

SEPARATE THREADS OR A SINGLE WOVEN PIECE?  
A PHENOMENOLOGY OF THE INTEGRATION OF FAITH AND LEARNING

by

Elizabeth C. Sites

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

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Committee Member date

## ABSTRACT

### SEPARATE THREADS OR A SINGLE WOVEN PIECE?

#### A PHENOMENOLOGY OF THE INTEGRATION OF FAITH AND LEARNING

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This phenomenology investigated integration of faith and learning among eight Liberty University faculty members. Criterion sampling was used by asking 150 randomly selected graduate students to nominate the professor from whom they had learned integration the most. All participants described their holistic, existential, faith-praxis integration. Themes pertinent to their understanding of integration included the inseparability of faith from their being and a sense of calling. The outworking of their faith was seen in two main themes: teaching practices that included Biblical truth, and the humility and deliberate actions that develop relationships with students, colleagues and staff. Counseling and generalist participants showed similarities in all major areas. Implications for faculty and schools are presented, and suggestions for further research.

## DEDICATION

This dissertation is dedicated to Christian teachers everywhere, who are called to teach, to mentor, and to live out their faith in ways that bring glory to God and serve their students.

I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. But to each one of us grace was given according to the measure of Christ's gift. And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (Ephesians 4:1-7, 11-16).

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To Liberty, Mikaela, AJ, Caleb, Cassia, Ellie, Brandon, Titus, Ashleigh, Liam, Briana, Jael, Erinn, and our two grandchildren in heaven, I love you all. You have taught me of the love, joy and laughter of the Lord. May each of you grow to know the Lord and to love Him more from every teacher that you have!

To the precious others who have encouraged me in this Ph.D. journey, family members, friends and colleagues, your support has sustained me through difficult times.

To my dissertation committee, Dr. Garzon, Dr. Milacci and Dr. Boothe, you have taught me what it takes to do good research, and to focus this distractible mind. Fernando, your Socratic questions have challenged me to think more deeply, and your gentle shepherding has been invaluable. Thank you for all you have done.

To my co-researchers, you have taught me so much about integration, and the ways you strive to glorify the Lord in your lives. Thank you for being willing to share your thoughts and practices regarding how you teach others so well.

To my Lord, who is the greatest Teacher, thank you for the example you set for us: an example of teaching the truth, building relationships, and being the very incarnation of love. Thank you too for the gift of Godly parents, my main earthly teachers, who believed in my abilities, and who taught me to honor You with my whole life. Lord, You truly have plans for us and have given us “a future and a hope.”

## TABLE OF CONTENTS

|   | Page |
|---|------|
| Dedication.....   | ii   |
| Acknowledgements.....   | iii  |
| List of Tables .....  | xi   |
| List of Figures.....  | xii  |
| <br>  |      |
| CHAPTER ONE: THE PROBLEM .....  | 1    |
| Purpose of the Study .....  | 4    |
| Research Questions.....   | 5    |
| Definitions.....  | 6    |
| Locating Myself as a Researcher .....                                       | 8    |
| <br>  |      |
| CHAPTER TWO: THE LITERATURE REVIEW .....                                    | 12   |
| What is the Integration of Faith and Learning within Higher Education ..... | 13   |
| Skeptics among the Generalists .....  | 15   |
| Delimiters among the Generalists.....                                       | 15   |
| Holistic Integrators among the Generalists.....                             | 18   |
| Holistic Preferred among the Generalists .....                              | 20   |
| Summary of Generalist Integration Theorists.....                            | 28   |
| Integration in the Discipline of Counseling .....                           | 29   |

|   |    |
|---|----|
| Counseling Skeptics.....  | 30 |
| Counseling Delimiters .....   | 31 |
| Counseling Holistic Integrators .....   | 31 |
| Counseling Holistic Preferred.....  | 34 |
| Summary of Counseling Integration Theorists .....                                 | 46 |
| Comparing and Contrasting Generalist and Counseling Theorists.....                | 48 |
| How do Faculty Members Understand the Integration of Faith and Learning? .....    | 49 |
| Faculty - Understanding as Skeptics.....  | 50 |
| Faculty - Understanding as Delimiters .....                                       | 50 |
| Faculty - Understanding as Holistic Integrators .....                             | 51 |
| Faculty - Understanding as Holistic Preferred.....                                | 52 |
| How Does the Understanding of Integration Impact Faculty Members' Practice? ..... | 54 |
| What Integration Practices Do Faculty Apply in the Classroom? .....               | 55 |
| Practicing Faculty Skeptics.....  | 55 |
| Practicing Faculty Delimiters .....   | 56 |
| Practicing Faculty Holistic Integrators .....                                     | 59 |
| Practicing Faculty Holistic Preferred.....  | 60 |
| What Integration Practices Do Faculty Apply Outside the Classroom?.....           | 60 |
| Practicing Outside Classroom: Faculty Skeptics .....                              | 60 |
| Practicing Outside Classroom: Faculty Delimiters.....                             | 61 |
| Delimitation due to systemic demands .....  | 61 |



|  |    |
|--|----|
| Delimitation due to lack of faculty development.....                       | 62 |
| Delimitation due to lack of faculty spiritual development.....             | 63 |
| Practicing Outside Classroom: Faculty Holistic Integrators.....            | 63 |
| Practicing Outside Classroom: Faculty Holistic Preferred .....             | 64 |
| How do Counseling Faculty & Non-Counseling Faculty Compare & Contrast..... | 64 |
| Summary of the Literature Review .....                                     | 65 |
| Limitations/Delimitations .....  | 66 |
| <br>   |    |
| CHAPTER THREE: METHODOLOGY .....   | 67 |
| Research Design.....   | 67 |
| Bounding the Study.....  | 71 |
| Pilot Study.....   | 71 |
| Research Project.....  | 73 |
| Data Collection .....  | 75 |
| Data Analysis .....  | 75 |
| Creating the Phenomenological Text.....                                    | 77 |
| Trustworthiness.....   | 78 |
| Summary .....  | 78 |
| <br>   |    |
| CHAPTER FOUR: FINDINGS .....   | 80 |
| Introduction of the Voices of the Participants .....                       | 80 |

|  |     |
|--|-----|
| Cathy .....  | 81  |
| Natalie .....  | 82  |
| Kimberly .....   | 82  |
| Theresa .....  | 83  |
| Peter .....  | 84  |
| Harold .....   | 84  |
| William .....  | 85  |
| George.....  | 87  |
| Preconceptions and Identified Themes .....                                     | 88  |
| Allowing the Participants to Picture Integration.....                          | 91  |
| Understanding Faith: the Essence of Their Being/Inseparable from Their Lives . | 91  |
| Understanding Their Vocation as a Calling from God .....                       | 98  |
| Summary of the Participants’ Picture of Integration .....                      | 99  |
| The Outworking of Participants’ Faith in Their Practice.....                   | 100 |
| Faith Evident in the Inclusion of Biblical Truth in Their Teaching .....       | 101 |
| Faith Demonstrated Through Their Relationships.....                            | 104 |
| Caring Relationships with Students .....                                       | 104 |
| Supportive Relationships with Colleagues and Staff.....                        | 107 |
| Humility in Relationships .....  | 110 |
| Summary of Participants’ Understanding and Practice of Integration .....       | 111 |

|  |     |
|--|-----|
| CHAPTER FIVE: DISCUSSION.....  | 113 |
| Significance of the Research Findings.....                               | 113 |
| Descriptions of Integration of Faith and Learning.....                   | 114 |
| Existential – Faith is the Essence of their Being.....                   | 114 |
| Faith-Praxis – Faith Applied in Every Part of Their Life .....           | 115 |
| Scholarly Integration – The Inclusion of Biblical Truth in Teaching..... | 116 |
| Relational Integration.....  | 117 |
| Relationships with students.....   | 117 |
| Relationships with colleagues and staff.....                             | 117 |
| Humility in relationships.....   | 118 |
| Comparison between Counseling and Generalist Participants .....          | 118 |
| Implications of the Research Findings.....                               | 119 |
| Implications for Faculty Wanting to Integrate Faith and Learning .....   | 120 |
| Implications for Universities Wanting to Promote Integration.....        | 121 |
| Summary of the Implications of the Research Findings.....                | 122 |
| Recommendations for Future Research .....                                | 123 |
| Summary .....  | 124 |
| REFERENCES .....   | 126 |
| Appendixes .....   | 134 |

|  |     |
|--|-----|
| Appendix A: Participant Recruitment Letter .....         | 134 |
| Appendix B: Informed Consent Form .....                  | 135 |
| Appendix C: Interview Guide.....                         | 137 |
| Appendix D: Themes and Subthemes from the Findings ..... | 139 |
| Appendix E: Survey on Christian Integration.....         | 140 |

## List of Tables

|  |    |
|--|----|
| Table I: General Integration Authors .....     | 26 |
| Table II: Counseling Integration Authors ..... | 44 |
| Table III: Themes and Subthemes .....          | 90 |

## List of Figures

|   |    |
|---|----|
| Figure One: Skeptics.....               | 14 |
| Figure Two: Delimiters.....             | 16 |
| Figure Three: Holistic Integrators..... | 17 |
| Figure Four: Holistic Preferred.....    | 19 |

## CHAPTER ONE: THE PROBLEM

There is a wealth of information written about integration (Adrian, 2003; Badley, 1994; Beck, 1991; Benne, 2001; Brantley, 1994; Clinton, 1990a, 1990b; Entwistle, 2004; Estep, 1998; Farnsworth, 1982; Faw, 1998; Gangel, 1978; Garzon, 2005; Gill, 1979; Holmes, 1987, 1994, 2001; Korniejczuk & Kijai, 1994; Mathisen, 2003; Patelis & Sorenson, 1997; Wolterstorff, 1976, 1984) and its related, sometimes interchangeable, terms of spiritual formation (Anderson, 2002; Dudley, 1999; Ma, 1999), faith development (Doring, 1997), fusion (Fear, Gerulski, Latinen, & Woodward, 2006), values in education (Arawi, 2006), spirituality (Astin, 2004; McMinn, 1996; Milacci, 2003, 2006; Norenberg, Buckley, & Dwyer, 2006) and worldview (Deckard & Sobko, 1998; Eisenbarth & Van Treuren, 2004; Rice, 1994). Most of the literature that has been written is philosophical or cognitive in nature (Sorenson, 1997a). Some have studied it empirically (Anderson, 2002; Burton & Nwosu, 2002; Deckard & Sobko, 1998; Graham, 2002; Hardin, Sweeney, & Whitworth, 1999; Henderson, Deckard, & DeWitt, 2003; Lee & Foster, 1994; Ma, 1999; Milacci, 2003; Morton, 2004; Pressnell, 1996; Ramirez & Brock, 1996; Sorenson, 1994a, 1994b, 1997a, 1997b; Sorenson, Derflinger, Bufford, & McMinn, 2004; Staton, Sorenson, & Vande Kemp, 1998), but very few have focused on the practical aspects. Very little has been done to study the phenomenon of how faculty actually integrate (Milacci, 2003; Morton, 2004; Nwosu, 1999; Ramirez & Brock, 1996).

The two studies that most closely relate to this research are Milacci (2003) and Ramirez and Brock (1996). Milacci did a phenomenology of spirituality as understood

and practiced by eight adult educators who taught in non-religious colleges and universities. His participants were Christians, who had lively faiths, but described the challenges of living out that faith in a context that exhibits “a deep-seated antagonism, that border[s] on marginalization, in the academy towards religion in general and Christianity in particular” (Milacci, 2003, p. 146). Milacci’s participants described how they understood spirituality, and the ways their spirituality impacted, or in the terminology of this study – the ways they integrated their faith into, their praxis in a non-religious setting. His participants practiced their faith in an explicit way mostly in relationships with students and community building. The Milacci dissertation is one of two studies that have led to this dissertation, especially since he recommended that future research should be done to explore the phenomenon of spirituality from a faith base in a Christian context.

The second study of particular interest is an ethnography done by Ramirez and Brock (1996) at a Christian university, Loma Linda University Medical School, to investigate two primary areas. First, they wanted to “examine the distinctives of the Christian university,” including “the attributes that make a Christian institution unique,” and “how...these relate to the common historical phenomenon of the secularization of the Christian university” (p. 3). This goal of placing their school within the dynamic of the secularization process, was motivated by the discovery in the literature of two red flags regarding the possible imminent secularization of a school. Those two warning signs were when a school prioritizes numbers or notoriety over mission.



The second focus of the Ramirez and Brock study (1996), which is more directly related to this dissertation, was to discover how the Christian faith of professors was being integrated with the stringent curriculum of training for physicians. They found that, for the most part, the professors lived out their faith in caring, holistic relationships with students and with the patients in their hospital. However, the participants also stated that they left the Biblical worldview integration up to the religion faculty. Interestingly, Milacci (2003, 2006) found similar results in non-religious institutions, that his participant adult educators also primarily lived out their Christian faith explicitly through community building in relationships with students, rather than in the curriculum.

The setting for this research, Liberty University, is unique in several aspects. This study adds to the literature by studying phenomenologically, in a Christian liberal arts university, how faculty members understand the integration of faith and learning, and how they describe their practice of integrating faith and learning in the classroom, and in their relationships and activities outside the classroom as well. This school's primary objective, to produce Christ-centered men and women, is emphasized many times during the year in convocations, faculty meetings, and in-service trainings. However, this school is undergoing unique stresses because of a dramatic growth rate, stemming from two additional visionary statements of its founder; to reach an enrollment of 50,000 students; and to attain notoriety, so that it becomes for evangelical young people what Notre Dame is for Roman Catholics, and Brigham Young is for Latter Day Saints. Since Ramirez and Brock (1996) noted that emphases on numbers and notoriety are warning signs of the secularization of a university, this study should be of particular interest. Thus the

distinctive context for this study is a Christian university that has three concurrent goals: to produce Christ-centered men and women, to continue its dramatic growth, and to gain notoriety through excellence in education.

### Purpose of the Study

The purpose of this phenomenological study is to describe the meaning and practices of the integration of faith and learning (IFL) for eight professors at Liberty University. These eight participant professors were identified by graduate students as being, based on their experience at this university, exemplary in the area of integration. The nature of the integration of faith and learning has been generally defined by Holmes as “a call, not just to couple piety with intellect, nor just to preserve biblical studies in our school, but more basically to see every area of thought and life in relation to the wisdom and will of God and to replenish the earth with the creativity of human art and science” (1987, p. 21). From a counseling paradigm, Clinton saw integration in a similar way, as “a holistic attempt to interrelate various elements from the one real world on the basis of truth given to us by God, through study of the Bible, human life and history.... It respects the two functional disciplines [of psychology and theology] but also begins to deal with all of life” (1990a, p. 16). Both of these theorists perceived integration in a holistic way.

There are several reasons why a comparison is being made between counseling and non-counseling faculty. Many counseling and psychology theorists have written discourses on the topic of integration of faith and learning (Adams, 1970; Carter & Narramore, 1979; Clinton, 1990a; Entwistle, 2004; Farnsworth, 1982; Johnson, 2007;

Sorenson, 2004a; Wolterstorff, 1984). This may be because counseling specifically relates to soul care, which is a central theme in the Bible. Some counseling and psychology researchers have conducted empirical studies about integration (Graham, 2002; Sorenson, 1994a, 1994b, 1997a, 1997b; Sorenson et al., 2004; Staton et al., 1998). However, none of these empirical studies has ever interviewed counseling faculty about their understanding or practice of integration. This researcher is personally vested in the field of counseling because she is in the Ph.D. program in professional counseling. Therefore, the purpose of this study is to discover the understanding and practices of both counseling and non-counseling faculty in regard to integration.

### Research Questions

This study replicates Milacci's (2003, 2006) phenomenology of the limitations of spirituality in adult education practice among Christian faculty members who taught in non-religious schools. Thus the following research questions have been adapted to this phenomenology of the integration of faith and learning among Christian faculty members who teach in a Christian liberal arts higher education context.

- 1) How do student nominated faculty members understand the integration of faith and learning?
- 2) How do student nominated faculty members describe the relationship between their faith and their practice as educators?
- 3) How do the responses of counseling faculty participants and non-counseling faculty participants compare and contrast?

## Definitions

Integration of faith and learning is a concept like spirituality, worldview, or faith; it is so broadly interpreted and used that it has lost much of its meaning. In fact, many times these terms of integration, spirituality, spiritual formation, worldview and faith are used interchangeably. The concept of integration is understood in different ways by various individuals (Sorenson, 2004b), and its definition is quite unclear in the literature. “Faith can mean ‘life of faith’ or ‘body of doctrine.’ Learning can mean ‘process of learning’ or ‘body of knowledge’” (Badley, 1994, p. 28). Administrators, educators, and students assume they know what the integration of faith and learning means, but may have difficulty defining it.

The following definitions have been used for this study:

*Integration of faith and learning* (or *integration*) is a “multifaceted attempt to discern the underlying truths” (Entwistle, 2004, p. 242) about one’s liberal arts discipline and “Christianity (in theology, faith, and practice)” (Entwistle, p. 242). “It will be a *disciplinary and scholarly* exercise when one attempts to integrate the findings of the [liberal arts discipline] and theology” (Entwistle, p. 243). It will be “an *applied* integration” as men and women attempt to live out their findings (Entwistle, p. 243). “Finally, it will be *public and personal*; it will be a *shared responsibility* and a *personal quest* for wholeness by individuals within their communities and in relation to God” (Entwistle, p. 243).

*Counseling Faculty*, for purposes of this study, will refer to faculty from counseling and/or psychology disciplines.

*Delimit* will mean “to fix the limits of; mark the boundaries of” (Neufeldt & Guralnik, 1988, p. 365).

*Faith*, for purposes of this study, will refer to a Christian belief in the triune God - Father, Son, and Holy Spirit - and in the inerrant Word of God, as well as a lifestyle that reflects this belief.

*Generalists* will refer to non-counseling faculty or theorists, who work in any discipline other than counseling and/or psychology.

*Learning* will refer to the educational process by which one acquires knowledge, and the body of knowledge acquired thereby.

*Pedagogy* will mean, as van Manen defined it, the “activity of teaching, parenting, educating, or generally living with [students], that requires constant practical acting in concrete situations and relations” (1990, p. 2).

*Secular* will mean non-religious institutions.

This study presents a phenomenology of integration of faith and learning as a whole. However, of particular interest within that whole are the specific discipline of counseling and the related field of psychology. One theorist, Entwistle (2004), in *Integrative Approaches to Psychology and Christianity*, put forth a particularly comprehensive definition, that “the integration of psychology and Christianity is a multifaceted attempt to discern the underlying truths about the nature and functioning of human beings from the unique vantage points of psychology (in its various sub-disciplines, utilizing diverse methodologies) and Christianity (in theology, faith, and practice)” (p. 242). His definition incorporates the cognitive need to discern the

foundational worldviews and presuppositions of psychology and Christianity, and also the application of that integration as educators interact with others who may be hurting.

He sees the need to do this as an individual responsibility, as well as a corporate one.

The quest for integration is one that takes place at many levels: *worldview; foundational; disciplinary and scholarly; applied, and public and personal*. If we can recognize the essential unity of our common subject, then there is yet hope that we can develop a language from which we can bring our diverse and limited perspectives into conversation from which a more holistic and comprehensive picture can emerge (Entwistle, p. 245).

### Locating Myself as a Researcher

Recognizing my own biases in regard to the concept of integration is an important step in gaining credibility in this study. I was educated in public school from Kindergarten through twelfth grade in my small hometown in Pennsylvania. Being in the baby boomer generation, I remember having Bible reading and prayer in homeroom every day in public school until my junior year when those religious practices were disallowed by the Supreme Court. The worldview I was taught during that time was basically Christian, even in a public school. I accepted Jesus Christ as the Lord of my life while I was at a church camp, and thus became a born-again Christian when I was eleven years old. Though I was raised in a Christian home and attended church regularly as a young child, it was after my conversion experience that my faith truly became my own. However, when it was time for me to choose a college, it never occurred to me to select one with a Christian worldview perhaps because I had never experienced a school without one!

The college I chose was an excellent albeit secular women's college in New England. Many times during those four years my faith and worldview were challenged by my professors. Some of them did not share my theistic worldview, and some did not respect its credibility. Thus, though the education was first rate, at times I felt demeaned for my deeply held beliefs and Christian worldview. Immersed in a collegiate climate of relativism in the 1960s, while feeling my faith marginalized, I don't believe that my thinking or my faith changed substantively; however my actions did.

I became increasingly distant from God because of sin in my life. I felt like my prayers "bounced off the ceiling." This dark period of my life stretched from the time I was 19 until I was 26. During that time, I faithfully attended church and "served" the Lord by ministering for my church's mission board, teaching in the church, and serving as youth leader with my husband. I was far from the Lord, but physically I was sitting in the pew. My life felt empty, and I tried to fix the problem many times, unsuccessfully.

Interestingly when I was 26, I was a stay-at-home mom with two of our four children already blessing our lives. While my husband worked, I loved to listen to Christian radio. During this time, I was spiritually far from the Lord, but still hungry for the Word of God. I heard a radio sermon by J. Vernon Magee, based on Matthew 6:24. "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other." The Holy Spirit used that sermon in my life to convict me of having two masters. I had not framed my sin in that way before, but had vacillated between a relativistic way of thinking that the sin I was doing was not that bad,

and a humanistic consideration that I could clean myself up and do better at life if I just kept trying.

It was that spiritual and cognitive realization that brought me to my knees before the Lord, affirming to Him that I only wanted Him as my master. I rededicated my life to Jesus Christ, and my husband and I sought out a Bible believing church, and grew through their sound teaching, New Testament fellowship, and effectual prayer. My husband and I took some elective classes at an area Bible college because we were so hungry to learn the Word of God.

I have summarized my spiritual development during that time. However, part of this story involves my professional life. After graduating from college, I only did school social work for a year before my husband and I married and started our family. Partly because of my belief in the God-given responsibility to be a good wife and mother to my family, I took a twenty year “maternity leave” to be with our four children as they were young. It was after this extended time that I returned to school social work, my profession. In this latter setting, I continued to observe the clashing of worldviews between students and teachers. In one instance a high school teacher intimidated several Christian students to tears because of their belief in creation. In another, a high school student was told that because the rest of the class believed in abortion and because the majority ruled, she was wrong in maintaining the sanctity of the life of the unborn.

In order to earn permanent certification as a school social worker, I began to take graduate classes from secular colleges in our area. The courses were interesting but they definitely were integrated with a post modern worldview. In choosing a graduate



program, I wanted to enroll in a master's degree program that would value and integrate my Biblical worldview, and not contradict my core values at every turn. Thus, I earned my master's degree and am concluding my doctorate in a Christian liberal arts graduate program where integration is encouraged.

Interestingly, I am now teaching psychology and counseling courses at that same university, and am challenged to integrate a Christian worldview into the curriculum and relationships with my students. I recognize the importance and the impact of good professors in students' lives. My professors, both Christian and non-Christian, have certainly impacted me by integrating their worldview into the classroom.

## CHAPTER TWO: THE LITERATURE REVIEW

While the majority of Christian educators are in agreement about the theoretical and philosophical need for the integration of faith and learning, there is little concurrence about what integration looks like in practice (Burton & Nwosu, 2002; Nwosu, 1999; Sorenson, 2004b). Gangel (1978) stated that educators are much more capable of discussing the integration of faith and learning than they are of practicing it. Badley (1994) and Faw (1998) observed that the term integration of faith and learning has actually become a slogan that seriously needs to be made practical.

First, most users of the word integration in the terms integration of faith and learning fail to clarify their terminology; and second, as my schema of paradigms show, the term is implicitly diverse. When confronted with semantic ambiguity on one side and rich theological diversity on the other, it seems wise that educators who want to talk about integrating faith and learning clarify what they mean. These difficulties point out the need to clearly distinguish between the varied ways in which the term integration is used in scholarly discourse (Badley, p. 24).

The purpose of this literature review is to explore three main areas; how generalist and counseling theorists understand the integration of faith and learning; how faculty understand integration; and how faculty practice integration within and outside of the classroom. In each section the ongoing discussion regarding integration in higher education generally will be explored, and then integration as it has been discussed within the specific discipline of counseling.

## What is the Integration of Faith and Learning within Higher Education?

It is not this researcher's purpose to review the entire history of integration, as various researchers have already done that (Adrian, 2003; Badley, 1994; Estep, 1998; Morton, 2004). However, it is helpful to review some of the theorists' conceptions as they are relevant to this study. Skeptical theorists have claimed that the integration of faith and learning is either not advisable or impossible, while delimiting theorists have allowed for integration but recommended caution and specific limits to that integration. On the opposite end of the spectrum from the skeptics are the holistic theorists who believe that all revelation is given by God, whether through the specific revelation of the Bible or through general revelation in the world around us. Finally, there are theorists who conceive of integration on a continuum, which begins with skeptics, through delimiters, to holistic integrators. This last class of theorists describes the continuum, but recommends, or prefers, holistic integration, and so for purposes of this study, they will be called holistic preferred theorists. See Figures 1 – 4 which present visual descriptions for each category of theorists.

Figure One: Skeptics

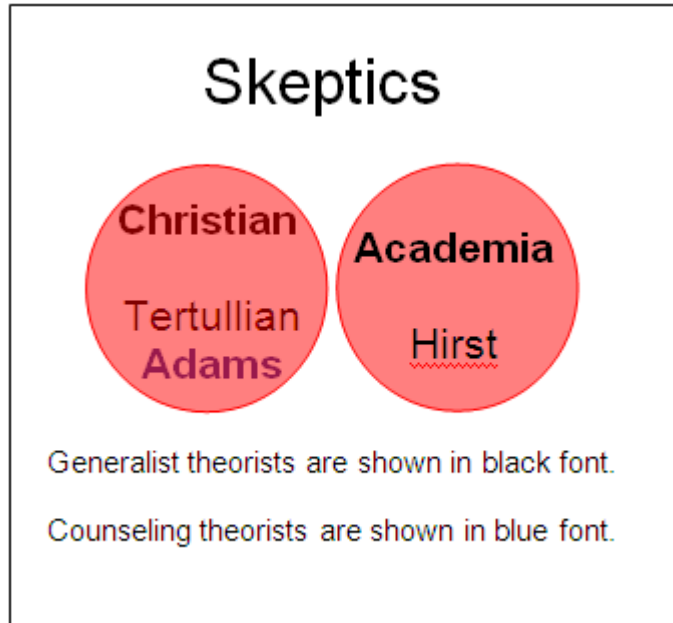


Figure 1– Tertullian and Hirst are mentioned here among the generalist skeptics. Adams is discussed among the counseling theorist skeptics. The color red is used in this illustration to signify the “stop” function of a traffic light.

### *Skeptics among the Generalists*

Tertullian was one of these skeptics who, in the second century A.D., questioned the practice of integrating Athens and Jerusalem, asking what common ground could there be between the two such divergent worldviews (Brantley, 1994). This is the manner in which Hirst (1972) conceived of science, mathematics, history, and even religion. In Hirst's thinking, these disciplines are wholly autonomous, rational subjects which can and should be taught independently of any religious worldview.

### *Delimiters among the Generalists*

Thomas Aquinas, the most renowned of the educators who attempted integration during the Middle Ages, sought to integrate Biblical and secular "Aristotelian" concepts. In his writing, "a convenient separation was made between 'natural' order and 'supernatural' order that eventually became known as the conflict of faith and reason" (Adrian, 2003, p. 16). Thus, integration was supported, but in a delimited fashion.

A present day delimiter, Hugo (1991), described the difficulties within any university of attempting to integrate certain disciplines which do not lend themselves to integration. "There is no such thing as Christian art any more than there are Christian bricks or Christian houses" (Hugo, p. 95). These artistic products only "fall within the scope of a Christian view because of the worldview they reflect" (Hugo, p. 96). Thus Hugo supported integration in certain subject areas, but believed that it was not possible in others.

Figure Two: Delimiters

Figure 2 – Delimiters espouse integration but in a limited or carefully prescribed manner, thus the cautionary “yellow” traffic light signifies their stance.

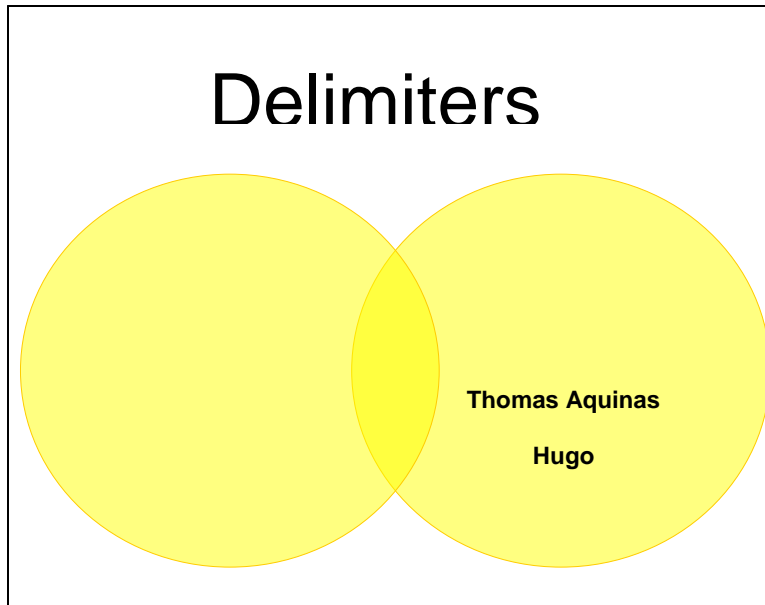


Figure Three: Holistic Integrators

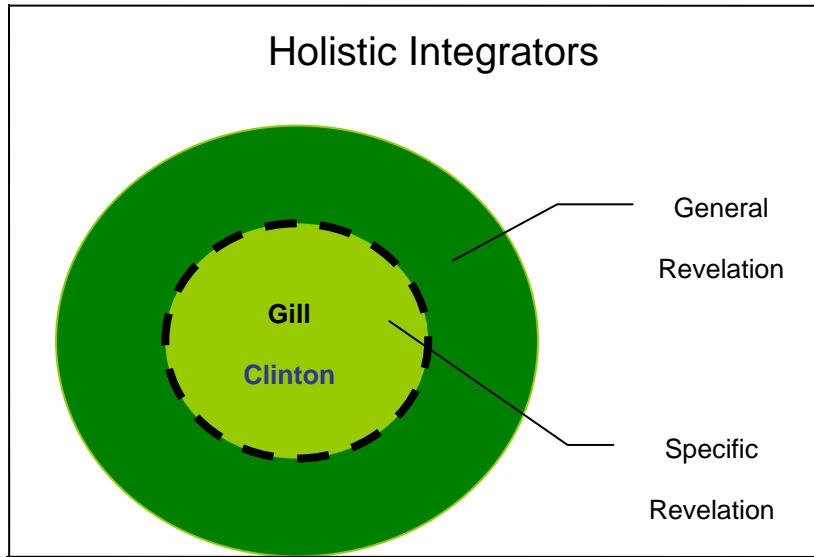


Figure 3 – Holistic Integrators – believe that the general revelation of creation, and specific revelation in the Bible are both given by God to reveal Himself. There is a dashed line between the two because they interact with each other, each confirming God’s truth. This figure is in the green, “go” function of the traffic light.

### *Holistic Integrators among the Generalists*

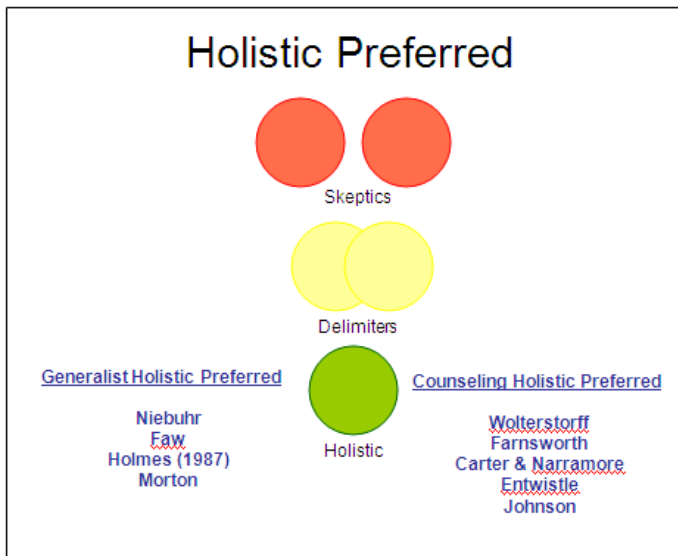
Gill (1979) presented the Biblical picture of integration as lived out by Jesus Christ's incarnation. Jesus came to earth as a whole person to a real world, involved in all of life, not just in the religious aspects. He ministered to people holistically, addressing their physical, emotional, social and spiritual needs. Jesus' use of parables in His teaching, as well as metaphors and conversations with people, display a soft side to perfect integration. "In choosing an indirect mode of self-revelation, God preserves human freedom by not coercing us into a trusting relationship," rather He extends "an invitation to become involved" with Him (Gill, p. 1011). He lived out His love for men, embodied it, and He wants us to do the same.

From this biblical example of integration, Gill (1979) extrapolated some recommendations for higher education. Like Holmes (1987), he viewed education which is integrated to be holistic and not compartmentalized into little specialties. Just as Jesus was very "down to earth" in reaching people where they were, educators should be relevant to the needs and context of their students and then help them to grow cognitively, spiritually, and personally. "The focus of learning ought to be on the process and not the product of knowing. At best we tend to encourage students to learn the results of other people's investigations and formulations, rather than experiencing the disciplined activity for themselves" (Gill, p. 1012). In conclusion, Gill stated that integration of faith and learning is a command that must be lived out. It does not involve the compartmentalization of knowledge or a special technique of teaching, but rather the lived life of faith in every area of education.



Figure Four: Holistic Preferred

Figure 4 – Holistic Preferred – These theorists visualize a continuum of integration models but prefer holistic integration.



### *Holistic Preferred among the Generalists*

Other theorists conceived of integration as a continuum of models that includes skeptics, delimiters, and holistic thinkers. In this study, we will refer to these as Holistic Preferred, because though these theorists see the continuum, they universally recommend the holistic model. In this Holistic Preferred style, Niebuhr (1951) wrote the classic, *Christ and Culture*, in which he described five models, each of them striving to explain how people deal with two diametrically opposed worldviews. His first model follows the skeptics' thought of Christ Against Culture. Tertullian is an example of this model in which Christianity is seen as being in opposition to culture. Niebuhr's second model, The Christ of Culture, delimits integration in that it sees Christianity as being the most excellent example of what is good in culture. The third and fourth models are delimiting as well. In the third model Christ Above Culture, Niebuhr conceived of Christianity as being in a higher order than culture, like Thomas Aquinas. The fourth model, Christ and Culture in Paradox, also sees a dualistic role between Christianity and culture; however, there is more tension between the two, as seen in Luther's writings. The last holistic model, Christ the Transformer of Culture, sees Christianity as in opposition to culture; however, the power of Christ is seen as being able to regenerate culture (Gathje, 2002).

Faw (1998), also a generalist Holistic Preferred, described the great variety of meanings that people ascribe to the term integration, and thus the meaninglessness of the word. "Evangelical authors use the term *integration* freely, but it carries with it little of real substance" (p. 148, emphasis in the original). Faw asked "what relevance does the Christian faith have for studying, learning, and teaching the various disciplines of human

knowledge” (p. 149)? He conceptualized four responses to this question, on a continuum of degrees. His first degree included the skeptics, non-Christians, who consider it irrelevant and unneeded to incorporate Christian faith into learning at all. The second degree was comprised of delimiters, many Christians who integrate their Christian faith on a personal level, combining their individual faith in God ethically in their field, and in their caring interactions with students and colleagues. According to Faw’s third degree, there are Christians who delimit in a different way, holding their faith as a “set of criteria upon which to assess the contents of the disciplines” (p. 150). Finally in the fourth degree, he described the stance of proactive Christians who holistically integrate Biblical themes of “creation, grace, and mutual accountability” within their discipline (p. 150).

Faw (1998) concluded that this holistic integration implies having a Christlike mind and worldview. This includes the process of “Christian scholars pursu[ing] a clearer and more unified grasp of God’s truth by grappling with the complex interrelationships between biblical perspectives and the truth claims of their respective disciplines” (p. 150). He emphasized that God’s truth is already one whole integrated body. It is man’s sin that has caused the inability to see that. “Thus, from the perspective of our limited understanding, truth appears to us to be fragmented, distorted, conflicting, and out of context” (Faw, p. 150).

Like Faw (1998), many other Holistic Preferred researchers have conceptualized the integration of faith and learning as being on a continuum or in levels (Anderson, 2002; Badley, 1994; Gill, 1979; Holmes, 1987; Mathisen, 2003; Morton, 2004; Ream, Beaty, & Lion, 2004). Beginning with a delimiting view, both Holmes (1987) and Faw

(1998) considered that individualistic beliefs and the practice of spiritual disciplines, though good for the faculty and students, are inadequate methods of integrating faith and learning in a Christian university. Merely practicing one's Christian faith in a private way, they thought, is similar to the compartmentalization that occurs in other schools that do teach the Bible and theological truths but separate them from the rest of the curriculum. Holmes (1987) also considered the delimiting practice of incorporating Biblical principles in an apologetic sense as insufficient integration. Three of the other perspectives on integration that Holmes (1987) envisioned were attitudinal, ethical, and foundational. He proposed that the first level of integration involved an individual's world view, which he believed is "the most embracing contact between Christianity and human learning" (p. 57). Preferring holistic integration, Holmes wrote in 2001 that the division between the secular and the sacred is the world's conception, not God's. God has revealed Himself in every discipline. According to Holmes, Christian educators should believe that it is imperative that, as men and women of God, they find God's truth in His complete revelation, and teach it to their students. Since God has revealed Himself through general revelation as well as through the Bible, He invites mankind to discover Him through His creation as well as His Word (Luke 12:24).

Morton (2004) found his faculty participants holding a Holistic Preferred continuum of views when he conducted a phenomenology at three colleges affiliated with the Southern Baptist denomination: Rockwell Baptist College, James Smith Baptist College, and Foothills Baptist College. He studied the essence of integration in the teaching and interactions of the faculty at these three schools, and also the people and

systems at the schools that encouraged and facilitated change toward better integration. His theoretical framework was based on Korniejczuk's 1994 study in which she "developed and tested an IFL framework which rests upon both a philosophical structure expressed by Arthur Holmes, and the CBAM structure articulated by Hall & Hord (1987)" (Morton, p. 6). Using her model, Morton interviewed thirty faculty members who teach at the undergraduate level, 10 from each of the schools. This purposive sampling was accomplished by his meeting with the academic dean from each school who served the role of a "change facilitator", which he defined as the "primary motivator of IFL" (Morton, p. 55). He then asked these deans "to provide two or more faculty members who purported to deliberately integrate faith and learning" (p. 56) from the areas of fine arts, humanities, math and sciences, social sciences, and professional studies. With these thirty faculty members representing a variety of disciplines, Morton conducted interviews regarding the following six basic research questions.

1. How did the various faculty members who were identified as deliberately integrating faith and learning define the integration of faith and learning (IFL)?
2. What were the factors that influence faculty members who deliberately integrate faith and learning?
3. What provided the impetus for faculty members, who were identified as deliberately integrating faith and learning, to integrate faith and learning?
4. How did faculty members, identified as deliberately practicing IFL, characterize the relationship between faith and the learning experience? Was this relationship influenced by discipline? Campus culture?
5. Were there differences between faculty members approaches to IFL? Were these differences based upon discipline? Campus culture?
6. How did faculty members perceive IFL impacted their various roles at the college (i.e. teaching, service, research)?" (Morton, p. 1-2).

In addition to the interviews, Morton reviewed "documents such as course syllabi, institutional documentation concerning IFL efforts, and school statistics" in order to

obtain a more complete picture of integration in each school (2004, p. 53). He also observed the faculty participants, collecting field notes of these classroom observations. Additionally, Morton interviewed students in order to add another source of triangulation.

Morton's results showed that "teaching is where most informants would indicate IFL had the greatest impact. He found that IFL took various forms in the classroom: 1) integrating the Christian worldview with the discipline; 2) teaching Christian values by direct instruction; and 3) role modeling Christian behavior" (2004, p. 224). Other participants saw mentoring and role modeling as "where they saw the impact of IFL the greatest" (p. 225). This perception of integration reflects Gill's (1979) model of embodied faith lived out in loving holistic ministry to students. It also is similar to Entwistle's (2004) Allies as subjects of One Sovereign.

Since Korniejczuk had done her research in secondary education, Morton adapted his model to apply to higher education more closely. Unlike Korniejczuk's study, Morton's participants discussed the need for Christian schools to hire faculty who desire to integrate their faith with learning. Morton (2004) recognized that the various roles that the faculty participants played in the integration dynamic are not always considered in the integration models. Morton proposed a new integration model because of that. His Holistic Preferred model delineated seven stages of integration on a continuum. Level 0 is Non-use, where the instructor does not integrate faith with learning. Level 1 is Orientation, in which the instructor understands the Christian worldview but is not using it routinely in praxis. Level 2 is Incidental, which reflects an inconsistent use of "Christian beliefs and morals in the classroom" (Morton, p. 237). Level 3 is Irregular,

where instructors integrate only superficially. Level 4 is Instructor-centered, in which the instructor “has systematically incorporated faith in course materials but with little or no thought to its impact on students” (p. 237). Morton’s levels zero through four are comparable to Faw’s four degrees. Level 5 Student-centered, the instructor is focused on helping students to better integrate faith in their lives. Level 6 Institution-centered is where the instructor works in a coordinated way with others in the campus to “insure [that] IFL occurs collegewide” (p. 237).

There are certain limitations in Morton’s (2004) study. His interview guide specifically asked about integration of faith and learning from the first question (“What does the integration of faith and learning mean to you?”) (p. 250). Interestingly, his second question, “What is it that makes integration of faith and learning an imperative to you?” (p. 250) assumes that integration is an imperative to the interviewee. Creswell (1998) warned against doing this, because one of the features of a phenomenological study should be that “the researcher ‘brackets’ preconceptions so as not to inject hypotheses, questions, or personal experiences into the study” (p. 33).

Table I describes some of the key general integration theorists. It separates them according to the subtypes of Skeptic, Delimiter, Holistic Integrator and Holistic Preferred. Some of their central principles are indicated in the column labeled Key Concepts.

Table I – General Integration Authors

| <i>General Integration Authors</i>   | <i>Subtype</i>      | <i>Key Concepts</i>   |
|--------------------------------------|---------------------|---|
| Tertullian (2 <sup>nd</sup> century) | Skeptic             | What common ground could there be between 2 divergent worldviews?   |
| Hirst (1972)                         | Skeptic             | Disciplines should be taught independently of religious worldview.  |
| Thomas Aquinas (Middle Ages)         | Delimiter           | Separated ‘natural’ order and ‘supernatural’ order.   |
| Hugo (1991)                          | Delimiter           | Separated curriculum by disciplines, some of which do not lend themselves to integration.   |
| Gill (1979)                          | Holistic Integrator | Embodied, incarnated, holistic ministry to people, representing lived out love.   |
| Niebuhr (1951)                       | Holistic Preferred  | 5 models:<br>Christ Against Culture,<br>The Christ of Culture,<br>Christ Above Culture,<br>Christ and Culture in Paradox, and<br>Christ the Transformer of Culture  |
| Faw (1998)                           | Holistic Preferred  | 4 degrees:<br>1. Non-Christians believe it is irrelevant,<br>2. Christians integrate on personal level, ethically, and in caring interactions,<br>3. Christians hold faith as criteria to assess disciplines,<br>4. Christians integrate Biblical themes within their discipline. |
| Holmes (1987)                        | Holistic Preferred  | 4 types of integration:<br>1. Attitudinal,<br>2. Ethical,<br>3. Foundational,<br>4. Worldview – which he believed was the most embracing.<br>It is imperative that Christians find God’s truth in His complete revelation and teach it to their students.                         |



|  |                               |   |
|--|-------------------------------|---|
| <p>Morton (2004)</p> <p>Refined<br/>Korniejczuk's<br/>Model through<br/>research with<br/>higher education<br/>faculty</p> | <p>Holistic<br/>Preferred</p> | <p>7 levels:<br/>Level 0 is Non-use, no integration is used.<br/>Level 1 Orientation, instructor understands Christian worldview but not routinely using it.<br/>Level 2 Incidental, inconsistent use.<br/>Level 3 Irregular, integrate only superficially.<br/>Level 4 Instructor-centered, little or no thought to impact on students.<br/>Level 5 Student-centered, focused on helping students to integrate faith.<br/>Level 6 Institution-centered, coordinated way with campus.</p> |
|--|-------------------------------|---|

## Summary of Generalist Integration Theorists

In summarizing the thought in the general field of integration of faith and learning, one sees a variety of definitions and interpretations of the concept. Skeptics caution the wisdom of even attempting to integrate while Delimiters advise educators to carefully delineate the areas that should be integrated. Holistic Integrators purport that God is sovereign over general and special revelation making all disciplines suitable for study, and that it is only in man's fallen mind that the two are divided.

Many Holistic Preferred theorists have conceived of the different levels of integration on a continuum, including worldview, attitudinal, ethical, and foundational aspects. Three of the Holistic Preferred generalists who proposed a continuum of models of integration were Niebuhr (1951), Faw (1998), and Holmes (1987). The models of these generalists have many concepts in common, generally beginning at the Christ Against Culture of Niebuhr and the first degree of Faw in which non-Christians believe that integration is irrelevant. These models tend to proceed through various levels, including integration on an ethical level of Faw (1998) and Holmes (1987), to the more complete integration of Christ the Transformer of Culture of Niebuhr, the fourth degree of Faw in which Christians integrate Biblical themes within their disciplines and Holmes' (1987) Worldview, which for him was the most encompassing.

The thrust of the General Integration authors, Tertullian, Hirst, Aquinas, Hugo, Niebuhr, Faw, Holmes, and Morton, was to address the philosophical domain, focusing on the way men understand truth. Generalist Holmes (2001) encouraged the development of a complete integration, recommending that this should be accomplished

philosophically through finding God's truth in His complete revelation. Broadening the focus from the philosophical, Faw (1998) conceived of the second degree of integration as involving personal, and caring interactions between students and faculty. To an even greater extent, Gill (1979) envisioned integration as more holistic, involving physical, emotional, social and spiritual areas. Gill visualized the need for integrators to not only think in a Christ-like manner, but also to embody the person of Christ in ministering to people holistically. For the purposes of this study, it is important to review the integration theorists in the discipline of counseling to see if there are similarities or differences in thought between them and the generalist integrators.

### Integration in the Discipline of Counseling

Men and women who have been trained particularly in the counseling, psychological, and sociological areas have a predisposition to focus on the relational aspects of life (Sorenson, 2004b). Thus, one might expect that reviewing their ideas may lead the reader toward not only philosophical, but also the more relational aspects of pedagogy, more aligned with the thinking of the generalists Faw (1998) and Gill (1979). As with the generalists, counseling theorists recognized the skeptics, delimiters, holistic integrators and holistic preferred categorizations, though this author did not find any counseling theorist espousing the delimiter stance.

### *Counseling Skeptics*

Skeptic Jay Adams (1970) stated that he “avowedly accept[s] the inerrant Bible as the Standard of all faith and practice....[in contrast,] in the area of psychiatry, science largely has given way to humanistic philosophy and gross speculation” (Adams, p. xxi). Adams believed that sin, including one’s sin nature, as well as the wrong response to one’s sin, account for all of the non-organically caused psychological problems in an individual’s life. He related this concept back to the Garden of Eden when Adam and Eve hid from God and sewed fig leaves to try to deal with their sin. Rather than accepting the responsibility for their sin, they cast blame on others. Adams referred to the way science tends to blame people’s problems on others, such as dysfunctional environments and poor parenting. Instead, Adams recommended imitating the way God nouthetically confronted Adam and Eve, and helped them to rightly deal with their own sin.

Adams (1970) concluded that “counseling is the work of the Holy Spirit. Effective counseling cannot be done apart from him” (p. 20). He used the term “nouthetic” for his model of counseling, which is based on the terms *nouthesis* and *noutheteo* from the New Testament (p. 41). Thus nouthetic counseling incorporates the concepts of “admonish”, “warn”, “teach”, “put sense into”, and “counsel” (Adams, p. 44). Adams believed that instilling hope in the client is a primary goal of counseling. However in nouthetic counseling, Adams believed that clients are given true hope through forgiveness from God, not the deferred hope of possible help through science after many counseling sessions. Thus, in Adams’ work *Competent to Counsel*, he claimed

to take a delimiting stance on integration, but throughout the book he cited the way that the scriptures alone make Christians, and especially pastors, competent to counsel.

### *Counseling Delimiters*

This author did not find any theorists in the discipline of counseling who were pure delimiters. However, many Holistic Preferred counseling theorists included delimiting stances as a part of their envisioned continuum. Thus, while the counseling theorists observed that there are people who are delimiters, they preferred either a skeptic or a holistic stance over delimited integration.

### *Counseling Holistic Integrators*

In 1990, Clinton entered The Foundational Integration Model into the integration discussion. A holistic integrator, Clinton stated that “we must not allow other disciplines, when carefully approached, to be denigrated as unworthy of a Christian or somehow necessarily false. Truth is obtainable, at least in part, in these realms also” (Clinton, 1990b, p. 117). He described the usual process of the integration of psychology and theology, which is based on psychological theories and data, then screened through the filter of the Word of God. However, according to Clinton, that bases integration on the worldview of the theorist, who may or may not have a Biblical paradigm for a foundation. Rather, he suggested

the Christian integrator has two valid data bases: the propositions (words) of the Bible and the facts of experience. Neither the Bible nor the facts of experience (whether that of one person or collective experience) are complete, that is, are universal in scope and content. But the Bible does give us a consistent and

divinely revealed starting point and common experience gives us a realistic check on misinterpretations of the Bible. From these bases a world view can be constructed (Clinton, 1990b, p. 116).

While Clinton recognized the inerrancy of Scripture, he joined Farnsworth (1982) in not believing that man's theological conclusions are always inerrant. Yet for Clinton, theology which is based on the Word of God must "take precedence over secular psychology, sociology and philosophy" (Clinton, 1990b, p. 117) as the various disciplines are integrated. Clinton saw the need to create a comprehensive systematic theory of integration which would be founded on the Word of God. He challenged "evangelical theologians, philosophers, and psychologists" to join him in the endeavor (Clinton, 1990b, p. 121).

Sorenson developed his model of integration after conducting and participating in extensive empirical research, both in integrative graduate programs and in his discipline of psychology. Within Christian schools "[i]n scope, focus, and approach, this programmatic research on integration [was] groundbreaking. Its scope [was] national collaborative research spanning 10 years and more than 5,000 data points drawn from student perceptions of over 80 faculty members at the four evangelical schools with the longest-standing accreditation by the American Psychological Association (APA)" (Sorenson et al., 2004, p. 355). From this Sorenson concluded that in the past, the majority of theorists had philosophically conceived of integration in terms of content, not in the way the participants in their study had perceived it - holistically as both content and process.

In an effort to study the psychoanalytic perspective, Sorenson and a colleague studied “every occurrence of the word ‘religious’ throughout psychoanalytic journals” for a 75 year span to understand the perception of the concept in their field. They found that the term “religious” could be conceptualized in three categories, as “descriptive, pathological, or integrative” (Sorenson, 2004b, p. 66-67), with the vast majority of references being pathological. Sorenson noted the difficulty in reconciling two such conflicting paradigms (Sorenson, 1997a). Psychoanalysis generally views a mature man as no longer needing the crutch of a belief in God, while Christianity views maturity as developing through dependence on God, which Christians do not perceive to be a crutch. Sorenson disputed Farnsworth’s notion of combining psychology and theology at the data level, as if those “facts were free standing entities unlinked to history, culture or theory” (Sorenson, 2004b, p. 184). He also rejected the concept that “psychological data are said to be filtered through Christian presuppositions” (Sorenson, 2004b, p. 185), because that filtering process does not account for the paradigms upon which the psychological or biblical theories are based. However, Sorenson developed his integration model through the feedback from his research with graduate students in integrative programs, and through the concepts of attachment theory, which is “self-evident and compelling to a broad array of contemporary analysts” (Sorenson, 1997a, p. 535).

Integration, according to Sorenson, is more “caught than taught” (Sorenson, 1994b, p. 342). Students’ faith and practice are more impacted by the people with whom they share an attachment relationship, be it their therapist or professor, than even by their parents or family of origin. “Integration is as much about a who as a what; affectively

engaged relationships seemed to shape how students learn integration, with current mentoring relationships .... eclipsing earlier ones, including the student's childhood experience of parents and faith" (Sorenson et al., 2004, p. 356). Also, within this affective mentoring relationship, the most important element in the growth process of integration is a professor's "authentic, lively, and growing relationship with God" (Staten et al., 1998, p. 348), and that professor's transparency and integrity before the students. Sorenson noted that faculty members often believe that in order to transmit the integration of faith and learning, they must teach their understanding of various models of integration, but what the students really need is to see their professors as real people, modeling honestly and openly about their integrative journey before God.

### *Counseling Holistic Preferred*

Wolterstorff, a Professor of Philosophy at Calvin College, recognized the viewpoint of skeptics in a discourse on the dangers and problems inherent in philosophically integrating two concepts, in this case, scientific psychology and Christianity, each with dramatically divergent worldviews (1984). His point was that psychological theory often holds that people are basically good, except for dysfunction in their environment, or possibly internal drives which are pathological. In contrast, the Bible states that people are sinners from birth, who are saved by their faith in the substitutionary death of Jesus Christ and His resurrection.

Wolterstorff (1984) proposed several ways the dilemma of two worldviews could be resolved in counseling. According to Wolterstorff, educators have the choice of which



worldview to teach, or more difficult still, how to integrate the two. Wolterstorff described the way some people “harmonize” the two by forcing one view to fit the other (1984, p. 13). In *Reason Within the Bounds of Religion* (1976), he gave the classic example of the 1616 “harmonizing” of the famous scientific hypotheses that the sun is the center of the solar system instead of the earth, with the theological beliefs of the Holy Office in Rome. The scientific hypotheses were rejected as being “foolish and absurd philosophically, and formally heretical” (p. 11).

Another way of resolving the conflict between two worldviews, according to Wolterstorff, is by faculty members living with the disharmony through “compatibilism” (1984). This is accomplished by espousing the scientific theory while at their school and the Christian beliefs while at church. In this form of integration, the compatibilist believes that, though the two theories conflict, through some mystery they are both true.

In Wolterstorff’s third method of integration, people may “delimit” both fields so that they fit together. According to Wolterstorff, “there is more to human existence than that of which psychology [or Christian faith] informs. It is in this ‘more’ that we come up against the dark fact of sin” (1984, p. 14).

In his final method, Wolterstorff (1984) stated that he has researched several psychological theories and found none of them acceptable to him as a Christian. He recommended that Christian psychologists develop such a theory and then empirically test its validity. He based this recommendation on the fundamental view that if one of the two theories must submit to the authority of the other, then psychology should bow to the Bible and admit that it has not discovered truth. In a statement reflecting his preference

for holistic integration, he stated that God's revealed truth would not be diametrically opposed in two fields. Christians accepted this challenge by Wolterstorff and others for a Christian psychology to be created, and in 2007 Johnson published his proposal for Christian psychology, which will be discussed later in this Holistic Preferred section.

Holistic Preferred counseling theorists, Carter and Narramore (1979) in their classic book, *The Integration of Psychology and Theology*, envisioned integration in four different secular models (Psychology Against Religion, Psychology Of Religion, Psychology Parallels Religion, and Psychology Integrates Religion) and four parallel sacred models (Christianity Against Psychology, Christianity Of Psychology, Christianity Parallels Psychology, and Christianity Integrates Psychology). Their categories will be explained using the next Holistic Preferred counseling theorist, David Entwistle (2004), who adapted Carter and Narramore's models by "supplying alternative metaphors and updated examples of [their] categories" (p. 164). Entwistle labeled Carter and Narramore's Against category as Enemies, in which psychology and theology are in "inevitable and unending conflict" (p. 165). The Of's Entwistle called Spies, who, "while they do not accept the tenets of religious belief, they look for the psychological elements that can be usefully pressed into the service of their own camp" (p. 169). In an attempt to "segregate science and faith" (p. 218), proponents of the Parallels category of Carter and Narramore, called Neutral Parties by Entwistle, attempt to compartmentalize the two with the result that one, either science or faith, tends to become more important than the other. Entwistle pictured one model which Carter and Narramore did not. He saw some integrationists as Colonialists, who "borrow selective findings from psychology, but they

do so as outsiders and pilferers” (p. 172). Entwistle’s Allies as Subjects of One Sovereign are called Integrates by Carter and Narramore. According to Entwistle, Allies realize that God is the revealer of truth both in His word and in His creation, through specific and general revelation from the same divine Author. “He is sovereign over the contents of both disciplines, and as we discover the wonders of His creation and His character we are left with awe and gratitude” (Entwistle, p. 247).

Farnsworth (1982) cautioned that there is the need to combine the truths at the data level from various disciplines. He did not believe that theology should be given any more weight or importance than any other discipline, since theology is man’s fallible interpretation of God’s inerrant Word. Farnsworth thought that

we can avoid a kind of idolatry (i.e., bibliolatry) which would have us reading the Bible as our primary source of truth because of some prior rational proof or theory that it is safe and dependable to read, rather than because of the truths we encounter in the pages of the Bible that point, not to the Bible itself, but (through responsible commitment and obedience) to the living God (Farnsworth, p. 311).

He clarified that point by stating that the Bible does have functional authority over all revelation, but that theology does not, because it is man’s interpretation of the Bible. In any discipline, research must be valid and reliable with sound design before people can accept its findings. Farnsworth recommended that theorists learn to be accomplished researchers and critical thinkers in order to get at a sound psychology and sound theology. It is folly to try to integrate faulty psychology with true theology, or vice versa. Thus, preferring a holistic stance, he stated that integration is the “relationship of two or more of God’s truths” (Farnsworth, 1982, p. 310).

Farnsworth summarized five methods of integration in relating God's truths in a Holistic Preferred way. Three of them involved manipulating the data, The Credibility, Convertibility, and Conformability Models, and two of them correlated data, the Compatibility and Complementarity Models (Farnsworth, 1982). In the Credibility Model, psychology is screened through the filter of the teaching of the Bible. Farnsworth interpreted this as giving theology preference over psychology, and he rejected this model. The Convertibility Model is the opposite of the Credibility Model and screens theology through the filter of psychology. Farnsworth noted that this model is preferred "among those religiously-oriented non-Christian psychologists who wish to reduce the credibility of the Bible to a mythical value only" (Farnsworth, p. 315). In the Conformability Model, the facts of psychology are simply transformed to fit through the theological screen of the integrator. Holmes (1987) discussed this filter as being one's worldview, which is founded on theology. The Compatibility Model correlates the data from psychology and theology, gleaning truth from both disciplines in an equal manner. This model can be misused if superficial understanding of psychology and/or theology is incorporated. The Complementarity Model envisions different levels of revelation. Psychology is thus more of a "'spectator' account of reality as opposed to the 'actor' account of theology" (Farnsworth, p. 317). This model does not require actual similarity between the two disciplines, but just the aspect that the two complement each other. This model does not actually integrate the two disciplines, and relegates psychology to a lesser science.

The last model of integration that Farnsworth presented in his article was Embodied Integration, in which one gains integrated truth, and applies those truths in one's life, in "right thinking and right living, or orthodoxy and orthopraxy" (1982, p. 310). He defined integration as "the process of *discovering* God's truths through theology and psychology, *verifying* the accuracy of the findings, *relating* them, and *applying* them in one's life" (Farnsworth, p. 310, emphases in the original). "In short, it is living – thought *and* action, hearing *and* doing – with God" (Farnsworth, p. 317-318, emphasis in the original). Basically, Farnsworth recommended that integrators research ideas from both theology and psychology to validate their truth, and to see if one can be "subsumed" under the other. Once that integration occurs, the integrator needs to live out that integrated understanding of God's truth as being confirmed by both special and general revelation. "So, God's truth exists in spite [sic] of us, but it does not benefit us – we do not really know it or have it – until we appropriate it in the way we live, until it becomes truth for us, and has us" (Farnsworth, p. 318). As an example of this truth, Farnsworth referred to the manna in the wilderness. The Israelites knew that God would provide for their needs from studying His special revelation shown through theology, and also in the general revelation displayed in the physical presence of manna on the ground. When they appropriated the manna for their food, it became embodied integration.

In striving to develop a comprehensive Christian psychology, Johnson (2007) wrote a lengthy treatise, titled *Foundations for Soul Care: A Christian Psychology Proposal*. In his view, psychology does not exist in a neutral paradigm; rather, every theorist and researcher has studied and written within their own paradigm, be that

feminism, Darwinism, humanism, or Christianity, to name a few. Describing his proposal for Christian psychology, Johnson stated that, “this science flows from a Christian understanding of human nature and therefore can be distinguished from alternative versions of psychology based on different worldviews” (p. 9).

Even though Johnson (2007) proposed Christian psychology, for purposes of this schema, he has been classified with the Holistic Preferred counseling theorists because he envisioned a continuum of approaches to the conflict between the discipline of psychology and beliefs of Christian theorists. In the first approach, Levels-of-Explanation is identified similarly to generalist delimiter, Thomas Aquinas:

Proponents [of the Levels-of-Explanation Approach] have argued that the languages of faith and of science offer distinct forms of explanation that cannot be brought together without distortion of one or the other. Theology and psychology provide two valuable approaches to reality, they say, and each has something significant to offer us in the development of a full understanding of human nature: theology addresses issues of ultimate meaning and purpose, whereas psychology provides a careful description of empirical human beings and causal relations between human phenomena. However, these two perspectives ought not to be confused; psychologists and theologians are working on different projects with different objects. As a result, the Scriptures should never be considered relevant for the scientific work... (Johnson, p. 85).

Johnson (2007) recognized the integration model as a second approach on the continuum. He warned that the “tendency to construe all the approaches that Christians take to psychology as various forms of *integration* is very common and may indicate that some of its proponents are so embedded in an integrationist mindset that it is hard for them to recognize the distinctiveness of the alternative models” (pp. 88-89, emphases in the original). Within the integration movement, Johnson described several types.

Conceptual integration, with which the majority of integration theorists would concur, “considers integration to be an intellectual project concerned with bringing together and harmonizing the concepts of the theology and philosophy of the Christian faith with those of contemporary psychology” (Johnson, 2007, p. 89). Because there is such a wide variety of conceptual integrationist approaches, Johnson identified two subsets: strong, where Christian concepts have a significant effect, and weak conceptual integration, where Christian concepts have an inconsequential impact.

Within the strong conceptual integration approach, Johnson further distinguished two models – interdisciplinary and worldview. Those who practice interdisciplinary integration combine the disciplines of psychology and theology, “in order for Christians to end up with discourse that includes both theological and psychological propositions and that is logically consistent with the Christian faith” (2007, p. 90). Johnson stated that worldview integration can be distinguished from interdisciplinary integration “in the former’s advocacy of the ‘incorporation’ (or integration) of *Christian worldview* beliefs (presumably derived from Christian theology and philosophy) – *rather than biblical or theological propositions per se* – into the thinking of Christians regarding psychology” (Johnson, p. 91, emphases in the original). In all these forms of strong conceptual integration, proponents maintain an evangelical stance on the importance of the Bible and its significance and pertinence to the field of psychology.

In weak conceptual integration, the Bible is presented metaphorically, as “illustrations of psychological phenomena in the Bible” are utilized (Johnson, 2007, p. 93). In another way, weak conceptual integrationists may use the Bible to critically

evaluate psychological theories. Jones and Butman (1991) used this process to appraise psychological theories.

Johnson (2007) also recognized ethical integration, in which one's relationship with God and others is central to the integrative process, rather than integration just being a cognitive exercise. "They believe that integration involves, fundamentally, the bringing of one's Christian values, beliefs and relationship with God into one's personal and professional life such that Christian counselors act with integrity and coherence throughout their faith and life" (Johnson, p. 95). Ethical integration is strong in advocating a Christian context for psychologists, but it "offers little direction in how to allow Scripture to inform theory or practice beyond these broad ethical principles (most of which are equally compatible with other philosophical or religious frameworks)" (Johnson, p. 96).

Johnson (2007) does not refer to himself as an integrationist. He disputes the validity of calling psychology "general revelation", and integrating it with the specific revelation of Scripture. "The major problem with labeling psychology 'general revelation' is it implies that the texts of psychology and the Bible are *both* products of the direct activity of God (perhaps leading to the conclusion that psychology texts have a validity and authority equal to that of the Bible). In contrast, Johnson preferred to refer to psychology as common grace, "God's involvement in scientific research and the writing and reading of texts, since it refers to God's active goodness manifested in good human activity and its products, without implying that they flowed directly and infallibly from



his mind” (p. 100). In fact, Johnson stated that there are psychological theories and presuppositions that are not true.

Additionally, there are truths that Christians know from Scripture that are not included in modern psychological theories or research. A few of these neglected concepts include “indwelling sin, the influence of the Holy Spirit, ethical and spiritual absolutes for human life, the believer’s union and communion with Christ, the new self-old self dichotomy and demonic possession” (Johnson, 2007, p. 102). For these reasons and others, Johnson does not believe that integration is sufficient to reconcile or combine these disciplines, and thus he proposed a Christian psychology.

Table II provides a concise summary of this literature review’s skeptic, holistic, and holistic preferred authors in counseling.

Table II – Counseling Integration Authors

| Counseling Theorists        | Subtype                             | Key Concepts  |
|-----------------------------|-------------------------------------|---|
| Adams (1970)                | Skeptic (claimed to be a Delimiter) | <p>The Bible thoroughly equips Christians, and especially pastors, to be competent to counsel.</p> <p>The Holy Spirit is the Great Counselor and Christian counseling cannot occur without Him.</p> <p>Freud and Rogers have non-biblical presuppositions and use methods that do not resolve people’s fundamental problem – sin.</p> <p>There are also organically generated problems that should be referred to Christian physicians.</p>   |
| Clinton (1990)              | Holistic Integrator                 | <p>The Foundational Integration Model – theology, based on the Word of God, must “take precedence over secular psychology, sociology and philosophy.” He challenged Christians to create what he called alternatively a comprehensive system, a model of integration, “a total world view, which is based on an integrated knowledge of the facts and forms the base for all other interpretations.”</p>  |
| Sorenson (1994, 1997, 2004) | Holistic Integrator                 | <p>Integration is caught not taught.</p> <p>It is transmitted via the process of relational attachment between student and professor (or therapist), as well as through the content of what is taught.</p> <p>Mentoring relationships are vital to transmitting integration.</p>  |
| Wolterstorff (1984)         | Holistic Preferred                  | <p>Dangers and problems inherent in philosophically integrating two such dramatically divergent worldviews. He sees various types of integration.</p> <ol style="list-style-type: none"> <li>1. Harmonization by forcing one to fit the other.</li> <li>2. Compatibilism, espousing scientific theory at school, faith at church.</li> <li>3. Delimiting – both psychology and theology so they fit together.</li> <li>4. Holistic integration – yet a goal.</li> </ol> <p>He recommended theorists develop a Christian psychological theory since none exists. Thus holistic integration could then occur.</p> |

|                             |                     |   |
|-----------------------------|---------------------|---|
| Farnsworth (1982)           | Holistic Preferred  | <p>There is the need to combine the truths at the data level, and to apply those truths in one’s life, “right thinking and right living.” Both theology and psychology are man’s conceptions, both are fallible.</p> <p>6 Methods of integrating:</p> <ol style="list-style-type: none"> <li>1. Credibility,</li> <li>2. Convertibility,</li> <li>3. Conformability,</li> <li>4. Compatibility,</li> <li>5. Complementarity, and</li> <li>6. Embodied Integration – thought and action, hearing and doing</li> </ol>  |
| Carter and Narramore (1979) | Holistic Preferred. | <p>Classic book on integration, 4 secular models of integration and 4 sacred models of integration. Basically, the Againsts, the Ofs, the Parallels, and the Integrates</p>   |
| Entwistle (2004)            | Holistic Preferred. | <p>5 models:<br/>         Enemies,<br/>         Spies,<br/>         Colonialists,<br/>         Neutral parties, and<br/>         Allies as subjects of One Sovereign.</p>   |
| Johnson (2007)              | Holistic Preferred  | <p>Proposed a Christian psychology. Envisioned various approaches to combining psychology and theology:</p> <ol style="list-style-type: none"> <li>1. Levels of Explanation – Scriptures are not relevant for science, they explain a different field than psychology</li> <li>2. Integration Model             <ol style="list-style-type: none"> <li>a. Conceptual Integration                 <ol style="list-style-type: none"> <li>i. Strong                     <ol style="list-style-type: none"> <li>a). Interdisciplinary</li> <li>b). Worldview</li> </ol> </li> <li>ii. Weak</li> </ol> </li> </ol> </li> <li>3. Ethical Integration</li> <li>4. Christian Psychology, <i>Foundations for Soul Care</i></li> </ol> |

## Summary of Counseling Integration Theorists

In summarizing the counseling integration theorists' concepts, the Skeptic and Delimiter positions will be considered first. Adams (1970), who takes the purist perspective of a Skeptic, spent an intense period of time working with a secular counselor and studying the Bible to learn God's principles of counseling. Adams concluded that the foundational presuppositions for the psychological theories of Freud and Rogers, in particular, were in conflict with the teaching of scriptures. Thus he believed that Christians, particularly pastors who are well trained in the truths of the Bible, are more competent to counsel individuals with non-organic problems than secular psychologists and counselors are. No counseling theorist (that this author reviewed) took the pure position of a Delimiter, although a number of the Holistic Preferred theorists recognized delimiting stances on the continuum of integration categories.

Clinton (1990b) proposed a Holistic Integration system that he called The Foundational Integration Model. This system of integration appears to be primarily philosophical in nature, encompassing a complete worldview that would aid in integrating diverse facts and interpretations from the various disciplines of Christianity and counseling. In contrast, another Holistic Integrator, Sorenson (1994b, 1997a, 2004b) studied student perceptions of integration and concluded that the philosophical/content area of integration is only part of the dynamic. Relating it to Attachment Theory, Sorenson found that the process of how integration occurs in the honest, transparent, caring interactions between faculty and students is even more impactful than the content.

Thus, his phrase that integration is “caught not taught” exemplifies the need for faculty to mentor and care about their students.

Other counseling theorists have conceived of models on a continuum of integration. Wolterstorff (1984) proposed ways of integrating through harmonizing, compatibilism, and delimiting the disciplines. Farnsworth (1982) also proposed models of integration, with the most complete being Embodied Integration. Carter and Narramore (1979) and Entwistle (2004) described ways that people tend to approach the integration of psychology and theology, with the most complete being the Integrates and Allies as subjects of One Sovereign. Counseling theorist Wolterstorff (1984) encouraged the development of a distinctively Christian psychological theory, apart from currently developed secular theories. Similarly, Clinton (1990b) advocated for a comprehensive system of integration, that reflects the need to philosophically create “a complete system of thought” (Clinton, 1990b, p. 120). Johnson (2007) categorized various approaches to combining the fields of psychology and theology. In the first, Levels of Explanation, the two are more parallel, as in the natural and supernatural orders of Aquinas. He conceived of various types or levels of integration, though he found none to be sufficient. For that reason, Johnson proposed a Christian psychology which would be a “single, comprehensive, holistic discipline that seeks to understand individual human beings, using all available and relevant resources” (2007, p. 143), the foremost of these is the resource of the Bible, “God’s perfect, comprehensive and exhaustive knowledge and appraisal of human nature” (p. 145).

## Comparing and Contrasting Generalist and Counseling Theorists

In summary, there are similarities and some differences between the generalists and the counseling theorists. The generalist Hirst (1972) rejected the idea of integration entirely and mirrors the Againsts of counseling Carter and Narramore (1979) and the Enemies of Entwistle (2004). Generalist Tertullian was skeptical about the possibility of integrating such divergent worldviews (Morton, 2004), as was counseling Wolterstorff (1984) and Johnson (2007).

Generalist Thomas Aquinas delimited integration by separating the natural order from the supernatural (Adrian, 2003), as did generalist Hugo (1991) by focusing on specific areas that were more appropriate for integration. In contrast, none of the counseling theorists solely supported a delimiting stance. Several counseling Holistic Preferred theorists, Wolterstorff (1984), Farnsworth (1982) and Johnson (2007), spoke of ways that delimited integration; Wolterstorff through accommodating the differing views, Farnsworth by getting to the data level of truth, and Johnson by recognizing the parallel spheres of psychology and theology. However, in contrast to the pure delimiters of the generalists, these counseling Holistic Preferred integrators joined their generalist peers in stressing the need for epistemological and philosophical truth within the integrative process. Though this drive for holistic concepts was not seen among the generalists, several of the counseling theorists cited the need for holistic thinking, for a comprehensive integrated theory based on the truths of Scripture, not on man's mistaken ideas. Uniquely, Wolterstorff called for the development of a uniquely Christian integrated counseling theory, which he did not believe existed. Johnson concurred, as he

did not envision even holistic integration as being the ultimate goal, but rather the creation of Christian psychology, supported by study of the Word of God, and empirical research of other texts and human beings.

Counseling Farnsworth (1982) agreed with generalist Gill that the most complete integration should be embodied, thought and action, hearing and doing. Counseling Sorenson (2004b) took it a step further when he concluded that if integration is only practiced philosophically, without caring interactions from an attachment figure, it will not occur at all. Thus, this counseling integrator not only expanded the concept of integration from the purely philosophical, to the relational and affective dimension, but he actually developed a theory that diametrically opposed many preceding theories.

#### How do Faculty Members Understand the Integration of Faith and Learning?

Despite the plethora of articles and books written about integration, and though faculty members are vitally important keys to the integration that occurs in higher education, there have been surprisingly few studies focusing on faculty members' understanding of integration (Astin, 2004; Hardin et al., 1999; Milacci, 2003, 2006; Morton, 2004; Ream et al., 2004). In order to lay a proper foundation for this study, this literature review will summarize these studies, according to the same categories of Skeptics, Delimiters, Holistic Integrators and Holistic Preferred.

### *Faculty Understanding as Skeptics*

No skeptics were found in the literature regarding faculty members' actual understanding of the integration of faith and learning.

### *Faculty Understanding as Delimiters*

Milacci's (2003, 2006) phenomenology of spirituality from a Christian perspective was conducted with eight adult educators who taught in non-religious colleges and universities. Though these participants did not describe the integration of faith and learning because their contexts were non-religious schools, they did talk about their understanding of spirituality within adult education. Milacci's participants understood spirituality in a Christian sense that impacted their whole lives, and placed them in community with others of faith. One of his participants described a holistic integration understanding that "faith to me frames my whole way of thinking and being in the world" (p. 87). However, many of these participants described the ways in which the culture of their non-religious schools delimited them through the marginalization of their Christian faith, while these institutions accept the nebulous concept of "spirituality" that is not founded on Biblical or any other faith's beliefs. One participant resented the institution's paradigm regarding the "inherent superiority of these vague constructions of spirituality over those grounded in history, religion, theology, and context" (p. 99).

Like Milacci (2003, 2006), Astin (2004) also explored the understanding of integration of spirituality and learning among faculty members from the secular academic community. The Fetzer Institute, a non-religious organization, held a series of retreats



with faculty and others from a variety of colleges and universities for the purpose of “explor[ing] issues of meaning, purpose, and spirituality in the context of higher education” (Astin, p. 38). Astin conducted in depth interviews with 70 faculty members from four different schools of higher education. It is important to recognize the context of these discussions, as Astin defined spirituality using a secular paradigm, in terms of one’s inner self, the more affective qualities of life, and creativity, as well as one’s values and beliefs. He referred to the accepted practice of educational reform, as one in which “we usually focus heavily on exterior ‘structures’ such as programs, policies, curricula, requirements, resources, and facilities. As a consequence, we ordinarily give little attention to the ‘interior’ of the institution, by which I mean the *collective or shared* beliefs and values of the faculty that constitute the ‘culture’ of the institution” (Astin, p. 37). He recommended that in the area of faculty development, more attention be given to the internal spiritual development of the faculty, rather than solely focusing on their degrees, research, publishing, and service. Thus Astin, like Milacci, found a desire in faculty to more holistically integrate their faith, while the non-religious settings delimited their ability to do that because of philosophical, economic, and cultural constraints on the faculty members’ praxis.

### *Faculty Understanding as Holistic Integrators*

In their study, Hardin et al. (1999) quantitatively surveyed faculty members in the teacher education departments of colleges associated with the churches of Christ to ascertain how they perceived the phenomenon of the integration of faith and learning, and

how it impacted their practice. One of their research questions included, “What makes teacher education at faith-based institutions different?” They also explored “the perspectives of individual faculty members regarding their Christian faith and if and how they attempted to integrate their faith into their teaching” (Hardin et al., p. 3). Of the 70 surveys that were returned, the following responses were given to the survey’s five questions. Ninety one percent agreed or strongly agreed that faith should be a major component of teacher education programs at faith based institutions. Ninety four percent responded in agreement or strong agreement that teacher education programs in faith based institutions should be different from those in secular schools. In response to the statement “I find it easy to integrate faith into teacher education programs”, 75% agreed or strongly agreed that integration of faith and learning is not difficult, though the researchers did not get more in depth narratives from the participants that would explore this response. Interestingly, 81% of the respondents disagreed or strongly disagreed with the need to separate faith into only certain areas of the teacher education curriculum. “This is consistent with respondents’ comments that it is difficult if not impossible to compartmentalize one’s religious faith and that it must permeate through virtually every aspect of a person’s life, including his/her professional life as a teacher educator” (Hardin et al., p. 6).

### *Faculty Understanding as Holistic Preferred*

The objective of the Ream et al. study (2004) was similar to this study’s first research question, to discover how faculty members understand the integration of faith

and learning. They found a variety of views, similar to Holmes' continuum, when they conducted a qualitative study of faculty views regarding the relationship between faith and learning at four religious research schools that were identified by *U.S. News and World Report* as being in the top two tiers of their college rankings. Thus, 1,728 faculty members from Baylor University, Boston College, Brigham Young University, and the University of Notre Dame were surveyed. Their responses were phenomenologically studied for "linguistic themes and patterns" (Ream et al., p. 353). Ream et al. did find that the integration of faith and learning was not missing from these high ranking religious research schools, but that it was interpreted in a variety of ways by their faculty members. The researchers identified eight patterns of integration in the responses from the faculty, representing a continuum from Pattern I (Skeptics) in which faith and learning are separate and independent, to Pattern VIII (Holistic Integrators) in which the two are completely merged. Along the continuum were various Delimiter views regarding whether faith and learning should be integrated on the campus, in the curriculum (and if so in what ways), as a private or public matter, or in the area of ethics.

Morton (2004) also found a Holistic Preferred continuum in the responses of his 30 faculty participants from three Southern Baptist colleges. Please refer to pages 23-26 for a more detailed description of this study. The first research question of his phenomenology was relevant to faculty understanding of integration, "How did the various faculty members who were identified as deliberately integrating faith and learning define the integration of faith and learning (IFL)" (p. 1)?

Morton (2004) found that his participants preferred a rather comprehensive definition, “as the act of subjecting disciplinary pursuits and instruction to one’s faith” (p. 231) though their understanding of IFL varied along a continuum. Morton proposed a new seven level integration model because of that. His continuum varied from the initial Level 0 of Non-use to Level 6 where the faculty members coordinate their efforts to “insure IFL occurs collegewide” (p. 237).

#### How Does the Understanding of Integration Impact Faculty Members’ Practice?

Various researchers have studied the lived practice of integration of faith and learning in Christian colleges and universities. Some studied integration in the process of the university education itself (Holmes, 1987; Mathisen, 2003), and its co-curricular activities (Anderson, 2002). Researchers have studied the content of integration in the curriculum (Barker & Pinner, 1994; Beck, 1991), while others assessed the outcome of integration in the education of their students and alumni (Pressnell, 1996). There are also numerous articles and books on the concept of integration (Badley, 1994; Brantley, 1994; Colson & Pearcey, 1999; Entwistle, 2004; Estep, 1998; Garzon, 2005; Holmes, 1994; Milacci, 2003, 2006, Sire, 1990; Wolterstorff, 1976, 1984). Historians have studied the changes in “curriculum, faculty characteristics, and theology” over time (Eisenmann, 1999, p. 296). Many have studied student perceptions of integration (Burton & Nwosu, 2002; Schrader, 2004; Sorenson, 1994a, 1997a, 1997b; Sorenson et al., 2004; Staton et al., 1998), and alumni (Pressnell, 1996).

However, there have only been several studies that have focused on the ways that faculty state that integration is best practiced, both in the classroom (Hardin et al., 1999; Milacci, 2003, 2006; Morton, 2004; Nwosu, 1999; Ramirez & Brock, 1996) and outside the classroom (Anderson, 2002; Doring, 1997; Morton, 2004; Nwosu, 1999; Steinberg, 1975). The purpose of this section of the literature review is to consider these latter studies that, like this dissertation, also focused not only on the understanding of faculty, but also their practice in the area of integration.

#### *What Integration Practices Do Faculty Apply in the Classroom?*

In comparison to the many articles and books that have been written on the concept of integration, only five studies have specifically addressed this area of how the understanding of integration impacts the practice of faculty members in the classroom (Hardin et al., 1999; Milacci, 2003, 2006; Morton, 2004; Nwosu, 1999; Ramirez & Brock, 1996). Since these studies are fundamentally related to this study, it is important to review what these studies found regarding the integration practices of faculty in the classroom.

#### *Practicing Faculty Skeptics*

Not surprisingly, none of these five studies found skeptics applying integration practices in the classroom.

### *Practicing Faculty Delimiters*

Nwosu (1999) had a fourfold purpose for her dissertation, although it is the third and fourth purposes that most closely relate to this study. She defined her purposes as

- (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 (Abstract).

For this reason, Nwosu used a case study methodology, and became a participant observer at three different colleges' IFL training seminars which were each two weeks long. She conducted semi-structured, in-depth interviews with the faculty seminar participants, surveyed the faculty participants, and observed six of the faculty members' teaching and classroom practices after the seminars.

Regarding the faculty participants' understanding of integration of faith and learning, Nwosu (1999) did not find a common definition, though they appeared to reflect a delimiting stance because of lack of practical training in the area of IFL. Their understandings were grouped into three areas; "Intellectual (thinking Christianly and seeking the mind of God, and seeking balance between the spiritual and the secular), Lifestyle, and Discipleship/relationship" (Abstract). Nwosu reported that the majority of the participants conceived of integration in the first category, intellectually.

In her observations of faculty participants, Nwosu (1999) found that the usual implementation of integration in the classroom appeared through the professors' teaching rather than through the students' learning processes. In her interviews with these faculty

members, they reported deficits in their training programs in the area of modeling, that is, in the paucity of practical help that would have given them examples of how to integrate faith with learning in their pedagogy. Instead, the training programs mostly used the pedagogical style of lecturing, and the assignment of creating a paper on integration. During the few instances where Nwosu observed the participants constructively interacting with each other and the presenters in a more practical way, those opportunities were cut short in order to continue the lectures.

Ramirez and Brock (1996) conducted an ethnography at Loma Linda Medical School, interviewing faculty from the medical school (14) and from the religion department (3), as well as an administrator (1). The study's goals were to discover "what are the attributes that make a Christian institution unique?" and "how do these relate to the common historical phenomenon of the secularization of the Christian university?" (p. 3). They also wanted to find out what the professors saw as their role at this Christian medical school. Their task, which strongly relates to this study, was to observe the ways in which the faculty members' perceptions of their roles within their Christian university "impact their teaching and curriculum choices, and furthermore, how they go about the process of communicating their worldview (Christian or otherwise)" (Ramirez & Brock, p. 16). Through the participants' narratives, the culture and meaning of the Christian education at Loma Linda Medical School were discovered.

Though the participants differed on the exact interpretation of their school's mission, they agreed on the positive aspects of teaching and working in the caring environment of a Christian graduate school (Ramirez & Brock, 1996). They also felt that

both the patients and the staff were cared for holistically because of the faith of the faculty, staff, and students in the institution. However, the majority of the medical school faculty envisioned and practiced a delimiting stance of integration. They perceived that their role as Christian faculty members was in being examples of Christian love and care, while teaching the demanding secular skills and knowledge of a physician, similar to Hugo's (1991) views regarding the difficulty in integrating within certain disciplines. Their expectations were that the role of the religion faculty is to teach Biblical truths, while their role is to teach medicine and practice Christian love. This paradigm is also seen as the second delimiting level of Faw's (1998) continuum, in which faculty members integrate their faith on a personal level and ethically, as well as in their compassionate interactions with students.

The Milacci (2003, 2006) study, which this dissertation is replicating, was focused on both the understanding of spirituality and that understanding's impact on the praxis of Christian faculty members in non-religious schools. Milacci's participants saw their work as educators in secular schools as a calling from God to serve others. When exploring the phenomenon of spirituality in adult education for specific educational practices, Milacci found that a "strong, recurring theme, implicitly and explicitly, in all participants' description of how their faith informs or frames their practice was community building" (p. 124), and "engaging others on a deeper level" (p. 127), and "facilitating others in their growth" (p. 130). Thus, Milacci's eight participants (2003) described the desire to holistically integrate their faith; however, in non-religious contexts there were external constraints delimiting their ability to live out their faith in the



classroom as they may have liked. Thus, these participants described “antagonism” and “marginalization” of their faith by the academy.

These faculty members reported that they experienced a delimiting conflict between their Christian worldview and the secular worldview of their institutions. Though the inclusion of spirituality within academia is popular, these participants experienced the marginalization of a grounded Christian belief within that spirituality.

### *Practicing Faculty Holistic Integrators*

Hardin et al. (1999) surveyed faculty from teacher education departments of colleges associated with the churches of Christ. When questioned regarding the impact of their faith on their practice, two of their research questions that were especially relevant to this study included: “what makes teacher education at faith-based institutions different?” and “how they attempted to integrate their faith into their teaching” (Hardin et al., p. 3). The surveys only had five questions, so the responses gave only a generalized picture of the impact of the participants’ faith on their teaching. However, the 70 returned surveys pictured a practice of holistic integration. “This is consistent with respondents’ comments that it is difficult if not impossible to compartmentalize one’s religious faith and that it must permeate through virtually every aspect of a person’s life, including his/her professional life as a teacher educator” (Hardin et al., p. 6).

### *Practicing Faculty Holistic Preferred*

As was described more fully on pages 23-26, another study that focused on the praxis of faculty both within and outside the classroom was a phenomenology done by Morton (2004). His last two research questions addressed this area.

5. Were there differences between faculty members approaches to IFL? Were these differences based upon discipline? Campus culture?
6. How did faculty members perceive IFL impacted their various roles at the college (i.e. teaching, service, research)?" (Morton, p. 1-2).

Morton's results showed that "teaching is where most informants would indicate IFL had the greatest impact. He found that IFL took various forms in the classroom: 1) integrating the Christian worldview with the discipline; 2) teaching Christian values by direct instruction; and 3) role modeling Christian behavior" (2004, p. 224). Other participants saw mentoring and role modeling as "where they saw the impact of IFL the greatest" (p. 225).

### *What Integration Practices Do Faculty Apply Outside the Classroom?*

The literature has also been reviewed to discern what integration practices faculty members apply outside the classroom. Anderson (2002), Nwosu (1999), Doring (1997), and Steinberg (1975) were the only studies found to focus on this area of integration practice.

### *Practicing Outside Classroom: Faculty Skeptics*

As would be expected, none of the studies found skeptics applying integration practices outside the classroom.

*Practicing Outside Classroom: Faculty Delimiters*

Researchers found three dynamics that appeared to delimit faculty members' integration in their studies. These included the systemic demands on faculty, lack of faculty development and in-service training, and lack of faculty spiritual development.

*Delimitation due to systemic demands.* Anderson (2002) found that faculty members are often faced with conflicting roles, one to mentor students and the other to research and publish. Anderson's study, which is peripherally related to this study's area of integration, was focused on the whole issue of the spiritual formation of students and faculty. Anderson did an outcome study in his ethnographic dissertation to assess the organizational systems which would help the spiritual formation of students who had been educated in one of the schools affiliated with the Council for Christian Colleges and Universities (CCCU). According to Anderson, in Christian liberal arts universities, educators must assess their institutions in order to know who they are and what they are doing. "Addressing the twin needs of identity and structure, therefore, calls for assessment that is broad and deeply attentive to several factors simultaneously" (Anderson, p. 2). The researcher sent a "matrix for organizational review" to about 25 educators involved in campus ministries, and later followed the same procedure with the complete list of leaders in campus ministry from all 86 CCCU colleges, of which only 42 schools participated. Through the matrix, his participants answered the research question, "What are the spiritual formation practices that presently exist among CCCU schools" (Anderson, p. 18-19). The leaders reported that their goal was a "seamless curriculum"

(p. 25), one in which the efforts of the campus ministry, the pedagogy in the classroom, and residence life all work together towards spiritual formation in the students.

However, the reporting of the actual lived experience on these campuses did not reflect a seamless curriculum. Anderson (2002) found that faculty members reported having less time to mentor students because of the increasing pressure to achieve academically and to publish. Extracurricular chapels and spiritual events should reinforce the curriculum and vice versa, but “in practice, this [was] not borne out well in this research” (p. 25). Therefore, Anderson found that the campus ministries of these schools were more involved in the spiritual formation of the students.

*Delimitation due to a lack of faculty development and in-service training.*

Sorenson (1997a) found that in the area of faculty development, there is often little presented about practical ways of integrating faith and learning. Nwosu (1999) concurred with Sorenson after she studied the faculty training process in the area of IFL at three Christian colleges. She was a participant observer of three faith and learning seminars and interviewed all the seminar participants. Surveys were also distributed to all the seminar participants to elicit their feedback regarding the helpfulness and practicality of the seminar as well as any recommendations for improving the training.

Nwosu (1999) found that the training methods used by these schools were less than optimal. The training seminars stressed the need for faculty of these Christian schools to publish papers regarding integration, though this assignment had little practical relevance to pedagogy. She also found the faculty members' definitions of integration of

faith and learning were different, but centered around three themes, including “intellectual, lifestyle, and discipleship/relationship” (Nwosu, p. 246). However, she found that the intellectual view of integration was the most prevalent.

*Delimitation due to a lack of faculty spiritual development.* One study (Doring, 1997) recognized the lack of faculty spiritual development as a delimiting factor in the integration of faith and learning. Doring held 8 focus groups involving both intact and stranger groups of 67 Catholic educators in Queensland to explore these educators’ faith development. The participants stressed that in order for integration to occur there is a need for educators themselves to be nurtured in their spiritual growth. They recommended that schools facilitate times of reflection and worship, as well as times for the educators to build community with each other. The majority of these educators recommended retreats as being the most helpful.

*Practicing Outside Classroom: Faculty Holistic Integrators*

Steinberg (1975) found faculty holistic integration in the attitudes and actions of faculty who prioritize their students rather than themselves. In an effort to understand the “spheres of meaning” for faculty in their roles as educators, Steinberg conducted a secondary analysis of attitudinal and behavioral data from faculty members to assess the correlation between religious beliefs and the value they placed on research and publishing. Steinberg found that the faculty members’ sphere of meaning and value

appeared to place the education of the students over their own accomplishments and notoriety.

Steinberg (1975) concluded from the data gathered by the 1969 Carnegie Commission Survey of Faculty and Student Opinion that the stronger the religious commitment of the faculty members, the less emphasis was placed on research and publishing. Also, he found that more religious faculty members tend not to teach at the highest ranked colleges and universities. He recognized that this did not appear to be a lack of ability on their part, but rather “that religious commitment embraces other related values that influence the individual’s priorities in his work and his profession” (Steinberg, p. 108).

#### *Practicing Outside Classroom: Faculty Holistic Preferred Integrators*

None of the studies found Holistic Preferred results regarding outside the classroom practices.

#### How do Counseling Faculty and Non-Counseling Faculty Compare and Contrast?

Though some studies identified faculty participants from the specific fields of medicine, religion, and teacher education, none of them identified any participants from the counseling discipline (Anderson, 2002; Astin, 2004; Hardin et al., 1999; Milacci, 2003, 2006; Nwosu, 1999; Ramirez, & Brock, 1996; Ream et al., 2004). This gap in the literature, the ways in which counseling faculty compare and contrast with non-

counseling faculty regarding the integration of faith and learning, will be addressed in this study.

### Summary of the Literature Review

There is no clear consensus regarding a definition of integration in the literature. There is even less agreement on the implementation of integration of faith and learning by faculty at a Christian liberal arts university. Even though research indicates that faculty members are an essential key to the integration that occurs in a college or university (Holmes, 1987; Staton et al., 1998), only twelve studies were found to focus on them. Barker and Pinner recommended that

if a Christian college's mission statement defines an integrative approach to faith and learning as an element of the learning process, the faculty might be asked to chronicle the manner by which they accomplish this in their teaching. It would be time well spent to engage the faculty in discussions concerning the types and levels of integrative approaches appropriate to the various disciplines (1994, p. 25).

In addition, no researcher has interviewed or studied counseling faculty regarding their understanding or practice of integration, despite the fact that many articles and books have been philosophically written about the concept of the integration of psychology/counseling and Christianity. Milacci (2003, 2006) recommended that further research be done with faculty regarding integration in a Christian context and from a faith perspective. The focus of this study, which is a replication of Milacci's dissertation, is how that occurs in the teaching and interactions of student nominated faculty at Liberty University.

## Limitations/Delimitations

This study was limited to one specific university and to the eight faculty members who participated. It did not seek to discover the specific theological beliefs of the faculty members. This researcher did not observe the participants. The participants described their perceptions of their understanding and practice, and it is probable that the self-reports were biased. Eight participants are considered to be a good sample for qualitative research; however, they do not represent every faculty member. It is also understood that this is not a random or cross-sectional sample, but one that was selected through criterion sampling. The participants were selected by graduate students as being “the faculty member that I have learned Christian integration from the most”, but they may not have been selected by their peers or by the administration. Though the students were provided with a conceptual framework for the general definition of integration of faith and learning, it is not known how they operationalize integration. It is possible that the students confuse a heavy use of scripture in class with integration.

Four of the participants are female; four are male. The faculty members teach in the following disciplines: three in graduate counseling, two in nursing, one in English, one in communication studies, and one in education. Faculty members selected by the students who taught in the Religion Department or in the Seminary were excluded because of the assumption that integration would be different when teaching those Biblical disciplines.



## CHAPTER THREE: METHODOLOGY

This study has used the qualitative method of phenomenology in order to explore the nature of the lived experiences of the participants (van Manen, 1990).

Phenomenological inquiry is the method of choice when one is seeking to learn how participants understand a phenomenon and how they experience it. This phenomenology investigated student nominated faculty participants at Liberty University in order to gain a clearer understanding of the integration of faith and learning in this Christian liberal arts university context.

### Research Design

Phenomenology is an organized system of qualitative research (van Manen, 1990). van Manen emphasized the difference between phenomenology and the majority of empirical studies today.

Much of educational research tends to pulverize life into minute abstracted fragments and particles that are of little use to practitioners. ....[Hermeneutic phenomenology] tries to understand the phenomena of education by maintaining a view of pedagogy as an expression of the whole, and a view of the experiential situation as the topos of real pedagogic acting (p. 7).

People assign meaning to the world in which they live, and also take meaning from the things of the world. Thus as each participant tells the story of his experiences, and the meaning he attaches to the experiences, the researcher is able to listen and learn in a unique way. The theory of the phenomenon develops out of the words, stories, and meanings of the participants of the study (van Manen, 1990).

In phenomenological research, the definitions of research terminology take on meaning related to this unique type of study. According to Husserl, “intentionality” refers to the aspect of being directed toward something that the person perceives, values, or judges, whether the something actually exists or is imaginary (Moustakas, 1994).

“Knowledge of intentionality requires that we be present to ourselves and to things in the world, that we recognize that self and world are inseparable components of meaning” (Moustakas, p. 28). Moustakas elucidated the difference between an actual object and one’s perception of that object. A tree, objectively, has a certain shape, texture, height, smell, and color. However, depending on the light, the weather, and the position of the observer, among other variables, the perception of the tree may be vastly different. Intentionality involves the researcher being true to the ways the participants perceive the object.

Objectivity is defined as being “oriented to the object”, or being “true to the object” of study (van Manen, 1990, p. 20). The researcher’s description and analysis represent the researcher’s perception of what the participant has thought, felt, or lived, and thus attempts to faithfully represent the experience. “‘Subjectivity’ means that one needs to be as perceptive, insightful, and discerning as one can be in order to show or disclose the object in its full richness and in its greatest depth” (van Manen, p. 20). By using “intersubjectivity”, the researcher empathizes with the participants’ lived experiences (Moustakas, 1994; Thines, 1977).

There is a structure in phenomenological research which has been used in this study as well. The six actions that comprise phenomenology according to van Manen

(1990) include: 1. selecting a phenomenon that elicits one's interest, 2. studying that phenomenon as it is lived rather than as one conceives of it, 3. drawing out the themes that describe the phenomenon, 4. summarizing the phenomenon through the process of writing, 5. “maintain[ing] a strong and oriented pedagogical relation to the phenomenon” (p. 31), and finally 6. achieving a balanced perception of the phenomenon by looking at both the parts and the entirety of it.

As the researcher begins the interviewing process, she must take the position of being “presuppositionless” (van Manen, 1990, p. 29). Moustakas (1994) called this reservation of judgment “epoche” (p. 33), and explained it in this way:

Phenomenology, step by step, attempts to eliminate everything that represents a prejudgment, setting aside presuppositions, and reaching a transcendental state of freshness and openness, a readiness to see in an unfettered way, not threatened by the customs, beliefs, and prejudices of normal science, by the habits of the natural world or by knowledge based on unreflected everyday experience (p. 41).

Following the stance of epoche in this study, the researcher did not ask the participants directly about integration until the latter part of the interview, but, like Milacci (2003), the researcher took a more indirect bracketing approach in order to avoid presuppositions about the participants’ lived experience.

The researcher used in-depth, semi-structured interviewing in order to explore the phenomenon of interest. The participants answered open ended questions and thus were able to tell their narratives with all the richness inherent therein (Lee & Stronks, 1994). Leech (2002) stated that “semistructured interviews allow respondents the chance to be the experts and to inform the research” (p. 668). Seidman (1998) described the manner in

which interviewing connects the perceptions of individual participants with the systemic context in which they live and work.

Every research method has its limits and its strengths. In-depth interviewing's strength is that through it we can come to understand the details of people's experience from their point of view. We can see how their individual experience interacts with powerful social and organizational forces that pervade the context in which they live and work, and we can discover the interconnections among people who live and work in a shared context (p. 112).

The second aspect of phenomenology is to study the phenomenon in a fresh new way, reducing the experience to what is perceived and to what that means to the participant (Thines, 1977). In the third aspect the researcher seeks to understand the themes of the experience. Finally, the researcher writes the findings, following Moustakas' model as the themes are integrated with rich quotes from the participants "in order to arrive at a textural-structural synthesis of meanings and essences of the phenomenon being investigated" (Moustakas, 1994, p. 36).

Phenomenology requires the researcher to be intuitive about the data (Moustakas, 1994). The researcher must write her perception of the participants' narratives. In this process, van Manen (1990) stated that phenomenological writing can fail in several ways.

- 1) A description may fail to aim at lived experience, and instead have the character of conceptualization, journalistic accounts, personal opinions, or description of some other state of affairs.
- 2) A description may properly aim at lived experience but somehow fail to elucidate the lived meaning of that experience.
- 3) A description may elucidate, but what is elucidated is not lived experience; instead a description may succeed in conceptual clarification or theoretical explication of meaning (p. 27).

## Bounding the Study

The three research questions which focused the researcher's perceptions for this study were:

- 1) How do student nominated faculty members describe the integration of faith and learning?
- 2) How do student nominated faculty members describe the relationship between their faith and their practice as educators?
- 3) How do the responses of counseling faculty participants and non-counseling faculty participants compare and contrast?

### *Pilot Study*

During the summer of 2006, a pilot study was conducted with two participants, a male and a female counseling professor. Semi-structured audio-taped interviews were used to ask the participants how they understand the phenomenon of integration of faith and learning and what practices they use that incorporate their faith in their pedagogy. Consistent with phenomenological research procedures, interviews for this study began with several "grand tour questions" (Leech, 2002, p. 667), including, "Tell me about your faith" (Interview Guide, Appendix A). According to Leech, grand tour questions are the "single best question" (p. 667) for use in a semi-structured interview. Through this type of question, the participants began to focus on the phenomenon being studied, and were encouraged to share their narratives in a very open-ended fashion.

A second type of question used in this study was “example questions,” which are similar to grand tour questions, but more explicit (Leech, 2002, p. 667). Questions of this type included: “As you think of your experience, describe the most effective or best instance of integration you have witnessed” (Interview Guide, Appendix A).

“Hypothetical interaction questions” (Leech, 2002) helped the respondents focus on best practice in regard to the phenomenon under study, thus they were also incorporated in these interviews. Examples of these questions included: “If you had carte blanche and could change anything you wanted about this university or your work here to enhance integration, what would you like to see changed?” (Interview Guide, Appendix A).

“Prompts are as important as the questions themselves in semi-structured interviews. Prompts do two things: they keep people talking and they rescue you when responses turn to mush” (Leech, 2002, p. 667). The prompts used in this study included phrases like the following: “Help me understand.”

After the pilot study interviews were completed, a verbatim transcription was created by the researcher. The data was then analyzed by themes in order to assess the efficacy of the interview guide. Following a meeting with the faculty advisor, the interview guide was adjusted in order to focus the interview questions more closely with the research questions. Following the pilot study, the researcher was more prepared to begin the full research project.

## *Research Project*

In the initial phase of the research project participant selection was accomplished through criterion sampling. Creswell (1998) stated that “it is essential that all participants experience the phenomenon being studied. ‘Criterion’ sampling works well when all individuals studied represent people who have experienced the phenomenon” (p. 118).

Several studies that investigated integration of faith and learning selected faculty participants through purposeful sampling by the researcher (Astin, 2004; Hardin et al., 1999; Milacci, 2003, 2006; Morton, 2004; Ream et al., 2004). Vogt (1999) defined a purposive sample as “composed of subjects selected deliberately (on purpose) by researchers, usually because they think certain characteristics are typical or representative of the population” (p. 227). However, he noted that caution should be used because “this is generally an unwise procedure. It assumes the researcher knows in advance what the relevant characteristics are, and it runs the risk (because it is not random) of introducing unknown bias” (Vogt, p. 227). In this dissertation, student perception of effectiveness in the practice of integration was a much more relevant criterion for the selection of the sample. Since the students are pursuing their graduate education at this school, they have experienced the practice of the participants in a very unique way.

In April of 2006, a random sample of 150 graduate students at Liberty University was surveyed to assess their perception of the integration of faith and learning at this school (see Appendix E for complete survey). The graduate students were given the following instructions to guide their thinking regarding integration of faith and learning.

Christian integration relates to how Christian principles, values, practices, and worldview perspectives are brought into the subject matter of your major. If you

do not have a major yet, it is the application of the above in your non-Biblical studies courses. While faculty at this university have differing ideas about what Christian integration is, this survey will help us answer this question. *What does Christian integration mean to you as a student?* We suspect that there are different opinions among students, so your opinion counts. Please respond honestly [emphasis in the original].

The second question of the survey was open ended, and asked the graduate students to identify one faculty member who exemplifies this statement. “I consider this person to be the faculty member that I have learned Christian integration from the most”. Thus, the graduate students nominated the faculty members from whom they had learned the most Christian integration.

The original sample of this study included nine participants however, one female generalist participant was excluded from the study due to special circumstances which made her data unusable. Thus the current study focused on eight professors, identified by the graduate students as being “the faculty member that I have learned Christian integration from the most”. Professors in the Seminary and the School of Religion were excluded because it was believed that integration would be different in those disciplines.

The top nine faculty members selected by the graduate students, and not excluded through the religion criteria, were approached by this researcher. Creswell (1998) recommended no more than ten participants be interviewed. By using the top nine, this researcher was able to reach saturation of the data, without causing over repetition of the concepts.



## Data Collection

After being informed of the research project, all participants gave their informed consent to participate (see Appendix B), and individual interviews were scheduled promptly. Six of the eight interviews were approximately one hour in length, but because the interview questions were open ended, the length of each interview varied by the personality style and openness of the participant. According to van Manen (1990), interviews of one to one and a half hours are typical in phenomenological research. The two longest interviews were 1 ½ hours and 2 ½ hours respectively. The 2 ½ hour interview was conducted in two sessions on two different days; the first day was 1 ½ hours long and the concluding session, for 1 hour, was held several days later.

One interview, at the request of the participant, was conducted in easy chairs, in a secluded aisle of a book store in the local area. The other eight of the nine interviews were conducted in the participants' offices, and one with a nursing professor was concluded in the Nursing Department faculty break room. Frequently these interviews were interrupted by the participants' students knocking on the door to talk with them, and occasionally by their faculty colleagues doing the same. The participants all appeared to be comfortable in their surroundings.

## Data Analysis

Eight of the nine interviews were recorded and the audiotapes were later transcribed. One participant requested that she not be recorded. The researcher had permission to type the responses. Care was taken to be sure that the researcher

understood the answers to the questions, and had time to completely type the response before moving on. The researcher transcribed two of the interviews (one of which was the non-taped interview). A paid transcriptionist, who agreed to confidentiality, transcribed seven of the taped interviews verbatim. All interview tapes were copied, coded, and locked for security. The anonymity of the nine participants was protected through the use of pseudonyms, and alteration of specifically identifiable data. The same semi-structured Interview Guide was used for each interview (see Appendix C). The researcher tried to talk as little as possible so as not to affect the responses of the participants. Probe questions were used when clarification was needed.

The professional transcriptionist emailed the transcribed interviews to the researcher when they were complete. The copies of the tapes were returned to the researcher. All of the transcribed interviews were printed by the researcher, in order to analyze them from the written copy while she was listening to the tapes. The researcher edited the transcriptions, as needed, to ensure accuracy. The raw data consisted of 143 pages of single spaced transcribed interviews.

Analyzing the phenomenological data is the responsibility of the researcher. First of all, the data should be organized “through the metaphoric lens of the story” (Milacci, 2003, p. 72). Themes were drawn out of the data as they “embodied and dramatized in the evolving meanings and imagery of the work” (van Manen, 1990, p. 78). As the researcher studied the narratives of the participants, experiential structures regarding their lived experience began to emerge (van Manen). This researcher posted her three research questions by her desk, and frequently referred to them during the analysis, in order to

maintain her focus (van Manen). The list of participants' pseudonyms and disciplines was also posted.

During the analysis process, this researcher began to highlight the portions of the interviews that referred to the participants' understanding of integration of faith and learning, as well as the ways that their faith impacted their educational practice. The researcher also separated the three counseling professors' themes from the generalists, in order to better compare and contrast the counseling professors' understandings and experiences with the non-counseling participants. The researcher began to see themes emerging in the commonalities of their stories.

#### Creating the Phenomenological Text

In quantitative studies "statistics refers either to summary numbers resulting from data analysis or to the procedures used to organize and analyze facts numerically" (Thorne, & Giesen, 2003, p. 7). In contrast to this, the data in qualitative research involves words, and the data analysis and reporting of that must be accomplished through the written word as well. This researcher has reported her perceptions of the themes of what the participants have expressed. However, in summarizing the narratives, it was important to sometimes include lengthy samples of the participants' own voices as they told their stories (van Manen, 1990) in order to communicate their thick rich descriptions. In the final analysis of the findings, the researcher has written what this experience has meant to her. "How do [I] understand it, make sense of it, and see connections in it" (Seidman, 1998, p. 111)?

## Trustworthiness

In order to attain trustworthiness, this researcher allowed the participants to do member checking to verify that their portions of the findings were accurate (Rudestam, & Newton, 2001). Thus, their portions of the narrative were emailed to them once that section was approved by the dissertation committee. Also, meetings, discussions, and phone calls were conducted with a faculty advisor during the data analysis and reporting process of the research. Through this contact, he advised, focused, and redirected the researcher (Creswell, 1998).

This qualitative study has been done in conjunction with the quantitative study done by Garzon in April of 2006. The quantitative student survey (see Appendix E) was conducted as part of a larger study involving this and four other universities across the country: Regent University, Wheaton University, George Fox University, and Biola University. Each school has considered doing a qualitative study of their own faculty to add depth and richness to their quantitative research findings. Liberty is the first of the four universities to actually do this.

## Summary

This was an investigation into the understanding and practice of integration by eight student-nominated faculty members at Liberty University. Phenomenology was used in order to explore the meaning and the lived experience of these participants. All of the participants were interviewed by the researcher. The interviews were transcribed,

coded, and analyzed for themes and sub-themes. Member checking was done once the findings section was approved to assure the trustworthiness of the study.

## CHAPTER FOUR: FINDINGS

This phenomenology investigated the understanding and practice of the integration of faith and learning among eight student-nominated faculty members at Liberty University. In order to be able to compare the counseling and non-counseling disciplines, the themes of the findings have been examined according to the generalists first and then the counseling participants. To put the findings in context, each of the participants has been introduced through a snapshot of his or her faith journey.

### Introduction of the Voices of the Participants

Eight participants took part in this study: Kimberly – 51 years old, Theresa - 48, Cathy - 60, Natalie - 46, Peter - 61, Harold - 53, William - 65, and George - 46 (all names are pseudonyms). Seven of the eight participants were Caucasian, while one had a bi-racial background. At the time of the interviews, which were conducted during the fall of 2006, all had taught full time at this school for varying numbers of years ranging between one and twenty-nine years. All of the participants had been working in their respective disciplines in some capacity, or as a pastor, prior to beginning their career at this school.

Four of the participants were female; four were male. Of the four females, all were generalists; Cathy was from the Communications Studies Department, Natalie was from the English Department, and Kimberly and Theresa were members of the Nursing Department. Kimberly and Natalie, who only teach undergraduate classes, were still selected by graduate students as professors who employed integration most. One male,

Peter, was from the School of Education. The other three males, Harold, William and George, were graduate counseling faculty (although William also taught in the seminary). Thus, for purposes of this study, five of the participants will be described as generalists: Cathy, Natalie, Kimberly, Theresa and Peter. Three will be identified as counseling faculty; Harold, William and George. While the gender difference in the comparative samples appears dramatic, about 85% of the counseling faculty at Liberty was male at the time of the study. All of the student-nominated generalists were female except for one, while all the student-nominated counseling participants were male.

Each participant described his or her own faith journey in some way. These narratives have been retold, as perceived by this researcher, in order to introduce the participants in a way that is relevant to this study. These participants related a deep and mature faith in God. Interestingly, seven of the eight participants told of how their understanding of faith grew out of crises in their lives.

### *Cathy*

Though Cathy had no ministry or theological training, she stated that she had “grown up in the church,” and had a “very strong foundation in faith.” However, Cathy and her husband experienced a crisis in their marriage as they tried to have a family but were unable to conceive. At that time she had “no job, no family....I mean, I think I probably didn’t think much about my faith at that time. I was just so caught up in how miserable I was.” It was in the process of adoption when she began to “see the light somewhere down the end of the tunnel.”

And my prayer, I started praying again saying, “God, I know you’re gonna work this out, but why is it taking so long?” (laughs) And that’s the first time I remember, you know, okay.....the prayer’s coming back in.

### *Natalie*

Natalie has no formal ministry or theological training either. She was not raised in a church family, but she stated that “I came to faith because of pain, but I continue in faith because of the things that God teaches me as an adult who is more desirous and less intense.” She described her faith as being

not about living for other people, or holding on to somebody else, but finding a God who is real in my life, and who helps me to understand practically for a world that needs practical answers. So it has gone from ideal to real and necessary.

### *Kimberly*

Kimberly received ministry training as both a Parish Nurse and as a Parish Nurse Educator. Parish Nurse is a specialty training in congregational health with spiritual care at the core. Regarding her faith journey, she did not describe a negative crisis, but she did tell of a positive crisis, a point of dramatic change in her life and in her marriage. She had been raised in a Catholic home. She said “I think there probably are some truly saved Catholics. I have no doubt. I wasn’t one of them.” She and her husband both thought that they were fine spiritually. When they were in their early twenties, Kimberly and her husband were attending a Bible study, and friends were sharing their faith with them. As it happened at the very same time, in different locations, Kimberly and her husband both had a conversion experience.



It really was life-changing for us in that we really could feel that presence of the Lord in our life. And we really wanted to dedicate our life to service, even though we weren't worthy. But if the Lord could use us in any way, we really wanted Him to be able to do that because we were so thankful for that experience and for the gift of salvation and the gift of eternal life. I mean that's just something we can't even comprehend.

*Theresa*

Theresa earned her BSN from Liberty University, and her only formal theological training has been the Bible and Theology requirements for graduation. Theresa experienced conversion at the age of nine in a "very small Southern Baptist church." She stated that though she "goes by the Southern Baptist doctrine," she considers herself "very Christian." She describes her faith as being based on "what the Lord has done for me in my life, brought me through difficult situations and brought me humbly to lots of places in my life that I needed to be."

One of those places where she "needed to be" was less prideful, and this resulted in a major crisis for this participant. Theresa was first in her class in nursing, "I did fine, always A's and B's in nursing school", but because of test anxiety, she failed boards. God used that in her life to greatly humble her, because she had been a "cocky nurse." This was "devastating" to her, "devastating to my faculty, because I was like top in my class." She felt like God used that in her life to teach her in many ways that are useful in her practice today "because students aren't [always] successful."

Theresa had another personal crisis as she went through divorce. She experienced "some very weak times, spiritually weak times." After many years of marriage, "lots of

counseling and lots of, you know, hard work.” Theresa recognized that the divorce was unavoidable. Again Theresa was humbled and asked God “Why?”

*Peter*

Peter minored in Bible when he was in college, was ordained as a minister, and has an honorary doctorate of divinity degree from a seminary in the southeast. Although Peter did not talk about a crisis, he did describe a time when he was not living out his faith well. He remembered when their children were young, Peter and his wife took them to church “every time the doors were open. Our emphasis was grab them by the hand, get them dressed, and take them to church. It wasn’t to sit down and share faith, like we do now.” He was surprised when he saw his children struggling, because he thought that they had been a good Christian family, until he realized that his children were challenged with the same shortcomings he had. He proudly stated that now his grown children are “a lot stronger than I was at their age when it came, you know, to just sharing the faith and integrating the faith.”

*Harold*

Harold has an undergraduate degree in Religious Studies, a Master of Divinity with a Christian Education major, and an M.A. in Professional Counseling from Liberty University. Harold had a conversion experience when he was eighteen. He stated that he grew up in a “very dysfunctional family” and experienced many crises;

...having a father who was an alcoholic, by the time I was eighteen I had already seen him go through five marriages. My father finally married for the sixth time

and divorced that one before he died at 54. Needless to say, I grew up in this real dysfunctional kind of system. I stayed with my father when my biological mother left me at a year old. My father continued to marry women, and thus began a pattern or “ins and outs” of step-mothers. This recidivism rate was really high in our home for stepmothers. I came out of that system with no good role model, and very little Christian influence.

Through all this pain and dysfunction, Harold described how the Lord reached down into his life through godly individuals who impacted him deeply. He said that he knew that his paternal grandmother prayed for him constantly as he was growing up, and “lived [her faith] out in front of [him].” Another Godly influence was a Christian girl that he dated, and then married, who has impacted his life continuously for the three decades of their marriage. He also described other Christian men, “one gave [him] a place to live when [he] had to move away from home at sixteen,” another continued to witness to him. Because of these Christian influences, he “came to know Christ at eighteen”, and began to recognize that like Natalie, “God...loved me, ...forgave me, [and] was a God that could enable me to be a pattern breaker.”

### *William*

William earned both a Master of Divinity and a Doctorate of Ministry degree. He believes that his conversion experience represented salvation in many ways because of the crises he experienced in his life. Like Harold, he came out of a very abusive home, a “very, very difficult background. I was the oldest of seven kids. My dad was an alcoholic, uh, just a hard drinking, very brutal abusive guy.” Through some interventions by people who cared about him, William was able to move in with another family during his high school years and, through encouragement from friends, began to attend a little country

church. The pastor really took an interest in William. One Sunday this pastor had “explained the gospel, and he said [to the congregation], ‘if you’ve never received Christ, what is it that is keeping you from making this commitment?’” William realized that he had never accepted Christ as his savior, and so quietly in the pew, he said, “Lord, you know, I do want to be a Christian, and I do want to follow you.”

Because of encouragement from Godly, caring people, William went on to school to be trained as a pastor, and served very successfully in the ministry. Then he went through another crisis seventeen years after salvation. He was a “preacher boy, you know, loved the Lord, loved the Bible, loved preaching, loved people.” He thought that he had a “deal with God. I thought that God was always gonna take care of me, was always gonna protect me, would never let anything bad happen to me like my dad had.” Then he developed an illness that just really impacted him for quite awhile, exhausting him, an illness that was seemingly resistant to treatment.

So here I was thirty, probably thirty-four, [married, with] children, living in a parsonage, filled with an anxiety and an uncertainty about where I, what would happen to me in the future because I wasn’t getting better rapidly. This was really a devastating thing that had happened to me. And I mean... physically it just left me, it just knocked the daylights out of me. And what I realized as a result of all of this was that basically, God had become a part of my control strategy. And that what I needed more than anything else to feel secure, was I needed to be in a place where I was in fact in charge, I was in fact in control. And I began to realize that I was really a control freak. I [had] created a God who was in my service in a sense.

So, when William was 34 years old, he realized that he did not have the strength or endurance to be the pastor of a church anymore. “I just couldn’t do it.” It was after that that the Lord led him to take the role of professor, and he felt such freedom in the new role, compared to the stress and demands of the pastorate.

## *George*

George earned 64 credits toward an MA in theology. George said that he had been a Christian since he was 16 and “had always had a sense of God’s call and presence” even while he was going through the crises in his life. The times of crisis, however, were “really the beginning, I think, of where I really became a disciple of Christ.”

George experienced one crisis regarding his identity, because in his father’s culture, the first born son “normally takes over the father’s occupation.” However, he found that he did not have an interest in his father’s field, “I hated it, just absolutely hated it. Just was not good.” This created quite a crisis between his distaste for his father’s vocation, and the cultural expectation that he should continue in his father’s career. After unhappy attempts at studying and even working in a research area of his father’s career, George tried working on a psychiatric unit of a hospital and “just fell in love with interacting with people. And I realized that I did want to be in a helping profession but just not medicine.”

After George graduated from graduate school, he began practicing for a Christian managed care company, “trying to line myself up to make a bunch of money.” He described himself as a “very prideful man”, who wanted to “make a lot of money, to be a professional, and to really impress people.” Looking back, he realized that God had to break him, and that God chose to break him in the area of his work. This second major crisis occurred when he felt terrible, like he was “burning out,” so he reduced his workload by half and “spent a lot of time in prayer and really, really seeking God in terms of what He wanted for my life and the call in my life.” After an extended period in

prayer, God led him to take a professor's position, where he experienced real blessing and enjoyment in that new role.

### Preconceptions and Identified Themes

The research questions to this study led to two assumed categories of analysis, how the participants defined the construct of integration and how they applied this understanding in their work. Yet, the participants' descriptions resulted in multiple themes that could slip fluidly between their understanding of integration and their expression of this understanding in their practice. As the data analysis phase of this study progressed, it became increasingly evident that there was no distinction between the definition and application categories among these student-nominated integrators. The categories themselves appeared to be artificial constructions imposed on the data because of the study design and the researcher's presuppositions and own constructs rather than because these distinctly separate categories were what the data was revealing. As one "sees" the participants' pictures in their own words and the outworking of this portrait in their practice, a more accurate theme pattern emerges.

Two main themes were revealed in this picture of integration and two themes were identified in the outworking of these participants' faith in their practice. The themes for their picture of integration focused first on the interwoven nature of faith within the essence of their being and its inseparable quality from the rest of their lives. The second theme was their sense of God's call regarding their vocation as professors. The outworking of this profound faith expressed itself in the themes of inclusion of Biblical

Truth in their teaching and genuine care in their relationships. Table III outlines these, along with three subthemes for the genuine care reflected in these professors' relationships.

Table III – Themes and Subthemes

Allowing Student-Nominated Professors to Picture Integration

Understanding Faith as the Essence of their Being and Inseparable from Their Lives

Understanding Their Vocation as a Calling from God

The Outworking of Student-Nominated Professors' Faith in Their Practice

Evidenced in the Inclusion of Biblical Truth in Their Teaching

Demonstrated Through Their Relationships

Caring Relationships with Students

Supportive Relationships with Colleagues and Staff

Humility in Relationships



## Allowing the Participants to Picture Integration

All eight participants shared an existential understanding that their faith is the essence of their being while, in an inseparable way, it is the center of everything they do. The research questions forced a division of understanding and practice that was not present in the participants' narratives. Their descriptions of being and doing showed no noticeable distinction between these concepts. Five of the participants also sensed God's calling to their vocation.

### *Understanding Faith as the Essence of Their Being and Inseparable from Their Lives*

Explicating this theme necessitates an examination of "being" and the introduction of an integration descriptor that more adequately fits this study's data. These student-nominated participants related an existential awareness of their being. In order to clarify this existential aspect of their understanding, the Stanford Encyclopedia of Philosophy (n.d.) has been quoted:

At first, it seems hard to understand how one can say much about existence as such. Traditionally, philosophers have connected the concept of existence with that of essence in such a way that the former signifies merely the *instantiation* of the latter. If "essence" designates *what* a thing is and "existence" *that* it is, it follows that what is intelligible about any given thing, what can be thought about it, will belong to its essence. It is from essence in this sense – say, human being as rational animal or *imago Dei* – that ancient philosophy drew its prescriptions for an individual's way of life, its estimation of the meaning and value of existence ("Existence Precedes Essence", para. 2).

Reflected in the participants' existential descriptions, faith was said to be so much a part of their being that faith was woven into the fabric (and thus the actions) of their lives, inseparable in every way. All the participants related the understanding that faith is

the essence of their being. In this way, participants all described a deeply holistic understanding of integration. There was no continuum of integration application for these professors, in contrast to the Holistic-Preferred models previously described in this literature review.

Indeed, while these student-nominated integrators did talk about being Christ-like in their relationships and attitudes, they practice integration in even more profound ways than the term “holistic integration” captures. Many aspects of embodied and incarnational integration (Farnsworth, 1982; Gill; 1979) were reflected in their narratives. Farnsworth explained that embodied integration has two “components: Right thinking and right living, or orthodoxy and orthopraxy” (p. 310).

...[E]mbodied integration is like the ‘manna’ story in Exodus 16, which is a story of continuous struggle between trusting in human provision and trusting in God’s provision. The nation of Israel, having been delivered out of Egypt into the wilderness, has not yet arrived in Canaan. This seems to be precisely the present-day struggle of integration. Can we give testimony only intellectually to God’s provision, or can we tell about how God has been concretely providing and will continue to provide in our lives? Only the wilderness experience of actually living out the truths that have intellectually ‘delivered’ us can teach us the complete truth of the matter. That is what I call embodied integration (Farnsworth, p. 318).

In a similar way, Gill defined incarnational integration of faith and learning, not as the compartmentalization of knowledge or a special technique of teaching, but rather the lived life of faith in every area of education.

These conceptualizations show the lived nature of integration. However in this phenomenological study, another conceptualizing scheme was needed to represent the participants’ picture of integration. At about this time a new Poelstra article (in press)

was discovered which referred to a previously unknown (by this author) typology of integration.

Bouma-Prediger (1990) “propose[d] a typology of four different kinds of integration: interdisciplinary, intradisciplinary, faith-praxis, and experiential integration” (p. 21). Like this study’s participants, Bouma-Prediger did not conceive of a continuum of application, but rather reflected on these four kinds or types of integration.

Interdisciplinary depicts the integration between two disciplines, i.e. psychology and theology. Intradisciplinary “is the attempt to unite or bring into harmony theoretical perspective and professional practice” (p. 25). Experiential integration represents a personal experience of joining one’s broken life with God. This type of integration can be seen in the participants’ narratives of their faith journeys.

The goal [in experiential integration] is personal wholeness and spiritual well-being and may include, for example, the resolution of intrapersonal conflict, the healing of emotional scars or painful memories, the integration of feelings with faith, and reconciliation between the believing yet anxious soul and God. In other words, the task is to facilitate and engender the integration of broken lives and divided selves (p. 28).

While experiential integration affected the faith and being of these participants, it is Bouma-Prediger’s (1990) final category, faith-praxis integration, that most closely summarizes the picture of integration created by these student-nominated participants.

According to Bouma-Prediger, faith-praxis integration is described in this way.

It is the attempt to live out one’s faith commitment as authentically as possible in everyday life, including one’s vocation or professional life but usually going beyond that to include, for example, family relations, business decisions, educational endeavors, institutional religious involvement, ethical decision making, and so forth. The aim with this type of integration is internal harmony or consistency between faith commitment and way of life. In other words, the task is to live in accordance with one’s faith commitment and world view (p. 27).

This concept was so emphasized that all eight participants shared a profoundly holistic and existential, faith-praxis view of integration, in which individuals seek to live out their faith in every area of their lives.

Kimberly understood that faith impacted her way of living to such an extent that it is “paramount. It’s just, it is your being.” But she explicated that being by way of her actions.

People need to be able to see Christ emulating through you in your care, in your touch, how you speak with them, how you have eye contact with them. What is your presence? They need to see that emulating from you, from your walk with Christ.

Natalie, an English professor, saw integration as “bringing who God is making me to be into the classroom to discuss that alongside literature.” She also conceived of the existential and action nature of the literature. “Ultimately, we get back to, who is this human being and where does he stand.” In other words, how do the character’s actions reflect his or her being? In a similar way, Peter shared that

Many of our experiences in the area of education, come as a result of who we are in Christ, not just that we’ve read a book and that we’re using that book as an example for everything that we do. I think many times faith is just not using a word, a character word, or Bible verse, or even mentioning the name of God or Christ, but what makes me the best person that I could possibly be.

Theresa teaches at both a secular school and Liberty University, and though she remains the same as far as her being and the desire to reflect her faith in her praxis, the context does impact her actions.

And I teach for [a secular school] also. I teach there in the nurse practitioner program. And I do pray with those students, and you know – there’s this little bit of hesitancy right before I say that. And it shouldn’t be, it absolutely shouldn’t be. But I’m like, who am I today? Am I at Liberty? Or am I at [the secular school]?

Kimberly, Natalie and Theresa referred to different metaphors that depict faith as inseparable from every part of their lives. Kimberly used the metaphor of a woven fabric.

If you think of a fabric, [faith] is woven into the fabric of the education. And it's like, if you had a fabric, like your jacket. [This author was wearing a plaid jacket on the day of the interview.] If you took out the white threads, and let's say that was the faith part in your education, your fabric would be flawed. It would have holes in it. But with the right fabric, with the right threads, it's made whole.

Cathy and Peter agreed with Kimberly and Theresa in that they could not think of how one would separate faith from the rest of one's life. To illustrate this, Peter talked of the metaphor of his grandchildren coming to faith in the Lord. He described them before salvation as "little Indians", and wondered if they would ever change; but his "grandkids...are getting saved one at a time", and when they do, "you see that in their life." He stated that you "just can't separate faith... from any part of your life." In his discipline of education, he described faith, "it's the kind of thing that you can't separate...we're integrating both educational principles as well as faith in that." In fact to Peter, teachers without faith would just be "state teachers," dramatically different in the way they lived and in their teaching. Cathy concurred, "Maybe what I'm doing is I'm living it. Living my faith and talking about my life and that's how it [integration] is reflected."

Theresa stated that the Christian worldview is so essential "that we don't think we can exist without that, so it has to be a foundation for everything that we do." Again one notices her conceptualization flowing between existence and actions, with no distinction made between the two. In fact both Natalie and counseling's George believe

integration is so much a part of them (their being) that it affects what they do (their actions) the rest of the week. Natalie expressed it this way.

I have a hard time, I think, defining [integration]. But the first picture that comes to my mind – how do you live on Sunday versus how do you live the rest of the week? I can't separate – can't walk into the classroom and do something with my mind that is not already going on. I can't do integration in the classroom if I haven't already been doing it.

Like the generalists, the counselors described the existential nature of their integration. George stated that he does not separate faith from his actions or from the rest of his being. "My faith fills everything I do. It is the essence of who I am. So I don't separate out my 'secular life' from my 'faith life'."

Harold added that "faith plays a key role in there. Faith is at the center of who we should be, here at this place, and who we are, I think, as a department." Counseling William agreed with the other participants saying that salvation for him is inseparable from every other aspect of his being. He talked about how God saved him in every way.

I see faith as having, in a sense, been the element in my life, the factor in my life that created a platform from which I was able to literally be saved physically, be saved emotionally, be saved psychologically. And the benefit of all that then was that I also had a relationship with the living God.

When William was asked about what he would change about this university to enhance integration if he had carte blanche, he focused on both the spiritual health of the individual professors and the faith-praxis aspects of their integration.

I would require every faculty member in the university to participate in clearly defined and strategized lessons, lectures, training on what it means to be a healthy integrated person. That's what I'd do. I would have a team of people who did nothing at the university but meet with faculty and participate in faculty development that was very strategic and very, very focused on helping faculty to mature in their Christian faith. If I had the magic wand, and I could do anything, that's what I [would do], because everything starts with the person.

Harold and William reiterated the importance of being and faith-praxis in their goals for their students. Harold's goal for his students is that "they will be a person of faith. That faith permeates who they are in everything they do." Once again, being and doing flow into each other in this participant's expression. William shared a similar vision.

Well, if a student really gets what I teach, the first thing that would happen would be that they would define themselves in a markedly different way than they get defined in a secular institution. Their definition would start from the inside and work its way out, not start from the outside and work its way in. So, they would understand that first and foremostly they're image bearers. They're created in the image of God. And they are recreated, regenerated through the power of the Holy Spirit to refresh and renew the image of God at the core and to have that permeate their thought life, their feelings, their choices, their bodies, their relationships. So that would be, they would be inside-out thinkers. So, they'd recognize that they're greatly empowered, and since this empowerment is from God, they're under authority. They're not their own. They're under authority. And that every choice and every thought and every action needs to be brought under the dominion of the One under whose authority they are.

George and William were grieved that some individuals hold to a faith but do not practice it in certain domains of their lives. To George, failure in integration is reflected when faculty members compartmentalize their faith from their attitudes and actions in the classroom, for example, when they make bitter comments about work in their lectures to students. When faculty members express that they are "frustrated at work" to students, George stated, "that to me is absolute poison for integration."

It's a very sad thing when you see an embittered professor bleed that into his or her classroom. It's a very sad thing, and that modeled a very non-Christ-like character to me, to the students. It was immature, and it harmed and, to me, invalidated much of what the professors would talk about as far as being Christ-like in their profession.

William described this compartmentalization, the failure to integrate faith into every area of your life, as “a sink hole.” He cited Gordon MacDonald, “where you’ve got this veneer, but underneath there’s this vacuous hole.” William believes that we break God’s heart when we fail to bring our whole lives under His authority and will.

You’ve got a child of God who has all of the ability in the world to get beyond this, but they choose not to. They choose not to forgive. ...And if you ask them about it, they would say, “Well, I’m not. I’m not angry about this. I’m not, you know.” But you’re like, “Okay, then why haven’t you talked to the person in a year?” What we find in counseling is just relationship after relationship after relationship that’s damaged. And people think they’re praying, think they’re worshipping.

One observes how William’s thoughts moved seamlessly from the individual’s being, to volition, to his or her actions within relationships, to the resultant effect on spiritual well-being.

To summarize this unique picture of integration, these eight participants, from whom the graduate students learned the most integration, did not view integration on a continuum of application as much of the literature did. They saw their faith as being so much a part of them that it is the essence of their being and inseparable from every part of their lives. This existential interwoven picture reflects Bouma-Prediger’s (1990) faith-praxis integration.

### *Understanding Their Vocation as a Calling from God*

Five of the eight participants expressed a sense that God had called them to their vocation. Three of the generalists and two counseling participants shared this sense of



calling. Thus the majority of participants understood that even their vocational choice was directly influenced and given meaning by God.

According to Kimberly, “I really feel called from the Lord to be an educator and an educator in a Christian setting.” Natalie concurred, “[The dean] called me – I saw it as a great adventure, God’s call, not [the dean’s] call. I didn’t seek for it or ask for it.”

Theresa sensed God’s call specifically to be a nurse. “God didn’t call me to be a doctor. He didn’t call me to be a physician. He called me to be a nurse.”

Counseling participant George stated that “since I was sixteen, I have always had a sense of God’s call and presence on my life.” Harold agreed, describing how God’s call has been continuing in his vocational life. “I sensed the call to pastoring ministry, and I also sensed the same kind of call to teaching ministry. So for me, being here is a calling.”

Harold reported that he mentors the doctoral students to be sure of their calling.

Whether it’s teach[ing] or whatever you want to use your doctoral degree for, is there a calling there to do that? Or is it just kind of a hunch? And so, for me I think that’s an important ingredient in it.

Five of these eight participants felt a specific calling from God to their vocation in education. Thus, their faith impacted even their choice of a career as they obeyed this sense of God’s calling. The participants revealed again a very holistic picture of integration in their lives.

### *Summary of the Participants’ Picture of Integration*

All eight participants expressed an existential understanding that their faith is the essence of their being while, in an inseparable way, they also described a profoundly holistic, faith-praxis understanding of integration. The researcher was forced to disregard

the research questions because they forced a division of understanding and practice that was not subscribed to by the participants. These student-nominated professors painted a picture in which their faith was inseparable from their being and was the center of everything they do. Their narratives moved fluidly between being and doing with no noticeable distinction between the two. Five of the participants also sensed God's calling to their vocation.

### The Outworking of Participants' Faith in Their Practice

Two themes became evident in the participants' descriptions of the specific outworking of their faith in their practice as educators. All eight related that they undertook the philosophical and scholarly enterprise of incorporating the Bible or integrating a Biblical worldview in their teaching. The second major theme of faith praxis was their emphasis on relationships with students, colleagues and staff. Though all the participants referred to these themes, George and William provided an overview as they talked of the way faith is the center of both the scholarly and relational paradigms. George summarized this succinctly.

I think integration is both a scholarly endeavor of connecting Christian theology, Christian historical teachings, Christian historical practices with the subject matter involved, and the process of living as a Christ like professor and a Christ like student in a university context. So there's a big relational, cultural component as well as the subject matter component.

*Faith Evident in the Inclusion of Biblical Truth in Their Teaching*

All the participants referred to their practice of either incorporating the Bible or integrating a Biblical worldview in their teaching praxis. Thus, the inclusion of Biblical truth was a major part of the integration picture for these student-nominated participants.

Theresa incorporates Bible verses in lessons and in her syllabus.

I try to use, particularly in health assessment, I developed an online course for our graduate students in health assessment. And so, as I was teaching each body part, I would integrate how God had created that particular thing, everything from, you know, the eyes to the ears, everything. So, and then the lesson went on to just sort of capitalize [on] that. So that's sort of a tangible way of saying integration of faith and curriculum.

Kimberly also stresses the perfect design of God in pathophysiology. As she teaches about the human body, God's "perfect design" becomes very evident.

Down at the cellular level, the ion level, how that perfect design comes into play. And we talk about that quite a bit. And looking at the regulatory, the mechanisms of the body, and the counter-regulatory mechanisms, and how everything is meshed together.

Natalie shared that one of the ways she can integrate faith into the discipline of English is by using ancient literature from the Bible, Genesis or Psalms, for instance. Or sometimes, she uses literature that alludes to the Bible.

It fascinates me. I get the opportunity to teach from a shepherd's perspective. The kids can be as interested in the images as I am. The image of the cast sheep who is set upon the right path is fascinating. *A Shepherd Looks at Psalm 23*, he talks about when a sheep falls over, it cannot set itself aright. It can't stand on its own and is apparently too stupid to do it – body structure. The shepherd setting sheep on the right path, we can talk about pictures like that.

Natalie reflected that whether she is using texts "that are based on scripture", or ones that are secular in nature, "I am in a field [of literature] that gives me a wealth of opportunity to integrate."

Peter stated that he teaches education from a Biblical worldview. Natalie agreed with Peter stating that integration is taking the Biblical world view, but in her discipline it involves reflecting on human life in literature.

It's almost ridiculous to say I teach ... stories, I'm teaching reflections of people – contemplating what it means to live life – contemplating human conflict. Literature is really about exploring the human condition – what it means to be human. Who do we listen to as authority – what drives us – what we need and what we want.

Cathy uses a Biblical worldview in teaching Communication Studies,

when something comes up that is an ethical or moral question. What I am doing now, and this is a process too, particularly in the graduate [communications studies] ....., is looking more at the material we use in class. And since I'm learning more about this and reading more about it, looking at the worldview of the author and....trying to teach from a Christian worldview.

Ethically, Cathy asks her class if we should even be teaching advertising. “Should we be in a business where we are marketing things for people's wants and not their needs? I'm still struggling with that.”

William uses metaphors from Scripture. He said students remember metaphors more than other things that are taught. “I realize that in those metaphors is integration. In those metaphors is power. And in those metaphors [is] healing for them and energy to move forward and have better relationships, with themselves and with God and with others.” Harold also uses Biblical truths, integrated in the secular subject matter students need for counseling licensure. “We can take families from the scripture and perform a genogram on them and examine family systems and how they function.”

George prefers to see this aspect of teaching as a “holy enterprise to love God with our mind through doing good scholarship, good critical thinking.”

And even beyond critical thinking, I would say creative thinking. Critical thinking is very [easy] - taking an argument apart, picking things apart. And that's a very, actually, a relatively easy process to learn. What I think is more challenging is to learn Biblical creative thinking. What might God be saying in this argument? What would make this argument better? What would I add to make this make sense? How would I refine this to make it better? So, I think there's a creative thinking process that's a part of integration and scholarship that sometimes we miss if we just do critical thinking. Because when we can take things apart, that doesn't mean that we can see the whole or put it together in a better package. And I think that that's a part of Christian scholarship as well.

William stated that for many who do not have a Biblical worldview in the discipline of counseling, truth can be relative. However in William's teaching, he asks, "What is truth?" He said that the "identification of truth" is the first thing that is important to him. Harold also described the ways he incorporates a Biblical worldview in the counseling discipline. He stated that he has to teach the secular theories to prepare students for licensure exams, but he also integrates a Biblical worldview in the pedagogy, where he tries to "integrate as much as [he] possibly can."

All eight student-nominated participants revealed their practice of including Biblical truth in their teaching. None of them teach religion or Bible classes but in their liberal arts disciplines, they purposefully incorporate the Bible as part of the pedagogy. These participants emphasized scholarly Biblical integration in their narratives, even though there were no specific questions in the interview guide about scholarly integration. This part of their descriptions mirrors the literature, which tends to stress scholarly integration to the exclusion of other types. However, a much more existential, holistic picture of integration was given in this study as the participants described living out their faith within relationships.

### *Faith Demonstrated Through Their Relationships*

All the participants described practices that seek to develop and strengthen relationships. They referred to seeking to cultivate relationships with students both outside the classroom, and through practices within the classroom. Building relationships with colleagues and staff was described as a way that they live out their faith to strengthen integration in the academy. Five of the eight participants also denoted the importance of having humility in their relationships with students, colleagues, staff and God.

### *Caring Relationships with Students*

All eight participants emphasized the importance of building relationships with students. For Natalie, integration occurs as she builds the “sincere relationship between me and the students.” Natalie recognized that her students “want to know that I care about them, before they whole heartedly accept what I have to say.”

Living their faith by becoming examples of Jesus Christ’s love was one practice that the participants described as a way that they develop relationships with students. Cathy and Kimberly stated that the best instance of integration is when you live it, when you let the love of Christ shine through. Theresa said that she tries to model Christ-likeness.

I think it’s just how we live. I mean, what we do on a day to day basis really shows our integration of faith more than standing in a classroom and lecturing about it. It’s sort of like talkin’ the talk and walkin’ the walk.

Theresa thinks that because faith is inseparable from the way we treat people in the classroom on campus, or in the clinical “classroom” in the hospital, integration that is excellent is faith in practice.

But an integration is when we actually practice, you know, what we teach, we practice at the bedside. So if we’re teaching the love of Christ in the classroom and how we give compassionate care, we should be doing that at the bedside, and that’s true integration.

In clinical classroom situations, Kimberly described some patients who are very difficult to love.

There are a lot of patients who have chosen lifestyles that have put them into death and dying situations because of their behaviors. We can’t judge. We have to show Christ’s love to them as unlovely as they may be, even when they may be cursing us, and ungodly, and unloving, and dying. And if we’re able to integrate [at] that time, we can sometimes help them to often see things a little differently, and come to know the Lord, or maybe rededicate their lives to the Lord. You have to be able to live what you’re doing and live that love of Christ in others. [Kimberly added] but it’s not only to just the patients but to the students. And that’s really where you have to integrate it, I think, is by showing them the love of Christ first and then helping them to transfer that as they grow spiritually to their patients in the clinical area. If there’s no difference between you and the next nurse, what’s the difference?

Kimberly sees that integration of faith is lived out in relationships with the nursing students. “It starts with us caring for them. And so, showing the love of Christ to them one on one. And I think that’s the other thing is we have to respect them, just respect them for who they are.” Kimberly sees each student as a valuable child of God, with “different skill sets.” She thinks that it is essential “really in the education process... looking at the student as the whole person, and not just a student in a row, but an individual person.” Even if they have a class with “50 or 100” students, they try very hard to learn their names and a little bit about them.

Both William and Harold referred to times when Christians ministered in love to them when they were hurting and how they want to do the same for the students. William remembers Christians reaching out to him at a time in his life when he was extremely needy.

Okay, here I am a broken, profoundly fallen, damaged human being. When I look back over my life, I realize that if it were not for the grace of God and the grace of people, I don't know where I would be. It is very, very evident to me that without people who cared enough to invest [in me], I would have never made it. So that's something that's very important to me as I think about what I do as a person. I think we're here, fundamentally, to invest in the lives of others and to, at every point where it's possible, encourage people, help people, you know, to move along, to get them out of their pit, to be "leg up people". Sometimes you need somebody to just help you get that leg up over [the horse].

Also having been the recipient of Godly people reaching out to him, Harold feels called by God to reach out to others, and has been excited to see an emphasis on mentoring at this school. When he came in 1994, he "kept hearing professors talk about, 'we are a mentoring institution'." He thinks that "the key, the heart of it is the same thing....encouraging them, and loving them, and giving them direction in Christ."

George recalled an integrative time when relationships were deepened because the students' needs were valued.

[There was] an instance where a professor left a university in the middle of a term... for a variety of reasons. We prayed; we really sought God in terms of how to deal with the situation. And there was a way in which that crisis, I think, brought us together as a community. So, the situation was dealt with, and the person was honored, and the students were honored in terms of their hurt and frustration and their needs, and we as a faculty worked together to make sure that the students' needs were met. I think, at that point, how we handled that could have either validated or invalidated everything we were teaching in the classroom.

These participants' descriptions revealed their recognition that integration occurs in caring relationships with students. They strive to live lives of integrity. The



participants integrated, not just by talking about their faith or through scholarly integration, but by showing the love of Christ.

### *Supportive Relationships with Colleagues and Staff*

All the participants recognized that living out their faith in encouraging relationships with colleagues and staff was another key ingredient in providing an environment for holistic integration. Natalie said that her department is very congenial. “I think we have a very good relationship. People are helpful and gregarious.” Cathy summarized her department’s relationships, “I love my colleagues. What good camaraderie you can have with faculty!” She described “social gatherings at home, and some that I am very close to.” Cathy described a deep affection for her colleagues at this school. Peter agreed, “I love the School of Ed. I think a lot has to do with my attitude as well as the attitude of the others.”

Kimberly and Theresa both described the relationships within the Nursing Department as a cohesive family unit, a team, as sisters and a brother. Kimberly said, “We care about one another, not only as we come together as a body of believers, but also a body of professionals.”

We want to encourage each other professionally through scholarship endeavors and research, publication, other things of that nature, looking at each other’s clinical practice, but more so we also work on encouraging each other spiritually. We pray for one another. We support one another if someone is ill or needs help. We are there with meals, with childcare, housecleaning, whatever needs [to be] done. Just like a family unit that was functional as a healthy family, we support one another.

Theresa concurred with Kimberly, adding that their chair “has such an understanding and [has been] such a mentor for all of us.”

William stated that he regularly reaches out to three or four colleagues, “a group of people with whom I have a very intimate and close connection.” From these colleagues, he tries to prepare his replacement.

The biggest term for me when you’re leading a team of people is to honor the people that you’re leading. And by that I mean, I try to be sensitive to them. I try to create opportunities for them. I try to be kind to them. I try to be gracious to them.

Harold referred several times to the pleasure of being on the team, of being part of the counseling department. William agreed with George and Harold, stating that we are all members of one body which is displayed in our actions.

And that the way you evidence the integrity of your being an integrated self is as much as possible you are at peace with all people. You serve people. You love people. You’re patient with people. You don’t think that your gift is the gift.

He thinks that professors should help the least of these.

What do we do day after day after day after day to minister to the weakest person in this place. You know, because if I touch the life of a person here, every life is like a pebble in a pond. It ripples out.

As an example of the way he treats “the least of these”, William remembered an instance of integration, “a profound experience” when his young grandson spilled an entire Big Gulp in his lap in a restaurant. The love in William’s being transformed his response in a difficult situation.

It was after church, and we were going for a meal at a restaurant. And I had a grandson who was, at the time, maybe five. And I loved my grandson very, very much, and he loved his Papa very, very much. So we were seated next to each other.... And he had a Big Gulp full of ice and Coke....And he was, you know, doin what four, five year olds do. And he tipped that over in my lap, so the entire

contents of that humongous thing were in my lap. And I looked across the table at the pastor who was sitting there, who had no tolerance for children whatsoever. And I remember, okay, here I am. I'm experiencing immense discomfort. I'm feeling very sort of uncomfortable and agitated. And I turned to (grandson's name), and I looked at him, and I saw in his eyes the look of total terror. It was like, I'm dead. I have committed the unpardonable sin. I looked into his eyes and what I saw caused a reorganizing of everything inside of me and caused me to make an integrated response to my experience. I loved him so much. And I was so consumed with his not being afraid, his being relieved of his terror, that all of the discomfort, any negative emotion that I might have been feeling was ..... submerged in this growing, overwhelming love that was just rising within me for him. But that was a very integrative moment.

George recognizes the value of each one who is part of the university community, even those who might be considered the least important.

I believe that what appears to be the smallest job here is actually the largest. So, many times the job like, the janitors that come around here and take the trash, the people that are fixing up the buildings, TAs, GAs,... They're people that are "assistants" that you take for granted. But actually, they're what really give the flavor and the Christian impact in many ways that we don't realize here. [For example], if we had graduate assistants that were really bad, that would be very frustrating, not just for me, but for the students, for everybody. And so to me, the things that appear the smallest – really are quite large in terms of conveying an environment for Christian learning. I mean, they're just essential, and oftentimes, we miss them. But, they're really important.

George believes that the way he treats the other employees here "matters" because it will impact the whole environment.

The participants share a love for both their colleagues and the staff in the academy. They described the sense of familial support that they receive and that they give to others. Valuing others, even those with the least important jobs on campus, was seen as imperative for the integration in this community.

### *Humility in Relationships*

Five of the participants, three generalists and two counseling, referred to the ways that their own deep sense of humility contributed to the deepening of relationships. This attitude of humility prompted the participants to recognize the value in others while confessing their own frailties and shortcomings. Peter described the way he is drawn to and reaches out to students that may feel like failures. “You know, [I want] to make this exciting for them. And...so I started coming up with some ideas, you know, that would encourage them.” Peter shared his willingness to be taught by his students,

not that I still don’t have a whole lot to learn, though. Whereas I think sometimes college professors get a little tight, tight in their thinking, like, [my students are not] going to tell me... correct me at all. And sometimes, we’re not perfect. (laughs) And I always say this, that’s my first mistake.

Theresa is humble enough to share how she failed nursing boards in order to encourage students who fail boards. She uses that experience to model that they can do it.

And I give my testimony, but I usually reserve it for students who have failed boards. I usually don’t preface students that are getting ready to take boards with, you know, “What if you fail?” I usually wait until we get the results back, and then I’ll email the students. And I’ll give them my testimony. And I think that’s very encouraging to students.

Similarly, Natalie sees her role as impacting students’ lives in ways that bring them into closer relationship to Jesus Christ, and to help her students to gain humility in their relationship with God as the most important thing.

I think one thing I absolutely would want to see is humility that says I am not the center of the universe. [As an example she cites] George Herbert, who understands who he is because of who God is, so that he is not self involved but that he goes without, with an understanding of people, and his relationship to other people. His goal is to serve them – ministry, understanding the human condition so that we don’t have to wallow in it.

Both counseling George and William concurred with the generalists about the need to have an attitude of humility to develop relationships in the academy. William referred to the deep sense of humility he gets when he realizes how dependent he is on God and on other people. “It produces a sense of humility that at times is sort of overwhelming because what happens is you realize how profoundly dependent you are...on God and the truth that He reveals...on other human beings.”

*Summary of Participants’ Understanding and Practice of Integration*

These participants showed unreservedly that they prefer holistic integration. The existential understanding of their faith was portrayed by all the participants. However, the profound depth of this holistic integration was not captured by the theorists reviewed in the literature. These student nominated participants described the inseparability of faith from their being, and that faith is the center of everything they do. Bouma-Prediger’s (1990) conception of faith-praxis integration, in which one’s faith is applied to every area of one’s life, was found to best represent this integration. Five of the eight participants also reported that they have an embedded sense of calling to their vocation.

Two major themes revealed a more detailed view of the outworking of the participants’ faith in their practice. One of these themes entails the scholarly endeavor of Biblical integration in teaching. The participants described holistic integration by including the Bible in their teaching. Some incorporate a Biblical worldview as they teach liberal arts disciplines. Others use metaphors from Scripture, or books that allude to

the Bible. The other theme portrays their practice of prioritizing relationships with students, colleagues and staff.

## CHAPTER FIVE: DISCUSSION

This study examined the phenomenon of the integration of faith and learning among eight student-nominated faculty participants at Liberty University, a midsized evangelical university in southeast Virginia. This discussion compares and contrasts the findings of this study with previous studies on integration of faith and learning. The discussion follows the picture of integration which the participants painted, beginning with the understanding of faith as the essence of their being and inseparable from their lives, and their understanding of their vocation as a calling from God. The outworking of their faith was reflected mainly in two areas of their practice: the inclusion of Biblical truth in their teaching and the emphasis on their relationships with students, colleagues, and staff from an attitude of humility. The third research question, a comparison between the responses of the generalist and counseling participants, is also addressed in the discussion. The significance of these unique research findings is discussed. Implications are suggested for faculty and schools that share the goal of integrating faith and learning within the academy. Suggestions for future research and a summarization of the study conclude the chapter.

### Significance of the Research Findings

The significance of the research findings becomes apparent in the comparison between the participants' understanding and practices of integration and the descriptions of integration in the literature. Since no counseling faculty members were found as

subjects in any studies in the literature, the generalists and counseling faculty in this study will be analyzed with no base of comparison from the literature.

### *Descriptions of Integration of Faith and Learning*

The participants in this study described an understanding of integration as holistic, involving existential, faith-praxis (Bouma-Prediger, 1990) aspects, seen in scholastic (Holmes, 1987) and relational (Sorenson, 1997a) ways. The theoretical understanding for each of these aspects was explained more fully in chapters two and four. The participants in this study confirmed their preference for existential and faith-praxis integration in the ways they related that faith is inseparable from their life, and that they cannot separate their faith from any part of their being. The participants also considered that their faith is foundational for everything they do. They saw that faith impacts how they live their lives every day of the week and not just Sunday. The similarities and differences between the participants' descriptions of their understanding and practices of integration and those in the literature have been explored.

### *Existential – Faith is the Essence of Their Being*

It was found that this study's participants shared a profoundly holistic, existential understanding of integration. In a similar way, one of Milacci's (2003) participants stated that "faith to me frames my whole way of thinking and being in the world" (p. 87). Milacci himself (2005) reflected existentially on tenuous appeals to "fully integrate spirituality into all aspects of life" (p. 157). In this book review he responded,



Faced with these appeals, I was left wondering, ‘How can I integrate that which already lies at the very core of my being?’ To me, this seems no more plausible than asking someone to integrate their gender or culture into every part of their life: Whether or not these kinds of core elements are consciously acknowledged, they are always present (Milacci, 2005, p. 157).

Milacci’s (2003) participants referred to “thinking and being” (p. 87) in an existential way. In fact, Milacci’s participants (2003), like five of the participants in this study, cited a sense of calling from God. These findings are significant since Milacci’s participants were adult educators in non-religious schools who understood the essence of their faith and calling in the same way these participants did at Liberty University.

#### *Faith-Praxis Integration – Faith Applied in Every Part of Their Life*

One author of a discourse who came close to this study’s participants was Gill (1979), whose understanding of integration rejected any compartmentalization of knowledge or special technique of teaching, but rather saw integration as the lived life of faith in every area of education. Farnsworth (1982) proposed various types of scholarly integration between the disciplines of theology and psychology. In a similar way, he proposed one final type of integration which he called embodied integration. He described the practice of embodied integration as when one thinks in an integrated way and then applies that truth in one’s life, “right thinking and right living, or orthodoxy and orthopraxy” (p. 310). Both Gill and Farnsworth visualized scholarly and applied integration. However, the participants in this study painted such a unique portrait of integration that even Gill and Farnsworth were not found to capture the depth of their description.

Hardin et al. (1999) found that many, but not all, of their participants reported that “it is difficult if not impossible to compartmentalize one’s religious faith and that it must permeate through virtually every aspect of a person’s life, including his/her professional life as a teacher educator” (Hardin et al., p. 6). So it appears that some of their participants held to a type of faith-praxis understanding of integration, though Hardin et al. did not label it in that way.

#### *Scholarly Integration – The Inclusion of Biblical Truth in Teaching*

The outworking of this study’s participants’ faith was evident in two main themes. In the first, all the participants reported their inclusion of Biblical truth in their teaching, which reflects the theories of generalist Holmes (1987) and counseling Clinton (1990). Even Entwistle’s excellent, holistic definition of integration is framed within Bouma-Prediger’s (1990) interdisciplinary type of integration, as Entwistle referred specifically to the integration of psychology and Christianity.

Morton (2004) empirically found that his participants defined integration in an interdisciplinary scholarly fashion. However Morton’s participants held a continuum of views about appropriate application of this scholarly integration, and for that reason Morton developed a seven level integration model.

Nwosu’s (1999) participants did not agree on an understanding of integration, but held three different views: intellectual, lifestyle, and discipleship/relationship. According to Nwosu, the majority of her participants understood integration to be an intellectual exercise, which she defined as “thinking Christianly and seeking the mind of God, and

seeking balance between the spiritual and the secular” (Abstract). Thus Nwosu’s results contrast with this study’s participants, who view integration as encompassing all three of these areas.

### *Relational Integration*

The second theme of the outworking of faith is seen through relationships with students (Milacci, 2003, Ramirez & Brock, 1996), colleagues and staff, with an attitude of humility. Gill’s (1979) discourse also reflected this relational theme, as he recommended that faith be integrated in learning through embodied, incarnated, holistic ministry to people, representing lived out love.

*Relationships with students.* Milacci’s (2003) results showed that his Christian adult educators in non-religious schools lived out their faith relationally with their students. Ramirez and Brock (1996) found that the medical school faculty in their religious school practiced relational integration, but delimited their own practice of scholarly integration. Sorenson (1997a) discovered the importance of relational integration from his participants at a Christian university, Rosemead School of Psychology. In fact, he found that scholastic integration alone does not impact graduate students without the context of a caring relationship with the professor.

*Relationships with colleagues and staff.* Another evidence of the outworking of their faith was apparent in the relationships with colleagues and staff. According to

Ramirez and Brock (1996), their participants “felt that the religious nature of the institution had an effect which they characterized as positive” (p. 16). The Christian context created a “supportive and caring ambiance that is beneficial” (p. 18). This study validated that finding.

*Humility in relationships.* Another key difference is the attitude of humility that this study’s participants modeled and desired to see in their own and in their students’ lives. Graham’s (2002) study found that the integration does not occur when there is the absence of humility modeled by faculty members, even though they are actively attempting to integrate in a scholarly, Biblical manner. In the interview guide for this study, no question addressed the attitude of humility in any way; yet five of the participants referred to it in their answers to a number of the questions. Sometimes their answers related the positive aspect of humility, and other times the negative impact of not being humble. When one combines the desire for excellence and the attitude of humility, the result among these participants’ descriptions is the incarnation of a Christ-like attitude. Though Christ-likeness is considered to be a goal in much of the integration literature, no where else is humility specifically described in this way.

#### *Comparison between Counseling and Generalist Participants*

The third research question, the comparison between counseling and generalist faculty members, was not found by this researcher to be addressed in the literature. No studies that this researcher found had counseling faculty in their samples. However, in all

major ways, the generalists and the counseling participants in this study understood and practiced integration similarly. While this result may be surprising, it is also encouraging, for it suggests that faculty that students nominate as being those from whom the most integration is learned share common characteristics across disciplines.

### Implications of the Research Findings

One implication in these findings is the clear preference by graduate students of Liberty University for faculty who are profoundly holistic integrators. This study is unique in that it used criterion sampling by graduate students. Morton (2004) incorporated purposive sampling, using the recommendations from “academic dean[s]” (p. 52) to select ten participants from each of three Baptist colleges. He found that these administratively selected participants were not solely holistic integrators but held a continuum of understandings about integration. Ream et al. (2004) also found a continuum of nine patterns of understanding among the faculty participants from four “academically successful research universities...that are also intentionally religious” (p. 350). Surveys were mailed to the faculties of the four schools, and the sample was obtained from the surveys that were returned with valid responses. Both of these studies (Morton; Ream et al.) as well as many theorists in chapter two envision integration on a continuum. In contrast, the student-nominated participants in this study all preferred profoundly holistic integration.

Another key difference between this study and the literature is reflected in the description of holistic integration. Many theorists in the literature focus on only the

scholarly aspect of integration (e.g., Holmes, 1987, 1994, 2001), or only the relational aspect (e.g., Sorenson, 1997a). However, these findings are incongruent with that approach. The participants in this study confirmed a more global understanding of integration as existential, scholarly, relational, and faith-praxis in nature. The definition of integration given by Entwistle (2004) most closely reflects the holistic understanding found in this study (see Chapter One, Definitions, page 10), even though Entwistle did not include all the components that these participants described. Entwistle recognized that integration is both a “disciplinary and scholarly exercise” and “‘an applied integration’ as men and women attempt to live out their findings” (p. 243). The third area of integration that Entwistle addressed in his definition was its “public and personal” (p. 243) nature. For Entwistle, integration is to be a “shared responsibility and a personal quest for wholeness” (p. 243). Thus, Entwistle incorporated the scholarly and incarnational aspects of integration directly, and addressed the importance of the context in the “public...shared responsibility” (p. 243) nature of integration. However, Entwistle only indirectly referred to a relational component in holistic integration.

#### *Implications for Faculty Wanting to Integrate Faith and Learning*

The first implication for faculty wanting to integrate well is surprising. Integration does not start with scholarly acumen. Rather, it starts with faculty’s personal spiritual development. Faculty must nurture their faith such that it grows as the essence of their being and deepens their relationship with God. Then that faith needs to be seen by students as interwoven in every aspect of their lives. Like Sorenson (1997a) indicated,

students must have a sense of faculty's on-going process in relationship with God. This present study amplifies on just how profound this "process in relationship" actually is. These faculty participants are "being themselves" rather than integrating. Thus, personal spiritual development, scholarly knowledge, and care in relationships are all important for the complete accomplishment of holistic integration. One must not just focus on scholarship.

Another implication for faculty is that when integration is done well, it has a long lasting effect on students' lives. Two of the eight student nominated participants were undergraduate faculty members. This was quite an honor since they were nominated by graduate students as being the professor from whom they had learned the most integration. Only about half of Liberty's graduate students completed an undergraduate degree at Liberty. Faculty members who feel called to educate young adults need to know that the practice of integration is longitudinally impactful in the lives of students.

#### *Implications for Universities Wanting to Promote Integration*

Based on the research found examining integration and faculty, it appears that Christian universities are focusing much of their effort on enhancing faculty's scholarly integration skills. Yet, if schools seek to prioritize the integration of faith and learning, the spiritual, relational and faith-praxis aspects of faculty members' practice must not be neglected. These aspects should be systematically supported through faculty training and spiritual development opportunities. Spiritual formation retreats, practical training, and mentoring from excellent integrators are important. Schools also need to assess the

delimiting factors that are present in their context that might make the relational and spiritual development aspects of integration difficult to achieve. For example, do “publish or perish” pressures lead faculty to neglect cultivating their own spiritual lives and establishing caring mentor relationships with students?

### *Summary of the Implications of the Research Findings*

Many discourses and studies in the literature focused on a narrower definition of holistic integration, as only scholarly, only relational, or only embodied or incarnational. However, this study’s participants understood and practiced integration in a much more profoundly holistic way. Entwistle’s (2004) understanding of holistic integration as scholarly, relational and incarnational was closer to the understanding of these participants, as was Bouma-Prediger’s (1990) faith-praxis integration. Thus, this phenomenology confirmed and expanded upon their theoretical conceptions.

New findings have been revealed as well. The graduate students’ preference for holistic integrators was revealed in the criterion sampling of the participants. The understanding and the practice of counseling faculty members was not found to be documented in the literature prior to this study. Thus, the many commonalities between counselors and generalists are significant to the large body of integration research. In fact, the varying disciplines of this study’s participants did not affect the results of the understanding or praxis of their faith.



## Recommendations for Future Research

1. Future research should be done with a random sample of faculty. This study found that when the graduate students nominated the best integrators, the participants were holistic integrators. For a more complete understanding and assessment of integration at Liberty University or any other school, a random sample of faculty members should be studied.
2. A sample of faculty nominated by undergraduate students would provide a more complete understanding of the perception of integration by undergraduate students, as well as the understanding and practice of integration among undergraduate faculty. Findings from this sample could be compared to the current study's findings.
3. An ethnography should be conducted to better understand the culture of the academy.
4. A longitudinal study on faculty should be conducted to see the effects of time and changing priorities on integration.
5. Observation of faculty should be incorporated into a study since self report can be a limitation. Specifically, a future study might involve observing the classes of these student-nominated faculty-members to see what commonalities and differences emerge.
6. An outcome based study of alumni would add triangulation to an assessment of integration in this context.

7. Counseling faculty in other schools should be studied to ascertain their understanding and practice of integration. This is the first study that includes counseling faculty among its participants, and it should be replicated to add to this knowledge.
8. Empirical studies of integration should be conducted at other Christian schools to see if Liberty University's student-nominated participants are unique in their understanding and practice of integration or if they represent the norm of top integrators at other Christian schools as well.
9. Milacci's (2003) participants were similar in many ways to this study's participants. Empirical studies should be replicated in other non-religious schools to see how the faith or spirituality of educators is practiced in those settings.

### Summary

This study was a replication of Milacci's (2003) research. Milacci's participants were adult educators with lively faiths who were all practicing in non-religious schools. He had recommended that a study be done in a Christian context from a perspective of faith rather than spirituality. Many similarities exist between Milacci's participants and the participants in this study, including their understanding of faith permeating their lives and their relationships with students, as well as their deep sense of calling to their vocation. This study's participants concurred with all of those descriptions. One of the main differences between the two studies involved the Christian context that encouraged

and supported integration in a variety of ways including scholarly integration and collegial support, while Milacci's participants met with "a deep-seated antagonism, that border[s] on marginalization, in the academy towards religion in general and Christianity in particular" (Milacci, p. 146).

This phenomenology of the understanding and practice of integration of faith and learning among graduate student nominated faculty participants has confirmed many studies and discourses in the literature. However, it has also revealed new understandings, including the preference of graduate students for deeply holistic integrators. The participants of this study described an existential, faith-praxis understanding of integration and many specific ways that they bring their faith into practice, including areas where the literature has been silent. The theoretical, rather than the practical, has usually been the thrust of many of the discourses in the literature; however, these participants stressed the practical. This study has many implications for schools regarding ways to more fully assess the phenomenon of integration that occurs within their academy and ways to support and encourage the integration of faith and learning.

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APPENDIX A: PARTICIPANT RECRUITMENT LETTER

Beth Sites, B.A., M.A., A.B.D.  
Liberty University  
1971 University Blvd.  
Lynchburg, VA 24502

September 8, 2006

Possible Participant  
Liberty University  
1971 University Blvd.  
Lynchburg, VA 24502

Dear Possible Participant,

I have some positive news. In a recent research project, you have been identified by graduate students in your program as being exemplary in the practice of integration. Accordingly, I would like to invite you to participate in a study of the phenomenology of integration at the graduate level at Liberty University that I am doing for my dissertation. Dr. Fernando Garzon is the chairman of my dissertation committee.

If you choose to participate in this qualitative study, I will be interviewing you for 1 - 1 ½ hours at a time and location of your choosing. I will ask you for a follow-up meeting so that you can review my interview notes. You will be able to change, withdraw, or confirm your input at that time.

At all times your identity will be carefully protected to ensure your confidentiality and anonymity. Any details of your subject area, department, or other identifying data will be changed or withheld to protect you. As you review what has been written, you will be able to confirm this protection. The risks involved are no greater than the ordinary risks of everyday teaching and working at a university. If your identity were known, there might be a risk of reaction from the administration or other faculty of Liberty University. However, teaching is already a very public enterprise, and the practices thereof are not hidden in any way. Many students, faculty and administrators already know how and what we teach. The benefits of this study will be to more clearly define the understanding and practices of the integration of faith and learning at a dynamic, rapidly growing Christian university.

If you have any questions about the study, please contact me at 592-4063, [esites@liberty.edu](mailto:esites@liberty.edu), or Dr. Fernando Garzon at 592-4054, [fgarzon@liberty.edu](mailto:fgarzon@liberty.edu)  
Thank you for considering participation in this study.

Sincerely,  
Beth Sites

## APPENDIX B: INFORMED CONSENT FORM

Project Title: A Phenomenological Inquiry into the Integration of Faith and Learning:  
How Then Shall We Live?

Beth Sites, Principal Investigator  
Counseling Department  
Liberty University

I, \_\_\_\_\_, agree to be interviewed as a participant in a research project entitled: “A Phenomenological Inquiry into the Integration of Faith and Learning: How Then Shall We Live?” being conducted by Beth Sites as an authorized part of the education and research program of Liberty University.

Purpose: I understand that the purpose of this study is to enhance the discourse of the integration of faith and learning within the field of graduate education by examining the concept of integration as it is applied to the practice of graduate education. More specifically, the study seeks to investigate how select graduate faculty practitioners understand the notion of integration of faith and learning and how that understanding impacts their practice.

Procedure: I understand that the investigator will conduct a 1 to 1 ½ hour semi-structured phenomenological interview of me and that the session will be audiotaped. I also understand that a transcriptionist will be employed to transcribe the tapes and that a follow-up e-mail, phone, or face to face interview of not more than ½ hour will be requested of me if necessary.

Consent: I understand that neither my name or any other personally identifying marks will be attached to any of my data (the tape recorded interviews or transcripts) and that the code sheet linking my personal identity information with my data will be kept in a locked and protected location in the investigator’s office. I also understand that the interview tapes will be kept in a locked and protected drawer in the investigator’s office, that only the investigator and his advisor, Dr. Fernando Garzon will have access to the tapes, and that all tapes will be destroyed by June 30, 2007.

Further, I understand that my participation in this research is entirely voluntary, involves no risk to my physical or mental health beyond those encountered in everyday life, and that I may refuse to participate or withdraw from this study at any time without consequence. I also understand that I may decline to answer any specific question asked of me, that my participation in this study is confidential and that only the researcher listed above will have access to my identity and the information associated with my identity. I further understand that for any correspondence conducted by email, confidentiality will be maintained to the degree permitted by the technology used. Specifically I understand

that no guarantees can be made regarding the interception of data sent via the Internet by any third parties.

Questions: I understand that the information given to me along with any questions I might have had related to this study have been satisfactorily answered. I also know that if I have any additional questions about this research project, I may contact:  
Mrs. Beth Sites - (434) 592-4063 or by email at [esites@liberty.edu](mailto:esites@liberty.edu).  
Dr. Fernando Garzon - (434) 592-4054 or by email at [fgarzon@liberty.edu](mailto:fgarzon@liberty.edu)

I also understand that should I have any questions regarding my rights as a participant in this research, I may contact the Liberty University Graduate Center for Research and Evaluation at [GCRE@liberty.edu](mailto:GCRE@liberty.edu).

By signing this form I certify that I am 18 years of age or older.

Please check one of the following:

I give my permission to be audio taped.

I do not give my permission to be audio taped.

---

Participant Signature

Date

Researcher: I certify that the informed consent procedure has been followed and that I have answered any questions from the participant as completely as possible.

---

Researcher Signature

Date

## APPENDIX C: INTERVIEW GUIDE

This study is a replication of the Milacci phenomenology (2003, 2006), and thus the interview guide has been adapted from his dissertation, which was a phenomenology with eight Christian adult educators at public universities. Because this replication will be done with a different population, Christian academicians in a Christian university, additional interview questions were needed. In this setting, an overt expression of a Christian world view is acceptable and encouraged. Thus the supplemental questions have been created to explore that dynamic.

1. Tell me about yourself; your job/work, what you do as a college professor at a Christian university (NOTE: Not just “job description” but thicker, richer)
  - a. Prompts:
    - i. Tell me about your faith.
    - ii. What brought you to this school?
    - iii. What is your relationship with your co-workers?
    - iv. Describe a typical day.
2. Tell me about your life/a typical day outside of your work.
  - a. Prompts
    - i. Church/religious experiences and activities
    - ii. Family, family background
    - iii. Friends
    - iv. Recreation, hobbies, outside interests
    - v. Free time
3. Describe for me your understanding of faith and the journey or process that brought you to this understanding (NOTE: This question is asked here only if it has not been addressed as a result of question 1 or 2).
4. In what ways does your understanding of faith bear on the seminal aspects of your life (described in question 2)?
  - a. Prompts:
    - i. How do you balance your faith with work, family, home, etc.?
    - ii. How does your faith interact with these things?
5. What is your understanding of the term “integration”?
  - a. Prompts:

- i. Synonyms, phrases, closely related concepts
  - ii. Thoughts, ideas, concepts, experiences that come to mind
6. If appropriate, tell me about your understanding of the integration of faith and learning.
7. As you think of your experience, describe the most effective or best instance of integration you have witnessed?
  - a. Prompts:
    - i. In and out of the classroom.
8. Describe the most effective or the best instance of integration you have participated in.
  - a. Prompts:
    - i. In and out of the classroom.
9. Have there been any instances of failures in integration that you have witnessed?
  - a. Prompts:
    - i. Describe that instance.
    - ii. Help me understand...
    - iii. Have you experienced failure in integration (perhaps as a student)?
10. Have you ever felt like you blew it with students in integrating faith with learning? Tell me about that.
11. Faculty view prayer in different ways. Do you believe prayer is a component of integration? And how? And in what ways?
12. What else, significant to either integration or your education practice, would you like to share?
13. If you had carte blanche and could change anything you wanted about this university or your work here to enhance integration, what would you like to see changed?
14. If a student really gets what you teach, what would they be like as a professional in a few years? How would they be different from a graduate from a secular program?
15. Mention/request for a follow-up interview (Milacci, 2003).



## APPENDIX D: THEMES AND SUBTHEMES FROM THE FINDINGS

Allowing Student-Nominated Professors to Picture Integration

Understanding Faith as the Essence of their Being and Inseparable from Their lives

Understanding Their Vocation as a Calling from God

The Outworking of Student-Nominated Professors' Faith in Their Practice

Evidenced in the Inclusion of Biblical Truth in Their Teaching

Demonstrated Through Their Relationships

Caring Relationships with Students

Supportive Relationships with Colleagues and Staff

Humility in Relationships

APPENDIX E: SURVEY ON CHRISTIAN INTEGRATION

This survey is to help answer the question: What does Christian integration means to our students? We suspect that there are some differences of opinion about what integration means to each student. Integration is defined as the interface of Christian principles, values and practices with professional principles, values and practices. It is the way in which Christian professionals learn to approach their profession by integrating their faith and profession on a scholarly and practical level. Please answer honestly. This survey is anonymous. Please answer the numbered questions on the Scantron Sheet Provided after the open-ended questions. If you've done the questionnaire in another class- please do not complete it again.

**Open ended questions. Please answer each question.**

In my experience, the best example of integration I have seen was (describe what you saw)

I consider this person to be the faculty member that I have learned Christian integration from the most: \_\_\_\_\_

What do you most appreciate about the way integration is done in your school?

What would you like to see improved about the way integration is done in your school?

Are there any spiritual activities that you would like to see more of on campus (either new ones or increases of existing activities)?

What local church are you affiliated with? \_\_\_\_\_

What is your spiritual tradition (e.g., Southern Baptist, Roman Catholic, Presbyterian, Assembly of God, Nazarene...) \_\_\_\_\_

Your School (circle one; two if dual degree seeking)

Undergrad   Business   Com/Arts   Divinity   Education   Govt   Law   Leadership   Psy/Cou

Your degree program \_\_\_\_\_

What year did you enter your program? \_\_\_\_\_

Use the Scantron for these questions. Do not write your name on the Scantron Sheet.

1. In considering all the reasons I chose to attend this University, Christian integration is the most important reason I am at my University

Strongly disagree    Disagree                      Neutral                      Agree                      Strongly agree

**How important are the following indicators of Christian integration to you?**

|   |                        |                             |                 |                              |                               |
|---|------------------------|-----------------------------|-----------------|------------------------------|-------------------------------|
| 2. Prayer/ Devotionals in class   | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 3. Scholarly integration of academic aspects of classroom theory and Theology or Christian/Biblical thought | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 4. Learn appropriate overt Christian practices/intervention/ techniques relevant to my profession           | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 5. A sense of the Holy Spirit's presence with us as a class   | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 6. The use of the Bible in class and class assignments  | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 7. Classmates that are actively practicing their faith  | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 8. University-wide Chapels  | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 9. Departmental/ Program Chapels  | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 10. Training regarding the religious traditions and needs of clients/consumers in my profession             | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 11. Participating in research/professional projects that promote a Christian worldview                      | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |
| 12. Participating in professional organizations to be a Christian witness to the profession                 | A.<br>Not<br>important | B.<br>A little<br>important | C.<br>Important | D.<br>Extremely<br>important | E.<br>Absolutely<br>necessary |

**These next questions ask you to evaluate your experience of Christian integration with your faculty overall. While there may be 1-2 faculty who are not typical, please rate your experience of your faculty overall.**

|  |                         |                |               |             |                      |
|--|-------------------------|----------------|---------------|-------------|----------------------|
| 13. The faculty's faith is important to them.  | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e. Strongly agree    |
| 14. Knowing the spiritual traditions and experiences of professors are keys to my own growth as a Christian professional in my field of study. | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |
| 15. The faculty are exemplary in the way they integrate their faith and their work   | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |
| 16. My faith has deepened and improved due to my training at my University   | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |
| 17. I believe that my University should require spiritual formation courses of students  | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |
| 18. My University is too inclusive of different Christian traditions.  | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |
| 19. I believe that the University or program accreditation process (e.g., SACS, ABA, APA, CACREP) has hurt the spiritual focus of my program   | a.<br>Strongly disagree | b.<br>Disagree | c.<br>Neutral | d.<br>Agree | e.<br>Strongly agree |

**As you evaluate your faculty's integration of faith and learning, how important are the following factors in the faculty's ability to integrate?**

|   |                  |                       |              |                        |                         |
|---|------------------|-----------------------|--------------|------------------------|-------------------------|
| 20. Emotional Transparency                | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 21. Firm commitment to Christian Beliefs  | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 22. Well developed Christian worldview    | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 23. Rich in Christian insights and wisdom | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |

|   |                  |                       |              |                        |                         |
|---|------------------|-----------------------|--------------|------------------------|-------------------------|
| 24. Sense of Humor, even about the things of our faith            | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 25. Evidence of Ongoing Process in Personal Relationship with God | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 26. Open to Differing Points of View                              | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |
| 27. Open to New Thinking  | a. Not important | b. A little important | c. Important | d. Extremely important | e. Absolutely necessary |

I definitely learn spiritual integration from...

|  |                      |             |            |          |                   |
|--|----------------------|-------------|------------|----------|-------------------|
| 28. faculty's honest discussion with me in the struggles with their faith.   | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |
| 29. faculty that tend to change their stance on spiritual things as they mature and grow in their faith.               | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |
| 30. faculty that are strong in the unchanging wisdoms of our faith.  | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |
| 31. seeing faculty who have practiced their faith much longer than I have and so can be a role model to me.            | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |
| 32. faculty in one-on-one meetings, conversations and emails.  | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |
| 33. seeing faculty live out their faith in group settings like classes, chapels and departmental meetings or projects. | a. Strongly disagree | b. Disagree | c. Neutral | d. Agree | e. Strongly agree |

|   |          |                       |                          |           |                          |
|---|----------|-----------------------|--------------------------|-----------|--------------------------|
| 34. How often are you attending church services (outside of your University)?                               | a. Never | b. A few times a year | c. once or twice a month | d. Weekly | e. More than once a week |
| 35. How often are you attending University chapel?  | a. Never | b. A few times a year | c. once or twice a month | d. Weekly | e. More than once a week |
| 36. How often are you attending a spiritually-oriented small group (e.g. cell group, home fellowship group) | a. Never | b. A few times a year | c. once or twice a month | d. Weekly | e. More than once a week |

37. If you attend a small group, is it
- A. Organized by my local church
  - B. Organized by my university/program
  - C. Organized by a ministry organization (not church or University)
  - D. Not affiliated with any organization
  - E. Not applicable, I don't attend a small group

**Instructions:** After each of the following 10 statements, answer one of the numbers that best describes how true the statement is true of you.

- |   |                          |                        |                          |                      |                       |
|---|--------------------------|------------------------|--------------------------|----------------------|-----------------------|
| 38. My religious beliefs lie behind my whole approach to life.  | a. Not at all true of me | b. somewhat true of me | c. moderately true of me | d. mostly true of me | e. totally true of me |
| 39. I spend time trying to grow in understanding of my faith.   | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 40. It is important to me to spend periods of time in private religious thought and reflection.         | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 41. Religious beliefs influence all my dealings in life.  | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 42. Religion is especially important to me because it answers many questions about the meaning of life. | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 43. I often read books and magazines about my faith.  | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 44. I enjoy working in the activities of my religious organization.                                     | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 45. I enjoy spending time with others of my religious affiliation.                                      | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 46. I keep well informed about my local religious group and have some influence on its decisions.       | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |
| 47. I make financial contributions to my religious organization.  | a. Not at all            | b. somewhat            | c. moderately            | d. mostly            | e. totally            |

### Demographics

48. Gender:    A. Female    B. Male

49. Age:        A. 18-25    B. 26-35    C. 36-45    D. 46-55    E. 56 or older

50. What is your race/ethnicity?    A. African-American/Black    B. Asian/American    C. Caucasian/European American    D. Hispanic/Latino/Latina    E. Native American    Leave blank=Other

51. Are you    A. Full time student    B. Part time student

52. Are you    A. A distance/internet student    B. An on-campus student  
C. Partly on-campus and partly distance