INTEGRATING FAITH AND LEARNING: CHARISMATIC TEACHING IN GENERAL EDUCATION

By

Jeffrey Tabone

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ABSTRACT

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The purpose of higher education is under scrutiny. With skyrocketing costs, conflated missions, and murky student-learning outcomes, critics are calling into question what college is ultimately for. One sector uniquely challenged by higher education's crisis of purpose is the private Christian college and university. Often, Christian institutions of higher education respond to these critiques of purpose through promoting the integration of faith and learning as the paramount feature of their curriculum. Simply put, the integration of faith and learning draws connections between faith and the academic disciplines. Though espoused as a value, the mission of integration of faith and learning does not ultimately satisfy scholarly criticism for Christian higher education. Research indicates the notion of integrating faith and learning lacks substance as the concept is identified merely as a buzzword, lacks specific measureable outcomes, and conflates institutional priorities. This dissertation studies the phenomenon of the integration of faith and learning by carefully attending to a faculty's role within the integration process.

Spring Arbor University (SAU) is a small, Christian liberal arts college located in the Midwest. The institution identifies the priority of faith and learning integration through various expressions of their mission as seen within SAU's stated values, mission statement, and intended student learning outcomes described in the student handbook. As the university espouses their value for the integration of faith and learning through numerous facets, SAU offers an ideal location of observe how this educational practice may be enacted.

In order to analyze the phenomenon of integrating faith and learning, this dissertation utilizes case study methodology and studies a senior level general education course at SAU, Community of Learners 400 (COL 400). COL 400 remains a prime location to observe the phenomenon of this inquiry as integration is listed as a learning objective within the course. Through interviews with the COL 400 faculty member, a document analysis of the syllabus, and observation of each class session, this research discovered three avenues in which faith and learning where integrated throughout the course.

First, integration was achieved through intentional and organized in-class prayer. Second, integration was incorporated through lectures. Third, integration was achieved through textual analysis of required COL 400 books. The COL 400 faculty member used these instructional practices to intentionally make connections between faith and academic disciplines. Additionally, this study demonstrates how integral the instructor's charismatic personality was to the successful implementation of the integrative instructional practices.

Research findings illustrate a necessity for general education to align with an institution's mission along with the significance of faculty fitting an institutional ethos. Both of these components influence an institution's ability to successfully meet the intended goal of integrating faith and learning. Furthermore, significant attention is directed towards the lone faculty member whose charisma and idiosyncratic teaching style were crucial to integrating faith and learning within COL 400. The study displays a case wherein the integration of faith and learning is implicitly connected to the scholarship of teaching and learning.

Dedicated to my parents, Joe and Laureen Tabone.
Thank you for instilling within me a love for learning.

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This study examines the phenomenon of the integration of faith and learning within Christian colleges and universities by specifically examining how integration is enacted through faculty instruction. Within the following section I first identify the problem surrounding the integration of faith and learning. Second, I express the purposes underlying this study. Third, I provide the research questions directing my inquiry, and describe the proposed research setting as a location to further investigate the integration phenomenon. Finally, I articulate the importance of this research and how it will bear significance for future scholarship.

Conflated Purposes of Higher Education

Christian Smith, a distinguished sociologist at Notre Dame University, recently provided a cantankerous account of his frustrations with higher education. He argues,

> I have had nearly enough bullshit. The manure has piled up so deep in the hallways, classrooms, and administration buildings of American higher education that I am not sure how much longer I can wade through it and retain my sanity and integrity. Even worse, the accumulated effects of all the academic BS are contributing to this country's disastrous political condition and, ultimately, putting at risk the very viability and character of decent civilization.[1]

Smith proceeds to list 22 examples of how BS has infiltrated the sacred halls of the college and university, and confers the current form of American higher education remains "mortally corrosive to society." This account offers a strong opinion from a tenured scholar deeply entrenched within the educational system. Some critics of higher education may cheer on Smith's disdain, others may sympathize with the unique challenges colleges and universities are facing. I believe what Smith is alluding to, and essentially captures within the spirit of his critique, is how divisive American higher education has become. Colleges and universities sit within the tension of significant demands from various constituents. Administration, faculty,

1. Christian Smith, "Higher education is drowning in BS," The Chronicle of Higher Education, January 9th, 2018, accessed January 27, 2018, https://www.chronicle.com/article/Higher-Education-Is-Drowning/242195/

students, alumni, and the government, all desire for an institution to prioritize and meet their specific needs. However, in the process of institutions accomplishing these varied (and at times conflicting) priorities and objectives, the purpose of higher education has become increasingly conflated.

Higher Education's Questions of Purpose

The purpose of higher education is under scrutiny. With skyrocketing costs, conflated missions, and murky student-learning outcomes, critics are calling into question what college is for.[2] Questions of purpose are not new to colleges and universities, as institutions have often evolved and re-evolved to meet the educational needs of society throughout history.[3] Roth captures a common attitude of ambivalence towards higher education in stating, "We believe in [education's] necessity, but we aren't sure how to measure its success. We know it's important for our economy and culture, but we don't trust what it does."[4] I find it essential for constituents within higher education to fiercely interrogate questions of institutional purpose regardless of how cyclical (or mundane) the process appears.

Lattuca and Stark suggest higher education's purposes are conflated due to increased external pressure placed upon the academy.[5] Institutions evolve their educational missions to meet the demands of economic challenges, new technology, globalization, and an increasingly diversified student population. Numerous forces, both internal and external to a college or university, impact the development of an institution's core purpose.

2. Andrew Delbanco, *College: What it was, is, and should be*. (Princeton, NJ: Princeton University Press, 2014).

3. John R. Thelin, *A history of American higher education*. (Batimore, MD: JHU Press, 2011).

4. Michael Roth, *Beyond the university: Why liberal education matters*. (New Haven, CT: Yale University Press, 2014).19

5. Lisa R. Lattuca, and Joan S. Stark. *Shaping the college curriculum: Academic plans in context*. (San Francisco, CA: John Wiley and Sons, 2011).

As colleges and universities evolve, critics call for institutional reform. Modifications within a college or university's mission will vary by institutional type. Motivated by increased profit margins, some critics advocate for a complete restructuring of higher education systems through mass alteration of delivery methods.[6] Technological advances promoting the increased use of online learning challenges traditional instructional methods.[7] Other scholars suggest an unbundling of the college experience parsing out the education and traditional student-services.[8] The pervasive notion of Neoliberalism, the mindset that higher education's core value is one of economic stimulus for both society and individuals, consequently alters educational priorities.[9] In light of critiques, there remains scholarship promoting the importance of returning to core tenets of higher education, as institutional vitality would be gained through remaining true to traditional values.[10] These authors caution the constituents of higher education from buying into educational trends whose outcomes have yet to be tried and proven. Clearly, evidence suggests an incomplete understanding of higher education's purpose as institutional missions are bifurcated and growing increasingly complex.

Purpose of Christian Higher Education

One sector uniquely challenged by higher education's crisis of purpose is the private, Christian college and university. Christian denominational influence has long played a role within the history of American colleges and universities.[11] According to Kuh and Gonyea,

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6. Andrew S. Rosen, *Change.edu: Rebooting for the new talent economy*. (New York, NY:Simon and Schuster. 2011)

7. Lattuca and Stark, *Shaping the college curriculum*

8. Jeffrey J. Selingo, *College (un) bound: The future of higher education and what it means for students*. (Houghton Mifflin Harcourt, 2013).

9. J. Douglas Toma, Institutional Strategy: Positioning for prestige, In Bastedo, M. N. (Ed) *The organization of higher education: Managing colleges for a new era*. (Baltimore, MD: JHU Press 2012).

10. Delbanco, *College;* Martha Nussbaum, *Not for profit: Why democracy needs the humanities*. (Princeton, NJ. Princeton University Press, 2012); Roth, *Beyond the University*

11. James Tunstead Burtchaell, *The dying of the light: The disengagement of colleges and universities from their Christian churches*. (Grand Rapids, MI: Eerdmans Publishing Company, 1998); George M. Marsden, *The soul*

"Most colonial colleges were founded to transmit and preserve the values, beliefs, traditions, and cultural heritage of their sponsoring denominational groups."[12] Though many public academic institutions are now disassociated from their Christian denominational roots, there remains a population of institutions committed to Christian ideals. Associations such as the Council for Christian Colleges and Universities (CCCU) propose their mission as follows: "To advance the cause of Christ-centered higher education and to help our institutions transform lives by faithfully relating scholarship and service to biblical truth."[13] Established in 1976, the CCCU was originally comprised of 38 Christian institutions.[14] Currently there are 115 CCCU member institutions within North America, with an additional 65 affiliate members located within 20 different countries across the globe.[15] This sector of private, faith-based colleges and universities offers a distinctive religious element to their academic programs, as their institutional mission espouses a significant relationship with the Christian faith.

Yet, what is an education insofar that it is Christian? How might a religious institution differ from their secular counterparts? In their recent book, Glanzer, Alleman, and Ream explore the stark contrasts between Christian higher education and, what they refer to as, "the fragmented multiversity."[16] For these authors, the distinction of Christian education lies within the prioritization of theology in stating, "we contend that theology should strengthen the soul of the university by helping to nourish every academic discipline and every part of the co-

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of the American university: From Protestant establishment to established nonbelief. (Oxford University Press, USA, 1994); Thelin, *Higher Education*

12. George D. Kuh, and Robert M. Gonyea. "Spirituality, Liberal Learning, and College Student Engagement." *Liberal Education* 92, no. 1 (2006): 40-47. 40

13. Council for Christian Colleges and Universities, "About the CCCU," accessed November 11th 2016, https://www.cccu.org/about

14. Todd C. Ream, and Perry L. Glanzer. "Christian Faith and Scholarship: An Exploration of Contemporary Developments. ASHE Higher Education Report, Volume 33, Number 2." *ASHE Higher Education Report* 33, no. 2 (2007): 1-139.

15. CCCU, *About the CCCU*

16. Perry Glanzer, Nathan F. Alleman, and Todd Ream,. *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented age* (Westmont, IL. Intervarsity Academic Press, 2017)

curriculum."[17] An educator's theological beliefs are not disjointed from their academic discipline, but given precedent within their scholarship and work. Holmes argues,

> The Christian college refuses to compartmentalize religion. It retains a unifying Christian worldview and brings it to bear in understanding and participating in the various arts and sciences, as well as in non-academic aspects of campus life. Its oldest precedent is the medieval university where the life and thought of the entire community were penetrated and informed by theological studies.[18]

Essentially, Christian higher education prioritizes a theologically informed epistemology as a starting point to inform all other types of knowledge. A Christian educator's epistemology and ontology begins with theological beliefs, which in turn contextualizes other academic disciplines.

The glorification of theology within Christian higher education has the potential to give way to destructive dogma. History has demonstrated the damming effects of twisted and distorted theological assumptions within education.[19] Ethicist of Duke University, Stanley Hauerwas, cautions Christian scholars in expressing, "theology is only 'Queen' of the sciences if humility determines her work".[20] According to Hauerwas, the theological convictions that ground Christian education must cultivate Christ-like attributes, humility, and service towards others. If the byproduct of a Christian education is mere indoctrination of a militant systematic theology, than educators have missed their mark. Hauerwas goes so far to express that "I think all education, whether expressed or not, is moral formation."[21] Indeed, Christian education is not only concerned with the intellectual development of their students, but also with the formation of their character and habitus. Professor of philosophy from Calvin College (a Christian Reformed institution), James K. A. Smith, challenges the dominant paradigm that Christian education is

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17. Ibid., 230
18. Arthur Holmes. *The idea of a Christian college*. (Grand Rapids, MI: Eerdmans Publishing, 1987), 19
19. Andrew Delbanco, *"The Death of Satan: How Americans Have Lost the Sense of Evil."* (Princeton, NJ. Princeton University Press, 1996)
20. Stanley Hauerwas, *The State of the University: Academic knowledges and the knowledge of God.* (San Francisco, CA: John Wiley and Sons, 2007), 31.
21. Ibid., 46

merely an intellectual endeavor.[22] Smith advocates that humans are not just "brains on a stick" waiting to absorb facts and information, but that we imagine before we think. Drawing from philosopher Charles Taylor's theory of "the social imaginary," our imaginations (such as our notion of "the good life") guides our habits.[23] Therefore, for Smith, Christian education is just as concerned with curating healthy imaginations and modeling/encouraging Christian practice as it is with intellectual development. In light of the imperative to holistically educate students, an integrative educational model is required in order to prioritize the formation of one's intellect (beliefs) and affect (desires and habits).

A clear distinction within Christian higher education is the mission of integrating faith and learning.[24] Historically, integration has been an espoused value within higher education scholarship.[25] Integration as an educational priority has been a means of maintaining congruency across academic disciplines. Additionally, the integration of knowledge potentially offers institutions a means of revitalizing their priorities in response to the crisis of purpose.[26] Holmes demonstrates a core tenet of Christian higher education must be the integration of faith and learning insofar that, "its distinction should be an education that cultivates the creative and active integration of faith and learning, of faith and culture."[27] Holmes' advocacy challenges Christian scholars to move beyond disjunction, move beyond a perceived expanse between the secular and the sacred. Holmes offers a model wherein both faculty and students may approach academic

22. James K. A. Smith, *Desiring the kingdom (Cultural liturgies): Worship, worldview, and cultural formation*. (Grand Rapids, MI: Baker Academic, 2009).

23. Ibid., p. 25

24. Jeffrey C. Davis, "The countercultural quest for Christian liberal arts," In Davis, J.C. and Ryken, P.G. (Eds). *Liberal Arts for the Christian Life,* (Wheaton, IL. Crossway Publisher, 2012); Holmes, *Idea of a Christian College;* Todd C. Ream, and Perry L. Glanzer. *The idea of a Christian college: A reexamination for today's university*. (Eugene, OR. Wipf and Stock Publishers, 2013)

25. Ernest L. Boyer, *Scholarship reconsidered: Priorities of the professoriate.* (Expanded Edition) edited by Drew Moser, Todd Ream, and John Braxton, (San Francisco, CA: Jossey-Bass, 2015).

26. Delbanco, *College*; Cynthia A. Wells "Realizing general education: Reconsidering conceptions and renewing practice." *ASHE Higher Education Report* 42, no. 2 (2016): 1-85.

27. Holmes, *Idea of a Christian College* p. 16

inquiry and their faith not as an either-or option, but use faith as a lens in which to interpret scholarship and vise versa. Integrating faith and learning offers a distinct epistemology for Christian scholars. Though integration is identified as a value and reflected in institutional missions, it remains challenging to identify and measure if the integration of faith and learning actually transpires at a Christian college.[28]

The Challenge for Christian Higher Education

Similar to critique of public institutions, critics continue to question the core purpose of Christian higher education.[29] There remains consistent pressure for Christian institutions to veer away from traditional educational missions, perhaps even jeopardizing the ultimate objectives of this sector. Numerous Christian scholars have responded to the neo-liberal, market-driven educational system by articulating their commitment to a holistic education, espousing the value of the integration of faith and learning.[30] The institutional mission of integrating faith and learning throughout curricular and co-curricular opportunities remains an intended goal of Christian higher education.[31]

Though espoused as a value, the mission of integrating faith and learning does not ultimately satisfy scholarly criticism for Christian higher education. Research indicates the notion of integrating faith and learning lacks substance as the concept is identified merely as a buzzword, lacks specific measureable outcomes, and conflates institutional priorities.[32] Broadly

28. Paul Kaak, "Academic Faith Integration: Introduction to a New Section Within Christian Higher Education." *Christian Higher Education* 15, no. 4 (2016): 189-199.

29. Ream and Glanzer, Christian Faith and Scholarship

30. Holmes, *Idea of a Christian College*; James V. Mannoia, *Christian liberal arts: An education that goes beyond*. (Landham, MD: Rowman and Littlefield Publishers, 2000.) George M. Marsden, *The outrageous idea of Christian scholarship*. (New York, NY: Oxford University Press, 1998).

31. Todd C, Ream and Perry L Glanzer. *The idea of a Christian college: A reexamination for today's university*: (Wipf and Stock Publishers, 2013)

32. Ken Badley, "The faith/learning integration movement in Christian higher education: Slogan or substance?." *Journal of Research on Christian Education* 3, no. 1 (1994): 13-33.; Perry L. Glanzer, "Why we should discard "the integration of faith and learning": Rearticulating the mission of the Christian scholar." *Journal*

speaking, who is essentially responsible for integration to transpire within a student during their college experience? Is it the administration's strategic plan, a faculty member's purposeful integrative instructional methods, or contingent upon the efforts of student affairs programming?[33] The lack of clarity surrounding the integration of faith and learning bears significant implications for Christian higher education.

In contrast to the increased pressure of higher education's market-driven consumerism, constituents within Christian higher education espouse a clear commitment to the holistic education of their students. However, it remains unclear as to whether or not these Christian institutions meet their intended goal of integrating faith and learning. Problems persist if Christian colleges and universities remain unable to justify institutional claims surrounding the objective of integrating faith and learning. Unless future scholarship clarifies the nature of the integration of faith and learning, the core purpose of Christian higher education will fall under further scrutiny.

The Responsibility of Integration

The question of who is ultimately responsible to ensure integrating faith and learning transpires remains salient to this study. Lattuca and Stark's model of an academic plan provides a conceptual framework of the numerous constituents that influence an institution's curriculum.[34] Chief administrators, faculty, staff, students, and external environments persistently affect curricular priorities. In order to provide focus to this study, I purposely attend to the faculty's responsibility within the integration process, as their role remains of significant consequence to

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of Education and Christian Belief 12, no. 1 (2008): 41-51; James K. A. Smith, "Beyond integration: Re-narrating Christian scholarship in postmodernity." In *Beyond integration: Inter/disciplinary possibilities for the future of Christian higher education* (2012): 19-38.

33. Kuh and Gonyea, *College Student Engagement*

34. Lattuca and Stark, *Shaping the College Curriculum*

curricular outcomes.[35] Furthermore, faculty are implicated within discussions surrounding general education.[36]

General education sits at the center of the many polarizing critiques directed at higher education.[37] Whether scholars advocate for a radical modifications of curriculum or for a return to traditional pedagogies, the rhetoric surrounding these arguments is overlaid with assumptions about what constitutes viable epistemologies – viable ways of knowing. General education is implicated within the debate surrounding the necessity of a collegiate education. Yet, Boyer reminds us of the salience of general education in stating, "Unless we rediscover those threads of common experience that bind us all together, our future on planet earth would be far less secure than anyone would wish."[38] Clearly, Boyer advocates for the complex relation of students connecting to the past, present, and future, through a curriculum of coherence.

General education requirements make up approximately one third of a program's curriculum yet; little attention is directed towards this crucial element of a student's academic experience.[39] The less consideration given to general education requirements, the more likely an academic program is weakened. At the general education curriculum's core remains a "way of framing a philosophical ideal that reflects something valuable about an education that empowers individuals and gets at something bigger than any single academic discipline."[40] Whereas a student's declared major provides intellectual depth, general education provides a breadth, cultivating a coherence of thoughts, ideas, and philosophies across disciplines. Herein lies one avenue for Christian higher education to integrate faith and learning.

35. Ilbid.
36. Wells, Realizing general education
37. Ilbid.
38. Ernest L. Boyer, The Core of Learning. In Todd C. Ream, and John M. Braxton, *Ernest L. Boyer: Hope for today's universities*. (Albany, NY: SUNY Press, 2015). 42
39. Lattuca and Stark, *Shaping the College Curriculum*
40. Wells, Realizing general education

Inevitably, faculty ensure general education is effectively taught and instructed. In a sense, faculty are key constituents in enacting the integrative prerogative of Christian higher education. While specifically focusing on a faculty's role within the integration process, new and significant themes arise. There remain core elements within the instructional process that transcends the topic of integrating faith and learning. First, the scholarship of teaching and learning informs the notion of faculty instruction. Second, the nature of the professor's personality implicates the way in which the integration process is addressed. Essentially, how does an individual's instructional techniques and character influence their presence within the classroom? Moreover, how might these themes influence their ability to integrate faith and learning?

Faculty inevitably enter a classroom with preconceived notions of effective teaching strategies. In considering the scholarship of teaching and learning, debates widely range from promoting neo-orthodox learner-centered approaches verses maintaining traditional teaching methods.[41] The learner-centered approach prioritizes students as the chief agents in discovering knowledge, while the instructor-centered approach is said to focus on faculty instruction at the detriment of student learning.[42] Faculty are in the middle of the debate, being praised for practicing new techniques and challenged if they hold steadfast to traditional teaching strategies through the use of lecturing or close reading. Typically, a professor has significant autonomy to discern what teaching style best suits their courses content. However, while the traditional instructor-centered approaches persist, there remain strong advocates of the learner-centered approach. I raise this point because one cannot assume the integration of faith and learning is not implicated by the scholarship of teaching and learning. Could faith and learning be integrated in

41. Robert Barr, and John Tagg. "From teaching to learning—A new paradigm for undergraduate education." *Change: The magazine of higher learning* 27, no. 6 (1995): 12-26

42. Ilbid.

a classroom wherein the expertise of the faculty was diminished and the collective opinion of the students constructed the meaning between the two topics? Perhaps. But much of the dissemination of faith comes from deference to a religious authority.[43] As co-creators of knowledge, how might a constructivist classroom arrive at the same conclusions offered by the knowledge of their professor? The challenges posed by the scholarship of teaching and learning surround the issue of integrating faith and learning within Christian higher education.

To further complicate the matter, the nature of a professor's personality also transcends notions of integrating faith and learning. Specifically, there remains the influence of a faculty's charisma within the classroom. Philosopher Vincent W. Lloyd argues, "Charisma has fallen into disrepute. Scholars are suspicious of it."[44] The notion of charisma is received with mixed skepticism as charismatic individuals can be depicted by both benevolence and charm, or authoritarian, harsh, and dangerous. Scholarship demonstrates faculty often reflect an "academic charisma," or a charming presence that influences their interactions with students.[45] Derived from an academic authority, faculty bear significant influence over their students. In addition, there remains the charisma found within religious authority.[46] Religious charisma further conflates the notion of faculty who integrate faith and learning as one may wonder whether they are operating out of an academic charisma or religious charisma? Where does their academic role end and their religious role begin? Either way, scholars argue that the charisma (or lack thereof) of a professor informs their presence within a collegiate classroom. Similarly to the scholarship of teaching and learning, the nature of faculty charisma transcends questions

43. Linda Trinkaus Zagzebski. *Epistemic authority: A theory of trust, authority, and autonomy in belief*. (New York, NY: Oxford University Press, 2015)

44. Vincent W. Lloyd, *In Defense of Charisma.* (New York, NY: Columbia University Press, 2018), 1

45. William Clark, *Academic charisma and the origins of the research university*. (Chicago, IL. University of Chicago Press, 2008).

46. Lloyd, *In Defense of Charisma*

surrounding the integration of faith and learning. If constituents are to hold faculty responsible to meet this prerogative of Christian higher education and if faculty are the key individuals to integrate faith and learning, than attention must be given to the broader influence of a faculty's role within the classroom.

Framework for Church Related Institutions

The notion of a Christian college could be complicated. What is an institution insofar that it may be considered religious, or Christian? Is a college or university Christian due to its denominational heritage, or is it Christian by the mission and ethos the institution espouses? In his book, *Quality with Soul*, Robert Benne provides a helpful framework wherein he captures the contrast between orthodox and pluralistic church related colleges.[47] I will use Benne's matrix to distinguish the institutional type this study focuses on.

Three consistent themes within Benne's model are an institution's vision, ethos, and persons. On the left two columns of the matrix Benne identifies how a college could be organized in such a way wherein their institutional mission places value on, celebrates, and reiterates key tenets of the Christian paradigm. Furthermore, these institutions have a "critical mass" of faculty, administration, and student body from the institution's sponsoring Christian denomination. The organization of these institutions prioritizes their religious heritage throughout curricular and co-curricular opportunities. Schools that identify with the left side of the matrix will more likely require religious course work through a general education curriculum, and or mandatory chapel services offered on regular basis.

On the right two columns of the matrix, Benne demonstrates how a college, though historically associated with a Christian denomination, no longer espouses a religious paradigm

47. Robert Benne, *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. (Grand Rapids, MI. Eerdmans, 2001).

within their curricular priorities. Religious priorities are absent (or haphazard) within the mission, values, and ethos of these institutions. Additionally, there is a lack of denominational representation within the college's constituents. Finally, the guiding paradigm for these colleges and universities would be secular ideologies. The Christian faith and tradition would not be prioritized or given precedent to other worldviews, but treated as one of many viable philosophies or religions.

I utilize Benne's matrix in order to clarify my definition of Christian higher education. For this study, when I refer to Christian higher education, I am purposely identifying Christian colleges and universities that fall into the "orthodox" or "critical-mass" columns depicted by Benne. For instance, schools associated with the CCCU would fall into these categories by the nature of the membership requirement for this association. My inquiry does not focus on historically church affiliated schools that no longer promote the Christian tenets of their denominational heritage. Arguably, if a robust Christian vision is the foremost organizational paradigm of a college as found within Benne's matrix, the challenges of integrating of faith and learning must be reconciled. In contrast, church related schools that no longer prioritize or promote a Christian ethos, integration is not necessarily an issue because cultivating faith and belief would not be essential to their overall institutional mission.

Figure 1: Robert Benne Typology of Church Related Colleges

	Orthodox	Critical-Mass	Intentionally Pluralist	Accidentally Pluralist
Major Divide:	The Christian vision as the organizing paradigm		Secular sources as the organizing paradigm	
Public relevance of Christian vision:	Pervasive from shared point of view	Privileges voice in an ongoing conversation	Assured voice in an ongoing conversation	Random or absent in an ongoing conversation
Public rhetoric:	Unabashed invitation for fellow believers to an intentionally Christian enterprise	Straightforward presentations as a Christian school by inclusion of others	Presentation as a liberal arts school with a Christian heritage	Presentation as a secular school with little or no allusion to Christian heritage
Membership requirements:	Nearly 100% with orthodoxy tests	Critical mass in all facets	Intentional representation	Haphazard sprinkling
Religion/Theology Department:	Large, with theology privileged	Large, with theology as flagship	Small, mixed department, some theology, but mostly religious studies	Small, exclusively religious studies
Religion/Theology required courses:	All courses affected by shared religious perspective	Two or three with dialogical effort in many other courses	One course in general education	Choice in distribution or an elective
Chapel:	Required in larger church at a protected time of day	Voluntary at higher quality services in large nave at protected time daily	Voluntary at unprotected times, with low attendance	For few, on special occasions
Ethos:	Overt piety of sponsoring traditions	Dominant atmosphere of sponsoring tradition – ritual and habits	Open minority from sponsoring tradition finding private niche	Reclusive and unorganized minority from sponsoring tradition
Support by church:	Indispensible financial support and majority of students from sponsoring tradition	Important direct and crucial indirect financial support; at least 50% of students	Important focused, indirect support; small minority of students	Token indirect support; student numbers no longer recorded
Governance:	Owned and governed by church or its official representatives	Majority of board from tradition, some official representatives	Minority of board from tradition by unofficial agreement	Token membership from tradition

Clarifying the Integration Objective

The purpose of this study was to explore how the integration of faith and learning transpires within a Christian college. Specifically, I intended to identify how a Christian college or university meets their institutional priority of integrating faith and learning through their curriculum. At first observation, literature indicates various constituents within a Christian institution uphold the objective of integration; administration, faculty, and student affairs professionals all strive to provide collegiate environments that encourage the integration of faith and learning within their student population.[48] However, Matthias suggests,

> Most theorists agree that individual faculty members play the most significant role in any institution's struggle to lessen the gap between its rhetoric regarding the integration of faith and learning and its reality on the campus.[49]

According to Matthias' observations, I intentionally focused this study on how faculty strove to meet the goal of integrating faith and learning within the boundaries of a required general education course.

The methodological approach for this study was qualitative. Specifically, I incorporated case study framework in order to explore and expand upon our current understanding of the phenomenon of integrating faith and learning within the context of Christian higher education.[50] I provided a boundary on my study by selecting a general education course at a Christian institution wherein integration is explicitly stated as a learning objective. Through both interviewing the faculty member of the course, along with observing their instructional practices, I identify how the phenomenon of integrating faith and learning is manifested within the class.

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48. John W. Hawthorne, *A First Step into a Much Larger World: The Christian University and Beyond*. (Eugene, OR.Wipf and Stock Publishers, 2014)

49. Laurie R. Matthias, "Professors who walk humbly with their God: Exemplars in the integration of faith and learning at Wheaton College." *Journal of Education and Christian Belief* 12, no. 2 (2008),145

50. Robert K. Yin, *Case study research and applications: Design and methods*. 5th Edition (Sage publications, 2014)

Data collected within this study detailed how faculty comprehend and implement tenets of integration. One benefit to this qualitative study would be expanding the concept of how faculty make sense of, and strive to meet the curricular mission of integrating faith and learning.

In summary, I gathered rich and descriptive data on how the mission of integrating faith and learning is operationalized and met through the context of faculty instruction within a required general education course. The findings from this study may provide evidence of how integration actually transpires within Christian higher education in order to respond to current scholarly critiques directed at this sector's core purpose.

Guiding Questions on Integration

This study is motivated out of an interest to understand the phenomenon of integrating faith and learning within a Christian liberal arts education. Relevant literature indicates Christian higher education espouses a clear commitment to the holistic education of their students, yet it remains unclear as to whether or not these faith-based institutions meet their intended goal of integrating faith and learning. Essentially, my inquiry remains an examination of the relationship between Christian values and educational practices. In order to research the present challenges surrounding this topic, I conducted a qualitative case study within a Christian liberal arts institution.

The case study focused on the challenges of Christian higher education by asking the following questions: How does a Christian institution meet their curricular mission of integrating faith and learning? More specific questions would be as follows:

1. How does an institution meet the objective of integration specifically through the context of a general education course primarily focused on integrating faith and learning?

2. How does a faculty's background and history influence the integration of faith and learning within a specific general education course?
3. How is the integration of faith and learning implemented and enacted specifically within a faculty's instructional methods?

These questions initially guided the research to further clarify how the phenomenon of integrating faith and learning was enacted within a Christian institution's curriculum.

As my inquiry was conducted, new and prevalent themes arose. The topic of faculty pedagogy remained intrinsic to my questions pertaining to an institution's curriculum. The more I focused on the faculty's role within the integration process, as represented in research questions two and three, the more salient their instructional practices and personal character traits became within this study. Herein lies a prime example of how research is discovery. My topic evolved over the course of my investigation. It was only through my initial query focused on a specific general education course that the relevancy of teaching and learning scholarship emerged. Though not directly stated within my initial research protocol, I discovered how a faculty member's personality and charisma transcended the process of integrating faith and learning within the classroom.

The Significance of Integration

The significance of this study revolves around developing a coherent understanding of how the mission of integrating faith and learning is actually employed within a Christian institution's academic curriculum. Smith reiterates current scholarship is limited in its articulation and comprehension of how colleges meet the objective of integration.[51] Additionally, Glanzer remains skeptic of whether or not integration actually transpires through

51. Smith, *Beyond Integration*

faculty instruction.[52] Many identify the objective of integration as ambiguous.[53] Amidst the persistent challenges, I suggest it remains imperative for Christian colleges and universities to adequately demonstrate how the process of integrating faith and learning is incorporated and enacted within their curriculum.

First and foremost, this study benefits Christian higher education scholarship. In response to numerous external influences threatening higher education, Christian colleges and universities consistently wrestle through the tension of remaining true to their core mission.[54] Distinguishing the concept of integrating faith and learning ought to be a priority for this sector as Christian institutions must effectively articulate what their educational model achieves. It is one thing to promote integration as a tenet of a holistic education and another thing to demonstrate how it transpires within the curriculum. In essence, this study provides evidence for how integrating faith and learning is accomplished within a Christian university.

Second, this investigation assists current faculty members striving to integrate faith and learning within their classrooms. I intend for this study to expand current understandings of the integration objective, essentially broadening the perspective of how faculty implement this prerogative of Christian higher education. Research findings derived from my investigation may assist faculty in dispelling the ambiguity surrounding integrating faith within academic disciplines. Potentially, discoveries within this inquiry will provide a point of reference for faculty desiring to further conceptualize and implement integration practices within their classroom instruction.

In summary, findings drawn from this study may provide a framework for future questions surrounding the integration of faith and learning, enabling future scholars to expand

52. Glanzer, *The integration of faith and learning*
53. Kaak, Academic Faith integration
54. Ream and Glanzer, *Idea of a Christian College*

current understandings of how Christian colleges and universities meet this intended goal. Furthermore, coherently articulating how the integration of faith and learning transpires within a required course provides greater clarity surrounding the core purposes of Christian higher education.

CHAPTER 2: THE HISTORICAL TRADITION OF INTEGRATION

In the late 19th century, Lyman Bagg published *Four Years at Yale,* a 700-page account of his experience at the Ivy League institution. Bragg's non-fiction account highlighted "organized activities, customs, and rituals of undergraduate life".[1] The narrative provided the public with an inside understanding of a university student and their rite of passage through the educational system. Providing an adequate reflection of the times, Bragg's account was what one might expect of postbellum higher education wherein undergraduate curriculum focused on piety and character development.[2] Yale was depicted as a place where students had freedom, yet still respected and remained under the authority and direction of their faculty and administration. And Yale, though an Ivy League institution, still promoted the values and ethos of its founding Christian denomination, wherein most constituents were willing to comply and support these religious tenets.[3]

As the last 150 years transpired, the curricular and co-curricular collegiate experience has drastically changed. The Chronicle of Higher Education or Inside Higher Education often accounts for college administration attempting to counter the overt destructive hedonism found within student populations. Barrett Seaman's *Binge: What Your College Student Won't Tell You*,[4] provides a vivid description of the numerous ailments challenging undergraduate education. From free sexual expression, increased alcohol and drug abuse, or posturing oneself as free from responsibility or authority, Seaman attempts to identify problems implicit within large populations of undergraduate students. Why is the destructive nature of the collegiate way of life perpetuated (if not even celebrated)? What happened within higher education for such a

1. John R. Thelin, *A history of American higher education*. (JHU Press, 2011), 96.
2. Ibid.,
3. Andrew Delbanco, *College: What it was, is, and should be*. (Princeton, NJ: Princeton University Press, 2014)
4. Barrett Seaman, *Binge: What Your College Student Won't Tell You.* (Hoboken, NJ: Wiley, 2005)

drastic change within the collegiate experience? Many refer to higher education's intellectual evolution as the "Secularization of the academy,"[5] as institutions once organized around a religious paradigm, gave primacy to secular ideologies as their sole ethos. Autonomy and individual freedom on both an organizational and personal level, took precedent over accountability to a divine God. Empirical and scientific discovery transcended longstanding faith in the supernatural. I do not intend to whitewash the past of American higher education, as the history maintains a bounty of moral shortcomings and failure – both from institutions and individuals. Yet, I recognize higher education's recent history demonstrates a path divergent from founding values. James Davidson Hunter reminds us that changing tides within educational values isn't due to individual moral failures, but that these changes are part of larger historical forces.[6] It remains important to consider the historical elements impacting current trends within higher education in order to better understand the persistence of Christian colleges and universities. The integration of faith and learning must be contextualized through the history of higher education, specifically within the history of Christian colleges and universities. Providing a sketch of the intellectual and societal developments impacting higher education at large will further develop the narrative underlying the significance of integration.

The following chapter explores why and how Christian colleges and universities integrate faith and learning through examining two focal points within scholarly literature: the history of Christian higher education along with the scholarship of integrating faith and learning. The history of higher education is both broad and expansive. In order to focus this study I will purposely highlight the following historical periods impacting church related institutions: the

5. George M. Marsden, *The soul of the American university: From Protestant establishment to established nonbelief*. (New York, NY: Oxford University Press,1994).

6. James Davison Hunter. *The death of character: Moral education in an age without good or evil*. (New York, NY: Basic Books, 2008).

Colonial period, pre and postbellum, and the 20th century. Numerous scholars organize their research on Christian higher education around these three historical periods claiming most disruptive paradigm shifts occurred during these times.[7] In addition, I attend to current literature surrounding the integration of faith and learning in order to demonstrate the breadth and diversity of approaches to this institutional objective. My review will demonstrate how conflated the integration of faith and learning has become.

To start, I will identify how the mission, values, and ethos of church related colleges and universities have evolved throughout time. The historical framework I provide in this chapter reiterates why the notion of integration arose in the first place. What was lacking within public higher education that perpetuated the need for private, faith-based institutions? How did the ideology of secularization bifurcate academic knowledge, perpetuating a divide between religious and public education? Why did scholars promote the integration of faith and learning as an attempt to reconcile the divide within higher education?

The second portion of this chapter will attend to the integration of faith and learning within Christian education through defining its core tenets, various distinctions, and highlight the limitations surrounding this instructional practice. I will address unanswered questions found within the literature accentuating the problem. Essentially, my argument within this chapter will demonstrate how there exists expansive bodies of literature on Christian higher education, yet there remains a lack of coherence surrounding the topic how institutions actively integrate faith and learning within their classroom instruction. Furthermore, I insist that providing clarity of

7. James Tunstead Burtchaell, *The dying of the light: The disengagement of colleges and universities from their Christian churches*. (Grand Rapids, MI: Eerdmans Publishing Company, 1998); Mark Noll, Introduction: The Christian Colleges and American Intellectual Traditions, in William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America*. *2nd ed* (Grand Rapids, MI: Baker Books, 2006)

how integration of faith and learning is actually accomplished remains an imperative task for Christian higher education scholarship.

History of Christian Higher Education

The history of higher education and church-affiliated institutions implicate one another. Holmes argues, "American higher education was the child of religion, and the history both of church denominations and of the westward expansion can be traced through the history of America's colleges and universities."[8] Yet, a brief examination of today's diversity of higher education's sectors and institutional type demonstrate how broad and expansive higher education has become. As an institution, higher education has evolved in response to intellectual developments, environmental changes, and societal needs. Similarly, Christian higher education has had its fair share of transitions. Mark Noll suggests, "Christian higher education in America has passed through several distinct stages, with alternating periods of stability and change. These stages have reflected the developing nature of America's religious and intellectual culture."[9] Noll indicates how Christian higher education, being embedded within a larger American culture, was implicated in the intellectual progression within American history.

The following sections will demonstrate the shift in the mission, and ethos of church related colleges towards their secular counterparts.[10] As Benne demonstrates the importance of a "critical mass" of a school's population reflecting religious tenets, I will identify transitions in how the religious constituents such as faculty, administration, and student populations have changed over time.[11] Scholars refer to the evolution of an institution's orthodox mission towards

8. Arthur Holmes. *The idea of a Christian college*. (Grand Rapids, MI: Eerdmans Publishing, 1987). 19
9. Mark Noll, American Intellectual Traditions, 18
10. Robert Benne, *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. (Grand Rapids, MI. Eerdmans, 2001).
11. Ibid.,

a pluralistic one as the "secularization" of higher education.[12] As James Burtchaell dismally articulates, "Secularization, like death, is one of those human events best understood in retrospect,"[13] I intend for this section to be informative rather than evaluative. I do not want to argue for an antiquated educational mission of the Colonial era, nor do I want to applaud recent developments in secular education, which challenge core doctrines of Christianity. The purpose of this section is to provide a historical framework for Christian higher education. The historical evolution of sectarian colleges will serve as a backdrop of, and further justify the need for, a coherent understanding of integrating faith and learning. I've organized a chronological account of the secularization process as follows: First, I will highlight the Colonial period of higher education. Next, I will cover salient changes that transpired around the Civil War era of American history, and finally, I will speak to pertinent changes within Christian higher education relevant to the 20th century.

The Colonial Period: Puritan Roots

Early American higher education is distinctly intertwined with the Christian religion. The line between secular and religious instruction was vague, if not indistinguishable. In a somewhat ironic tone, Burtchaell offers, "The churches sponsored higher education before there were any sate-sponsored colleges or universities – indeed, before there were states."[14] The impetus for education during this timeframe was largely derived from religious motivations, rather than a societal necessity. America's oldest institutions such as Harvard, Princeton, and Yale, were founded from Christian denominations striving to prepare and educate clergy

12. George Marsden *The soul of the American university*

13. James Burtchaell, "The alienation of Christian higher education in America: Diagnosis and prognosis." in *Schooling Christians: 'Holy experiments' 'in American education. ed.* Stanley Hauerwas and John H Westerhoff, (Grand Rapids, MI: Eerdmans Publishing Company 1992), 133

14. Ibid., 131

members, local teachers, and lay Christian workers.[15] The educational missions of these colleges perpetuated the priorities of the Christian religion.

Mission and ethos of Colonial education. Delbanco describes the American colonial period as the "age of belief" and suggests the core tenets of Puritanism, the denominational influence in New England colleges, were solely focused on the regeneration of an individual's soul.[16] The majority of culture embraced the notion that, "a sovereign God was the foundation of virtue, and respect for His authority …[faith] was the foundation to godly character."[17] Noll accounts for the pervasive presence of Puritanism within American higher education during the Colonial period.[18] Each institution provided rigorous theological training, along with co-curricular activities such as daily chapel services as a means to instill core values and beliefs into younger generations. Glanzer, Alleman, and Ream, suggest,

> By meditating on the classics, acquiring mental disciplines through learning Latin and mathematics, and gaining the ability to discern God's design in nature and science classes, students underwent a general form of theological and moral formation.[19]

Colonial institutions were motivated by the opportunity to guide student's intellectual development along with virtuous character formation.

As colonial institutions began to expand and develop, there remained "a conviction that higher education had a moral mission to fulfill."[20] Priorities of higher education were not limited to merely civic duty or societal growth, but focused on the moral formation of individual students. Delbanco argues how the lecture, "a form of teaching towards which the founders of

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15. John R. Thelin, *A history of American higher education*. (JHU Press, 2011)

16. Andrew Delbanco, *"The Death of Satan: How Americans Have Lost the Sense of Evil."* (Princeton, NJ. Princeton University Press, 1996), 36

17. Hunter, *Death of Character*, 34

18. Noll, American Intellectual Traditions,

19. Perry Glanzer, Nathan F. Alleman, and Todd Ream. *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented age* (Westmont, IL: Intervarsity Academic Press, 2017), 78

20. Ernest L. Boyer, *Scholarship reconsidered: Priorities of the professoriate.* (Expanded Edition) edited by Drew Moser, Todd Ream, and John Braxton, (San Francisco, CA: Jossey-Bass, 2015), 60

the first American colleges felt particular devotion," represented the tenets of a Puritan sermon and offered listeners to "measure what they heard against their own experience."[21] Colonial college lectures were prevalent and a significant mode of faculty instruction. Yet, these lectures were directive in offering an audience distinct guidance and advice. Antiquated priorities of colonial colleges present a tension between coercion and indoctrination verses a free-thinking educational process. The strain between indoctrination and education still exists today, specifically within religious education.[22]

Persons of Colonial education. Though colonial colleges strove to fulfill their moral mission, there remained educational paradoxes challenging the institution's values. Colonial education remained segregated and was accessed by society's elite. A typical colonial student was a male who was wealthy and possessed significant social stature. It wasn't until much later in the nation's history that women were granted access to higher education, and even then was considered extremist behavior.[23] Furthermore, Thelin indicates, "There is no record of colonial commitment to the collegiate education of black students, whether in the regular course of study or at special affiliated schools."[24] Educational practices of exclusion challenged the moral principles espoused through Colonial curriculum. In addition, Colonial students attended colleges associated with their Christian denomination, creating a monolithic religious institutional culture. Colonial education lacked diversity. Through our 300-year vantage point, it's easy to identify institutional challenges that continue to persist today wherein espoused missions are contradicted by enacted policies and procedures within a campus culture.

21. Andrew Delbanco, *College: What it was, is, and should be*. (Priceton, NJ: Princeton University Press, 2014).
22. Ibid.
23. Thelin, *Higher Education*
24. Ibid., 30

In stark contrast to today's prestigious faculty positions, the instructors of Colonial colleges were few, lacked autonomy and academic freedom, and were compensated with meager pay.[25] Often, they were graduates of their institution and returned to instruct younger students. In essence, there was a perpetuation of Christian ideologies as a student's instructor received the same training at the same institution in previous years. Perhaps, at its worst, this model provided a mere indoctrination of the dominant Christian perspective informing the college. Yet, instructors grew in numbers and respect as Colonial education persisted. The institution's president was often the most distinguished instructor, and would teach students courses in philosophy or theology.[26]

Though they had influence within the classroom, instructors did not hold much authority within the organization of the institution. An administrative model first employed by Yale, clergy from the college's sponsoring Christian denomination oversaw the governance of the Colonial institution. These religious leaders insisted on control of the school in order to "protect the college's orthodoxy."[27] Yale's model of governance was soon embraced and reiterated by additional Colonial colleges.[28] As clergy maintained control and were positioned to make the executive administrative decisions of a college, the Christian ethos and mission could be perpetuated. Most institutions organized their leadership this way for a considerable time, valuing the Christian commitment of their governing members prior to valuing strong administrative leadership.

Summary of Colonial education. Evidence clearly demonstrates how the Colonial college maintained a distinctive Christian mission and ethos. Furthermore, there remained a

25. Ibid.,

26. William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America*. (Grand Rapids, MI: Baker Books, 2006).

27. Ibid., 45

28. Ibid.,

critical-mass of persons within the student body, instructor, and administration, who represented the sponsoring denomination. Puritan intellectualism was the dominant form of ideology within Colonial America higher education.[29] In quoting John Henry Newman's *The Idea of a University*, Delbanco writes how the colonial college intended to be an institution where "all branches of knowledge are connected together, because the subject-matter of knowledge is intimately united itself, as being the acts and the work of the creator."[30] Within this timeframe of American history, the integration of faith and learning flourished, as academic knowledge was intrinsically tied to the theological premises. Theology served as a framework for a liberal arts education. Distinction between the "teaching" and "preaching" of a professor's lecture was blurry as academic insight informed faith, and theological commitments informed academic disciplines. Yet, as American higher education continued to evolve, there grew an increasing strain between what constituted as viable academic knowledge and Christian belief.[31]

Pre and Postbellum Higher Education

As the American nation transitioned from the Colonial period and regained stability post Revolutionary war, higher education had both the cultural and economic forces to further promote its development.[32] As an independent nation, the American people desired an educational model which reflected their European counterparts as French, English, and German schools maintained exemplary institutions within the Western civilized world. Thelin indicates,

> In 1800 there were twenty-five degree granting colleges in the United States. By 1820, the number had increased to fifty-two. This was steady and substantial proliferation, but it would be dwarfed by the college-building boom of the next three decades which by 1860's had brought the total number to 241.[33]

29. Noll, American Intellectual Traditions
30. Delbanco, *College*, 41
31. Noll, American Intellectual Traditions
32. Ringenberg, *The Chrisitan College*
33. Thelin, *Higher Education*, 41-42

Clearly, the United States intended to meet the educational needs of a growing population by opening diverse colleges and universities that offered a variety of curricular programs. Curriculums were reformed and expanded as the liberal arts and religious training, though still offered within the majority of institutions, were no longer the primary educational programs.

As a result of the higher education boom within the mid to late 19th century, educational priorities rapidly shifted. Noll argues, "By 1870 it was clear the old [Colonial] college was barely keeping pace with the intellectual needs of the country."[34] With the 1862 Morrill Land Grant Act public land was issued to individual states to establish engineering, mechanical, and agricultural colleges.[35] No longer were institutions merely subject to denominational priorities, but new state colleges and universities became defined by governmental ambitions. Colleges housed on public land enabled the federal government to speak into curricular values and direction. If colonial education valued the formation of the individual, the pre and post bellum period prioritized the development of the state and society. Boyer suggests this expanse of state institutions was an opportunity to both serve and shape society.[36]

Mission and ethos of Civil War era. The guiding mission of civil-war era education was utilitarian in nature. Higher education was valued insofar that it positively impacted social and economic growth.[37] Many colleges reformed educational priorities as, "[curriculum] was extended beyond the liberal arts to include medicine, law, engineering, military science, commerce, theology, and agriculture."[38] As was often the case in modernity and the industrial revolution, value of an object or individual was not intrinsic in and of itself, but extrinsic to its achieved outcomes. Prior to the Civil War, "scholars agree Christian religion dominated higher

34. Noll, American Intellectual Traditions, 25
35. Thelin, *Higher Education*
36. Boyer, *Scholarship Reconsidered*
37. Thelin, *Higher Education*
38. Ibid., 42

education."[39] Noll argues, "In the years between America's War for Independence (1776-83), and the American Civil War (1861-65), Protestant values and the values of American life joined in a powerful cultural synthesis."[40] This synthesis enabled Christian ideology to remain the dominant ideology within the public sector of education. Yet, the transition of higher education's utilitarian prerogative was a reflection of American attitudes post-bellum, which remained deeply connected to the nation's experience with the civil war.

Delbanco highlights how Americans lost their sense of the providence of God, amidst the industrialized execution of hundreds of thousands of soldiers during the Civil War, as soldiers died for causes of blurry motivations from both the Northern and the Southern States.[41] Those who survived the war exchanged divine and supernatural providence with the notion of luck and chance. Without a central entity for moral grounding the American culture shifted values. Delbanco suggests, "the concept of sin was thus weakened to the point of irrelevancy."[42] This paradigm shift directly impacted guiding ideologies of higher education as culture transitioned away from a black and white depiction of good and evil, as education reiterated the notion of moral ambiguity.[43] The horrors and absurdity of the Civil war perpetuated the intellectual secularization of higher education.

It was within the proliferation of American higher education during this era wherein the guiding paradigm of higher education transition from orthodox Christianity towards pluralism. Ringenberg suggests the turn of the 19th century presented America with an intellectual revolution.[44] He argues,

39. Ringenberg, *The Christian College*, 83
40. Noll, American Intellectual Traditions, 23
41. Delbanco, *Death of Satan*
42. Ibid., 153
43. Hunter, *Death of Character*
44. Ringenberg, *The Christian College*

> As the Industrial Revolution witnessed interrelated changes in industrial production, agriculture production, and transportation, the intellectual revolution saw simultaneous challenges to the traditional worldview coming from such fields as biblical interpretation, theology, philosophy, sociology, psychology, economics, and particularly the biological and physical sciences.[45]

Benne demonstrates a significant tenet of the Enlightenment period was how rationalism and the empirical scientific methodology began to supersede the doctrine of divine revelation within the Christian faith.[46] Evolutionary theory and higher biblical criticism presented challenges for longstanding Christian beliefs surrounding anthropology and God's inspired revelation found within the Bible. The implications of the 19th century Enlightenment period, "challenged the older conceptions of natural theology taught in American colleges and universities."[47] Rinenberg reiterates the new dominant epistemology of the intellectual revolution in stating "An increasing number of intellectuals then, began to look to the Bible more as a sources of religious history and general wisdom and inspiration than as the unique source of divinely revealed truth."[48] Within the church, the intellectual revolution established the ideology of liberal Protestantism. This religious paradigm was more akin to secular humanism or Unitarianism, than the traditional Christian worldview, and became increasingly more ingrained within higher education.[49] In light of liberal Protestantism, theology and Bible courses were losing ground within the college curriculum. Intellectually, the secularization of higher education was well on its way.

As I've already eluded, the mission of higher education was rapidly changing from a classical education to broader and more expansive curricular outcomes. As the intellectual revolution transpired, America became obsessively fascinated with the model of the German

45. Ibid., 115
46. Benne, *Quality with Soul*
47. Glanzer, Alleman, and Ream, *Restoring the Soul,* 92
48. Ringenberg, *The Christian College,* 115
49. Glanzer, Alleman, and Ream, *Restoring the Soul*

Research University. American scholars trained within the University of Berlin, returned to the United States and perpetuated the ideals of the German academy; ideals such as the increased specialization of academic disciplines, along with autonomous academic freedom.[50] Public institutions, funded by the state and philanthropic contributions, began to reflect the priorities of research institutions verses traditional liberal arts colleges. The Nation's industrialized wealth and expanding urban communities expedited the proliferation of these universities.[51] The advent of the American research university significantly impacted the church-related denominational school. Rather than utilize the unique identities of their institution's faith-based college and university missions merged towards a monolithic dominant narrative of industrialized utility. Glanzer, Alleman, and Ream argue,

> Trying to engage with a diversity of Christian traditions, negatively defined as sectarianism, proved too threatening for these educational leaders. Instead of hoping to build a pluralistic group of universities with particular identities, the founders sought a more uniform set of institutions that would avoid theological controversy.[52]

It was within this era that the ethos and mission of Christian institutions became bifurcated between the Christian faith and tradition, and the guiding intellectual paradigms of American scholars. There arose an increasingly large gap between "sacred" and "secular" knowledge, yet there lacked a model for integrative techniques to reconcile these distinct paradigms.

Persons of Civil War era. Christian colleges were not only challenged epistemologically by the 19th century's intellectual revolution, but also by an increasingly diverse population of institutional constituents. Specific leaders, such as college presidents and governing boards, along with faculty members and diversified student populations began to challenge the traditional model of the denominational college.

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50. Ibid.,
51. Thelin, *Higher Education*
52. Glanzer, Alleman, and Ream, *Restoring the Soul*, 88

Within the literature, evidence arises of how the decisions of a collegiate president could significantly alter the mission and ethos of an institution. Individuals such as Charles W. Elliot of Harvard, Williams DeWitt Hyde of Bowodoin College, Andrew White of Cornell University, or Daniel Coit Gilman of Johns Hopkins University were all proponents of non-sectarian models of higher education.[53] These 19th century leaders advocated for a unifying vision for American colleges and universities, and saw the religious diversity found within sectarian colleges as stark opposition to their ideals. As is still the case today, leadership within smaller denominational colleges strove to emulate the flagship research universities of their state. Often, a president who was concerned with increasing the academic excellence of their institution "saw the ecclesiastical establishment as a real or potential adversary to his project."[54] The purpose of Christian higher education was becoming more and more conflated throughout this timeframe as leaders were influenced by the intellectual revolution. Benne suggests,

> It was within this moderate version of Enlightenment faith that many American religious leaders in higher education thought they could enter into creative partnerships. Nineteenth-century presidents of elite private institutions modulated classical Christianity into a liberal "non-sectarian" formulation that could more easily accommodate the Enlightenment faith.[55]

As presidents embraced the guiding paradigm of the Enlightenment, "The negative perception of church influence in higher education found explicit enactment of the removal of church officers from governing boards."[56] Denominational leaders no longer held a seat at the table of executive decision making for their church related institution. Commitment to the core tenets of Christianity waned as viable and committed denominational members were excluded from key leadership roles. Perhaps the accommodation of the Enlightenment faith was an attempt to

53. Burtchaell, *Alienation*
54. Ibid., 149
55. Benne, *Quality with Soul,* 26
56. Burtchaell, *Alienation,* 148

integrate faith and learning, yet institutional leaders may not have accounted for how this secular paradigm became engrained within the college's ethos and mission.

Faculty members also challenged the traditional model of Christian education. As American colleges and universities were diversified, so were the opportunities for faculty education.[57] In contrast to the Colonial period, individuals seeking doctoral education had public, private, or even international options to choose from. No longer were future scholars subject to attending their Christian affiliated college, wherein the pattern of indoctrination might occur. In addition, the academic disciplines were becoming increasingly specialized, as higher education was offering additional curricular options.[58] Furthermore, the proliferation of academic freedom provided opportunities for faculty to disagree with and challenge core Christian doctrines and traditions, while still teaching at a denominational school.[59] As Benne indicates, a significant proponent of the secularization process of higher education arose from the lack of "critical-mass" represented within a Christian institution's faculty during the 19th century.[60]

Student population of 19th century American higher education increased dramatically.[61] Largely due to the nation's increased industrialized resources and proliferation of colleges and universities, the "traditional" college student grew in diversity. Though increases in enrollment were beneficial, financially struggling sectarian colleges opened their doors to non-affiliated members.[62] Additionally, these church-related colleges were no longer the only option for denominationally affiliated students. This student constituent base began to pursue higher

57. Thelin, *Higher Education*
58. Ringenberg, *The Christian College*
59. Glanzer, Alleman, and Ream, *Restoring the Soul*
60. Benne, *Quality with Soul*
61. Thelin, *Higher Educaiton*
62. Benne, *Quality with Soul*

education elsewhere. Changing demographics of the student body influenced the Christian colleges' mission and ethos in various ways. Institutional leadership began to change curricular priorities in order to attract a wider variety of students, and the composition of the student body lost the once-held critical mass.[63] Burtchaell indicates the nature of student demographics directly impacted the secularization process of Christian higher education surrounding the Civil War.[64] Clearly, the environment of 19th century American higher education bore significant consequence on for the persons represented within Christian colleges.

Summary of 19th century higher education. In retrospect, the history of American higher education during the Civil War era was one of transition. I have argued the longstanding ideals of a Christian educational mission were being overridden by the nation's pursuit of an industrialization economy, progress within scientific discovery, and by the jarring effects of war. Church related colleges were no longer in a period of undisputed credibility, as larger secular ideologies became firmly rooted within colleges and university paradigms. The secularization of the academy did not happen overnight, but through varied intellectual ideals and cultural factors.[65] Sectarian schools transition away from their religious roots as institutions lost a critical mass of denominational representation within their leadership, faculty, and student body. Perhaps, this evolutionary process of secularization refined the curricular paradigms and institutional missions of Christian colleges? Or, perhaps leaders striving to be relevant and emulate prestigious public institutions perpetuated their colleges into a state of confusion and irrelevance? Needless to say, Christian higher education needed to redefine itself in order to maintain coherence and viability within the modernization of colleges and universities.

63. Ibid.,
64. Burtchaell, *Allienation*
65. Marsden, *Soul of the American Univeristy*

Redefining Christian Education in the 20th Century

History demonstrates the fate of sectarian colleges within the 20th century. The majority of these institutions originated with a purposeful Christian mission of liberal education, yet ended in a conflated identity crisis between a religious heritage and the dominant educational paradigms of secularism.[66] Though each institution's historical account towards (or away from) secularization is unique, Ringenberg summarizes the secularization process of denominational schools as follows:

> (1) a gradual acceptance by professors and students of the theory of evolution and a gradual decline in their confidence that the biblical record was divinely inspired; (2) a gradual acceptance of the liberal Protestant interpretation of the Christian faith; (3) a gradual willingness to hire non-Christians as instructors; (4) the abandonment of the senior Bible requirement; and, (5) a gradually increasing desire to upgrade the general academic quality and reputation of the institutions without a concurrent and equivalent desire to sustain the previous religious zeal.[67]

As their history unfolded, Christian institutions struggled to maintain faithful to their original mission and ethos, along with maintaining a critical mass of persons unified by a denomination. In his book, *The Scandal of the Evangelical Mind*, Mark Noll furthers the narrative of these colleges and universities by arguing,

> Systematically, the new university replaced the traditional emphases of Christian higher education in America. That education had been deeply flawed, but it did attempt reconciliation between Christian faith and the world of learning. Between the Civil War and World War I, that reconciliation became less and less important.[68]

The trends of 20th century higher education became increasingly complex, as did Christian higher education's response to the tumultuous environment. However, rather than a unified approach to offer a religiously distinct, theologically rich, and academically rigorous education,

66. Ibid.,
67. Ringenberg, *The Christian College*, 133
68. Mark A. Noll *The scandal of the evangelical mind*. (Grand Rapids, MI: Eerdmans Publishing, 1995), 109

the Christian college's vision, ethos, and persons became increasingly polarized.[69] Rather than prioritizing the integration of faith and learning as an attempt to reconcile the gap between sacred and secular, the mission of Christian higher education within 20th century America became increasingly bifurcated.

The emerging mission and ethos of the 20th century. The onset of the 20th century within American history marks a period of Christian higher education being split in two opposing directions: fundamentalism and liberal Protestantism.[70] Both approaches provided an intellectual, theological, and pragmatic response to the secularization of higher education, yet both accounts offered drastically different outcomes for those involved. Culturally, the 20th century American prioritized individualization, which in turn, further fragmented Christian denominations.[71] Rather than a overarching narrative and history, there lacked a unifying ideology, paradigm, or institution for like-minded people to gather at and surround. Diverging priorities between denominational colleges increased:

> While conservative colleges criticize the less orthodox ones for not emphasizing sufficiently the tradition Christian worldview in their educational programs, the more liberal institutions charge the conservative colleges with not combining sufficient rigorous intellectual inquiry with their practice of the faith.[72]

New denominations arose within the 20th century, specifically catering towards individual preferences on Christian practice, doctrines, and dogmas, now challenged church tradition. The lack of coherence surrounding the Christian faith added to the declining presence and viability of Christian colleges and universities.

If there were a pendulum for religious belief, Christian fundamentalism would swing far to the right for its monolithic perspective and stringent guidelines for religious orthodoxy.

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69. Benne, *Quality with Soul*
70. Marsden, *Soul of the American University*
71. Glanzer, Alleman, and Ream, *Restoring the Soul*
72. Ringenberg, *The Christian College*, 143

Fundamentalism is often a contested label for Christians. Ringenberg succinctly describes this perspective within Christianity as "those spiritually minded Christians who most faithfully practice God's biblical commands. …those conservative Protestants who are aggressive in fighting liberal Protestantism."[73] Rather than address the social and intellectual challenges at the onset of the 20th century with "renewed theological creativity," Benne indicates that Christian colleges, "turned its version of Christianity into an anti-intellectual and defensive caricature of the faith."[74] The result of this movement within Christianity is referred to as fundamentalism.

Fundamentalist ideology prioritizes a literal interpretation of the Bible over empirical and scientific discovery. For instance, staunch "creationism" accounted within the book of Genesis, was believed to provide an accurate description of the earth's and humanity's origins rather than scientific findings. From an academic standpoint, Noll refers to fundamentalism as an intellectual disaster, as its core tenets can be depicted by anti-intellectualism in favor of dogmatic Christian Biblicism.[75] As a response to the changes within American higher education, fundamentalism became one prerogative of Christian higher education within the 20th century.[76] At their worst, fundamentalist institutions "bypass any dialogue over the differing doctrines of the relationship between God and humanity and simply tell their students what is truth."[77] The fundamentalist paradigm bore significant consequence for Christian higher education, as these schools received warranted critiques from their secular counterparts. Some scholars referred to fundamentalism as a "menace" within higher education.[78] Collegiate missions veered away from

73. Ibid., 169-170
74. Benne, *Quality with Soul*, 74-75
75. Noll, *Scandal of the Evangelical Mind*
76. Ibid.,
77. Ringenberg, *The Christian College*, 140
78. Marsden, *Soul of the American University*

reconciling the gap between sacred and secular epistemologies, and prioritized a dogmatic indoctrination process.

In contrast to the narrow focus of fundamentalist institutions was liberal Protestantism's all-encompassing embrace of secularism.[79] Whereas fundamentalism was defined by its stringent orthodoxy, liberal Protestantism was characterized by consumption and promotion of secular paradigms. Themes found within this liberal version of Christian education were an emphasis on the ethics and teachings of Jesus while disregarding His divinity and divine authority of the Bible, along with theological relativism, proving to be an "ideological way stations between orthodoxy and secularism."[80] Another form of this Christian paradigm existed as the social gospel, wherein Biblical ethics influenced sociology and political science.[81] Many of the 20th century's injustices were dismantled as a result of this perspective. On one hand, the efforts of liberal Protestantism are laudable, and somewhat reflect an integration of faith and learning. Rather than turn a blind eye towards intellectual developments, educational leaders strove to keep pace with the current trends of higher education. Theories such as relativism or the logical positivism, gained significant precedence over the guiding epistemologies of the Christian faith and began to guide the mission and ethos of these institutions.[82] Yet, schools prioritizing liberal Protestantism failed their denominational heritage as they succumbed to the temptation of following the pattern of the secular public institution.[83] Rather than hold the Christian faith in tension with dominant worldviews, the ethos of liberal Protestantism relinquished the core tenets of their religious heritage, and embraced a conflated notion of humanism.

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79. Ibid.,
80. Ringenberg, *The Christian College,* 140
81. Ibid.,
82. Ibid.,
83. Glanzer, Alleman, and Ream, *Restoring the Soul*

I argue the 20th century presented Christian higher education with increasingly divergent perspectives. Though some institutions and intellectual leaders of the day found and established a middle ground, wherein the Christian faith could be both intellectually robust and informed by essential doctrines, the dominant approach was to conform to either fundamentalism or liberal Protestantism. The mission of Christian education was becoming lost within an on-going identity crisis as leaders were struggling with whether they needed to remain a bastion of the faith, or conform to the patterns of secular counterparts. Marsden argues the bifurcation of Christian higher education within the 20th century is largely due to the unintended consequences of well-meaning (and often unavoidable) decisions.[84] Though it appears fundamentalism was motivated by fear, and liberal Protestantism was derived from pursuit of academic prestige, Christian colleges and universities strove to reorient themselves to both the environmental and intellectual demands of the 20th century.

Persons of 20th century higher education. As with all of higher education's history, an institution's constituents play a significant role within a school's overarching mission. Additionally, societal trends impose an environmental factor upon institutions. As the 20th century was becoming more connected through technological breakthroughs, the "persons" of a church-related college bore more impact on an institution's culture that in previous years.

American higher education within the 20th century was expanding at an explosive rate. Post World War II brought significant changes to student populations by incorporating the G.I. bill, along with new focuses on gender and racial equality.[85] Student bodies became increasingly diversified. In addition to this diversity, and from the pervasive American individualistic

84. Marsden, *The Soul of the American University*
85. Thelin, *Higher Education*

ideology, arose the mentality of students as consumers.[86] Colleges and universities experienced an increased pressure to meet the demands of their constituents. To meet enrollment needs and as a means of attracting students, collegiate curriculums began to veer away from the liberal arts and become largely focused on professional or vocational degrees. For church-related institutions, changes in student demographics impacted both their "critical-mass" representation of the sponsoring denomination along with their explicit Christian curriculum.[87]

Faculty roles continued to evolved within the 20th century. The ethos of the faculty position was becoming strained between expectations to research, teach, and serve.[88] Questions surrounding what equated to legitimate scholarship were being asked, and faculty roles were becoming redefined. In light of this, academic disciplines were becoming increasingly more specialized, and many Christian colleges became infatuated with faculty "qualifications" over institutional fit within their hiring practices as they intentionally pursued candidates with academic prestige.[89] The composition of professors within Christian education became increasingly diversified in both their background and commitment to the Christian faith. Faculty within Christian colleges were mainly hired to teach, yet the majority were educated (and socialized) within research universities.[90] Faculty experienced disconnect between their academic appointments for teaching, and a lack of support (and funding) for research. Furthermore, tensions between institution and faculty arose as many hired from outside the sponsoring denomination found accepting and committing to the Christian doctrines of the espoused by their institution to constrain both academic freedom and intellectual inquiry.[91]

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86. Ibid.,
87. Benne, *Quality with Soul*
88. Boyer, *Scholarship Reconsidered*
89. Burtchaell, *Alienation*
90. Glanzer, Alleman, and Ream, *Restoring the Soul*
91. Benne, *Quality with Soul*

For Christian higher education, new leaders emerged within the 20th century. Though the dominant narratives for Christianity were polarized between fundamentalism and liberal Protestantism, the response from Christian leadership on both sides responded similarly; they propelled their institutions all the much further into their organizational paradigms. Burtchaell argues, "Active Christians, not hostile secularist, have been most effective in alienating the colleges and universities from their communities of faith."[92] The academy did not leave the church, the church left the academy. The collegiate leadership of liberal Protestants, perpetuated by academic prestige, or even just institutional survival, pushed their sponsoring denomination further away. Though it may not have been their original intent, once robust institutional missions espousing the values of the Christian faith became less explicit, and slowly became shadowed by secular academic priorities.

From the fundamentalist perspective, college leaders drove their institutional missions on righteous crusades towards conservative dogmas. Prestigious Christian preachers such as Oral Roberts, Bob Jones, or Jerry Fallwell solicited funds from their followers, and founded colleges organized around the fundamentalist paradigm.[93] These institutions perpetuated the cultural crusade of the "The Moral Majority," as proponents of this viewpoint were adamant about reclaiming America's secularized culture and reestablishing the Christian church as the epicenter of American ethics and values. Fundamentalist colleges and universities were established to train students to fulfill the mission for this evangelical crusade.[94] Yet, just as the liberal Protestant model became a shadow of orthodox Christian education, so did the fundamentalist model. Rooted in a divergent and unorthodox theology, the educational mission of fundamentalism became increasingly militant towards both moderate Protestant beliefs and

92. Burtchaell, *Alienation*, 162
93. Ringenberg, *The Christian College*
94. Ibid.,

secular culture.[95] Rather than establish robust intellectual communities, the colleges and universities scandalized Christian scholarship, and warped their educational missions into anti-intellectualism.[96] I believe the leaders of 20th century Christian higher education would have benefited from a robust understanding of the integration of faith and learning.

Summary of 20th century higher education. Christian higher education encountered numerous paradigm shifts within the 20th century. Stretched between the polarities of fundamentalism and liberal Protestantism, institutional missions became conflated. Academic priorities were shadowed by either a blind rejection of scientific discovery, or an adamant dismissal of longstanding church doctrine. Few church-related colleges managed to uphold the middle ground and offer both a robust articulation and commitment to the Christian faith alongside a vibrant academic climate. Increasing diversity within collegiate leadership, student bodies, faculty populations, and government initiatives further perpetuated the chasm between the sacred and secular institution.

Currently, there remains a significant population of Christian colleges and universities that have succeeded in bridging the gap between Christian tradition and academia. The 152 members associated with the Council for Christian Colleges and Universities stand out as exemplars within church-related institutions. Studies, such as Benne's *Quality with Soul*, demonstrate how Christian colleges have maintained both academic credibility and Christian orthodoxy. Though some institutions veered away from their intended mission, others have survived the tumultuous climate of American higher education. Ringenberg suggest these surviving colleges are composed of the following attributes:

> (1) a growing quality; (2) an enlarged intellectual openness within the realm of orthodoxy; (3) an increasing effort to integrate faith, learning, and living; (4) a continuing

95. Glanzer, Alleman, and Ream, *Restoring the Soul*
96. Noll, *Scandal of the Evangelical Mind*

> effort to promote spiritual nurture and character development; and (5) an increasing degree of intercollegiate cooperation.[97]

Ringenberg demonstrates how the integration of faith and learning remains an imperative task for Christian higher education. The successful Christian college remains an institution that can meet this objective, that is, the objective of holding an enriching faith tradition in tension within current epistemologies and practices within academic disciplines. Yet, as I've argued in the previous chapter, while many collegiate missions espouse the value of integration, it is challenging to verify whether or not integration is enacted. The following section delves further into the intricacies, complexities, and problems of the integration of faith and learning.

Essential Features of Integrating Faith and Learning

Though interpretations and beliefs underlying integration of faith and learning can become conflated, Hasker provides a succinct definition:

> Faith-learning integration may be briefly described *as a scholarly project whose goal is to ascertain and develop integral relationships which exist between Christian faith and human knowledge, particularly as expressed in academic disciplines*. Here the terms *faith* and *knowledge* are taken quite broadly; in speaking of "the Christian faith" we are focusing on the *cognitive content* of faith, without excluding or minimizing the all-important dimensions of trust and commitment.[98]

Arguably, Hasker articulates a theoretical definition of this essential aim of Christian higher education. Yet, there remains ambiguity of how an institution might operationalize Hasker's theoretical definition within their curriculum. For instance, how might a faculty member incorporate integration within their classroom instruction? The following section highlights essential features revolving around integrating faith and learning within scholarly literature. I've organized this section of the literature review in the following manner: First, I identify the philosophical framework of integration, and second, I examine how the objective of integration

97. Ringenberg, *The Christian College*, p. 90

98. William Hasker, "Faith-learning integration: An overview." *Christian Scholar's Review* 21, no. 3 (1992: 231-248.), 234

is fulfilled within the classroom. Overall, this section demonstrates robust descriptions of the integration of faith and learning found within the literature, how some scholars attempt to operationalize integrative techniques within the classroom, and finally highlights how this topic remains conflated and contested within Christian scholarship.

Philosophical Framework

In order to clarify the understanding of integration, I will provide the philosophical framework underlying this instructional practice. Specifically, I examine literature surrounding how the scholarship of integration was derived, what this instructional process accomplishes, and finally motivation for Christian scholars to pursue this objective.

The history of integration. Historically, the Scholarship of Teaching and Learning (SoTL) was a significant proponent of integration.[99] In his continued efforts to promote coherence within education, Boyer strongly promoted the scholarship of integration within faculty workloads and advocated for, "the need [of] scholars who give meaning to isolated facts, putting them in perspective. By integration we mean making connections across the disciplines, placing the specialties in larger context."[100] Clearly, Boyer's work challenged the isolated silos of academic programs and encouraged cross-discipline inquiry and study. Essentially, I believe the scholarship of integration was (and remains) a process of challenging dominant research trends within higher education. Additionally, Boyer's advocacy of the scholarship of integration provided viability to the faculty whose workload largely consists of teaching.

99. David I., Smith, Joonyong Um, and Claudia D. Beversluis. "The scholarship of teaching and learning in a Christian context." *Christian Higher Education* 13, no. 1 (2014): 74-87

100. Boyer, *Scholarship Reconsidered*, 70

Arthur F. Holmes was one of the first Christian scholars to articulate how the scholarship of integration might correlate to the Christian faith.[101] Holmes demonstrates a core tenet of Christian higher education must be the integration of faith and learning insofar that, "its distinction should be an education that cultivates the creative and active integration of faith and learning, of faith and culture."[102] As I previously demonstrated, the nature of Christian higher education was becoming increasingly bifurcated within the late 20th century when Holmes' wrote, *The Idea of a Christian College.* Church affiliated institutions either leaned towards fundamentalism defined by anti-intellectual tenets, or towards increasingly liberal paradigms discrediting (or disowning) Christian doctrines. Holmes chose the middle ground and challenged Christian scholars to move beyond disjunction, move beyond a perceived expanse between the secular and the sacred. I find Holmes offering a coherent model wherein both faculty and students may approach academic inquiry and their faith not as an either-or option, but use faith as a lens in which to interpret scholarship, and vise-versa.

Holmes work on integration of faith and learning was a response to the changing landscape of higher education as institutions shifted from their founding Christian orientation towards secularist ideologies. Amidst the significant tensions between secularism and Christian scholarship, and while many Christian scholars found discord between their academic discipline and their faith, Holmes advocated for means of connecting the seemingly separate entities through integrating faith and learning. Arguably, Holmes' work was foundational for many Christian institutions and scholars to establish connections between academic inquiry and the Christian faith.[103] In espousing the mission of integration, Holmes provided a significant

101. Perry L. Glanzer, "Why we should discard "the integration of faith and learning": Rearticulating the mission of the Christian scholar." *Journal of Education and Christian Belief* 12, no. 1 (2008): 41-51

102. Holmes, *Idea of a Christian College,* 16

103. Glanzer, *Integration of Faith and learning*; Ream and Glanzer, *Idea of a Christian college*

framework for connecting faith and learning, however, there remains little explanation of how this objective is actually met within a college classroom.

Intended objectives of integrating faith and learning. Regardless of the expanding literature surrounding integration of faith and learning within the past decades, there still remains a core objective underlying this educational initiative. I purposely stated the objectives are "intended" as literature argues there remains significant ambiguity surrounding outcomes of integrative practices.[104]

The first and foremost intended objective of the scholarship of integration is to establish connections. Hasker argues "Integration is concerned with the *integral* relationships between faith and knowledge, the relationships that *inherently exist* between the content of our faith and the subject-matter of this or that discipline."[105] Personally, I find Hasker's understanding of integration an important challenge to the misunderstood dualism between faith and knowledge. Whereas some might argue the diametric opposition between religious belief and warranted "scientific" knowledge, Hasker argues the two are inherently connected. Exploring and establishing relationships between faith and knowledge remains a core object of the scholarship of integration.

Second, the integration of faith and learning within a Christian higher education intends to provide a holistic account of what it means to be human. Holmes expands the objectives of integrating faith and learning in that it cultivates a deeper understanding of humanity within students by arguing the following:

> A Christian liberal arts degree must extend its threefold humanizing emphasis into the extracurricular; a rational examination of ideas must prevail over uncritical dogmatism, a sense of history must replace the shortsightedness of "relevance," and the same reasoned

104. Paul Kaak, "Academic Faith Integration: Introduction to a New Section Within Christian Higher Education." *Christian Higher Education* 15, no. 4 (2016): 189-199

105. Hasker, *Faith-Learning Integration,* 235

> value judgments should be expected as are cultivated in the classroom. And in all activities it should be remembered that the college's concern for the whole person extends to the development of Christian faith, devotion, dedication and character.[106]

The educational environment presented by Holmes transpires when educators purposely integrate faith and learning. The purpose of Christian higher education becomes clearer when placed under the framework of integration.

Whereas some academic circles challenge religious belief in favor of promoting rationalist and empirical modes of epistemology, Christian higher education aims to develop students both cognitively and spiritually. Boyer warns, "even when a man is intellectually advanced he can still be at the same time morally bankrupt."[107] History has reiterated time and again how often the gravest sins against humanity have originated from the intellectually elite (including the Christian-intellectually-elite), from those who used their education to gain access to position and power, in order to oppress the world around them.[108] The practice of integration is an attempt to avoid the pitfall of faith in intellect alone as Davis suggests, "The person you become in college – not just the knowledge you carry in your head – will matter. That is why Christian liberal arts prepares the whole person, for all of life – nothing less."[109] Though practices to achieve this end vary throughout institutions, the common thread of a humanizing, holistic education remains.

Motivations for integration. Though there are established objectives for integrating faith and learning, there remain a variety of motivations underlying the need to meet integrative outcomes within Christian higher education. Throughout the literature, I discovered proponents

106. Holmes, *Idea of a Chrsitian College*, 102

107. Earnest L. Boyer, "The Core of Learning." In *Ernest L. Boyer: Hope for today's universities*, edited by Todd C. Ream and John M. Braxton, (Albany, NY. SUNY Press. 2015), 47

108. Delbanco, *Death of Satan*

109. Jeffry C. Davis, The countercultural quest for Christian liberal arts, In Jeffry Davis and Philip Ryken, (Eds). *Liberal Arts for the Christian Life,* (Wheaton, IL: Crossway, 2012), 41

of integration are motivated either as a means of establishing connections between secular and religious academia, or offering distinct or opposing viewpoints and epistemologies.

Marsden identifies the integration of faith and learning in academia as a Biblical and theological framework to critique secular disciplines. He argues, "Contemporary university culture is hollow at its core. Not only does it lack a spiritual center, but it is also without any real alternative."[110] Again, I find Marsden's blatant critique of secular academia a bit unwarranted and lacking specificity. Glanzer provides a similar argument to Marsden's but with more tact and precision as he advocates for integration practices to redeem culture.[111] Rooted within Reformed theology, Glanzer identifies the world (including both secular and Christian higher education) as fallen, requiring creative and redemptive models of scholarship. I find Glanzer's argument compelling as he offers a distinct way of conceptualizing integration. Still, similar to Marsden's, his perspective is one that prioritizes Christian epistemologies over secular academic disciplines.

In contrast, Jacobsen and Jacobsen, suggest the practice of integration reflects the Christian priority of hospitality and humility.[112] These authors advocate for a posture of being receptive to secular disciplines, while utilizing one's Christian belief to further contextualize, expand, and understand academic fields. Likewise, Sawatsky proposes Christian academics to be hopeful as he argues, "Christian scholarship seeks not only to understand and to celebrate the creation as it is but also to participate in God's work of restoring and transforming the world.

110. George M. Marsden, *The outrageous idea of Christian scholarship*. (Oxford University Press, USA, 1998).

111. Glanzer, *Integration of Faith and learning*

112. Douglas Jacobsen and Rhonda Hustedt Jacobsen. *Scholarship and Christian faith: Enlarging the conversation*. (New York, NY: Oxford University Press, 2004.)

Thus Christian scholarship will evoke and provoke creativity, curiosity, and imagination."[113] Unlike Marsden and Glanzer, these authors identify the integration of faith and learning as a lens in which Christian scholars can creatively envision avenues of coherence between the Christian faith and academic disciplines.

One consistent theme that emerged within the literature was the nature of denominational influence impacting an individual's comprehension of integrating faith and learning.[114] As colleges and universities remain affiliated to various Christian denominations, motivations for integration became conflated. As expressed above, the Reformed tradition would espouse a redemptive model of culture, while the Anabaptist would remain receptive to what culture has to offer. I agree with Badley in that,

> Conceptions and connections between faith and learning find their roots deep in the soil of different individuals' and whole communities' theological and philosophical frameworks. To agree on criteria thus implies agreeing on worldviews almost certainly an impossible task.[115]

Badley demonstrates how Christian scholarship can't even agree upon a common understanding and framework of integration! The nature of denominational differences further perpetuates the importance of providing clarity within this topic, specific to individual institutions.

More than likely, the majority of Christian scholars motivated to integrate faith and knowledge fall somewhere in between the spectrum of Marsden's critique of secular academia, and the Jacobsen's posture of hospitable receptivity. The variability of ideological approaches

113. Rodney Sawatsky, The virtue of scholarly hope, In Douglas Jacobsen and Rhonda Hustedt Jacobsen. (Eds) *Scholarship and Christian faith: Enlarging the conversation*. (New York, NY: Oxford University Press, 2004.), 10

114. Burtchaell, *Dying of the Light*; Todd C. Ream, and Perry L. Glanzer. "Christian Faith and Scholarship: An Exploration of Contemporary Developments. ASHE Higher Education Report, Volume 33, Number 2." *ASHE Higher Education Report* 33, no. 2 (2007): 1-139.

115. Ken Badley, "Clarifying "faith-learning integration": Essentially contested concepts and the concept-conception distinction." *Journal of Education and Christian Belief* (1):7-17. 2009, 15

further complicates the notion of integration within Christian higher education. Christian scholars would be wise to heed Holmes' exhortation of

> The Christian college will not settle for militant polemic against secular learning and science and culture, as if there were a great gulf fixed between the secular and sacred. All truth is God's truth, no matter where it's found. And we can thank him for it all.[116]

Clearly, there is more work to be done for Christian higher education to further understand the integration of faith and learning. However, in light of Holmes' suggestions, scholars ought to press forward not in fear, but in an optimistic hope, in order to discover the all-encompassing truths, which transcend from God.

Fulfilling the Integration Objective

The literature of integrating faith and learning is limited in scholarly inquiry examining how the integration of faith and learning is operationalized within the classroom.[117] However, the following section highlights the findings from a few studies exploring how integration transpires within college and university classrooms. Additionally, I clarify misconceptions surrounding how integration might actually be practiced.

Integration within the classroom. Though many studies address the interrelation between theology and academic disciplines, fewer studies have focused on how faculty members actually integrate faith and learning.[118] Scholarly literature remains unclear in demonstrating how Christian scholars actually implement integrative pedagogies within their classrooms.[119] The lack of clarity within the literature further advances the importance of this study.

116. Holmes, *Idea of a Christian College,* 16

117. Smith, et. al, Teaching and learning in a Christian context

118. Elizabeth C. Sites, Fernando L. Garzon, Frederick Milacci, and Barbara Boothe. "A phenomenology of the integration of faith and learning." *Journal of Psychology and Theology;* Spring 2009; 37, 1; 28-38.

119. Smith, et. al, Teaching and learning in a Christian context

When it comes to classroom application, Reeder and Pachino suggest, "faith integration can be successfully implemented when it is broad, universal, and relevant to life issues."[120] These authors completed a qualitative analysis of curriculum within a Teacher Education (TE) class. Their findings demonstrated how TE faculty members, incorporate the Christian faith into class assignments. For instance, to connect faith within the challenges of literacy instruction, faculty had TE students reflect on the parable of the Good Samaritan from the book of Luke. Students connected intrinsic lessons of justice and equity from the parable, into present day contexts of K-12 populations of who and who does not have access to literacy instruction. Furthermore, TE students reflected on their own role within increasing literacy for at-risk populations, incorporating an element of personal responsibility for other, an essential tenet within the Christian faith. Finally, this study indicated how faculty required TE students to write a final paper discussing how the discipline of education might be integrated within their own Christian beliefs. Reeder and Pachino are insightful and clear within their representation of integrating faith and learning in a college classroom. I find their qualitative study to be an exemplar of how scholarship might continue to further clarify the mission of integration. However, their study is limited to one specific TE course, and does not account for the diversity of academic disciplines.

Sites, et. al, incorporated qualitative methods to explore how various faculty members integrate faith and learning across academic disciplines at one specific institution.[121] Whereas Reeder and Pachino provided insight into one specific course and one academic discipline, Sites, et. al, engage a breadth of faculty perspectives expanding scholarly literature on the application

120. Gail Reeder, and Maria A. Pacino. "Faith Integration in the Classroom." *International Journal of Religion and Spirituality in Society* 2, no. 2 (2013), 123

121. Sites, et. al, A phenomenology of the integration of faith and learning

of integrating faith and learning.[122] Research findings demonstrated how various faculty members "infuse" their faith within their curricular decisions, mainly by incorporating Scripture within their instructional practice. For an English professor, faith manifested itself through examining how ancient biblical texts like the book of Genesis or Psalms, can be viewed as literature. Or, a communications professor integrates faith and learning by demonstrating how a Christian worldview might inform students' work within the field, presenting questions of advertising ethics. Finally, a professor of history utilizes in-depth genealogies found within scripture as a means of establishing the importance and functions of family structures.

Though Sites, et. al, provides an over-arching narrative of how integration transpires across disciplines by interviewing various faculty members, there still remains significant ambiguity if and how faculty actually achieve the integration mission. I believe it would have benefitted this study if greater clarity were provided surrounding faculty instructional techniques. The authors of this study would have enhanced their findings if they provided a clearer depiction or examples of classroom instructional practices. For instance, when the communications professor articulates the integration of a Christian worldview and the discipline of communication studies by presenting his/her students with ethical questions, is this accomplished through classroom discussion or writing assignments? In what context is the nature of these ethical questions presented? This study would have provided a more compelling case for their results if findings were written with greater precision.

In both the Reeder and Pachino and Sites, et. al, studies, there remained a lack of attention to faculty who teach in the hard sciences. How might a chemist or a physicist integrate faith within their formulas and theorems? Are the hard sciences subject to different integration pedagogies than say the humanities, or vocational training? Should Christian institutions provide

122. Ibid.,

a caveat within their promotional material articulating an integrative education in all degrees but the hard sciences? I am being a bit facetious, but the lack of clarity surrounding integrative practices within the classroom ought to be a concern for Christian scholarship.

Integration outside the classroom. Much of the literature surrounding integrating faith and learning depicted how this phenomenon occurred outside of the classroom, throughout the informal interactions between faculty and students.[123] Whether in an office, or walk across campus, these intrapersonal relationships account for ways faculty assist students in integrating faith within an academic discipline through 1 on 1 conversation. Arguably, a faculty's influence (or teaching) does not cease to exist at the end of a class period, but persists throughout various types of student interaction.

The literature demonstrated the importance of informal faculty-student relationships through varied ways. Sites, et. al, highlighted how one faculty participant, "went on to describe her belief that faith is inseparable from the way she treats others."[124] For this participant, the Christian tenet of love impacted the way she interacted with students. Reeder and Pachino suggest the mission of integration could be achieved if faculty, "increase classroom discourse to bring about a relational rapport."[125] Again, the literature demonstrates relationships present positive implications for integrating faith and learning.

Allen and Badley argue how faculty could meet the aim of integration through engaging and encouraging their students. Simply put, these authors advocate the importance of developing deep connections with students (i.e. engage), in order to know and respond to their deep and

123. Patrick Allen, and Kenneth Badley. *Faith and Learning: A Guide for Faculty*. (Abeline TX: ACU Press. 2014); Laurie R. Matthias, "Professors who walk humbly with their God: Exemplars in the integration of faith and learning at Wheaton College." *Journal of Education and Christian Belief* 12, no. 2 (2008)

124. Sites, et. al, A phenomenology of the integration of faith and learning, 34

125. Reeder and Pachino, Faith Integration in the Classroom, 124

significant questions (i.e. encourage).[126] I found the simplicity of Allen and Badley's claims refreshing amidst the complex notions of integrative pedagogies. The authors do not attempt to redefine integrative scholarship, but succinctly articulate the value of faculty just knowing students on a personal basis.

Integration: What it isn't. Ironically, for how unclear integration methods are depicted within literature, numerous authors are quick to argue what integration isn't.[127] These suggestions create helpful guidelines in further depicting the intended outcomes of integrating faith and learning. Christian institutions striving to enrich their instructional approach to integrating faith and learning could benefit from this section of literature.

Hasker offers numerous accounts for what the scholarship of integration is not. First, he argues integration is not the cultivation of personal Christian living while being a faculty member. That is, scholarship of integration must go above and beyond a faculty's personal faith commitment. Similarly, Smith suggests integration is not merely "moralizing" practice within an academic discipline. Christian scholars must be more than just virtuous within their academic field, but identify connections between their faith and academic work.

Second, Hasker contends integration is not using academic disciplines as a source of illustrations for spiritual truths. This concept is a significant pitfall for many faculty members as it is easy to justify religious beliefs through being intolerant of academic claims. For example, a faculty could easily blame societal ills on theological assumptions of humanity's depravity, without acknowledging the complexity of human nature as defined by fields of psychology or sociology. Should theological knowledge precede academic theories? In offering additional cautions to faculty, Smith demonstrates how much of integration is mere "correlation" of faith

126. Allen and Badley, *Faith and Learning*
127. Hasker, Faith-learning Integration; Smith, *Beyond Integration*

and academics. In my own view, the method of incorporating scripture into the curriculum as described by Sites, et. al, may perpetuate this problem of correlating spiritual truths and academic claims.[128]

Finally, Hasker argues integration is not a public relations program designed to promote a Christian institution's validity to constituents. This claim is specifically warranted for Christian faculty and administrators, as they must validate the scholarship of integrating faith and learning in and of itself, not because it can be a ploy used to leverage enrollment numbers. Personally, I find Hasker providing important cautions to faculty intending to further integrating faith and learning within their classroom.

The Challenge of Integration

There remains an expansive body of literature surrounding the history of Christian higher education. These publications present an account of how church related colleges and universities were founded and persisted as a means of religious education. Though these institutions have gone through numerous periods of change, a core value has been the integration of faith and learning. However, amidst the vast resource of scholarly literature, Christian scholarship is limited insofar that there remains a lack of empirically proven studies demonstrating how institutions effectively implement the curricular mission of integrating faith and learning within their educational priorities. More specifically, relevant literature demonstrates inconclusive evidence of how integration is achieved within the curriculum. I discovered significant tensions within the literature as Christian scholars provide various suggestions of how to effectively integrate faith and learning within the classroom setting. I argue the concept of integrating faith and learning remains a contested topic within academic literature, and requires further scholarly

128. Sites, et. al, A phenomenology of the integration of faith and learning

examination to clarify how this priority of Christian higher education is met. Specifically, integrating faith and learning lacks a coherent understanding of where integration transpires, has conflated (if not contrasting) definitions, and lacks consistent means of assessing integrative pedagogies.[129]

First, Kaak identifies a gap in the integration literature suggesting there remains two conundrums: first, "where faith integration actually happens," and second, the "definition and value of faith integration."[130] Kaak effectively summarizes the challenges presented in the integration literature noting how scholarship remains unclear of where and how integration actually transpires, and how scholars might specifically define integration.

Second, Badley critiques integrating faith and learning as a whole, identifying additional gaps within the literature.[131] This author argues the literature fails to specify the location wherein integration occurs. Addressing whether or not the espoused mission of integration transpires within a classroom, curriculum, or institutional co-curricular activities would provide greater clarity for this topic. Additionally, Badley indicates stronger methods of assessment for integrating faith and learning are required to provide further validity for this educational goal. Numerous educational techniques are assessed for the purposes of ensuring quality and/or meeting accrediting standards.[132] Yet, theories and models of assessment for integrating faith and learning are absent within scholarly literature.

Furthermore, Smith, et. al, argue how there remains limited accounts for actual descriptive pedagogies for integrating faith and learning.[133] Their findings from a quantitative

129. Glanzer, *Integration of Faith and learning*; Kaak, Academic Faith Integration; Smith, et. al, Teaching and learning in a Christian context

130. Kaak, Academic Faith Integration, 190-191

131. Badley, Clarifying "faith-learning integration

132. Ibid.,

133. Smith, et. al, Teaching and learning in a Christian context

study, which assessed the Scholarship of Teaching and Learning in a Christian context, demonstrate a significant gap in integrative literature. Evidence from their study suggests there is "limited engagement with pedagogical concerns," within the vast majority of Christian scholarship.[134] As I indicated earlier in this chapter, there is a consistent lack of literature identifying how Christian scholars might integrate the Christian faith and their academic discipline within their pedagogy. This gap is important to address, specifically for new faculty who desire (or are required) to implement integrative techniques within their classroom.

Finally, Glanzer argues, there remains a deficit in the language surrounding the integration of faith and learning.[135] This author advocates Christian scholars to "discard" the integration paradigm and suggests a complete restructuring of the terminology used to describe the mission of integration. Clearly, the limits of language present many constraints to the understanding and implementation of integrating faith and learning. However, I believe Glanzer perpetuates the problem by redefining integration of faith and learning as the "creation and redemption of [Christian] scholarship,"[136] remains vague and ambiguous. Yet, I argue Glanzer does identify a gap within integration literature, as scholarship has yet to significantly undertake the limitations posed by constraints of language.

This chapter clearly demonstrates significant problems yet addressed within the integration of faith and learning. As a result of the secularization of higher education, Christian institutions have attempted to incorporate an integrative curriculum wherein contemporary academic disciplines are contextualized, evaluated, and reconciled within tents of the Christian faith. I argue, integration literature is limited insofar that it does not clearly depict the location wherein integration occurs, how integration outcomes are assessed, and how it remains

134. Ibid., 74
135. Glanzer, *Integration of Faith and learning*
136. Ibid., 43

constrained by current definitions.[137] Furthermore, historical denominational influence, individual faculty beliefs, and academic disciplines all conflate the practice of integrating faith and learning.[138] The espoused value of integration of faith and learning appears drastically different across institutions, yet it remains commonplace within the language of Christian college and university missions. There is not a single overarching model of what integration is, how integration is achieved, how integration is assessed, or even what integration intends to accomplish within a Christian curriculum. I believe the lack of clarity surrounding this topic ought to promote further inquiry within the subject of integration. Specifically, examining one particular institution might provide greater evidence for how integration transpires.

137. Badley, Clarifying "faith-learning integration"; Glanzer, *Integration of Faith and learning*; Kaak, Academic Faith Integration

138. Glanzer, Allenman, and Ream, *Restoring the Soul*

CHAPTER 3: METHODOLOGY

The following chapter provides a rationale for the qualitative methodology informing my research design.[1] First, I reiterate the questions guiding my research. Second, I present my research paradigm. Third, I describe and justify the use of the case study methodology utilized in this inquiry. Fourth, I clarify the procedures I'll use for gathering and analyzing data. Finally, I articulate my intentions to ensure the quality of the proposed research.

Research Questions

In chapter one, I describe how this case study focuses on the challenges of Christian higher education by asking the following question: How does a Christian institution meet their curricular mission of integrating faith and learning? In order to explore the phenomenon of integration I pose the following research questions:

1. How does an institution meet the objective of integration specifically through the context of a general education course primarily focused on integrating faith and learning?
2. How does a faculty's background and history influence the integration of faith and learning within a specific general education course?
3. How is the integration of faith and learning implemented and enacted specifically within a faculty's instructional methods?

These specific research questions directed the design of this study. The intended outcome of these research questions was to further expand the knowledge base surrounding teaching and learning at Christian higher education institutions.

1. John W. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*. (Thousand Oaks, CA: Sage publications, 2016).

Research Paradigm

As a researcher, I affirm the existence of ontological and epistemological objective truth. I believe there are concrete structures underlying our reality firmly grounding our being-in-the-world. However, I also assume humanity is incredibly fallible. Our perceptions and comprehension of these objective realities remain subjective. Identifying these objective truths is similar to looking at oneself in a mirror within a dimly lit room. Limited by the shroud of darkness, we see our reflection only in part. Does that mean the essential features and intricacies of the face do not exist? By no means. However, we are limited to our understanding of our own reflection insofar as how clearly the mirror is illuminated. The fallibility of human perception and comprehension informs this study, as I remain skeptical towards my own assumptions and positions.

Due to my incredulity towards reality, constructivism and interpretivism are the research paradigms guiding this study. From the constructivist perspective, researchers assume "human beings construct meanings as they engage with the world they are interpreting."[2] Constructivism enables researchers to envision reality from numerous vantage points as research participants all participate in generating a picture of reality. Our comprehension of reality remains malleable, as it fluctuates within the subjective responses of research participants. Additionally, the constructivist paradigm "portrays a world in which reality is socially constructed, complex, and ever changing. What is of importance to know is how people interpret and make meaning of some object, event, action, perception, and so on."[3] I find value in the interpretivist framework, as it expands our knowledge and understanding of the nature of the world.

2. Ibid., 9
3. Corrine Glesne, *Becoming qualitative researchers: An introduction*. (Boston, MA: Pearson, 2016), 9

This study explores the phenomenon of faculty integrating faith and learning within Christian higher education. Constructivism and interpretivism paradigms provide the framework for achieving this research goal. Glesne suggests, "the role of social scientist then becomes accessing others' interpretations of some social phenomenon and of interpreting, themselves, other's actions and intentions."[4] As the researcher, my aim is to examine and interrogate the phenomena of integrating faith and learning within the curriculum of a Christian college through qualitative methodology.

Case Study Methodology

The purpose of this study is to further investigate the phenomenon of a faculty member integrating faith and learning within a general education course. The research questions aim to expand understanding of a particular phenomenon, requiring case study methodology.[5] First, Yin argues, ""how" and "why" [research] questions are more explanatory and likely to lead to the use of a case study."[6] Second, case studies remain a valuable methodology for exploring the distinctions of "individual, group, organizational, social, political, and related phenomena."[7] Framing this study as a case study remains an appropriate methodology for this study. A case study research design will highlight essential features of the phenomenon of the integration of faith and learning. The following section provides a rationale for the use of case study methodology and depicts this study's unit of analysis.

Case Study Rationale

The intent of this study is to explore a particular phenomenon within a particular context. That is, I desire to generate scientific knowledge surrounding the integration of faith and learning

4. Ibid., 9
5. Ibid.,
6. Robert K. Yin, *Case study research and applications: Design and methods*. 5th Edition (Thousand Oaks, CA: Sage publications, 2014), 10
7. Ibid., 4

(i.e. the phenomenon) within Christian higher education (i.e. the context). Yin provides a succinct definition of this research design in stating, "A case study is an empirical inquiry that investigates a contemporary phenomenon (the "case") in depth and within its real-world context."[8] In addition, Flyvbjerg suggests, "The advantages of the case study is that it can "close in" on real-life situations and test views directly in relation to phenomena as they unfold in practice."[9] Again, this study explores how faith and learning integration transpires within a collegiate classroom with specific attention directed towards faculty instruction. My research requires a focal point to identify both the phenomenon and context wherein integration occurs. Case study methodology provides a reasonable scientific method to explore the phenomenon of my inquiry.

In utilizing qualitative methodology, I aimed to provide a rich and descriptive account of my study's findings. Glesne offers, "The study of the case, however defined, tends to involve in-depth and often longitudinal examination with data gathered through participant observation, in-depth interviewing, and document analysis. The write-up tends to be descriptive and holistic."[10] Flyvbjerg furthers my justification of case study methodology in stating "Case studies comprise more detail, richness, completeness, and variance – that is, depth – for the unit of study."[11] In my attempt to provide a rich and descriptive account of the phenomenon of integrating faith and learning within Christian higher education, case study methodology offers a prime framework to meet this objective.

8. Yin, *Case Study Research,* 16

9. Bent Flyvbjerg, Case Study, in Norman K. Denzin and Yvonna S. Lincoln, eds. *The Sage Handbook of Qualitative Research*, 4th ed. (Thousand Oaks, CA; Sage, 2011), 309

10. Glesne, *Becoming qualitative researchers*, 289

11. Flyvbjerg, Case Study, 301

Defining the Case: Holistic Single Case Design

According to case study methodology, the unit of analysis is the phenomenon motivating the inquiry.[12] As I previously stated, the phenomena of this study is how a Christian institution integrates faith and learning within their curriculum. Through identifying the unit of analysis, it remains important to place boundaries upon the case in order to clarify the nature of the study. In accordance with Yin's case-study framework, this study is a holistic, single-case design.[13] Essentially, there will be a single phenomenon within a singular context that will be evaluated within this case study. Yin suggests one rationale for using a single-case design is if the case is "common," that is, "the objective is to capture the circumstances and conditions of an everyday situation."[14] Arguably, this study meets Yin's rationale for a common, single case design.

The boundary for this particular case study is the senior seminar capstone course at Spring Arbor University. Community of Learners 400 (COL 400) is the 4th and final course within the general education curriculum for undergraduate students at this Christian university. According to the academic catalog, the integration of faith and learning is an intrinsic objective of COL 400. In light of the institutional prerogative underlying this senior capstone class, it may be assumed COL 400 faculty are expected to provide a learning environment wherein the integration of faith and learning transpires. Since integration is explicitly stated within the goals of COL 400, I believe faculty will strive to incorporate this tenet of Christian education within both their preparation and organization of the course in addition to their instructional methods. Essentially, COL 400 is a best-case scenario to observe the integration of faith and learning. Furthermore, in the context of SAU, COL 400 is "common" course; hence, it meets Yin's rationale for a single-case study. Because it remains a best-case scenario as the locus of my

12. Glesne, *Becoming qualitative researchers*; Yin, *Case Study Research*
13. Yin, *Case Study Research*, 50
14. Ibid., 52

inquiry, COL 400 will provide further insight into the phenomenon of integrating faith and learning within the curriculum of a Christian institution.

Procedures for Selecting Participants, Collecting, and Analyzing Data

In the fall of 2017, SAU offered three sections of COL 400. Narrowing the focus of my research to one section of the course provided a clear and distinct boundary to my study. Utilizing a section of COL 400 as the study's boundary enables me to "purposefully select" specific participants.[15] In the following chapter I expand in greater detail the process of choosing a particular section of COL 400. In short, the section for this study was offered in the evenings and the timeframe aligned with my availability to attend all class sessions. Furthermore, a key participant of the study was the COL 400 faculty member. The faculty member of my study had taught COL 400 for the past 17 years, and exemplified characteristics of an ideal candidate to observe the integration of faith and learning transpiring within the classroom. Again, the following chapter provides greater detail to the context of SAU, COL 400, and the section of my inquiry.

Data Collection

Data for this case study was collected through the following means: participant interviews, in class observations of COL 400, and document analysis of the COL 400 syllabus.[16] Utilizing various sources to generate data within this case study, further strengthens research findings.

Participant interviews. Interviews remain an essential element within qualitative research.[17] Used to generate significant portions of qualitative data, Yin suggests, "One of the

15. Creswell, *Research design*, 189
16. Glesne, *Becoming qualitative researchers*
17. Ibid.,

most important sources of case study evidence is the interview."[18] The structure of the interview reflects the priorities of the researcher and alludes to what type of information interviewers are attempting to discover. Case study interviews tend to be fluid and open ended rather than rigid and structured.[19]

In conducting my research, I utilized two semi-structured interviews with the faculty member who instructed COL 400.[20] The semi-structured protocol provides a direction and focus for the research participant, yet there remains an open space for dialog and conversation within the interview format. As COL 400 is a 15 week long course, I conducted two individual interviews with the faculty participant at the beginning and middle of the semester in an attempt to identify a cohesive understanding of their relationship to the phenomenon of integrating faith and learning. Each interview with the research participant lasted approximately 90 minutes. These interviews were recorded, transcribed verbatim, and coded.

The format of my first interview was more structured as I desired to know more about the participant's educational background and his conceptual framework for integrating faith and learning. I posed questions surrounding his definition of, and challenges within, integrating faith and learning. The participant's responses offered excellent depth into how this educational priority might be achieved within Christian higher education. The second interview was also semi-structured enabling an open dialog between the participant and myself. Over the course of the second interview we discussed ways in which integrating faith and learning was enacted or operationalized within the classroom. After having attended six class periods of COL 400, I focused questions towards the instructor's pedagogy, asking him to explain in more detail his instructional decisions within the classroom.

18. Yin, *Case Study Research,*110
19. Ibid.
20. Glesne, *Becoming qualitative researchers*

Observations. Additionally, I observed each session of COL 400. Glesne offers, "observation grounds you in the context of the issue under investigation. It helps you form better interview questions, connected to observed behavior and interactions."[21] The section of this case study met for approximately 180 minutes on Tuesday evenings for the course of a 15 week semester. With the COL 400 classroom being the location of where integrating faith and learning supposedly transpires, I anticipated observing faculty instruction would offer rich data for my inquiry. I purposefully sat in the back of the classroom, facing the professor who stood at the front of the room. My intent was to observe both teaching strategies and in-class activities the COL 400 faculty incorporated within their instruction to meet the goal of integrating faith and learning. Additionally, I used classroom observations to generate questions for the second interview. While observing, I recorded classroom audio and took electronic field notes. Included in my field notes were observations accounting for what transpired within each individual COL 400 class period along with analytical jottings.[22] I would time stamp specific moments wherein the phenomenon of integration appeared to be manifest within faculty instruction. From these moments, I would transcribe 10 to 30 minute portions of classroom audio to then code these recordings for further analysis.

Document collection. Finally, I collected data through a document analysis of both the COL 400 syllabus and in-class handouts. Yin indicates, "documents play an explicit role in any data collection in doing case study research."[23] Document analysis of the COL 400 syllabus provided a clearer framework of faculty objectives within the course.[24] For instance, identifying the specific texts and readings require for COL 400 generated evidence for assumptions

21. Ibid., 64

22. Robert M. Emerson, Rachel I. Fretz, and Linda L. Shaw. *Writing ethnographic fieldnotes*. (Chicago, IL. University of Chicago Press, 2011).

23. Yin, *Case Study Research*, 107

24. Glesne, *Becoming qualitative researchers*

instructors have pertaining to the integration of faith and learning. Additional knowledge was gained through investigating what types of assignments students are required to complete within the course. Furthermore, in-class handouts offered additional data as they reflected particular instructional methods and pedagogical commitments. Document analysis of essential course materials generated important data relevant to this case study.

Data Analysis

Case study data was analyzed in order to generate meaning surrounding the phenomenon of how the integration of faith and learning was achieved. According to Glesne, "data analysis involves organizing what you have seen, heard, and read so you can figure out what you have learned and make sense of what you have experienced."[25] Within a case study, the role of the researcher is to ask the "how" and "why" of individual data points as it relates back to the entirety of the case.[26] Reducing raw data reveals trends of how a phenomenon is manifested within a particular case.

First, the data for this case study was coded. Emerson, Fretz, and Shaw suggest, "Coding is indeed uncertain, since it is a matter, not simply of discovering what is in the data, but, more creatively, of linking up specific events and observations to more general analytic categories and issues."[27] I identified my codes through "looking closely and systematically at what [was] observed and recorded."[28] Simply put, I was attentive to consistent themes found across sets of data. For instance, data collected from interviews influenced the coding of transcriptions of classroom audio. Once the faculty participant provided his definition of the integration of faith and learning within an interview, I was intently aware of how his definition would manifest itself

25. Ibid., 183
26. Yin, *Case Study Research*
27. Emerson, Fretz, and Shaw. *Writing ethnographic fieldnotes*, 184
28. Ilbid., 173

throughout classroom instruction. I chose to code by hand using multiple colored pens to capture the various themes that emerged within various data sources. Personally, I found the process of intently pouring over hard copies of data sources to be of immense value. As I would distinguish codes, and scrawl my findings on the wide margins of my transcripts, the ink of my pen created tangibility to my findings. My coding transitioned from *open coding* to *focused coding* as the semester progressed.[29]

Second, my coding was evaluated through thematic analysis. Reducing data generated from interviews, field notes, classroom observations, and COL 400 documents, enabled me to distinguish overarching themes within data.[30] These larger themes were integration, charisma, and instructor-centered pedagogy. In order to generate themes, a whole-parts-whole process directed my interrogation of the collected data.[31] First, I read the entire texts making notes on persistent themes. This step enabled me to gain a sense of the large themes holistically woven throughout the entire data set. Second, using close reading techniques, I focused my attention to the intricacies of the interview and classroom audio transcripts, observation field notes, and course documents, making specific notes on reoccurring patterns of themes. Close reading specifically narrowed my attention towards individual parts of the data collected. This second reading informed the questions I then directed back towards the data set as a whole. Themes identified within the specific parts of the data inform larger themes found within the whole. The process of analyzing data as whole-parts-whole enabled me to distinguish how a faculty member operationalized and enacted the integrating faith and learning within the COL 400 curriculum.

Relevant themes within the case of COL 400 arose through faculty interviews, and classroom observations. As the "big" themes of integration, charisma, and instructor-centered

29. Ibid., 172
30. Glesne, *Becoming qualitative researchers*
31. Mark D. Vagle, *Crafting Phenomenological Research* (Walnut Creek, CA: Left Coast Press, 2014).

pedagogy emerged, I focused the coding of my data set to sub-themes. For instance, where integration of faith and learning was present, I noted how integration was manifested within the instructor's language. In what ways did he connect an academic discipline to the Christian faith? Sub-themes of integration became worldview, ultimate concern, and telos. Or, sub-themes of the instructor-centered pedagogy code became lecturing, textual analysis, and integrative questions. Often, codes implicated one another. For instance, larger themes of charisma and teaching strategy transcended the theme of integrating faith and learning. That is, the prevalence of the instructor's charisma was implicit within the delivery of his lecture. Or, the integration of faith and learning was influenced by the instructional strategy of asking integrative questions. In summary, to adequately analyze this study's data, I was attentive to look for consistency across interviews, observations, and COL 400 handouts in order to establish essential coding. In turn, this process of coding by whole-parts-whole enabled me to adequately analyze the pertinent themes of this study.

Ensuring Research Quality

Within any empirical study, questions of research quality and validity arise. Creswell advocates for qualitative researchers to "actively incorporate validity strategies into their proposal."[32] In order to ensure the quality of this study I address the following: methods incorporated into my inquiry for qualitative trustworthiness, an account of my positionality, and this study's limitations.

Qualitative Trustworthiness

Qualitative trustworthiness is strengthened through incorporating several strategies into the research design. Utilizing multiple approaches of qualitative reliability enhances "the

32. Cresell, *Research design,* 210

researchers ability to assess the accuracy of findings as well as convince readers of that accuracy."[33] In order to promote this study's trustworthiness, I triangulate my data sources, use rich and thick descriptive language, and member check my findings with research participants.

Triangulation. My research purposely triangulates data from participant interviews, classroom observations, and course documents.[34] Interview transcripts, transcripts of classroom audio, and documents such as in-class handouts provided an abundance of data to analyze this case study. Vagle identifies triangulation as, "a metaphor to represent how you might find the "coordinates" from multiple data sources in order to "find" findings."[35] As research data was analyzed and themes were discovered, I identified which themes were represented across data sources. Coherency among themes throughout the data provides stronger evidence for research findings. Yin argues, "Any case study finding or conclusion is likely to be more convincing and accurate if it is based on several different sources of information."[36] Utilizing evidence across participant interviews, classroom observations, and course documents further justifies my study's claims.

Rich description. In order to further validate my findings, I purposefully utilized rich descriptions of research data. Glesne argues findings conveyed with thick and rich depictions of observations and interviews enhance qualitative trustworthiness.[37] This strategy remains a strength of qualitative inquiry, as findings provide detailed and explicit accounts of participant experiences. According to Creswell, "when researchers provide detailed descriptions, …results become more realistic."[38] I rely heavily upon the rich descriptions provided within interviews

33. Ibid., 201
34. Glesne, *Becoming qualitative researchers*
35. Mark D. Vagle. *Crafting phenomenological research*. (Walnut Creek, CA. Left Coast Press, 2014), 97
36. Yin, *Case Study Research,* 120
37. Glesne, *Becoming qualitative researchers*
38. Creswell, *Research design,* 202

and observation notes to articulate this study's findings. Tangible accounts of the integration phenomenon derived from both faculty interviews and observation of their classroom instruction assisted in providing qualitative reliability.

Member checking. Research participants played a vital role in ensuring qualitative trustworthiness. An additional means of validating the interpretation of my study's findings came through the process of member checking.[39] As I analyzed various means of data sources and wrote interpretive findings, I shared my results with the COL 400 faculty member of this study. In turn, he responded with directive feedback and offered his perspective on my findings. These responses either affirmed or challenged my account of how the integration of faith and learning transpired within the case. Though it took additional time as I waited for research participant insight, the member checking process ensured an additional layer of accuracy to my study's findings.

Positionality

In developing a valid research design, I intended to authentically engage the research setting through cultivating an awareness of preexisting biases. As suggested by Creswell, researchers must identify how personal biases implicate their role within a study. In order to further elaborate on my personal biases surrounding this study, the following outlines aspects of my position in relation to the research topic. I maintain a vested interest in this research as I am a graduate of a Christian liberal arts college and currently employed at a Christian university.

The integration of faith and learning within Christian higher education is of significant interest to me. First, I attained a Bachelor of Arts degree from a Christian liberal arts college. Motivation for this project is driven by a powerful sense of curiosity of how the integration and

39. Glesne, *Qualitative Research;* Creswell, *Research design*

learning transpired within my own undergraduate experience. My academic background significantly shapes my relationship with the topic, as I understand integration to enhance an education, not inhibit one. Identifying the integration of faith and learning as a benefit to undergraduate education is one of my personal biases within this study.

Recognizing the advantages of integrating faith and learning also heightens my internal angst surrounding the subject. I am fearful of how external forces impacting Christian higher education might conflate the integration mission with a different educational purpose. Powerful trends and constituents might press Christian colleges and universities into a mold contrary to their original missions. Clarity surrounding the integration of faith and learning enables Christian institutions to continually articulate and promote what is accomplished within their academic programs.

Finally, I am entrenched within the community of my research setting. Having worked at Spring Arbor University for over nine years as a professional staff member, I maintain particular insider knowledge for the institution. My relationship with the community presents both benefits and challenges. Benefits of being an insider consist of access that is granted primarily through being known. I am acquainted with many of the research participants. These prior relationships with SAU faculty and students ought to provide a sense of openness and trust within the interview process. I anticipate being welcomed as a researcher, and participants actively assisting in my completion of this study. Additionally, as an employee I have access to internal institutional documents that will further enhance this study such as faculty and student handbooks. Yet, being a SAU community member will also present challenges. Because I solely focus on individual instructors and their perceptions, faculty members may see my inquiry as intrusive to their profession or suspicious of how my findings might negatively impact their

career. Furthermore, insider knowledge can inhibit my judgment, clouding my interpretations of what is truly happening within the study. As an insider it is easy to assume you know what is transpiring within your research, rather than allowing your research to define itself. In order to remain accountable to my positionality within this study, I used a research journal as a qualitative tool wherein I interrogated if and how my biases compromised the integrity of this research.

Limitations

Though case study methodology provided specific advantages for conceptualizing how the institutional goal of integrating faith and learning was achieved, it did not encompass the entirety of the subject. Larger issues implicating the topic of integration not addressed in this study are broader external pressures along with an institution's administrative influence. Additionally, this study did not address student influences within the integration of faith and learning, nor student learning outcomes. Students significantly complicate the topic through their diverse backgrounds, varied religious commitments, and lack of coherent academic motivations.

The main limitation of this study is the focus on one particular faculty member instructing one section of a general education course at one particular university. As Flyvbjerg accounts, critics of case study methodology challenge a researcher's ability to make generalizations from limited samples of data found within a singular case but argues, "formal generalization is overvalued as a source of scientific development, whereas "the force of example" and transferability are underestimated."[40] It is true that every research methodology presents both strengths and weaknesses. Findings from this study do not offer a comprehensive

40. Flyvbjerg, Case Study, 304

understanding of integration beyond the research setting. However, Glesne reiterates the purpose of qualitative research is not to develop large systematic generalizations surrounding a topic, but to provide rich and specific insight into particular sites. Creswell suggests, "the value of qualitative research lies in the particular description and themes developed in context of a specific site."[41] Through focusing on one faculty instructing one specific course intended for the integration of faith and learning within the context of one particular institution, my research is specific and descriptive. Findings from this case study provide a theoretical framework for future research. I intend for the findings from this research to further influence the larger conversation of integration of faith and learning within Christian higher education.

41. Creswell, *Research design*, 203-204

CHAPTER 4: THE INTEGRATED CURRICULM OF SPRING ARBOR UNIVERSITY

Within the research design, it remains important to identify and contextualize the basic setting wherein research was conducted.[1] For the purpose of this study I identified a specific course espousing the objective of integrating faith and learning within a particular Christian institution. In chapter two, I define the integration of faith and learning as first, an instructional practice focused on establishing connections between faith and academic disciplines, and second, a process that provides a holistic (and accurate) account of what it means to be human.[2] Essentially, the integrative project of Christian higher education promotes and develops a Christian epistemology and ethic within their student population, namely, a Christian worldview. The following section elaborates upon the context and selection of both the Christian liberal arts college and the general education course utilized in this study.

This chapter addressed the following research question: *How does an institution meet the objective of integration specifically through the context of a general education course primarily focused on integrating faith and learning?* I demonstrate how the curriculum of a specific course espouses the mission of integrating faith and learning to further justify my rationale for this case study. First, I describe a Midwest Christian university, specifically connecting it back to Benne's matrix of Church related institutions. Within this section, I provide a backdrop in this study highlighting the ethos, persons, and mission of the research location. Second, I provide a brief history of the general education course, Community of Learners 400 (COL 400). Finally, I argue how COL 400 is a prime location to study the integration of faith and learning.

1. John W. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*. (Thousand Oaks, CA: Sage publications, 2014).

2. William Hasker, "Faith-learning integration: An overview." *Christian Scholar's Review* 21, no. 3 (1992: 231-248.),

Spring Arbor University

Spring Arbor University (SAU) serves as the location of this study as it represents a traditional Christian institution of higher education. Located in the heart of the Midwest, SAU is a medium sized, faith-based liberal arts college. Established in 1873 as an elementary and secondary school, SAU eventually evolved into a junior college in 1934, a four-year liberal arts college in 1957, and finally achieved university status in 2001.[3] Though many institutional changes transpired through the course of SAU's history, this faith-based university has remained committed to help its students "pursue wisdom by offering an education grounded in the Christian faith."[4]

Currently, SAU enrolls over 3,000 students through various delivery systems and offers over 70 undergraduate majors along with a variety of graduate degrees. Though the institution identifies as a liberal arts college while offering numerous degrees in traditional disciplines, professional education remains an intrinsic piece to the university's curriculum. As with many evolving higher education institutions, SAU's liberal arts program appears conflated with additional curricular priorities to prepare students for a competitive job market.[5] Yet, to SAU's credit, the university remains positioned as an institution striving to educate a broad and diverse student population, offering a holistic educational experience.

Robert Benne argues, "Many colleges and universities find themselves somewhere between the poles of "fully Christian" on one side and complete secularization on the other;

3. Howard A. Snyder, *Concept and Commitment: a History of Spring Arbor University*. (Spring Arbor, MI: Spring Arbor University Press, 2008).

4. Spring Arbor University, *About Spring Arbor University*, accessed April 17, 2017, https://www.arbor.edu/about-spring-arbor-university/

5. Martha Nussbaum, *Not for profit: Why democracy needs the humanities*. (Princeton, NJ. Princeton University Press, 2012).

indeed it is perhaps the case that most find themselves at midpoints on that continuum."[6] It remains important to identify where an institution falls on the continuum when evaluating the relevance of the integration of faith and learning within a college or university's mission. In utilizing Benne's matrix of church related institutions, SAU would fall on the left portion of the continuum, being distinguished as having a "Christian vision as the organizing paradigm."[7] Following, I have included the matrix and have highlighted how SAU would fit into Benne's categories. Evidence demonstrates SAU maintains a clear and public articulation of a Christian vision and ethos.

SAU's Christian ethos is recognized through many tenets such as faculty hiring requirements, perpetuating a "critical mass" of professing Christian instructors. Religion and theology courses are prevalent, as students are required to take a minimum of 12 credit hours in this discipline as a part of their general education requirement. Students are required to attend an hour-long chapel service twice a week. The bi-weekly service is held in a large sanctuary of a Free Methodist church next to the college. Finally, the Free Methodist Church denomination largely influences both the governance of SAU, and the student population. In the following, I account for these defining tenets of the university's culture in greater detail.

6. Robert Benne, *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. (Grand Rapids, MI. Eerdmans, 2001), 48

7. Ibid.,

Figure 2: Robert Benne Typology of Church Related Colleges (SAU Representation Highlighted)

	Orthodox	Critical-Mass	Intentionally Pluralist	Accidentally Pluralist
Major Divide:	The Christian vision as the organizing paradigm		Secular sources as the organizing paradigm	
Public relevance of Christian vision:	Pervasive from shared point of view	Privileges voice in an ongoing conversation	Assured voice in an ongoing conversation	Random or absent in an ongoing conversation
Public rhetoric:	Unabashed invitation for fellow believers to an intentionally Christian enterprise	Straightforward presentations as a Christian school by inclusion of others	Presentation as a liberal arts school with a Christian heritage	Presentation as a secular school with little or no allusion to Christian heritage
Membership requirements:	Nearly 100% with orthodoxy tests	Critical mass in all facets	Intentional representation	Haphazard sprinkling
Religion/Theology Department:	Large, with theology privileged	Large, with theology as flagship	Small, mixed department, some theology, but mostly religious studies	Small, exclusively religious studies
Religion/Theology required courses:	All courses affected by shared religious perspective	Two or three with dialogical effort in many other courses	One course in general education	Choice in distribution or an elective
Chapel:	Required in larger church at a protected time of day	Voluntary at higher quality services in large nave at protected time daily	Voluntary at unprotected times, with low attendance	For few, on special occasions
Ethos:	Overt piety of sponsoring traditions	Dominant atmosphere of sponsoring tradition – ritual and habits	Open minority from sponsoring tradition finding private niche	Reclusive and unorganized minority from sponsoring tradition
Support by church:	Indispensible financial support and majority of students from sponsoring tradition	Important direct and crucial indirect financial support; at least 50% of students	Important focused, indirect support; small minority of students	Token indirect support; student numbers no longer recorded
Governance:	Owned and governed by church or its official representatives	Majority of board from tradition, some official representatives	Minority of board from tradition by unofficial agreement	Token membership from tradition

Christian Affiliation

A college or university being affiliated with some representation of Christianity remains an important feature to my study. SAU is clearly organized and guided by the Christian paradigm. First, SAU is defined by its commitment to Christian higher education as a member of the Council for Christian Colleges and Universities (CCCU). Implicated within SAU's membership with this organization is a particular set of institutional priorities consistent with mission of the CCCU. According to the CCCU's membership requirements,

> Member campuses must have a public, board approved institutional mission or purpose statement that is Christ-centered and rooted in the historic Christian faith. They are committed to integrating Biblical faith with educational programs.[8]

Furthermore, CCCU members are required to have an institutional policy and hiring practice wherein full time faculty and administrators must express a belief and commitment to Jesus Christ. Clearly, as a member of the CCCU, SAU remains committed to core ethos of Christian higher education.

SAU is also affiliated with the Free Methodist Church (FMC), a denomination reflecting the values of evangelical Christianity. The FMC was the founding denomination of SAU, and still remains part of the institution's organizational structure.[9] According to the institution's website, "Spring Arbor University affirms the Articles of Religion contained in the [Free Methodist] church's Book of Discipline."[10] SAU's statement of faith, which espouses the institution's core beliefs surrounding Christian doctrine, is derived from the FMC's Book of Discipline. Furthermore, 51 percent of SAU's governing board must be members within the

8. Council for Christian Colleges and Universities, "About the CCCU," accessed November 11th, 2016, https://www.cccu.org/about

9. Snyder, *Concept and Commitment*

10. Spring Arbor University, "About Spring Arbor University," accessed April 17, 2017, https://www.arbor.edu/about-spring-arbor-university/

FMC in order for the university to be recognized as a religious institution by the federal government.

Though affiliated with the FMC, SAU's faculty and staff are not required to be members of this denomination. Employees are expected to agree with and uphold community standards consistent with SAU's statement of faith. However, the breadth of this statement welcomes faculty and staff from diverse Christian backgrounds. The SAU website indicates,

> The university acknowledges that the specific doctrinal confession to which it adheres does not define orthodoxy for the whole body of Christ, nor is it comprehensive of every Christian truth. Spring Arbor University embraces all who faithfully adhere to the essentials of biblical Christianity as fellow believers and co-laborers in Christ's cause.[11]

Furthermore, SAU students are not required to sign a faith-statement nor articulate a commitment to Christian tenets. Students without a faith background are welcomed at SAU. However, SAU advertises their student population represents over 35 various Christian denominations, which suggest a large population of the student body espouses belief in the Christian faith. Essentially, both employees and the student body remain increasingly diverse in their commitment to, and expression of, Christianity. Due to affiliations with both the CCCU and the Free Methodist Church, along with maintaining a critical mass of mission-oriented constituents, SAU remains a significant location for studying the integration of faith and learning.

Faculty Profile

Faculty perceptions on integrating faith and learning are a critical component to my study. SAU remains an exemplar within Christian higher education as a site for exploring the phenomenon of my inquiry. Though rates of contingent faculty are rising within higher education, SAU incorporates a traditional model of hiring professors as full time faculty teach

11. Ibid.,

over 70 percent of credit hours.[12] SAU's percentage of credit hours taught by full time faculty remains higher than present standards at comparable institutions.[13] According to the 2016 Faculty Profile, the university employs a total of 80 full time faculty members.[14] Faculty ranks are organized as follows: 28 Professors, 24 Associate Professors, 25 are Assistant Professors, and 3 Lecturers. There are 56 male faculty members and 24 female faculty members, making the faculty population approximately 70 percent male and 30 percent female. 81 percent of the faculty have earned doctorate degrees or completed terminal degrees within their field of expertise. Traditionally, liberal arts institutions offer low student to faculty ratios.[15] SAU strives to preserve this tenet of liberal arts education by maintaining a student to faculty ratio of 14:1.

Mission-centered faculty are essential personnel of an institution. Benne argues, "faculty members are the ground troops, the ones who directly encounter the students. If the Christian account is to be publically relevant to the central task of its school – its education – then the right kind of faculty is indispensible."[16] According to Benne, it is crucial for faculty to maintain a positive institutional fit. Clearly, SAU places significant value on full time faculty who embody the institution's Christian ethos. According to SAU's Faculty Handbook, faculty are expected to express a faith in Christian doctrine and abide by a particular Christian ethic.[17] Essentially, SAU's faculty ought to be well-integrated individuals, committed to an orthodox Christian faith. Through both hiring practices and employee policies, SAU is able to maintain a critical mass of faculty who appear committed to the mission of the institution.

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12. Lisa R. Lattuca, and Joan S. Stark. *Shaping the college curriculum: Academic plans in context*. (San Francisco, CA: John Wiley and Sons, 2011); Spring Arbor University, *Faculty Profile*

13. American Association of University Professors, "Background checks on contingent faculty." accessed on Feb. 6th, 2018 https://www.aaup.org/issues/contingency/background-facts

14. Spring Arbor University, *Faculty Profile*

15. Vicki L. Baker, Roger G. Baldwin, and Sumedha Makker. "Where Are They Now? Revisiting Breneman's Study of Liberal Arts Colleges." *Liberal Education* 98, no. 3 (2012): 48-53.

16. Benne, *Quality with Soul*, 191

17. Spring Arbor University, *Faculty Handbook*

Institutional Commitment to Integration

SAU remains committed to the scholarship of integration of faith and learning. Integration language is evident in numerous expressions of SAU's ethos, as reflected in SAU's values statement, their mission, and in the student handbook. As stated within the list of institutional values, SAU articulates "We …are committed to a liberal arts education involving the pursuit of all truth as God's truth, the development of Christian character, and the living integration of faith and learning."[18] Clearly, the notion of integrating faith and learning is integral to the institution's ethos as the objective is represented within their stated values.

Additionally, SAU's guiding mission statement is titled The Concept. Originally written in the 1960s, this mission statement has remained prevalent within the SAU culture for the past 50 years.[19] The Concept states,

> Spring Arbor University is a community of learners distinguished by our lifelong involvement in the study and application of the liberal arts, total commitment to Jesus Christ as the perspective for learning, and critical participation in the contemporary world.[20]

Carved into a marble slab located at the base of SAU's campus center's clock tower, The Concept bears institutional significance. Integration is implicitly stated within The Concept as SAU is committed to integrating the liberal arts within a Christian based perspective for the purpose of critical participation within the world. There are indistinguishable lines between learning, Jesus Christ (as the perspective for learning), and critical participation within the world. Each individual tenet of The Concept informs other key elements of the mission. Many refer to

18. Spring Arbor University, *About Spring Arbor University*
19. Ibid
20. Snyder, *Concept and Commitment*

this integrative mission statement as one of SAU's anchor points, a defining element of SAU's culture.[21]

Finally, the institution's student handbook suggests the ideal SAU graduate is "a well-integrated person who is prepared to live a life pleasing to the Creator, enriching to others and self-rewarding."[22] The handbook places an emphasis on student outcomes. Both faculty and staff of the SAU community will undoubtedly encourage students towards an "integrative" end. Similarly, the current strategic plan identifies the institutional priority of cultivating "master learners and vibrant Christians." Master learner and vibrant Christian are not seen as mutually exclusive endeavors, but a singular and coherent (if not integrated) vision for SAU graduates. From institutional value statements, the mission statement known as The Concept, and intended students outcomes, it remains evident SAU espouses integration as an essential component to the institution's mission.

The Integrated Curriculum

SAU's general education curriculum provides boundaries for this study. Since integration of faith and learning is an implied objective within the curriculum, this study focuses on a SAU faculty member teaching in the general education program. The specific course of focus for this study is Community of Learners 400 (COL 400). To further my argument, I will demonstrate how general education is critical to fulfilling the overarching mission of an institution. In addition, I will provide a clear description of the COL 400 course used within this case study.

21. Ibid.

22. Spring Arbor University, "Course Catalogs, Calendar, Student Handbook, Forms," accessed April 17th, 2017 from: https://www.arbor.edu/resources/offices/academic-affairs/catalogs-calendar-faculty- handbook/ , 3

General Education and Institutional Mission

General education sits at the center of the many polarizing critiques directed at higher education.[23] Whether scholars advocate for radical modifications of curriculum or for a return to traditional pedagogies, the rhetoric surrounding these curricular arguments is overlaid with assumptions about what constitutes viable epistemologies – viable ways of knowing. Opinions differ on what students ought to be required to know upon graduating with an undergraduate degree. In response to these varied perspectives from diverse stakeholders within higher education, general education serves to fulfill multiple functions within an academic program. Lattuca and Stark indicate general education requirements make up approximately one third of an academic program's curriculum.[24] Clearly these required courses are of intrinsic value to an educational program. Whereas a student's declared major provides a discipline specific depth, general education provides a breadth, cultivating a coherence of thoughts, ideas, and philosophy across the disciplines. However, as less consideration is given to general education requirements, the more likely an academic program is weakened. Regardless of how an institution enacts their general education program, the curriculum's core, "represents a way of framing a philosophical ideal that reflects something valuable about an education that empowers individuals and gets at something bigger than any single academic discipline."[25] General education courses have the ability to push students towards coherent learning outcomes.

A strength of general education requirements is the ability for specific courses to reiterate an institution's mission. Wells argues, "General education provides a means of integration as

23. Cynthia A. Wells, "Realizing general education: Reconsidering conceptions and renewing practice." *ASHE Higher Education Report* 42, no. 2 (2016): 1-85.

24. Lattuca and Stark, *Shaping the college curriculum*

25. Wells, Realizing general education, 9

well as imprinting mission and identity on the educational program."[26] Mission statements are often theoretical and borderline esoteric. However, utilizing a specific course may provide ample time for faculty, who fully comprehend their institution's mission, to instruct students towards the end goal. Essentially, general education curriculum has potential to fulfill core tenets of a college or university's educational prerogatives.

Considering Wells' argument, I argue the mission of integrating faith and learning might be fulfilled through a specific general education program. I previously demonstrate how the integration of faith and learning is embedded within SAU's mission and ethos. Courses such as COL 400, free from discipline-specific learning objectives, offer a prime location for the integration of faith and learning to transpire. In essence, COL 400 is a best-case scenario to observe the nature and phenomenon of the integration of faith and learning.

Community of Learners 400

One avenue of meeting the objective of integrating faith and learning is through a robust general education curriculum. Remaining consistent with its mission statements and values, SAU's curriculum prioritizes the integration of faith and learning. In the 1960's, David McKenna, SAU's president from 1961-1968 was tasked with transforming a small, rural, junior college into an accredited four year liberal arts college. He reflects, "As the starting point our board, administration and faculty determined that the integration of Christian faith and human learning would be the lodestar by which we would navigate through uncertain waters of planning and implementing a new Christian liberal arts college."[27] During this time, McKenna and other institution leaders penned the SAU mission, The Concept, as a guiding feature for their

26. Ibid., 38

27. David L. McKenna, *Christ-Centered Higher Education: Memory, Meaning, and Momentum for the Twenty-First Century*. (Eugene, OR, Cascade Books. 2012). 47

endeavor.[28] However, a liberal arts curriculum had to be greater than just a mission statement. In 1964, both the administration and faculty developed and implemented a core curriculum entitled, *Christian Perspectives in the Liberal Arts* (CPLA). According to Snyder,

> The CPLA curriculum was designed to lead students through a three-step process: 1) identification of living issues, 2) analysis of alternative viewpoints relating to the issues, and 3) integration of the issue with a Christian worldview.[29]

McKenna indicates faculty engagement was critical in creating the CPLA curriculum.[30] Faculty enthusiasm provided significant momentum for enacting the integrative portion of SAU's general education curriculum.

In the past 50 years, the spirit of the CPLA initiative has persisted as the integration of faith and learning remains an essential feature within SAU's general education curriculum. In the current iteration, CPLA courses are now called "Community of Learners" (COL) and comprised of sixteen total credit hours: COL 100: Life in Community, COL 200: Community, Place, and Responsibility, COL 274/275: Community Across Cultures, COL 300: Community and Christian Tradition, and COL 400: Community to Come.[31] Students on a traditional four year graduation pace would take one COL course each academic year, with the exception of the three week study-abroad cross cultural trip, COL 274/275, which could be taken anywhere between sophomore to senior year. The language for these COL courses is derived from the opening line of The Concept stating, "Spring Arbor University is a Community of Learners." Hence, the very essence of the core curriculum is influenced by the university's mission statement, further perpetuating the relationship between general education and institutional goals.

28. Ibid.
29. Snyder, *Concept and Commitment*, 82
30. McKenna, *Christ-Centered Higher Education*
31. Spring Arbor University, *Course Catalogs, Calendar, Student Handbook, Forms*

COL 400 is one of the final courses within the general education curriculum for undergraduate students at SAU. According to the academic catalog, the objective of COL 400 is for "students to reflect upon their time at SAU and to imagine how the virtues of integrity, service, thankfulness, and wisdom that have been woven throughout their education have prepared them for communities to come."[32] Being an essential feature to SAU's general education, all students are required to complete this course prior to graduating. I find a clear articulation of integrating faith and learning within the COL 400 description as the objective assumes "virtues" are "woven" throughout a student's educational experience at SAU. An underlying expectation of this course would be faculty recognizing this class as a means of integrating faith and knowledge. It appears faculty are expected to provide a learning environment within COL 400 wherein students can further understand how faith is implicit within their collegiate education. Faculty who teach COL 400 may provide rich descriptive insight into the phenomenon of integrating faith and learning.

The Case of COL 400

Wells argues how an effective general education program has the ability to fulfill a college or university's mission through imprinting institutional values throughout the curriculum.[33] Additionally, she indicates, "Good practice in general education begins by understanding one's institution well and considering carefully what is appropriate in that context."[34] In the case of SAU, COL 400 is effective because it remains institution-specific, as it intentionally integrates core objectives of SAU's mission. Being free from discipline-specific learning objectives, while rooted in a robust institutional history of integration, COL 400 fosters a prime location for the integration of faith and learning. Arguably, COL 400 is a best-case

32. Ibid.
33. Wells, Realizing general education, 38
34. Ibid., 52

scenario to observe instructional strategies of the integration of faith and learning. In the fall of 2017, SAU offered three sections of COL 400. In order to gain a coherent representation of the course, I chose to study one section, attending all class sessions. In the prior chapter I account for the qualitative case-study methodology guiding this project.

The faculty instructing COL 400 during the fall of 2017 varied in background and experience, yet, all were full-time tenured track faculty members. Two were males, while the other was a female. One was a Professor of Theology, while two were Professors of Communication. One instructor worked at SAU for about 10 years, another, 15 years, and another, 17 years. Clearly, COL 400 instruction was reserved for faculty members who held significant institutional history and knowledge. The longevity of these faculty's employment at SAU further demonstrates how COL 400 offers a valuable location of study.

As I explored which section to devote my attention to, each faculty member indicated a significant amount of autonomy they had in developing their syllabus and COL 400 curriculum. Reading all three syllabi indicated students enrolled in each section would have different COL 400 learning experiences. One similarity of all three COL 400 syllabi was The Concept, SAU's mission statement, listed on the front page. Clearly, The Concept would inform all sections of COL 400, in some manner. Additionally, each syllabus listed the COL 400 learning outcome intending "students to reflect upon their time at SAU and to imagine how the virtues of integrity, service, thankfulness, and wisdom that have been woven throughout their education have prepared them for communities to come."[35] Though the COL 400 learning outcome provides some means of coherency each COL 400 section, it was evident instructors would approach the integrative objective in individual ways. Aside from The Concept and the COL 400 learning objectives, each syllabus had drastically different required readings and assignments. Whereas

35. Ibid.

one section utilized Augustine's *Confessions*, another used Sartre's *No Exit*. One section focused on reflective journaling while another required students to write papers. In light of the disparity within COL 400 sections, solely focusing on one section would strengthen the findings of this study.

Ultimately I selected COL 400, section 3 as the location of this case study. Practically, it met on Tuesday nights from 6:00 pm to 9:00 pm, a timeframe that aligned with my availability to attend every class period. Other sections met bi-weekly for 90 minutes during normal working hours, which would complicate my availability to observe the entirety of the course. Aside from practical matters, Dr. Robert Moore-Jummonville, Professor of Christian Spirituality in SAU's Department of Theology, taught COL 400 section 3. Dr. Moore-Jummonville has worked at SAU for 17 years. His institutional knowledge and teaching expertise exemplifies an ideal candidate to observe the instruction of faith and learning integration. Furthermore, his background in Christian theology enhances this project's viability, insofar that the Christian faith integrated within a classroom would be a familiar experience for Dr. Moore-Jumonville.

Chapter Summary

This chapter demonstrates how SAU's general education course, COL 400, offers an ideal location to study the integration of faith and learning. First, as an institution, SAU is distinctively Christian. SAU's commitment to the Christian faith is demonstrated in their affiliation with the Free Methodist Church and the CCCU. Additionally, SAU clearly espouses the mission of integrating faith and learning through their espoused values, The Concept, and within the student handbook. Hence, integrating faith and learning is a specific priority for this Christian university.

In fulfilling SAU's mission, the integration of faith and learning ought to be apparent within SAU's general education curriculum. I demonstrate the COL curriculum is historically rooted in the integration prerogative. Undergraduate students are required to take 16 credit hours of COL courses. COL 400, the senior level capstone course, remains a best-case scenario to observe instructional strategies of the integration of faith and learning due to its intended learning objective. In identifying COL 400 as the location of my inquiry, I specifically focused my study to COL 400, section 3, offered in the fall of 2017. Dr. Robert Moore-Jumonville, professor of Christian Spirituality taught this section of COL 400, providing an ideal candidate to observe the integration of faith and learning enacted within a classroom.

CHAPTER 5: PREPARING TO INTEGRATE

The purpose of this case study is to explore how the integration of faith and learning transpires within a Christian university's general education course. I define the integration of faith and learning as first, an instructional practice focused on establishing connections between faith and academic disciplines, and second, a process that provides a holistic (and accurate) account of what it means to be human.[1] The process of integration is often entrusted to faculty to enact throughout their instruction. However, prior to stepping up to a lectern, or writing an integrative course curriculum, faculty members are entrenched within their own philosophical commitments to both faith and an academic discipline. An epistemology of integrating faith and learning informs a faculty's pedagogy and instructional techniques.

In order to better understand the case of Community of Learners 400 (COL 400), this chapter delves into a specific instructor's conceptual framework and investigates themes of how they prepare a course to ensure the objective of integrating faith and learning is met. This portion of my inquiry is directed by the following question: *How does a faculty's background and history influence the integration of faith and learning within a specific class?* Specifically, in considering a professor's prior educational experiences, how might they design and organize a course to promote integration? Drawing from both individual interviews and a document analysis of the COL 400 syllabus of this study, I expand on influential features of a faculty member's biography, how he theoretically frames and espouses a commitment to integration, and finally, how COL 400 was designed to promote the intended goal of integrating faith and learning.

1. William Hasker, "Faith-learning integration: An overview." *Christian Scholar's Review* 21, no. 3 (1992: 231-248.).

As a final introduction to this chapter, I acknowledge the slow pace of the following pages. To remain consistent with my qualitative research design, I use rich and descriptive language to relay the significance of the faculty's role within COL 400. That being said, readers may question the inclusion of such precise detail. My intent is to adequately convey the epistemological commitments of the research participant. When utilizing broad terms found in this study, such as faith, learning, and integration, it was imperative to provide a framework for how the faculty member defined these topics. This chapter provides a theoretical foundation for the following chapters.

Mojo's Biography

This study examined a section of SAU's general education course, COL 400, taught but Dr. Robert Moore-Jumonville (a.k.a. Mojo). Mojo is not a pseudonym chosen for this research participant, but Dr. Moore-Jumonville's actual nickname. Both students and colleagues alike refer to this distinguished professor as "Mojo." As is the nature of nicknames, the name fits. According to Merriam-Webster dictionary, the phrase "mojo" refers to a charm, or magical power. Furthermore mojo can be seen as an attractive power, and being full of energy. As I will depict in the following chapters, Dr. Moore-Jumonville clearly has mojo.

Mojo serves in Spring Arbor University's (SAU) Department of Theology as Professor of Christian Spirituality and has been working at SAU for the past 17 years. Prior to his role at SAU, he worked 9 years as an adjunct faculty member in a different Christian liberal arts college located within the Midwest. Mojo's history is essential to developing a coherent understanding of him as an educator. The following section explores environmental factors and experiences that have influenced Mojo both as a scholar and as a Christian practitioner. The following is

arranged thematically highlighting the importance of the Christian liberal arts, mentoring, and Mojo's involvement both in the academy and the church.

The Importance of the Christian Liberal Arts

Mojo entered Seattle Pacific University (SPU) in the fall of 1976. SPU is a Christian liberal arts college founded by the Free Methodist Church denomination. Prior to SPU Mojo would identify as a "card-carrying pagan," and entered college as a soccer player on academic probation. In reminiscing on the challenges of academic pressure, Mojo reflected on being an underachiever in high school. Soccer is what brought Mojo to SPU, yet it was engaging questions of faith and learning that kept him there. Few would have guessed this non-Christian, underprepared student would emerge 4 years later with a ministry degree and a deep commitment to the Christian faith. Mojo suggested, "the Christian Liberal Arts enterprise completely transformed my life." Bearing witness to the long tenure of this faculty member, it is clear the Christian liberal arts were intrinsic in holistically developing him as a person.

Mojo's undergraduate story is one of perseverance. Yet, the toil of his labor bore immense fruit. The following is Mojo's account of his start at SPU:

> I wasn't going to go to college, but I got to college through soccer and I was on academic probation. So, that first experience was quite instrumental in the whole development of the faith and learning thing because my first year - I started out as an Art Major and decided that that wasn't good enough, according to my opinion. What I should be able to do as an artist I couldn't perform, and so I would just become a Christian. Just at the end of my Freshman year of college I decided to be "pre-ministry/pre-seminary" thinking at that point I wanted to teach. And some of that had to do with developing a coherent worldview. I started out as an Art student and went into religion, which was then the ministry deal, and ended up being a double major in religion and history.

It is fascinating how a disinterested and underachieving student, empty of religious sentiments, transitioned into becoming a committed Christian and scholar. Developing a coherent worldview played a vital role for Mojo's formation. Worldview is a theme that will bear

significant influence within Mojo's pedagogy, as I will demonstrate within the following chapter. There remains a large amount of environmental factors at SPU that can be attributed to Mojo's success. Peers on his soccer team both befriended him and encouraged him to engage the Christian faith. Teammates consistently invited Mojo to bible studies and service opportunities. Other SPU students held similar roles in encouraging Mojo in his faith. Yet, the greatest influence that can be attributed to Mojo's success as an undergraduate student arose from faculty mentors.

Mentoring

Mentoring was a consistent theme I discovered in Mojo's story that influenced his understanding of faith and learning integration. SPU faculty modeled a vibrant faith integrated with serious intellectual engagement. Yet, it was two specific men within the religion department whose teaching bore significant influence within Mojo's life. In an interview Mojo shared the following,

> I had some biblical studies professor - one Old Testament and one New that were very challenging. And I think it was Intro to Old and Intro to New Testament, I think I had those both my freshman year. And that sort of rocked my world because it was right away historical and critical questions, no holds barred. But they included a strong commitment to the church also. Both were Free Methodist pastors, one was a University of Michigan Ph.D. in Old testament, and one was a Cambridge Ph.D. in New Testament. Both were really good professors. It was them and their mentoring throughout that shifted me towards religion, that shifted me towards ministry in general. And they were encouraging all that along the way. So from there, I made that decision that I wanted to teach, …if there is anything that I could do, if I could do something in my life to be involved in [college] because it's been so healing and salvific. So if I can be involved in teaching that that's what I wanted to do.

It was evident that Mojo received an education from faculty who held exceptional doctoral degrees. In the 1970's, SPU's religion department was not merely comprised of individuals who received theological training from small denominational bible schools, but made up of individuals who practiced a rigorous intellectual engagement of the Christian faith. Mojo recalls

his professors were "evangelicals themselves that had gone through the academic sieve and had come out on the other side." From Mojo's account, his professors did not succumb to blind fundamentalism of the mid-20th century, but remained committed to a vibrant faith paired with an intellectual rigor. What these professors modeled to Mojo was how faith and learning might be integrated, which in turn inspired Mojo to engage the topic more fully within his own academic career.

Though depicted as rigorously interrogating their faith, these mentors also served as pastors of local Free Methodist congregations. Perhaps their intellectual commitments would remain empty and meaningless without the pragmatic engagement within a local church? These theology professors modeled to Mojo a way of holding in tension both the intellectual engagement to the faith and the practical manifestation of belief lived out in a community of fellow Christians.

Mentoring and integration. A fascinating theme that arose from interviews and observations was the connection between what Mojo recounted as faith integration being modeled to him as an undergraduate student and his own enacted pedagogy of integration. As I previously described, theology professors at SPU engaged their faith with a rigorous intellectual approach. In his undergraduate Old Testament class, Mojo recalls how the course just didn't focus on scripture, but also on alternative ancient historical texts. He stated,

> In Old Testament, we had the companion text of Pritchard's *Ancient Near Eastern Texts* and you have the Babylonian Flood story and the Biblical flood story. And the Babylonian story came first and they're exactly the same. So it's like, "what the heck" is the Bible borrowing? So there were all these competing histories. … I think part of what benefited me was that I had no background in that with Christianity.

Whereas some undergraduate religion programs may have disregarded counter-narratives to the Biblical account, Mojo was exposed to a variety of historical ideas. Through lectures and 1 on 1

conversation, faculty mentors assisted him in wrestling through the challenge presented by these contrasting texts. Furthermore, not having prior commitments to Christian orthodoxy, Mojo was postured to engage these topics with an open mind verses deconstructing prior faith commitments.

Mojo recalled how SPU faculty engaged their students in relevant literature surrounding the Christian faith. Through perseverance, Mojo eventually became an honors student at SPU. These seminar style honors courses focused on "great texts." Within these classes Mojo was introduced to the neo-orthodoxy of the 20th century Christian faith. Books like Dietrich Bonheoffer's *Life Together*, Karl Barth's *Dogmatics*, and Reinhold Niebuhr's *The Nature and Destiny of Man*, all became essential texts within Mojo's formation as both Christian and scholar. Paul Tillich's *Dynamics of Faith* was especially formative as it provided a framework for understanding and conceptualizing worldview. Mojo recounts that engaging these theologically rich texts proved to be instrumental in his faith development as he stated, "it gave me a foundation where I knew there really wasn't going to be anything that would shake faith." Much like his faculty mentors at SPU, utilizing classic texts within classroom instruction remains integral to Mojo's pedagogy.

Perhaps it is easy to argue for the integration of faith and learning to transpire when considering religious courses and prolific theological figures. Yet, professors of SPU did not merely introduce their students in theological studies, but also to the breadth of academic scholarship. Mojo argued,

> I think in the sense of being a serious scholar, looking at the questions seriously, whether its biblical criticism, Freud, Feuerbach, Darwin, or Nietzsche, look at them seriously enough to understand them from within, develop an empathy, and yet also be skeptical of their own skepticism. There is a tension there. I don't think there is a recipe; I think it's more like a dance.

Mentors demonstrated to Mojo what it took to develop empathy for the varied disciplines of secular academia. He was taught that ideas which originated outside of the Christian tradition were still valuable and worth engaging and wrestling through. These figures ought not be ignored, as their influence penetrates deeply into Western ideologies. Mojo recounted how serious scholarship requires a commitment to understanding divergent voices.

The faculty of SPU who mentored Mojo demonstrated a clear commitment to integrating faith and learning. They neither swayed towards blind Christian fundamentalism, nor towards to ideologies of Liberal Protestantism, but postured themselves in the middle of the opposing paradigms. These professors held fast to both serious academic scholarships, while remaining committed the Christian faith and the local church. Yet, it was not merely their intellectual commitments that inspired Mojo towards a life of scholarship and Christian faith, but through their investment in him as an individual.

Mentoring and graduate study. Mentoring influenced Mojo's life beyond classroom lectures. When considering Master of Divinity programs post-graduation, Mojo recalls one faculty mentor suggesting, "go to the best named university that you can get into, because that is going to determine your options of hiring later." Mojo took these words to heart and set his sights on Princeton University's Masters of Divinity (M.Div.) program. Upon completing his M.Div. from Princeton Seminary, another mentor and United Methodist Scholar, Tom Oden, encouraged Mojo to consider pursuing a PhD in American Church history, specifically in the area of the history of Biblical Criticism. At this time in the 1980s, Biblical Criticism within the American Church had yet to be researched systematically. It was Oden who suggested for Mojo to specifically apply to University of Iowa, which is where Mojo ended up completing his Ph.D.

Without the directives of these key faculty encouraging Mojo to pursue specific academic opportunities, Mojo's vocation would have looked extremely different over the course of his life.

Mojo as mentor. Through my observations within COL 400, it was clear Mojo postures himself as a mentor to students. There was a certain ethos and intentionality of care he maintained in student interaction. Perhaps this posturing is derived from pastoral training he's received throughout his education? When students asked him questions, it was clear Mojo intently listened and responded empathically. It wasn't that he was an easy professor and overtly friendly with students. On the contrary, Mojo held his students to a high academic standard. Yet, the fact remained COL 400 students recognized Mojo was willing to engage in life's deeper questions with them both in and out of the classroom.

On one account I observed a young man stay after class and ask Mojo for relationship advice. Apparently, this individual recently started dating and was looking for some insight from Mojo's perspective. Mojo jokingly suggested he couldn't promise he would have good advice, but was willing to meet outside of class. Taking time to discuss dating relationships goes far beyond the traditional faculty roles of teaching, research, or service, yet, Mojo senses this is an important part of his role. In another example, a student stayed after class while appearing distraught after a COL 400 lecture. This student shared with Mojo how she felt overwhelmed with the amount of suffering in the world, and how she was unsure how to respond. Specifically, what was she called to do? Even though he had just instructed a 3 hour class, Mojo patiently listened and provided an empathic response along with thoughtful advice. For this particular example, Mojo encouraged the student to become familiar with and practice contemplative prayer in order to listen to what she may be called to. Again, this approach to student/faculty mentoring is unique but remains intrinsic to Mojo's pedagogy.

Academy and Church

An additional theme discovered through interviewing Mojo was a connection between the academy and church. Whereas some may see these institutions disjoined, Mojo has remained bi-vocational, maintaining a persistent commitment to active Christian ministry while being involved in higher education. Currently, Mojo serves as both a SAU faculty member and as pastor of a local United Methodist church. Holding these two roles in balance within one another has been a practice Mojo has implemented ever since being an undergraduate student.

B.A to Ph.D. Mojo recalls how many of the faculty within the SPU religion department were also pastors. The model was one of practical application for the church community derived from academic scholarship. Motivated by what he observed, Mojo was actively engaged in Christian ministry throughout his undergraduate experience. He shared,

> While I was in my last two years of college I worked at the Union Gospel Mission on Friday nights with a group of students. My last year of college there was a team of 12 of us that worked for a church and we would sometimes preach but also do Christian education and worship. After the morning service, all 12 of us, we'd eat a meal at someone's house and then stay for the evening service. And we did that all year long. There was a sense that faith and learning were really integrated and it was really practical.

Notice how Mojo recounted that faith and learning were integrated through this undergraduate experience. Not only were these tenets integrated, but done so in a pragmatic way. Mojo's faith and practice were informed by what he was learning. Yet, in the same manner, concepts encountered in the classroom continued to influence the way Mojo felt the need to pragmatically live out his faith.

Mojo actively continued to be involved in Christian ministry as he pursued his M.Div. at Princeton University. While a divinity student he sustained an internship at a local Free Methodist Church wherein he became a ministerial candidate on the path towards ordination.

During this time, Princeton funded Mojo to complete his field study within the FMC congregation. There remains clear evidence of how Mojo's academic pursuits and faith development were intertwined. He indicated that he saw the engagement within local church communities to be an essential feature of his educational experience. One community could not be had without the other lest his perspective would fall out of balance.

After receiving his M.Div. from Princeton, Mojo went on to teach history in a New York City high school. Though he had hoped to enter the ministry full time, the local Free Methodist Churches didn't have any open pastoral positions. With his wife completing her doctorate at Drew University, Mojo needed to find work in northern New Jersey or New York City area. He recalled how there was significant need for educators at this time, so he was able to teach history. It was in these New York City high school classrooms, Mojo felt he really began to learn about pedagogy. After teaching in New York City, and after his wife completed her degree from Drew, Mojo and his wife taught in Switzerland for a season. It was in Switzerland that Mojo was accepted into University of Iowa's Ph.D. program.

Upon returning to the United States, Mojo knew he wanted to reengage the ministry. Though he felt it was time to transition away from the Free Methodist Church denomination. His experience during his internship while at Princeton gave him hesitations to become ordained in this denomination, as some attitudes he encountered were extremely anti-intellectual. Mojo recalled, "the church was focused on urban ministry - getting out into the streets and save souls. I was like you know what, they're not even ok that I went to Seminary. Maybe this level of training I got from Princeton, would be welcomed at a different church?" Through further reflection, Mojo decided to pursue ministry options within the United Methodist Church (UMC). Soon after his return from Switzerland he completed the ordination requirements for the UMC.

An opportunity arose for Mojo to pastor a UMC church in Illinois, wherein he simultaneously became a full time Ph.D. student at University of Iowa and full time pastor. Mojo served this congregation as the lead pastor for 7 years until he and his wife moved to another institution in the Midwest.

Faculty and pastor. Mojo has continued within the dual roles of both faculty and pastor. After Iowa, upon transitioning to his new Midwest Christian college, he sought out the local UMC district superintendent. Mojo recalls, "I went out to lunch with [him] and came back a pastor." His new congregation was less than 5 miles away from the institution he worked at which enabled a handful of students and faculty to join on Sunday mornings. In addition to pastoring, Mojo taught part time in the history department as he completed his dissertation. Mojo pastored this UMC church for 6 out of the nine years he was at this Midwest college. There he maintained the positions of both educator and pastor, demonstrating how one might incorporate faith and Christian belief, into the life of scholarship.

Mojo's bi-vocational practice continued upon his transition to SAU. For the last 8 years, Mojo has pastored a UMC church within close proximity to SAU's campus while simultaneously being a tenured full-time faculty within the religion department. Again, Mojo models how an individual might practice both a robust faith integrated with an intellectually rigorous perspective. Clearly, the values instilled upon him from his undergraduate mentors who were both faculty and churchmen, and his experience within bi-vocational ministry continues to impact the way he enacts his faith and vocation. For Mojo, the academy and church are inseparable from one another, as he stands in tension between these institutions striving to embody and model the integration of faith and learning within his own life.

Faith and Learning in His Own Words

In chapter 2, I argue how there remains a diverse understanding of the integration of faith and learning within Christian higher education. I demonstrate how an instructor's personal religious belief, their academic discipline, and their institution's sponsoring denomination influence the notion of faith integration. Clearly, there is not one approach of integration capable of meeting the varied educational priorities within Christian higher education.

The following section accounts for Mojo's epistemological framework of integrating faith and learning. Since integration is an objective within the COL 400 course, it is imperative for this study to identify how Mojo conceptualizes the objective he is attempting to meet. First, I will provide a sketch of how Mojo defines faith for his students. Second, I will demonstrate his philosophy of how faith and learning are theoretically integrated. Finally, I will argue how Mojo connects faith integration into the mission of the Christian liberal arts.

The Nature of Faith

Mojo articulated his understanding of faith through both interviews and class observation. On one hand, his approach to the Christian faith reflected that of mainline Protestantism. Through SPU, Princeton, and University of Iowa, Mojo has received some of the finest theological instruction within higher education. As a member of SAU's religion department, there remained a clear commitment to theological scholarship. Additionally, he continues to serve as a pastor within the United Methodist Church. Engaging the topic of faith is not an unfamiliar (or uncomfortable) endeavor for Mojo, as faith is clearly evident through numerous facets of his life. His philosophical and epistemological commitments to faith clearly fell within the boundaries of Christian orthodoxy. Yet, Mojo acknowledged that undergraduate students do not necessarily espouse the Christian faith he cherishes and holds dear.

A significant challenge Mojo finds in the classroom is identifying where students are within their faith. He does not take his position as a Christian educator lightly, but seriously engages the diverse background's of students within his classes. Mojo lamented a tension he feels within the classroom by expressing "How do you negotiate that terrain of different students who are at different places in their faith journey?" Though one might assume a student body is comprised of homogenous religious belief, the reality is starkly different. Mojo articulated through several occurrences how he adjusts his pedagogy in order to better educate changing student beliefs. He has adopted a broader definition of faith within COL 400 by incorporating the terms, ultimate concern, telos, and worldview.

A reoccurring definition Mojo used for faith was taken from the prominent 20th century theologian, Paul Tillich. In *Dynamics of Faith,* Tillich defines faith as being "the state of being ultimately concerned: the dynamics of faith are the dynamics of man's ultimate concern."[2] For Tillich, humanity's religious belief is essentially what they are ultimately concerned about. Tillich expounds further in expressing, "If [belief] claims ultimacy it demands the total surrender of him who accepts this claim, and it promises total fulfillment even if all other claims have to be subjected to it and or rejected in its name."[3] As an individual identifies their ultimate concern, this belief becomes a sieve wherein all other beliefs are filtered through and evaluated. Whereas some beliefs may be compatible with one another, others may be discarded all together due to a direct opposition to an individual's ultimate concern. What is unique about Tillich's philosophy of faith is that ultimate concern is not necessarily housed within any particular religious affiliation. For Tillich, everyone has a guiding ultimate concern whether or not they espouse a

2. Paul Tillich. *Dynamics of Faith,* (New York, NY: Harper Row Publisher, 1957), 1
3. Ibid., 1

particular religious belief. Though this view would contrast most orthodox religious belief, Tillich's language provides a broader framework for the nature of faith.

Utilizing Tillich's definition enables Mojo to draw the atheist or agnostic student into class discussion. Rather than isolate these students, Mojo attempts to have them identify and evaluate their own ultimate concern. Tillich's language of ultimate concern levels the playing field within the COL 400 classroom, drawing both religious and non-religious students towards the course objective.

Mojo elaborated on various occasions how part of the human condition is wrestling with our purpose in life. He suggested faith remained a means of contextualizing our end goal. To connect students to this tenet of faith, Mojo also drew upon Socrates' notion of telos. Telos is what ancient philosophers referred to as our goal or end. And, similarly to one's telos, faith is one's ability to identify and live towards some end or goal transcendent beyond oneself. Philosopher James K.A. Smith defines telos as "the place we unconsciously strive towards."[4] He elaborates on this notion in stating

> the *telos* we live towards is not something that we primarily know or believe or think about; rather, our *telos* is what we *want*, what we long for, what we crave for. It is less an ideal that we have ideas about and more a vision of "the good life" that we desire. It is a picture of flourishing that we *imagine* in a visceral, of the unarticulated way – a vague yet attractive sense of where we think true happiness is found.[5]

In many ways, faith and telos are related. Each ideology points towards an end goal or ultimate purpose. Just like telos is pointed towards some greater end, questions of faith often are directed towards life's meaning and purpose. Focusing on telos enabled Mojo to encourage students from varied faith commitments to consider their own end goal, as he tied it back to Socrates' warnings of the "unexamined life."

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4. James K.A. Smith, *You are what you love: The spiritual power of habit*. (Grand Rapids, MI: Brazos Press, 2016).11

5. Ibid., 11

The final theme Mojo used when referring to faith was worldview. In a handout given to students on the first day of class, Mojo defined worldview as "the real lens through which we perceive reality, acting as a map [or like a compass] to guide our thinking and acting through life." Essentially, worldview is an individual's epistemology. It is a framework wherein they articulate their faith, or ultimate concern. Worldview is a filter wherein people make sense of the world in which they live. The notion of worldview largely dominated the vocabulary within COL 400 throughout lectures, handouts, and assignments. It was clear students in COL 400 were going to explore and evaluate their own worldview.

According to Mojo, a robust worldview accounts for human experience in an intelligible way. He challenged students to ask whether or not their worldview advanced humanity in that, "This [worldview] is just not for me, but I'd share it with my kids, I'd tell my family that this will actually work." Mojo argued that, much like religious faith, our worldview ought to promote solutions to the human dilemma. In class he stated,

> What I think we can ask - and we don't need to be Christian to ask this, but I think it's at the heart of the Christian faith, but does this worldview promote integration or disintegration? … Does it promote human flourishing? If it doesn't I would offer it is not a worldview that is big enough for us.

Worldviews can be either attractive or depressing. They can uphold human dignity, or remain delusional, crass, and a depraved vision of world. Not all worldviews are equal, yet all worldviews bear consequences to those who espouse them. Mojo argued that a robust worldview requires an intentionality to evaluate and examines one's deep-rooted convictions about the world. COL 400 was focused on this very task.

Ultimate concern, telos, and worldview provided students with a vocabulary to articulate faith, even if they did not espouse specific religious belief. These concepts offered students language to express a sense of transcendence and a sense of longing towards some greater end.

Mojo clearly stated on many occasions that his faith was directed towards the life and principles of Jesus Christ. During an early class discussion focused on worldview, he raised the following assertion:

> Let me just ask you if you could agree with this. What we're striving for is a worldview that enables us to be the most human that we can be – to be the best human beings possible. Would that be fair? Now, my take on this would be to say, "to be most fully human is to be Christ-like." That would be my assumption.

It was evident Mojo's faith was deeply rooted in orthodox Christianity throughout this study. However, in an extremely hospitable act, Mojo espoused faith in such a way that those who were without religion may still benefit from the COL 400 course and participate in the course objectives of integrating "faith" and learning.

The Nature of Integrating Faith and Learning

According to Mojo, the question of integrating faith and learning has been around for centuries. During one interview he quoted an early Church father, Tertullian, in stating the phrase "what has Athens to do with Jerusalem." Mojo acknowledges how the logic and reason of Greek philosophy and Western epistemologies remains in tension against the Hebraic revelation of faith depicted by Jerusalem. Mojo indicated, "Every serious theologian has to deal with this [tension]." An individual who is committed to both a robust intellectual life and life of faith must often find a means of reconciling the two.

Clearly aware of the tension between faith and learning integration, Mojo did not appear daunted by the challenges posed by this concept. He lamented, "What often passes as faith integration is the stereotypical prayer before class." Not that Mojo saw anything wrong with prayer prior to class, in fact he would start COL 400 class sessions in prayer, but he understood integration to be enacted in a more holistic manner. Having committed his life to Christian higher education, he has engaged this topic on various levels through both writing and research.

Mojo noted two priorities concerning faith and learning integration. First, one must always play by the rules of the academic discipline, and second, one must know when to take off the hat of academia and put on the hat of faith. Mojo indicated this model for faith integration came from Notre Dame University historian, George Marsden.

According to Mojo, Marsden argued that if you are in the academic discipline of history, you have to both understand and play by the rules of history. Mojo likened this idea to the game of chess, as in each piece moves a particular way. If you want to play chess, you can't just sit down to a board and move pieces according to the rules of checkers, but pawns must move forward and bishops move diagonally. Through his tenure Mojo noticed Christian academic circles attempt to disregard the rules of an academic discipline in light of faith. That is, rather than understand psychology through the context of that particular academic discipline, Christians would attempt to make sense of psychology first through faith and revelation. Perhaps this could be seen over the course of history wherein mental illness was mistaken for demon possession, as it remains an example wherein the superstition of faith overshadowed science. This model becomes extremely problematic for Christian education as academic disciplines could get twisted into something they never were intended to become.

To better explain the nature of integration, Mojo used a parable from Marsden. This parable depicts how sometimes you need to recognize when reason can only get you so far and faith must come into play. Mojo said,

> Let's just say you're playing the game of baseball and you're a doctor, ok? So you're thinking about competing roles. So you hit the ball deep into left field, you're rounding second base, and you hear a crash in the street and you hear the screams of someone in need. At that point you suspend the rules of baseball and take on the higher calling of the rules of medicine. So as a Christian, you come to this point and say, for something like the resurrection, "Well, it's not historically demonstrable. You can't prove it, it's a faith statement." You can go up to a certain point and say, this is very reasonable, here is the historical evidence that would support it, it's not absurd to say it was a historical event,

> but you can't verify it historically. To say the resurrection is historical is a theological faith statement. And at that point you take off your history hat and put on your theology hat.

Mojo's account of Marsden's baseball parable provides a model for faith and learning integration. Though when considering integration, we often think of two entities becoming one. In Mojo's example, there are distinct boundaries between belief and academic knowledge, distinct hats to take on and off depending on the circumstance. Perhaps, it is not faith or reason in and of themselves that are integrated, but the individual who uses both paradigms to gain a clearer understanding of the world and the nature of reality? The entity being integrated is not the paradigms of faith and reason but the individual who holds the two in tension.

In addition, Mojo cautioned against reductionism within faith and learning integration. When seeking truth, it is always easier to reduce and simplify answers to difficult questions rather than engaging the full complexity of any given issue. Mojo encourages students to utilize various paradigms of knowledge and belief. He shared the following;

> [When helping students] this is the example I'd use. Jungian psychology works really well. I love it. It makes a lot of sense out of a lot of things. However, if you take Jungian psychology and push all things through that sieve, you're going to have a very small universe. It's only set to answer certain questions. So if you were trying to push everything through this sieve it's reductionist. So I think it ends up being an epistemological question as you say, "what kind of question am I asking and what type of paradigm will help me seek out that truth in a responsible way?"

Seeking truth in a responsible way suggests that there are irresponsible ways to seek truth. For Mojo, the reductionist approach is incompatible with faith and learning integration, as its scope is too small. A lens that reduces the peripheral vision of an individual does not account for the nature of the world in a holistic way. A key element of integrating faith and learning is to provide students with the tools necessary to discern what knowledge paradigms are available for engaging life's questions from both academic scholarship and religious tradition.

Finally, Mojo accounted that faith and learning integration must be modeled by the life of the faculty. He argued, "I think that integration has everything to do with the Gospel incarnated." That is, how does a faculty take the tenets of the Christian Gospel and enact them in and throughout their life? How does the Gospel make a difference for a professor in and out of the classroom? Mojo continued by saying, "if we were just going to set this up as integrating faith and learning on paper, and it didn't come out of the professor's life somehow, it wouldn't have an impact." Mojo's sentiment ties closely back to Benne's demonstration of the importance for an institution to maintain a critical mass of faculty who practice the core tenets of the Christian faith.[6] Faith not actively demonstrated within the lives of professors would amount to little when integration was attempted within the classroom. Perhaps, derived from his positive experience with mentoring, Mojo saw how the faith of his professors was not only espoused, but also embodied. Mojo argued how, in many ways, "integration is a mentoring process where professors are showing students what it is like to practice and articulate Christian belief."

In summary, Mojo acknowledges the challenge of integrating faith and learning. He understands the epistemologies of reason and logic are often in tension with the revelation of faith. Yet, Mojo would not see this challenge as insurmountable, nor would he disregard the significance of tackling these questions. Perhaps, in being willing to integrate faith and learning in his own life, Mojo has opted for the opportunity to see how these tenets may work in tandem, rather than against one another.

Longing and the Liberal Arts

As both a graduate and faculty member within varied Christian liberal arts colleges, Mojo has developed a deep appreciation for the mission of these institutions. It was evident that

6. Benne, *Quality with Soul*

Mojo's concept of integrating faith and learning was derived from his understanding of the purpose of Christian higher education. He stated,

> Christian colleges exist to expand a student's mental map with respect to the Bible, theology, philosophy and history. In other words, the goal of the Christian university is to humanize us: to make us biblical Renaissance people, to open our minds and hearts to great music, art, and literature; to develop in us relational, leadership, and yes, even servanthood skills. And I still perceive whole personhood as the goal of the Christian Liberal Arts—as if we were bringing together the best biblical studies of the Protestant Reformation with the best philosophical tradition of the Enlightenment. Our intent should be to integrate Jerusalem and Athens.

Mojo holds a traditional understanding of the mission of Christian higher education. I mentioned before that an essential facet of integrating faith and learning is to provide students with the tools necessary to engage life's questions from both academic and faith-based paradigms. There are different epistemological tools to respond to different questions. There is strong evidence for integration being the key to the Christian liberal arts experience insofar that students are not exposed to individual ideas constricted to the silo of an academic discipline, but taught how knowledge is intertwined throughout the academy. In addition, the Christian liberal arts education incorporates theology and Biblical studies into their curriculum. It is an education that is "liberating" to both the student's mind and heart. Mojo sees this education model as an opportunity to offer a holistic education.

For Mojo, part of holistically developing a student through Christian higher education, is to assist them in cultivating a longing for the sacred. This notion of longing is informed by classic Christian theological works such as Augustine's *City of God,* and reiterated by modern theologians like C.S. Lewis' *The Weight of Glory*. Mojo articulated this aim of Christian liberal arts education in the following;

> Our goal as educators is to develop well-rounded people. But what if the task of a Christian Liberal Arts education isn't also to create in our students a kind of disjuncture or dissatisfaction with the world's ways of doing things? What if the goal for us as

> faculty and administrators is to generate a kind of holy longing that can never be satisfied?

More specifically, this holy longing Mojo identifies can be compared to an insatiable thirst that will not be quenched throughout all of life's experiences. It is a longing for a broken world to be reconciled to its original beauty.

Mojo suggested questions of the human dilemma and solutions to humanity's problems integral to Christian higher education. In part, integrating faith and learning is a matter of seeing the human dilemma for what it is, in all of its challenges and complexities, and longing for a solution, for answers, and for healing. As I previously mentioned, Mojo adheres to traditional Christian belief and identifies Christ, and growing in Christ-likeness, as an essential and necessary response to the human dilemma. According to Mojo, faith integration cultivates dissatisfaction with incomplete answers and half-truths, but longs for the sacredness found within faith as a means of restoring the world from both societal and natural ills. Mojo summarizes his belief in stating,

> I submit, then, that as Christian educators, our goal—for ourselves as well as for our students—is to create a holy discontentment, a divine disconnect with the way things are. Yes, we expect the ideal SAU graduate exercises critical thinking, cultural criticism, and sacrificial service. But may each of them also be infected with such a longing for Christ-likeness. …We recognize that we are not at home in the world.

I highlight this point in order to demonstrate a tenet of Mojo's conceptual framework for integration. How might Mojo incorporate these tenets of dissatisfaction with the world, while also providing students with the necessary imagination and epistemology to long for something transcendent? It is a challenge of holding both skepticism (perhaps even cynicism) of current affairs and hope for what is to yet transpire within the world. The tension is great, but regardless, this tension informs Mojo's pedagogy for Christian education.

Challenges of Integrating Faith and Learning

Mojo recognizes the challenges posed by the integration of faith and learning. Understandably, the phenomenon of integration does not transpire in and of itself, but must be cultivated within the classroom. As with any learning objective or educational goal, it is one thing to espouse the value of a learning outcome, and another thing to successfully implement it within the curriculum. Regarding the integration of faith and learning, Mojo observes, "trying to assess spiritual formation is really difficult, if not impossible." Though not the focal point of this study, student-learning outcomes significantly complicate and challenge the notion of faith and learning integration.

Mojo identified the greatest challenge to integrating faith and learning is maintaining student attention. He suggested, "if you're talking about integrating faith and learning, and everyone tunes you out, they're tone deaf and that doesn't help. …[but] my job description as a professor is to be a traffic cop. But it's not to keep people from colliding, but it's to MAKE them collide." Mojo intends for his pedagogy to disrupt students in a way whereas they may interact with course content in a meaningful way. From classroom observations, I observed Mojo was quick with a joke, or a fun accent to draw in student attention. Furthermore, he was purposeful in the way he presented questions to the class. Using the traffic cop metaphor, I could see the collisions happening within Mojo's instructional practice as he set up competing ideas between faith and learning, and challenged students to wrestle throughout the tension.

Having significant tenure as a faculty member has enabled Mojo to maintain good vantage point within his pedagogy. The dynamics of a traditional undergraduate student are always in flux. Students change. Whereas some faculty may persist in a rigid teaching style, not learning themselves as to how to become better educators to meet the needs of their student

populations, Mojo recognizes his limits. He indicated, "one of the things I notice is my pedagogy changes gradually, and it's about the things I see that aren't working over time." Mojo provided an example wherein he used to have students sit in 20 minutes of silence reflecting on and examining an apple. He said,

> I've been doing it for over 15 years. Give everyone an apple first day of class, and provide minimalist instructions on purpose. I tell students take out a piece of paper and tell me everything you can about this apple. It used to be students would write full sentences for 20-25 minutes. Now they've started getting fidgety about four minutes in and just put a handful of bullet points down. And now they can really only last 7 minutes, which is what I've noticed in the last 2 years. It used to be they were looking at the clock, now they are looking at one another noticing who's still writing. There seems to be an increased social anxiety.

In noticing the change in student behavior, there comes a point that a reflective exercise becomes counterproductive if students are unable to sit for 20-25 minutes in silence. Mojo still finds value in the exercise, but has adjusted the length from 20 to 7 minutes in order to proactively respond to student abilities. Adjusting his teaching strategies is one way Mojo responds to the challenges of faith and learning integration.

A final challenge Mojo identified was how to engage students within the academic disciplines in an honest and empathic way, especially if these disciplines provided alternative worldviews inconsistent with orthodox Christian doctrine. Mojo accounted for how often, parents send their kids to Christian institutions to "protect" their kids from secular ideologies. However, a mere isolated indoctrination within Christianity remains inconsistent with the educational mission of these institutions. Mojo recalled, "but if you really look at exposing students to new ideas, what's the danger? The danger is that they're going to lose their faith." As an educator, Mojo clearly does not want students to lose their faith, but he is willing to disrupt it with good questions (think traffic cop metaphor). Mojo responds to this particular challenge by presenting students with better questions. He does not intend for students to remain isolated

from secular or populist ideologies, but intends to cultivate within students "a foundation that is reliable while they look at all of the different paradigms out there." According to Mojo, engaging divergent paradigms with good questions, helps curate an empathy and understanding, verses a blind (if not delusional) faith. Mojo recognizes the tension he is faced with as every student holds a varied commitment to the Christian faith. Yet, Mojo suggested the process of engaging students with good questions is less like a recipe and more like a dance in order to "negotiate the terrain of different students who are in different places in their faith journey." Mojo takes seriously the questions he develops and incorporates into his teaching strategies as a final way of responding to the challenge of integrating faith and learning. He does not passively wait for faith to be seamlessly integrated into academic disciplines, but actively seeks out the questions that will make purposeful and beneficial connections for students.

Document Analysis of the COL 400 Syllabus

The final element of analysis was through examining the COL 400 syllabus. My inquiry was guided by the question of how Mojo prepared a course to encourage integration. In what ways was integrating faith and learning explicit or implied within course objectives, class expectations, and assignments? How might integrative themes appear in the way the class is organized? My intent was to exegete the text in a manner to identify ways Mojo arranged his class in order to encourage the integration of faith and learning. Within the following section I first highlight themes of integration found in the course description. Second, I identify ways assignments promoted faith and learning. Finally, I examine the overall organization of the course and how it relates to Mojo's espoused value of integrating faith and learning.

Course Description

Though at first glance the syllabus appeared rather ordinary with relevant information of Mojo's contact information, office hours, and general course expectations, but upon deeper examination the syllabus revealed how integrating faith and learning would be woven throughout the class. The COL 400 course description section of the syllabus was rich with themes of integration.

Being strategically placed at the head of the syllabus, the first paragraph depicts the objective of the course. The description might be seen as a mission statement used to inform COL 400 students upon what direction the course was headed. The description stated the following;

> This liberal arts senior capstone course focuses on an interdisciplinary integration of the three parts of the SAU Concept. Students will develop an understanding of their own worldview in relation to their vocation (calling), which will culminate in an opportunity to develop a Christian perspective for their own lives. Specific focus will be on connecting beliefs to critical choices being made in the areas of vocation and current world issues.

Through deconstructing the course description, integration is clear and present as a class objective. First, the course description suggests an integration of the SAU Concept. I've highlighted the importance of SAU's mission statement, The Concept, in chapter 4. Utilizing The Concept in the class description is strategic as students are familiar with the language and purpose of the mission statement. They will not have to assume what the "interdisciplinary integration" would entail as they would ought to be well acquainted with the objective of the Concept.

Additionally, the COL 400 description explicitly states the intended development of a student's worldview and Christian perspective. Mojo was explicit in noting a "specific focus" of COL 400 "will be on connecting beliefs to critical choices." Essentially, this statement is an

espoused commitment to integrating faith and learning. Mojo alludes to the fact that COL 400 will offer students the opportunity to synthesize their belief system into larger questions of calling and world issues.

A strength of the COL 400 course description is that integration is explicit within the statement. Students can clearly comprehend an objective within the course would be to connect both faith and their engagement with the world around them. Yet, a weakness of this description lies within the lack of evidence to suggest how one might experience this integration process. A statement of specific pedagogy would help define the direction of Mojo's intent for COL 400. Including a phrase such as "students will meet these course objectives through engaging in class discussions and completing both paper assignments and group presentations," would further clarify the description of the course.

Beyond the course description, the syllabus was clear in explaining course requirements. Mojo listed the required books along with a grading rubric of how students would be assessed for the class. Required texts were comprised of classic literature. "Great books", according to Mojo. Students were expected to read the following books in their entirety: *The Man Who Was Thursday*[7], *Man's Search for Meaning*[8], *Death of a Salesman*[9], *Manalive*[10], *My Name is Asher Lev*[11], and *Hannah Coulter*[12]. The syllabus grading rubric of course requirements were what one might expect for a collegiate level class. Class requirements included in-class participation and discussion, two presentations, two papers, six quizzes to assess required reading, and one final exam. The items weighted most heavily were the six reading quizzes and the two papers.

7. G.K. Chesterton, *The Man Who was Thursday*, (San Francisco, CA: Ignatius Press 1999)
8. Victor Frankl, *Man's Search for Meaning*, (New York, NY: Washington Square, 1984)
9. Arthur Miller, *Death of a Salesman*, (New York, NY: Viking Penguin Press, 1949)
10. G.K. Chesterton, *Manalive*, (San Francisco, CA: Ignatius Press 2011)
11. Chaim Potok, *My Name is Asher Lev*, (New York, NY: Fawcett Crest, 1996)
12. Wendell Berry, *Hannah Coulter*, (Berkeley, CA: Counterpoint, 2004)

Combined, these assignments accounted for approximately 75 percent of the student's final grade. In-class participation and discussion and the group presentation were each weighted at an additional 10 percent of a student's final grade. The final assignments appeared inconsequential to a student's overall grade. It is important to recognize how the papers and the reading quizzes carried the majority points a student could earn within COL 400. I believe it is a reflection of how Mojo valued these assignments. Throughout interviews, Mojo articulated his belief in the benefits of deeply engaging a book and synthesizing one's ideas through reflective writing. The following chapter will explore these elements of COL 400 in further detail and demonstrate how Mojo connected faith and learning throughout these class requirements.

Finally, integration of faith and learning was explicit in the syllabus section entitled Course Goals and Objectives. Mojo utilized this section to clearly articulate expectations for students enrolled in COL 400. The first portion of this section reiterates the SAU Concept. Then, Mojo specifically connects how the COL 400 class will engage the SAU Concept throughout course objectives. This portion of the syllabus suggests students will develop a sense of worldview and vocation through participating in COL 400. Integration was explicit in the following objectives. Concerning the development of worldviews, the syllabus stated, "Students will explore what it means to have Jesus Christ as the perspective for learning and thereby evaluate the assumptions and implications of a Christian worldview in the contemporary world." Additionally, "Students will understand, articulate, and critique their worldview and be able to compare it to the worldview of others." In articulating the goal of cultivating a sense of vocation, the syllabus noted, "students will examine their own narrative journey and that of others, and see how to integrate faith, learning, and practice, especially in terms of calling (vocation)."

Clearly, the course goals and objectives identify how integrating faith and learning will be an intrinsic theme within COL 400. This portion of the syllabus demonstrates COL 400 is organized not as a creedal Christian indoctrination, but as an opportunity to critically reflect upon one's belief. This tenet of COL 400 stands out as a potential strength to the course. As one objective stated, students will "understand, articulate, and critique their worldview." In addition, the COL 400 goals suggest the importance of cultivating empathy for others. Through the introductory portions of the syllabus, Mojo articulates how students will be encouraged to evaluate their own assumptions about the nature of the world, in addition to encountering divergent perspectives from their own set of values. Encouraging empathy challenges blind dogmatism against diverse perspectives, but challenges students to synthesize and evaluate their perspective along side alternative viewpoints. Overall, integrating faith and learning was clearly articulated and espoused as a priority for Mojo's section of COL 400.

Assignments

The following section of the COL 400 syllabus identified and described the course assignments. Mojo provided a significant amount of detail and description in order to clearly articulate expectations for assignments. Included were also rubrics demonstrating how assignments would be assessed. According to the syllabus, students in COL 400 would be assessed on class participation and discussion, a narrative presentation, reading quizzes, group presentations, and two papers. I observed this portion of the syllabus clearly demonstrated Mojo's expectations for students.

Class participation and discussion. According to the syllabus, a portion of a student's grade would be based on their overall engagement with COL 400 through interaction with peers and the learning process. It was evident Mojo identifies learning as an active experience, as

students would be negatively assessed for passive involvement within the course. Rather, students were encouraged to be both prepared and engaged when attending COL 400 class sessions. Mojo articulates his expectations by suggesting students will be in class ready to contribute, along with being "alert, eager, and willing to put out effort during class sessions." Students could only miss a total of 4 hours of class prior to their grade being significantly reduced. Additionally, the syllabus indicated that students would lose 50 percent off a project for every day it was late. Assignments were due prior to the start of class. Both attendance and late work policies clearly demonstrated the value Mojo placed on being present for class sessions along with students successfully completing required course work. All evidence within the syllabus suggested that Mojo held high academic expectations for his COL 400 students.

Specifically, the syllabus stressed the importance for students to be respectful and courteous with their COL 400 peers. In this portion of the syllabus, Mojo used a passage of scripture to reiterate his point. Under the section highlighting the importance of respect, Mojo cited Colossians 3:12-13,

> As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so also you must forgive.

This passage from Colossians was the only Biblical passage explicit within the COL 400 syllabus. On one hand, the verses strengthen Mojo's value of respect. If scripture were littered throughout the syllabus, it would appear more sentimental, watered down, or perhaps forced. However, choosing one Biblical passage to strengthen a particular value enables Mojo to draw attention to the importance of his conviction of how students ought to prioritize the way they interact with one another. In addition, this passage may help set the tone for interpersonal

classroom dynamics. Colossians 3:12-13 is one clear example of Mojo's faith influencing the COL 400 syllabus.

Narrative presentation. Students were also required to give a 5-minute narrative presentation to the class. The syllabus instructed students to "bring in an object, drawing, or story that represents in a meaningful way a key aspect of how [they] view the world." Essentially, students would use this assignment as an initial stage in examining their own worldview. The syllabus provided students with a list of 10 reflective questions to guide the organization of the presentation. Though COL 400 members could go in a multitude of directions, the syllabus stated the goal was to "help [the class] better understand how you approach life." The questions Mojo presented for this assignment were questions of integration. Students engaged in this activity had the opportunity to critically examine their beliefs, and reiterate them to the class. Following are a sample of the questions included; Q1) What was my family's attitude toward religion (or Ultimate Reality) as I was growing up? Q4) What was my earliest experience of what I thought was true? Q8) The most influential events in my life have been _____? Q9) Describe where you are at now in relation to God? The nature of this assignment assumed a significant amount of transparency from students who participated. Though these presentations offer an incredible opportunity for integrating faith and learning, as students evaluate meaningful life experiences and worldview commitments, the assignment's weakness lies in the anticipation of students being vulnerable with one another. Yet, as pedagogy espoused in a syllabus, it appears to be potentially beneficial.

Reading quiz and questions. The syllabus demonstrated how the course would be organized around great books and depicts COL 400 as "primarily a reading and discussion class." I am not surprised by this account as Mojo indicated within an interview that he sees in

integration process best happening through engaging "great books." Utilizing classic texts has been a process for Mojo as he recalled,

> There was a shift in my pedagogy a while back where I realized that if I did give a lecture, I could just assign and make them read the book and it'd probably be better than my lecture. So I'm going to force them to read books, but what do I do during the class period? So that's where this more dialogical approach has to come in.

However, as Mojo alluded to, getting students to read is one matter, while productively engaging them with the text is another.

Mojo's section of COL 400 requires students to read six different books: four novels, one play, and one autobiography. The syllabus clearly sets up expectations of how students would be expected to interact with the reading. First, the syllabus indicates students would be assessed on their attentiveness and involvement in classroom discussion. Second, students would be given a reading quiz for each required text. These quizzes were given at the start of the class period of the day the book was assigned. A strength of this course requirement was that the syllabus gave a clear expectations for what would entail a successful quiz. It read, "Answer the question meaningfully, but be specific enough to demonstrate that you have read the material; give clear examples, or cite phrases, ideas, or quotes directly from phrases." From an educational perspective, giving clear directions for assignments is an important instructional practice.

The syllabus went on to provide six to fifteen reading questions for each required book. This portion comprised three full pages of the syllabus. Mojo stated, "All of the questions below will be considered "fair game" for me to ask you for class discussion." From this, students knew what to expect when they attended the in-class book discussion. Additionally, each set of reading questions had three bolded questions. The syllabus noted one of the three of the bolded questions would be used for the in-class quiz. I found the syllabus to purposely guide students' interaction with the text. It provided themes for students to be attentive to, acting as signposts

directing their attention towards important elements of the book. This instructional strategy was important for helping students narrow their focus, especially within the 400 pages of Potok's, *My Name is Asher Lev*.

Additionally, the reading questions represented the integration of faith and learning. For instance, for Chesterton's *The Man Who Was Thursday*, Mojo asked "In what ways could we compare the book to the biblical book of Job?" Students had to consider how a literary text represented themes of a biblical narrative. Or, in Frankl's *Man's Search for Meaning*, Mojo asked, "What does this reading tell us about human nature?" This question derived from a text recounting the human suffering of the holocaust forces students to wrestle with the problem of evil. How might they account for evil in the world? How might their faith belief inform their answer to questions of human nature? With *My Name is Asher Lev*, the syllabus asked "Is Asher's path a religious one or not?" This question forces students to wrestle with issues of vocation and calling, and how that may inform their faith. Overall, I found this requirement listed in the syllabus to strongly advocate for the integration of faith and learning.

Group presentation. The syllabus also indicated students would be required to participate in a group presentation. It stated, "Your group will be in charge of presenting and leading an effective discussion on the worldview of a musical artist or band of your choice." The assignment description clearly designates elements required for a successful presentation. For instance, students would be required to provide the following: 1) a brief overview of the band's historical context, 2) a clear and concise articulation of the artist's/band's worldview, 3) an analysis of how the music relates to broader culture, 4) a close reading and deconstruction of lyrics from one or two songs, 5) 30 minutes in length, 6) a handout of questions to guide class discussion following the presentation, 7) a conclusion of what encapsulates the artist's/band's

overall ethos. Also provided was a grading rubric to inform students on how their presentation would be assessed. In class, Mojo informed students that groups would be comprised of 5 students.

By the nature of the presentation requirements represented in the syllabus, the assignment appeared to be informed by integrating faith and learning as the focal point of the presentation was to identify and evaluate the worldview of an artist or band. In identifying a musician's worldview, students grapple with questions of an artist's belief and how it relates to culture. The grading rubric highlights how students will be assessed on how well they identify if a band's espoused worldview is "against the culture, a prophetic call for transformation of culture, at one with the dominant culture, or a mix of these?" Perhaps, in exploring the worldview of cultural icons, students are challenged to examine their own worldview and identify how it relates to the dominant cultural narratives they find themselves surrounded by?

Course papers. As the syllabus indicated, close to 40 percent of a student's final grade would be assessed from two course papers. The purpose of these writing assignments was for students to engage and critique their own worldview. Specifically, the syllabus noted the following themes the papers would be focused on: "Paper One: The Nature of Human Beings, and the Source of the Human Dilemma; Paper Two: The Solutions to the Human Dilemma and how your calling helps address that solution." Included was a grading rubric to guide students in writing their papers. Though only expected to each be five pages in length, the syllabus indicated papers were not meant to be merely reflective, but critical engagement with the themes of COL 400. According to the rubric, student papers were required to include the following; 1) an outline, 2) a thesis, 3) a clear and concise argument backed up by evidence found within the COL 400 course, 4) and an interpretive element which synthesizes and applies ideas described

within the papers. The paper format suggested by the syllabus is reflective of most collegiate level papers, requiring critical thinking and analysis of pertinent course themes. A strength in this assignment is that it challenges students to move beyond reflection, and strive to integrate COL 400 topics into their conceptualization of worldview.

The syllabus continues to clearly depict guidelines for each individual paper. Mojo provides students with questions to assist students in forming a paper's thesis. For the first paper on the human dilemma, the syllabus suggested students to consider questions such as, "How would you define the human dilemma? … why are humans so damned unhappy, miserable, and unfulfilled" or, "What is the source or root of the human dilemma: alienation, selfishness, confusion, etc?" and lastly, "What is the ultimate consequence of the human dilemma?" These questions ought to assist students in focusing their papers in evaluating the human dilemma. For the second paper, the solution to the human predicament, the syllabus provided additional questions. The clearest (if not greatest) example of integrating faith and learning I found within the syllabus was stated in a question asking students to "reflect on the role your academic discipline plays on your vocation or calling in addressing the human dilemma, and also how you might contribute to the solution to which you are pointing." This question asks students to identify ways in which their academic degree informs the way they intend to respond to the world's challenges. However, as with most assignments, the power of this integrative question relies on how deeply a student engages the course papers, and to what degree of honest and critical reflection they enact to wrestle through life's challenging questions.

Finally, the syllabus instructed students to draw upon class readings and assignments for the content of their papers. They were mainly encouraged to focus on the texts within the course rather than get lost in additional research. Yet, the syllabus also informed students to "draw

upon Scripture or other books that apply to your thesis or argument." Students who utilized scripture for their papers had the opportunity to integrate faith into this particular assignment. Overall, the two course papers appeared to be a significant point within COL 400 wherein students would be presented the opportunity to integrate personal beliefs and commitments into their learning.

COL 400 Reading Schedule and Calendar

The final page of the syllabus was the COL 400 calendar and reading schedule. This calendar listed the dates the class would meet, weekly reading requirements, when movies would be shown, and what assignments were due. Though mainly pragmatic, providing a guide for students to navigate the COL 400 content, this section of the syllabus reflected the organizational framework for the course. At first glance the reading schedule seemed inconsequential. However, Mojo handed out a complementary handout to this calendar demonstrating how the themes of the course would emerge from books and films. In essence, these two documents in tandem provided an account of how Mojo prepared a class to encourage the integration of faith and learning.

As I've stated before, the two guiding themes of COL 400 were the human dilemma and the solution to the human problem. In examining the syllabus and course book handout, it was clear texts and films were organized in a way to engage students with these themes. Each week alternated between focusing on a text and a film. In addition to the six required books, Mojo included showing 6 in-class movies that connected back to the COL 400 learning objectives. The first two weeks provided an introduction to worldview through Mojo's introductory lectures and student's personal narrative presentations. Weeks three to eight covered the human dilemma. Specifically, *The Man Who Was Thursday* and the film *I Heart Huckabees,* covered

themes of life's chaos and mystery. *Man's Search for Meaning* paired with the film, *Life is Beautiful*, addressed societal evil, suffering, and the existential angst and responsibilities humans face. *Death of a Salesman* and the film, *About Schmidt*, addressed individual suffering and the unexamined life. Weeks nine to fourteen provided students with resources to envision a solution. The book *Manalive* and the film, *About Time*, offered students a model of envisioning what it looked like to live in a benevolent universe and also addressed the importance of spiritual formation. *My Name is Asher Lev* and the movie, *Il Postino*, highlighted themes of vocation and calling. Finally, *Hannah Coulter* and the film *Babette's Feast*, demonstrated the salvific nature of a healthy community. In examining the course reading schedule it was clear each book and film specifically focuses on essential themes of COL 400.

If students were attentive to these details, they could easily identify how the organization of the course espoused the integration of faith and learning. Each book and film directly addressed issues of worldview, challenging students to examine and wrestle through life's questions. For instance, how does one's faith (i.e. worldview) impact an individual's understanding of the problem of evil and human suffering? In the following chapter I will expand in further detail how Mojo encouraged integrative discussions through textual analysis of both books and films. Yet the fact remains, the syllabus clearly demonstrates how Mojo is strategic and purposeful in choosing the books and films of COL 400, as each is directly correlated to the course objective. The class material selected for the course is directly related to the objective of integrating faith and learning.

Chapter Summary

Prior to examining how the integration of faith and learning was enacted within COL 400, it was essential to critically evaluate ways in which Mojo espoused this objective of

Christian higher education. First, I provided an account of Mojo's biography, and examined ways his educational experiences have informed Mojo's pedagogy of integration. Second, I explored ways Mojo conceptualizes the integration of faith and learning, specifically focusing on his definition of faith, parables of faith and learning, and his articulation of the mission of Christian higher education. Finally, I completed a document analysis of the COL 400 syllabus to indicate ways in which Mojo prepared a course to encourage integration to transpire within his students. These factors all contribute to a clearer comprehension of how Mojo utilizes COL 400 to enact the integration of faith and learning.

CHAPTER 6: INTEGRATION ENACTED

Within the prior chapters I define the integration of faith and learning as first, an instructional practice focused on establishing connections between faith and academic disciplines, and second, a process that provides a holistic (and accurate) account of what it means to be human.[1] Theoretically, the integration of faith and learning transcends mere cognitive exercises and epistemological development, but also curates the imagination and pre-reflective affect (desires and habits) of an individual.[2] While theories and conceptual models for integrating faith and learning are abundant, it remains significantly more challenging to successfully implement faith integration within a course. Exemplars of classroom integration are infrequent. However, as I demonstrate in chapter four, Community of Learners 400 (COL 400) remains a best-case scenario for studying faith and learning integration as the course's learning objectives are centered on SAU's mission, integrative of academic disciplines, and promote the coherency of varied student experiences. The following chapter demonstrates how Mojo, the COL 400 instructor, enacted integrative techniques within the course.

This chapter is comprised of data collected from classroom observations. My intent is for readers to gain an inside perspective of the nature of the COL 400 experience. Through coding and analyzing transcriptions of class sessions, transcriptions of faculty interviews, evaluating field notes taken from classroom observations, and inspecting class handouts, several themes emerged. This study revealed in-class prayer, lectures, and textual analysis of books and films provided distinct avenues for the integration of faith and learning to transpire within COL 400. These instructional practices either made connections between faith and academic disciplines, or

1. William Hasker, "Faith-learning integration: An overview." *Christian Scholar's Review* 21, no. 3 (1992: 231-248.).

2. James K. A. Smith, *Desiring the kingdom: Worship, worldview, and cultural formation*. (Grand Rapids, MI: Baker Academic, 2009).

they provided students within insight into what it means to be fully human. In addition, my research demonstrated the significance of Mojo's charisma within the classroom, and how his personality influenced his pedagogy.

In order to better understand the case of COL 400, this chapter highlights specific ways faith was integrated into the course. First, I account for the description of the COL 400 classroom in order to provide additional insight into the nature of the class. Second, I address the nature of Mojo's academic charisma. The final portion of this chapter identifies ways in which faith and learning integration was achieved through in-class prayer, lectures, and textual analysis of books and film. In addition, I address the required assignments within COL 400, but refrain from thoroughly investigating them due to boundaries of this case study. As I explained in the previous chapter, Mojo would feel comfortable defining faith as an individual's worldview or ultimate concern for the sake of diverse student backgrounds within COL 400. This is an important factor to consider, as Mojo would frequently use these terms interchangeably. In summary, this chapter addresses the following research question: *How is the integration of faith and learning implemented and enacted specifically within a faculty's instructional methods?* In essence, how is the pedagogy of faith and learning integration actually operationalized and manifested throughout faculty teaching?

Description of COL 400 class

COL 400 was held in Spring Arbor University's Poling Center building, in room 204. The room was what one might expect of a college classroom. The walls were dull beige and grayish brown carpet covered the floor. The classroom felt institutionalized, but warm, similar to that of a doctor's office waiting room. A white board spanned the entirety of the front wall. There was a projector mounted to the ceiling facing the front of the room, pointed directly at a

screen that could be pulled down when the projector was being used. At the front of the room stood a lectern, complete with a computer and audio/visual controls. From this lectern a faculty member had all of their technological needs provided. Internet was available for quick reference. Video and movies could either be streamed from the computer or played in the DVD player. All things considered, the classroom was what one might expect to find at a liberal arts college.

Four long rows of desks came off one wall. Behind the desks sat complementary chairs. The first two rows held enough spaces for eight students in each row, while the last two rows had enough seats for six students each. I found this desk layout to be rather unwelcoming. With the end of each long desk flush against the far wall, there was only one entrance into each row. The space between each row was marginal, encumbering students as they tried to make their way into the seats further down the row. It appeared especially disruptive if a student arrived late, and had to stumble over student book bags and winter coats as they squeezed their way back to their seats. Though Mojo indicated it was fine if students arrived late, or needed to leave in the middle of class for a bathroom break, most students stayed put once seated. It appeared to draw too much attention to students if they would try and climb out of their narrow rows. One could easily conceive how this Poling room classroom was not designed by a teacher, but by some executive builder with an eye for efficiency and utilitarian ideals. When presented with the challenge of fitting 30 students into a limited space, they chose the simplest and least creative way possible. Though it did not appear the classroom layout greatly inhibited the overall class dynamics, it definitely impacted the overall atmosphere of the class.

Though the physical classroom may have felt a bit sterile and cold, I observed the interpersonal interactions among students and Mojo to be rather warm. The class met on Tuesday nights starting at 6:00 pm and class sessions would range from 150 to 180 minutes.

COL 400 was comprised of 25 senior level, traditionally aged, undergraduate students. Seven of these students were graduating at the end of the fall semester while the majority would complete their degree in the spring of 2018. With COL 400 being a general education requirement, there were varied academic majors represented. And perhaps cultivated throughout the time of their prior years at SAU, it was clear there were clusters of friend groups seated throughout the classroom. Cliques of students who may have been connected through their major, athletic teams, or other social circles appeared to stay close to one another. Yet, the demeanor of the class remained polite, friendly, and engaging.

Faculty Charisma

As an instructor, Mojo played a significant role in creating the positive tone within COL 400. He was easily humored and chuckled often, especially at himself. By the nature of how SAU organizes the curriculum of COL 400, Mojo had incredible autonomy in creating a particular classroom environment. His charismatic charm was inescapable. There is a striking correlation to his nickname, "Mojo," as Merriam-Webster defines charisma as "a personal magic of leadership arousing special popular loyalty or enthusiasm for a public figure." Historian William Clark captures the essence of academic charisma with the following account:

> A charismatic figure possesses above all power. …Charisma thus emerges from and inheres in a social relation. A group of people ascribes certain extraordinary abilities or powers to a person. That person has charisma in relation to the ascribing group, whose members become active or passive disciples or followers or fans.[3]

From my observations, students would positively respond to Mojo's academic charisma. Simply put, they were his fans. Perhaps Mojo's academic authority was derived from his long tenure as a teacher? Rather than appearing burnt out with teaching, it appeared Mojo's experience fueled

3. William Clark, *Academic charisma and the origins of the research university*. (Chicago, IL. University of Chicago Press, 2008). 15

his enthusiasm for being in the classroom. He was the embodiment of a great teacher as defined by Joseph Epstein: "What all the great teachers appear to have in common is love for their subject, an obvious satisfaction in arousing this love in their students, and an ability to convince them that what they are being taught is deadly serious."[4] Mojo's academic charisma is included in this chapter because it was enacted; his charisma remained present within his classroom instruction and bears significance to this study.

In accordance with his charisma, Mojo's physical presence within the room was captivating. Due to the room's space limitations, Mojo primarily stayed at the front of the classroom facing the students. Rarely would he remain static, but would move side to side in front of the white board. On one occasion, he grabbed a chair and stood upon it to address the class to drive a specific point home. There was an excitement within his appearance and presence that seeped into the fabric of the classroom experience. Not only was there a visual representation of Mojo's vested interest within the classroom, but also an audible one. You could tell when Mojo felt strongly about a subject he loved, such as G. K. Chesterton, as his voice would rise and the rate of his speech increase. The inflection of his voice encouraged student attentiveness, as it was hard to dismiss the audible distinction of Mojo's ever-present smile. On numerous occasions, Mojo would utilize foreign accents while reading or addressing the class. His tone was not demoralizing or mocking of different cultures, but remained a fun tactic to draw in the attention of his listeners. English accents were his forte, as he often quoted famous authors such as C.S. Lewis or G. K. Chesterton while embodying an English persona. Essentially, Mojo was a force not easily ignored within the classroom. It was evident he not only cared to be in COL 400, but that he thoroughly enjoyed instructing this course and was intent on

4. Joseph Epstein, *Masters: Portraits of great teachers*. (New York, NY. Basic Books, 1981). xvi

having fun throughout the process. In essence, Mojo demonstrated all of the conditions of great teaching as defined by Epstein.[5]

In addition to his charismatic nature, there was a posture of intentionality and care Mojo directed towards the COL 400 students. During the first class period, he passed out a paper with a diagram of the classroom desks for students to write their preferred names on it. Upon receiving the completed seating chart, Mojo went through and double-checked he had every students name and correct pronunciation. Though it took time, Mojo demonstrated to COL 400 the value of knowing and speaking an individual's name. Student names were used frequently throughout class sessions. This created an atmosphere where students who may have been unfamiliar with their peer's names, quickly learned them. Gathering and acknowledging names enabled COL 400 to become an environment where students were known. It was a rare occurrence that Mojo just asked the class generically for feedback, but instead he would consistently call on students by name asking, "Leah, would you have anything to add to this?" or, "Sarah, what are your thoughts?" Though calling on students point blank may seem to induce a lot of pressure, Mojo was successful with this instructional technique. He expressed on the first day of class, and reiterated numerous times throughout the semester, how if a student did not want to answer a question, they could just say so by either saying, "pass" or "no thanks." Mojo's technique of calling on students by name appeared to keep the class engaged, and ready for discussion, which in turn kept a positive atmosphere within the COL 400 class.

COL 400 was uniquely informed by the way Mojo cultivated an intentional classroom environment through both his fun personality and care of the students. On some level, Mojo broke traditional conventions of a tenured faculty member. Not many professors are standing on chairs and incorporating foreign accents into their lectures. Within his antics, Mojo exemplified

5. Ibid.

an academic charisma and appeared to retain the attention of his students. Additionally, through knowing and speaking student names, he curated a space wherein students felt known, and appeared to feel comfortable positively engaging one another in dialog and discussion. Factors such as Mojo's charisma and intentionality played a role in the way faith and learning were integrated into COL 400.

Integration through Prayer

Prayer was central to the COL 400 classroom experience and a key element within the integration of faith and learning. It is easy to assume that prayer may appear as a token gesture to check off the box of incorporating faith into the curriculum. I imagine there are varied experiences we have all have when it comes to public prayer, let alone prayer within a college classroom. Some prayers are offered with more tact than others. At times, prayers sound like a mini lecture, with the pray-er attempting to emphasize a particular point to their audience all under the guise of a heart-felt prayer, while other times prayers are rote and shallow. How might one find a balance, especially within the context of a college classroom filled with students from diverse backgrounds?

It did not take long for Mojo to incorporate this element of faith into COL 400 as prayer was the first thing Mojo did within the first class period. Students had been seated less than five minutes and Mojo introduced prayer to COL 400. Yet, this time of prayer was not what one might expect. Mojo offered his class an opportunity for contemplative prayer, a practice where silence and listening played a larger role than spoken words. It was evident Mojo took this time of prayer seriously and asked students to remain respectful throughout it. He indicated that the first 5-10 minutes of every class would start in contemplative prayer, and if a student was arriving late, they should wait outside the classroom until the time of prayer was finished in

order to not distract their peers. Mojo's account of contemplative prayer evoked a sense of sacredness about the subject. Clearly, this was an integral portion of COL 400 as contemplative prayer was incorporated into the beginning of every class session. As the instructor, Mojo was purposeful in how he introduced this practice. Rather than just expecting students to jump in and participate, he took time to provide an explanation prior to starting the practice. He clearly articulated the "why" behind the practice along with providing succinct instruction of "how" to engage the practice.

First, Mojo set up prayer by highlighting a passage from C.S. Lewis' *Letters to Malcolm on Prayer.*[6] Rather than traditional Protestant Christian prayers where one speaks their mind to God, Mojo indicated he would always use pre-written prayers in order for the class to "listen to the wisdom of tradition." Utilizing prayers that were decades (if not centuries) old required students to defer to the wisdom and authority of those who have gone before them. Maintaining a posture of deference toward preceding wisdom remains an intrinsic element to most faith traditions. Though students may have scoffed at the traditionalist nature of this practice, especially if a liturgical expression of the Christian faith was unfamiliar to them, Mojo reiterated the importance of written prayer as a starting point or foundation to the way prayer would be engaged in COL 400. He read the following quote from Lewis:

> For me words are in any case secondary. They are only an anchor, Or, shall I say, they are the movements of a conductor's baton: not the music. They serve to canalize the worship or penitence or petition which might without them – such are our minds – spread into wide and shallow puddles.[7]

Mojo intended for the written prayers he would read throughout the semester to provide depth to student imaginations. Lewis's quote pointed to the fact at how our prayer life has a tendency to be shallow or not anchored, yet prayers written by others and taken from tradition offers a means

6. C.S. Lewis, *Letters to Malcolm on Prayer,* (New York, NY. Harcourt, Brace, and World Inc, 1964)
7. Ibid., 11

of providing a firm foundation or depth. Mojo furthered his instruction on pre-written prayer by reading an additional Lewis quote. To summarize this passage, Lewis argues that liturgical prayers assist with the following: 1) keeps individuals in touch with sound doctrine, 2) reminds us what things we ought to ask, and 3) provides an element of the ceremonial.[8] Mojo emphasized how we always have the potential to lose sight of these three tenets of prayer, and how pre-written prayers draw us towards a healthy focus.

Rather than just set up a theoretical argument for prayer, and prior to reading the first class prayer, Mojo took time to walk students through the practice of contemplative prayer. He indicated it was a posture of attentive listening. Mojo then instructed on how a student may position their body to encourage this mindful posture. He taught students to sit with their feet resting flat on the floor, to straighten the posture of their backs in order to sit up straight, with hands resting lightly in one's lap or on the arms of a chair. Along with bodily posture, Mojo encouraged students to slow down and be mindful of their breathing, slowing inhaling and exhaling, being deliberate in both physical movements. Finally, Mojo encouraged students to let their eyes close, not in a tight squint, but in a gentle and relaxed position. As he described this bodily posture, Mojo modeled it from the front of the classroom. From my observations, it appeared as though the majority of students complied with Mojo's instruction. Many were seated upright with eyes closed. There was a sense of peace and stillness that was present within the room. Mojo paused for about one minute of silence prior to reading a prayer. Mojo then proceeded to read an excerpt on prayer from St. Anselm, a theologian and philosopher of the Catholic Church from the Middle Ages. After reading, he paused for another minute then read the same passage again. After the second reading, he left space for an additional minute of silence then closed the prayer with a traditional Christian statement of "in the name of the Father,

8. Ibid., 3

Son, and Holy Spirit, amen." Silence, reading, silence, reading, silence, closing; this was the rhythm of contemplative prayer Mojo used throughout COL 400.

I observed faith and learning integration transpiring due to the selection of pre-written prayers Mojo used throughout the semester. Each prayer used at the beginning of class was connected to the text or film the class was discussing that day. Essentially, Mojo intended that prayer would slow students down, and engage their imaginations into the course content on a deeper level. To contrast, if Mojo used a spontaneous and extemporaneous prayer he devised at the start of each class, there would be a distinct line between faith and learning. Faith would incorporate the first 5 minutes of class while learning would incorporate the following. However, in utilizing pre-written prayers connected to course material, there lacked a clear distinction of where faith ended and learning began. Perhaps Mojo was attempting to stir student imaginations to see the sacredness of all things, and how faith and learning may be interconnected.

A prime example occurred when the COL 400 course discussed Arthur Miller's play, *Death of a Salesman.*[9] Miller's classic American play follows the character of a salesman, Willy Loman, and his existential questions of life's meaning and fulfillment. Mojo presented this book to the class as an example of telos, and how one's telos has consequences. However, prior to even engaging the text of *Death of a Salesman,* Mojo provided the class with a reading from Ranier Maria Rilke.

> *Mojo*: So I want to read as a meditation part of a letter from the poet Ranier Maria Rilke, don't know if you ever heard of Rilke? This is part of a poem and he's writing to a would-be artist, and this is a wonderful set of letters if you're ever interested in following up on this. Let's take a minute for silence and I'll read this, then another min for silence and I'll read it again.
>
> *(Paused for approximately 1 minute of silence)*

9. Arthur Miller, *Death of a Salesman,* (New York, NY: Viking Penguin Press, 1949)

> "Do not search now for the answers which cannot be given you, because you could not live them. It is a matter of living everything. Live the questions now - and perhaps you will then gradually, without noticing it, one distant day live right into the answer."[10]

Mojo proceeded to sit in an additional minute of silence, then read Rilke's poem again. In reading, his voice was not rushed. Mojo controlled the pace of his reading which created poignant pauses for those listening to this poem to reflect on particular words or phrases. If you are familiar with Willy Loman's character, you would be struck with the sharp distinction between Rilke's exhortations to "live the questions" verses Loman's obsessive desire to know answers to his future. One cannot but help feel the tension between these two contrasted ideologies. Yet, beyond a mere instructional technique attempting to get a point across, in opening with Rilke's poem as a prayer, Mojo encourages students to let the harsh tension of "living the questions" become a prayer to God. It is a posture of welcoming God into the ambiguous nature of our existential existence and future. Rilke's poem is one of submitting oneself to the unknown, whereas Willy Loman represented a man who was fixated on control. Not only did Mojo successfully use Rilke's poem as a means of contrast to Willy Loman's character, but also in reading the poem as a prayer he stirred one's imagination towards transcendence. Through Rilke's poem, Mojo created an opportunity for faith to be integrated into the questions posed by the anguished Willy Loman.

Rilke's poem was just one example of the way Mojo utilized pre-written prayer within COL 400. Much like Rilke's poem, pre-written prayers were always purposefully selected to enrich the particular topic of each class session. For instance, Martin Niemoller's powerful poem, *First They Came*,[11] was read in parallel to Frankl's, *Man's Search for Meaning*. When

10. Rainer Maria Rilke. *Letters to a young poet*. Novato, CA: New World Library. 2000.

11. Martin Niemoller, *First They Came*, accessed March 4th, 2018, https://en.wikipedia.org/wiki/First_they_came_

reading either *The Man who was Thursday*, or *Manalive* by G.K. Chesterton, Mojo incorporated prayers written by Chesterton. Prior to watching the film about the Chilean poet Pablo Nerudo, *Il Postino: The Postman*, Mojo used a Nerudo poem entitled *Poetry*. Each of these selections for prayer was directly associated with the content of COL 400. I previously mentioned that Mojo would attempt to stir student imaginations to see the sacredness of all things. Faith became integrated into everyday and ordinary contexts as Mojo modeled how faith could inform what we read, and how secular poetry could still stir our heart in a way to be offered as a prayer. Slowness, repetition, and silence were avenues used to incorporate these meditative practices into the curriculum: three practices not often seen within collegiate instructional techniques.

The final session of COL 400 discussed Wendell Berry's novel, *Hannah Coulter*, which is a story about life in community. Suffering, especially in the context of suffering for those whom you love, is a consistent theme of the book. Mojo began the class in prayer with one of Berry's poems, *The Peace of Wild Things*.

> When despair for the world grows in me
> and I wake in the night at the least sound
> in fear of what my life and my children's lives may be,
> I go and lie down where the wood drake
> rests in his beauty on the water, and the great heron feeds.
> I come into the peace of wild things
> who do not tax their lives with forethought
> of grief. I come into the presence of still water.
> And I feel above me the day-blind stars
> waiting with their light. For a time
> I rest in the grace of the world, and am free. [12]

Berry's poem is powerful as it contrasts the anxiety strewn existence we often find ourselves in against the peace discovered throughout nature. Berry's poem models a response to life's suffering, not as escapism, but as a temporary respite. The peace found within the wild has a lot

12. Wendell Berry, The Peace of Wild Things, in *The Selected Poems of Wendell Berry* (Berkeley, CA: Counterpoint, 1998), 30

to offer a soul in unrest. In praying this poem in connection to *Hannah Coulter*, Mojo creates a prayerful response to life's challenges. Again, faith does not stand alone against life's challenging questions, but is woven into the learning process through prayer and meditating on pre-written responses.

Arguably, Mojo successfully integrated faith and learning through the way he incorporated prayer at the start of each COL 400 class period. First, he effectively guided student learning in providing a theoretical argument of "why" contemplative prayer, along with a practical instruction of "how" to engage the practice. Second, he strategically selected and prayed pre-written prayers that tied directly into the COL 400 content. Using pre-selected prayers eliminated the extemporaneous or stand-alone nature of prayer in classrooms divorced from deeper connection to course material. Furthermore, it required COL 400 students to acknowledge and defer to an authority outside of themselves, as they drew from the wisdom of others. Finally, Mojo modeled how our prayer life is limited by the bounds of our imagination and intellect, but could be expanded by engaging the prayers of others. Overall, I found the practice of carefully selected contemplative prayers within COL 400 to be a strong example of ways faith and learning could be successfully integrated within the collegiate classroom.

Integration Through Listening

Mojo utilized a variety of instructional techniques for COL 400. Though the class was often dialogical in nature with select times for peer-to-peer discussion, Mojo was strategic to incorporate lectures throughout COL 400 to contextualize and reiterate specific themes relevant to the course's learning objectives. Students were expected to concentrate and listen. These lectures lasted anywhere from 10 to 30 minutes, and were filled with relevant information pertaining to course content. More often than not, Mojo had an outline of his lecture on the

classroom white board, or provided a 1-2 page handout so students could easily follow along. Though lectures were previously prepared, there was also space for Mojo's spontaneous and tangential musings. These tangents never felt out of place, but were often anecdotes and accounts of Mojo's personal experience that enriched course discussions. Within these lectures, Mojo welcomed questions and comments from the COL 400 students, as he was comfortable with interruptions. Evidence demonstrated these lectures would purposefully reiterate the class period's theme along with guiding group discussion.

I observed Mojo utilizing the time he held student attention as an opportunity to integrate faith and learning. On occasion, when bringing a lecture to a close, he'd state "and that's your free sermon for the day," or something to that extent. Whether he realized it or not, Mojo indirectly acknowledged his pastoral role in how he communicated with his students. Sermons are intended to convey wisdom, guidance, and inspiration. Might Mojo see his lectures being aimed towards similar objectives? Examples of these lectures included a talk on the Western notion of upward economic mobility in relation to Miller's *Death of a Salesman* and how that contrasted with Biblical wisdom. Chesterton's *Manalive* involved a lecture on the sacramental nature of our experience in contrast to nihilism, while Potok's *My Name is Asher Lev*, involved a lecture regarding vocation and calling. It was clear Mojo was comfortable enough with the course's thematic elements to connect themes back to faith in a meaningful way.

An Exemplary Integrative Lecture

A prime example of Mojo incorporating faith and learning through a lecture revolved around Victor Frankl's classic book, *Man's Search For Meaning*.[13] Within this lecture, Mojo met both elements of the definition of integrating faith and learning. First, he drew connections

13. Victor Frankl, *Man's Search for Meaning*, (New York, NY: Washington Square, 1984)

between the philosophy of existentialism and faith. Second, he provided an account for the nature of human experience. The following accounts for portions of this lecture. As an existentialist psychologist, Frankl's book accounted for his experience as a prisoner at Auschwitz, a German concentration camp through a particular philosophical lens. Existentialism, being a strong tenet within contemporary and continental philosophy ties directly into an academic discipline. Core themes of existentialism are human angst and life's meaninglessness, hopefulness verses despair, and an account for human suffering; these themes being extremely relevant to the nature of life in a concentration camp. More than likely COL 400 students would have been introduced to these concepts in a required general education philosophy course. Mojo first entered the topic of existentialism through addressing life's perceived meaninglessness:

> I want to say something briefly about existentialism because Frankl is an existentialist. This is the human condition [*writes on board*]. And the human condition is subjective. When we're talking about existentialism, Heidegger said, "existence precedes essence." So rather than thinking deductively, this is a bottom up. From human experience you create your philosophy according to how humans actually live and what they actually experience. So what we find is that human experience is limited, finite, radically contingent - contingent as opposed to say things in logic where triangles have 3 sides. But there is nothing about our existence at all that is necessary. Just as an example, [*draws on board*] here is this idea from Walker Percy's novel, *Lost in the Cosmos*. This poem is by protagonist Steven Crane. The man said to the universe "Sir I exist." However, replied the universe, "the fact has not created in me a fact of obligation". So it's like, "I exist," and the universe says, "who cares! It's not up to me as I've got nothing to do with you."

The angst surrounding one's existence is central to claims of existentialism. As the lecture continued, Mojo discussed the nature of remaining hopeful in relation to life's questions rather than despairing.

> *Mojo*: So what happens at this point in existentialism, these points end up exposing us to this danger of life that we have no real control over. There is a couple ways this plays out. One way is de-personalization where you get lost in the crowd. Existentialists are really big in this sense that you end up maybe living this shallow thin, hollow, life. The

> life that is not worth living. The life that you get overcome by the crowd. On the other hand, there is this sense of objectification, where you just become a thing. Now its like if you're no good to society, and this is where eugenics come in, just put handicapped people to death, and elderly, because there is not more utility, they become a means to an end. This is what Martin Buber talked about as the split between I/Thou, where this is a human being and a relationship with an "other," verses an I/It. Unlike the "Thou," the "It" you can objectify. So if this is actually what we experience, which I think at different points in our lives we can go back to and think, I was either in danger of one of these polarities. Then, there are two options out of this. One would be despair. So you have despairing existentialists like Sartre and Camus, and it's just despair and meaninglessness. And then you get the opposite, you get hopeful existentialist like Kierkegaard, who says these [questions] are opportunities for faith, and in some sense and opportunity for adventure. So this position would be Kierkegaard and Frankl.

Again, Mojo is scratching the surface of philosophical thought highlighting pertinent existential thinkers such as Kierkegaard, Sartre, Camus, and Buber while connecting these authors back to the writing of Frankl. Mojo then proceeded to highlight the theme of suffering found within *Man's Search for Meaning*, which remains an additional element to existential thought.

> *Mojo*: I think also this notion of suffering is related. Someone [in the book] says, "If we don't survive, life has no meaning." Then Frankel reverses that. If suffering doesn't have meaning, then it doesn't matter if we survive. Basically saying that so much of human existence is connected to suffering in some aspect. If we can't live with suffering, than it is a pointless existence, right? How can he be optimistic in this situation?
>
> *Student*: I think just the hope that you have of family to come back to. Many didn't know, but there is always that possibility for the future.
>
> *Mojo*: Yeah, so this is where he uses the word "fines", the Latin for telos, and telos is one of Aristotle's terms. What is the end, what is the purpose for which we're living. Without that we don't have hope. And so, again, that's the question for each of us to ask as we're personally creating our worldview. What is the ultimate? It's not a means to something else, but it's an end in and of itself. So remember for your papers, what is human nature? How do you define the problem of human nature. What is the life goal worth living for? For some it may be God, but for others, take God out of it and there still has to be an ultimate reason you're living for. What is that? Love? I don't know? If you don't have anything there, it seems like you're not living a fully human life. There has to be something that transcends your life.

Mojo finalizes his lecture on existentialism by reincorporating the notion of telos and worldview. The end of this lecture is where faith and learning integration culminates. First Mojo highlighted

themes of existentialism; clearly a topic entrenched within the academic discipline of philosophy. I observed Mojo did not attempt to water down or interpret existentialism through a Christian lens, but presented the concepts to the class as existential authors intended. He highlighted the essential features of this philosophy: angst, hopefulness verses despair, and human suffering. Furthermore he references critical thinkers within this philosophy. Second, only after presenting existentialism for what it is, did he tie it back to faith and worldview. It was clear Mojo was not prescriptive. He did not offer a clear "this is what you need to think" option, but offered varied suggestions to students in how existential thought might apply to their ultimate concern. Remaining in good company with existentialism, Mojo did offer the challenge for students to critically examining their life in order that they might avoid the pitfall of a pointless existence.

Mojo's lecture on existentialism provided just one account of how faith and learning were integrated within COL 400 through utilizing classic books. Frankl's *Man's Search For Meaning* provided an excellent foundation for students to engage deeper questions of life's purpose. Whereas some may easily succumb to the weight of existential human responsibility, Frankl offers an optimistic response amidst facing extreme suffering. Through Mojo's lecture students are introduced to the framework of existentialism in greater detail, and provided and account of what it means to be human. Furthermore, they are presented with the question of how this philosophy might inform their own worldview and telos.

Lectures and Metaphors

I would be remiss if I failed to account for the rich metaphoric language Mojo used within his lectures. Metaphors were a consistent instructional tactic incorporated into COL 400 lectures to promote the integration of faith and learning. Rather than let ideas such as faith or

ultimate concern become lost in abstraction, Mojo would find analogies and symbolic language to support themes within COL 400. In relation to these themes of worldview and telos Mojo relied heavily upon the metaphors of story and map. The following section accounts for how Mojo utilized metaphors throughout his instruction. Throughout my observations I've found the use of metaphor to play a significant role in the way faith and learning was integrated throughout COL 400 lectures.

The most prevalent metaphor used within COL 400 was that of story or narrative. Within the first class period, Mojo introduced this metaphor in relation to worldview. As I argued in the prior chapter, Mojo would use the language of worldview as a way to describe an individual's faith or ultimate concern. In one of the first lectures he argued the notion of story is directly tied to our faith.

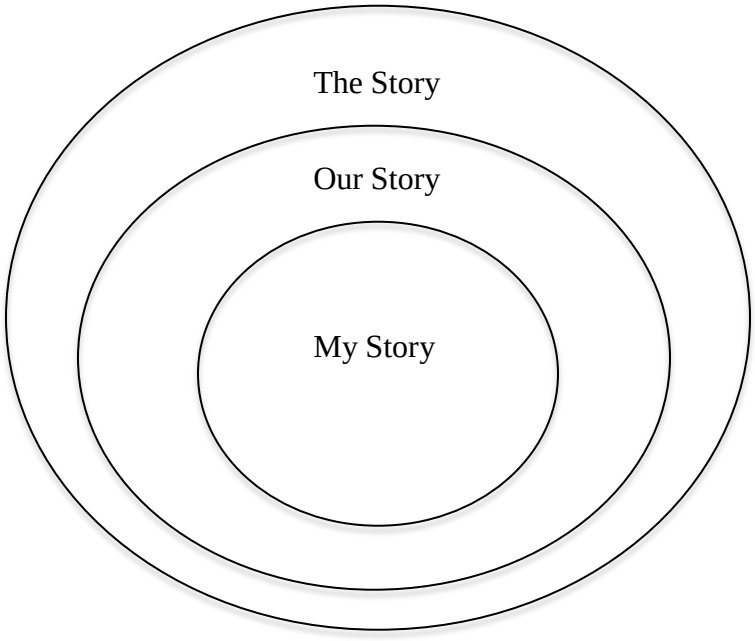
> *Mojo*: Elements of a good story - you're thinking about the tension and the plot and believability. I think at the heart of narrative in some sense is this effort to explain and to explicate meaning. So part of what we're doing when we tell our story is saying, "This is who I am. This is where I come from. This is the sort of world I am experiencing." So story is implicitly related to worldview.

Student imaginations can easily grasp the intricacies of the story metaphor. They ought to be able to conceive of basic story structure with a beginning, middle, and ending. Students can identify where there is a crisis or tension and where there is resolution. Yet, how might one's faith tie into the model Mojo espoused? Mojo furthered his argument with the following statement and illustration:

> *Mojo*: Think about this in terms of the story and you can say the same thing about story and the same thing about worldview. Often time this is our narrative we start there [*draws three concentric circles]* - this is MY story. This rendition of telling a story is only 150 years old - maybe not even that old. If you go back to Augustine this isn't what he's talking about. He's not talking about himself. Second phase here, this is what is happening in most history - we've been telling OUR story. We're Presbyterians. We're Italians. And it's the group; it's this sense of the tribe really. This is who WE are. But I don't think that either of those is big enough for the human being. Human beings are

transcendent creatures and we long to have a bigger, deeper meaning. And it's not that these aren't important [*points to two inner circles*], they are but they have to be connected to THE story. So that's what I mean when I said something earlier in the class about Paul Tillich talking about Ultimate Concern. Everybody wants to aspire to something greater. It's like who's going to say, "my worldview really isn't ultimate, its kind of shabby and doesn't account for much." I think the whole being a human being is to make ultimate claims. This is just not for me, but I'd share it with my kids, I'd tell my family that this worldview will actually work.

Figure 3: Concentric Circle Story Illustration



Throughout his lectures Mojo frequently returned to this illustration of "my story, our story, and the story." He often asked whether or not a particular story promoted integration and human flourishing or disintegration. With COL 400 being divided into the two themes of the human dilemma and solution to the human problem, students were asked to identify stories that raised similar thematic questions. Students were reminded how their worldview and faith were part of larger cultural narratives. They could begin to imagine how their faith was interconnected to a story beyond just themselves, yet challenged to consider whether or not their personal beliefs were "the story;" a story with enough transcendence to account for the whole of human

experience. Essentially, could their faith hold enough water to account for the way they experienced the world?

The greatest use of this metaphor was demonstrated through Mojo's consistent transparency. He would often share personal stories and worldview influences throughout COL 400. These accounts were often the tangential anecdotes incorporated throughout his lectures. His level of transparency was uncommon for most collegiate faculty. For instance, when introducing *Death of a Salesman*, Mojo shared how his own father's life was reflective of the character Willy Loman, a life of sadness, failed businesses, and despair. Or, in providing a real life example of the joyful antics of *Manalive's* character Innocent Smith, Mojo relayed a funny, yet personal story regarding his brother-in-law. It has not been my experience that college faculty have been this upfront about life influences in such an honest way. However, throughout the semester, Mojo provided ample opportunities for students to hear his story and see how his personal experiences had impacted his own faith.

In addition, when framing the idea of worldview to the COL 400 class, Mojo used the metaphor of a map. Mojo argued that similarly to a map, our faith is directive, and can have an explanatory power. In a way, our faith guides us towards a particular end or telos as it directs our attention towards an ultimate goal. Mojo incorporated this idea through paraphrasing theologian, C.S. Lewis' *Mere Christianity*,[14] and psychiatrist M. Scott Peck's, *The Road Less Traveled*.[15]

> *Mojo*: Lewis says, "Theology is like a map. You see what happened to that man in the desert may have been real and certainly exciting, but nothing comes of it. It leads nowhere. There is nothing to do about it. In fact that's why just a vague religion all about feeling God in nature is so attractive. It's all thrills and no work, like watching the waves at the beach. But you will not get to Newfoundland by studying the Atlantic that

14. C.S. Lewis, *Mere Christianity*. (Grand Rapids, MI: Zondervan, 2001)

15. M. Scott. Peck, *The road less traveled: A new psychology of love, traditional values, and spiritual growth*. (Simon and Schuster, 1978)

> way. And you won't get to eternal life by simply feeling the presence of God in flowers or music." So if you really want to get to America, the map will do you more good than just experiences. Then Lewis goes on to say theology or worldview you could say is everyone's experiences collectively put together and going in a certain direction where we say this is what we've found to be accurate and true. So that's one example. The second is from "Road Less Traveled". And Scott Peck is talking about making maps and then having to re-shape them. He says, "Our view of reality is like a map with which to negotiate the terrain of life. If the map is true and accurate we'll generally know where we are and how to get there. If the map is false or wrecked, we'll generally be lost."

The metaphor of a map might stir student imaginations to conceive of how their worldview may be guiding them. Furthermore, in contrast to the notion that faith is rigid and set in stone, the map metaphor offers an image that is malleable. Upon further investigation, terrain on a map may change or destinations can be altered. Within lectures, Mojo utilized the metaphor of maps as an opportunity for students to wrestle with whether or not their personal worldview was directing them towards a significant end.

In summary, lectures played a critical role within COL 400. Surprisingly, in an environment where the traditional lecture is often challenged as an effective teaching strategy, lectures were intrinsic to the objective of integrating faith and learning as this strategy enabled Mojo to connect faith into academic disciplines along with providing various accounts of what it means to be human. Students had to defer to Mojo's authority on a subject, as he successfully accounted for and relayed relevant course content through thought-out and prepared lectures. These lectures required of the students a posture of listening and attentiveness, while welcoming thoughtful questions and dialog. When engaging abstract issues of faith and ultimate concern, Mojo was purposeful in selecting metaphors that would assist students in conceptualizing their personal worldview. Utilizing metaphors was a successful instructional practice used in COL 400 to promote the integration of faith and learning. Through the metaphors of both story and

map throughout lectures, students potentially engaged their faith on a deeper level, growing in a greater awareness of significant factors that influenced their faith.

Integration Through Textual Analysis

COL 400 lectures were drawn from themes found within the books and films that established the foundation of the class's curriculum. Both classic books and films were integral to the COL 400 course, as students were required to read a total of six novels and view five films as part of course requirements. Because they were handled similarly, I will refer to books and films as "texts" as Mojo used comparable instructional approaches to exegete the meaning underlying these class requirements. I observed the integration of faith and learning transpiring through the close reading or viewing of these required texts as each text accounted for either the human dilemma or solution to the human problem. Through the instructional practice of textual analysis, Mojo challenged COL 400 students to engage deeper themes, structures, and content within the texts in order to distinguish an overlap between the sacred and the secular themes.

Mojo articulated that the intent of the books and films selected for COL 400 was to "elucidate the human dilemma" and capture varied responses to an individual's faith, worldview, or telos. He argued, "Worldview is intrinsic to film – you can't escape it." As I argued in the previous chapter, the books and films were organized thematically in a way to first address the human dilemma and second, to offer a partial solution to the problem. Mojo described the value of utilizing novels by stating,

> *Mojo*: If I were going to give them a text that was more discursive and more linear in thought, it would be difficult for a lot of the students to follow that. But they seem to engage [novels]. So I'm thinking of [a student] right now - where you there when he told his story? He was into gang stuff, and got rescued out of that. Now, he's engaging these texts and that is the happiest moments of my semester because he wants to talk about these themes he's reading in the texts. So I'm always trying to find the texts that ask the deeper questions. The worldview questions are the Christian questions. In a sense, they are religious questions.

Mojo identified engaging these narratives as a successful pedagogy for integrating faith and learning as texts presented opportunities to draw students into deeper questions of faith and worldviews. He furthered his argument by saying, "It's all about characters. There is something about looking at Willy Loman or looking at Hannah Coulter, and it enables you to sort of enter and make some assessment about the way they are living. And then these are the choices that these students have in front of them." Through the voices of the characters that live within the pages of these books, or in the scenes of the films, students are presented varied choices of responding to life's challenging questions: questions from life's ultimate meaning, the problem of evil, and the chaos and disorder of the world, to questions of community, love, and finding serenity amidst life's challenges. These questions are deeply related to faith and learning.

COL 400 had a natural rhythm of alternating class sessions between books and films. Having a weekly three-hour night class provided ample time to show films in their entirety, along with engaging in a robust discussion. Books were discussed every other week and students were expected to read the texts in their entirety. Mojo reiterated the importance of completing the reading in order to promote a healthy discussion and engagement with the concepts. In fact, he asked that students would not show up if they did not read, due to his experience with too many unprepared students derailing classroom discussion. The manner in which he communicated this class expectation was unconventional. He took a chair as stood upon it at the front of the classroom, captivating student attention. Mojo then donned a French accent, and began impersonating a French king. He stated the following;

> *Mojo (with French accent):* I am King Louis the 14th and I love you all very, very, much, even though you are peasants, and I am the king. But, if you don't do the reading - Oui, Oui? -then don't come to class. Ok, on the reading days, I will not say "no, no, no," to your grade for not coming to class. But we'll see what happens.

Mojo's King Louis persona went on to describe how unprepared students would vocalize their irrelevant perspectives and opinions on topics completely unrelated to the text being analyzed. The bizarre nature in which this message was conveyed accounts for Mojo's ability to successfully charm a classroom. Mojo's charisma was dynamic and apparent. Perhaps many students would balk at being referred to as peasants, but this strategy somehow worked. Though Mojo was communicating class expectations from an authoritative stance, I observed students smiling and laughing along with his silly impersonation of an overbearing French king. Mojo communicated this stringent course expectation in a gracious way, while holding students to a high standard of engaging the required reading. Incredibly, attendance remained consistent as only 2-3 students would be absent on any given class period.

In analyzing coded transcriptions, class handouts, and field notes from COL 400 observations, it was evident Mojo utilized textual analysis as a means of integrating faith and learning in relation to the books and films. Primarily, Mojo provided handouts with reading/viewing questions to direct students' attention within the texts. These handouts were purposeful in the questions they posed and guided COL 400 students into deeper engagement with the text's themes of the human dilemma or solution to the problem. In addition, he utilized reading quizzes for each book to provide a means of assessing student learning. The following section expands on Mojo's enacted approach to integrating faith and learning within COL 400 through the use of textual analysis.

Questions of Integration

Asking analytical questions was a significant theme in how integrating faith and learning transpired within COL 400. With portions of the class sessions being dialogical in nature, questions that focused and guided student discussion were prevalent. Mojo was both purposeful

and intentional in how he formulated the questions he used within COL 400. In one interview, he described the following:

> I ask really pointed questions. I know those questions will lead us into something further, verses [students] flailing around in the text just saying what am I looking for. So I think that is a helpful way to force them into some of the key issues in the text that would end up then being formation questions or faith integration questions.

Asking the right questions was intrinsic to Mojo's pedagogy of integrating faith and learning. I mentioned in the prior chapter Mojo provided students with 8-12 questions in the syllabus for each book. Ideally, prior to reading the book, students would review these questions and be mindful of their answers while they read. The questions required a close reading of the text. More often than not, Mojo would tie these questions back into COL 400 class discussion. Even if students were in small groups analyzing a book, Mojo would provide them with a question to consider taken directly from the syllabus. Herein lies the brilliance of this instructional method. Students were previously made aware of questions they could anticipate during in class discussion. They could initially wrestle through the questions themselves, and then share their perspectives and listen to the perspectives of others in class. Providing selected reading questions guided COL 400 discussion in a directive manner rather than students chasing inconsequential rabbit trails. In addition, the questions Mojo formulated for each book, encouraged students to both analyze and wrestle with integrating a text's theme into their personal worldview.

Mojo also utilized analytical questions in relation to each of the five films shown in COL 400. The films *I Heart Huckabee's*[16] and *About Schmidt*[17] were deeply rooted in humanity's angst while the movies *About Time*[18] and *Il Postino: The Postman*[19] characterized a hopeful

16. *I Heart Huckabee's.* directed by David O. Russell, (Fox Searchlight. 2004), DVD
17. *About Schmidt*, directed by Alexander Payne, (New Line Cinema. 2002), DVD
18. *About Time*, directed by Richard Curtis, (Translux, 2013), DVD

portrayal of the world. The academy award winning film, *Life is Beautiful*,[20] sat between the two themes of COL 400 as it portrayed both the human depravity seen within the holocaust compared to the perseverance of a man's love for his wife and son. In contrast to passively watching a movie, Mojo challenged students to actively critique and evaluate the films through the use of viewing guides. Prior to the start of the film, students were given a handout with an average of eight questions directly related to the movie. These questions analyzed a film's structure, content, and themes. As students watched the movie, they would answer the questions. At the end of the movie students would sign their name at the top of the handout and return their reflection to Mojo. Mojo would then evaluate student engagement with the film's concepts through reading their viewing guides. The questions were integrative in nature, asking students to identify key themes and metaphors of the films, the espoused worldview of key characters, or how resolution and redemption is portrayed within the narrative. Questions were purposely analytic. Mojo was directive in creating viewing guides as films were not used to merely fill space, but to engage stories and worldviews from various angles.

At times, questions from reading and viewing guides were clearly related to one's faith. For instance, in the *About Schmidt* handout, Mojo explicitly asks, "Describe Schmidt's worldview at the beginning of the film." Other times, connecting the reading or viewing material to one's faith was more subtle. Take for example a question posed in the discussion of Chesterton's *Manalive*.[21] The main protagonist in this novel is a man by the name of Innocent Smith. Chesterton uses this character to model a posture of embracing the sacramental wonder found within a mundane day-to-day existence. Mojo was upfront in how he sees Innocent Smith as a potential solution to his understanding of the human dilemma. First, he broke students into

19. *Il Postino: The Postman*, directed by Michael Radford, (Miramax, 1994). DVD
20. *Life is Beautiful*, directed by Roberto Benigni, (Miramax, 1997). DVD
21. G.K. Chesterton, *Manalive*, (San Francisco, CA: Ignatius Press, 2011)

five groups and gave them each a question. Each group of students had approximately five minutes to come up with an answer to their specific question. The following is a portion from the conversation that followed:

> Mojo: If you were going to say, "Innocent Smith is like" and then do an analogy, what would you say? We know he's like a child, but what else? Leah, anything else?
>
> *Leah*: Mary Poppins comes to mind.
>
> *Mojo*: Absolutely, especially with the wind. And Mary Poppins is elfish in a way as she goes up stairs backwards and has all these games and puzzles. Anyone else - what Innocent Smith is like? [long pause] What is the line again in the movie *A Beautiful Mind* where you are either a mystic, or you cross over and you are nuts? He's kind of like a prophet, also. The prophet comes out and you know what Ezekiel does, he lies on poop to show Israel they are defiling the covenant. He's doing all this crazy stuff to act it out.
>
> *Payton*: Didn't one prophet walk around naked and eat a scroll?
>
> *Mojo*: Yeah, yeah - that is Ezekiel! Ezekiel is like a nut case, but very symbolic. He breaks the conventions but keeps the commandments.

Though this is a small snapshot of a larger class conversation, it models how quickly Mojo contrasts the unconventional protagonist of Innocent Smith against the prophets of the Old Testament. Almost seamlessly, students are drawn from analyzing characteristics of a fictional character against the Biblical narrative. The conversation surrounding Innocent Smith did not end there, but students were left challenged by Mojo's final question of "Do we want to be like Innocent Smith at all? Being a prophet is dangerous – you may get strung up like Jesus did." Mojo's contrasting imagery is an example of creating connections between faith and literature.

Not only did Mojo pose analytical questions, but he also instructed students in how to critically interrogate what they read and watch. He provided a space for students to formulate their own questions surrounding literature. During one period of class discussion, Mojo suggested the following:

Mojo: Have we talked about the three levels of questions yet? [*Draws on board the words Opinion, Description, and Interpretation*] Ok, you guys know Mr. Rogers right? So, What does Mr. Rogers do at the beginning of each show?

Student: He takes his shoes off

Mojo: Right, shoes off, takes off his jacket and puts on his sweater. So the level of opinion is the simplest of questions. Asking, "did you like Mr. Rogers" is a matter of opinion. Allie, did you like Mr. Rogers?

Allie: Yes.

Mojo: Jennie, did you like Mr. Rogers?

Jennie: For sure.

Mojo: Right, what's not to like? The next way to address this question is to say "tell me what Mr. Rogers does." Right? So while he takes off his shoes he puts on his tennis shoes. But to interpret this you've got to ask the "why" question. Why does he do that? Is it because he want's to get into your space, or is it because he wants you to be your neighbor - he's trying to make you feel comfortable. These two right here [*points on white board to Opinion and Description*] kind of stop short of the analysis that I'm trying to push us towards. Kind of this further looking. So find a question that really would, where we don't just have to fill in the blank. Because when this get's short-circuited we just start describing instead of really asking the why question behind it. So see if you could find a question to get us to discuss something that you care about in *Death of a Salesman*. Go for it.

After this direction for asking interpretive questions, students were given 10 minutes to gather in groups with three to four other peers, and develop their own questions. I observed this instructional exercise to engage student attention as they actively participated with one other. Chatter erupted as copies of *Death of a Salesman* were open and the noise of pages flipping back and forth filled the air. Students quickly shot interpretive ideas back and forth among their peers. Though I was limited in hearing all of the discussion, in observing the open books and the attentiveness the majority of students gave to one another, it appeared most students remained actively engaged within this activity. After about 10 minutes, Mojo led a discussion asking each group to share the interpretive "why" question they came up with. Surprisingly, many of the

students' questions revolved back to the nature of worldview. For instance, one student asked, "how does the book define success, and what really is success?" Though not blatantly a question of faith, the following conversation addressed both the merits and challenges of the Westernized worldview of staunch individualism, economic upward mobility, and consumerist materialism. In summarizing student responses, Mojo contrasted these themes of the Western worldview against, the Biblical-Hebraic orientation. Whereas the West may prioritize individualization, the Hebraic orientation prioritizes collectivism. Again, the integration of faith and learning was presented to students as Mojo contrasted opposing postures to how one might live their life. Through utilizing reflective questions, the peril of Willy Loman could be identified and addressed by a counter-narrative found within scripture.

Integrative Reading Quizzes

Finally, I observed reading quizzes as an additional avenue to enact the integration of faith and learning through textual analysis. As I mentioned in the prior chapter, Mojo had prepared a list of 8-12 reading questions within the syllabus for each of the six required books. Out of these questions, three to four were in bold print, so students could anticipate one of the bolded questions would be asked on the reading quiz. On the days books were discussed, COL 400 would start with 5-10 minutes of prayer. Immediately after prayer, Mojo would hand out the quiz and students would have 15 minutes to answer the selected question. Each quiz was a plain 8.5 x 11 inch sheet of white paper with the reading question printed at the top of the page. On every quiz Mojo included the following statement; "Please demonstrate that you did the reading, first, by giving SPECIFIC examples you could have only gotten from the book, second, by showing you comprehended the material in some way beyond merely a surface reading." The expectation was for students to analyze the text through a long answer form, in order to articulate

deeper thematic elements of a text. Students would write their long answers in the blank space below the printed question. These quizzes were not "open book," nor could students use notes they made regarding the text. Answers had to come straight from memory, as a successfully completed quiz would require students to read the text closely.

My research was limited insofar that I did not analyze student answers to these reading quizzes. However, I was provided with each week's reading quiz, and analyzed each question. From what I observed in class, the majority of students took these quizzes seriously. The six quizzes, each individually being worth 25 points, accounted for close to 40 percent of a student's final grade. Having the quiz at the near start of class encouraged attendance, as a student arriving late would miss the opportunity. During the 15 minutes of students answering the question, the room was near silent aside from the sounds of pens racing across paper, as individuals strove to account for all they read, and demonstrate a clear comprehension of the text. Typically, around 10 minutes into the quiz, there was the collective rush of papers being flipped over, as students would turn to the back page to continue their writing. Again, though I did not analyze completed quizzes within this study, it appeared the majority of students engaged these quizzes thoroughly.

One prime example of a reading quiz, which incorporated the tenets of faith and learning integration, was derived from Wendell Berry's *Hannah Coulter*.[22] This novel focuses on the experience of a woman, Hannah Coulter, who lived in the fictional town of Port William, KY. Drawing significantly upon the theme of community, Berry sketches out the challenges of sustaining life in a small agrarian town in contrast to the raging urban expansion and cooperate greed of agrarian business. Students were asked to answer the following question for this text's reading quiz:

22. Wendell Berry, *Hannah Coulter*, (Berkely, CA: Counterpoint, 2004)

> Discuss the importance of "place" in Berry's novel, using specific examples of places like Port Williams, the Feltner land, the farm house, etc. – not only in terms of geography, or structure, but in terms of the interpretation of humans as life is seen through the lens of people staying in one place over their entire lifetime.

As I mentioned before, I rarely had insight into student response to reading quizzes. However, Mojo returned to this particular question later in the class period, as he revisited the theme of "place." When discussing how important the land was to the people of Port William, Mojo incorporated this following Biblical imagery:

> *Mojo:* Think just for a minute how important land is for Israel. Right now this very topic in the news. But it's just like this back in the beginning. God's promise to Abraham in Genesis 12 is to have land and be a great nation. So this theme of land is prevalent all throughout Israel's history. …Can you flourish without having a place? If you don't have a place in kind of the biblical imagination, you're in exile - you're a sojourner and you don't belong anywhere. Which is literally what happens to the Jews in much of their history, wherein they are pushed from one place to another and they are persecuted along the way.

Regardless of their faith background or belief, these senior level students would have completed a three-credit course on the Old Testament as part of SAU's general education requirement. More than likely, COL 400 students would be familiar with the narrative of Abraham, and the Nation of Israel throughout the Biblical account. I speculate students would comprehend the significance of both place and people found within Scripture. In essence, I observe the integration of faith and learning transpiring as students can identify the underlying thematic elements within Hannah Coulter against Scripture. The importance Berry places on land and community, can stir the imagination of a student towards recognizing the importance of land and community found within the Bible. Through the use of both analytical questions and some additional guidance, Mojo directs student attention towards relevant connections between literature and faith.

Structured Pedagogy

The use of textual analysis was a significant factor contributing to the integration of faith and learning within the COL 400 curriculum. Books and films were building blocks for the course's content, from which Mojo purposely delved deep into their content, structure, and themes. Each text was not handled passively, but actively. It was clear Mojo placed significant thought and attention into COL 400's content, while having an end goal in mind. The questions of textual analysis he generated were directive and specific. Students were not left to merely scratch the surface of these texts, nor wander off on their inconsequential rabbit trails of personal interpretation. Rather, students were encouraged to follow Mojo's lead through answering the questions he provided. In one interview, Mojo expressed the integration of faith and learning occurs by, "forcing [students] into the text, and then forcing them into the text in a meaningful way." I find Mojo's language strong, and authoritative. This ideology challenges current notions of learning communities within collegiate classrooms. Yet, students seemed to respond positively to the firm structure Mojo enacted within COL 400. And, perhaps, through his strategic use of textual analysis, students were given a greater opportunity to establish cohesion between their ultimate concerns in relation to what they've learned.

Integration through COL 400 Assignments

In the previous chapter, I accounted for the various assignments students were responsible to complete within COL 400 as they were depicted within the course syllabus. These course requirements included both presentations and two writing assignments. Students would complete both a personal narrative presentation, along with a group presentation focused on a band or musician's worldview. Both papers responded to the thematic organization of the class. For the first paper students were asked to articulate and argue for their understanding of the

human dilemma, while in the second paper students were instructed to offer a potential solution to humanity's problems. These assignments appeared to be integrative in nature as they challenged students to identify and evaluate various worldviews and beliefs.

COL 400 assignments appear embedded within the pedagogy of faith and learning integration. However, my account of COL 400 is limited to what transpired within the classroom experience. I purposefully do not thoroughly account for, nor carefully engage the litany of required student assignments. As I previously articulated, this case study's focus was specifically directed towards Mojo, the instructor. As the primary facilitator of faith and learning integration, I purposely intended for Mojo to be at the forefront of this study, which required elements of the student experience to fall into the backdrop. Primarily, I was limited in accessing auxiliary assignments. In addition, there remains the challenge of adequately synthesizing 25 student responses multiplied by numerous assignments.

Yet, it would be negligent if I failed to mention how prescriptive Mojo was directing students within these assignments. There were elements associated with the COL 400 I was able to observe and distinguish. First, the syllabus provides detailed descriptions of what these assignments required along with detailed rubrics for how these assignments would be graded. Second, Mojo took ample class time to discuss with students his expectations for both the papers and presentations. From my field notes and classroom transcriptions, descriptions for COL 400 requirements were both clear and articulate. Mojo offered both high expectations and high support and encouragement in relation to these assignments. To succeed within these course requirements I imagine these students needed to defer to Mojo's authority as the instructor. Typically, at the end of any given class period, a line of two to three students would quickly form to discuss a graded assignment with Mojo. I observed Mojo act with care, tact, and patience, as

he would attend to every question of his students while continuing to direct them towards a greater academic achievement.

Chapter Summary

At the beginning of this chapter I argued for the two distinct objectives of integrating faith and learning. First, an integrative instructional practice must focus on establishing connections between faith and academic disciplines. Second, integrative techniques ought to provide students with a holistic (and accurate) account of what it means to be human. The intent of this chapter was to address the question of how the integration of faith and learning was enacted within COL 400.

In his essay, C.S. Lewis as a Teacher, John Wain accounts for his interactions with the legendary Oxford intellectual with the following:

> Going to a lecture by Lewis was an enjoyable occasion; but then, meeting Lewis on any terms was an enjoyable occasion, for he likes cheerfulness, and congenial company, and he thought literature was something to rejoice in. I am glad of all the hours I spent with him, … I am glad to have been his pupil.[23]

Wain demonstrates how his appreciation for Lewis went far beyond a classroom lecture, but was derived within Lewis' personality. Simply put, Lewis was an enjoyable individual. With Lewis being one of Mojo's intellectual heroes, I find this quote applicable. Similar to Wain's account of Lewis, being with Mojo on any terms is a delight. Attending over 45 hours of his classroom instruction (not to mention the hours of out of class interviewing) was anything but dull, rote, or boring. Mojo consistently exuded a joy, cheerfulness, and charm. The nature of faculty charisma was not within the original guiding questions of this study. However, as my research

23. John Wain, "C.S. Lewis as a Teacher," in *Masters: Portraits of Great Teachers*, edited by John Epstein (New York, NY: Basic Books, 1980), 252

progressed evidence persisted that Mojo's charisma was integral to his ability to successfully integrate faith and learning within the classroom.

COL 400 is a unique case insofar that the Mojo's charismatic personality and autonomy created an exceptional learning environment for faith integration to transpire. This case study revealed in-class prayer, lectures, and textual analysis of books and films provided distinct avenues for the integration of faith and learning to transpire within COL 400. These instructional practices either made connections between faith and academic disciplines, or provided students insight into what it means to be fully human. In addition, I address the required assignments within COL 400, but refrain from thoroughly investigating them. It remains a surprise to discover and identify the amount of authority Mojo displayed within the course through his guidance and directives, yet his posture was tempered by the intentional care and encouragement he provided COL 400 students. It was evident Mojo facilitated a course wherein students had the opportunity to engage in a holistic educational experience, as there were ample opportunities for enriching both their intellect (cognitive belief) and affect (desires and habits).

CHAPTER 7: CONCLUSION

I began this dissertation relaying a disgruntled account of the current affairs within higher education. As Christian Smith somewhat hopelessly articulated, the core purposes of higher education are lost, never to be regained; a demise which compromises the very foundation of a democratic society.[1] Yet, in contrast to Smith's discouraging tone, Professor of Higher Education at Penn State University, Dr. David Guthrie, offers an alternative perspective in stating, "What if we stopped thinking of education as an object — a system, a process, a collection of entities — and started to think of it as a relationship? What if it is meant to be nurtured and cultivated, rather than quantified and evaluated?"[2] Guthrie offers a hope filled perspective as he challenges readers to be mindful of what is cultivated within institutional life. What can be learned from the relationship between an institution's mission and its faculty? What can be learned from the relationship between a faculty and their pedagogy, or between a faculty member and his or her students? What may be nurtured and cultivated within the context of these aforementioned relationships? Herein lie essential questions for higher education. In identifying education as a relationship to be cultivated, we may conclude that the implications for this study expand beyond the boundaries of Christian colleges and universities, and offer a unique perspective to all sectors of higher education.

The case of Spring Arbor University's Community of Learners 400 (COL 400) explores the relationship between a faculty member and the mission of Christian higher education. Specifically, I investigated how a Christian university met their institutional priority of integrating faith and learning through their general education curriculum. For the purpose of this

1. Christian Smith, "Higher education is drowning in BS," The Chronicle of Higher Education, January 9th, 2018, accessed January 27, 2018, https://www.chronicle.com/article/Higher-Education-Is-Drowning/242195/

2. David Guthrie, "Avoiding the BS: Education as Relationship" Vocation Matters, January 31st 2018, accessed April 13, 2018, https://vocationmatters.org/2018/01/31/avoiding-the-bs-education-as-a-relationship

study, I have defined the integration of faith and learning as first, an instructional practice focused on establishing connections between faith and academic disciplines, and second, a process that provides a holistic (and accurate) account of what it means to be human.[3] As Rick Ostrander argues, "Because our Christian worldview is dynamic, not static, integration is a two-way street. That is, our Christian worldview affects the subject we study, but the truth learned in the subject may in turn influence our Christian worldview."[4] The process of integration is a back-and-forth conversation between one's faith and their academic discipline. Effective integration ought to draw learners towards a deeper understanding and appreciation of both their personal belief and academic knowledge. History has demonstrated that integrating faith and learning is not merely an intuitive experience, as Christian colleges and universities have missed the mark of their intended integrative objective. However, I argue the process of integrating faith and learning may be effectively implemented within a collegiate classroom through a professor's pedagogy and lifestyle.

Though the case of COL 400 has provided valuable insight into the phenomenon of integrating faith and learning within Christian higher education, the case also offers ramifications for higher education at large. Within this chapter I consider the implications of the study, and offer suggestions for Christian colleges and universities striving to develop a coherent model of faith and learning integration. Furthermore, I demonstrate how my research has evolved in highlighting how significant a faculty member's personality and charisma was to the process of integrating faith and learning within the classroom. Essentially, I argue some percentage of effective teaching sits within the quality of a faculty's character. The themes of instructional

3. William Hasker, "Faith-learning integration: An overview." *Christian Scholar's Review* 21, no. 3 (1992: 231-248.)

4. Rick Ostrander, *Why College Matters to God: An Introduction to the Christian College*. (Abilene, TX. ACU Press, 2009), 120

strategies and faculty character transcended issues of faith and learning integration and remain pertinent to the larger body of higher education research. The more I focused on the faculty's role within the integration process, the more salient his instructional practices became to this study. To conclude this study I will address the following: 1) reiterate the study's guiding research questions, 2) evaluate findings of this case-study, and 3) offer suggestions for the future of Christian colleges and universities in meeting the integration objective.

Questions of Integration

Christian higher education has difficulty demonstrating how they meet the intended objective of integrating faith and learning. Though many faith-based colleges and universities espouse the integrative ideal as a value, literature suggests few institutions can clearly articulate how this objective is accomplished. Without clear distinctions of how the integration of faith and learning is enacted, the purpose and mission of Christian higher education remains conflated. This study provides an in-depth examination of how integrating faith and learning might transpire within the Christian institution, SAU.

The case of COL 400 was guided by three research questions. My attention was focused on the following query: 1) How does an institution meet the objective of integration specifically through the context of a general education course primarily focused on integrating faith and learning, 2) how does a faculty's background influence the integration of faith and learning within a specific class, and 3) how is the integration of faith and learning implemented and enacted specifically within a faculty's instructional methods? The following sections expand on findings within this case study in correlation to the research questions.

Institutional Influence

The first research question asked the following: *How does a Christian institution meet their curricular mission of integrating faith and learning?* Specifically, how would an institution meet the objective of integration specifically through the context of a general education course primarily focused on integrating faith and learning?

In her ASHE report on general education, Cynthia Wells argues, "Good practice in general education begins by understanding one's institution well and considering carefully what is appropriate in that context."[5] Wells suggests good practice within general education programs requires curriculum to be institution-specific, intentional, coherent, integrative, and innovative. In many ways, COL 400 meets these specifications. My study demonstrates how COL 400 models good practice in general education as it correlates specifically to SAU's mission, and reiterates the values of the institution. Though COL 400 is one class in a larger curriculum, SAU meets their intended goal of faith and learning integration through prioritizing courses such as this. Essentially, COL 400 remains a best-case scenario for the integration of faith and learning to transpire as the course learning objectives are centered on SAU's mission, integrative of academic disciplines, and promotes the coherency of varied student experiences.

Educators intending to create an integrative course similar to COL 400 must understand the significance of an institutional mission influencing the curriculum. Within chapter four, I provide evidence of how COL 400 was designed by individuals deeply entrenched within SAU's values and ethos. COL 400 ties directly back to SAU's guiding mission, The Concept, which states,

> Spring Arbor University is a community of learners distinguished by our lifelong involvement in the study and application of the liberal arts, total commitment to Jesus

5. Cynthia A. Wells, "Realizing general education: Reconsidering conceptions and renewing practice." (*ASHE Higher Education Report* 42, no. 2. 2016): p. 52

> Christ as the perspective for learning, and critical participation in the contemporary world.[6]

The connection to the SAU mission is purposeful. Though faculty have significant autonomy within the course, one common feature was that each COL 400 syllabus stated The Concept and tied it back to COL 400 learning objectives. The Concept offers a common starting place for varied courses intending to meet the same objective. Those designing general education curriculum focused on faith and learning integration ought to be attentive to how an institutional mission statement may guide their course design.

Additionally, the case of COL 400 demonstrates how general education offers a viable avenue towards completing the mission of integrating faith and learning outside of discipline-specific courses. Whereas some faculty may feel limited to integrate faith and learning within their academic discipline, a general education course offers unique opportunities to meet the integration objective. Literature demonstrates the challenges of integrating faith and learning in major courses, specifically within the hard sciences and professional degrees.[7] Yet, through my particular section of COL 400, being comprised of students from a variety of academic majors, topics from numerous academic disciplines were engaged throughout the course. A robust Christian general education curriculum enables educators to think outside of academic silos and provide opportunities to integrate faith and learning. Again, an institution intent on integrating faith and learning within its curriculum ought to look specifically at opportunities for integration through general education requirements, rather than relying solely on major specific courses.

Finally, as a general education course, COL 400 promoted the importance of a coherency within a curriculum. COL 400 offered students an opportunity to "synthesize seemingly

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6. Howard A. Snyder, *Concept and Commitment: a History of Spring Arbor University*. (Spring Arbor, Spring Arbor, MI: University Press, 2008)

7. Ostrander, *Why College Matters to God*

disparate experiences."[8] That is, in accordance with a COL 400 learning objective, "students [would] reflect upon their time at SAU and to imagine how the virtues of integrity, service, thankfulness, and wisdom that have been woven throughout their education have prepared them for communities to come."[9] Prior experience, both in and outside of SAU, would be synthesized in a way to offer students a greater sense of a coherent worldview. In essence, COL 400 modeled the value of being able to see the grand beauty of the forest of student experiences, verses the individual trees. Offering students the opportunity to synthesize varied life and educational experiences provides a coherent model for integrating faith and learning as students acknowledge how numerous facets of their lives influence one another.

The values of maintaining a coherent general education extend far beyond the reach of Christian higher education. Many diverse sectors of higher education espouse virtuous educational missions. The case of COL 400 provides a successful example of how an institutional mission may be operationalized within a curriculum. Intuitions intending to cultivate a greater sense of institutional mission within their curriculum would benefit from SAU's exemplary model.

Integration Espoused

The second portion of my inquiry brought the focus of the inquiry from an institution to an individual faculty in asking the following question: *How does a faculty's background history influence the integration of faith and learning within a specific class?* Specifically, in considering a professor's prior educational experiences, how might they design and organize a course to promote integration?

8. Wells, Realizing General Education, 54
9. Spring Arbor University, *Course Catalogs, Calendar, Student Handbook, Forms*

The case of COL 400 supports a core tenet of Robert Benne's argument: maintaining a critical mass of faculty who both espouse and enact the mission of integrating faith and learning is essential for an institution to meet their objective of faith integration.[10] Benne argues, "If the Christian account is publically relevant to the central task of the school – its education – then the right kind of faculty is indispensible."[11] Having faculty who promote the institution's mission is essential, especially in considering the broad range of instructors who may be teaching general education courses.

First, I want to amplify how much autonomy the faculty of COL 400 had in course development and implementation. Mojo had significant freedom to design COL 400 as he best saw fit. As I argued in chapter five, the course was organized in way to encourage the integration of faith and learning, that is, the COL 400 connected the Christian faith and academic disciplines and offered students a coherent model of what it means to be human. As a result of Mojo's autonomy, it was clear his personality and values were embedded throughout the course. Yet, a daunting question remains: how would COL 400 have looked different without Mojo's commitments to faith and learning integration? I would be negligent to overlook Mojo's seminary degree from an Ivy League institution, along with his Ph.D. in American Church history from the University of Iowa. We must consider how formative Mojo's prior educational experiences have been in forming him as an educator. Clearly, he is an outlier compared to the majority of faculty teaching general education courses, whereas many instructors most likely have academic degrees outside of theology. How might an institution respond to the challenge of integrating faith within the classroom while utilizing instructors from a broad range of academic disciplines?

10. Robert Benne, *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. (Grand Rapids, MI. Eerdmans, 2001)

11. Ibid., 191

If diverse faculty backgrounds further complicates an institution's ability to integrate faith and learning, Christian higher education must take faculty development seriously. As Gappa, Austin, and Trice suggest, "investing in the faculty enhances the health and success of a college or university."[12] Additionally, Wells argues effective general education is sustained through faculty development in stating, "General education course design and faculty development must intentionally align."[13] For example, if a general education course is designed to meet the objective of integrating faith and learning, the institution must provide the necessary resources to develop faculty in meeting this objective. Perhaps the greatest flaw of thinking surrounding the integration of faith and learning is that if a faculty member espouses a faith commitment, then by default, Christian belief and academic knowledge will become automatically (if not seamlessly) synthesized and integrated throughout their instruction. Mojo's educational background demonstrates how, much like any pedagogy, implementing the integration of faith and learning takes time and practice. He first saw integration modeled within his own undergraduate experience. And, in the course of 26 years as a professor, Mojo has fine-tuned his own instructional method in response to changing student backgrounds. Arguably, the process of adjusting one's pedagogy to meet a variety of student needs, while still meeting institutional objectives is not an intuitive process.

Some Christian institutions demonstrate a clear value of developing faculty towards a holistic approach to integrative pedagogies. Azusa Pacific University (APU) has the Office of Faith Integration whose mission is "to facilitate the dialogue between academics, …and the Christian faith by resourcing our faculty in their efforts to bring faith to life in their research,

12. Judith M. Gappa, Anne E. Austin, and Andrea G. Trice. "The Changing Context for faculty work and workplaces," in *Introduction to American Higher Education,* edited by Shaun R. Harper and Jerlando F. L. Jackson, (New York, NY: Routledge, 2011). 86

13. Wells, Realizing General Education, 60

their teaching, and their scholarship."[14] Similarly, Union University has the Center for Faculty Development, which provides resources for professors for faith integration instructional techniques.[15] More broadly, the Council for Christian Colleges and Universities (CCCU) offers a three-day conference for new faculty within their affiliate institutions to be introduced to integrative pedagogies.[16] I provide these three examples as a model of how institutions might engage faculty development. APU, Union, and CCCU's New Faculty Institute all provide avenues for faculty to explore the intricacies of faith and learning integration, as well as develop instructional competencies within these areas. Clearly, there are significant institutional resources funding centers of both faith integration and faculty development. An institution intending to strengthen their commitment to the integration of faith and learning might consider directing their resources in a similar fashion.

Faculty development transcends issues of integrating faith and learning. Though the integration prerogative is relevant for Christian colleges and universities, higher education at large wrestles with the challenge of developing their faculty in accordance with their institutional mission. As Gappa, Austin and Trice succinctly state, "To thrive, colleges and universities must face this strategic imperative and realign their institutional support of faculty members in ways that more fully address today's institutional missions."[17] Is there correlation between faculty development and the core objectives of an institution's mission?

Though faculty development opportunities may be available, another complication quickly arises. The American Association of University Professors (AAUP) reports more than

14. Azusa Pacific University, "Office of Faith Integration," accessed Feb 2, 2018, https://www.apu.edu/faithintegration/

15. Union University, "Center for Faculty Development," accessed Feb 2, 2018, https://www.uu.edu/centers/faculty/

16. Council of Christian Colleges and Universities, "New Faculty Institute", accessed Feb 2, 2018, https://www.cccu.org/cccu_event/2018-cccu-new-faculty-institute/

17. Gappa, Austin, and Trice, The Changing Context

50 percent of faculty appointments are part time, and that the percentage of adjunct faculty is rising.[18] Additionally, a common theme surrounding contingent faculty is how institutions make little to no commitment to the development or retention of these instructors.[19] I've argued that faculty who are a good institutional fit are essential to implementing the integration of faith and learning. However, what implications arise for institutions utilizing adjuncts for core general education requirements? In the case of COL 400, this upper level course is reserved for tenured faculty members to teach. However, what about lower level general education requirements? With a general education course that is non-degree specific, why not utilize adjunct instructors while tenured faculty focus on the degree specific courses that require their expertise? Perhaps this cost-saving tactic is the greatest challenge facing effective faith and learning integration within Christian higher education. Christian colleges and universities must consider what is at stake, amidst the momentum towards employing more adjunct instructors as a means of saving institutional dollars.

Individual faculty are fundamentally critical to the institutional objective of integrating faith and learning. Or, more broadly, faculty are essential constituents in enacting an institution's mission. As I've demonstrated in the case of COL 400, an instructor's background significantly implicates their pedagogy and decision in course design. Moreover, a professor's personal values and ethos informs their development and instruction of a course. The greater level of autonomy an instructor has in developing a course, the greater their background implicates the integration of faith and learning. If Christian higher education is serious about the integration of faith and learning, they must not passively anticipate the process to happen, but actively engage their faculty in developmental opportunities. Furthermore, institutions must

18. American Association of University Professors, "Background checks on contingent faculty." accessed on Feb. 6th, 2018 https://www.aaup.org/issues/contingency/background-facts

19. Ibid.

avoid leaving key general education courses to a conglomerate of adjunct instructors, but must maintain a critical mass of individuals who understand and enact the institutional objective of faith and learning integration. These findings are not limited to the sector of Christian higher education, but ought to influence higher education at large. Again, faculty development transcends issues of integrating faith and learning. Whatever institutional mission guides a college or university's curricular priorities, faculty ought to have opportunities to develop instructional competencies in order to successfully enact institutional missions.

Integration Enacted

My last and final research question focused on faculty pedagogy in asking the following: *How is the integration of faith and learning implemented and enacted specifically within a faculty's instructional methods?* The scholarship of teaching and learning is central to this research question insofar that the integration of faith and learning became secondary to the pedagogy used to enact it. The case of COL 400 demonstrates how Mojo accomplishes the goal of integration through utilizing prayer, lectures, and textual analysis. These instructional practices either made connections between the Christian faith and academic disciplines, or provided a holistic and accurate account of the human experience.

First, I was surprised at the traditional nature of Mojo's pedagogy. Though the lecture is a longstanding tradition within colleges and universities and remains a common instructional practice within education, Conrad, Johnson, and Gupta suggest, "higher education is in the midst of a paradigm shift as its aims, structures, and theories are moving from being instruction-centered to being learning-centered."[20] Scholarship of teaching and learning often scrutinizes the traditional lecture regardless of that fact that "lectures are all bust indispensible to the intellectual

20. Clifton Conrad, Jason Johnson, and Divya Malik Gupta, "Teaching-For-Learning (TFL): A model for faculty to advance student learning." In *Introduction to American higher education*, edited by Shaun R. Harper ad Jerlando F. L. Jackson. (New York, NY: Routledge, 2011), 175

and cultural history of the twentieth century."[21] Yet, contrary to values embedded within the learner-centered paradigm, Mojo successfully enacted the integration of faith and learning through the nature of his charisma as a professor. He was directive, yet charming. He provided expertise on a variety of academic subjects balanced with a humble inquisitiveness. Arguably, Mojo took on the role of a pastor and strove to purposely direct students towards the objective of integrating their ultimate concern into their academic discipline.

In response to the limitations found within traditional teaching models (i.e. the lecture), the learner-centered paradigm has emerged within the scholarship of teaching and learning. Contrary to longstanding instructional practices, Barr and Tagg argue teaching ought to be centered on the student verses centered on the teacher, through suggesting, "The Learning Paradigm frames learning holistically, recognizing that the chief agent in the process is the learner. Thus, students must be active discoverers and constructors of their own knowledge."[22] These authors challenge the "instructor-centered paradigm" as it prioritizes faculty instruction rather than student learning. Philosophically, the learner-centered paradigm identifies students as co-creators of knowledge and active participants in the instructional process.[23] Scholars suggest faculty who practice the learner-centered pedagogy are "evocative" teachers "who encourage students towards discovery" rather than merely telling students what they need to know.[24] In her book, *Learner Centered Teaching: Five Key Changes to Practice*, Maryellen Weimer demonstrates how considerable research justifies the effectiveness of these pedagogical

21. Norm Friesen, *The Textbook and the Lecture: Education in the Age of New Media*. (Baltimore, MD: John Hopkins University Press, 2017),126

22. Robert Barr, and John Tagg. "From teaching to learning—A new paradigm for undergraduate education." *Change: The magazine of higher learning* 27, no. 6 (1995): 12-26., 21

23. Conrad, Johnson, and Gupta, Teaching-For-Learning

24. Lisa R. Lattuca, and Joan S. Stark. *Shaping the college curriculum: Academic plans in context*. (John Wiley and Sons, 2011).185

methods.[25] In advocating for the learner-centered paradigm, Weimer suggests, "too often education is being done unto [students]. Rather than being active participants in the process, they passively observe what the teacher is doing."[26] A strength within the learner-centered paradigm is notion of shared responsibility between faculty and students in meeting the objectives of learning. Weimer succinctly captures a significant limitation found within traditional methods of instruction, as the blame is shifted between teacher and students of who is ultimately responsible for learning to transpire.

Amidst the scrutiny of the instructor-centered paradigm, there remain scholars in favor of traditional pedagogy. In her article, *Lecture Me. Really*, Molly Worthen laments a struggle to acquire a simple wooden lectern within her college classroom.[27] This lectern would serve the single purpose of holding her lecture notes. She argues, "the active learning craze is only the latest development in a long tradition of complaining about boring professors, flavored with a dash of that other great American pastime, populist resentment of experts."[28] Contrary to the constructivist approach promoted by Barr and Tagg and Weimer, Mojo enacted a traditional means of instruction. Each mode of integrating faith and learning was purposeful as he directed students through prayer, offered inspiring lectures, and challenged them with textual analysis of both books and films. Perhaps indicative of his Ivy League education, Mojo's instruction was similar to that of his Puritan predecessors. Andrew Delbanco accounts for teaching styles of colonial education insofar that, "Puritans nevertheless suspected that too much talk from the laity with too little guidance from the clergy could lead to insolence and heresy – and so they stressed

25. Maryellen Weimer, *Learner Centered Teaching: Five Key Changes to Practice: 2nd Ed.* (San Francisco, CA. Wiley, 2013)

26. Ibid., 63

27. Molly Worthen, *Lecture Me. Really*, The New York Times, October, 17th 2015, accessed January, 28th 2018, https://www.nytimes.com /2015/10/18/opinion/sunday/lecture-me-really.html

28. Ibid.

the need to hear from the learned lecturers as well as from themselves."[29] History models how the learner must defer to the authority of the learned. Indirectly, is this not what is required of a person of faith – deference to an authority transcendent of themselves?

In observing Mojo's use of prayer within COL 400, the instructor-centered paradigm was tacit. In contrast to the open nature of a learner-centered paradigm, Mojo asked students to follow his guidelines for prayer. More than likely, students could either actively participate with the pre-selected prayer, or sit there and zone off in their own personal quandary of thought and reflection. Either way, Mojo was encouraging students to cultivate the habit of listening. Worthen notes how students often need to be taught the mental exercise of mindfulness.[30] In an age of multitasking and distraction, listening with intent is an important skill to acquire. Whereas some instructional techniques suggest catering to the limited concentration of students, McKeachie and Svinicki argue that faculty can train students to become better listeners.[31] Rather than meeting students in their attention deficits, faculty can assist students in cultivating robust attention spans through teaching students how to develop listening competencies. Mojo successfully implements prayer as a means of instructing students in the discipline of listening. I emphatically believe that not challenging students to push through their perceived limited attention spans remains a disservice to their critical thinking skills, creative thinking and imaginative processes, and problem solving capabilities, essentially missing a core objective of higher education. Colleges and universities intent on integrating faith and learning ought to strongly consider incorporating listening prayer throughout their curriculum.

29. Delbanco, *College*, 61
30. Worhten, *Lecture Me. Really*
31. Wilbur McKeachie, and Marilla Svinicki, *McKeachie's teaching tips: Strategies, research, and theory for college and university teachers*. (Belmont, CA: Cengage Learning 2014).

In addition, the lecture was a key instructional method Mojo used to integrate faith and learning. Similar to Guthrie's plea that education ought to revolve around relationships, Friesen argues "The lecture, like the book, can be seen as an elaborate means of interconnection that binds together opposed elements that might not other wise be interrelated."[32] Perhaps, at its core, the lecture is an ideal strategy to connect seemingly disparate ideas. McKeachie and Svinicki indicate lectures have the ability to effectively summarize disconnected material scattered over varied sources, focus on key concepts or principles, and present up-to-date information absent from textbooks.[33] Within his lectures, Mojo would specifically articulate main themes relevant to COL 400 content, along with providing compelling arguments for his ideas and beliefs. He used his academic training and life experience to make connections for students between faith and academic disciplines. I appreciate how Worthen suggests a good lecture demonstrates, "something is at stake in what you're talking about."[34] Mojo acknowledged and reiterated, how what was as stake within the center of COL 400, was a student's ultimate concern.

I must acknowledge Mojo's form of lecture was essential to his success in implementing this instructional strategy. Recall, the nature of Mojo's charisma. He drew his listeners in through both his enthusiasm, and ability to extemporaneously recount vivid and engaging anecdotes directly related to course content. Mojo was a master storyteller. Delbanco accounts for the power of a strong lecture in the following;

> The real power of [the lecture] lies in the exploratory reflectiveness, as when the teacher speaks from sketchy notes rather than from a controlling script, in order to allow spontaneous self-revision. He or she speaks from inside the subject with an openness to new discoveries even while moving through an argument made many times before. No good lecture (or sermon) should be closed to second thoughts; it must have a dialogical

32. Friesen, *The Textbook and the Lecture*
33. McKeachie and Svinicki, *Teaching tips*
34. Worthen, *Lecture Me. Really*

> quality – a spirit of self-questioning that draws the listeners into honest inquiry into themselves.[35]

Mojo's lectures bore within them elements of a good sermon. The line between Mojo's teaching and his preaching was blurry. The nature of his lectures reemphasizes his charisma as William Clark argues, "The lecture, like the sermon, had a liturgical cast and aura. One must be authorized to perform the rite and must do it in an authorized manner. Only then does the chair convey genuine charisma to the lecturer."[36] Mojo's academic charisma was established through his consistent ability to perform the academic liturgy, the lecture. Neither vindictive nor demoralizing, Mojo's lectures were inspiring, perhaps even evoking a sense of wonder within the COL 400 students. On rare occasion, after sharing a relevant anecdote to further stress a particular COL 400 lesson, Mojo would add, "and that is your free sermon for the day."

Finally, Mojo's instructor-centered approach was marked by the implementation of textual analysis of books and films. Each text had corresponding reading and viewing questions, which correlates to Delbanco's assertion of quality instruction is, "teaching by questioning."[37] Again, I observed Mojo strategically using his authority as an instructor in guiding students through specific themes within the texts. Questions utilized to guide student's close reading of a text were critical to the integration of faith and learning throughout COL 400. These questions of integration were provocative and challenged students to think critically while they engaged stories from various analytical viewpoints. To be clear, Mojo did not use his role as professor to micromanage entire discussions surrounding a text. He welcomed student input, and their thoughtful questions. However, Mojo maintained an intuitive sense to re-direct classroom

35. Delbanco, *College,* 62-63

36. William Clark. *Academic charisma and the origins of the research university*. (Chicago, IL. University of Chicago Press, 2008). 72

37. Delbanco, *College,* 53

conversation back towards a productive end if the random musings of an unprepared college student were derailing beneficial dialog.

Arguably, Mojo breaks the binary of learner-centered verse instructor-centered paradigms. Mojo's instructional model transcends issues of integrating faith and learning and demonstrates a holistic approach to teaching. Collegiate educators ought to take note of his careful attention to instructional strategy. On one side, he is a traditionalist in the way he purposefully structured COL 400 around lectures and common texts. Yet, tempered within the structure, he remained student centered. Mojo clearly prepared his lectures with the audience in mind. Mojo was comfortable undermining instructional conventions. It would be challenging for another faculty to pull off Mojo's antics with the same level of charm, or demonstrate such charisma within the classroom. As I argued in chapter five, Mojo was intentional in the way he interacted with students, and was often seen as a mentor figure. He took his role as the COL 400 instructor very seriously, and articulated and enacted a concern for student learning and comprehension of COL 400 course material. Insight into student attributes and abilities enables faculty to match their teaching styles to student's abilities, potentially encouraging more effective learning outcomes.[38]

Lessons derived from Mojo's engagement within the COL 400 course surpass the challenges of integrating faith and learning but address broader issues of collegiate instruction. Regardless of their academic discipline, perhaps faculty would be wise to be malleable within their teaching strategies. Relying on the diverse selection of instructional techniques, faculty can cater to student strengths, while always evaluating and adjusting their pedagogy to best meet student needs. When faculty communicate an authentic and vested interest within the lives of their students, students may be further motivated to actively participate within a professor's

38. Conrad, Johnson, and Gupta, Teaching-For-Learning

instruction, regardless of the teaching methods. Perhaps students valued COL 400 because Mojo taught with his students in mind.

In response to the implicit challenges of collegiate instruction, faculty ought to implement teaching strategies they find valuable, but also be willing to incorporate new techniques. Regardless of their institutional sector, faculty would be wise to heed the literature of instructional strategies, in order to contemplate ways they might enhance their own pedagogy within the context of teaching and learning. Perhaps, as Mojo has modeled, there is a benefit remaining malleable between the polarities of instructor-centered and learner-centered paradigms. In considering the integration of faith and learning within a classroom, one cannot help but envision Mojo not only as a professor, but also as a pastor. Perhaps these two roles are not as divergent as one might initially think? Delbanco argues,

> It may be helpful to recall the derivation of the word by which we name the person who stands at the lectern or sits at the heads of a seminar table. That word, of course, is "professor" – a term that once referred to a person who professes a faith, as in the Puritan churches, … Surely this meaning is one to which we should still wish to lay claim, since the true teacher must always be a professor in the root sense of the word – a person undaunted by the incremental fatigue of repetitive work, who remains ardent, even fanatic, in the service of his calling.[39]

COL 400 remains a best-case scenario for the integration of faith and learning, largely (if not solely) due to the instructor. For Mojo, integration of faith and learning is not merely an additive to a general education curriculum, but remains a central tenet to his vocation as a "professor."

Integrating Faith and Learning: Courageous Educators

Regardless of the vast amount of prescriptive literature promoting "best practices" within the scholarship of teaching and learning, especially in regards to the integration of faith and learning, challenges surrounding effective faculty instruction persist. Perhaps we may account

39. Delbanco, *College*, 66

for these problems because core elements of teaching transcend scientific inquiry and empirical observation. Science cannot account for every detail, nor capture every moment occurring within the transaction of knowledge between faculty and student. Why is it that some students walk out of a classroom inspired while others leave cynical and unchanged? As Delbanco concludes, teaching and learning involves an element of mystery.[40]

A formative piece of literature which captures the mystery of teaching within higher education is Parker Palmer's book, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*.[41] The book has a longstanding history amongst educators as Palmer succinctly accounts for essential experiences within the profession of teaching, namely, the angst an educator feels when vulnerably placing their passions in front of a collection of students, awaiting their response and critique. Palmer states "Teaching is always done at the dangerous intersection of personal and public life. …We must connect ourselves and our subjects with our students, we make ourselves, as well as our subjects, vulnerable to indifference, judgment, ridicule."[42] Those who have stood before a college classroom understand the significance of this statement. Unless a professor is void of empathy and completely narcissistic, there remains a constant threat of one's personal vocation being scrutinized and their passions devalued by disinterested students and colleagues. Hence, Palmer speaks into the anxiety of the teaching profession, and reiterates the importance of courage.

For Palmer, courage is established and maintained when a faculty member cultivates a holistic approach to education. He argues, "the courage to teach is the courage to keep one's heart open in those very moments when the heart is asked to hold more than it is able so that

40. Ibid.

41. Parker Palmer, *The Courage to Teach: Exploring the Inners Landscape of a Teacher's Life* (San Francisco, CA. Jossey-Bass, 1998)

42. Ibid., 17

teacher and students and subject can be woven into the fabric of community that learning, and living, require."[43] In his exhortations towards courage, Palmer reminds educators that effective teaching is far more than good techniques or use of best practices within education, but "good teaching comes from the identity and integrity of the teacher."[44] Epstein's collection of essays on "Master Teachers" reiterates Parker's assertion that some percentage of quality instruction rests within the character of the individual professor.[45] Hence, it is essential for teachers to maintain a coherent sense of self in relation to the subject of their academic discipline.

What stands out within *Courage to Teach* is the integrated and holistic understanding of how teachers, students, and subject remain connected. Specifically for teachers, their lives are not magically put on pause the moment they step into a classroom, but their instructional practices are consistently impacted by distractions, doubts, and insecurities. Amidst the majority of a class actively paying attention, it only takes one student's lack of engagement or disinterested body language to derail even the most finely tuned lectures. Palmer's influential work demonstrates a significant complexity for teachers. Whereas some authors simplify the nature of teaching to scientific theories, and effective instructional techniques, Palmer captures the mystery that transpires every time a professor stands in front of a lectern and calls their class to attention. Arguably, *Courage to Teach* clearly demonstrates the benefits for teachers who maintain a holistic approach to themselves, their students, and their academic discipline. Essentially, Palmer models the value of teachers who strive to integrate the complexity of their lives and faith within their profession as a courageous testament to authentic teaching.

Mojo embodied Palmer's depiction of educators within *Courage to Teach*. For within each session of COL 400, Mojo's posture was transparent and vulnerable before his students. He

43. Ibid., 11
44. Ibid., 10
45. Joseph Epstein, *Masters: Portraits of great teachers*. (New York, NY. Basic Books, 1981).

articulated his faith and ultimate concern, the core of his being, in an honest fashion, always willing to allow students to judge and evaluate his personal beliefs. He exemplified his philosophy of integrating faith and learning as he stated, "Integration has everything to do with the Gospel incarnated. …If we were just going to set up integrating faith and learning on paper, and it did not come out of the professors life somehow, it would not have an impact." And just as Mojo's faith was central to his vocation as a professor, his intellectual pursuits were central to his call as a Christian. Mojo remains an exemplar of a faculty member whose epistemology and instructional practices are informed by both faith and academic knowledge. Arguably, the case of COL 400 demonstrates how a single faculty member has the ability to embody and enact the institutional mission of integrating faith and learning.

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