, which in the present study most strongly reflected Sorenson's category of "Openness to Differing Points of View." This lends further support to the notion that these personal qualities of the professor are crucial to the facilitation of integration. Other categories from Sorensen's study, however, were not reflected in the student responses to the current survey. "Sense of Humor" and "Openness to New Thinking" did not emerge as categories. This may be an artifact of the different methodologies used to gather data.

It is worth noting that different methodologies have differing strengths in terms of the type of material that they elicit. While the influence of professors emerged as important both in the current qualitative analysis, and in the multidimensional scaling (MDS) study by Sorensen (1997), each methodology elicited overlapping but distinct domains. The MDS study

utilized prompts for sorting, and items for correlating with the dimensions, that had to do with personal qualities of the professor. The prompts in the present study asked directly about experiences with integration, the outcome variable. While this methodology elicited comments about the professors, many of these comments had to do with specific integrative class content, rather than with qualities of the professor him- or herself. It may be that the wording of the questions elicited academic examples of integration. For example, one student wrote, "I admit that I am not sure exactly what this question is asking. As I read it my interpretation is: what is the best example of one of my professors integrating their faith into the classroom while instructing me."

If this substantial emphasis on course content is not an artifact of the method, it suggests that integration is not just something experiential that is embodied or practiced, but also something conceptual, with a content that can be learned. Hall and Porter (2004), in summarizing the many attempts to outline models and types of integration (e.g., Eck, 1996; Bouma-Prediger, 1990), stated that "two broad, higher-order types of integration emerge in the literature: one type that has more to do with conceptual ideas about [the subject matter of psychology], and a second type that has more to do with personal spiritual-emotional growth" (p. 168), which they refer to as "conceptual integration" and "experiential integration," respectively. The present study affirms the existence and importance of both conceptual and experiential aspects of integration.

Recent writings in integration have tended to downplay the conceptual aspect and highlight the experiential aspect, perhaps in an attempt to provide an antithesis to early integrative writings that were primarily theoretical in nature. Most recently, the Jacobsens (2004) have advocated the idea that Christian revelation is personal, rather than propositional, arguing on that basis that Christian scholarship has an embodied character, rather than a propositional nature. Jones (2006) argues that this is a needless dichotomy, and cites Pope John Paul II as follows: "What is distinctive in the biblical text is the conviction that there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith" (II.16.4). "Belief is often humanly richer than mere evidence, because it involves an interpersonal relationship and brings into play not only a person's capacity to know but also the deeper capacity to entrust oneself to others, to enter into a relationship with them which is intimate and enduring" (III.32.1) (Fides et Ratio, cited in Jones, 2006, p. 258). Jones notes that the interpersonal aspect enriches the knowing process, that the two are complementary, "It is not 'personal or propositional'; rather, it is personal and propositional" (p. 258).

Sorenson's (1997) emphasis on the crucial role of the professor in the learning of integration was verified in this study, though the manner in which he or she is influential was expanded to include the professors as facilitators of integration through the communication of propositional content and as an example of the practice of integration. Also evident was the fact that the two aspects–experiential and conceptual–could not be separated from each other in the experiences of students; consistent with Jones' point above, the conceptual seemed to make an impact in the presence of evidence of personal engagement, as in one student's description of "heartfelt devotions." As noted above, Hall and Porter (2004) have articulated cogently that quality conceptual integration can only occur in the presence of experiential integration. Other institutional aspects, though mentioned, received relatively little attention from students.

Implications for Pedagogy

Building on the Sorenson tradition, the current study calls us to examine once again the question, "What if how students learn integration and how their instructors teach it aren't the same?" (Staton, Sorenson, & Vande Kemp, 1998, p. 340). Once again, this study affirms that relational processes are, in fact, important in how students learn integration. The results of this study support the conclusion that "what is crucial to students' integration is a dynamic, ongoing process that a mentor is modeling before the students' eyes in ways to which students feel they have real access personally, perhaps even as collaborators in the project together" (Sorenson, Derflinger, Bufford, & McMinn, 2004, p. 364). In addition to qualities of the professor identified by Sorenson et al., the present study suggests that the broader institutional community also contribute to a feeling of openness, safety, and valuing of the integrative process that facilitates its transmission. This occurs through interactions with other students and staff, as well as through the overall structure the institution provides to the integrative enterprise.

The present study also suggests that the quality of the propositional content presented to students is important. Students are discriminating consumers,

and notice when attempts at integration are half-hearted, insincere, done out of duty, forced, or of poor quality. This suggests that institutions who value integration must choose their faculty carefully, noting their potential for sophisticated, and sincere integration.

These findings also suggest that professors who teach integration, in addition to embodying integration, should focus on methodologies which emphasize the link between theories of integration, and their practice in the real world. Students in professional graduate programs, in particular, are in school in order to receive training to practice a profession, whether as a psychologist, educator, or lawyer. When we fail to bridge the gap between theoretical, propositional content, and their applied experiences as people and as professionals, we have fallen short of fully preparing them to practice their professions as Christians in a fallen world.

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