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# Student Perceptions of the Integration of Faith and Learning in a College Foreign Language Course

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STUDENT PERCEPTIONS OF THE INTEGRATION OF FAITH AND LEARNING IN

A COLLEGE FOREIGN LANGUAGE COURSE

A Dissertation

Submitted to the School of Education

Duquesne University

In partial fulfillment of the requirements for

the degree of Doctor of Education

By

Patricia A. Tinkey

December 2010

# DUQUESNE UNIVERSITY
## SCHOOL OF EDUCATION
## Department of Instruction and Leadership

*Dissertation*

Submitted in Partial Fulfillment of the Requirements

For the Degree of Doctor of Education (Ed.D.)

## Instructional Leadership: Excellence at Duquesne

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LEARNING IN A COLLEGE FOREIGN LANGUAGE COURSE

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ABSTRACT


STUDENT PERCEPTIONS OF THE INTEGRATION OF FAITH AND LEARNING IN

A COLLEGE FOREIGN LANGUAGE COURSE




By

Patricia A. Tinkey

December 2010

Dissertation supervised by Dr. Ruth G. Biro

This qualitative case study investigated how students perceive that the integration of faith occurs in the foreign language classroom. Research questions included:

1. What factors and conditions of faith-learning integration do students identify throughout the course?

2. How do these students define integration of faith and learning?

3. Is there consensus among students as to whether or not faith and learning is being integrated in the course? How did the integration of faith and learning impact the students?

The non-probability convenience sample included 77 Elementary Spanish students at a small Christian liberal arts college. Data collection consisted of focus group interviews and weekly electronic student responses. Student-identified integration factors in a

foreign language classroom were: Teaching/Learning Activities, Classroom Climate, Relational Attachment, Worship, Resources, Propositional Content, and Collaboration with Peers.  Student-constructed definitions of the integration of faith and learning were: Making Connections, Worship, Atmosphere, Learning Processes, Faith Application, and Foundational.  Students (81%) described the impact from the faith-learning integration as: Change of View, Growth in Personal Spirituality, Facilitation of Learning, and Life Implementation of Learning.  Some students (19%) expressed that they had not experienced faith-learning integration, but all students said that the integration of faith and learning had occurred in the course.  Findings from the study were:

1. Students can identify specific factors and conditions that facilitate the integration of faith and learning.

2. The student is a locus of integration.

3. A professor's intentional efforts to integrate faith into the learning experience impacts many students.

4. There is no one definition of the integration of faith and learning because students offered a variety of definitions based on their own faith, experiences, and interest in the subject under study.

5. A shared faith between the professor and students can be a vehicle to enhance student learning.

6. Christian students at a Christian college recognize, appreciate, and desire the integration of faith and learning in their courses.

Models are also provided that depict the faith-learning integration process as occurring both internally and externally in students, which, in turn, results in changed thinking and actions.

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The administration at Grove City College and my colleagues there have also encouraged me on this journey. I thank Dr. Frederick Jenny for technological expertise

in several areas including working out the details for the data collection.  I thank Dr. Gary S. Smith, my reader for Chapter 2, whose knowledge of history and Christian higher education and of the integration of faith and learning were invaluable.  I also thank my colleagues in the Modern Language Department who are my dear friends.  Most of all, I thank my students for the privilege of being their teacher.

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My family rejoices with me as this journey comes to an end.  Thank you for your love and patience, which has allowed me to persevere through the demands of juggling career and schooling at the same time.

Finally, I give thanks and glory to God.  Blessed be the name of the Lord, in whom "we live and move and have our being" (Acts 17:28).

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"The integration of Scripture and academic disciplines is one of the most difficult and important challenges that Christian educators face."
Johnson (2001-2002)

# CHAPTER I

# INTRODUCTION

## Central Theme

What makes a Christian education distinctive from any other education? Lowrie (1984) summarized its distinctiveness well in noting that the core mission of Christian education is "to give a completely God-centered orientation of life to the student, to develop a thoroughly Christian and biblical worldview, and to teach students how to think Christianly" (para. 1). The desired outcome of a Christian education is a student that is a disciple of Christ—one that is "the salt of the earth," (Mt. 5:13, New International Version) bringing flavoring to a lost and hurting world, and one that is the "light of the world," (Mt. 5:14) shining before men to lead them to the Father in heaven. Applying this specifically to the higher education area, Holmes (1987) declared, "The integration of faith and learning remains the distinctive task of the Christian liberal arts college" (p. 8). Furthermore, Sandin (1982) argued that if faith and learning are not integrated on a Christian college campus, there is no reason for its existence.

While the definition of the integration of faith and learning will be explored in Chapter 2, a working definition of faith-learning integration is necessary to aid in clarity.[1]

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[1] The language of "faith-learning integration" is widely used in Christian higher education; however, scholars and educators have contested both the phrase itself and its meaning in recent decades. Chapter 2 surveys the literature of those who have attempted to defend or reinvent the term and who have provided models or explained the practice.

Teachers committed to integration "approach their subjects from a biblical-Christian worldview perspective, discovering in the subject matter the themes and issues that naturally allow for an explicit connection between the curricular content, on the one hand, and the Christian faith, beliefs, and values on the other" (Rasi, as cited in Burton & Nwosu, 2003, p. 106).

## Genesis of the Study

This study was birthed in spring 2001 when the researcher was a graduate assistant at Geneva College for a professor who had recently conducted a national survey of Christian schools. The purpose of his study was to gather data on whether schools used curriculum from established curricular publishers or whether they developed their own. The final question of the study was a free response one asking, "In what ways could Christian colleges and universities in your area support your school as it works to provide the very best in Christian education?" The most frequent response was, "Provide well-equipped teacher candidates with an understanding of how to integrate faith and learning according to biblical values." Having been an educator in Christian schools, the researcher found this response to be interesting because it paralleled her own reason for entering graduate school, which was to learn how to integrate faith and learning in the foreign language classroom. The researcher specifically chose to attend Geneva College to obtain a M.A in Higher Education because of the college's well-known practice of integration of faith. Concurrently studying for a M.Ed. in Curriculum and Instruction at Gannon University, the researcher learned the importance of utilizing best practices based on research findings.

Subsequently, while doing doctoral work in Duquesne University's ILEAD (Instructional Leadership: Excellence at Duquesne) program, the researcher read extensively as part of the course work in her area of interest: integration of faith and foreign language learning. That is when the researcher discovered Smith's and Carvill's (2000a) *The Gift of the Stranger: Faith, Hospitality, and Foreign Language Learning* and the *Journal of Christianity and Foreign Languages*. At that point in her career, the researcher had moved from teaching foreign language in Christian schools and public schools to teaching at Grove City College, a Christian college that encourages the integration of faith and learning. Consequently, in fall 2004 the researcher began to implement the integration of faith and foreign language learning into her classroom and has done so intentionally since then, striving, "as [a] Christian in education . . . to creatively and responsibly . . . create something which honours God and reflects something of God" (D. Smith, 1995, p. 16). The researcher's integration practices have evolved through reading literature, attending conferences, consulting with or observing colleagues, and her own trial-and-error implementation in the classroom.

## Statement of the Problem

What is involved in producing the integration of faith and learning? To this, one might answer, "Ah, there's the rub." How to effectively integrate Christian faith and learning has been a point of discussion among scholars in Christian education for some time. Historically, the study and discussion of faith-learning integration in higher education has tended to focus on the perceptions and practices of faculty (Nwosu, 1999). Consequently, there is limited research that investigates the integration of faith and

learning from the students' perspectives. Even less is the research to date that explores the student view of the integration of faith and learning in the foreign language college classroom.

The phrase, "Perception is reality," is apropos in this situation. Because the hallmark of a Christian higher education is the integration of faith in every aspect of the college experience, students come with an expectation that this kind of integration of faith is occurring. For an objective to become an outcome, it must manifest so that it is identifiable. Because the integration of faith must be intentional in order to be effective (Beaty, 1992; Burton & Nwosu, 2003; Eckel, 2003; Holmes, 1987; Korniejczuk and Kijai, 1994; Rasmussen & Rasmussen, 2006), only the consumer—the foreign language student—can determine if the desired objective becomes the successful outcome. Lawrence, Burton, and Nwosu (2005) realized that "understanding what students think integration of faith and learning is can be a good place to begin evaluating what teachers do or do not do to facilitate this aspect of the students' education experiences" (p. 45). Therefore, it is necessary to ask the student whether the integration of faith has occurred in the classroom. Studies are needed that examine faith-learning integration and the effects of its implementation in classrooms.

**Purpose of the Study**

The purpose of this study was to explore student perceptions of the integration of faith in a foreign language classroom at a Christian college. The research sought to understand how students perceived what this integration was and how it occurred in a foreign language course. Specifically, the study wanted students to define what the

integration of faith in foreign language learning was as well as to identify the factors and conditions that characterize this phenomenon.

This study has affected the researcher's personal theories of integration of faith in foreign language learning and how to best facilitate the growth of others in this area. Furthermore, it has informed the researcher's own study into integration of faith and influenced her teaching practice for future foreign language courses.

**Researcher's Approach to Faith-Learning Integration in the Classroom**

The researcher uses a three-pronged approach to integrating faith and foreign language learning and has utilized the phrase "blessed to be a blessing" (Tinkey, 2008) based on Genesis 12:2-3 to describe it. Briefly, this means that God has blessed us so we, in turn, are to bless others. This technique developed out of the researcher's participation in several formal courses, specifically the Bethel Bible Series and Perspectives on the World Christian Movement, as well as from the reading of the text, *The Gift of the Stranger*. One thrust of the approach is the overt study of Scriptures that deal with language, diversity, and caring for the "stranger" and the use of other tools such as prayer, memorization of scripture, and singing Christian songs, all in the target language. The themes of diversity and caring for the "other" are reinforced further with discussions from a Christian worldview of the cultures associated with the target language. Secondly, the researcher models in and out of the classroom how to be a blessing to the students, encouraging students to, in turn, practice this same caring to each other in and outside the classroom. Finally, a community of learners develops which creates a safe place for students to learn. This is extremely important in the foreign language classroom

because of the well-documented phenomenon, foreign language anxiety.  Therefore, students learn how to bless the "stranger" (classmate) in their midst.  Moreover, students are strongly encouraged to extend this knowledge of how to be a blessing to the "stranger" or foreigner when interacting with those from another culture.   The ultimate desired outcome is that the students have learned the importance of caring; thus, having experienced it firsthand, they will in turn be a blessing to others.

### Need for the Study

Several authors (Burton & Nwosu, 2003; Rumsey & Silverman, 2005) have affirmed the need to add to literature regarding student perceptions of the integration of faith.  Specifically, Burton and Nwosu (2003) suggested that their study should be replicated in courses other than elementary education methods and that the study be done at a Christian college where the students are not all from the same Protestant denomination.  This present study meets those criteria by conducting the study in a foreign language course and at a Christian college where many Protestant denominations are represented along with a number of Catholics among the student body.

Furthermore, some academic areas such as history, science, and English literature have long enjoyed a vigorous debate on how to integrate faith and learning of their particular area.  However, the discussion of a Christian perspective on foreign language pedagogy lagged behind until the establishment of the North American Christian Foreign Language Association (NACFLA) in 1990 and the related publication of the *Journal of Christianity and Foreign Languages* in 2000.  From these forums only two studies have emerged to date seeking the student view on foreign language learning and its

relationship to Christian belief (DeVries, 2002; Pyper, 2009).  The current study extends research about the integration of faith and foreign language learning in an attempt to determine what students view to be the factors and conditions that produce this integration of faith in the foreign language classroom.

## Rationale for the Case Study Methodology

This study relied on qualitative data collection, generation, and content analysis. Researchers select qualitative methods for a study because (a) "not much has been written about the topic or population being studied, and (b) [they] seek to listen to informants and to build a picture based on their ideas" (Creswell, 1994, p. 21).  Here, the researcher utilized the descriptive case study, which presented a detailed account of the phenomenon under study.  This type of case study is useful in presenting basic information about areas of education where little research has been done (Yin, 2002). Yin (2002) advocated the use of a case study design when: (a) the focus of the study is to answer "how" and "why" questions; (b) the researcher cannot manipulate the behavior of those involved in the study; and (c) the researcher wants to understand the contextual conditions because they are relevant to the phenomenon under study.  A case study is typically a system of action rather than an individual or group of individuals.  This case study examined how college foreign language students view integration of faith in their particular setting.  Analysis of data from electronically recorded communications and focus group interviews revealed how their understanding of this developed.  Knowledge learned from case study is different from other research knowledge in that it is focused on discovery, insight, and understanding from the perspectives of those being studied.

Consequently, case study research can offer significant contributions to the knowledge base and practice of education (Merriam, 1998).

The focus on foreign language learning to the exclusion of other disciplines has been deliberate. David Smith (2000b) defended such a focus on a single curriculum area:

> In my view, a major weakness of the recent discussion about spiritual development . . . has been the tendency towards generalisation. It seems often to be assumed that what is needed is a generic account of spiritual development which can then simply be applied within any curriculum area. This approach fails to take into account the importance of interaction between a concern for spiritual development and the particular values, concepts, goals, classroom practices and professional cultures which characterise particular areas of the curriculum. . . . It also risks missing insights into the nature of spiritual development which might be provided from perspectives rooted in particular subject areas (Chapter 8, section III).

Therefore, a narrower inquiry was beneficial in ferreting out that which is unique to a particular discipline in its endeavour to integrate faith and learning. While the focus of this study was foreign language learning, the issue of how students perceive the integration of faith and learning is an important one for educators in Christian institutions.

Qualitative studies are not generalizable in the traditional sense of the word. Generalizability is defined as the extension of research findings and conclusions from a study conducted on a sample population to the population at large, and it is particularly associated with quantitative research (Lincoln & Guba, 1985). Qualitative research should instead "provide perspective rather than truth, empirical assessment of local decision makers' theories or action rather than generation and verification of universal theories, and context-bound extrapolations rather than generalizations" (Patton, 2002, p. 491). Because the single-case study only considers one group, qualitative researchers who conduct such studies seldom generalize the results to other populations. Merriam

(1998) argued for an understanding of generalization that is congruent with the basic characteristics of qualitative inquiry. Rather than examining a study for generalizability, qualitative researchers stress that transferability is most relevant to qualitative research methods. Transferability is applied by readers of research. To facilitate this process, it is essential that the researcher keeps a detailed account of the phenomenon under study and includes a rich description of that phenomenon in the report of the study. Consequently, readers of qualitative research can transfer certain aspects of the findings to other situations (Lincoln & Guba, 1985).

### Delimitations and Limitations

This research study was delimited by the following factors:

- All participants were students enrolled in SPAN 101, Elementary Spanish, at a Christian college in western Pennsylvania. The sample size was stable throughout the seven week study.

- Because of the sample size (77 informants), there was an ample pool of students from whom to recruit volunteers for the focus group.

- The researcher for this study acted as the instructor for the three sections of SPAN 101, Elementary Spanish, under study.

- The three sections of SPAN 101, Elementary Spanish, all met in the same classroom using the same curriculum and materials on the same days of the semester.

This research study was limited by the following factors:

- Students in SPAN 101, Elementary Spanish, represented different years of undergraduate study so that they had had varying levels of exposure to faith-learning integration through other coursework and thus brought varying amounts of experience in their ability to define faith-learning integration.

- Similarly, this may have been the first exposure to faith-learning integration for first semester freshmen students so the impact of integration in SPAN 101, Elementary Spanish, may have been stronger for them than those that had been exposed to faith-learning integration throughout their college career in other courses.

- Because the researcher for this study also acted as instructor of the three sections of SPAN 101, Elementary Spanish, the possibility of respondent bias exists. Informants may have completed the weekly survey questions or provided focus group answers in ways that they felt the instructor expected or wanted them to answer.

- Students at this institution are very academically-minded and are keenly aware of the college's motto of "Rigorous Academics." Therefore, despite assurances that non-participation in the study would in no way impact their final course grade, students may have chosen to participate in the study either to please the instructor or in an attempt to get a better grade.

- Subjects for the study were drawn from only three sections of SPAN 101, Elementary Spanish, all taught by this instructor/researcher. Another section of SPAN 101 was taught by another professor during the semester.

- Elements and results of this study are transferable only to those Christian schools and institutions that are seeking to integrate faith and learning into their course work.

## Definition of Terms

For purposes of this study, terms will be defined as follows:

- Best practice – "a technique or methodology that, through experience and research, has reliably led to a desired or optimum result" (*Dictionary.com's 21st Century Lexicon*, n.d.).

- Christian education – "an educational process in which God works through His committed teachers, biblical methods, and truthful curriculum materials to build disciples with the biblical worldview, character, and skills necessary to fulfill God's calling and live to His glory" (Rocky Bayou Christian School, 2008, para. 1).

- Disciple of Christ – a follower of Jesus Christ that believes his doctrine and imitates his example.

- Diversity – "the fact or quality of being diverse" (*American Heritage Dictionary*, 2000), in this study referring to many different races or ethnicities.

- Ethnocentrism – "the belief in the inherent superiority of one's own ethnic group or culture" (*American Heritage Dictionary*, 2000); "a tendency to view alien groups or cultures from the perspective of one's own" (*Oxford American Dictionary*, 2003).

- Evangelical Protestants – Protestant traditions that "adhere to authority of the Bible, belief in individual conversion of the soul, and urgency to spread the gospel" (Matthias, 2007, p. 13).

- Exemplary – "worthy of imitation; commendable; serving as a model" (*American Heritage Dictionary*, 2000).

- Faith or Christian faith – belief in the gospel of Jesus Christ.

- Generalizability – extension of research findings and conclusions from a study conducted on a sample population to the population at large (Lincoln & Guba, 1985).

- Integration of faith and learning or faith-learning integration – an approach in which the subject or discipline is examined "from a biblical-Christian worldview perspective [to discover] . . . the themes and issues that naturally allow for an explicit connection between the curricular content, on the one hand, and the Christian faith, beliefs, and values on the other" (Rasi, as cited in Burton & Nwosu, 2003, p. 106).

- Learning – "*a relatively permanent change in behavior,* with behavior including both observable activity and internal processes such as thinking, attitudes, and emotions" (emphasis in original, as cited in Lawrence, Burton, & Nwosu, 2005, p. 34).

- Liberal Protestantism – leadership in major American denominations that was "liberal" in the sense of being theologically inclusive and tolerant (Marsden, 1994).

- Missions or missional work – organized missionary work.

- North American Christian Foreign Language Association (NACFLA) – "an organization of Christian world language educators. NACFLA seeks to provide a forum for the promotion of Christian reflection and practice in the field of world language education, to strengthen the contribution of Christian scholarship in this field to the larger academic world, and to provide Christian world language educators a community and network for support and encouragement" (NACFLA, 2008-2009, para.1).

- Professor – "a faculty member at an institution of higher education . . . not limited to those with full professor status" (Matthias, 2007, p. 15).

- Reformed Protestants – Protestant traditions that take seriously the idea of God's sovereignty over all things, seeking to understand the implications of God's creation of all things, the biblical account of man's sinfulness, and Christ's redemption of mankind from sin (Wolters, 2005).

- Propositional content – the content knowledge of the subject matter under study in contrast to the skills (reading, speaking, listening, and writing in foreign language study) gained by students.

- Scriptures – the Bible which consists of the Old and New Testaments.

- Sectarian – associated with a particular religious denomination or doctrine.

- Secularization – "a historical, philosophical and sociological trend that moves colleges and universities away from their spiritual orientations and toward one without religious affiliation" (Matthias, 2007, p. 15).

- Stranger or Other – alien; foreigner; someone that a person does not yet know (Smith & Carvill, 2000).

- Target culture – the culture being examined by the students in the course under study.

- Target language – the language being learned by the students in the course under study.

- Thick description – a tool in qualitative research analysis that provides sufficient details about the phenomenon under study so that readers can transfer elements or results of the study to other times, settings, situations, or people (Lincoln and Guba, 1985).

- Transferability – the process of applying the results of research in one situation to other similar situations (Patton, 2002).

- (the) Word (of God) – synonym for Scriptures or Bible.

- Worldview – "the comprehensive framework of one's basic beliefs about things" (Wolters, 1985, p. 2).

## Research Questions

Three aspects of the question "How does the integration of faith occur in the foreign language classroom?" guided this inquiry. The broad-based open-ended guiding questions in this study included the following:

1. What factors and conditions of faith-learning integration do students identify throughout the course?

2. How do these students define the integration of faith and learning?

3. Is there consensus among students as to whether or not faith and learning is being integrated in the course?

To begin exploring these questions, the literature review in the next chapter will examine both the concept of the integration of faith and learning and its implementation to date into the academic world.

# CHAPTER II

# REVIEW OF THE LITERATURE

## Overview

The purpose of this qualitative study is to describe faith-learning integration as experienced by students in a college-level foreign language classroom.  Therefore, this literature discussion will examine pertinent research about the integration of faith and learning.

After defining faith-learning integration, the chapter provides a historical overview of recent major changes in integration of faith and learning in higher education. It then presents a review of the literature on approaches to the practice of faith-learning integration in higher education, specifically in foreign language study.  It concludes by discussing studies that examine this integration from the student perspective.

## Defining the Integration of Faith and Learning

The mission of most conservative Protestant institutions of higher education is to help students develop a biblical worldview that impacts every area of their life.  Many evangelicals[2] in these institutions call the process used to achieve this goal the integration of faith and learning.

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[2]  Evangelicals are Protestants who "place a strong emphasis on the authority of the Bible as a reliable historical record of God's saving work centering in Christ and that have at least sympathy for revivalist emphasis on conversion" (Marsden, 1994, p. 9). In contrast, liberal Protestants embrace a more inclusive and tolerant "Christianity" and advocate a humanistic education based on a moral philosophy or on broad ethical ideals (Marsden, 1994).

Professors committed to this integration "approach their subjects from a biblical-Christian worldview perspective, discovering in the subject matter the themes and issues that naturally allow for an explicit connection between the curricular content, on the one hand, and the Christian faith, beliefs, and values on the other" (Rasi, as cited in Burton & Nwosu, 2003, p. 106). The use of this definition requires an understanding of the term worldview. Evangelicals have tended to understand the term as follows. Sire (2004) described a worldview as "a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world" (p. 17). Moreland (2001) stated similarly that "a worldview is a set of beliefs [that] a person accepts, most importantly, beliefs about reality, knowledge, and value, along with the various support relations among those beliefs, the person's experiences and the person himself" (Videocassette). Likewise, Wolters (2005) simply defined worldview as "the comprehensive framework of one's basic beliefs about things" (p. 2).

The integration of faith and learning is paramount in Christian institutions of higher education because it is central to their mission. Integrating faith and learning in higher education involves much more than simply promoting spiritual values through a chapel program, Student Life and Learning activities, or the classroom. Colleges that use the word "Christian" in their mission statement contend that all fields of knowledge reveal God's truth and that all social interaction must strive to glorify Him.

**A Brief History of Christianity and American Higher Education**

To understand the place that the integration of faith and learning has played in higher education in the United States, its role in the beginnings of higher education must

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be examined. Almost every college established in America before 1860 had a strongly religious, usually Protestant, character (Dockery, 2000; Marsden, 1994).

Many of these institutions clearly expressed their desire for integration in their mission statements. America's first and best-known college, Harvard, provided a prototype of American attempts to integrate faith and learning (Ryken, 1990). Recognizing the necessity for educating clergy to enable their Christian commonwealth to flourish in the wilderness, Puritans founded Harvard in 1636 (Gangel & Benson, 2002; Lucas, 2006). By then about 17,000 Puritans had migrated to New England, and they wanted ministers who could expound the Scriptures from Hebrew and Greek and were familiar with what the church fathers, scholastic philosophers, and Reformers had written in Greek and Latin. Higher education was for them a high priority in civilization building (Noll, 2006).

The kind of teaching that Harvard College sought to provide was spelled out in its "Rules and Precepts":

> Let every Student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is, to know God and Jesus Christ which is eternall life, John17:3, and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and Learning (Federer, 2000, p. 281).

In addition, Harvard exemplified the cooperative relationship that existed between church and civil society in colonial America. Created by the civil government it primarily served the church. Being simultaneously under church control and a public trust was viewed as compatible, not contradictory (Marsden, 1994). Higher education equipped "those men who were called by their spiritual and intellectual qualifications to be the interpreters of Scripture" and "who would maintain the fundamental principles on which the community would run" (Marsden, 1994, p. 41).

Patterns were established here that would contribute to the later conflicts. First, the Puritans assumed that the church and civil state had common interests and that the college could fully serve both the church and society (Marsden, 1994; J. Morgan, 1986). However, as church and state came to be seen as separate and society became more secular, this arrangement became problematic. Second, higher education focused on the classics. Students spent much of their time studying and reciting classical authors. Instilling mental and moral discipline was the purpose of the highly regimented four-year course of study in college. By the mid-nineteenth century it became apparent that this classicist education could no longer prepare graduates for a rapidly diversifying economy. Higher education would need to become more utilitarian to prepare students for the technological needs of society (Marsden, 1994; Veysey, 1965).

The common illustration of a frog in a laboratory beaker of water is relevant here. The frog represents the church-related colleges. The water that surrounds the frog is society, and the flames from the Bunsen burner are the forces and ideologies to which the leaders of emerging universities and their constituencies were responding. Just as the frog in the laboratory experiment does not realize that the water temperature is slowly and imperceptibly rising, many leaders of higher education were not aware of the subtle changes that were taking place in their institutions. And, those who see no danger make no effort to escape it. Unfortunately, the frog, totally unaware of the impending danger, is eventually cooked to death. This was the situation Harvard and other colleges faced in the mid-eighteenth century as a new moral philosophy came to dominate the newly emerging American republic. The principal goal of education gradually shifted from preparing leaders for the church and civil society to producing virtuous citizens (E.

Morgan, 1962; Marsden, 1994).

The primary model of education at this time was the Scottish universities. The Enlightenment there had taken the form of Scottish common sense realism. This moral philosophy asserted that everybody had to assume that certain foundational principles such as verifiable empirical data, beliefs based on reliable testimony, and the existence of a conscience in all humans were universally self-evident or "commonsensical." Natural science was considered an objectively valid source of truth. The Scottish realists believed that honest scientific inquiry would validate rather than undermine the Bible (Noll, 1994).

While many were unaware that the temperature in the beaker was rising, some expressed concern. The presidents of the College of New Jersey (later Princeton) and Yale at this time, Jonathan Edwards and Thomas Clap respectively, warned that moral philosophy was learned not by examining human nature but by studying the perfections of God. They argued that Christian education must be theologically distinctive in both theology and in moral philosophy (Marsden, 1994).

The compromise that emerged between an education basing belief on the Scriptures and one advocating a more "scientific" approach was an American colonial version of character education (E. Miller, 2001). The chief priority in higher education became to shape good citizens. Scottish immigrant John Witherspoon, Princeton's president from 1768 to 1794, proposed that ethics was a natural human science and that self-examination helped produce a sense of good and evil, enabling people to construct a universal ethical system (Noll, 2004). Science and Christianity were assumed to be complementary (Lucas, 2006). The scientific method could be employed both to confirm

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Christianity and help provide the moral foundations necessary for the new republic to succeed (Marsden, 1994).

The founders of the new American nation agreed that it should not have an established church. At the same time, however, they insisted that the state needed to provide some sort of common moral teaching because they saw education as crucial to furnishing common values and beliefs (Marsden, 1994). The first state universities—Georgia in 1785, North Carolina in 1789, and South Carolina in 1805—were not affiliated with particular denominations. To many Americans the term "sectarian" implied division, and this republic was "one nation under God." Even though they were theoretically under public control, almost without exception these institutions were Protestant in nature and emphasis (Ringenberg, 2006).

A major conflict arose in higher education in the early nineteenth century between those desiring to follow the more traditional denominational model and those advocating a Jeffersonian model that emphasized moral philosophy and scientific authority. Thomas Jefferson viewed his Unitarian beliefs as objective and scientific because they were allegedly based on using reason to determine right and wrong. Jefferson and like-minded Americans failed to recognize, however, that their views were just as sectarian and intolerant of opposing opinions as were traditional religious views (Marsden, 1994). In 1819 Jefferson successfully founded the University of Virginia, intentionally eliminating official religious influences such as chapel or courses in Bible theology (Ringenberg, 2006, p. 80).

Progressively and almost imperceptibly traditional Protestant colleges continued to compromise their founding principles, not even realizing that the water temperature of

the beaker continued to grow ever warmer. Two solutions were devised to resolve the sectarian-nonsectarian conflict during the antebellum years. Some institutions established separate divinity schools and seminaries in order to train future clergy (G. Miller, 1990, p. 34; Marsden, 1994, p. 74). Other traditionally Protestant colleges strove to demonstrate that they were as nonsectarian as the Jeffersonians claimed to be. Many denominational colleges became concerned that their theological perspectives limited their appeal to potential students. Therefore, they downplayed their religious distinctiveness and adopted an approach focusing on moral character. Both denominational institutions and state colleges continued to emphasize Christian principles and values. The majority of the presidents were clergymen, and revivals frequently took place on campuses. The conversion of the students was still a common aim of the colleges (Ringenberg, 2006). Before the Civil War many also saw their larger mission as spreading the Gospel to the "untamed" West (Marsden, 1994).

Many Protestant leaders of higher education believed that the state universities should be Protestant but nonsectarian. All of the major Protestant denominations asserted that science, common sense, morality, and true religion were complementary. Evangelical Protestants accepted the Jeffersonian claims about scientific authority and used them to shape their educational standards; Protestantism and the Enlightenment, they proclaimed, were working together (Marsden, 1994, pp. 91-92).

The greatest period for the founding of church-related colleges in the United States was the nineteenth century, as Christianity spread westward. Wherever they went, Christians founded colleges. Although the need for an educated clergy was usually uppermost in the minds of their founders, many also believed that higher education was

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needed to train the leaders of the republic.  A generic Protestantism shaped most

collegiate education except for those institutions that provided training for the ministry

where a much more distinctively biblical worldview prevailed (Ringenberg, 2006).

Many colleges found themselves in a fierce struggle for survival in the mid-

nineteenth century.  The classical curriculum that they offered was primarily relevant to

those training for the professions of law, medicine, and ministry.  Meanwhile, interest

had grown in the natural sciences and in the mechanical and agricultural arts, and there

was comparatively less interest in training pastors.  To survive, colleges had to serve their

immediate communities and respond to their practical needs (Marsden, 1994).  Moreover,

evangelicals expected human progress in science, technology, politics, and morality.

Many argued that the outmoded classical curriculum needed to be replaced with more

technological courses to equip and train businessmen, engineers, mechanics, and farmers

(Ringenberg, 2006).

After attending graduate schools in Germany beginning in the 1820s and 1830s,

many Americans returned with alternate ideas regarding education.  Especially important

was the conviction that the faculty at the university level had to be comprised of

professionals with advanced degrees (Veysey, 1965).  They wanted colleges to be freed

from clerical control in order to make higher education "a separate profession, distinct

from the role of clergy" (Marsden, 1991, Part I, para. 6).

Higher education increasingly adopted an even more utilitarian approach.  With

the passage of the Morrill Land Grant Act in 1862, the federal government offered aid to

states to support colleges whose curriculums included agricultural and technical

instruction (Lucas, 2006; Marsden, 1991).  For example, Cornell University opened in

1865, offering both liberal arts and practical subjects such as agriculture, mechanical arts, engineering, mining, and medicine.  Andrew Dickson White, Cornell's co-founder, strongly denounced sectarianism, declaring, "We will labor to make this a Christian institution; a sectarian institution it may never be" (as cited in Marsden, 1994, p. 115). He added that "Cornell University is governed by a body of Christian Trustees, conducted by Christian Professors, and is a Christian Institution, as the Public School system of the State is Christian" (as cited in Marsden, 1994, p. 116), a statement most evangelicals could affirm about their own institutions.  Most important of all, White stressed that science and Scripture must be kept separate.  There was a place for Christianity but only its moral and theological functions.  Whereas science and Scripture had been co-equal authorities in antebellum America, science was to rule alone in post-bellum universities.  Science now had the role of judging Scripture (Marsden, 1994).

Noah Porter, president of Yale from 1871 to 1886, concurred with most evangelicals that Christians had nothing to fear from modern science (Marsden, 1994). However, he warned that modern science, literature, and culture had atheistic tendencies. Porter pointed out that these disciplines were not neutral regarding religion but took definite philosophical positions. Presenting their atheistic views without using biblical assumptions to critique them was, he stressed, to promote them (Veysey, 1965).  He and others argued that Christian higher education must continue to rest on theological presuppositions and reject the perspective that "science was the new orthodoxy" (Marsden, 1994, p. 129) in universities.

The University of California, which opened in 1869, had no voluntary chapel services, testifying to its formally secular direction.  It espoused methodological

secularization which, to ensure greater scientific objectivity or help perform technical

tasks, suspended all religious beliefs; consequently, the institution rejected "all beliefs

except belief in the validity of the scientific method itself" (Marsden, 1991, Part V, para.

7). Daniel Coit Gilman, the president of the University of California and a committed

Christian, valued religion for its promotion of morality and character. However, like

other more liberal Protestants, he saw science and morality as providing the only true

hope for universality and rejected making biblical studies and theology integral to higher

education because of their divisiveness (Marsden, 1994).

In 1876 Gilman helped found John Hopkins, America's first university to

emphasize research and make graduate and professional education its primary concern

(Lucas, 2006; Veysey, 1965). In his inaugural address, Gilman declared that "religion

had nothing to fear from science" (as cited in Marsden, 1994, p. 157). Instead,

Christianity had given birth to modern science, and therefore people must follow the

scientific method wherever it led. This methodological secularization demanded that

researchers leave their "private" religious beliefs at the door when they entered the

laboratory. Liberal Christians contended that scientific activity served humanity and

helped discover truth. They redefined Christianity in terms of broad ethical ideals or the

highest principles of civilization (Marsden, 1994).

In the late nineteenth century academic freedom emerged as the most sacred of all

principles in higher education. This freedom applied not only to the professors and

students, but, more importantly, to colleges and universities themselves so that they

would be free from the old restrictions, including theological commitments (Lucas, 2006;

Veysey, 1965). Religion would have no part in graduate, professional (except philosophy

and theology), and technical education.  This development also affected undergraduate education as professors became increasingly committed to scientifically-based free inquiry (Marsden, 1994).

The University of Michigan, founded in 1817, served as a prototype of the state research university.  It initially openly identified itself as sympathetic to a generic Christianity that science could enhance.  However, by the late nineteenth century many Michigan professors questioned the authority of the Scriptures.  Repudiating their being the revealed word of God, these scholars examined the Scriptures scientifically and relegated them to the realm of myth (Marsden, 1994).  Likewise, by the turn of the century many small colleges had drifted or were drifting toward a social gospel (Veysey, 1965).  Practitioners of the Social Gospel argued that the establishment of God's kingdom here on earth could be accomplished through people's social and scientific achievements.  A major proponent of this philosophy was John Dewey who proclaimed that science was superior to traditional biblical authority (Marsden, 1994).

More than anything else, what transformed the small colleges of the 1870s into the research universities of the 1920s was the money supplied by industry and government to fund technical research and development (Lucas, 2006; Marsden, 1991; Noll, 2004).  The U.S. was an industrialized, technological society, which needed universities to train its experts and supporting professionals and to conduct much of its research (Marsden, 1994).  While rejecting outside religious control, the university became subject to the pressures of business and government because of their financial support (Veysey, 1965).  Universities widely imitated the "Wisconsin idea," pioneered by Wisconsin governor Robert LaFollete, in which the resources of the University of

Wisconsin were used to help provide solutions for public problems (Lucas, 2006).

This methodological secularization went hand-in-hand with the developing ideological secularization. This approach to education and society exalted a nontheological and nonsectarian religion as best for a scientific age. Built upon higher-level moral principles, it furnished a consensus of values that would benefit all humanity (Marsden, 1991). This universal spirit, which discouraged the acceptance of the distinctive or exclusive views of any one denomination, was promoted by the Carnegie Foundation's financial incentives to colleges to drop denominational affiliations in order to receive pensions for their faculty (Burtchaell, 1998; Marsden, 1994; Rudolph, 1962).[3]

By the early twentieth century the prevailing academic opinion was that the university was essentially a scientific institution; it should be a neutral arena where all views would be judged on their intellectual merits alone. Both controversial religious views and most traditional theological doctrines were dismissed as having no intellectual justification. Their proponents rightfully complained that their viewpoints did not get a fair hearing in academia. However, leaders in higher education claimed that the university existed to investigate the truth scientifically, a truth which was progressive. And, for science to advance, it must be freed from tradition and theological preconceptions (Marsden, 1994).

College attendance increased substantially in the early twentieth century as more and more students graduated from high school education. Moreover, students increasingly attended public rather than private institutions of higher learning (Lucas,

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[3]  The Carnegie Pension Fund was only available to nonsectarian colleges and universities. To qualify for pensions, institutions could not have any denominational ties or practices, which included not teaching denominational doctrines to students or administering creedal tests to faculty (Marsden, 1994).

2006).  Administrators were keenly aware that most Americans did not want tax dollars to be spent on anything that supported a particular religious viewpoint.  In fact, most colleges did not offer religion courses as one of their humanities requirements (Marsden, 1994).  In order to retain at least some Christian influence, major Protestant denominations began to build major networks of campus ministries.  Christian associations such as the YMCA and YWCA also were active on many campuses (Burtchaell, 1998; Marsden, 1994).

Combined with the university's secular stance was the strongly secular spirit of the student population by the 1920s (Lucas, 2006).  Most students were indifferent toward religion.  Student participation in the YMCAs declined precipitously during the decade.  The youth culture's departure from the mores of earlier years indicated that generic, non-offensive religion had little positive influence on students.  Simply making religious activities available on campus without a Christian worldview undergirding the curriculum had not produced the moral development institutions desired (Marsden, 1994).

During the interwar years Western civilization and humanities courses became the principal vehicles for teaching values.  Liberal Protestants and some secularists saw God as revealed in the best in civilization.  The Harvard Report of 1945, *General Education in a Free Society*, expressed the desire of the university's leaders to keep the benefits of religion by implementing a core curriculum, which included a humanities course on "Great Texts in Literature."  It extolled the religious values of the best features of Western culture but rejected the authority of the Scriptures (Marsden, 1991, 1994).

Similarly, Robert Maynard Hutchins, president of the University of Chicago from

1929 to 1951, called for a return to first principles in academic life. This could be

accomplished first by a general education studying the "Great Books" of the Western

world because

> these studies draw out the elements of our common human nature, because they
> connect man with man, because they connect us with the best that man has
> thought, [and] because they are basic to any further study and to any
> understanding of the world (Hutchins, 1999, p. 77).

At Chicago two years of general education were followed by studies centering on

metaphysics, reasoning, and thinking about fundamental problems. This very education,

he argued, would allow the student to

> develop habits of reading and standards of taste and criticism that will enable the
> adult, after his formal education is over, to think and act intelligently about the
> thought and movements of contemporary life . . . and share in the intellectual
> activity of his time (p. 81).

Although these proposals were nonsectarian and reminiscent of the commonsense

philosophy, they reflected an unrealistic expectation that a consensus of shared values

could be achieved in the current culture (Marsden, 1994).

The influential 1947 report of the President's Commission on Education titled

*Higher Education for American Democracy* effectively dismantled Hutchins' and the

Harvard Report's hope to preserve the nation's broadly Protestant and democratic culture

through colleges' general education curriculum. The commission insisted that the

content of higher education must meet the practical needs of society, foreshadowing the

expansion of state university education controlled by the government. Democratic

values, it stated, were self-evident. As students lived rightly and well in a free society

and promoted principles such as equality of opportunity and mutual tolerance, social

consensus would be achieved (Marsden, 1991).

A massive change took place after World War II. State universities ballooned in size, becoming, with the exception of a few of the old, private, elite universities, the most powerful and wealthy component of higher education (Lucas, 2006; Marsden, 1994). Feeling threatened, church-related colleges praised the educational benefits of smallness and their liberal arts curriculum. At this same time, evangelicals began to consciously re-engage in higher education (Badley, 1994; Sloan, 1994). Since about 1950 this evangelical resurgence has produced a new crop of seminaries and contributed to the substantial growth of evangelical liberal arts colleges (Brereton, 1987; Reisberg, 1999; Riley, 2005; Ringenberg, 2006; Sloan, 1994). Of the almost 4,000 degree-granting institutions of higher education in the United States today, approximately 1,600 are self-defined as "religiously affiliated" (Council for Christian Colleges and Universities, 2010).[4] It is in these colleges that discussions of integration of faith and learning take place.

## Goal of a Christian Higher Education

The Council for Christian College and Universities states that the goal of a Christian higher education is to offer academic excellence in a distinctively Christian atmosphere (CCCU, 2010). Further, Christian colleges should provide "an education that rigorously and without apology insists upon looking through and beyond the created order to see the Christ-centeredness of all things" (Litfin, 2004, p. 67). Duane Litfin,

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[4] The Council for Christian Colleges and Universities (CCCU) is especially important. It is a higher education association of 185 intentionally Christ-centered institutions around the world. There are 110 member campuses in North America, and all are fully accredited, comprehensive colleges and universities with curricula rooted in the arts and sciences. In addition, 75 affiliate campuses from 24 countries are part of the CCCU. The council's mission is to advance the cause of Christ-centered higher education and to help its institutions transform lives by faithfully relating scholarship and service to biblical truth.

president of Wheaton College, sees this mission as crucial because

> Jesus Christ is the only One who can serve as the centerpiece of an entire curriculum, the One to whom we must relate everything and without whom no fact, no theory, no subject matter can be fully grasped and appreciated (p. 84).

This Christocentric foundation helps make the education at a Christian institution different from that of other colleges and institutions.

Based on Kenneth Gangel's (1983) definition of a Christian college—"a post-secondary institution of learning that takes seriously an evangelical doctrinal statement, classes in Bible and Christian ministry, a distinctively Christian philosophy of education and life, and the quality of spiritual life on campus" (p. 361)—there are four different kinds of schools: theological seminaries, Christian liberal arts colleges, Bible colleges, and faith-based research universities. This study uses Gangel's definition because it is comprehensive in scope and reflects the view of the researcher. Because this study focuses on a particular Christian liberal arts college, that type of institution is examined here.

Institutions that actively pursue the integration of faith and learning have three elements in common (Gangel, 1983). The first is an emphasis on biblical frameworks. Believing that "the fear of the Lord is the beginning of wisdom" (Prov.9:10), they emphasize the study of the Word of God. If God has spoken, it is essential to learn what He has said and how it applies to all areas of life. Secondly, the Christian college seeks to base all facets of the curriculum and student life upon a biblical worldview. Finally, the Christian college works diligently to help its students develop a Christian worldview. These institutions want each student to realize

that whether he eats or drinks, plays or studies, whatever he does issues from a heart committed to a true and jealous Almighty God revealed in Jesus Christ recognizing God's sovereign control on him, and indeed, over the entire universe (Seerveld, 1980, p. 48).

Arthur Holmes (1987) contended that the fundamental purpose of a Christian college is to integrate faith, learning, and living. Students at a Christian college must realize that their education is their prime calling from God for these years. Christian principles and practices must permeate every aspect of campus. Holmes (1987) summarized this by saying:

It is not sufficient for a Christian college to identify itself simply as a liberal arts institution; it is also an extended arm of the church. . . . The distinctive of the Christian college is not that it cultivates piety and religious commitment. . . . Rather the Christian college is distinctive in that the Christian faith can touch the entire range of life and learning to which a liberal education exposes students (p. 45).

Treating all learning as based on religious presuppositions rather than restricting religion to one or two specialized courses can provide a holistic integration of faith and learning.

Others also viewed education not primarily as the transfer of a compendium of useful knowledge but as the shaping of persons. David Guthrie (1997) argued that the ultimate purpose of student learning at Christian colleges is to develop wisdom. This is best promoted by helping students understand, articulate, defend, and live out a biblical worldview; helping them distinguish properly among ideas, experiences, and events; and equipping them for their callings so that God is honored and others are blessed by their lives.

Likewise, David Dockery (2000), president of Union University, described this need to prepare the student to serve society and to change the world for Christ as the purpose of Christian higher education. A Christian institution of higher learning should

educate students so they will be prepared for the vocation to which God has called them, enabled and equipped with the competencies necessary to think Christianly and to perform skillfully in the world, equipped to be servant leaders who impact the world as change agents based on a full orbed Christian world and life view (Dockery, 2000, Pt. II, para. 2).

Nicholas Wolterstorff (2004) asserted that the goal of Christian higher education must reflect the biblical concept of reconciliation (II Cor. 5: 18-21).[5] Christian colleges and universities should energize students to work for social justice and to struggle to achieve "shalom."[6] The principal purpose of college education, he argued, is not to enable students to engage high culture or "to appropriate the results of the academic disciplines and engage in their practices" but, instead, "to promote human flourishing" (p. 297). This "shalom" model seeks to educate the mind and the spirit and to stimulate students to engage in building a more just and peaceful world by taking action here and now.[7]

While these scholars may describe the goal of Christian higher education differently, they agree that learning from a Christian worldview should shape students thoughts, motivations, and actions. Simply stated, the primary role of Christian higher education is to equip students to advance God's kingdom through their callings or vocations (G. Smith, 2009). To accomplish this, the Christian college "must constantly

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[5] Christ reconciled the world to himself through his death and resurrection (II Cor. 5: 18-19). It is now the task of Christians to join Christ in this "ministry of reconciliation" (II Cor. 5:19-21) to help restore God's original plan for creation before the fall of mankind in the Garden of Eden.
[6] Shalom is an ideal in which peace manifests as the "webbing together of God, humans, and all creation in justice, fulfillment, and delight" (Plantinga, 1995, p. 10).
[7] The Eightfold Path of Buddhism consists of behavior guidelines which also inspire moral behavior and foster social harmony. However, the Buddhist goal is inward: to achieve a mind which is at peace and free from negative states such as anger, craving, greed, and hatred in its ultimate quest for personal nirvana. In contrast, Wolterstorff's (1983, 2004) "shalom" model challenges the Christian student to act out of a critical consciousness and concern for social justice so that all people can flourish in their lives with the ultimate goal that all can enjoy right relationships with God, with self, with fellow humans, and with nature.

emphasize its counter-cultural mission of preparing students to live in a world at war against God" so that they "do their work, whatever vocations God calls them to, heartily as unto the Lord" (G. Smith, 2009, p. 398).  No matter how the goal of Christian education is articulated, students are challenged by their institutions to apply their faith and transform the world for Christ.

## Evolution of the Term, "Integration"

During the last thirty years many in Christian higher education institutions, including Roman Catholics, fundamentalist Protestants, and particularly Reformed and evangelical Protestants, have discussed faith-learning integration.  Dockery (2000) claimed that "the integration of faith and learning is at the essence of authentic Christian higher education and should be wholeheartedly implemented across the campus and across the curriculum" (Introduction, para. 1).  William Hasker (1992) contended that if Christians engaged in teaching and scholarship "fail to perform this task, it will not be done at all" (p. 235).

The term integration has not always been the recognizable or often employed term that it is at present.[8]  As a term, it first appeared in print in Frank Gaebelein's (1954) *The Pattern of God's Truth: Problems of Integration in Christian Education.*  Gaebelein (1954) wrote that integration was "the living union of [education's] subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God's truth.  This . . . is the heart of integration. . . ." (p. 9).  Harry Blamires (1963) in *The Christian Mind* presented a framework for thinking Christianly.  Without using the

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[8]  Ken Badley (1994) insisted that the phrase "faith-learning integration" is so used by so many that it has become a slogan in evangelical higher education.

phrase, integration of faith and learning, he challenged Christians to apply biblical values to all areas of academic life. Holmes (1975) first utilized the complete phrase, stressing that "the creative and active integration of faith and learning" (p. 6) was the reason for the existence of Christian colleges.

Some scholars have chosen to use other terms than faith-learning integration. Kenneth Gangel (1983), although recognizing that the term integration was widely used, preferred the term "harmony," which means merging, blending, correlation, connection, association, and application. For him, integration was a philosophical and pedagogical process that involved both principles and practices. James Sire (1990) avoided the use of integrative language and focused instead on the meaning of the Christian worldview in higher education and how the college student could begin to think Christianly.

Other scholars objected to the use of the word "integration" because it seemed to deny "that truth is already one" (Wolfe, 1987, p. 4). Similarly, Mel Wilhoit (1987) emphasized the need to focus on demonstrating the unity of truth rather than attempting to integrate two areas that are not actually separated at all while Bert Hodges (1994) urged scholars to discover the points where faith and learning already integrate.

Other scholars viewed faith and learning as two distinct elements in need of integration. Hasker (1992) advocated using the language of integration because it is only by integrating "separate and disjoint bodies of knowledge and belief" that Christians can achieve "the unity of truth" (p. 237). Holmes (2001) proposed the term reintegration while continuing to stress the importance of the process in Christian higher education. Litfin (2004) further explained, "The language of integration was from the beginning designed to make a statement: What others [since the Enlightenment] have put asunder,

we want to *re-integrate* so that we can see it for the harmonious, Christ-centered whole it is" (Litfin's emphasis, p. 128).

However, some rejected the phrase "faith-learning integration" on theological and educational grounds. Supporting Wolterstorff's (2004) replacement phrase, "Christian learning," Clarence Joldersma (2004) critiqued "integration of faith and learning" as equating "Christian scholarship with adding pious 'faith talk' to the presentation of the existing theories and knowledge of a particular discipline" (p. xvii). "Christian learning," by contrast, signaled "a critical engagement with the theories and methodology of the discipline itself, one that shapes and is shaped by one's particular Christian vision of human flourishing and social justice" (Joldersma, 2004, p. xviii). Perry Glanzer (2008) redefined "faith-learning integration" as "creation and redemption of scholarship" which clearly expressed the Reformed perspective.[9]

In challenging mainstream American higher education to "be more open to explicit discussion of the relationship of religious faith to learning" (p. 3), George Marsden (1997) suggested using the phrase "faith-informed scholarship" in pluralistic settings and reserving "Christian scholarship" for use in Christian settings. Marsden exhorted Christians in higher education to take a higher profile in articulating how their faith affected scholarship for them.

Broadening the discussion of Christian scholarship, Douglas Jacobsen and Rhonda Jacobsen (2004) offered definitions that incorporated the insights of other Christian traditions (Catholic, Lutheran, Anabaptist, Wesleyan, and Pentecostal).

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[9] Reformed scholars speak of integral, Christian learning "on a foundation of careful reflection about the educational implications of biblical creation, the biblical account of human sinfulness, and the biblical picture of redemption" (Badley, 1996, p. 106), three foundational tenets of the Reformed doctrine.

Moreover, they outlined the conflicts and explained the weaknesses and limitations of the integration model.  They contended that integration often promoted conflict because it was not the two-way open-ended inquiry with the mainstream academy as Holmes (1975) and Wolterstorff (1976) originally intended.  Jacobsen and Jacobsen (2004) also complained that the integration model implies that it is the only valid way to bring faith and learning together, thereby marginalizing other possibilities or avenues.

Other Christian scholars have striven to either clarify what the phrase "faith-learning integration" or "integration of faith and learning" means or devise a more descriptive one that illustrates their perspective on this issue (Badley, 2009; Glanzer, 2008; Jacobsen & Jacobsen, 2004; Wolterstorff, 2004).  Glanzer (2008) further pointed out the need for a distinction between the terms "integration of faith and learning" and "the integration model."  It is indeed important to understand the difference between

> A the term 'integration of faith and learning' and B the project of intentional Christian learning that it is intended to describe.  B predates A, and might yet continue after the demise of A depending how current debates go – it is possible to affirm B while having problems with A (D. Smith, personal communication, June 25, 2009).

## Approaches of Integration

Beginning with Arthur Holmes in 1975, Christian scholars have offered a variety of approaches to integration during the last several decades.  Holmes argued that an atmosphere of Christian learning must be cultivated which permeates every aspect of campus.  Holmes maintained that attitudes, ethics, foundations, and worldview should be

examined to achieve successful integration.[10]

First, Christians need to have the correct attitude—a motivation to serve God and bring glory to Him in all that a person does. Holmes (1987) addressed the attitudes of both the professor and the student. Professors must be consistently Christian and striving to integrate faith and learning. Furthermore, they should be an example through their enthusiasm about ideas, scholarship, and teaching. The professor inspires students who, in turn, inspire other students. To manifest a Christian attitude the student must develop a love of truth and honesty and a motivation to do well.

Second, the biblical principles of justice and love should serve as the foundation for Christian ethics. Rejecting the idea of a value-free education, students should examine the value judgments that are implicit in how facts are presented and also wrestle with the ethical implications of decisions.

Third, the Christian student must have a foundational understanding of the discipline under study based on its historical, philosophical, and theological principles and assumptions. In this way the student examines the influence of Christianity on the discipline and whether other kinds of explanations are acceptable. Only by doing this can the student personally integrate faith and learning.

Finally, Holmes (1975) argued that a comprehensive worldview must serve as a foundation for integration; "the Christian faith enables us to see all things in relationship to God as their Creator, Redeemer, and Lord, and from this central focus an integration worldview arises" (p. 57). Therefore, the Christian worldview is "all-encompassing,"

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[10] Burton and Nwosu (2003) later added a fifth type of integration, the pedagogical approach. It emphasizes the instructional skills that professors use to help students make connections between the curricular content and Christian faith, beliefs, and values.

and the student seeks to understand all of life from a Christian perspective.

Table 1

*Holmes' (1975) Approaches to Integration (holistic – all components needed for integration)*

| Integration Approaches | Description |
|---|---|
| Attitudes | Teachers and students should have a correct attitude—a motivation to serve God and bring glory to Him in all that a person does. |
| Ethics | Students embrace biblical values of love and justice and learn how to identify value judgments and weigh ethical implications. |
| Foundations | Students examine historical, philosophical, and theological foundations of the discipline under study. |
| Worldview | Students understand the world and life from a Christian perspective. |

After Holmes (1975) provided his holistic description of integration, different theoretical approaches emerged that described various levels of integration. One of these, with a philosophical basis that Holmes (1975) developed and Akers (1977) systematized, utilized four teaching models on a continuum: complete disjunction, injunction, conjunction, and integration or fusion. In complete disjunction, educators focus only on learning based on empirical methods and ignore questions about theoretical frameworks. Injunction takes place when educators present learning and faith as separate entities, thereby emphasizing their differences. Conjunction occurs when educators stress the natural points of contact between subject matter and faith; this model provides partial rather than complete integration. Integration (fusion) results when educators present all aspects of reality from a Christian perspective.

Table 2

*Holmes' (1975) and Akers' (1977) Integration Teaching Model*

| Integration Levels | Description |
| --- | --- |
| Level 1<br>Complete Disjunction | No faith component, thus no integration—learning is based solely on empirical methods, and questions about theoretical frameworks are ignored. |
| Level 2<br>Injunction | No integration—faith and learning are treated as separate realms. |
| Level 3<br>Conjunction | Partial integration—common points between faith and learning are explored. |
| Level 4<br>Integration or Fusion | Faith and learning are unified; all learning occurs through the lens of the Christian worldview. |

Ronald Nelson (1987) identified three strategies of faith-learning integration. He labeled as "compatibilist" those approaches that sought to find that which is compatible between the Christian faith and their academic discipline. Secondly, he called "transformationalist" those approaches that recognize that the assumptions of academic disciplines have "some legitimate insight[s]," but they must be transformed by "a Christian orientation" (Wolfe, 1987, p. 7). Finally, he defined as "reconstructionalist" those strategies that, finding no common ground between Christianity and the various disciplines, require a "radical reconstruction of the disciplines on . . . fully biblical foundations" (Nelson, 1987, p. 235). Hasker (1992) argued that these three approaches should be viewed as a continuum rather than as three disparate alternatives.

Harris (2004a) used this approach to integrate faith, learning, and living. However, he added two additional strategies: (a) the two realms approach, and (b) the false distinction approach. The two realms approach rejects integration because it assumes that "discipline knowledge and Christian faith exist" in "essentially mutually exclusive" separate realms (p. 223). The false distinction approach, by contrast, regards

"all knowledge as one" and as already including faith commitments, thereby denying the need for integration. Both of these latter approaches reject the concept of faith-learning integration.[11]

Table 3

*Nelson's (1987) and Harris' (2004) Approaches to Integration*

| Integration Approaches | Description |
|---|---|
| Two Realms (Harris) | No integration—the Christian faith and the discipline exist in separate, exclusive realms (similar to "injunction," Holmes, 1975, and Akers, 1977). |
| False Distinction (Harris) | No integration is needed because "all knowledge is one." |
| Compatibilist (Nelson) | Common ground is sought between the Christian faith and the discipline (similar to "conjunction," Holmes, 1975, and Akers, 1977). |
| Transformationalist (Nelson) | Existing valid assumptions in the discipline serve as the starting point for transforming the discipline from within. |
| Reconstructionalist (Nelson) | No common ground can be found between the Christian faith and the discipline, requiring the discipline to be remade or reconstructed. |

Badley (1996) differentiated six kinds of models to bring about integration: fusion, incorporation, correlation, dialogical, worldviewish (perspectival), and incarnational. In fusion integration, faith and learning "fuse" together; however, the new entity retains the individual characteristics of the two components. Incorporation is similar to fusion in that two things are merged, but here one element disappears into the other. In correlation integration, the relationship between two different subjects is examined by noting points of interaction, compatibility, or common interest. Dialogical integration maintains that a conversation exists between two areas because there is a high

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[11] Harris (2004b) responded to his own findings, explaining why compartmentalizing the Christian faith is unwise: "Students who hold their faith separate from the rest of life (behavior, learning, and thinking) will not only learn little about integration but will be in danger of having the expanding area of learning take over their mental and spiritual life, even further marginalizing their faith" (p. 17). He also postulated that if students do not learn to integrate faith and learning during their undergraduate years, then it may not occur.

and continuous degree of correlation. Worldviewish/perspectival integration views "the entire educational enterprise . . . from a specific perspective" (p. 25). Thus, people see all of life including education from the perspective of their worldview. In this way, their overarching purpose of life gives meaning and direction to all people do. The whole world makes sense because it is viewed through the lens of an acknowledged set of assumptions. Finally, in incarnational integration, Christians demonstrate righteous character, integrity, authenticity, and congruence between their thoughts, actions, and emotions.

Table 4

*Badley's (1996) Integration Models*

| Integration Models | Description |
| --- | --- |
| Fusion | Faith and learning fuse creating a new entity which retains the individual characteristics of the two components. |
| Incorporation | Faith and learning merge, but this differs from fusion in that one element disappears into the other. |
| Correlation | Common points between faith and learning are noted; however, the faith and learning do not blend as they did in fusion and in incorporation. |
| Dialogical | A dialogue/conversation begins to occur between faith and learning; however, unlike correlation, common points between the two may not exist. |
| Worldviewish/ Perspectival | All of life is viewed through the lens of the person's worldview which provides meaning and direction for all that the person does (also called "transformational," Nelson, 1987). |
| Incarnational | Individuals "live" their faith, applying it to every area of their lives. |

Badley (1996) argued that only the perspectival and incarnational approaches represented complete integration. Badley (1996) objected to the common use of the term "fusion" as the equivalent to full integration, contending that "neither the Christian worldview, nor faith, nor theology can be simply married to the academic disciplines" (p. 29). Neither incorporation, correlation, nor dialogical integration provide genuine

integration because they fall short of Christian worldview-like learning and transformational learning (Badley, 1994).  Badley (1996) challenged scholars and educators to embrace both perspectival and incarnational integration to achieve the fulfillment of integration.  Perspectival integration (which is consistent with the Reformed perspective) advocates transforming teaching and the curriculum, particularly on social and educational issues.  Incarnational integration (which is consistent with the evangelical perspective) emphasizes the personal transformation that occurs through the work of the Holy Spirit.  The two traditions, Reformed and evangelical, are "at their best when they draw from both wells" (Badley, 1996, p. 118) in their efforts to integrate faith and learning.

## Researcher's Use of Integration Language

Although the phrase "is fraught with semantic and conceptual ambiguity" (Badley, 1994, p. 13), this study will use the language of "faith-learning integration" and "integration of faith and learning" to describe both the project itself and the approaches, models, and practices that assist in producing this particular type of learning.  The researcher recognizes that numerous criticisms are made of the integration concept, many of which have already been mentioned.  Although this term has become widely used (Badley, 1994, 1996; Hodges, 1994; Litfin, 2004; Wilhoit, 1987), there is little consensus about its meaning (Burton & Nwosu, 2003; Matthias, 2007; Nwosu, 1999; Rumsey & Silverman, 2005; Stevenson & Young, 1995).  Some believe that the language may be too closely associated with a particular Christian tradition and that "integration" language should allow for other faith traditions (Jacobsen & Jacobsen, 2004; Paris, 2006).  Others

object that the term is not holistic or descriptive enough of what Christian educators are striving to accomplish (Glanzer, 2008; Jacobsen & Jacobsen, 2004; Joldersma, 2004; Paris, 2006; Wolterstorff, 2004). Finally, some reject the term because it implies that faith and learning need to be united, but they are already inseparable (Fischer, 1989; Walsh & Middleton, 1984; Wilhoit, 1987; Wolfe, 1987).

While the phrase may be used too glibly or generally at times, those who use it in Christian higher education do so because they "believe that the Christian worldview . . . contributes the overall framework" that provides "coherence to the [various] parts of a curriculum" (Badley, 1996, p. 28).[12] Viewing and engaging in all of life from a Christian perspective should be the goal of all Christian educators (Badley, 1994). With this in mind, Badley (2009) cautioned Christian scholars and educators against disparaging the umbrella term of "faith-learning integration;" the disagreement over both the phrase and the project can potentially lead a Christian educator to generate new and better educational ideas. Badley (2009) also argued that it is not necessary for all Christian educators to agree on either one analytic approach to faith-learning integration or on the criteria for judging "between rival conceptions of faith-learning integration" (p. 15). Such consensus can only be achieved if everyone agreed "on [the same] worldview, almost certainly an impossible task" (Badley, 2009, p. 15). Further, so many different terms and interpretations for integration exist because various religious groups use different approaches to education and see the process of what should be done differently (Badley, 1996). These reflections represent the thinking of Christian scholars who seek to understand "the process of how truth is grasped" (Wolfe, 1987, p. 5). Therefore, it is

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[12] Badley (2009) suggested that in this application the simplest definition for "faith-learning integration" is "making or seeing connections between Christian faith and scholarship or education" (p. 12).

legitimate to argue for a position on integration from within a particular faith tradition. Rather than such insights being exclusionary or detrimental to the integration project, each one can help Christians better comprehend the integration task.

In addition, the researcher advocates that faith and learning are in need of being integrated. Because of the broken, sinful world in which we live, it is not possible for us as human "beings [to be] able to appropriate the truth whole, as it were, without fractures and tensions that have to be worked on" (D. Smith, 2009b). To reject the use of the term "integration" on the grounds that faith and learning are already one and not in need of being united may "boast . . . [that] our thinking and our perception spring forth from our supposedly fully formed and fully integral faith" (D. Smith, 2009b). Just as the effects of sin impacted all of creation, "the redemption achieved by Jesus Christ affects the *whole* of creational life" (Wolters' emphasis, 1985, p. 57), which includes the area of learning. This redemption involves a renewal, reformation, and restoration of our thinking to creational goodness that enables people to think and live in a more consistently Christian way. Although it is not the only term that can be employed, the language, "integration of faith and learning," appropriately describes this process.

Moreover, the phrase "faith-learning integration" has strengths that serve the purposes of this study. The verb "integrate" is defined as "to make whole or complete by adding or bringing together parts" (*Webster's New World College Dictionary*, 2010). This aptly describes the process that takes place in a foreign language classroom where the instructor intentionally seeks to facilitate the integration of faith and learning. The Scriptures command people who have received Christ as their Lord and Savior to be transformed by the renewing of their mind (Romans 12:2). This renewal is a work of the

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Holy Spirit who leads Christian believers into all truth (John 16:13). When what may appear to be two seemingly unrelated parts—the learning of a foreign language and faith—are brought together in the Christian college classroom, the Holy Spirit works to "renew, make whole, and complete" the student's heart and mind and soul. This is necessary because "bits of our faith and bits of our learning inhabit different parts of our minds and have yet to be fully introduced to one another" (D. Smith, 2009b). The Christian worldview brings cohesion by "sticking" the pieces together (Holmes, 1987). The ultimate goal is for students to discover what ways the particular discipline, in this case foreign language learning, "points them to the Truth who stands at the center" of all knowledge (Litfin, 2004, p. 71). The purpose of integration then is for students to better understand and apply the mind of Christ through the work of His indwelling Holy Spirit and the Word of God which is the truth (Chewning, 2001).

This concept of integration as it occurs in the student connects with what Christians refer to as sanctification, that "God-driven process of personal reconstruction and restoration that one begins once one commits one's life to God" (Badley, 1996, p. 110). Both the process of sanctification in the Christian's life and integration in students are an ongoing work (Badley, 1996).

**Locus of Integration**

The definition and/or the model an instructor chooses depend on what he believes to be the locus of integration. Badley (1994) identified two potential loci for faith integration: the curriculum and the student's consciousness.[13] When integration is successful, the student uses a holistic, biblical perspective to analyze all aspects of the

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[13] Badley's definition of curriculum included both instructional materials and the teacher's actions.

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curriculum. "While curriculum integration is neither sufficient nor necessary for a student to emerge with a coherent understanding" (Badley, 1994, p. 27), curricular coherence is a typical element of the integration process. Moreover, Badley (1996) urged educators to reflect on these questions: If the curriculum is integrated, what conditions are necessary for this to produce an integrated education for students? If the student is the locus of educational integration, how much faculty support is necessary to achieve it? What pedagogies best accomplish this goal? "To what extent is integration a spiritual activity? What is God's role in integration?" (Badley, 1994, p. 27).[14]

Terry Lawrence, Larry Burton, and Constance Nwosu (2005) argued that the institution, curriculum, and teacher all play a vital part in producing the integration of faith and learning. Using the definition of "learning" as that which changes an individual's behavior, they concluded that faith-learning integration can only occur within the student. Their survey of students in an instructional methods course sought to discover if students described integration as a teacher behavior or as a student behavior. Student definitions and descriptions of integration from their study and from a previous one (Burton & Nwosu, 2003) provided the data for analysis. The majority of students identified integration as a teacher behavior: only one-fifth of student responses labeled integration as student behavior. The researchers concluded that students had actually described the integration of faith and teaching rather than the integration of faith and learning.

Badley (2009) challenged Christian scholars and educators to answer the question: Where does integration occur—"in the student, in the curriculum, in the

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[14] Badley argued that coherence in curriculum did not guarantee an integrated education for the student; furthermore, identifying the students as the locus substantially increased the student's responsibility for experiencing integrated learning.

teaching moment, in the institutional ethos, or in the wider faith community?" (p. 15).

The task of integration is not a cognitive one only; for successful integration to take

place, those practicing integration must do so in word and deed (Badley, 1994).

Therefore, integration done well permeates all aspects of campus life, occurring both in

and outside of the classroom to create "a climate of faith and learning" (Holmes, 1987, p.

77). Consequently, an institution's view as to where integration occurs impacts decisions

about how to best utilize the resources and efforts of those institutions and educators

seeking to achieve integration in their classrooms and throughout their campus (Badley,

2009).

## Faculty Perspectives on Integration

The most important constituent in achieving the integration of faith and learning

in the Christian college classroom is the faculty (Gaebelein, 1968; Goldsmith, 1994;

Ream et al., 2004; Sandin, 1982). Scholars argue that professors must be intentional in

practicing faith-learning integration (Beaty, 1992; Burton & Nwosu, 2003; Eckel, 2003;

Holmes, 1987; Korniejczuk and Kijai, 1994; Rasmussen & Rasmussen, 2006). Eckel

(2003) challenged Christian educators to examine their faith-learning integration

practices by asking themselves three questions: "Are we intentional? Are we influential?

Are we transformational?" (p. 30).[15] Holmes (1987) argued that the teacher is the key to

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[15] Ralph Tyler (1902-1994) also posed questions, which were designed to aid in the development of any curriculum and plan of instruction. Known as the Tyler Rationale, these well-known and often quoted questions are: "(a) What educational purposes should the school seek to attain? (b) What educational experiences can be provided that are likely to attain these purposes? (c) How can these educational experiences be effectively organized? and (d) How can we determine whether these purposes are being attained?" (Tyler, 1966, p. 202). The latter question and Eckel's three questions similarly focus on the importance of assessing or measuring the effectiveness of the curriculum and instruction.

creating a climate for integration.[16]  Those who have not been trained to teach

integrationally, he contended, cannot do so.  Likewise, Raquel Korniejczuk and Jimmy

Kijai (1994) insisted that Christian educators have the "responsibility of *purposely and*

*consciously* making faith connections throughout the formal or planned program of

study" (Korniejczuk's & Kijai's emphasis, p. 80).  An examination of classroom

integration levels found that teachers practicing "dynamic integration" shared certain

traits: they were knowledgeable about the implementation of integration, deeply

committed to nurturing the faith of their students, personally interested in the lives of

their students, creative in implementing integration, and collaborative in their efforts to

improve integration.  In addition, their study found that only teachers who intentionally

planned this integration were accomplishing it.[17]  What actually happens in the classroom

is influenced primarily by a professor's perspective, goals, and competency (Ramírez &

Brock, 1996).

Studies have examined faculty understanding of integration and how they practice

integration in their institutions (Graham, 2002; Hardin, Sweeney, & Whitworth, 1999;

Lyon & Beaty, 1999; Matthias, 2007; 2008; Morton, 2004; Nwosu, 1999; Ramírez &

Brock, 1996; Ream, Beaty, & Lyon, 2004; Sites, 2008; Sites, Garzon, Milacci, & Booth,

2009).  Investigating faith and learning training seminars in three different Christian

denominations, Constance Nwosu (1999) found that individual faculty members'

definitions of faith-learning integration fit into three different categories—intellectual,

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[16]  However, students must be free to learn for themselves and not feel that they are being "preached" at. The teacher facilitates the student's integration by helping the students to find their own way to truth and to think things out for themselves (Holmes, 1987).  The student must make "connections between the various parts of the curriculum; in doing so, he or she also makes that curriculum meaningful and coherent," i.e., integrated understanding (Badley, 1994, p. 26-27).

[17]  Korniejczuk and Kijai (1994) defined "deliberate integration" as "the process of consciously infusing the formal curriculum with a God-centered, Christian worldview" (p. 80).

lifestyle, and discipleship. "Intellectual" definitions referred to "thinking Christianly and seeking the mind of God" for some faculty and for others as "seeking a balance between the spiritual and the secular" (Nwosu, 1999, p. 246). "Lifestyle" definitions referred to "living a holistic life, a life void of compartmentalization" (p. 250). "Discipleship" definitions referred to "passing on one's faith in God/Christ to others who might pass it on" (p. 251). More faculty defined integration as intellectual than as lifestyle or discipleship.

In 1996 Johnny Ramírez and Brian Brock examined how the faculty at the medical school of a Seventh-day Adventist university (Loma Linda) viewed their faith as impacting the curriculum and training of their students. They found that for the most part the professors lived out their faith in caring, holistic relationships with students and with the patients in the hospital, preferring to model Christian action than to verbalize their faith. In addition, the medical school faculty stated that they left the biblical worldview integration to the religion faculty, especially through the "Religion in Medicine" course. Using the definitions from the Nwosu (1999) study, "lifestyle" best fits the integration view of this medical school faculty.

A survey of teacher educators from all institutions affiliated with Churches of Christ (Hardin, Sweeney, & Whitworth, 1999) revealed that 91% of respondents believed that faith should play a major role in teacher education at religiously affiliated programs. In addition, 75% agreed that it was easy to integrate faith with learning in teacher education. When queried for specific examples of integration, the faculty cited integrating faith into the curriculum, policies, activities, and discussions, through the professors' modeling of their Christian faith and values, and by interacting with students

through counseling, advising, and mentoring.  These faculty descriptions embraced all three definitions of integration that Nwosu (1999) developed.

Charles Morton (2004) interviewed 30 faculty participants from three Southern Baptist colleges who strove to integrate faith and learning.  Based on his findings, Morton developed a seven-level integration model which progressed on a continuum.  In Level 0 (Non-use) no integration is used. In Level 1 (Orientation) the instructor understands the Christian worldview but does not routinely use it.  Level 2 represents Incidental or inconsistent use.  In Level 3 (Irregular) integration is superficial.  In Level 4 (Instructor-centered) little thought is given to the integration's impact on students.  Level 5 (Student-centered) focuses on helping student to integrate faith.  Finally, Level 6 (Institution-centered) involves coordinated efforts to integrate faith campus-wide.

In surveys conducted at four prominent religious research universities (Baylor, Boston College, Brigham Young, and Notre Dame), Ream, Beaty, and Lyon (2004) sought to discover faculty perspectives on how faith and learning are connected.  A typology of eight views emerged from the faculty responses, ranging from there being no relationship between faith and learning on one end to faith and learning being inextricably related in a Christian college or university on the other.  Most faculty responses fell between the two end points.  As with the Morton (2004) model, faculty views on integration lay on a continuum that progressed from no integration to a comprehensive form of integration.

A phenomenological study (Sites, 2008) investigated how student-nominated faculty members at Liberty University described their practice of integration of faith and learning in and outside of the classroom.  The participants argued that faith is at the

center of who they are and of everything that they do.  In working out their faith they utilized teaching practices that included biblical truth and humility and deliberate actions that developed relationships with students, colleagues, and staff.   Using the integration definitions from the Nwosu (1999) study, these faculty viewed integration as encompassing all three integration definitions—intellectual, lifestyle, and discipleship.

A portraiture study of seven examplars of faculty integration revealed common internal characteristics (Matthias, 2007; 2008).  These Wheaton College professors, who represented a variety of disciplines, all possessed humility, a genuine faith, a desire for integrity and wholeness, openness to change, and a passion for their academic discipline. Furthermore, the study reinforced the theoretical literature about the integration of faith and learning: that those practicing integration must be humble, willing to work hard, deeply committed and creative, and cognizant of the theological and philosophical understanding of integration.  Humility emerged as the characteristic "underpinning and permeating everything" (Matthias, 2007, p. 196) these professors did and said.  Other studies of faculty who successfully practice integration (Graham, 2002; Sites, 2008) supported this finding that an attitude of humility is an essential, if not requisite, characteristic for integration to occur.  The integration views of these faculty represented Nwosu's (1999) intellectual and lifestyle definitions.

Some investigators employed the term ontological foundation to express the idea that faith-learning integration involves "a natural out flowing [sic] of one's faith and being into the pedagological, relational, and community contexts of academic life" (Sites, Garzon, Milacci, & Booth, 2009, p. 36).  That is, the faculty simply sought to be themselves by demonstrating that their faith was inseparable from their education

practice.  Students identified professors possessing this quality as being the most helpful in their learning of integration.[18]  The lifestyle definition describes the integration practices in this study.

These findings present divergent viewpoints on how faculty integrate faith and learning.  Some studies revealed that educators felt that they must be intentional in their implementation of integration practices for integration of faith and learning to occur (Korniejczuk and Kijai, 1994; Rasmussen & Rasmussen, 2006).  Others interviewed faculty who explained that their praxis of the integration of faith and learning flowed out of an ontological outworking of their own faith in the classroom (Ramírez & Brock, 1996; Sites, Garzon, Milacci, & Booth, 2009).  Finally, some faculty expressed that integration is both a deliberate practice and a visible expression of the professor's faith (Sites, 2008; Matthias, 2007, 2008).

## Integration in Foreign Language Study

Most work on the issue of faith-learning integration has been theoretical rather than subject-specific (Badley, 1996).  Scholars have described in general terms what needs it can meet or what it can accomplish.  Traditionally they have discussed much less how to integrate faith and learning in teaching specific disciplines.  However, a review of journal articles from the last decade revealed that practitioners of foreign language education are embracing the task of sharing how to practically implement faith-learning integration into the classroom in their specific discipline.

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[18]  The faculty in this study were the same participants as in the Sites (2008) study.

In 1990 formal discussion began at NACFLA (North American Christian Foreign Language Association) regarding how to integrate faith and foreign language learning. Only a decade ago David Smith (1999b) pointed out that "the literature on the relationship of Christian belief to teaching methods is virtually non-existent" (p. 2). The need for faith-informed inquiry and investigation in foreign language learning soon led to the publication of the *Journal of Christianity and Foreign Languages* in 2000.

David Smith (1999b, 2000a, 2000b, 2001, 2002, 2003, 2004, 2006, 2007a, 2007b, 2007c, 2008, 2009a; see also Smith & Carvill, 2000a, 2000b; Smith, DeYoung, Uyaguari, & Avila, 2007; Smith & Osborn, 2007; Smith, Shortt, & Bradley, 2006; Smith, Shortt, & Sullivan, 2006) examined the current state of the integration of faith and learning in foreign language in Christian education. He argued that many Christian educators either contend that faith-learning integration cannot be done successfully in the foreign language classroom or that they had been practicing an interaction of faith and learning rather than integration.[19] Smith further claimed that integration is accomplished through the content that is presented, the way people treat each other, and specific practices.

In their seminal work, *The Gift of the Stranger: Faith, Hospitality, and Foreign Language Learning*, Smith and Carvill (2000a) effectively answered the question "How does Christian thought relate to foreign language teaching?" by applying biblical teaching. Besides providing a Christian rationale for foreign language study and exploring its implications, the authors argued that the biblical image of the "stranger" should be applied to language teaching. Essentially, language teaching should prepare students to participate appropriately in the foreign culture as visitors and to welcome

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[19]  Holmes (1987) first used the phrase "interaction of faith and learning" to describe the situation where faith and learning sit "side by side" and talk with each other. For Holmes integration was a fusion or merging of faith and learning.

strangers from this culture when they come to students' home areas.  Understanding of

the target culture and people occurs when the student becomes willing to step into the

role of the "stranger" himself, taking on the role of learner and listener.  David Smith

(1999a) also helped to develop *Charis Deutsch* and *Charis Français,* cross-cultural multi-

year curricula, which use literature and materials from the culture of the target language

to promote students' spiritual and moral development.

David Smith (2001) explored the concept that the general practice of the

integration of faith and learning in higher education (that Christian education was not

simply regular education done better, but rather education reworked on a specifically

Christian basis) was not sufficient for foreign language instruction.  Smith proposed

instead that the biblical theme of hospitality to the alien was an appropriate lens for the

integration of faith and learning in foreign language instruction.  Foreign language

education in the Christian context should be seen as a preparation for providing

hospitality to strangers and for being a good visitor overseas.  Therefore, learning a

foreign language is not simply mastering words and syntax, but developing openness to

other cultures and lovingly interacting with people from them.

Reinforcing the theme of practicing biblical hospitality to the stranger, Smith

(2007, 2009a) reiterated the importance of listening to and learning from people while in

their culture or when they are in one's own society.  Foreign language study is much

more than learning the mechanics of and the ability of speaking the language.

> A major form that love takes in conversation is attentiveness, slowing down,
> working to hear past one's own agendas and expectations to [understand] what the
> other has to say.  At the heart of intercultural learning is learning how to *hear*
> (2009a, Smith's emphasis, p. 120).

Christian foreign language students should strive to demonstrate Christ's love through "hospitality, humility, and hearing" (D. Smith, 2009a, p. 120) to all those they may encounter from other cultures, both in and outside of their own country. The target language should be used to serve, encourage, and console others (D. Smith, 2000b).

Smith and Carvill (2000b) challenged the foreign language Christian educator when selecting curriculum to ask whether the content and presentation sustained the school's goals, what the materials included and excluded, and whether the values and beliefs that the materials reflected were consistent with the Christian faith. To assist educators seeking to integrate faith and learning in foreign language, they provided a ten-question list of how to choose curriculum. They pointed out that native contexts were usually not accurately portrayed in texts because authors either espoused secular perspectives or desired to avoid controversial materials. Therefore, they rarely mentioned the native's faith in any significant or substantive way. The humanity of natives should be as fully presented in the curriculum as possible so that learners encounter representative people from the target culture who "suffered, hoped, believed, doubted, prayed, wept, sacrificed for a cause, or died" (D. Smith, 2007a, p. 41).

David Smith (2002) also stressed the importance of authenticity in foreign language instruction as an element in the integration of faith and foreign language learning. For the language educator, authenticity in the classroom can take the form of using materials drawn from the target culture or written by native speakers, of developing legitimate tasks using the language, and of being considerate of the learner's experience, feelings and identity as the student constructs meaning. By embracing "how we should live and the relevance of Christlikeness to our lives as language learners and users" (D.

Smith, 2002, p. 7), the language educator can help students develop a deeper authenticity, rooted in choices from Christian values.

In addition, David Smith (2000a, 2000b, 2009c) and Smith and Osborn (2007) studied the interrelationship between Christianity and modern language pedagogy. Smith encouraged teachers desiring to integrate faith and learning and language to examine carefully the approach or method that they use. He contended that pedagogy itself involves a worldview because "teachers' beliefs about . . . ethics or interpersonal relations or human flourishing affect their classroom behaviors" (D. Smith, 2007c, p. 16).

A review of literature revealed two additional integration practices that educators have regularly used. Some embraced Wolterstorff's (2004) model of "shalom" as teaching for social justice in foreign language study (Osborn, 2006; Osborn, 2007a; Osborn, 2007b; Smith & Osborn, 2007c). These language instructors have heeded the "call to begin the process of building the bridges from theory to practice in teaching world languages for social justice" (Osborn, 2007b, p. 21). Other foreign language educators have used personal or biographical narratives that raise social, political, moral and spiritual questions to engage students (Bierling, 2007; Pyper & Slagter, 2007, 2009; Smith, DeYoung, Uyaguari, & Avila, 2007). By grappling with issues of "faith, perseverance, self-sacrifice, family unity, [and] hospitality" (Smith et al., 2007, p. 127), learners can "respond to what they hear, see, and feel with truth and compassion" (p. 122).

Patricia Tinkey (2007) surveyed a select group of Christian foreign language educators about the integration practices that are most frequently used today.[20] Fifty

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[20] It would not be appropriate to call these "best practices" when one considers the term's definition: "a technique or methodology that, through experience and research, has reliably led to a desired or optimum

NACFLA (North American Christian Foreign Language Association) members

completed a Likert-scale survey developed from literature on language integration

practices in print and from presentations at NACFLA annual conferences.[21]  The first

survey item, "The instructor seeks ways to incorporate the integration of faith as he

develops the syllabus, daily lesson plans, the curriculum, pedagogical practices, etc."

asked about the educator's intentional use of integration.  Seventy-two percent responded

that they did so frequently/regularly/often, 18% responded that they integrated in an

intentional way occasionally, and 8% responded that they did so rarely or never.  It is not

surprising that so many of the educators practice integration; conference attendees were

very likely to be concerned about integration as evidenced by their attending a conference

with that focus.

     Integration practices most frequently used and the percentage of educators using

them were:

1.  (Target language) curriculum specifically explores the religion and the worldview
    of those in the target culture (84%).

2.  Worldviews are discerned in contemporary films, books, etc. from the target
    culture and are contrasted to a Christian worldview (78%).

3.  Students explore issues of faith by examining Christian responses to current
    events (74%).

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result" (*Dictionary.com's 21ˢᵗ Century Lexicon*, n.d.). To determine if these practices are indeed the best
practices in the field, one must know whether the "desired or optimum result" has been achieved. The
discussion of a Christian perspective in foreign language pedagogy is such a new one that literature on
"experience and research" as to the actual outcomes of these practices is limited or non-existent.
[21]   Informants were current and former foreign language educators with the majority (92%) from Christian
colleges/universities in the U.S. and Canada and the remainder from Catholic (2%) and state
colleges/universities (4%) or high schools (2%). Religious affiliations of the Christian colleges/universities
represented by the NACFLA attendees were: Baptist/Southern Baptist/Texas Baptist and Christian
Reformed/Reformed Church of America (21.7% each), Assemblies of God, Church of Christ, Church of
God, evangelical, Nazarene, non-denominational, and Wesleyan (4.35% each), Evangelical Friends, Free
Methodist, and interdenominational (2.17% each), and the remaining were not identified.

According to Badley (1996) these practices fit the "worldviewish/perspectival" definition. In addition, 74% of the educators also prayed in the target language with the students at the beginning of class, before tests, or at other appropriate times. While praying, devotionals, and/or Scripture memorization in the target language may be a routine part of the classroom activities, scholars consider such practices to be "add-ons" because they "neither change nor challenge the traditional foreign language curriculum" (Beatson, 2005, p. 66). Likewise, singing Christian songs may be an add-on practice, particularly if the songs are translated from English because they give "us a false assurance that we have learned something significant about the target culture and language, when in fact, we have not" (Scott, 2005, p. 77). However, singing Christian songs in the target language that are expressive of the culture and theologically solid is a worldviewish/perspectival activity. The survey also revealed that 80% or more of the educators reported that their students practice cross-cultural work or experiential learning in the target culture or with members of the target culture. Depending on whether students are required to reflect after their experience and the questions they must answer, this practice could fit the "worldviewish/perspectival" definition or could simply be an add-on (Slagter, 2004).

Furthermore, 46% or more of the educators indicated that they used 20 of the 23 integration practices on the survey. These practices represented both worldviewish/perspectival ones and add-ons. Thus, approximately half of Christian educators use a mixture of both types of integration activities. Further research is needed to determine if these integration practices are "best practices" by querying students about

which practices have been the most helpful integration experiences in the foreign language classroom.

## Integration from Student Perspectives

Scholars have articulated a variety of opinions on what exactly the integration of faith and learning entails; however, the perceptions students have of this integration have been much less investigated. In order to answer Eckel's (2003) other questions: "Are we influential?" and "Are we transformational?," it is necessary to survey the students to discover the answers. The Ream, Beaty, and Lyon study (2004) concluded that the substantial differences among faculty regarding the place for and amount of integration in learning seemed to impact students' experience of learning integration. An assessment of student viewpoints is consequently vital (Gillespie, 1998).

Most of the research on student perspectives on integration has been discipline specific. Burton and Nwosu (2003) asked students in elementary education methods courses to describe their understanding of the integration of faith and learning and to indicate whether or not faith-learning integration had occurred in their classes and, if so, to identify how it had been done. Student definitions of integration fit into six categories: learning processes (referring to specific teaching methodologies), making connections (between faith and the discipline/subject), atmosphere (a positive environment where Christian values are evident), parallel processing (of spiritual and intellectual thinking), faith application (a process that transfers academic learning to personal life), and foundational (the Christian faith serves as the base upon which all learning is built). All students stated that faith-learning integration had occurred in the class. Responding to a

Likert-style survey, students ranked the most helpful integration experiences as: (a) a caring attitude by the professor, (b) devotional exercises, (c) the character of the professor, and (d) classroom discussions dealing with faith-related and ethical issues and classroom learning activities that examined Christian principles (within the context of their future profession as teachers).

Similarly, students in communications courses ranked the professor's modeling of Christian values as the most important form of faith-learning integration followed closely by incorporating a unified Christian worldview into the curriculum (Rumsey & Silverman, 2005). The remaining integration forms in rank order were values-based discussions relevant to their discipline, an open atmosphere that encouraged a candid examination of beliefs, making core connections between course concepts and Bible concepts, the professor's showing concern for and respect of students, and finally opening class with a prayer and/or devotional. When students were asked to indicate which integration forms they had experienced the most often in their communication classrooms, they selected prayer and/or devotional at the start of class and the professor's modeling the Christian faith and demonstrating a concern and respect for students as the most frequently experienced practices. Therefore, the open atmosphere that encouraged discussions of beliefs and the three "worldviewish/perspectival" integration forms fell into the half less experienced by students. Whereas the students had stated the importance of seeing the subject matter from a unified Christian worldview and participating in discipline-related values-based discussions (as indicated by their placement as second and third in the ranking), they also indicated that those integration forms were among those less experienced. Consequently, Rumsey and Silverman (2005)

concluded that students wanted "worldviewish/perspectival" forms of integration but in reality were experiencing other forms more often.

Rumsey and Silverman (2005) also asserted that full and genuine integration is done systematically as evident in (a) the demeanor of the professor (serving as a Christian role model and demonstrating a caring concern for students), (b) the classroom atmosphere (an environment that is positive, encouraging, and open to candid discussions), and (c) the intertwining of faith and values with the subject content being taught. Interestingly, in both studies (Burton & Nwosu, 2003; Rumsey & Silverman, 2005) students identified the professor's modeling of Christian values as being the most potent influence in their integration of faith and learning in the course and ranked that factor higher than integration practices such as worldview or ethics discussions, faith-related activities, or Bible and course connections. The question should be asked whether students' perceptions of what constitutes faith-learning integration are mistaken.

Matthews and Gabriel (2001) provided insight to this matter in describing three dimensions of an interactionist perspective on faith-learning integration. The first dimension, institution building, refers to the process of worldview transmission and the facilitating of faith commitments, admittedly the most recognizable connotations of the integration of faith and learning. However, they further pointed out that the context of the communication of ideas determines how ideas are received and evaluated; therefore, the end state of ideas depends on their means of communication (Bavelas & Chovil, 2000). In effect, the optimal interactional milieu for facilitating the integration of faith and learning is a learning space that is characterized by openness, boundaries, and hospitality (Palmer, 1993). The second interactionist dimension describes a

deconstruction of dichotomies, specifically the positivist and constructivist models of learning. Positivists posit a reality that is "based solely on observable, scientific facts and their relations to each other" (*Webster's New World College Dictionary*, 2010). Conversely, constructivists posit a reality that is a man-made construction where learners take in information and formulate their own knowledge (Schunk, 2004). Matthews and Gabriel (2001) complained that both methods limit students' understanding and deny God a role in the learning process. They instead advocated a co-creative approach in which learners and God interact through "the empowering and transforming power of an objective God" (p. 33) to produce learning. By engaging students in reflective thinking, utilizing student-centered teaching/learning techniques such as peer collaboration, and deconstructing the positivist and constructivist visions that deter understanding of the God/human interactional process, educators facilitate an ongoing restoration that reconnects humans to God and to one another. The third dimension, the integration of creed and deed, involves the bridging of the ideals of the Christian faith and their application in the lives of students. Matthews and Gabriel (2001) called this task the pre-eminent role of Christian educators and, consequently, proposed two solutions to bridge the gap: (a) students should apply their theoretical learning to help with community problems and, thus, interact with others in real-life situations, and (b) students must connect with Christian role models who incarnate their worldview and with peers who also share their same worldview (Garber, 1996). These interactionist dimensions accordingly support the students' identification of relational integration practices in previous studies (Burton & Nwosu, 2003; Rumsey & Silverman, 2005) as essential in the students' ability to integrate faith and learning.

Two studies investigating faculty practices of integration also revealed the importance that students attach to witnessing professors working out their faith in practice and students receiving the benefit of that praxis. In addition to surveying faculty, Morton (2004) interviewed students. Most of the stakeholders in both groups reported that the integration of faith and learning had the greatest impact in the area of teaching in the classroom, specifically: (a) integrating the Christian worldview with the discipline, (b) teaching Christian values by direct instruction, and (c) a professor's modeling Christian behavior. Some students in the study saw mentoring and role modeling as where the impact of the integration of faith and learning was the greatest. Similarly, the Sites (2008) and the Sites, Garzon, Milacci, and Booth (2009) studies focused on how faculty practiced integration.[22] The most common characteristic that students saw in these professors was "a natural out flowing [sic] of their faith" (Sites et al., p. 36) into every aspect of the academic experience. Students especially wanted to see faculty demonstrating and living out their faith in their roles as professors.

Drawing on attachment theory[23] several studies reinforced the critical role of the professor in students' faith-learning integration. Sorenson (1997) asked doctoral-level clinical psychology students at Christian universities to evaluate faculty. His study revealed that students used faculty as on-going attachment figures[24] and that a mentoring relationship significantly impacted how students learn integration. In effect, "integration is as much about a who as a what" (Sorenson, Derflinger, Bufford, & McMinn, 2004, p.

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[22]  Informants for the study were student-nominated faculty from whom they had learned integration the most.

[23]  Attachment theory is about "a quest for a particular kind of affective contact with another," especially enjoyment of the other's love and presence (Sorenson, 1997, p. 532).

[24]  Sorenson's (1997) study suggested that students may use faculty as subsidiary support figures to "facilitate the students' integrative pilgrimage" (p.530).

356).  Students in Sorenson's study also identified professorial characteristics that were

most helpful to students' integration.  The trait that most contributed to their own

integration was the professor's personal relationship with God.  In other words, the more

professors shared their own spiritual lives with students, the greater was the impact of

their faith-learning integration teachings.

> Too often we think that teaching students our integrative models is what they
> need in order to learn integration.  Often what they want, however, is not our
> models but ourselves—or perhaps more accurately, they want us to model our
> own integration, and to give them access to our own relationship before God in an
> open and nondefensive manner.  It is as though when they have access to us as not
> just professors but persons, and to our ongoing life before God—doubts and all,
> our joys and terrors—students are well served in finding their own integrative
> pilgrimage (Sorenson, 1997, p. 257).

Sorenson's study served as the foundation for numerous other ones.   Staton,

Sorenson, and Vande Kemp (1998) replicated Sorenson's findings with a different

graduate clinical psychology population.  A later study (Sorenson, Derflinger, Bufford, &

McMinn, 2004) conducted with a broad student sample from four Christian clinical

psychology programs concluded that all students learn integration the same way and that

this learning occurs "through relational attachments with mentors who model that

integration for students personally" (p. 363).

Results of the Ripley, Garzon, Hall, Mangis, and Murphy (2009) study with

graduate students from four Christian universities also supported Sorenson's (1997)

attachment theory of integration.  This research demonstrated that attachment theory has

empirical support as a valid theory of faith-learning integration across multiple

disciplines.  It also supported the argument that environmental factors such as class

Scripture reading, campus chapels, a sense of the Holy Spirit within the class, and the use

of the Bible in classes contribute to integration.

The Hall, Ripley, Garzon, and Mangis (2009) study built on Sorenson's (1997) work on the influence of professors, especially their being exemplary role models and helpful in "the student's own integration pilgrimage" (p. 8). Participants in the Hall et al. study were graduate and undergraduate students from four evangelical Christian institutions of higher education. Students identified several professorial traits as significant to the teaching of integration: self-revealing, caring, welcoming, dedicated, and open-minded. Respondents in the Hall et al. (2009) study, like those in the Sorenson (1997) study, valued "evidence of a professor's ongoing . . . personal relationship with God, emotional transparency, and openness" (Sorenson, 1997, p. 541). The Hall et al. study supported the conclusion that "what is crucial to students' integration is a dynamic, ongoing process that a mentor" models which enables students to feel "they have real access personally, perhaps even as collaborators in the project" (Sorenson, Derflinger, Buford, & McMinn, 2004, p. 364). This study also concluded that students recognized the difference between sophisticated, sincere integration and half-hearted, poor quality integration.

**Student Perceptions of Integration in Foreign Language Learning**

Only two studies have specifically examined student perspectives on integration in foreign language study. Both were conducted at Calvin College and undertook to ascertain student understanding of biblical themes that had been explored in different courses. Many of the students were from the Reformed Protestant tradition and were supportive of their institution's emphasis on the integration of faith in their learning. Students' motivations for and attitudes towards foreign language learning were examined

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with particular focus on students' conceptions of a Christian view of foreign language learning (DeVries, 2002). Throughout the semester faculty discussed Scriptures with students that dealt with language. Surveys administered at the beginning and end of the semester showed that students had experienced growth in their understanding of a connection between faith and foreign language learning.

Marcie Pyper (2009) provided students with the opportunity to reflect on the role of humility in second language learning. Given the opportunity for such reflection, students expressed a need for "both an inward-directed humility, due to the difficulty of speaking in a second language, and an outward-directed humility, in an effort to hear and understand those they encounter that speak the language" (p. 38). Student responses evidenced their attempts to embrace the themes of "hospitality, humility, and hearing" (D. Smith, 2009, p. 120), all practices of those called to be imitators of God.

## Summary of Literature Review

Jaroslav Pelikan (1992) stated, "The church is engaged in education because it is dedicated to the truth" (p. 9). To Christian learners, "all truth is God's truth, and the pursuit of it is a spiritual quest to understand God better" (Ringenberg, 2006, p. 216). The goal, then, is for students not only to be able to understand and articulate the Scriptures, but to have them develop a worldview that directs and shapes their thinking and actions. Jacobsen and Jacobsen (2004) said, "In many ways, the ultimate goal of Christian scholarship and the reason why Christian colleges and universities exist is not merely to seek truth; the goal is to seek truth in order to more intelligently love the world and every person in it" (p. 159).

There is no consensus about a definition of integration in the literature, nor is there agreement about the language of the term itself in the Christian higher education community.  Research continues to examine how Christian faculty are practicing faith-learning integration in the various disciplines including foreign languages.

However, few studies have investigated student perceptions of faith-learning integration and even less have examined it in the discipline of foreign language learning.  Because students are a principal locus of integration (Badley, 1996; Lawrence, Burton, & Nwosu, 2005), we must analyze how they experience this.  What do students say about this subject?  What do they say happens when they integrate faith and learning in the classroom?  To answer these questions, this study examines how integration takes place in the learning and interaction in a modern foreign language course at a small Christian liberal arts college.

# CHAPTER III

# METHODOLOGY

## Description

The overall purpose of this study was to replicate, with modifications, the integration of faith and learning research completed by Burton and Nwosu (2003). Several differences exist between the two studies. First, the research of Burton and Nwosu (2003) consisted of participants from a denominationally homogenous student body with the professor being from the same conservative, Christian-faith community. However, the students and the instructor/researcher in this study together represented a variety of Christian backgrounds, primarily from Protestant denominations and some from the Catholic faith and some non-denominational. The present study also examined the perceptions of foreign language students rather than those of students in an educational methods course. Furthermore, the data collection methods differed in that the qualitative data of this study consisted of weekly electronic communications and focus group interviews in lieu of a onetime print survey. These alternate methods were used to ensure data saturation, the point in data collection where the researcher is no longer hearing new information (Miles & Huberman, 1994).

The qualitative approach for data collection and generation was appropriate because the only reality was that which was constructed by the individuals involved in the research situation (Creswell, 1994). The intent of qualitative research is to understand a particular social situation, event, role, group, or interaction (Locke, Spirduso, & Silverman, 1999). The interaction being examined here was the integration

of faith in a foreign language course from the perspectives of the students. Qualitative research is largely an investigative process where the researcher gradually makes sense of a social phenomenon by contrasting, comparing, replicating, cataloguing, and classifying the object of study (Miles & Huberman, 1994). Marshall and Rossman (2006) suggested that this entails immersion in the everyday life of the setting chosen for the study; the researcher enters the informants' world and, through ongoing interaction, seeks the informants' perspectives. Overall, "the primary focus of qualitative research is, first and foremost, an examination and inquiry into meaning" (Shank, 2005, p. 7).

This study utilized the case study research tradition. Yin (2002) defined case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (p. 13). Merriam (1998) pointed out that the single most defining characteristic of case study research lies in delimiting the object of study, viewing the case as "a thing, a single entity, a unit around which there are boundaries" (p. 27). By concentrating on a single phenomenon or entity (the case), the researcher sought to uncover the interaction of significant factors characteristic of the phenomenon. The uniqueness of a case study was not so much in the methods employed as in the questions asked regarding their relationship to the product. In addition, a case study design was selected because of what it could reveal about a phenomenon, knowledge that would not be accessible otherwise (Merriam, 1998).

The data in this study consisted of recorded electronic communications and focus group interviews. The following three questions were examined:

1. What factors and conditions of faith-learning integration do students identify throughout the course?

2. How do these students define the integration of faith and learning?

3. Is there consensus among students as to whether or not faith and learning is being integrated in the course?  How did the integration of faith and learning impact the students?

## The Researcher's Role

Qualitative investigators acknowledge the researcher as an instrument that influences the conduct of the study, the design of the methods, and the generation and analysis and interpretation of the data (Bratlinger et al., 2005).  As in any qualitative research project, the interpersonal relations of participants and researcher influenced this study.  Initially, students did not know the instructor as the course began.  They were made aware of the motives for the research later in the semester when the study commenced.

The researcher was an active and engaged participant and observer in all of the learning activities in the foreign language course because the researcher was the course instructor and responsible for the direct content delivery.  The researcher relied upon and used her faith, beliefs, and experience in faith integration in foreign language learning to inform her students in this area.  This was in keeping with her personal goal of discipling others so that they could in turn impact the world for Christ.  Students in the class knew from the outset that she took seriously the biblical directives to pray for them and to model how to be a blessing and to practice biblical hospitality to them.

The role of the researcher as a data collection instrument necessitates the identification of personal values, assumptions, and biases at the outset of the study.  The

investigator's contribution to the research setting can be useful and positive rather than detrimental (Locke, Spirduso, & Silverman, 1999). The researcher brought knowledge of "best practices" of foreign language instruction and of practices of the integration of faith and foreign language learning to the teaching of the course. In addition, the researcher's desire for foreign language study to be a positive experience for her students was fueled by her understanding of student retention in higher education and of student foreign language anxiety. The researcher cared deeply for her students and was willing to invest the energy and time required to produce disciples for Christ.

Due to previous experiences where the researcher integrated faith and foreign language learning, the researcher brought certain biases to this study. Although every effort was made to ensure objectivity, these biases shaped the way the researcher viewed and understood the data that were collected and the way that the researcher interpreted her experiences. The researcher commenced this study believing that faith could be effectively integrated with foreign language learning. For this to occur, the researcher agreed with the research that integration strategies must be intentional and based on Scripture and that the instructor is key in modeling and implementing this phenomenon. In addition, the researcher agreed that it is the paramount responsibility of Christian higher education to integrate faith and learning into every aspect of the student's college experience.

While the researcher is the primary instrument for data collection and analysis in qualitative research (Merriam, 1998), this study was not dependent on understanding the study through the researcher's eyes alone. Six consecutive weeks of responses were collected from students in which they were asked to reiterate, confirm, and clarify their

thoughts.  This provided 428 email submissions explaining how 77 different students perceived the integration of faith and learning in the course.  Thus, there was not just one version of the phenomenon under study, but as many versions as there were viewers, "related through the eyes of different participants, seemingly freeing the researcher from having to disclose his or her own view—except for the presence of the authorial hand that has guided each viewer's recounting" (Wolcott, 1994, p. 22).  In addition, the researcher sought to maintain a healthy skepticism toward everything that she heard, saw, remembered, recorded, and wrote in the course of developing the study.  Accordingly, the researcher strove to rely on the voices and interpretations of the students and to faithfully report these.  The summary of results in Chapter 4 provides extensive quotations to represent the views of the students.

**Participants**

The primary informants in this non-probability convenience sample included students in the researcher's three fall semester Elementary Spanish 101 courses.  Some students enrolled in the course in order to meet the college's language requirement or the requirement associated with their major while other students selected the course as an elective.  All students who agreed to participate in the study (following an explanation of procedures and informed consent documentation) were selected as subjects.  One student elected not to participate in the research study, while 77 students (99%) agreed to do so. The undergraduate students in this study were a mixture of freshmen (27%), sophomores (35%), juniors (25%), and seniors (13%).  Informants were both male (49%) and female (51%).  Most of the freshmen (85%) were enrolled in the same section of the course.

The sample for the two focus groups consisted of six volunteers in one group and ten in the other. The focus groups contained students from all three sections of the course; they were also gender mixed (37.5% male and 62.5% female) and included freshmen (44%), sophomores (31%), juniors (19%), and seniors (6%).

## Site Selection

The small Christian college where the study was conducted (Grove City College) is predominately residential and is located in rural western Pennsylvania. Although historically affiliated with a particular Protestant denomination (Presbyterian), the college is not narrowly denominational. The college's motto, "rigorous academics, authentically Christian, amazing value," accurately describes the school's philosophy. Two of the institution's goals, as stated in the mission statement, are

- To provide an excellent education in a college which seeks to be thoroughly Christian and evangelical in character.

- To seek a Christian perspective on life which integrates all fields of learning by communicating the significance of the Word of God for all of life in all disciplines (Grove City College, 2010, p. 7).

The administration encourages faculty to integrate faith and learning in their courses.

## Data Collection

Data were collected using weekly student reflective responses that were emailed to the researcher and interviews from focus groups comprised of the researcher's students. Prior to the commencement of the study, the researcher told the students that, as a Christian teacher, she was interested in knowing how well she was integrating Christian principles into her classes and how her students perceived the integration of

faith in her class (see Appendix A for announcement to students). Students also completed consent forms (see Appendix B).

To reduce respondent bias, the researcher took several steps. First, questions posed to students were clear, simple, and neutral. This was done to prevent any misunderstanding on the students' part of what the researcher was asking. In addition, the researcher realized that respondents may have provided answers that the researcher wanted to hear rather than what they felt. The researcher sought to minimize such bias by providing multiple opportunities for students to respond over an extended period of time and by creating a positive environment and an appropriate relationship between the respondents and the researcher.

**Weekly Electronic Communications**

The bulk of the data generated for this study consisted of the weekly student responses that were electronically recorded via email. Because all students had received laptop computers and email accounts at the start of their college career, this electronic communication was available to all students. From late October until mid-December, students responded weekly to simple open-ended questions. This time frame was based on when students were available for the study; therefore, the study began as soon as the researcher received permission from IRB at Duquesne University to conduct the study with the data collection terminating at the end of the semester.

After class each Wednesday the researcher emailed questions to the students to which they were asked to respond before class on Friday (see Appendix C for student handout that explained the format for the email responses). An automatically generated

thank you message was sent to respondents to confirm receipt of their weekly responses. This electronic system ensured that all verbatim on-line speech was recorded. Initial questioning for the first three weeks involved asking the students to describe what the integration of faith and learning looked like and sounded like in relation to the course (see Appendix D for email questions for the first three weeks). During the fourth week students were asked to confirm and clarify their answers according to categories that had emerged (see Appendix E for email question for fourth week). The fifth question asked students to define the integration of faith and learning in the course (see Appendix F for the fifth week question). Finally, students were asked to describe the impact that the integration of faith had had on them as a result of the course (see Appendix G for the sixth week question).

All students participated in the weekly electronic responses as homework assignments, but they were not required to participate in the research. The researcher scanned each incoming email to confirm that each student had provided an answer to the week's question. The homework was graded as done/not done; therefore, students answering the question received full homework credit (no matter how short or long the answer) and those that did not answer the question or did not return the email did not receive homework credit for that week's email. The responses of the student that chose not to participate in the study were eliminated after being graded and were not included in the collected data. Students were not able to see each other's posted responses, and the posted information was available only to the researcher.

**Focus Groups**

At the end of the semester and prior to final exams, the two focus group interviews were conducted on two separate days in December, one on the day before Study Day and one on Study Day itself. Krueger (2000) asserted that a focus group "allows for group interaction and greater insight into why certain opinions are held" (p. 3). Therefore, the researcher chose to verify the findings from the weekly qualitative survey results with interviews from students in focus groups. Focus group members were a non-probability convenience sample because the researcher asked for volunteer participants via email (see Appendix H). This email informed students that they would be asked for their input on the integration of faith in the foreign language classroom in order to confirm or refute the information that had already been provided. At the beginning of each focus group discussion, the researcher told the students that, as a Christian teacher, she was interested in knowing how well she was integrating Christian principles into her classes and how her students perceived the integration of faith in her class (see Appendix I for announcement to students). Focus group members signed consent forms prior to participation (see Appendix J for focus group consent forms).

The researcher asked questions to ascertain why students held the opinions they did and to garner information to support the weekly email data (see Appendix K for interview questions). The focus group students also responded to the question: Considering the integration of faith and learning that you have experienced in other courses, what else could be done in this course to integrate faith and learning? The researcher assured students of confidentiality. The focus group discussions were audio taped, and the recordings were transcribed afterwards. Students in the focus groups were

served pizza (from a national chain restaurant), soda, and the researcher's homemade oatmeal chocolate-chip cookies as a thank-you for participating. Each focus group interview lasted approximately one hour, which was the time frame promised to students. The focus groups met in the same classroom where the students' Spanish class occurred because it was readily available and it provided a familiar environment for the students. Students and the researcher sat in a circle with the tape recorder placed in the center of the group. The researcher served as a participant, as the interviewer, and as the observer.

**Researcher's Log**

Throughout the study the researcher kept a log of demographic information about time, place, and date that described the field settings where the instruction and observation took place throughout the study (classroom, on-line, focus group location, and the instructor's/researcher's office). This log consisted of the instructor's/researcher's daily lesson plans which contained a list of each day's instructional activities, the approximate time allotted for each, and the strategies that the instructor/researcher planned to use to integrate faith and learning in the course. After class the instructor/researcher made brief notes evaluating each part of the lesson as to how the students responded and what the instructor/researcher could change in the future.

The following diagram (see Figure 1) outlines data collection and analysis procedures.
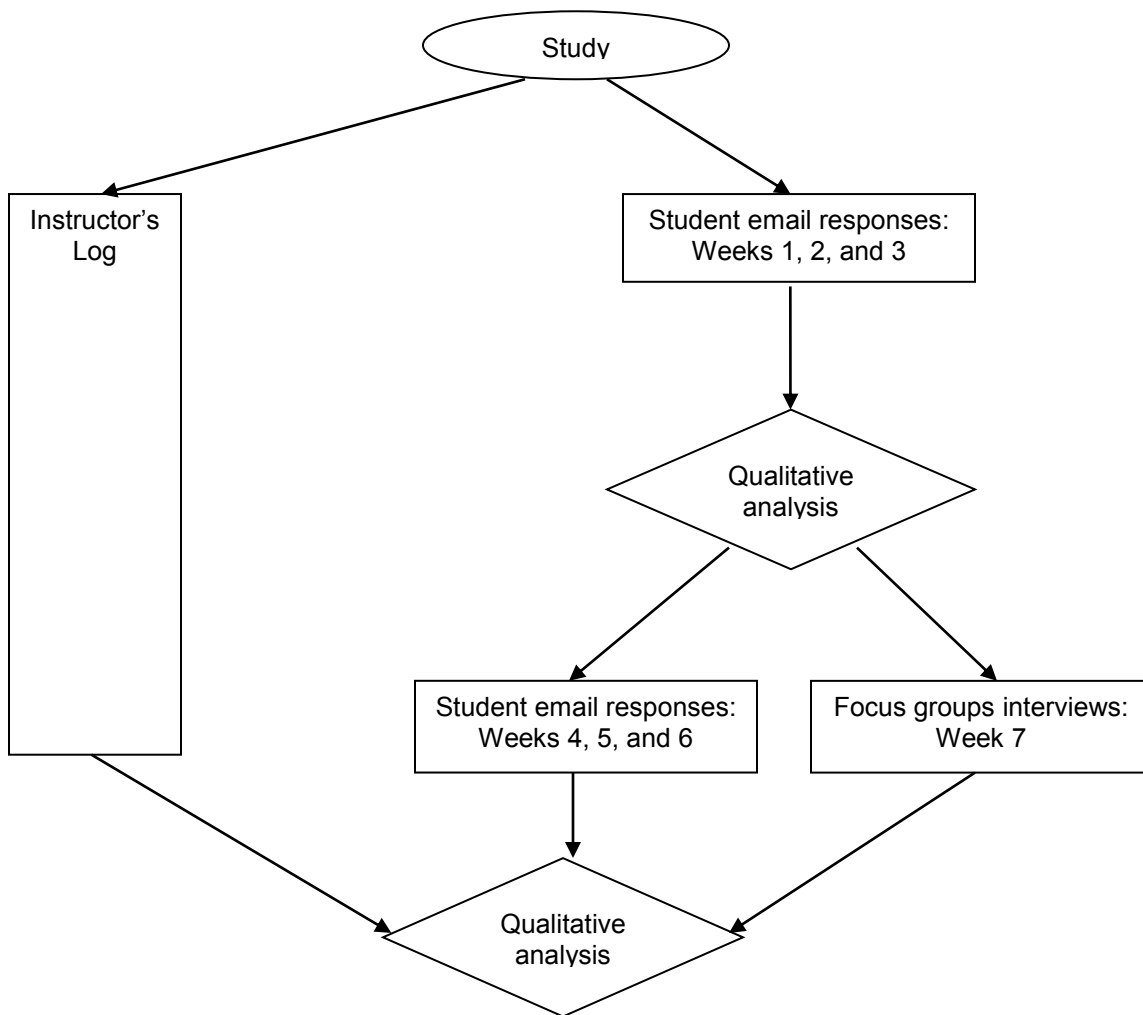
*Figure 1.* Research design for the study.

## Data Analysis

The three sections of this class were treated as a single case for qualitative analysis. After comparing the responses from each section of the course and from the focus groups, the researcher judged that the data were similar enough to be aggregated into a single case. Thus, the emergent categories and groupings contained data from each of the course sections.

Data analysis occurred simultaneously with data collection, data interpretation, and narrative report writing (Creswell, 1994), but the data analysis occurred over two time periods. During the first segment of analysis the four initial emails were immediately analyzed in order to prepare the findings for presentation to the focus groups. In December the researcher received the student responses from the fifth and sixth emails, but the instructor/researcher only had time to read and grade these last two emails at that point. Focus group interviews then occurred back-to-back with final exams so additional analysis of data had to wait until a later time when the researcher could resume it. The resumption of data analysis coincided with the students no longer being enrolled in the researcher's classes.

The researcher utilized the constant comparative method to analyze the qualitative data (Bogdan & Biklen, 1998; Silverman, 2001). This approach has the researcher constantly compare the data and emerging themes and then adjust the themes in relation to the data. Strauss & Corbin (2008) advocated three coding steps for this iterative (back and forth) process: (a) open, which breaks down, examines, compares, conceptualizes, and categorizes data, (b) axial, which puts data back "in new ways after open coding by making connections between categories" (p. 75), and (c) selective, which uses the coding to generate theory. The researcher also implemented a process of theorizing and discovering categories that included: (a) reading the data, writing ideas as they came to mind, and attempting to obtain a sense of wholeness, (b) marking topics using abbreviations in the margins of the documents, (c) noting similar topics and clustering them, (d) organizing topics into a preliminary category system, continuing to write memos on the data, and trying out the categories on additional data, and (e) refining the

system by using descriptive wording and determining what categories were most important and which were subcategories (Tesch, 1990).

During each step of the data analysis process the researcher carefully checked and rechecked that all data were coded. A few student answers were puzzling so the researcher used microanalysis procedures suggested by Strauss and Corbin (2008). This involved examining other emails by the student to garner a better understanding of the student's reply. Similarly, to bring clarity to an ambiguous focus group response, the researcher examined other responses that the student had made during the focus group discussion.

The researcher used open coding to compare the codes for consistencies and differences and then proceeded with axial coding, a process of relating categories to their subcategories, whereby coding occurs around the axis of a category (McMillan & Schumacher, 2001). For reference the researcher typed a list of the code names or descriptions and their corresponding abbreviations into a new Microsoft Office Word document. The constant back and forth comparison of student responses resulted in the formation of categories and subcategories. The addition of the later focus group data produced a reconfiguring of categories and subcategories for one research question while the categories for the other questions remained the same after the preliminary analysis. The resulting categories and subcategories for each question are defined and explored in Chapter 4. Throughout the analysis process the researcher carefully checked and rechecked her conclusions, comparing and contrasting the email data and the focus group data. Finally, during selective coding the researcher scanned the data and previous codes and continued to compare and contrast the emerging categories to build a theory, which appears as a model in Chapter 5.

To prepare the findings for mathematical calculations, the researcher first created a two-column table in a Word document for each research question. The first column contained a list of categories and subcategories. In the second column the researcher tallied the number of codes that corresponded to each subcategory and then determined the number of codes for each category. Using these figures, she calculated percentages for the categories for each research question and used Microsoft Office Excel to create circle graphs for displaying the statistics. These visuals appear in Chapter 4.

Finally, to organize the students' quotations for presentation in the summary, the researcher created new Word documents with a table for each subcategory. Each table contained the corresponding student's quotes and email number. The researcher returned to the original electronic emails and copied and pasted the student responses to ensure accuracy and to facilitate the assembly of this data. The tables showing the quotes and the explanation of how the researcher chose these quotes appear in Chapter 4.

**Analysis of Weekly Electronic Data**

The researcher began data analysis during the first week of student on-line responses and concurrently with the researcher's logging of the faith-integration strategies that were intentionally used. To provide anonymity and to manage the large quantity of emails, students were assigned a number between 1 and 77, which the students retained throughout the email portion of the study. Each week emails were assigned numbers that corresponded to the student's number. For example, the email of student 1 for the first week was numbered "101," second week "201," third week "301," fourth week "401," fifth week "501," and sixth week "601." The researcher read the

incoming email responses to obtain an overall sense of the student answers to the first research question. When the first week was over, the researcher printed copies of the emails, eliminated the student's name at the top, and wrote the identification number on each corresponding email. After rereading the emails and making notes in the margins, the researcher assigned abbreviated codes to each response. Because the students were asked the same question (to describe what integration of faith and learning looked like and sounded like in the class) again in the second and third emails, the researcher repeated the process of reading the new emails, printing copies, assigning numbers, rereading the responses, making notes, and assigning codes for the next two weeks also. At the end of the third week the data were organized into preliminary categories. While the researcher had examined the data with "studied naiveté" to keep an open mind (LeCompte and Preissle, 1993), she found that the emergent categories were not entirely original since literature on the integration of faith and learning from student perspectives already existed.

The tentative categories of integration factors were then submitted to students in the fourth email to secure integration examples that confirmed and contradicted the categories as well as to provide missing data. The researcher read the new email responses and followed the same analysis process as for prior emails. The data supported the categories; later, these same categories were submitted to the focus groups for affirmation, adjustment, or rejection.

The two remaining research questions were posed to the students over two additional emails. The fifth email asked the students to define faith-learning integration in relation to a foreign language course. The researcher read the incoming emails but

delayed additional analysis as explained previously. When analysis resumed, the researcher assigned the identification numbers to print copies of the emails. She then copied and pasted the student responses into a Word document with the identification number to facilitate working with these definitions. This format showed the researcher all of the responses for the question in one document instead of in 77 separate ones. The researcher printed the new document, reread the student responses and repeatedly reviewed, compared, and contrasted them in order to code the data. A student definition often contained several codes; thus, different codes were assigned to corresponding portions of the same student definition. Data analysis revealed recurring themes that helped to further explain the perceptions of students regarding the integration of faith and learning. Most of these themes (all but one) matched those of the Burton and Nwosu (2003) study. As will be described later, the researcher then compared and contrasted this data with corresponding data from the focus group.

The original third research question was refined and refocused based on the findings from the previous weekly student responses (Pellegrini, 2004). The sixth and final email sought to see if there was consensus as to whether there had been faith-learning integration in the course (the original question) and, if so, whether it had impacted them in any way (the added question). The researcher followed the same procedure of reading the emails upon their receipt. Additional analysis again waited until a later time. When the researcher resumed data analysis, a rereading of the documents showed that student response to the original question was unanimously "yes." However, the researcher found that student responses to the second part of the question revealed that some students had experienced little impact. The responses from these latter students

were copied and pasted into a separate Word document.  The amount of responses that expressed minimal impact was small; as a result, the data were coded with only a few categories emerging.  The responses of students that had experienced impact were then copied and pasted from the original emails into a Word document that contained the identification number and the corresponding impact statement.  The researcher followed the previous procedure of printing the document and then carefully reading, making notes, and coding the data.  An impact statement often contained multiple codes, and constant comparison of the data proved valuable in developing the impact categories and subcategories.  Some categories and subcategories were based on literature, and some emerged solely from the information collected from the students.

**Analysis of Focus Group Data**

At the conclusion of the weekly student email submissions, the focus groups were interviewed for reactions to solicit affirmation, refutation, elaboration, or modification of the hypothesized findings and constructs (Lancy, 1993; LeCompte & Preissle, 1993). Afterwards, the focus group tapes were locked for security.  To prepare and organize the focus group data for analysis, a paid transcriptionist—who agreed to confidentiality— later transcribed the focus group interviews verbatim and then emailed the transcripts to the researcher.  The researcher then listened to the recordings and simultaneously read the transcripts, editing them as necessary to ensure accuracy.  To facilitate focus group data presentation in Chapter 4 and to protect student anonymity, all 16 students from the focus groups were named with a letter from the alphabet.  Pseudonym assignment was done chronologically in the order that students responded during the interviews.  Thus, the first

student to speak was assigned "A," and the last student was assigned "R." The purpose of the focus group interviews was to verify the findings from the analysis of email data and to supplement the data that had been collected electronically. Accordingly, the researcher analyzed the email data first and then the focus group data. As a result, the findings from the focus group data caused the restructuring of the categories for one of the three research questions while the categories for the other two remained the same.

The researcher followed several steps in analyzing the focus group data. First, the researcher placed the three research questions nearby on her desk for easy referral. Next, the researcher re-listened to the tapes and concurrently reread print copies of the transcripts to gain a general sense of the information in the transcripts and wrote notes in the margins about her general thoughts in black ink.

To analyze responses to the first question, the researcher used red ink to underline relevant items and then systematically coded the data using abbreviations to denote factors of integration. Next, the researcher copied and pasted these portions of the responses and the corresponding student pseudonym by codes into a Word document; this action facilitated the rechecking of the code assignments and the comparison of the responses with each other. These codes were then compared with those from the emails. No additional integration topics emerged that had not already surfaced during the data analysis of the weekly emails. However, students in the focus groups had particularly emphasized the propositional content of the Scripture studies related to language learning and of the relationship that they had with the instructor as factors facilitating their integration of faith. This was evident from the enthusiasm in the students' voices as they shared their experiences in these two areas. Upon reviewing all of the data (from weekly

emails and focus groups), the researcher found support for these two areas to become categories for integration factors.  The researcher recoded the data, and the revised system of categorization was applied to both data sets (the weekly emails and the focus group transcripts); categories then became concepts (Tesch, 1990).  Accordingly, the researcher recalculated the percentages for each integration factor and redesigned the circle graph in order to display the updated results.

The second question asked the focus groups to define faith-learning integration in relation to a foreign language course.  The researcher used green ink to underline items and systematically code the data using abbreviations.  Following the same analysis procedure as with the first focus group question, the researcher created a new Word document to assist in the comparison of the responses to each other and to the previous emails and for rechecking the codes.  The researcher discovered that the focus group responses were similar to those in the weekly emails; therefore, the codes and categories remained the same as those already determined during analysis of the email data.

The researcher did not directly ask the focus group members to respond to the impact research question.   However, the students appeared eager to describe the impact the integration had had on them.  This seemed appropriate because these students had sacrificed their time immediately before final exams to attend the focus groups and to discuss the integration of faith and learning into the course.  To find student thoughts about impact and facilitate the coding, the researcher used blue ink to underline pertinent topics in order to code the data that designated impact factors.  The researcher again copied and pasted the codes, topics, and corresponding student identifiers into a new Word document.  The researcher compared student responses to those from the emails

but did not find any new impact topics not already coded in the emails. As before, the researcher carefully checked the codes to ensure accuracy.

Finally, the researcher asked the focus group students an additional question that had not been posed to students in the weekly emails. This final question asked students to offer ideas on what else could be done in the course to integrate faith and learning. The researcher used black ink to underline relevant student responses and then coded the data. To facilitate analysis these student comments were copied and pasted into a new Word document so that the researcher could check the codes and organize them into categories. Students suggested ideas in two areas: those that could be implemented in the classroom and those that could be done outside of the institution. While some of the student-generated ideas already existed in integration literature, other student suggestions were original ones.

To complete the data analysis the researcher highlighted in yellow all of the material in the transcripts that had not been underlined. These comments were copied and pasted into a new Word document and then read and reread. In this way, the researcher found student thoughts on how the integration of faith and learning best occurs and why faith had been successfully integrated with their foreign language learning. After coding the material and creating a new Word document with the data organized by topics, the researcher found that the student feedback fell into three broad categories: that (a) all integration factors had to be present for integration to occur, (b) the professor and the students were equally responsible for integration to occur, and (c) the foreign language classroom naturally lent itself as a place for integration to occur. In conclusion, the focus groups provided a more comprehensive and nuanced understanding of student

perceptions of the integration of faith and learning than the email data could have provided alone.

**Analysis of the Log**

After the analysis of the student-generated data, the researcher examined the instructor's/researcher's log.  The purpose of the log was two-fold: to capture descriptions of the settings in which the study occurred and to help the instructor/researcher be intentional in implementing the integration of faith and learning. Narrative descriptions of the field settings appear in the summary in Chapter 4.  The focus of this study is discovering student perceptions of the integration of faith and learning; therefore, it was not within the scope of the study to further analyze the instructor's/researcher's integration strategies or to compare them with the integration factors identified by students.

**Verification Standards**

Internal validity is a major strength in qualitative research, evidenced by the lengthy stay in a naturalistic setting, reliance upon informant responses and interviews for data, and constant self-monitoring by the researcher (LeCompte & Preissle, 1993).  To ensure internal validity, the researcher employed the following strategies (Merriam, 1998):

1. Triangulation of data—Data was collected through multiple sources (focus groups, information obtained from related literature, and document analysis) and by multiple methods (online collection of data  and focus group interviews);

2. Member checking—Continuously throughout the study the data and tentative interpretations were taken back to the students, asking them if they were plausible;

3. Long-term—Observations in the on-line environment and in the setting occurred on-site regularly over a six-week period of time;

4. Participatory modes of research—The students were involved in most phases of this study, from responding to questions to checking interpretations and conclusions; and

5. Clarification of researcher bias—Researcher bias has been articulated in writing under the heading, "The Researcher's Role."

To ensure external validity the researcher provided rich, thick, detailed descriptions so that anyone interested in transferability would have a solid framework for comparison (Merriam, 1998).  Extensive quotations were used from the electronic communications and focus group interviews to insure high validity.  The initial questions to which students responded were tested for accuracy by seeking corrections throughout the semester.

Three techniques to ensure reliability were employed in this study.  First, the researcher provided a detailed account of the focus of the study, the researcher's role, the student's position and basis for selection, and the context from which data was gathered (LeCompte & Preissle, 1993).  Second, triangulation in the form of multiple sources of data (focus groups, document analysis, and information obtained from related literature) and multiple methods of data collection (email submissions and focus group interviews) strengthened reliability as well as internal validity (Merriam, 1998).  In addition, peer review provided an external check of the research process (Creswell, 2007).  The peer examiner was an Ed.D. graduate from Duquesne University who conducted her own research using quantitative and qualitative research methods and in which she utilized an online vehicle to electronically collect data.  Consultation with this colleague who is also deeply interested in integrating faith and learning in her classroom gave the researcher

the opportunity to ensure that data had been appropriately categorized and to receive feedback in order to make appropriate adjustments. Finally, to ensure reliability, data collection and analysis strategies were reported in detail in order to provide a clear and accurate picture of the methods used in this study (LeCompte & Preissle, 1993).

Low reliability was consistent with the high validity because the respondents contributed different pieces of the whole. Putting the many different accounts together to obtain all of the pieces resulted in a better understanding of the whole, which while reflecting low reliability, produced high validity (LeCompte & Preissle, 1993).

## Summary

This case study explored student perceptions of the integration of faith in a foreign language classroom at a Christian college. The researcher had the role of participant observer through the on-line environment of responses via email and through student focus groups. Through these data collection methods the researcher sought to understand the students' interpretations of happenings in the class and throughout the course. In addition, the researcher desired to know the meaning of the integration of faith in the foreign language classroom based on the rich descriptions that emerged from qualitative research. The interpretations that emerged from the data analysis appear in the following chapter.

**CHAPTER IV**

**RESULTS**

**Classroom Vignette**

It is obvious that this must be a foreign language classroom. Students enter and say, "Hola, Señora" to the professor, and she correspondingly responds with a Spanish greeting and the student's name. Students collect the handouts for the day from the front table and then become engaged in the activity that is posted. One who is observing the class over a period of several weeks sees that this warm-up activity ranges from students conjugating verbs on the chalkboard to engaging in a conversational activity with a partner to doing a quick review of vocabulary words for a quiz that day. Students pleasantly banter back and forth with each other, and they put the work that they have prepared on their desks. Seating is not set up in traditional rows but in two concentric upside-down U's, and almost all the seats are taken by the 24 plus students. The instructor quickly circulates through the class, checking work to see if it is completed and giving appropriate credit for it while individually saying something to each student in the target language using their English name.

On the hour the class starts (sometimes a few minutes after the hour depending on the time that it took to check the students' work), and the teacher positions herself at the open end of the U's in the midst of the students, away from the table that holds her papers and plans. She begins with a choral greeting of "Buenos días, clase" or "Buenas tardes, clase," and the class responds as one with "Buenos días, Señora" or "Buenas tardes, Señora." The professor continues to ask various questions to the class in the target

language such as the day's date and the weather for a few minutes with the students responding to each question in unison. General announcements are made in Spanish, slowly enough for students to understand but with some translation offered as needed. This opening time also consists of the monthly singing of "Feliz Cumpleaños" ("Happy Birthday") to the appropriate students or the recognition and offering of congratulations to students for celebratory events such as student acceptances to graduate or medical school and college team victories.

The class transitions into a time of instruction and activities that change about every ten minutes. Speaking takes place in a mix of Spanish and English ("Spanglish") that is typical for a first semester beginning 101 college Spanish class. The use of the overhead projector and transparencies that have the answers in easy-to-read print facilitate homework review. Going around the room with each student taking a turn, students read the answers orally in Spanish from the overhead while checking their own answers carefully for needed corrections. The question "¿Hay preguntas?" is regularly asked by the instructor to check for student understanding and to provide an opportunity for students to ask questions. Students are attentive and taking notes during instruction and participative during the corresponding activities. Throughout the time of instruction the professor either uses the open area as her "stage," or she circulates through the students, listening as they practice the activities. Some of the activities are conversational in nature while others are done to practice a particular grammar concept. All of the learning styles are utilized during the class time: visual in the instructional use of the chalkboard or overhead projector or various teaching tools ranging from flashcards to Come Galletas (Cookie Monster), auditory in the use of "Spanglish" by the professor

and the students, and kinesthetic in the student use of a variety of items from Beany Baby animals for conversation practice to wipe-off boards and markers for verb practice. The instructor frequently utilizes the students' English first names when speaking to them and says "Gracias" to a student to thank each one after a student responds or takes a turn.

An observer would additionally see a faith component to every class. On some days there is prayer in Spanish before a test or quiz, or there is singing in Spanish of a Christian song or Christmas carol. The class weekly examines a Scripture passage in Spanish and English as to how it relates to language study with a brief discussion following. The themes, God's love of diversity, "being a blessing," and "listening" to others, are stressed in the classroom as to how students are to interact with fellow class members and also with those that they do not know, particularly those from another culture. The professor also shares her intercultural experiences, tying them into these three overarching themes. The class discusses religious customs or beliefs of the country under study. In addition, the chapter vocabulary includes faith-related words (for student use during personal prayer time) or a Bible verse in Spanish that is to be memorized. The latter are Scriptures that contain concise Bible truths; these are discussed briefly in class with the instructor sharing her personal faith walk at these times. Half-way through the semester the professor seeks feedback from the students in the form of a survey as to what is going well and what could be changed. By assuming and modeling the role of the listener, she demonstrates an openness to understanding the students' needs and a willingness to make changes as appropriate to meet those needs.

The professor stays focused on the topic of instruction, taking care not to go off on "tangents," yet she continually and assiduously scans the classroom for student

questions and answers them as they arise.  Occasionally she refers to the notes on the

front table in order to stay "on track" and to be sure to include all of the necessary

information that may be useful to maximize student understanding.  Discussions and the

accompanying activities move at a steady pace, with little or no lag time between.

Keeping an eye on the clock, the professor says "Hasta luego, clase" to signal dismissal.

On the way out of the class, students return the manipulatives or learning tools that they

used to the front baskets.  After class, while the professor is gathering her materials, a

student goes up to ask the professor a brief question.  At times, another student may

linger waiting to catch the professor alone.  The student shares a prayer request with the

teacher, she thanks him for sharing with her, and they quickly pray together.  The student

leaves, and the professor makes a note of the students' prayer request by writing on the

lesson plan in order to ask the student at the next class about the situation.  (These

observations are taken from the researcher's field notes.)

### Student Voices

What follows are the voices of the students in the above class describing the

integration of faith and learning as they lived, experienced, and understood it.  This study

investigated the question, "How does the integration of faith occur in the foreign

language classroom?"  The three questions that were specifically examined were:

1. What factors and conditions of faith-learning integration do students identify
   throughout the course?

2. How do these students define the integration of faith and learning?

3. Is there consensus among students as to whether or not faith and learning is being
   integrated in the course?  How did the integration of faith and learning impact the
   students?

To evaluate student perceptions of the integration of faith in a foreign language class, the researcher used two types of qualitative evaluation: weekly electronic student responses and focus group interviews. An examination of data produced: (a) an analysis of how students identify the factors and conditions that produce faith integration in the foreign language classroom, (b) definitions from the student perspective on the integration of faith in a foreign language course, and (c) a descriptive account of how the integration of faith in this course impacted the students.

In this chapter, results are presented that address each of the research questions in terms of emerging patterns and broad categories of responses (Wolcott, 2001) and secondly as examples of direct quotations categorized by theme (Patton, 2002). Here, narrative data demonstrate students' perceptions with regards to integration practices and to experiences that most impacted their ability to integrate faith and learning. To present the student voices as fully and accurately as possible, the researcher selected quotes for the summary that best represented the category, were descriptive, and did not repeat what other students had said. The quotations from emails were organized into tables by category for a coherent visual display. Focus group quotations that pertain to the category appear immediately after each table in bulleted form; this format was used because of the smaller amount of pertinent focus group quotes. Finally, the researcher studied the remaining data from the focus group interviews, coded it, and categorized it. This last examination produced unexpected results, which are described later in this chapter.

## Research Question 1

Research Question 1 asked, "What specific examples of faith-learning integration do students identify from the course?" For three weeks students were asked to respond to a weekly email to obtain answers to the question. The students were specifically asked to describe what the integration of faith and learning looked like and sounded like as pertaining to this course. Then, on the fourth week students were provided with the broad categories that had emerged from the data and asked to give examples of faith-learning integration from the course. Similarly, the first focus group question asked students to provide examples of faith-learning integration for each of the broad categories. For both the weekly responses and the focus groups, the instructor/researcher instructed students to respond "None" or to leave the category blank if they did not have examples to provide for a category. Students were provided solely with the names of the broad categories: Teaching/Learning Activities, Classroom Climate, Worship, Collaboration with Peers, and Interaction with Professor.

The additional information from this email and from the focus group data supported a restructuring of the broad categories. The category, Interaction with the Professor, became Relational Attachment. An additional category, Propositional Content, emerged as a separate category from the Teaching/Learning Activities data. Subcategories also emerged under the broad categories (see Table 5).

In the following summary, emerging patterns of responses are listed within broad categories along with representative student comments. The data were organized around the broad categories mentioned above, which respectively addressed how students learn integration. Some overlap occurred between the responses to the questions. While

frequencies are provided for each category and subcategory, it should be noted that these frequencies do not represent numbers of students who endorsed this category. Some students provided more than one answer when asked to provide an example for a given question prompt, or an answer fell under more than one category. The description and the findings of each category will be presented together rather than in separate sections. Figure 2 illustrates the distribution of student responses within these categories. Table 5 displays an overview of the categories and subcategories.
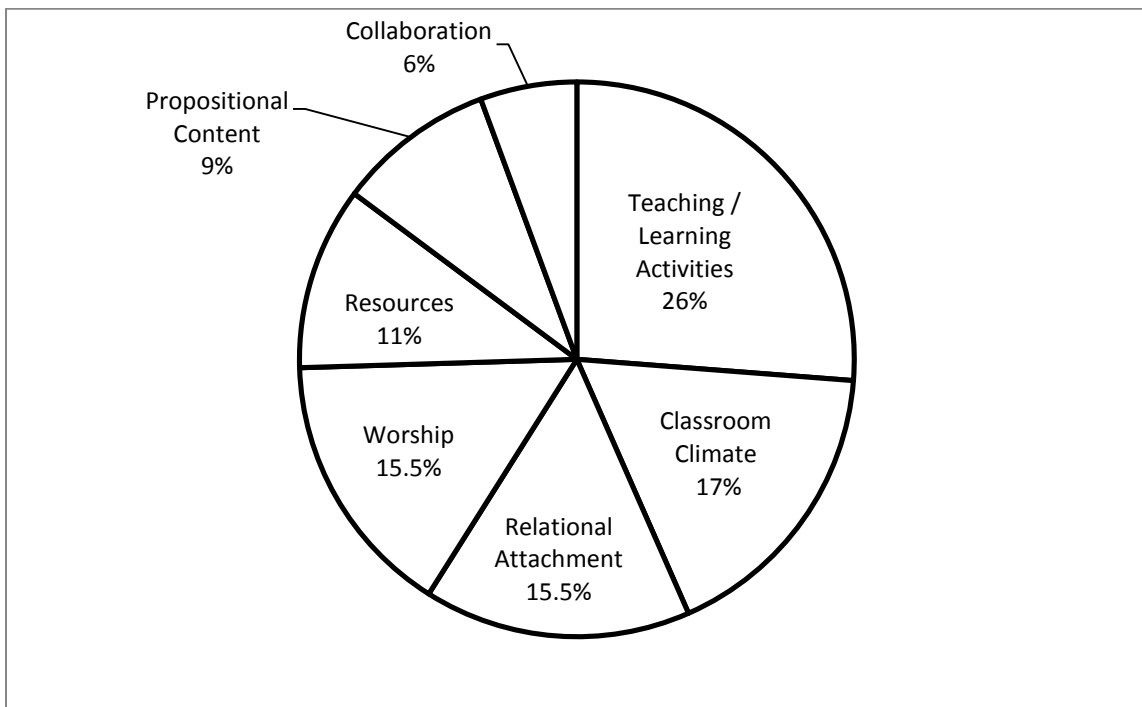


*Figure 2.* Categories of student-identified examples of faith-learning integration for Research Question 1.

Table 5

*Overview of Categories and Subcategories of Faith-Learning Integration Factors*

Teaching/Learning Activities

    Discussion

    Language skill development

    Learning processes

Classroom Climate

    Positive atmosphere

        Safe and non-threatening environment

        Camaraderie and interaction

    Student behaviors and attitudes

        Encouraging/helpful

        Respectful/courteous

        Diligent and honest

    Instructor's behavior and attitude

        Caring and supportive

        Positive and joyful

    Christian symbols in the classroom

Relational attachment

    Office visit sharing

    Attachment characteristics

        Evidence of living the faith

        Example/model

        Emotional transparency

        Approachability/availability

Worship

    Devotions and singing

    Prayer

    All done to glorify God

Resources

Propositional content

    Bible and course connections

    Examination of cultural and religious practices

Collaboration with Peers

**Integration as Teaching and Learning Activities**

The largest of these categories was Teaching and Learning Activities (177 responses). The subcategories from the Burton and Nwosu (2003) study of teaching processes and discussion were not sufficient to encompass the areas that emerged in this study. The subcategories in this study became discussion, language skill development, and learning processes.

**Discussion.** The very large subcategory, discussion (102 responses), was most often expressed by students using the words "discuss," "share," and "talk about." These students referred to discussions both in the classroom (56 responses) and in the professor's office (46 responses). Student comments relating to the classroom generally centered on discussions of the Scriptures under study or about other "cultures and religions of Spanish-speaking countries." Some students described the conversations in the target language between students as "partner activities," "paired with people randomly," and "meeting new people," which allowed them to get to know everyone in class. One said, "When we mingle to ask each other questions in Spanish, we are actually building fellowship." Another spoke more generally stating, "This class has more class participation than I have ever encountered in any other class." Other students offered that the professor "allows us to ask as many questions as we like," "seems open to questions and comments in class and out of class," and "urges us to participate in the discussion." Students that described discussions in the office referred to the office visit where students visited the professor to share a favorite Bible verse with her, explaining the verse and then talking with the professor further on a one-on-one basis.

**Language skill development.** Many students identified the development of skills associated with language learning as integrative practices (68 responses). Examples cited by students included: Scripture memorization, vocabulary development or translation of the Scriptures or faith-related words, singing a Christian song, pronunciation practice, reading of the Scriptures, and listening to Scripture reading.

Some students described the use of a faith-related tool such as the Scriptures or praying as they would a secular instructional tool. One student said, "We learn different meanings of words through the translations of the Scriptures." Another student offered, "By reading the Scriptures aloud, students increase their correct pronunciation of Spanish words as well as increase their reading speed." Regarding Scripture memorization a student stated, "I like how we 'rapped' Señora's favorite Bible verse this week." One student focused on the development of listening skills: "Praying before quizzes and exams allows students to hear Spanish being spoken." Table 6 presents representative quotes where students described this simultaneous integration of their thinking with the language skill being practiced.

Table 6

*Quotes regarding Language Skill Development for the Teaching/Learning Activities Category*

| Language Development | Representative quotations |
|---|---|
| **Skills** | When we read the Scriptures in Spanish, it shows me that all Christians, no matter what the language is, believe in the same God and read the same Bible verses.<br><br>We are required to memorize the vocabulary in Bible verses, but we are thinking about the Word of God at the same time.<br><br>Bible verses and songs are used to help us improve our pronunciations and broaden our vocabulary while we also learn important Bible truths.<br><br>By trying our best to recreate the sounds and language of another culture, we are displaying respect and love [for the target culture].<br><br>Learning and memorizing the Bible verse: Be joyful always, . . . give thanks in all circumstances . . .” in Spanish [class] today worked as an in-class conviction. If I wasn’t a Christian believer, the verse probably wouldn’t have meant much to me. With my personal faith, however, that verse served as a powerful reminder that every breath—including those spent in Spanish [class]—is a blessing.<br><br>We practice reading and comprehension skills with Scripture related to the subject, which also causes students to think though what the Bible has to say regarding the learning of another language, our view of other cultures, and our attitude and behavior towards those of different cultural backgrounds.<br><br>Students are increasing their spiritual knowledge as well as learning how to read Spanish better.<br><br>We learn new Spanish vocabulary as we read God’s Word in both our native and the foreign tongue.<br><br>Reading God’s word in other languages truly gives you a feel for the amount of brothers and sisters in Christ you have. You realize that God’s word transcends all languages and cultures.<br><br>Señora leads us in prayer using simple language that applies our vocabulary.<br><br>What helped me remember what you [the professor] talked about in class was when we learned the silly rap/finger-snapping little ditty to remember your favorite Bible verse. |

**Learning processes.** When asked to provide examples of integration, some students provided responses describing the learning processes that they experienced (7 responses). Several students mentioned a Christ-centered approach to their learning. One declared that "Jesus helps us with everything we do including learning." Another student emphasized that "students should be expected to learn fully in light of God's mandate to do all to the glory of God." One student expressed identification as a language-learner with the plight of a non-English speaker: "While learning a new language, we are also learning what it would be like for someone who speaks another language to come into our country not knowing any English." Another student expressed a similar idea about language learning in the classroom: "The thought that everyone is trying to learn a new language helps me to keep in context why someone may be asking a question, especially because the next class [meeting] it may be me who needs the help." A student further added, "You can see students learning about their faith in the classroom from a different perspective than they were normally taught."

In addition, some students described how the learning and their thinking combined to become integration. "We aren't just learning a new language; we are learning how to use it [the language] with faith being comfortably introduced into it," said a student. Another noted that the tool utilized to collect the research data was itself facilitating faith integration, saying that "the weekly journaling has helped me realize how faith is being integrated into the classroom."

**Integration as Classroom Climate**

The second largest category of descriptions of faith-learning integration was Classroom Climate (116 responses). This large category was subdivided into positive atmosphere, student behaviors/attitudes, the instructor's behaviors/attitudes, and the presence of Christian symbols in the classroom.

The subcategories for Classroom Climate differed slightly from those in the study by Burton and Nwosu (2003). While positive atmosphere also emerged as a subcategory in this study, the subcategory of peer support in the original study emerged here as the broader category of student behaviors and attitudes. Two new subcategories emerged under the classroom climate category. The first, the professor's behavior and attitude, is supported by the literature as an essential key in facilitating students' integration of faith and learning (Hall et al., 2009; Holmes, 1987; Rumsey & Silverman, 2005; Staton et al., 1998).[25] The second new subcategory that emerged was Christian symbols in the classroom. Literature also supported this finding. Noddings (2005) asserted that part of providing a caring environment for students involved providing a familiar and stable physical place for the classroom setting. Therefore, these particular students may be associating Christian items or symbols in their surroundings as familiar items to help in facilitating their integration of faith and learning.

A subcategory that did not emerge in the present study was physical contact (between students). This may be explained in two ways:

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[25]  While this factor did not emerge from the qualitative data of the original study (Burton & Nwosu, 2003), it is present in the quantitative portion of their study. Students placed items dealing with the professor's behavior and attitude in the top four out of seventeen items on the Likert-scale survey portion of that study.

- Students in the first study (Burton & Nwosu, 2003) were elementary education majors; thus, they shared the commonality of having the same major and may have already known each other from being in multiple or concurrent classes together, which is usual in an education major in a smaller institution.

- Students in the present study often did not know each other before taking the course as it was an entry level course that was not in their major. Thus, students would not be as expressive physically with others that they did not know well.

**Positive atmosphere.** Students expressed the importance of a positive atmosphere in the classroom promoting faith-learning integration (41 responses). "An example of the integration of faith and learning is the laughter and encouragement that the loving, uplifting atmosphere produces." The "Christian" atmosphere of the classroom was described with phrases such as "very faith-based," "Christ-oriented," "filled with the faith and love of Jesus Christ," "promoting a Christian attitude toward each other," and "an example of enjoying God's hand in every aspect of our world." "The classroom time is energetic and meaningful. By this I mean that time isn't wasted, and if we're going to do something, we do it 100% and with every intention of information retention. That's Christian to me," said a student. Or, "I have integrated faith and learning this week by just being encouraged by being in an obvious Christian environment in the classroom," offered another. A student from a focus group stated, "When I walk into this class, I feel like I'm walking into a bubble of Spanish, compassion, and faith." Another student expressed that class members anticipated this type of atmosphere: "At a Christian college, most of the students here accept that the Bible and faith will be integrated into the classroom no matter what class we are in. The integration of faith into foreign language is accepted and expected."

In describing the positive classroom atmosphere, student comments focused on two areas: the safe, non-threatening classroom environment and the camaraderie and interaction that occurred in class. Students also described the camaraderie and interaction as "sense of belonging," "fellowship," "common bond," and "cohesion." Descriptions of the classroom atmosphere included adjectives such as "calm," "relaxing," "friendly," "upbeat," "welcoming," "caring," "respectful," "open," "inviting," "non-hostile," and "warm" along with descriptive nouns such as "politeness," "kindness," "respect," and "consideration." A student summarized his thoughts with "this classroom exemplifies the Christian characteristics of servanthood, encouragement, and joy." Table 7 presents representative quotes where students described these themes that emerged from the positive atmosphere responses.

Table 7

*Quotes regarding Positive Atmosphere for the Classroom Climate Category*

| Positive Atmosphere | Representative quotations |
|---|---|
| **Safe/non-threatening** | Although we are all learning a foreign language which poses some personal difficulties, mainly pronunciation, the environment still remains unthreatening.  No one makes fun of anyone else if they are not able to pronounce something correctly. |
| | The class environment is very open to discussion on topics. |
| | We have a comfortable, non-hostile setting (free to ask questions). |
| | The class is a respectful learning environment.  No one is vulgar or disrespectful towards others.  This is strong evidence of the importance of faith in the classroom and a real difference from other schools that I have attended. |
| | Because the classroom climate is friendly and inviting, I believe students feel more at ease about speaking life into new words out loud.  The classroom climate is unlike the language classes that I experienced in public high school, and I believe it can be attributed to the Christian faith influence in the classroom. |
| | Students laugh and have no fear when something is pronounced incorrectly because of the atmosphere of fellowship that has been created in the classroom. |
| | Students do not feel threatened in the classroom. |
| | There is no fear of embarrassment or coercion, a great sense of fellowship. |
| | An observer would see the Christian faith in action because of the positive atmosphere and the safe learning environment. |
| | One would witness here a respectful student–teacher relationship that is very pleasing in God's eyes. |
| | The classroom climate is always positive, even when Professor Tinkey returns exams.  This is definitely a trait and outlook that God possesses. |
| | The integration of faith and learning sounds like people having a good time together and learning not just about foreign languages, but also about the Word of God.  A person would hear laughter and an encouraging Word from God shared by our teacher. |
| | One would hear us communicating and helping one another in class and enjoying each other's company. |
| | There is a warm and welcoming environment where everyone's opinions are valued. |

Table 7 (continued)

*Quotes regarding Positive Atmosphere for the Classroom Climate Category*

| Positive Atmosphere | Representative quotations |
|---|---|
| **Camaraderie/ interaction** | Making students get up and interact with each other fosters fellowship and community. Although this is not unique to faith integration, making people interact encourages an unconscious sense of belonging and a cohesion among the class. |
| | The fellowship with other students is a big encouragement. |
| | It's a friendly place—we all know each others' names. |
| | Adding religion to any classroom provides a relaxing atmosphere which makes it easy to converse and get to know your other classmates. |
| | The class is very interactive which helps students to get to know each other better and support each other in learning a new language. |
| | By integrating faith into our learning, you [the professor] have allowed the common factor in each student, their faith in the Lord, to come out, which has made it much easier for students to interact with one another in a Christian-like manner. |
| | There is a wonderful sense of camaraderie and fellowship among students. |
| | Peers are easy to get along with and friendly to each other, sharing the same faith. |
| | Through Señora's teaching style and activities we are encouraged to get to know each other and we build fellowship that way. |
| | The integration of faith and learning makes it easier to talk to people in the class. It helps to know that everyone is trying to learn more about language and grow in their faith. It gives us a common bond. |
| | Building relationships with peers has a great deal to do with the integration of faith and learning. In this class I have grown closer to other classmates than in any other class I've taken at GCC. |
| | Class is fun, coming to class is worthwhile, and learning is made easier when we interact with each other. |
| | I believe that the root of all faith integration in the classroom is based on the interaction with the professor. |

**Student behaviors and attitudes.** In describing faith-learning integration in this course, students described the behaviors and attitudes of other students as contributing to their integration experience (37 responses). Some students spoke of "Christian" behavior and attitudes. "Students are expected to act in a Christian manner and to exhibit Christian values." And, "students observe Christian principles and morals that are enforced in class, and they relate with their peers in a Christian way." Another student related his peers' behavior and attitudes as evidence of the students' Christianity: "All the students have a generally friendly attitude, which is showing Christ's love in a practical way."

Students tended to describe the behavior and attitudes of those in the class as either encouraging and helpful, diligent and honest, or respectful and courteous. Table 8 presents representative quotes where students described these themes that emerged from the student behavior and attitude responses.

Table 8

*Quotes regarding Student Behaviors and Attitudes for the Classroom Climate Category*

| Student Behaviors/Attitudes | Representative quotations |
|---|---|
| **Encouraging/ helpful** | Encouraging words were exchanged among the students and from the professor before our exam. |
| | Students build other students up instead of tearing them down. |
| | Students encourage one another though study groups and review sessions. |
| | Faith [integration] is evident by the encouragement of student peers during class. |
| | Just talking to people this week in class has encouraged me to take seriously what I'm learning, as their attitudes reminded me to care about what I'm doing no matter how tired I am. |
| | Faith in the classroom includes edification of one another and constant encouragement by the professor. |
| | Everyone treats each other with respect. Everyone in the class is willing to help whoever needs it, and there is continual support among peers. This is largely a result of the integration of faith in the classroom. |
| | Students treat each other kindly and respectfully and want to help out their fellow students. |
| | Students interact with each other respectfully and are willing to help each other succeed. |
| | My peers are very respectful and helpful when we work together in class. They truly exemplify Christian values and faith. |
| **Diligent/honest** | You see a bunch of determined students working hard to do well in class. |
| | You would see students being successful in their studies and trying hard for the LORD! |
| | You wouldn't see students cheating. |
| | As students we are expected to observe Biblical [sic] values such as not stealing, lying, cheating, etc. |
| | Students should adhere to the honesty policy and complete their homework before consulting the answer key and would not copy their homework from a friend. |
| | In group activities we are accountable for our honesty in learning. |

Table 8 (continued)

*Quotes regarding Student Behaviors and Attitudes for the Classroom Climate Category*

| Student Behaviors/Attitudes | Representative quotations |
|---|---|
| **Respectful/ courteous** | Students demonstrate their faith (through their works in the classroom) by first, treating the professor with great respect, demonstrated through their actions in class, and additionally students should treat fellow students with respect (in the classroom) through their words and should assist their fellow students in any problems they may have. |
| | Students are respectful of each other; the integration of faith and learning looks like people loving through listening to each other. |
| | Guys hold the doors for girls. |
| | Faculty and students should strive to keep faith evident by their attitudes in class (i.e. the manner with which questions are posed and responded to). |
| | The professor as well as most students have a kind attitude. |
| | Faith and learning can be heard in the courtesy of each person for others in our class; everyone is respectful to each other. |
| | Students behave and treat one another in a manner that is consistent with their Christian faith. In a classroom where faith is emphasized, students do not throw things or sleep or walk around or get up and leave class nor do they cuss and say derogatory things to each other. |
| | All classmates respect each other along with the teacher. The integration of faith and learning includes the courtesy that everyone has for each other. |
| | The conversation between students is respectful and not demeaning. |
| | We do not swear, tear each other down, or disrespect the professor. For example, if Sra. Tinkey asked a student to answer a question, the student will do so without complaint. |
| | Students are respectful to the teacher in class, actively listening and participating in the discussion. Students are prepared for class, having done the reading and their assignments before they come to class. |
| | Students are respectful of others in class, not talking while others are talking. Students do not make snide comments when a classmate is incorrect; instead they offer helpful critiques on how to correct the mistake. Students try to correctly pronounce words as they read aloud, asking for help from the teacher as well as [from] other students when needed. |

**Instructor's behavior and attitude.**  Students also associated their integration experience in this course with the instructor's behavior and attitude (35 responses). Several professorial actions appeared to be important in facilitating the student's ability to integrate faith and learning.  These included providing caring and support and exhibiting a positive attitude.  Students used a variety of expressions to describe the instructor's traits: "Christian," "kind," "nice," "joyful," helpful," "compassionate," "dedicated," "encouraging," and "patient."  A member of a focus group added:

> I almost see a tangible difference in the atmosphere of our Spanish classroom than
> I do in a lot of other classrooms.  There is this joyfulness that you [the professor]
> bring to the class, and this enthusiasm that just is not evident in a lot of other
> classes.  There's also that willingness to help us and to come alongside with us
> and push us but still be right there beside us as we're going through this process
> of learning a language.

Several students made direct associations between the professor's demeanor and its influence on the integration of faith and learning.

- The integration of faith in this class is seen in the teacher's overall attitude and in her expectation for the students' own attitudes to reflect their faith.

- An important part of integration is the actions of the professor: how the professor presents herself in class to show how faith and learning should be integrated.

- There are more subtle hints of faith in the classroom in the manifestation of actions.  Sra. Tinkey acts in a Christian manner and conducts the classroom as such.  Behavior expresses beliefs and core values.  (Actions speak louder than words.)

Table 9 presents representative quotes where students described these themes that emerged from the professor's behavior and attitude responses.

Table 9

*Quotes regarding Instructor's Behavior and Attitude for the Classroom Climate Category*

| Instructor's Behavior/Attitude | Representative quotations |
|---|---|
| **Caring/supportive** | The teacher's compassionate heart fueled by strong Christian values is always comforting and welcoming. |
| | The professor provides loving correction and complete explanations at the review class before the test. |
| | Christ's love is both shown and encouraged by the professor. |
| | Sra. Tinkey also extends grace to students within the rules and regulations she has set for the class. This does not mean a student will get away with not doing work but is given grace when unexpected circumstances come up. |
| | The professor makes it a point to provide an environment for learning in which every student feels safe and has the ability to grow in their knowledge of foreign languages. This is parallel to the Christian values of hospitality, service, and love. |
| | Faith in the classroom includes edification of one another and constant encouragement by the professor. |
| | Positive reinforcement by the professor is very welcoming and affirming of students as individuals, no matter their capacity and aptitude for learning the language. |
| | Whenever there is opportunity in class the professor encourages and gives support. |
| | One sees the professor's willingness to answer questions and courtesy in dealing with awkward, irritating, or troubled students. |
| | She always encourages students and never makes them feel silly for asking questions, thus displaying some characteristics of what Christian faith should resemble in a professor. |
| | Señora demonstrates kindness in the small things, like making instructions very clear and giving us candy on test day to "help us think." |
| | The professor continually encourages students and shows patience in explaining concepts and never seems to be irritated even when she's asked to demonstrate a concept repeatedly. |
| | The professor treats all students equally and with respect. |
| | The professor goes out of her way to see that her students are doing well in class and in their personal lives. |
| | The professor genuinely cares about and is respectful towards her students. |

Table 9 (continued)

*Quotes regarding Instructor's Behavior and Attitude for the Classroom Climate Category*

| Instructor's Behavior/Attitude | Representative quotations |
|---|---|
| **Positive/joyful** | Professor Tinkey's attitude rubs off on us students. The class is always having a good time with a positive attitude. The professor truly cares and treats her students with respect, kindness and consideration, and she is encouraging and fair. |
| | The positive attitude of the professor shows an intentional integration of faith and learning considering that this is a very busy time of year and it can be easy at times not to be pleasant. |
| | Señora Tinkey fosters a warm and joyful atmosphere—a model example of how the truth of the gospel should affect our disposition in general. The lightheartedness of her class is exemplified in her use of cookie monster. She is very enthusiastic and it keeps things exciting. |
| | The professor's enthusiasm in the Bible discussions has helped me integrate faith and Spanish. I really like the enthusiasm Señora brings to class. |
| | One would see a professor who has a passion for teaching and is focused on educating and helping students, yet making it an enjoyable, fun experience. |
| | The teacher exhibits Christian values by being kind, helpful, courteous, and generous. She clearly tries her best to minister through her position. |
| | She is always in a pleasant mood. |
| | The joy of the Lord is certainly evident in the way Señora expresses herself in class. She is encouraging, helpful, and enthusiastic, all attributes of the joy of the Lord. |
| | She is always very pleasant, even when students seem to be on the annoying side, and I would have definitely lost my patience. But she just smiles and continues on. |
| | The teacher is always jovial. She shows us the joy of the Lord, and this rubs off on all of the students. |
| | Señora has not tolerated negative behavior and has encouraged good attitudes by example; as a result the class climate is a joyful one! |
| | Señora is always cheerful and kind. Her positive attitude and ability to communicate lessons effectively speak volumes of her personal relationship with God. Spanish class is by far the most enjoyable college elective I've ever taken. And, because actions speak louder than words, I believe that Señora's positive outlook is more of an inspiration for me to follow the Lord than any lecture I could receive regarding religion. |

**Christian symbols in the classroom.**  Some students mentioned the presence (or absence of) Christian symbols in the classroom (3 responses).  One student cited the Christmas tree during Advent as an element of faith-learning integration while two students pointed out the lack of and need for visual Christian symbols on the walls. "Though there is little in the way of out and out Christian literature on the walls, an environment of friendly and helpful people is a better indicator of Christianity anyway." Or, "because there aren't any religious symbols/items in the room or on the walls, there isn't as strong of an emphasis of faith as there could be."  For these students visual reminders of their Christian faith would have been helpful factors for integrating their faith.

### Integration as Relational Attachment

Students identified the connection that they had made with the instructor as contributing to their ability to integrate faith and learning (105 responses).  This embodiment of integration was subdivided into sharing at office visits and relational attachment characteristics.  The emergence of this category paralleled Sorenson's (1997) and Staton's, Sorenson's and Vande Kemp's (1998) findings regarding relational attachment as an essential factor in the students' ability to integrate faith and their learning.

**Office visit sharing.**  Students frequently referred to the optional office visit as a way of connecting with the professor (47 responses).[26]  "This isn't IN the classroom, but it's definitely an important part of the course—bringing our favorite Bible verse to

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[26]  Students were encouraged to stop in to the office during office hours to share a favorite Bible verse in exchange for some bonus points on the next test. All of the 77 students except two chose to do this.

Señora and her praying with us in her office," said a student. Office visit moments mentioned by students as integrative experiences were: getting-to-know the student time, discussion of the student's favorite Bible verse, and the prayer time together.

The optional office visit consisted of three segments. During the first part the instructor talked to the student informally about the information that the student had provided on an index card on the first day of class (hometown, major/minor, languages previously studied, countries to which the student had traveled, and campus activities or ministries in which the student was involved). The second part of the visit involved the student sharing a favorite Bible verse with the instructor and why it was meaningful to the student, reading that Scripture together in Spanish from the Spanish-English Bible, and the student copying the verse in Spanish down on to an index card in order for the student to have it. The third part of the office visit entailed the instructor asking for the student's prayer requests for the semester followed by the instructor praying for the student. This description of the office visit was taken from the researcher's field notes.

To describe the connection made through the office visit, students used phrases such as "sharing," "fellowshipped," "encouraged ," "open faith relationship," "one-on-one meeting," "the visit meant a lot to me," and "made me feel a stronger connection with Señora." Similarly, phrases used to describe the professor's reason for doing this were "taking the time to meet individually," "taking an interest in our lives," "wanting to learn more about me," "get to know me better," "understand me as a person," "understand how she can be a blessing in student's lives," and "demonstrated a concern for the student's spiritual walk." Words used to describe the office visit were "uplifting," "encouraging," "helpful," "welcoming," "comfortable," "relaxed," "warm,"

"appreciated," "meaningful," "enjoyable," "wonderful," and "amazing."  A student

explained, "Integration can take place outside of the classroom, too.  Faith and learning

are tied [together] whenever there is interaction between faculty and students (i.e. office

hours, optional review sessions, etc.)."  A student from a focus group said,

> The visit to your [the professor's] office was very helpful because you took a
> personal interest in us and a personal interest in knowing where we were
> spiritually.  When we're listening to you it's easier to respect what you're saying
> than when you know your professor got this out of a textbook and so they're
> spitting it back at you.  We weren't seeing you just as our professor but more as
> someone who was communicating with us on our level.

 Table 10 presents representative quotes where students described this time of sharing as

a factor that facilitated their integration of faith and learning.

Table 10

*Quotes regarding the Office Visit Sharing Under the Relational Attachment Category*

| Office Visit Sharing | Representative quotations |
|---|---|
| | It was a nice way to interact with our professor outside of class and also discuss something (our favorite bible verse) that means a lot to us. |
| | The office visit where we discussed our faith allowed for an open faith relationship to be created. |
| | Señora has greatly encouraged me both times that I visited her in her office. I was prayed with for strength and encouragement. Sharing a favorite Bible verse was also a wonderful way for her to learn more about us. |
| | The professor encouraged us to come to her office with our favorite Bible verse so that she could get to know us more on a one-to-one basis. |
| | Professor Tinkey met individually with students to better understand how she can be a blessing in their lives. |
| | I felt very welcome and comforted with problems I've been having. |
| | The teacher invited us to come to her office and share with her a word about God. She also sought out ways to better understand me as a person and to keep me in her prayers. |
| | We had a meeting with the professor outside of class to review a favorite Bible verse with her and talk about areas that you're struggling with. |
| | The professor gave every student the opportunity to come to her office and share our favorite Scripture verse with her. During this time we prayed and fellowshipped. We also learned the professor's favorite Scripture and got to hear how it has been important in her life. |
| | Integration of faith was seen in the visit to the professor's office to discuss our favorite Bible verse and to receive personal encouragement. |
| | I was very impressed and encouraged by my visit to your office. You were very welcoming and I enjoyed how you asked me questions to get to know me better. I was also very encouraged by your asking me for my prayer requests for the semester and your offer to pray for me. |
| | The visit was a highlight of my week. It was both encouraging and helpful. |
| | I thought the visit was amazing! You were so kind to have taken the time to meet with us individually. |
| | It was very comfortable/welcoming. It was nice to visit/get to know you better. |
| | Thank you for taking an interest in our lives and praying for us – I never experienced that at the other college that I attended until I got to GC. |

In addition, several students offered that making a personal connection with the professor would, in turn, positively affect their academic performance.

- The office visit opportunity made me feel a stronger connection with Señora. This is helpful to me as a student—it is an encouragement to do well in this and other classes and helps students not feel lost.

- My interaction with the professor has been one of kindness and understanding. When I was going through a rough time, I was able to talk to the professor. This, in effect, makes students feel more confident in the classroom.

- The office visit is an incredibly awesome idea, [and it] makes me love Grove City College and Spanish even more. The prayer was uplifting. Thank you.

At the same time, a few students expressed why the students should participate in the office visit. "This kind of integration of faith (praying with a professor at her office) is the reason that I came to Grove City College." And, "you should make it mandatory for the class and have us do it several times. This would get us thinking how to be a Christian Spanish student more often and be a great application of faith with our learning."

**Attachment characteristics.** The importance of this embodied integration was also expressed by many students as specific elements of attachment (58 responses). Identified by Sorenson (1997) and Staton, Sorenson, and VandeKemp (1998) these characteristics included evidence of the professor living the faith, the example or model that the professor provided as helping them to integrate faith and learning, the professor's emotional transparency, and the professor's approachability or availability. The relational attachment element that did not emerge in this study was the professor's sense of humor. Although that specific character trait was not identified by students in the current study, students described the "light-hearted" and "fun" atmosphere in the classroom, the professor's "joy" and "cheerfulness," and the use of entertaining

instructional resources such as "Come Galletas." Perhaps the professor's intentional

efforts to create an enjoyable learning environment might be a satisfactory substitute in

classrooms where the professor does not demonstrate an overt sense of humor.

Quantifying the criteria of relational attachment that has heretofore been studied

qualitatively has been suggested as a needed area of research (Staton et al., 1998).

*Evidence of living the faith.* Evidence of living the faith was the most cited

attachment characteristic by students (18 responses). Some students described this as the

professor "sharing her testimony" or "what God is doing in her life." Another offered

that integration occurred when "the professor personally has used her knowledge of the

Bible to encourage the faith of others." Two from the focus groups explained this

element further:

- We see your genuine faith, and it makes me more willing to learn and listen to what you have to say. I respect you in a different way from my other professors because I hold your opinion on what you have to say about the Bible verses and things like that higher, and I trust it more because I know that you're a person who doesn't just stand up there and talk. It's not like I'm thinking, "Well, I don't know you at all, so how do I know what you're saying is authority?"

- A lot of times, I go into classes, and I assume that the professors will teach from a biblical perspective, but I don't always walk away feeling like I've gotten a lot of spiritual growth out of it. I don't really know where they stand in their walk with the Lord. I feel like in this class I can walk away saying, "I grew spiritually from what I heard in class." I think a lot of times the students on the campus are really what promote the Christian atmosphere and environment. Here, I saw a faculty member directly promoting spiritual growth, and that was great.

Table 11 displays quotes of these attachment connections of the professor's ongoing

relationship with God as described by students in facilitating their integration of faith and

learning.

Table 11

*Quotes regarding Attachment Characteristics under the Relational Attachment Category*

| Attachment characteristics | Representative quotations |
|---|---|
| **Evidence of living the faith** | Señora is very open about her faith and the Lord. |
| | The teacher has a respect for a personal relationship with the Creator of the universe which is shown by her passion for her students' spiritual walk. |
| | The professor is dedicated to our learning Spanish and more about our faith. She clearly tries her best to minister through her position. |
| | Thank you for your kind and generous spirit and passion for Christ. |
| | The professor is dedicated to the Lord in prayer and in action. |
| | The professor displays a Christian worldview and attempts to integrate faith into the course whenever possible. |
| | The professor wants all of her students to become familiar with the Lord and for us all to experience the greatness of having the Lord Jesus in our life. |
| | Señora teaches us memory verses and then explains them to us fully believing every word she says. She integrates biblical views into each lesson and expresses her faith openly. |
| | I really enjoyed the time talking with her about the verse, translating it into Spanish, and seeing a little of her personal relationship with Christ. |
| | We know that she is praying for us. I feel as a student that she really cares about the welfare of her students, both academically and spiritually. |
| | She regularly prays for our benefit. I appreciate her concern by praying for us. |
| | Since Señora is so passionate about faith, you can tell that she is integrating it [faith] in everything she does, which includes teaching our class. |
| | She shows us how important Christianity is to her and also how she wants us to explore it in our lives and in our Spanish education. The integration of faith and learning is evident in the overall way that Señora Tinkey carries the Holy Spirit with her. |
| | It is clear that Señora Tinkey is very much a Christian and has a deep faith in Christ. She hopes that God will work in the lives of her students. By integrating faith into the classroom she makes the love that she has for Christ and her students evident. |
| | The professor exhibits a Christian lifestyle to give validity to the faith he/she professes and teaches in the classroom, and the professor should be a passionate Christian who is not only dedicated to his/her students and the subject but first and foremost to God. |

***Example or model.*** The professor's example or model was also noted by students as a factor that helped them to integrate faith and learning (14 responses). A focus group member summarized this with:

> I've definitely noticed a difference [in this class]. I feel like I do have a lot of professors that pray or whatever, but then it's like they're wielding their spirituality over you. It's almost like it's intimidating to ask them questions, or they respond with an answer that makes you kind of feel silly for asking. But, you really encourage questions or contributions or whatever. You give us a model of Christianity and patience.

Table 12 displays quotes of the attachment connections of the professor as an example or model.

Table 12

*Quotes regarding Attachment Characteristics under the Relational Attachment Category*

| Attachment Characteristics | Representative quotations |
|---|---|
| **Example/model** | Meeting with the professor individually gave me a wonderful model of caring and concern. |
| | The integration of faith and learning just happens as a result of Señora's character and lifestyle. She encourages us to be a blessing to one another, and we pray together before tests and quizzes. |
| | I have been impressed with Señora's kindness in answering questions, as well as her perseverance while picking up the work of another Spanish professor who has been in the hospital. The biggest integration of faith and learning is seen not through words, but through everyday actions. |
| | The teacher is always kind and helpful which is an example of faith in action. |
| | The professor exhibits Christian morals, behavior, and is a good Christian example and leader as a teacher. |
| | You can just tell professor Tinkey is a Christian woman. Her attitude and helpfulness over the semester have definitely reflected God in a great way. I am assured that she prays for us students each and every day. That is a wonderful feeling. |
| | The professor displays Christian characteristics and seems firm in her walk with Christ. |
| | The professor exemplifies Christian values every class. I really appreciate that she doesn't throw the Bible at us, so to speak. She intertwines it when applicable, sharing the gospel each class with the way she teaches Spanish. |
| | Señora seems to do her job very well and very happily and she seems to do her best for God every day as an act of worship to him. |
| | The professor has professed her faith and has encouraged the students in their faith which creates an almost mentoring atmosphere when they enter the classroom. The students can feel comfortable to learn and to grow in their faith because of that disclosure. |
| | The teacher's life exemplifies one of a God-fearing servant (I feel that Señora Tinkey does an incredible job of this.) |
| | The teacher's lifestyle as portrayed to the students is an example of someone that is living the faith. |
| | The instructor provides an everyday example of how to integrate a love for language with a faith in Christ. |

***Emotional transparency.***  Another attachment characteristic that students

mentioned was the professor's emotional transparency (14 responses).  Adjectives that

students used to describe the professor's attitude were "accepting," "caring,"

"encouraging," and "genuine" while the most often used nouns were "care" and

"concern."  Some students explained the transparency more explicitly: "She [the

professor] treats everyone equally, is very personal (we get to know her as a real person .

. . like with how she uses Come Galletas), prays with us, is helpful with questions and

very patient with us."  Likewise, focus group members linked the emotional transparency

as a display of the professor's faith.

- I've never not seen you happy in class.  You're always smiling and laughing, showing that the Holy Spirit is working in you.

- A lot of the professors that you see, you know they're Christians and you can see their knowledge of Christianity and they share that with you in class but they don't share their faith, whereas you let us see how you're trying to be a Christian and the way you are with your family as a Christian and your lifestyle.  Instead of saying, "This is what Christians believe," you present it as, "This is my faith, this is what I believe, this is how I want to live, what I'm striving to be," and I think that makes it on a personal level.  You're able to see your professor as a person instead of "this man" standing up there talking about the history of the Gospels.

Table 13 displays quotes of these attachment connections regarding the professor's

emotional transparency as facilitating their integration of faith and learning.

Table 13

*Quotes regarding Attachment Characteristics under the Relational Attachment Category*

| Attachment Characteristics | Representative quotations |
|---|---|
| **Emotional transparency** | The professor wants all of her students to become familiar with the Lord and for us all to experience the greatness of having the Lord Jesus in our life. |
| | She regularly prays for our benefit.  I appreciate her concern that she shows by praying for us.  It is clear that you truly care about your students and desire to show Christ's love in any way possible.  Thank you! |
| | Señora is enthusiastic about sharing her faith with us and in turn helping us grow in faith ourselves. |
| | The professor opens her arms to each of us.  I feel as a student that she really cares about the welfare of her students, both academically and spiritually. |
| | By showing a genuine faith and Christian concern for her students, the professor makes a contribution beyond imagine [sic] to the students' learning. |
| | The Spanish instructor emulates a Christian character 100% of the time through her actions and caring for her students. |
| | I truly appreciate Señora's warm and welcoming personality.  I enjoy every visit I make to her office.  I also appreciate her concern that she shows by praying for us.  Nothing is more refreshing than the privilege of learning from a professor who truly cares about her students. |
| | I enjoyed coming in.  It is great that you prayed with me and that you do this for all of your students.  It shows how much you care for us. |
| | Proof of Señora's passion for her students' spiritual walk is a personal meeting in which the student's favorite Bible verse is talked about between student and teacher.  At the end of this meeting the teacher prays for the individual student that she is meeting with.  I enjoyed being able to share my Bible verse with Señora, and I appreciated her caring. |
| | I greatly appreciate your genuine concern for us not just as students but as individuals (i.e. the prayer requests). |
| | I enjoyed being able to come in and share my Bible verse with Señora and appreciated her caring and also taking time to pray and listen to prayer requests. |
| | When coming into the office, I felt welcomed and that Señora was very excited to see me. It has also been that way any other time I have seen Señora on campus. |

***Approachability or availability.*** Finally, students spoke of the professor's approachability and availability or willingness to help as a factor that facilitated their ability to integrate faith and learning (12 responses). Words that students used to describe the professor in this area were "approachable," "available," "welcoming," and "willing." Table 14 displays quotes of these attachment connections regarding the professor's approachability and availability as influencing their integration of faith and learning.

Table 14

*Quotes regarding Attachment Characteristics under the Relational Attachment Category*

| Attachment Characteristics | Representative quotations |
|---|---|
| **Approachability/ availability** | She is a great professor and willing to do whatever she can to help her students. |
| | You have made it very easy to approach you without being intimidated. |
| | The professor makes herself available to help students succeed. |
| | Señora is very welcoming and approachable. |
| | The professor should be available to students for academic and spiritual guidance, as is clearly done by Señora Tinkey. |
| | The [professor's] approachable and understanding nature is, to me, the greatest evidence of integration of faith and learning.  The integration of faith and learning is not just teaching about the Bible (it is that, too); rather, it is the attitude observed in the class. |
| | Señora is always willing to help us and takes extra time in her office to give us more help with something we didn't understand in class.  She gives us the opportunity to receive more help through study sessions before tests. |
| | We know that we can go to her when we are having difficulties with Spanish. |
| . | The professor is very willing to assist the students with understanding more about their faith as well as regularly praying for them. |
| | I was touched that you cared so much and that you were willing to take the time to pray for me. |
| | Outside of class, the professor is willing to sit down with students to pray and help in any way. |
| | I appreciate your willingness to get to know your students personally. |

While relational attachment with the professor emerged as a category in the current qualitative analysis, it did not surface in the qualitative portion of the original study (Burton & Nwosu, 2003).  The difference of the time that the students spent in the latter study—one class period as opposed to seven weeks in the current study—may have limited the time that students needed to adequately reflect on all possible factors that facilitated their ability to integrate faith and learning.  On the other hand, the results of

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the quantitative survey of the Burton and Nwosu (2003) study showed that the students ranked relational attachment elements highly as helpful integration factors. Specifically, a caring attitude by the professor emerged as the most helpful and the professor's exemplary life as the fourth most helpful (out of 17 items). The results of the Rumsey and Silverman study (2005) confirmed these findings; students ranked modeling of Christian values and character by the professor as the most important factor in facilitating their integration of faith and learning.

**Integration as Worship**

The third category of examples of faith-learning integration was Worship (105 responses). This category included classroom devotions or singing, prayer, and all being done to God's glory as an act of worship. This latter subcategory had not emerged in the Burton and Nwosu (2003) study; again, this subcategory may have emerged because the students had multiple opportunities to reflect on integration factors instead of one time as in the Burton and Nwosu (2003) study.

**Devotions and singing.** Students that cited classroom devotions and singing as examples of integration primarily used the words "Scripture study," "reading the Bible," "devotions," or "singing" (50 responses). A few mentioned specific songs that had been sung or used general descriptions such as "singing Bible songs in Spanish" or "songs based on Scripture." One student offered, "Although students may have felt awkward about singing worship songs in Spanish, the experience served as an encouragement to many and it glorified the Lord." Another said, "It is interesting to hear what worship sounds like in Spanish." "Words of worship and praise involve musical praise and

worship and the reading of the Bible in the classroom; it offers opportunities to know the language and understand the 'kingdom of God' as a place of many tongues, tribes, and nations," said a student.

**Prayer.**   Many students provided detailed descriptions of the prayer time as an integrative experience (47 responses).  As with the singing, prayer was done in Spanish (with English translations provided as needed).  Table 15 presents representative quotes where students described prayer and its effect in the classroom as a form of worship that facilitated their integration of faith and learning.

Table 15

*Quotes regarding Prayer for the Worship Category*

| Prayer | Representative quotations |
|---|---|
| | Praying in the classroom where more than two are gathered together in Christ's name is a clear example of faith and learning integration. |
| | Worship in the classroom is important to all of us.  Praying and worshiping as one person doesn't have the effect that praying together as a class does. |
| | Everybody in the classroom is ready to learn a new prayer in Spanish or learn some way to worship the Lord in Spanish, and by combining religion and Spanish together we receive the best of both. |
| | Prayer in class is in and of itself a tone-setter (a positive one). |
| | Prayer before a quiz helps because I'm able to remember everything [that I studied]. |
| | Prayer plays an important role in the classroom.  Before tests and exams, praying is not only calming but [it] reminds both the student and teacher [of] the purpose of the class. |
| | Praying before quizzes and exams gives confidence to students. |
| | Before a test there is always prayer to help us stay focused on the goal of our jobs as students.  It sets the "mood" for the class as we focus on Christ—doing all for His glory. |
| | Prayer creates an atmosphere of peace. |
| | Praying before exams helps calm the nerves and helps us students realize how blessed we are. |
| | Prayer before tests and quizzes has helped to remind me of God's grace and from whom my gifts have come and on whom my grades depend. |

Other students focused on the content of the prayer.  "We have learned how to give thanks to God when we pray," and "we pray before tests asking the Lord to give guidance to students;" "we ask God to aid us in using the knowledge we have studied," added another.  Students that mentioned the language skills developed through the vehicle of prayer offered:

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- Students pray along with the professor in Spanish which allows students to understand what prayers sound like in other languages.

- Our professor prays in Spanish before quizzes and exams; this is an affirmation that faith is actively working in the classroom. Additionally, it acts as a learning scaffold for those who desire to pray.

- The prayer before quizzes and exams encourages students to understand spoken Spanish as well as assuring them that their professor brings their cares before God.

- One hears the much appreciated prayers in Spanish before an exam or quiz. As we hear the prayers and certain words used over and over, we slowly come to recognize the words and understand the meaning of the prayer.

- Señora prays slowly and in basic words. It is very spiritual regardless of the language barrier – it's awesome!

Some students described an integrative moment during their prayer experience. "The first time that Señora prayed in Spanish, a realization hit me. When I heard a prayer being said in another language, the truth [that] God is Lord of all peoples and nations was solidly confirmed in my mind for the first time." Another student said, "Señora prays for us in Spanish. This has reminded me that God hears all voices and languages."

**All done to glorify God.** Finally, some students responded that they studied Spanish and did everything in the class to glorify God as an act of worship (8 responses). Table 16 provides quotes of students describing this form of worship.

Table 16

*Quotes regarding All Done to Glorify God for the Worship Category*

| All Done to Glorify God | Representative quotations |
|---|---|
| | We should do the best we can in our studies to give God glory. |
| | Learning about Spanish with a good attitude and obedience is an act of worship where faith and foreign language are integrated. |
| | We are encouraged to live lives in which we think about our actions and how our faith interacts with our daily activities. This in itself is an act of worship. |
| | Whenever we do something to glorify the Lord, it is an act of worship. Therefore, we can worship the Lord just by learning Spanish in order to serve the Lord in whatever ways that He may use us. |
| | God is given the glory when students do things that are pleasing in His sight such as studying Scripture in order to understand another culture and learn Scriptures that would help us reach the lost. |
| | The overall appearance, conduct, and material of this class are that of a strong Christian education that requires the students and the professor to work their hardest in order to do all for the glory of God. |
| | We praise God by using everything that he has blessed us with: education, personal gifts, interest in other cultures and languages. |

**Integration as Resources**

Resources that promoted faith-learning integration in the classroom emerged as

the fifth category (72 responses). Most of these were Scripture-related items such as

Bibles, an index card of a favorite Bible verse in Spanish, and handouts or overhead

transparencies of Bible verses and biblical text, prayers, and faith-based songs in Spanish

and English. Several students particularly mentioned the copy of their favorite Bible

verse in Spanish.

- Recently I've been looking at the Spanish verse I wrote down in your office, which is a great faith reminder.

- When visiting Señora's office, I received a copy of my Bible verse in Spanish. Because that verse is so special to me, it is such a blessing to see and hear it in Spanish.

- Every day seeing my favorite verse of Scripture in Spanish that is now taped on my desk is the most helpful thing for me to integrate faith and foreign language learning.

Other students mentioned informational handouts on mission classes, directions to the instructor's church, or details on how to purchase a Spanish-English bible. Others noted that pictures and videos "help us to understand the Spanish culture and how they worship God." Students also stated that the print resources "help students better visualize the information" and "help us remember the new words more easily."

## Integration as Propositional Content

This category (62 responses) referred to the content of in-class examination and discussions of Scriptures as they related to language study as well as of discussions of the cultural and religious practices of Spanish-speaking countries. Some students spoke of specific integrative content that was studied in the course while others generally described the role of the content in the integrative process.

**Bible and course connections.** The most frequently cited example of integration as propositional content was the Scripture study and discussion (55 responses). A representative description of this was: "The entire class participates in the reading of a Scripture verse in both Spanish and English that is relevant to the study of a foreign language. Students then actively participate in a discussion following the initial reading." A student further commented, "The thing that is so intriguing about this concept is that it takes the formal study of God's word and places in an informal (outside of the four walls

of the church) setting in which students can interact without the formality of the church."

Students also expressed their increase in Bible knowledge with statements like "I have a

better understanding of the Bible compared to when I came into the class." Other

students emphasized the importance of the synergy produced by the discussion saying

that "the information that other students add to the discussion have helped me integrate

faith into the course." One student noted that "it is helpful to see that there is a biblical

reason for the study of language which makes it relevant to everyone and not just those

who are interested in studying languages." Other students offered that the Scripture study

"fosters our faith through discussion by being reminded of [what] God's word [says]"

and "allows us to think about faith within the normal lectures."

Some students referred to the relevance of the Scripture study. One said, "The

professor relates Bible stories, principles, etc. to the subject matter when it can be done in

a reasonable manner." Another offered, "The professor makes direct ties between the

Scriptures and their application to today's society." On the other hand, one student

disagreed stating, "We talk about language in relation to the Scriptures. (However, at

times I feel like this can be a stretch in relating what we are reading to language.)"

Other students focused on the centrality of Scripture in the course. One stated it

simply saying, "Work done in class should relate to scriptural text." Another student

explicitly said, "The regularity with which Scripture is discussed as related to language

study serves as a constant reminder of the centrality that Scripture should hold in the

midst of any endeavor." And, similarly, "The way in which God's word is brought to

bear in this class is a great reminder of how God's word applies to all aspects of life and

must never be forgotten or ignored." Some of the students from the focus groups further expressed the need for such a focus:

- You can't just try to put together a good class and sprinkle faith in there somewhere; it has to be the main focus, the reason why we're studying a foreign language in the first place, and I think the professor's attempts at relating class material to our faith are pretty successful.

- I think it's easy to forget about God in the classroom because it's a place where we often get stressed out or tell ourselves that we don't want to be there. Señora reminds us what our Spanish education is all about. We read the Scriptures regularly with the focus on how Spanish directly relates to our calling as a Christian people no matter what language one speaks or where they live.

- I really like the classroom devotional exercises. We talk about diversity and appreciating languages, and it just gets me thinking about different ways to view Bible verses like that. I appreciate that I can come to class, and I can expect that. That's something that's important in your curriculum, and you wouldn't say, "Oh, we're running out of time so we'll skip that today." That's just as important as learning the daily things that you want us to cover in terms of Spanish.

Meanwhile, a few students mentioned specific discussions as examples of faith integration in the classroom. These students said,

- Comparing the Tower of Babel and Pentecost passages provided a new perspective.

- I was encouraged by the discussion on Jesus' command to bring the gospel to the nations. It reminded me that the reality of the Good News in my own life should cause me to reflect Christ's joy.

- It was compelling when Señora spoke about the Great Commission. It is not often that a professor will encourage us in our walk with God.

- Señora's discussion of the Scripture in Mark hit me in a really good way right now. I'm not doing well in school, and it is really weighing me down. I really needed to hear that God's hand is directly on me and that He is in control.

Several themes from the Scripture study and discussion emerged. These were: diversity, appreciation and understanding of others, treatment of the "stranger" or alien,

and evangelism.  Table 17 presents representative quotes where students described these themes that emerged from the Scripture study.

Table 17

*Quotes regarding the Propositional Content Category*

| Themes | Representative quotations |
| --- | --- |
| **Understanding others** | By studying the Bible, we learn more about God's people, how to relate His Word to people of other countries, and how to appreciate our differences through learning their language. |
| | We discuss the Bible verses and how they deal with communication and language and other cultures which all relate back to understanding other people better and to our being a good example of how a Christian should behave. |
| | We discussed in class Bible verses that relate to people that are aliens in a different culture or country, just like Spanish-speaking people are aliens in America today. |
| | We discuss Bible verses in class that are in English and Spanish. It helps remind us that God is the Creator and Lover of all people, not just people that we are in contact with every day and that are like us. |
| **Treatment of others** | The students take turns reading the Bible verses in Spanish and then we discuss them as they pertain to loving your neighbor and the use of God's gift of language. |
| | We discussed God's call on us to be obedient in how we speak and interact with people of other cultures. |
| | We discuss how Christ has instructed us to live our lives and treat others and also how these concepts fit into the classroom and out. |
| | Señora encourages us to understand the Scripture teachings on loving one's neighbor and provides a wonderful example through the way she speaks to us as a class and individuals. |
| | We discussed the mark of discipleship as it relates to caring for the stranger/alien by being a blessing when we are among them and practicing Biblical [sic] hospitality when they are among us. |
| | The discussion after reading Scripture focuses on how it relates to interactions between people of different ethnicities, languages, and cultures. |

Table 17 (continued)

*Quotes regarding the Propositional Content Category*

| Themes | Representative quotations |
|---|---|
| Diversity | It was helpful to learn how God created diversity and desires it as in His creating different languages. |
| | I've been encouraged to appreciate the beauty in diversity of languages; God seems to have put his stamp of approval on the diversity of languages. |
| | We've discussed the importance of diversity and listening to other people and learning about other cultures. |
| | We discussed how much God loves diversity. |
| | The discussions have helped me realize that heaven is a very diverse place. |
| | Our professor encourages us to know God in a better way: that God is a God of every nation and that He is not just the God of the United States of America. |
| Evangelism | We learn that language is important in spreading the Gospel to other cultures and societies and how to use language in the mission field. |
| | We discuss how we can use the language to glorify God and help promote His Kingdom. |
| | Señora passionately teaches what the Bible says about communications between cultures and how God wants us to reach out to other peoples and cultures across the world. |
| | Language learning is also about learning how to make others feel welcomed and cared for as well as being a tool for presenting the gospel to others. |
| | We learn Scriptures to help us minister to a Spanish-speaking person some day. |

**Examination of cultural and religious practices.** A second kind of propositional content integration involved "learning about cultures and religions of Spanish-speaking countries" as a student described it (7 responses). One student further explained this factor as faith integration: "The way of life in other cultures should be explained and displayed; this enables students to understand how to communicate in the context of another individual's worldview and lifestyle." Other students said, "Learning

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about another's culture and language is exhibiting love for another," and "Her comments on her personal foreign [multicultural] experiences force us to realize that America is not the only country on earth."

While propositional content emerged as a category in the current qualitative analysis, it did not surface in the qualitative portion of the Burton and Nwosu (2003) study. However, the large, qualitative study of 595 student participants (Hall et al., 2009) and the quantitative studies also done from the student perspectives (Burton & Nwosu, 2003, Ripley et al., 2009; Rumsey & Silverman, 2005) supported the emergence of this additional category.

**Integration as Collaboration with Peers**

Students also identified collaboration with their peers as an element of faith-learning integration using phrases such as "working together," "working with one another," and "working in cooperation" (38 responses). In describing their integration experiences, frequent references were made to the review work done in groups during class before a test or working with others on in-class activities. Some students noted the formation of study groups outside of class as an integrative experience. Other students mentioned the benefit of "meeting new people which gets us out of our comfort zone" and "getting to know others better" through the collaborative activities. Students also often cited the phrases "being a blessing," "willingness," or "wanting to help" to describe other students' motives for helping them as well as their own willingness to help others.

Some students described the collaborative work with students as an outworking of their faith. Table 18 presents representative quotes where students described this application of their faith as an example of integration.

Table 18

*Quotes regarding the Collaboration with Peers Category*

| Collaboration with Peers | Representative quotations |
|---|---|
| | Students want to help out their fellow students. This is seen especially in the review groups where stronger students are able to help weaker ones. Working cooperatively gives everyone the chance to help one another achieve success in the classroom. |
| | Students encourage and help each other with difficult aspects of Spanish during test review sessions, thereby demonstrating the Christian principle of loving one's neighbor as one's self. |
| | We work with one another, bearing one another's burdens. |
| | My peers are very respectful and helpful when we work together in class. They truly exemplify Christian values and faith. |
| | The willingness of everyone to cooperate with each other is helpful if not essential to successfully integrating faith. |
| | Integration of faith and learning occurs when classmates work together in groups on review day keeping one another accountable that we are on task and working to our greatest ability. It also looks like students extending compassion and understanding to those [students] that need more time and practice to learn the material. |
| | Working in small groups is a time when we "bless each other." This is a time when those who have had more experience with the language have the opportunity to assist someone that is new to the subject. |
| | Being a blessing to others as we work in groups on review days puts the help I give to others and they give to me in the framework of faith. |
| | We try to bless others and [allow ourselves] to be blessed by others when we work together and help each other and get to know one another. |
| | On review day students work together in groups in an effort "to bless each other" as the professor likes to phrase it. The students share their strengths with a group in a fashion that parallels how we should live together as Christians in society. |

**Research Question 2**

After four weeks of describing factors of faith-learning integration in the course, students were asked the second research question: "How did students define the integration of faith and learning in this course?" This question served as the basis for the interpretation of the students' perceptions. No definitions of the integration of faith and learning had been provided to students; thus, their responses were based on their perceptions and, possibly, on any information that they may have encountered about faith-learning integration in other classes. Students were asked to write their definition or description of the integration of faith and learning in this course in the fifth weekly email. Similarly, the second question asked of students at the later focus groups was: "How would you define this integration of faith [that you have been discussing] in this foreign language course?" The data from the focus groups validated the definitions that had emerged during the electronic data collection. The six groupings that emerged from the student responses are seen in Table 19. The presenting categories are similar to those in the Burton and Nwosu (2003) study with one exception; the small category, Parallel Processing, did not emerge from the data in the current study.

Table 19

***Categories of Student Definitions of Integration and Faith in Foreign Language Learning***

1. Making Connections

2. Worship

3. Atmosphere

4. Learning Processes

5. Faith Application

6. Foundational

Forty-one definitions were expressed more broadly; consequently, the appropriate components of their definitions were placed into the corresponding categories of definitions. Thus, the analysis provided a total of 124 definitions in the six categories. Figure 3 illustrates the distribution of student responses within these categories.
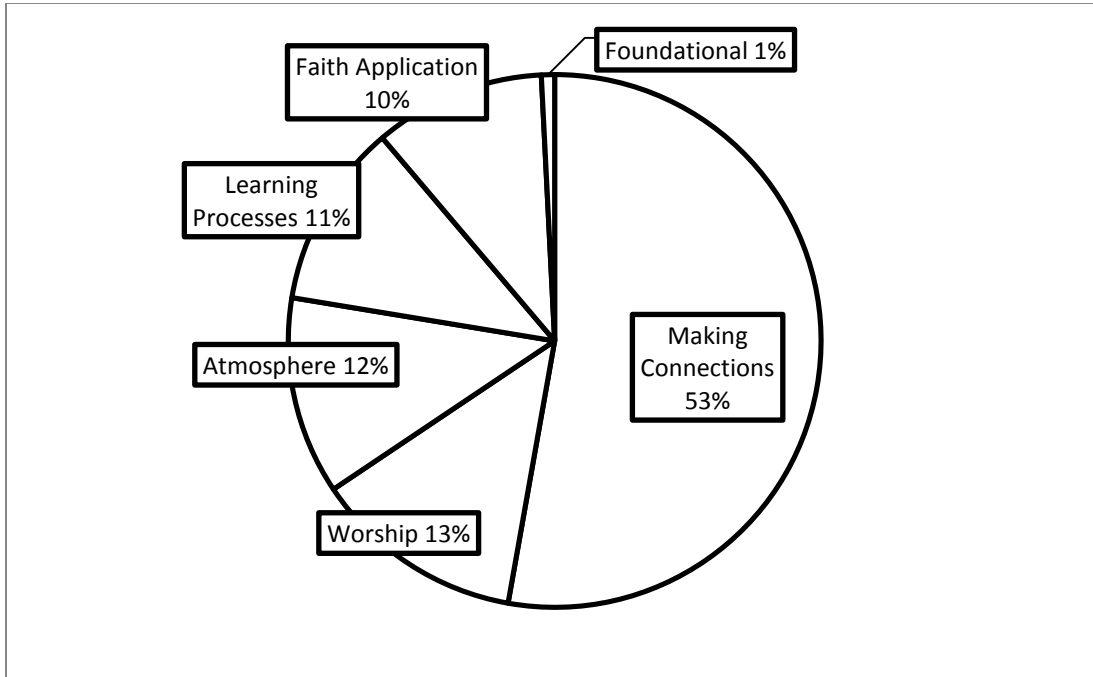


*Figure 3.* Categories of students' definitions of the integration of faith and learning for Research Question 2.

**Making Connections Definition**

The category, Making Connections, represented the largest group of definitions (66 responses). Definitions in this category described faith-learning integration in terms of making connections between faith and the subject area being studied. Many students referred to those connections in a general way using phrases such as "learning language through a Christian worldview," "studying Scriptures that relate to language," "being

aware of God's role in all things including language study," and "the active application of biblical principles in every aspect of language learning."

Some students saw the integration of faith and learning as an inseparable processing of spiritual and intellectual thinking. Such definitions described integration as "a constant conjoining of foreign language and Christianity into our daily class routines and activities" or "the conscious or unconscious merging and application of faith and religious principles into everyday learning of a foreign language." Several students used the phrase "intertwining" of the subject matter and faith while others used the word "a combination of Bible study and learning a language" to describe the processing. Another student defined it as "when aspects of one's faith are incorporated into the academic setting in a way that enhances one's spiritual walk as well as one's knowledge of the subject."

Other students offered a more specific description of the connection that was made between faith and learning. Some definitions referred to learning "to appreciate diversity and other cultures in light of biblical revelation" or learning "to value other cultures as God does," or "how much God loves diversity," "how to treat those from another culture through a study of Scriptures," or "how to embrace another culture in a Christian way." Another student expressed this as "learning that God is God of the world, not of a country or a language; he reigns over all" while another student offered that it is "helping us understand what someone who speaks a different language feels like when they are not in their home country." Another student said that it was "comparing religious practices/beliefs of other cultures with the Bible." Other students described faith-learning integration as learning the Christian reasons for learning a language,

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defining integration as "learning how God is glorified through the study of language and about others," or "the use of biblical passages to support the rationale for learning a second language." Some students expressed an evangelistic aspect in their definition such as "learning how to share Christ's love with people of another culture," "learning how the promise of God's salvation can be presented to people of different cultures in their own language," and "using foreign language and cross-cultural concepts to communicate one's belief system."

**Worship Definition**

The second largest category of definitions was Worship (16 responses). This was comprised of definitions referring to "praying" and "singing" in Spanish. Some students described integration as "making praying a frequent part of the class" or "praying with the class before every quiz and test." Other students described integration as "seeing how the Christian faith relates to learning a foreign language through Scripture study and songs" and "acknowledging dependence upon God in all endeavors through prayer and worshipping together in the foreign language being studied." Another student stated, "The integration of faith and learning of the Spanish language takes place when aspects of one's faith, whether it be prayer, reading Scripture, or singing songs, are incorporated into the academic setting in a way that enhances one's spiritual walk as well as one's knowledge of the subject."

**Atmosphere Definition**

The third largest category of definitions was Classroom Atmosphere (15 responses). This category included those definitions describing a "godly atmosphere." Students expressed this as "an atmosphere where students treat each other with respect and kindness," "where the professor and students exhibit Christian values such as friendliness, helpfulness, encouragement, and academic integrity," and "when the teacher and students embody the religion they profess through their interaction with one another."

The professor's influence through behavior and attitude was also a definition in this category. Students described this definition as "when the professor demonstrates a Christian worldview through actions in her life and in words of encouragement," "being less obvious things like the attitude of the professor as well as her Christian actions of devotion, generosity, caring, and compassion," or "the professor being totally open to talk about her walk with the Lord." A student further explained this definition thusly: "Integration of faith and learning begins in the example by the professor. The professor is the person that promotes an attitude of spirituality and promotes discussion on different aspects of Christianity that directly applies to foreign language study."

**Learning Processes Definition**

Learning Processes (14 responses) described faith-learning integration in terms of the teaching and learning practices used in the classroom. Students defined integration as "learning faith-related words in Spanish," "memorizing Bible verses in Spanish," or "reading Scripture in Spanish." One student further offered that integration was "being

able to speak, read and write the foreign language while being able to understand others [from the target culture] speaking it."

**Faith Application Definition**

Definitions in the category Faith Application (13 responses) described a process where the faith-learning integration transferred from the academic into the personal life. Examples of such definitions were "searching God's Word and applying that truth to everyday life" and "gaining personal insight through the Scripture study." Similarly, "the integration of faith and learning is when we apply the Bible truths and answers to faith-based questions to the foreign language being studied." Students also offered definitions dealing with the act of intentionally "being a blessing to those around us." For example, the integration of faith and learning is "when we work to be a blessing to one another through assisting each other in our study of Spanish as well as helping each other with life's difficulties." One student described the application of integration as missional— "interacting with others from foreign cultures to spread God's word to them."

**Foundational Definition**

The Foundational category represented a definition (1 response) where faith was foundational in the learning. The student stated that "integration of faith and learning is when the class is taught and the subject is studied to the glory of God. He can't be just one of the focus areas; He needs to be the main focus."

**Research Question 3**

The sixth weekly email communication asked students the two-part Research Question 3. The first part asked, "Do you think that the integration of faith and learning occurred in this course/class?" All survey participants responded "yes" with two students adding the comments, "without a doubt" and "it is clearly evident."

Students were also asked, "How has the integration of faith and learning in this course/class impacted and/or helped you?" which was a variation of "How has the integration of faith and learning in this class helped you beyond the classroom?" from the Burton and Nwosu (2003) study. This was done to capture a broader range of student responses, which included both the cognitive processing and the actions as a result of the integration of faith and learning.

The categories that emerged from student responses in the current study differed from those of Burton and Nwosu (2003). This may have been due to the difference in (a) the number of responses to this question—29 responses for the former study and 77 for this study, (b) the composition of the student clientele—students in a teacher preparation course in the earlier study and students in an entry level Spanish course in the current study, and (c) the propositional integration content—focus on preparing students for their future role as an educator in the former study and focus on how to care for, to hear, and to bless the "stranger" in the present study. The categories in this study are: Change of View, Growth in Personal Spirituality, Facilitation of Learning, and Implementation of Learning. Categories for student responses to the impact question in the Burton and Nwosu (2003) study were: Professional Impact, Edification, Faith-Learning Integration Concept, and Personal Spirituality.

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An analysis of the responses to the impact question revealed that a majority of the students (81%) expressed that they had experienced the integration of faith and learning. Correspondingly, 19% of the student responses revealed that there had been minimal or negligible impact; thus, it appeared that these latter students may not have integrated faith and learning. The first group of student responses were categorized as those having experienced some impact and the second group as those having experienced minimal to no impact.

The data from the student responses to the second question were organized around broad categories, which grouped the responses as to how students were impacted by the integration of faith and learning. The emerging patterns of responses are listed within the broad categories along with representative student comments. There was some overlap between the responses to the impact question. While frequencies are provided for each category and subcategory, it should be noted that these frequencies do not represent numbers of students who endorsed this category. Some students provided more than one example of the impact that they experienced, or an answer fell under more than one category. The description and the findings of each category will be presented together rather than in separate sections. Table 20 displays an overview of the categories and the accompanying subcategories. Figure 4 illustrates the distribution of student responses within these categories.

Table 20

***Categories Describing the Impact of the Integration of Faith and Learning on Students***

Change of View

    "Other" focus

        Appreciating diversity and other cultures

        Understanding how to treat others

        Examining missions and ministry outreach

        Reflecting on the universal bond in Christ

    Language learning

    Bible knowledge

    Integration of faith and learning in other areas

Growth in Personal Spirituality

Facilitation of Learning

Life Implementation of Learning
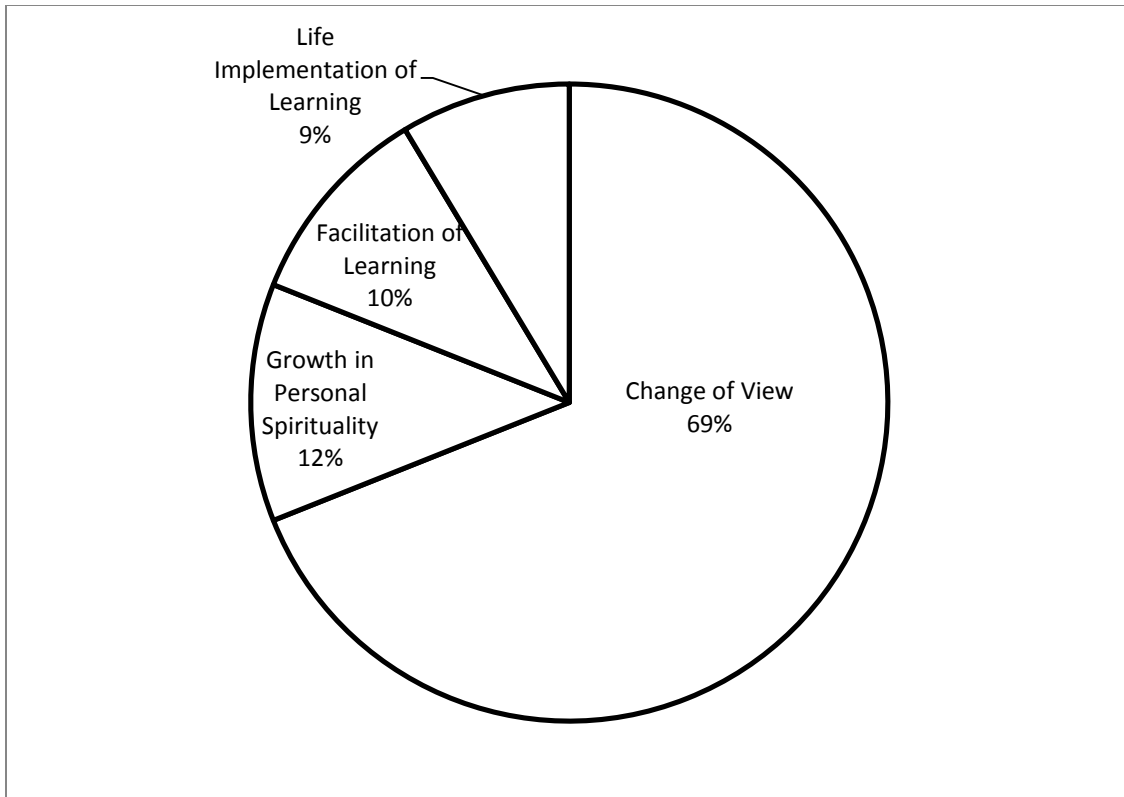
*Figure 4.* Categories for impact of integration of faith and learning on students for

Research Question 3.

**Impact as Change of View**

Many of the students expressed how the integration of faith and learning in the

class had changed their thinking or outlook of other peoples/cultures and about language

learning or that their knowledge of the Bible and of how to integrate faith and learning in

other areas had increased (80 responses). To describe the impact that this integration had

on their heart and mind, students regularly used the pronoun "I" with verbs such as

"understand," "think more on," "think about," "look at," "realize," "appreciate,"

"connect," "see," and "view." Others expressed this as "I have . . ." "learned," "become

more sensitive/aware," or "changed my thinking," as well as "I have a different outlook,"

"I have a new perspective," and "I have a change in mindset." One student explained this as "my thought processes were changed." Others said that the integration of faith and learning "has . . ." "shown me," "taught me," "helped me," "caused me," "allowed me to . . . ," "helped me develop a love for . . . ," "opened my eyes to . . . ," and "planted a seed in my mind." One student simply stated, "I have a change in attitude."

Four subcategories arose within the Change of View Category: "Other" Focus, Language Learning, Bible Knowledge, and Integration of Faith and Learning in Other Areas. Figure 5 illustrates the distribution of student responses within the Change of View Category.
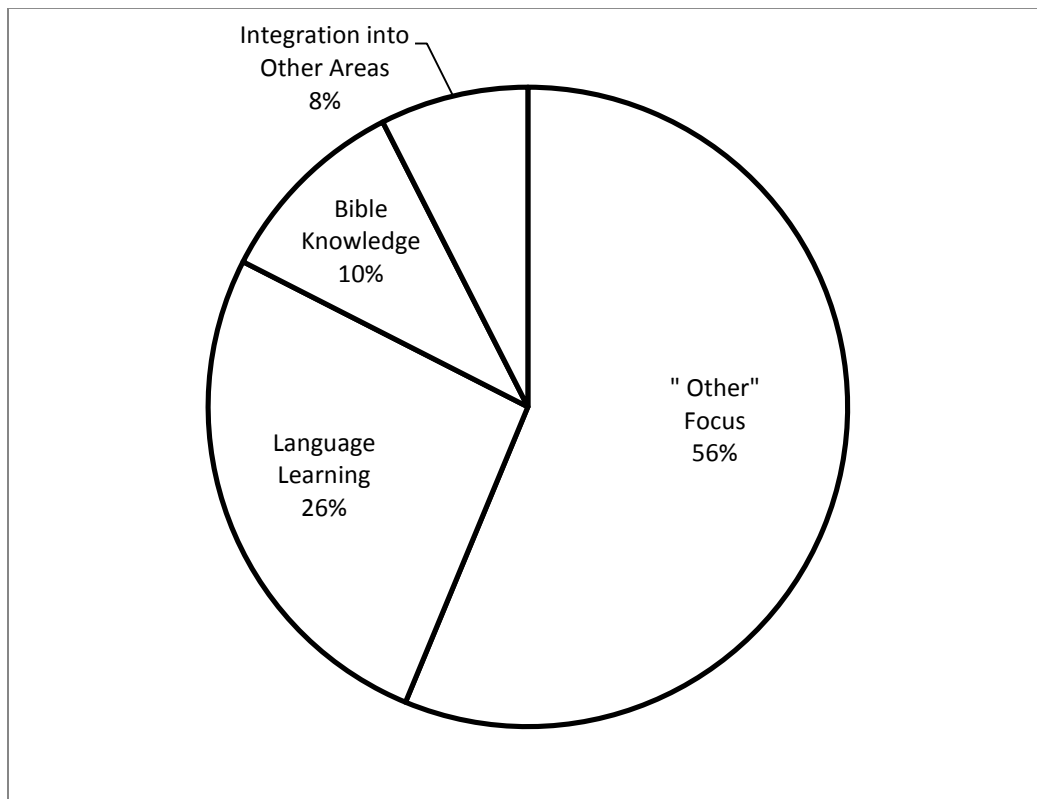


*Figure 5.* Subcategories for the Change of View category describing the impact on students' integration of faith and learning for Research Question 3.

**Focus on "others."** The largest subcategory under the Change of View category was the "other" focus that students experienced as a result of the integration of faith and learning (45 responses). Four themes that the researcher found upon further examination of this grouping were: diversity and other cultures, treatment of others, missions and ministry outreach, and universal bond in Christ. Phrases such as "consider others more and be less judgmental" and "viewing other cultures through God's eyes rather than an American's eyes" were representative of student thinking in this area. Students were revealing a change in their tendency to view alien cultures from the perspective of their own culture. This move away from ethnocentrism was seen in such statements as:

- The integration of faith has influenced me by making me realize that even Christianity preaches acceptance of different cultures and people. It has also helped me realize that the way in which other countries practice their traditions isn't wrong, just simply different.

- It's really made me appreciate difference more than I have in the past. Diversity at Grove City College isn't something of a norm nor is it when you live in this general area. It really helps you put into perspective any prejudices you might feel [in order] to better understand another human. By learning another's language and being put in their shoes, we realize their struggles when they try to learn our language.

- The integration of faith has planted a seed in my mind. My thought processes have changed to include the welfare of those outside of this country. The Bible makes it clear that attaining such a mindset is a worthy goal, so I'm glad I took part in a class that helped me get started.

- Reading the Scriptures has helped me to see Christianity from a different perspective—I sometimes forget that God doesn't solely speak English.

*Appreciating diversity and other cultures.* Some students specifically mentioned that they had gained an appreciation of diversity and of other cultures as a result of the integration of faith and learning. A few used the word "open" to describe this awareness:

"the integration of faith in this class has taught me to be open to other cultures," and "it has made me open my eyes to more diverse cultures." Another explained it with "it has helped me understand that all cultures have different customs and that I should respect all of them." Similarly, a student offered, "I now have a new perspective of different cultures. I have been presented with something that I have never thought about before." And, one more said, "The integration of Bible reading into the class has given me a larger appreciation for how important others are in God's eyes." Likewise, several students referred to "understanding," "appreciating," and "thinking more about" "God's love of diversity" and "God's plan of diversity for mankind." Some stated it simply by saying, "I learned that God loves diversity, and we should learn to appreciate it as well," along with "I never before realized how much the Bible addresses diversity and the care of foreigners." Table 21 displays representative quotes of students describing an appreciation of other cultures and diversity as a result of the integration of faith and learning.

Table 21

*Quotes regarding Appreciating Diversity and Other Cultures for the "Other" Focus for Change of View*

| Diversity/Other Cultures | Representative quotations |
|---|---|
| | Before taking this course, I did not realize the biblical importance of diversity. Now I can better respect and understand the many beautiful cultures of the world. |
| | I feel that I have become more sensitive to the magnificent differences that God has endowed in all different races of people. From this awareness, I feel that I am better able to appreciate and celebrate these differences rather than experiencing fear or uncertainty over them. |
| | It has caused me to think on a deeper level about the differences between people and how God created us this way. |
| | It has made me think more on how knowing another language helps in understanding the different customs and ways of thinking in a culture and how you cannot just expect the people to change them (at least the ones not contrary to God's Word) when you bring the gospel. |
| | It has allowed me to better appreciate other cultures. In seeing that they do things differently, even in a religious aspect, it has taught me to boil Christianity down to a basic faith in Jesus Christ and then apply that to other cultures. |
| | The integration of faith and learning has shown me what the Bible says about diversity, language, and culture groups. It has helped me develop a love for other cultures. |

*Understanding how to treat others.* Students also described the impact of the integration of faith and learning as understanding how others should be treated and how they themselves should treat others. References were made to the treatment of those in the class, on campus, and then outward to those off-campus, particularly treatment of those in other cultures. Phrases such as "being a blessing" or "hospitable," "finding the way to connect," "be a hearing people," "become a part of their lives," "bridge the gap," and "relate and show compassion" were utilized by students to illustrate their thoughts in this area. Table 22 displays representative quotes of students describing this understanding of how to treat others.

Table 22

*Quotes for Understanding How to Treat Others for the "Other" Focus for Change of View*

| Treatment of Others | Representative quotations |
|---|---|
| | This course and its integration of faith and foreign language learning have helped me understand the importance of being a constant blessing to our family, peers, and professors. This is extremely important in today's society and I feel that by being a blessing to others I can better follow Christ's command to love our neighbors as ourselves. |
| | It has caused me to be more involved with helping others before myself in class. |
| | I've learned about how we are to treat those who do not come from the same culture or speak the same language as ourselves. |
| | I have been changed by the realization that the only way to truly tell others about the Lord and His love is to become a part of their lives, including their culture, including their language. The best way to follow the commission to tell the world about Jesus is by becoming a part of the world and finding the way to connect with them. |
| | It has allowed me to view foreign languages in a new way, not just as a way to communicate but as a way to relate and show compassion towards others. |
| | Through the Scriptures and other-oriented focus of the class, I have become more aware of the role I play as a Christian. It is our joyful duty as Christians to pass on God's blessing to others. |
| | It has caused me to think about how I can use my language in other settings. Language for the sake of knowing another language is pointless—it needs to be used to communicate with and help other cultures. |

*Examining missions and ministry outreach.* Some students shared that the integration of faith had shown them the "importance of missions" or of reaching out in ministry. While some spoke of language as the vehicle "for bringing others to Christ," others spoke of a desire that had been stirred up in them to "minister to other cultures." Likewise, some focus group students offered their thoughts on missional work:

- For those who are going to do missions, how else are you going to communicate to people? Yes, giving someone a hug and just smiling at them communicates a lot, but they need to be communicated to in their language about the truth that we are learning about in this class so that they can understand it. To be able to say,

"Hi, how are you? How is your day?" is great but being able to share a Bible verse about the Word of God is so much more powerful.

- You also have to be thinking, "How do I adjust my perspective to deal with the culture? What issues are going to be important to them that I never thought of?" This class has been like an in-house practice on what the Bible teaches to deal with issues like that.

Table 23 displays representative quotes of students describing an appreciation for missional work and a desire to reach out in ministry as a result of the integration of faith and learning.

Table 23

*Quotes regarding Examining Missions/Ministry Outreach for the "Other" Focus for Change of View*

| Missions/Ministry | Representative quotations |
|---|---|
| | My opinion of the importance of learning a foreign language has been increased as I have realized that language is so essential in spreading the Gospel message to others. |
| | Reading the passages in Spanish makes me want to talk to Spanish-speaking people about the Lord. |
| | It has encouraged me to have a mission mindset as I learn and look forward to how I can use what I learn to minister to other people. |
| | It has made me think more in depth about the possibility of ministry through language and has given me a desire to go to a different country and to exercise this ministry. |
| | The integration of faith has shown me how I can connect learning a foreign language with spreading my faith. It has shown me how to reach out to others from foreign countries by trying to understand their culture and by trying to connect in some way by spreading the "good news." |

***Reflecting on the universal bond in Christ.*** Students described both the universality of the gospel and the universal bond that Christian believers have in Christ as new perspectives they had gained as a result of the integration of faith and learning. Again, students evidenced a move away from ethnocentrism in their expanding awareness of fellow believers outside of the United States. Table 24 displays

representative quotes of students describing this common bond that they have in Christ with Christian believers in other cultures.

Table 24

*Quotes regarding Reflecting on the Universal Bond in Christ for the "Other" Focus for Change of View*

| Universal Bond in Christ | Representative quotations |
| --- | --- |
| | The integration of faith and learning has helped me out because I know now that there are other people out there who are just like me [that] are believers in the Lord Jesus. |
| | It has shown me that we all do believe in the same Lord even though we speak different languages. |
| | I have gained a greater appreciation for the universal meaning of the Gospel and the way in which it was meant for people from around the world. |
| | The course has encouraged me to see God's blessing on all believers. |
| | It made me realize that in heaven, we aren't only going to see Americans and English-speaking individuals . . . we are going to see godly people of all nations speaking all languages. |
| | Talking about language throughout the Bible has shown me that Christ means to talk to all people, no matter what language or culture, through His Word. |

**View of foreign language learning.** The second largest subcategory under the Change of View category was a changed view regarding foreign language learning (21 responses). Expressions used to explain this impact included "realizing the importance of studying a foreign language" or " of learning more than one language" and "understanding the relevance of the course." One student explained that the integration of faith made learning Spanish more relevant: "It [class] isn't *just* Spanish all the time, and it relates to our lives/faith which is cool. It [the integration of faith and learning] makes the class more than just a class." Some students additionally described their change of view as "realizing the significance of communication in the world," "learning foreign language as a God-glorifying action," or "seeing God's view of language."

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Similarly, other students expressed, "I have a better understanding of God's plan when it comes to neighbors that speak a different tongue," and "it has made me think about how language relates to being a Christian." A member of a focus group expresssed it this way:

- I've learned that there is more to learning a language than learning words. It's about having the ability to bridge the gap to another culture. And, by creating that bridge I have a biblical obligation to show hospitality to the people of that culture.

Others in the focus group shared that this new view extended outside the classroom:
- We talk in here about sharing and being a blessing to Spanish-speaking people. . . . I really feel called to do missions in Latin America. There is so much application that comes from this course. And, we are encouraged to take Spanish outside of the classroom. That's definitely integrated my faith into the learning of the language more.

- You make it very clear that the values that we're learning in this class don't just have to be applied to Spanish because some of us won't ever go to Latin America. We learn that everyone can be an alien in a different situation. We are to apply that to everything we do so that it's not so content-specific that you can't take what we're learning about our faith outside. You make sure to give examples that show us, "These are all the ways you can use this in your life."

Additionally, a student shared that the integration of faith itself had not been expected in a foreign language course:

- This is the one class that I never expected to dive deep into Christianity, and we have done that so much, so to me that's really unique. People have a really different idea of what's going to happen in a Spanish class until they come into your Spanish class. I didn't take a foreign language at my other Christian school, but my friends did and they said that it was basically memorization. It was never the idea of, "Well, let's talk about these Bible verses and what this means to you" and stuff like that. So, I think the whole concept is just radical.

Table 25 presents representative quotes of students describing this new view of language that they had gained as a result of the integration of faith and learning.

Table 25

*Quotes regarding View of Foreign Language Learning for the Change of View Category*

| *Language Learning View* | *Representative quotations* |
|---|---|
| | I feel as if the Bible verses we have discussed in class have caused me to look at language's role in our faith in a new way. I had never really thought about the connection between the two before so it was interesting to see how they relate. |
| | This course has given me a greater appreciation for the beauty of language. |
| | The integration of faith has shown me how I can connect learning a foreign language with spreading my faith. It has shown me how to reach out to others from countries by trying to understand their culture and by trying to connect in some way by spreading the "good news." I have learned that there is so much more to Spanish class then just learning a foreign language—you also are learning a different culture and how to relate to others who at first appear different so it is more than just being another way to share your faith. |
| | I now consider more seriously how the Bible relates to foreign languages. Before this class, I didn't realize it had so many passages related to foreign languages. |
| | It has allowed me to view foreign languages in a new way, not just a way to communicate but a way to relate and show compassion towards others. I now have additional godly motives for studying a foreign language. |
| | Before taking this class I did not think about the relationship between faith and foreign languages. Now, it is something on the forefront of my mind. I have learned to recognize and appreciate the significant correlation between faith and learning and realize the impact that faith and religion has on all languages of the world. |
| | It has made me think about how language relates to being a Christian. |

**Gain in Bible knowledge.** The third subcategory under Change of View was

Bible knowledge (8 responses). Students described an increase in Bible knowledge or of

viewing the Bible in a new or different way. Table 26 displays representative quotes of

students describing their increase of Bible knowledge as a result of the integration of faith

and learning.

Table 26

*Quotes regarding Gain in Bible Knowledge for the Change of View Category*

| *Bible Knowledge Gain* | Representative quotations |
|---|---|
| | The integration of faith and learning increased my knowledge of the Bible regarding languages and different cultures. |
| | I absolutely love Spanish and I have learned new things about Christianity and the Bible I had never known before.  This has taught me more about a different language which I love and more about Christianity and how easy it is to walk with God. |
| | At the beginning of the semester I wasn't sure how this was going to be put into practice.  Each time we discussed a Bible verse, I gained more knowledge of how other people understand and view the passage.  Most times they would agree; sometimes I could see the point that was made but somewhat disagreed.  Other times I also found out that I never thought of the verse(s) that way before and it was quite refreshing. |
| | I learned Bible verses that I can use in the future. |
| | I never before realized how much the Bible addresses diversity and the care of foreigners. |
| | The discussions have also helped me better understand some of the passages Señora presents in class. |
| | This class has gotten me more interested in learning the Bible in the Spanish language. |
| | It has opened my eyes to things I never saw before in the Bible.  The verses that Senora covered with us in class made me see God's Word in an entirely new way.  I look differently at the Bible now than I did before.  I realize it has so many messages that are not spelled out in black and white. |

**Contemplation of the integration of faith and learning in other areas.**  The integration of faith in the students' Spanish course prompted some students to articulate their thoughts about integrating their faith and learning in other areas (6 responses). Students described these areas generally and specifically with phrases like "in all areas of life" and "into the academic setting."  Table 27 displays representative quotes of student thoughts about integrating faith and learning into other areas.

Table 27

*Quotes regarding Contemplation of Integration of Faith and Learning in Other Areas for Change of View Category*

| Integration in Other Areas | Representative quotations |
|---|---|
| | The integration of faith and learning in Spanish has made me realize that Christian principles can be used in all areas of life and even in something simple like Spanish class you can worship God. |
| | It has challenged me to be aware of God's place in all things. |
| | It has made me consider the value of integration of faith in other non-religion classes. |
| | I now look further into my academics to see where God plays in . . . since He is involved in everything we do.  I now accept a classroom that integrates both faith and learning . . . since I went to another Christian school last year and this never happened . . . but I like it! |
| | It has made me think about how professors do (or don't) share their faith in the classroom. |
| | The integration of faith and learning in this class has challenged me to explore more how my faith can be brought into the academic setting.  I often separate my faith from my learning.  However, Spanish this year has challenged me to begin to think about how the two are connected. |

## Impact as Growth in Personal Spirituality

The integration of faith and learning also helped students to grow in their personal faith, to examine their own worship practices, and to reflect on their walk as a Christian (14 responses).  Table 28 displays representative quotes of students describing a growth in their personal spirituality as a result of the integration of faith and learning.

Table 28

*Quotes regarding the Growth in Personal Spirituality Category*

| Personal Spiritual Growth | Representative quotations |
|---|---|
| | I can worship in Spanish as well as in English. |
| | Through the Scriptures and other-oriented focus of the class, I have become more aware of the role I play as a Christian. |
| | The integration of faith and learning has helped me become more faithful knowing that if you trust and believe in the Lord he can help you with anything. |
| | It has helped me to continue to be mindful of my faith in all aspects of my life including the languages I learn. |
| | Spanish this year has challenged me to begin to think about how aspects of my faith should direct how I learn and perceive different things. |
| | It taught me to boil Christianity down to a basic faith in Jesus Christ and then apply that to other cultures. |
| | I feel that by being a blessing to others I can better follow Christ's command to love our neighbors as ourselves. |
| | When I think about the trilling of the rr's that Spanish involves, it inspires me to think of how neat God made the tongue to be. |
| | Using the Bible passages and songs in the classroom has helped me continue reading my Bible. |
| | Each time we discussed a Bible verse, it helped my own faith to grow a little by comparing what I think the verse means with what others think the verse means. |
| | Memorizing the Bible verses in Spanish class reminds me that I need to memorize verses as part of my own personal devotion time. |
| | As I look back, it seems like I remember less of the grammar lessons and more of the Bible verse discussions. |
| | The Bible verses that we read and the discussions are always beneficial and uplifting to my spiritual walk. |

## Impact as Facilitation of Learning

Some students described integration of faith and learning as facilitating their

learning of Spanish (12 responses).  The influence of the professor and fellow students,

the classroom environment, class activities, Bible verse memorization, and prayer were all faith-integration elements cited as assisting the students' learning process. Words used to describe this integration experience were "pleasant," "positive," "cool," and "an environment of trust and comfort that makes learning much easier." Students offered that they were "comforted" and "encouraged," were able to "persevere" and "remain calm and keep everything in perspective," and were given "strength and courage."

Focus group members additionally offered:

- You made us realize what language has to do with our lives and Christianity. It's just a better atmosphere to learn in, and it makes it [learning] a lot more enjoyable.

- I noticed that I never dreaded going to a single class. I would always come in to sing a song or do some type of activity or something fun that was, like, an educational tool to help us learn, but the atmosphere was just so light and so positive, never overwhelming. I know in a lot of other classes that you just sit there and think, "Oh, it's so over my head" and just sitting there makes me kind of feel inferior, but I've never felt that way in your class. I've never dreaded coming to your class because I always get a lot out of it and learn everything in a Christian perspective.

- We've got this peaceful atmosphere in the classroom. We learn so much better and it makes it so much easier to actually learn the material when you're enjoying the class.

Table 29 displays representative quotes of students describing how their learning of Spanish was facilitated by the integration of faith and learning.

Table 29

*Quotes regarding the Facilitation of Learning Category*

| *Facilitation of Learning* | Representative quotations |
|---|---|
| | While this wasn't a perfect example, because I know the teacher isn't perfect because none of us are, I saw the professor's effort to make class a comfortable, learning environment from a Christian perspective. |
| | It makes class much more pleasant to go through when you know that you are surrounded by loving, encouraging people of God. |
| | I enjoyed hearing the teacher expound on how God likes diversity.  Whenever a love for God comes across from a teacher instead of the need for a fearful submission to his [instructor's] standards, it is a positive thing. |
| | She [the professor] has influenced me to enjoy learning another language for God's glory. |
| | The Bible verses that we memorize help to strengthen us to persevere through difficult areas of Spanish. |
| | The prayer before quizzes and tests helps give me the strength and courage to approach them confidently. |
| | Corporate prayer before an exam or quiz always helps me to remain calm and keep everything in perspective. |
| | The general friendly atmosphere of the classroom helps me to integrate faith and learning.  The respect of señora Tinkey for the students and their returned respect as well as señora Tinkey's concern for students' prayer requests lead to an environment of trust and comfort that makes learning much easier. |
| | Integrating class activities that are interesting and helpful have actually assisted me in bringing my faith into the foreign language classroom.  For example, doing the activity with the dry erase board for reviewing the stem-changing verbs was very helpful in learning and reinforcing what we had already learned.  In this way, I am positively encouraged in my studies that I am capable of learning. When I feel reinforced for my capacity to learn a new language, I am reminded of the capabilities God has blessed me with.  In this way I am led to praise God for His mercies in blessing me with the capacity to learn, and also to remember to ask for His help when I have difficulties in learning certain concepts. |
| | I was actually comforted/encouraged by the Spanish prayer before our exam last week.  If God is God over all peoples, then He is completely sovereign over everything that happens in every part of the universe.  I was really nervous about the exam, but through knowing God was in complete control, not me, some of my anxiety lessened.  I knew the immenseness of God's sovereignty before, but for some reason, just hearing a prayer in another language really drove the point home. |

**Impact as Life Implementation of Learning**

Applying what students had learned into their lives was another category that emerged in the statements of impact (10 responses). Some students described the application in a general way while others were more specific explaining how they had implemented their learning. One focus group member offered,

- There are effects outside of the classroom of what we do with what we learn in here. I know I'm a little less shy and I'm a little more okay with asking questions in my other classes because I've had an experience that says, "That's okay to do." So, it definitely goes beyond here and [affects] how I communicate with people outside of here.

Another focus group student described her recent field experience:

- When I was on an observation in a first grade classroom in an inner city school, the majority of the class was Spanish-speaking. Often times the teacher was frustrated because the kids would ignore the English, or they wouldn't want to interact with the kids speaking English. The kids who spoke Spanish would cling to each other and stay in that group. I could understand where they were coming from and how they must have been feeling in the classroom. These different Bible verses kept flashing through my mind, and I just thought that I could relate to them a lot better.

Table 30 displays representative quotes of students describing applications of the integration of faith and learning into their personal lives.

Table 30

*Quotes regarding the Life Implementation of Learning Category*

| *Learning Implementation* | **Representative quotations** |
| --- | --- |
| | Integrating faith in this Spanish classroom has helped me learn how to integrate faith into my daily life.  We are all called to live for Christ no matter what we do, and we can affect our worlds outside of the church itself, in everything we do including going about our daily activities and keeping Christ at the center. |
| | I try to apply the lessons learned to my own life.  I see the compassion in you [the professor] and it makes me want to improve myself. |
| | She [the professor] has inspired me to live out my faith as she does and shine God's glory as she does. |
| | I now go back to my room after class and look up some of my favorite Bible verses in Spanish . . . and then I make a poster of them in Spanish and put them on my wall of my dorm . . . and it makes me excited that I can bring Spanish into my Christianity!!!  I've never experienced this in a foreign language before!!! |
| | I will be able to use some of the Scripture and songs we have learned when I go to Mexico on a missions trip this Easter break. |
| | This course has brought me one step further to being able to communicate God's truth to a whole new group of people.  I have "changed" in my abilities, and it is an amazing thing to be able to communicate/grasp God's truth in a whole new language. |
| | The integration of faith and learning has compelled me to learn Spanish in order to be a more effective witness in my hometown.  The integration of faith and learning in the foreign language classroom has transformed my attitude towards learning language, from half-hearted and scattered to intentional and hard-working |
| | It has caused me to be more involved with helping others before myself in class. |
| | It has helped me focus and trust when taking tests, encouraged me to be honest and not cheat when I don't know an answer. |
| | I have reconsidered what it means to be a Christian in a university classroom.  One thing that stands out to me most is the strong emphasis placed on honesty in Spanish 101.  While in other classes (particularly math classes) it can be tempting to misuse the resources (such as answer keys) given to the students in order to finish homework more quickly and accurately.  In Spanish it has been remarkably easy to do what is right and honest and do the homework before using the answer key to reinforce my learning.  I believe that the emphasis placed on honesty and Christian ethics in Spanish class has allowed for this maturity in decision making. |

**Minimal Impact**

While most students (81%) expressed some level of impact as a result of the integration of faith and learning, some described a minimal or negligible impact (19%). These latter students used expressions such as "I wasn't impacted much," "I wasn't impacted in a major way," "not really impacted," and "little direct impact" in their impact descriptions. Almost half of these students explained that they already knew the Bible concepts that had been presented (6 responses).

- It had little impact on me due to the fact that I was aware of many of the ideas already. However, it would be beneficial to someone new to the faith.

- The Bible is clear on the Christian's need to be open to all cultures, but to someone who already knows this it seems very simple so I wasn't impacted much.

- While the integration of faith has been very evident in the class, it has not impacted me in a major way. This is mostly because I am already a Christian and I am familiar with the Christian ideas that are brought up in class.

- While the integration of faith and learning aspect of this course was presented well, I have personally been exposed to these concepts before through the church, family, and other courses I have taken. Therefore, while it had little direct impact on me personally, this is not to say it could not or does not impact another individual more.

- I would say that the integration of faith and learning has had little impact on me. It's [sic] isn't because the material has been presented poorly; it was because I had already had exposure to the Bible verses, songs, and other ideas in past experiences. It was, however, nice to be reminded of the ideas again, for it has been awhile, for example, since I had heard the story of the tower of Babel.

- Any information that we have learned about religion I pretty much already know. The main things that I have learned are various translations of passages.

A few students pointed out that, while they may have thought about the concepts and Scriptures that had been discussed, there had been no impact such as a change of

mindset or a desire to implement what had been discussed (4 responses). One student

questioned further whether the integration of faith could be done in a language course.

- The integration of faith in this class was occasionally interesting, but I really didn't change my everyday behavior at all. I think it is very difficult to meaningful [sic] relate language to the Bible. A history class can be integrated because faith has played such a large role in the shaping of history, but the only Scriptures that apply in this way are those about Babel and Pentecost.

- It was interesting to look at verses pertaining to foreign languages and diversity, but there was no deep theological discussion that impacted my life.

- I have thought more about the Bible verses that Señora has discussed, but I have not changed any mindsets or philosophical beliefs that I have already held.

- It gives me something to think about, but it doesn't inspire me to go out and apply the knowledge.

Some of the students offered that they were just focusing on learning the subject

at hand (2 responses).

- I'm too busy doing all the studying and homework for this class to be worried about the integration of faith in this class.

- It was good to learn how faith is associated with a foreign language, but I was not really impacted. I just wanted to learn more Spanish.

In addition, a student implied that being immersed in the integration of faith and

learning in their classes made it difficult to feel an impact (1 response).

- I have always believed in the power of God and the fact is that I cannot comprehend all of the amazing things of this world, especially Spanish.☺ This school is so full of faith and learning that it is difficult to find myself impacted.

Finally, a student said that the student himself or herself was the only one that

could make the choice to experience the integration of faith and learning (1 response).

- I learned some new Bible verses, and I enjoyed reading the Bible in Spanish but I would say the impact was small.  If I was [sic] going to grow closer to God, it would be because I chose to grow closer to God.  Someone, no matter how well-intentioned or well done their efforts, can make that happen unless I make that choice.

Here, the student explained that it was the student's decision as to whether the integration of faith and learning occurred in the student's heart and mind.

## Unexpected Results

The focus group conversations revealed some additional thoughts that the students had regarding the integration of faith and learning. These clustered into two areas: contemplations on how the integration of faith and learning best occurs and suggestions on how to further produce the integration of faith and learning in the course.

### Achieving Successful Integration

When focus group members were queried about a definition for the integration of faith and learning, several students reflected additionally on the process of the integration of faith and learning.  One student offered a thought on why the integration of faith and learning had occurred, "Tying faith and learning together is successful because we are positive about our faith.  We therefore have a positive attitude about the learning if the two are tied together."  Therefore, at a college where the application of biblical truths is emphasized as one of the institution's goals, students can find a positive atmosphere for encouraging the integration of faith and learning.

Other students turned the discussion into explaining how to achieve the successful integration of faith and learning.

A: It seems like there are different categories among the types of integration of faith in learning. There are some obvious things, like devotions, the Bible verse memorization and those things, so it's kind of the more blatant integration. At the same time there are the "undergrounds," the less noticeable things like the lifestyle values of the professor, working with the peers, the classroom climate, all those types of things, where they are important but not as noticed. I think the two really play an important role together when they're intertwined like that. That's the best way to get the integration of faith in learning.

B: I feel like [A] said it best when [he/she] said that there were two parts. There is the very obvious "we're going to learn Bible verses" and "we're going to have a little devotion time" and "we're going to pray," and then there's the actions. For example, Christ ministered through his actions, reflecting compassion and godly character attributes. I think that the integration of faith in learning has to embrace both parts. It can't just be reading a Bible verse; it has to also be acted out in the classroom so that you can say, "We're studying Spanish, but by helping each other, we're promoting a Christian community and supporting one another in our weaknesses." I think you have to have both parts.

A: We've talked about our different professors. You know that they're Christians and that they all have that mindset, but that's not enough. It has to be taken to the next step; there has to be those actions and the underlying themes [that A talked about]. You can have those underlying themes or you can have the blatantly "religious" professor in class, but if they're not coupled together, if one of those is missing, then you're not having a successful integration. It's important to have both.

C: I appreciate what [A] said about the more obvious ways. [But] because I want to to teach, I really pay attention to the not-so-obvious ways that faith is integrated in the course because usually in a public school, that's all I'm going to have.

D: I am kind of disappointed in the fact that as Christians everyone treats education "over here" and their Christianity "over there" and how everyone says that some professors throw some things in, but they [Christianity and education] are still separate. I don't appreciate that at all because our faith should be in everything we do all the time including our education. You [our professor] don't treat it as two separate things, and that's a good thing. It's not like, "Here's my Christianity and I'm pumping it into the education." It's more like, "Here I am with my Christianity in the education." To you and in the way you're relating it to us, it's all one, not two separate things. That's what everyone needs to do and they don't, and that's why we have that separation in the first place.

These students expressed that it was necessary to have all of the components in

order to have successful integration of faith and learning. This aligns with Rumsey's and

Silverman's (2005) conclusion that "genuine integration of faith and learning occurs when it is reflected in the demeanor of the professor, the classroom atmosphere, and the organic mixing of faith and values with the subject being taught" (p. 55).

Another focus group student continued the discussion, offering that both the professor and the student were equally responsible for creating the atmosphere for integration to occur.

> A: We've talked a lot about professors and the responsibility that they have in being at the full front of the classroom, but as students I think we have some responsibility to foster a community of learning and faith. There are times I'm in Spanish where I feel like I can really break out and make a lot of friends and tell jokes and stuff, but then in a class like humanities or in some of my political science classes it's a different atmosphere. I don't think that's all because of the professors, though. There are times where we as students have a responsibility to integrate faith in learning and if it's not a joint effort, we'll just meet a dead end.

This student felt that both the instructor and the student had to jointly contribute to the integration process for the integration of faith and learning to occur. The role of the student in the integration process corresponds to the concept of the student as a locus of integration (Badley, 1996; Lawrence, Burton, & Nwosu, 2005).

Some students suggested that foreign language study seemed to naturally lend itself as a place for the integration of faith and learning to occur, even perhaps, more than others.

> A:  One of the things that's unique to foreign language is that it's more of an open dialogue in class rather than just sitting in a lecture. When you have that combination of godly character in the professor and the students and a more open environment, there's a unique kind of fusion between the two. If we were in a humanities class or something where we were just being lectured, it's hard to fit that integration of faith in just because there's not a lot of room for personalities and you're trying to ply through everything. If we weren't in foreign language class, it would be hard to get that integration of faith.

E:  I feel like the integration of faith into foreign language learning is unique in that it's a lot more applicable to life.  You can incorporate your faith a lot more easily with foreign language in your daily walk than in a lot of other classrooms.  Foreign language and any language are used all the time.  You can't help it!  Anywhere you go and anything you do is language, and you can integrate your faith directly into it.

**Suggestions for Further Integration**

Students also offered suggestions on additional practices and activities that could be incorporated into the course to facilitate the integration of faith and learning.  One student asked about the possibility of students praying in Spanish before the quizzes instead of the professor doing it.  Another student suggested going to an inner-city school or a recreation area in Pittsburgh where the students could have an intercultural experience.

In addition, several students commented on the idea of students sharing their favorite Bible verse with others in the class, perhaps doing so in a small group.  The conversation continued on from there with additional suggestions.

D:  Since you give us an atmosphere where all the students wouldn't be intimidated, all the students would be excited to share their Bible verse and wouldn't be afraid to do it.  That could also bring our community closer together because I might hear something that someone else says and think, "Oh, wow, I never thought about that," and that could spark a discussion and build relationships.

F:  To add to what she's saying, you learn more about your classmates because finding out their favorite Bible verse is an insight into them and who they are.

G:  I also think that students could be asked to find a Bible passage that applies to foreign language or has something to do with diversity for class discussion.

A:  I also would like it if I knew some prayer requests of some classmates.  If we want to build that community, not only would I like to know about their Bible verses but how to be praying for them.

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E:  Maybe when we are in our groups that we break up into for a lot of the things that we do, especially on review days, it would be good at the beginning of that time to make sure that the group prays before we start.  We could maybe even share some prayer requests within the group before we start reviewing.  That always seems to foster a more productive attitude and hopefully we could get to know each other a little better.

As students talked, they continued to focus on the idea of building community.

Besides their suggestions of sharing with each other about their favorite Bible verses and of praying with each other, students offered ideas for the acclimation of the new students that would be joining the class for the spring semester.

B:  Something that I think that we should be aware of as we approach the new semester is that new students joining the course won't have experienced the community within the class yet, and that might be a huge step for them.  At least for me, it was a new experience learning in this type of classroom.  This environment became normal for us to walk into every day, and we got to share with you and have that time in your office.  There might have to be some easing into that [for the new students] because I know even talking to some of my friends, I'd say to them, "I just shared my Bible verse with my professor and prayed with her" and it was completely a shock to them that we would do that.  Kids coming in who haven't had Spanish with you before probably aren't going to be expecting that type of response from the classroom and response from you.

E: That's where those of us who have had it for a semester have more responsibility to the new students to welcome them into the class.  Maybe [we could] take each new person and have an old person pray with them individually or something like that, just some way that we can take responsibility for welcoming in the new people who have never had the class before.

These students expressed their willingness to be hospitable by welcoming the new students and also drawing them into the pre-existing community.  In this way the students had also owned the responsibility for implementing the integration of faith and learning in the classroom.

**Summary of Students' Perspectives on the Integration of Faith and Learning**

Students in this study first described and then defined the integration of faith and learning in a foreign language course. Additionally, they provided statements detailing the impact of this integration of faith and learning in the students' hearts, minds, and lives.

In response to Research Question 1, students identified seven factors or conditions influencing their ability to integrate faith and learning. These elements were Teaching and Learning Activities, Classroom Climate, Relational Attachment, Worship, Resources, Propositional Content, and Collaboration. Results were similar to those of the Burton and Nwosu (2003) study except for the emergence of two new categories: Relational Attachment and Propositional Content. However, research (Hall et al., 2009; Ripley et al., 2009) supported the dual identification of these categories.

Research Question 2 asked students to define the concept of the integration of faith in a foreign language course. Again, the results of this study closely followed those of the Burton and Nwosu (2003) study; only the small category, Parallel Processing, did not emerge in the current study. Definitions were expressed as Making Connections, Worship, Atmosphere, Learning Processes, Faith Application, and Foundational.

Finally, for Research Question 3, students were queried about the impact of the integration of faith and learning on them. While there was 100% consensus among students that faith and learning was being integrated in the course, some students (19%) expressed that they had experienced minimal or negligible integration faith and learning. On the other hand, many students (81%) stated that they had been impacted; they also described how they had been impacted by the integration of faith and learning,

specifically as part of a foreign language course. Therefore, these students had experienced the integration of faith and learning. The impact descriptions were grouped as a Change of View, Growth in Personal Spirituality, Facilitation of Learning, and Life Implementation of Learning. The number of students experiencing integration resembled those of the Lawrence, Burton, and Nwosu (2005) study. However, the impact categories varied substantially from those of the Burton and Nwosu (2003) study.

Several over-arching themes emerged from the voluminous student-generated data. First, many students were impacted by the professor's intentional efforts to produce a space where the integration of faith and learning can occur. Second, students could identify the elements that facilitated the integration of faith and learning. Third, there was no one definition in the students' mind for the integration of faith and learning; the definitions were multi-faceted representing the variety of ways that students had experienced the integration of faith and learning. Fourth, a shared faith between the professor and students can be the vehicle to enhance student learning. Finally, many students at a Christian college appreciate the integration of faith and learning in their courses and throughout their institution; this was seen in their use of positive expressions or terms in association with their faith-learning integration experience. These themes will be explored in the next chapter for their implications in practice and for their implications on future research.

# CHAPTER V

## DISCUSSION

### Findings from the Qualitative Research

This case study joins other studies which have investigated the perceptions of college students regarding the integration of faith and learning (Burton & Nwosu, 2003; Hall et al., 2009; Lawrence, Burton, & Nwosu, 2005; Ripley et al., 2009; Rumsey & Silverman, 2005). Specifically, this study examined student perspectives on faith-learning integration in a foreign language course. Whereas the two previous studies of student integration in foreign language classes investigated propositional content alone (DeVries, 2002; Pyper, 2009), this study sought to garner a wider range of information regarding student perceptions of integration.

In any area of faith-learning integration empirical inquiry has been limited. Here, a single discipline, foreign language, has been the area of investigation. A benefit to having such a focused piece of research is the potential to capture insights into student spiritual development as it occurs in a foreign language course. In this study the particular insights included student identification of propositional content themes related to language study such as appreciating other cultures, understanding the value of diversity, and learning how to practice biblical hospitality and to be a hearing people. In addition, the results of this study concurred with other investigations of student perceptions, adding to the knowledge base of how students experience faith-learning integration. Therefore, the findings of this study may be relevant to practitioners of other disciplines as well.

A comparison of the study done by Burton and Nwosu (2003), which this study sought to replicate, and the current study reveals congruence and differences. While Burton and Nwosu (2003) utilized a one-time mixed methods survey (part-qualitative and part-quantitative) and the present study used only qualitative research, students in both studies identified the factors that they perceived as producing faith-learning integration. However, students in the current study identified two more integrative factors than the students in the Burton and Nwosu (2003) study. Asking students over multiple weeks to identify the factors in lieu of a one-time survey produced data saturation. The additional emergent factors in this study were supported by the literature of students' perceptions of integration in other disciplines. The students' ability to successfully identify all integrative factors rather than just some appears to be directly related to the length of time in the study; students in other studies that identified some of the factors completed a one-time survey as opposed to students in the current study that identified all of the factors revealed or described in literature. Thus, a complete identification of the integrative factors requires an extended stay in the study to provide students with sufficient time to remember all that they have experienced.

How much effect did the weekly reflections have on the students' ability to perceive the integration strategies? Because reflecting on integrative practices is not a normative experience for students (as evidenced by the limited number of empirical studies), it appears that asking students to consciously reflect on their integrative experiences (whether in a one-time survey or in a study over a period of time) enables students to perceive the integrative strategies. In addition, students can identify integration by either answering a one-time survey (as has been done in all of the other

studies of student perceptions of integration) or responding to questions over several weeks (as in this study). However, the difference seems to be in the inclusiveness of the answers. In other words, students need to participate in regular weekly consciousness-raising strategies like those in this study to identify integration elements (as have been identified in literature across disciplines). Therefore, the researcher believes that the students in this study may not have been able to identify all of the integration strategies if they had not been (a) asked to consciously reflect on faith-learning integration, (b) "required" to do the weekly reflections, and (c) given repeated opportunities over an extended period of time for such reflection to take place.

Different methodologies have differing strengths in terms of the type of data that they elicit. Here, the qualitative research method elicited from students their thoughts, their feelings, and their experiences regarding the integration of faith and learning. This case study uncovered knowledge that might not otherwise be obtained (Merriam, 1998). Data sources consisted of weekly electronic student responses, end-of-semester focus groups, and the instructor's field notes which produced data over a seven week period. The narrative analysis of this primarily student-generated data provided: (a) the factors that facilitate faith-learning integration, (b) definitions of the integration of faith and learning, and (c) descriptions of how the students were impacted by this integration.

This qualitative research method was profitable for other reasons, too. First, it allowed the instructor/researcher to step into the role of "listener," which reinforced the theme of hearing, learning from, and listening to others that was consistently presented to students through the Scripture study. Second, the opportunity to regularly reflect on the faith-learning integration process was in itself an integrative practice for students.

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Qualitative research also focuses on transferability rather than generalizability. Transferability describes the process of applying the results of research in one situation to other similar situations (Patton, 2002). Generalizing is not possible in a case study such as this because one group cannot represent all similar groups or situations. On the other hand, the results of a case study are transferable in that researchers "suggest further questions, hypotheses, and future implications," and present the results as "directions and questions" (Lauer & Asher, 1988, p. 32). It is the researcher's responsibility to provide a thick description of the methods and findings so that readers can make connections between elements of a study and their own experience (Lincoln & Guba, 1985).

This research offered a forum for the students to verbalize their thoughts as they regularly reflected on the integration of faith and learning in the course. Therefore, representative quotes from student responses were frequently provided in the analysis of this study in order for the reader to experience the rich narrative of the descriptions. Students not only provided answers to the questions that were asked, but they often offered feedback and comments on their experience throughout the duration of the study.

In addition, the researcher had a participatory role as the instructor. Rather than detracting from the current study, this researcher believes that "knowing through participation" (Hiles, 2002, Introduction section, para. 4) enhances the narrative analysis. Thus, instead of the study only reflecting empirical elements, this "transpersonal paradigm" (Hiles, 2002, Introduction section, para. 2) of the researcher as participant allowed for the utilization of subjective experience and discernment of the subjects and of the researcher. At the conclusion of the shared experience, this researcher attempted to synthesize the various perspectives and experiences expressed in the students' responses.

The resulting discussion reflects participatory knowing; ". . . in participating in such an act, we reveal tacit knowledge of the world we participate in" (Hiles, 2002, Narrative as Participatory Knowing section, para. 1).

## Implications for Practice

Results from this study allow for conclusions regarding the practice of the integration of faith and learning in higher education. First, the study suggests that faith-learning integration is "conceptual" in that it has a content that can be learned and that integration is "experiential" in that it is embodied and practiced (Hall & Porter, 2004). At the same time, it is "pedagogical" in that the teacher utilizes a variety of teaching and learning strategies, activities, and resources to creatively and actively integrate faith and learning (Burton & Nwosu, 2003). The current study verifies the existence and importance of the conceptual, experiential, and pedagogical aspects of integration, particularly from student perspectives. Evidence of conceptual integration in this study includes student identification of propositional content as a factor of integration of faith and learning. Likewise, the emergence of factors of classroom climate, worship, relational attachment, and collaboration with peers provides support for concluding that experiential integration was present. Finally, the factors of teaching and learning activities and resources indicate pedagogical integration. A multi-faceted integration approach requires a balanced implementation of the hidden and informal curriculum which includes teacher modeling and the classroom environment and the formal curriculum in which faith connections are made with the subject matter. The effective instructor also knows how to implement the integration of faith and learning and uses a

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variety of approaches in order to achieve the highest level of integration (Korniejczuk & Kijai, 1994).  As was seen in this study these pathways of integration—conceptual, experiential, and pedagogical—intertwined because they often overlapped each other during the analysis of the data.

Several pedagogical implications emerge for the instructor seeking to integrate faith and learning.  In regards to propositional content it appears that the quality of the propositional integrative content matters to students.  When queried about integration factors, students readily identified the themes that ran through the integration content: understanding others, treatment of others, diversity, and evangelism.  Furthermore, the highest quantity of impact statements was found in the Change of View category (69%). Upon examination of student statements in this category, three of the subdivisions, "other" focus, language learning, and Bible knowledge, are also directly tied into the propositional content that they learned.  The pedagogical aspect of integration suggests that professors who teach integration should reflect on how integration can affect their instructional practices and choices and should use those, when possible, that reflect the propositional content.  In other words, educators should ask themselves, "How can I utilize these supportive elements to create a more conducive context for students to experience the integration of faith and learning?"  Pedagogical practices and approaches were identified by students as facilitating factors, specifically: Teaching and Learning Processes, Classroom Climate, and Resources.  According to students these are factors that will help students in their ability to integrate faith and learning.  Further, the emergence of the Facilitation of Learning as an impact category supports this need for instructors to carefully heed the impact that their pedagogical practices will have.

In the present study the propositional themes of hearing the "other" and of caring for the "other" by being a blessing and by practicing biblical hospitality served as the foundation for pedagogical choices. Specifically, these choices included providing a safe, non-threatening environment, soliciting student feedback, developing a climate of community, and seeking to make a personal connection with each student. It appears that faith-learning integration impacts students when it is intentionally planned by the instructor, regularly implemented by the instructor, and done in a way that allows students to build on their prior propositional integration knowledge.[27] In addition, integration must occur in the context of caring relationships with mentors who have spiritual depth and who bring this depth out experientially and conceptually both inside and outside the classroom (Hall & Porter, 2004). Wolterstorff discussed this comprehensive view of integration in an interview when asked, "What might love and justice look like at a Christian college? And, what role do Christian colleges have to play right now?" He answered:

> One has to think in two directions. One, the academic situation itself. What is it to teach justly? That's one topic. The other is what to teach about. But I think the first is exceedingly important—that one teach justly. . . . I think in great measure human beings are shaped in what they do by models . . . when a model talks one way and acts a different way, either the acting speaks louder than the words, or, more often, the "modelee" talks the way the model did and acts the way the model did. So discrepancy models itself, if professors talk one way and act another way, that produces a strong inclination in students to talk that way and act that way.
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> So you have to think, "Am I teaching justly . . . ?" And then when it comes to curriculum—curriculum and programs—ask what you can teach for justice. So it's really teaching justly for justice. . . .

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[27] This intentional scaffolding of propositional content is seen in the researcher's journal and daily lesson plans.

The best English word for what I take the Bible to mean by love most of the time is care, or caring love. I think when you care about someone, you care about their well-being—that's benevolence—but you also care that their worth and dignity be respected. So I think that's what the biblical writers mean. Hence, it incorporates justice, because to care that their worth and dignity are respected is doing justice to them. So I think biblical love is a caring love (Meek, 2007-2008).

This thinking supports Sorenson's findings (1997) that adult attachment figures in students' lives have influence that is on par with or surpasses that of the student's family. Therefore, the instructor that is practicing integration in all aspects can impact the student's potential to integrate faith and learning in a significant way. In addition, the relational attachment between the professor and student appears to facilitate integration by "making a way" or "building a bridge" for students to receive the integrative propositional content.

Lawrence, Burton, and Nwosu (2005) challenged educators to record what they did to encourage student integration including specific, planned activities to see if students noticed the implementation of these practices. In examining the field notes and lesson plans of the instructor in this study the researcher found that students had identified all but one of the instructor's intentional integrative practices. The researcher/instructor strove not to signal to students which practices or activities were ones that the instructor considered to be integrative. No information about the concept of the integration of faith and learning was provided to students in order to avoid prejudicing student responses during the study. In addition, outside of the weekly electronic communications and the concluding focus groups, the instructor did not use the phrase "faith-learning integration" or similar phrases in the classroom or in face-to-face communication with students. The students' nearly 100% identification of the

professor's intentional attempts to integrate faith may have been due to (a) repetition of the integrative practices over the length of the study, (b) the students' extended period of time in the study which provided multiple opportunities for them to remember integrative practices that were implemented, and (c) the students' heightened awareness to look for such practices as a result of the weekly emails. Whereas it is not within the scope of the present study to examine to what degree the professor may signal which practices are integrative to students, examining how students may pick up on this from different instructors is an important direction for future research.

The one practice that was not identified was the professor's midterm request for student feedback on what was going well and should continue in addition to what could be changed and how. This activity, representative of the professor's attempt to "hear" the students, may not have been perceived as an integrative activity but as one to simply receive student feedback. The utilization of a mid-point course evaluation is based on Palmer's (1993) concept of learning space, which is characterized by an openness to examining and removing personal and situational barriers to student learning. By soliciting student feedback earlier than the traditional end of the semester, the instructor takes on the role of the learner in order to make course adjustments to better accommodate the students' learning needs. Accordingly, the teacher relinquishes a role of control and assumes a humble one of listener (D. Smith, 1995). In turn, this give-and-take interaction between student and professor promotes reconciliation (II Cor. 5:18) between people (Matthews & Gabriel, 2001). Examining to what degree students perceive non-standard instructional practices as integrative as opposed to more traditional practices offers another potential area of future investigation.

It is also appropriate in examining integrative instruction to ask, "What if how students learn integration and how their instructors teach it aren't the same?" (Staton et al., 1998, p. 340). In the current study students identified six factors facilitating their faith-learning integration: Teaching and Learning Activities, Classroom Climate, Relational Attachment, Worship, Resources, Propositional Content, and Collaboration with Peers. Other studies of students' perceptions of successful integration affirm the importance of conceptual integration (Burton & Nwosu, 2003; Hall et al., 2009; Morton, 2004; Rumsey & Silverman, 2005), pedagogical integration (Burton & Nwosu, 2003; Hall et al., 2009; Morton, 2004; Ripley et al., 2009; Rumsey & Silverman, 2005), and experiential integration (Burton & Nwosu, 2003; Hall et al., 2009; Morton, 2004; Ripley et al., 2009; Rumsey & Silverman, 2005; Sites, 2008; Sites et al., 2009; Sorenson, 1997; Sorenson et al., 2004; Staton et al. 1998). Because "integration for students is as much caught as taught" (Staton et al., 1998, p. 341), professors who teach integration should be diligent to implement the factors that students identified as facilitating their integration rather than "teaching students our integrative models" that instructors think that the students "need in order to learn integration" (Sorenson, 1997, p. 257). Students that attend a Christian institution with the expectation of experiencing integration are disillusioned when they do not experience it (Legako, 1995; Pearce, 1995). Furthermore, nearly 75% of the students in the Staton, Sorenson, and Vande Kemp (1998) study identified integration as the single most important reason in choosing a school for their graduate work. Staton et al. consequently suggested that the future survival of Christian institutions of higher learning may depend on their ability to provide professors who teach integration in the ways that students learn it.

When asked to define the integration of faith and learning, students in this study offered six categories of definitions: Making Connections, Worship, Atmosphere, Learning Processes, Faith Application, and Foundational. The definition, Making Connections, was described by students more frequently than the others. This particular definition coheres with the emergence of propositional content as a facilitating factor and the emergence of the impact category named Change of View, which was stimulated at least partially by the propositional content factor. Along with the other studies that revealed that certain integrative factors must be present for integration to occur, this study suggests that a quality delivery of the propositional content is also essential, specifically one where the students can make connections between faith and the subject areas being studied.

In this study students shared that the impact of faith-learning integration manifested as a change of view, facilitation of learning, personal spiritual growth, and daily life application. The ways people acquire beliefs and values have been assigned levels in the taxonomy of the affective domain (Krathwohl, 1968). Akers and Moon (1980) drew a relationship between faith and learning and the various levels. The five levels of the "affective domain are: (1) receiving, (2) responding, (3) valuing, (4) organizing, and (5) characterization of a value or a value complex through living" (p. 6). The first level, receiving, corresponds to initially hearing or experiencing the integration of faith and learning. Responding, valuing, and organizing relate to the development of belief or faith, while characterization, the final level, corresponds to the transformation of the belief or faith into action or works.

Simply giving a message, step 1, receiving, such as in direct instruction, and

expecting that it will then be transformed into practice will not produce the desired

outcome of a student who thinks and acts from a biblical worldview. Teaching values in

such a way that they will most likely be transformed into a lifestyle requires the use of

steps 2, 3, and 4. Step 2, responding, gives students the opportunity to respond to the

message such as through a discussion. In step 3, valuing, students place a value upon the

message, either rejecting or accepting it. Then, in step 4, organizing, they adopt the new

value as their own after readjusting or rejecting old values. Step 5 embodies the

transformation of the value into a life style. Students must then be given opportunities to

practice these values. Until the values are practiced, they cannot be completely

understood and owned. Therefore, "values cannot be passed from head to head without

going through the heart. . . . There is no such thing as forcing one's values on another

person. If they are forced, they are not values" (Dudley, 1999-2000, p. 3). Dudley

continues:

> The fostering of a thinking climate is essential to faith development, for we cannot really transmit mature spiritual values to our youth. In our anxiety about seeing our young people "lose their way" and our compulsion to "do something," we may fool ourselves into believing that we can convey important spiritual values directly from ourselves to them. . . . Seen in this light, true values and ethical behavior have much more to do with freedom and choice than they do with obedience and conformity (p. 4).

The teacher becomes the facilitator, helping students derive personal meaning

from the subject matter. The ultimate goal is that students develop, organize, and reflect

on their own experience, having ownership of the process and the product. They develop

the capacity to walk in another's shoes and to continually self-evaluate such that they

monitor their own behavior based on the values that they have internalized.

Operationalizing how students in this study processed faith-learning integration was outside the scope of this study. However, student responses revealed that students did cognitively process the integration of faith and learning, particularly those that described a change of view or personal spiritual growth. This fits Badley's (1996) definition of worldviewish/perspectival integration. In addition, students also experienced change at the initial level of affect or action such as class discussions, worship, prayer, or collaboration with peers. This then provoked reflection after the fact that allowed them to make sense of the experience. Thus, the initial doing may lead to a new perspective. Furthermore, student impact descriptions revealed a small amount of students that had reached the final level, characterization, which corresponds to the transformation of the belief or faith into action or works. Badley's (1996) definition of incarnational integration describes this level of student faith-learning integration.

The current study posed the question to students, "How has the integration of faith and learning in this course/class impacted you?" While responses to this research question successfully elicited from students descriptions of the internal processes that occurred in their consciousness, it did not as successfully draw out responses as to how the integration of faith and learning had impacted their external behavior. The additional question, "How has the integration of faith and learning in this class helped you beyond the classroom?" may have assisted in gathering more accurate data on the external manifestations of their faith-learning experience. Therefore, the minimal information provided by students as to the external impact of integration may be an artifact of the study; consequently, no conclusion can be drawn in this area without more data.

The focus group interviews also revealed some unexpected results. When prompted, students offered additional suggestions on how to integrate faith and learning into the course, both in and outside the classroom. Integration strategies for the classroom centered on practices that would reinforce the sense of community: praying together as small groups and sharing Scripture with each other, leading class prayer before quizzes, and taking responsibility for helping new students at the beginning of the spring semester to acclimate to the classroom environment. One student suggested leaving campus as a group to seek out intercultural experiences. The overall theme of the suggestions revealed that these students were willing to extend the integration that they had experienced and apply it outwardly to impact others. During the focus group interviews this verbalization of thoughts facilitated the generation of new ideas (Schunk, 2004). As before, if the researcher had not asked students what else could be done in the course to integrate faith and learning, it is possible that the students would not have developed these additional ideas that resulted in the students taking ownership of the integration. It therefore seems beneficial to the students' continued integration for the professor to intentionally cause them to do this kind of reflection.

Other unexpected results produced student conclusions on how and why integration occurs in a foreign language classroom. Focus group students described successful integration as "a unique kind of fusion between [faith and learning]," something that is "one, not two separate things." Students emphasized the need for both the "more blatant integration" like prayer, "devotions, the Bible verse memorization, and those things" and the "undergrounds, the less noticeable things like the lifestyle values of the professor, working with the peers, [and] the classroom climate . . . that are important

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but not as noticed." Students also expressed that the two integration components had to be "intertwined" and that students were disappointed when Christianity and education were treated as separate elements. In addition, students recognized their own role in integration: that "we . . . have a responsibility to integrate faith in learning and if it's not a joint effort [with the professor], we'll just meet a dead end [at any attempts to integrate faith.]" Some students offered that the foreign language classroom naturally lent itself as a place for integration to occur, and others felt that integration had occurred because the integration that they had experienced was "applicable to life." From this feedback it appears that students appreciate successful integration and want integration to be relevant to their lives; they also know what they need to experience in order to achieve integration.

### Summary of the Findings

This study presents six important findings. First, because of the concordance with the existing studies from student perspectives, there are specific factors that have been identified as facilitating student faith-learning integration, not only in foreign language study but also in other disciplines. Therefore, instructors in any discipline to which these factors apply can facilitate the integration of faith and learning of Christian students by including these student-identified factors in their course and classroom. There is enough evidence from the duplication of results that these factors can be extended to foreign languages. This supports the idea that extension across disciplines is possible by providing a test case.

Second, this study supports those (Badley, 1994, 1996; Lawrence, Burton, & Nwosu, 2005) who advocate that a locus of integration is the student's consciousness and that the factors identified by students facilitate the integration.  In the mind the student internalizes these faith-integration factors, mentally processing, sifting, and sorting through them.  The student then constructs the knowledge, perhaps also deconstructing prior knowledge and mindsets.  Thus, in the heart and mind of the student the Holy Spirit continues the integration that originated in external influences (institution, curriculum, teacher, and communal behavior of the class).

Third, the majority of students expressed that they were impacted in various ways by the professor's intentional efforts to facilitate the integration of faith and learning process.  This is significant information for those instructors practicing the integration of faith and learning.  The professor can know the elements that are essential in facilitating the students' faith-learning integration process and actively implement them in ways that are detectable by and have impact upon students.

Fourth, there is no one singular definition for the integration of faith and learning. Just as faculty have offered a variety of definitions (Nwosu, 1999) so have students. Because the integration of faith and learning is dependent on the faith of the individual, it is reasonable to expect many student definitions of faith-learning integration based on both their own faith level and practices and also their interest in the subject under study. Understanding what students think that the integration of faith and learning is may be a starting point for evaluating what teachers do or do not do to facilitate this aspect of the students' education experiences.

Fifth, a shared faith between the professor and students can be a vehicle to enhance student learning. For Christian foreign language educators this offers the possibility of faith as being a means to reduce foreign language anxiety. Research has revealed that foreign language students may experience anxiety to the point that it interferes with their learning (Aida, 1994; Bailey, Onwuegbuzie, & Daley, 2000; Campbell & Ortiz, 1991; Horwitz, Horwitz, & Cope, 1986; Horwitz & Young, 1991; MacIntyre, 1995; MacIntyre, 1998; MacIntyre & Gardner, 1991; Onwuegbuzie, Bailey, & Daley, 2000; Phillips, 1992; Price, 1991; Young, 1990; Young, 1991; Zheng, 2010). Teachers and students have offered suggestions to reduce foreign language anxiety (Horwitz et al., 1986; Von Wörde, 2003; Williams & Andrade, 2008; Zheng, 2010). Many of those ideas coincide with the student-identified factors of faith-learning integration in this study: a classroom climate that is positive and safe (free from ridicule when making errors), a sense of community (supportive teacher and peers), teacher and learning activities that utilize active learning techniques, and a personal connection or relationship with the instructor. Since there is a high level of consonance between the elements of faith-learning integration and the ways to reduce foreign language anxiety, the shared faith between student and instructor may be an additional resource that the Christian educator can utilize in an effort to lessen this anxiety and, consequently, produce more effective student learning.

Finally, Christian students at a Christian college recognize, appreciate, and desire the integration of faith and learning in their courses. As discussed in Chapter 2, the mission of evangelical institutions of higher education is to provide a Christian worldview that contributes the overall framework for every aspect of campus life.

Therefore, Christian instructors that do not have knowledge of effective faith-learning

integration practices as identified by students would benefit from professional

development in this area.  Similarly, knowing the impact that faith-learning integration

has on students will facilitate professors' development of goals, outcomes, and

assessment tools regarding the integration of faith and learning in their courses.  And, not

least to be considered is the fact that students are paying clients at their institution.

Students expecting faith-learning integration at a Christian institution may express their

disappointment by leaving; thus, those institutions that value integration should choose

faculty that have the potential for practicing integration well.


## Models of Integration of Faith and Learning

In this study students identified both the factors that facilitate their faith-learning

integration and the results of that integration of faith and learning.  Figures 6 and 7 depict

this process.  The factors in Figure 6 and the impact areas in Figure 7 are represented by

broken circles.  The corresponding elements can be independent of one another, or they

may be interrelated and even affecting one another.  Because this study was limited to

examining student perceptions of integration, the factors and impact areas in Figures 6

and 7 only represent those that have been identified by students.  If there are effects from

integration that are unconscious, they are unlikely to appear in student-reported data that

came from their conscious reflection.

The arrows in Figure 6 are dual-directional.  The student integration of faith and

learning occurs in two ways: external change produces internal change, and internal

change produces external change.  In regards to the first, students are exposed to the

integration of faith and learning factors, which may be new experiences for them. Students process these events as positive and respond to them by a change in their thinking, attitude, or feeling. On the other hand, students ponder the integrative factors cognitively (as done through the weekly reflections) which can then lead to a change in their heart, soul, and mind. Out of this change, students react to their surroundings (the classroom, the professor, classmates, the campus, the wider community, and the world) in a new and different way. It is also possible that both methods are taking place at the same time. Therefore, faith-learning integration is both internal (in the heart, soul, and mind) and external (in the curriculum content, the instructional practices, and the way people treat each other). However, the method of how this is taking place is not as important as the fact that the desired results are taking place: a changed internal thinking, attitude, or feeling and changed actions because of the integration of faith and learning.

When the mind is renewed, a transformation occurs (Romans 12:2). Figure 7 illustrates student descriptions of the impact of the integration of faith and learning that in some measure transformed their thinking, attitudes, feelings, and actions.
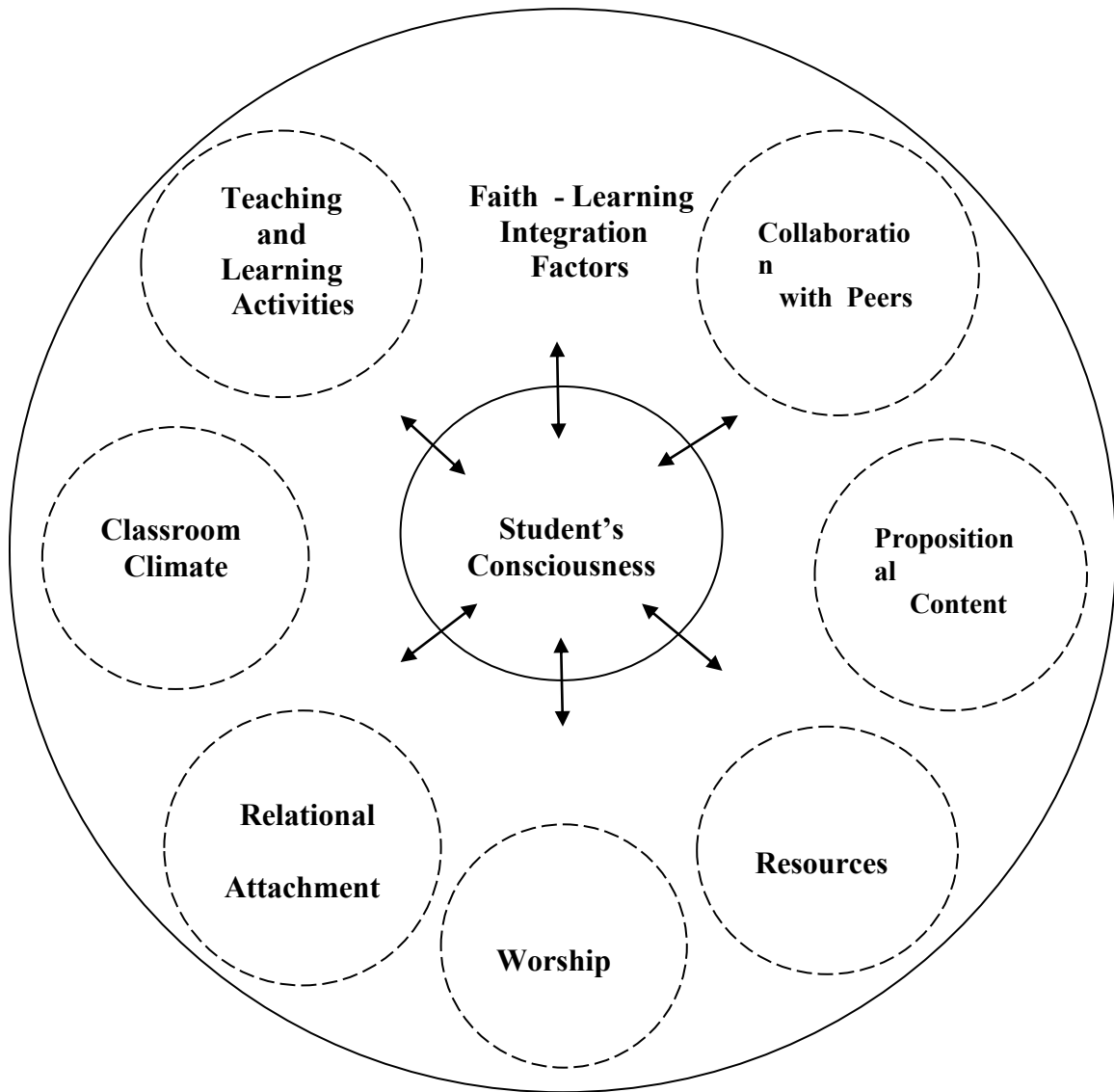
*Figure 6.* Faith-learning integration process from student perspectives.

**Daily Life Application**

Change of View

Results of Faith - Learning Integration

Student's Consciousness

Personal Spiritual Growth

Facilitation of Learning
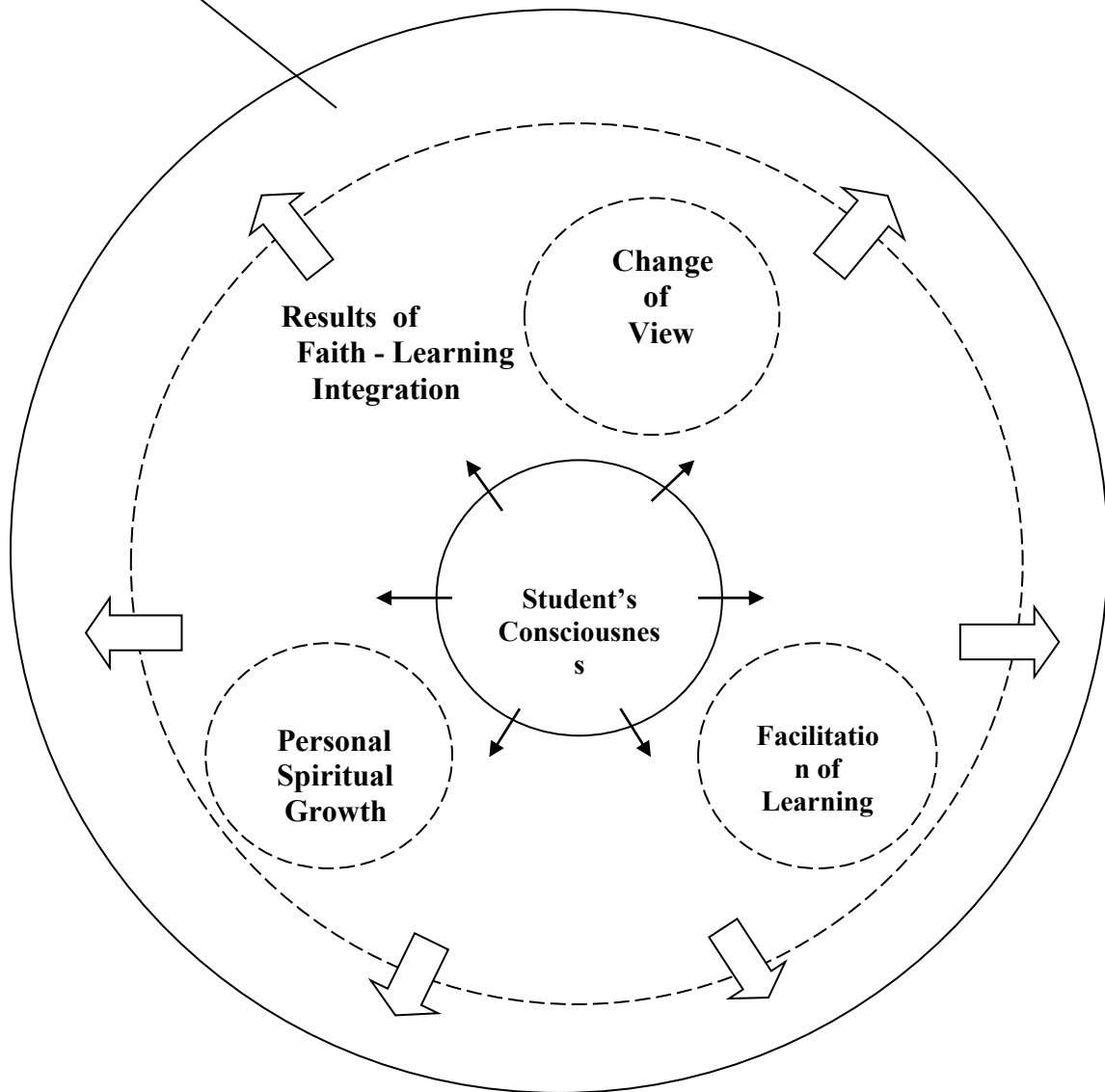
*Figure 7.* Faith-learning integration impact from student perspectives.

## Implications for Future Research

While literature on the integration of faith and learning has been primarily conceptual and normative, this study attempted to advance empirical inquiry with a qualitative examination of student perceptions of integration in the foreign language classroom. The research provided insights as to how students experience faith-learning integration both generally and in the foreign language classroom. However, future research is needed in several areas.

The researcher recommends that quantitative instruments be developed and then refined based on the results of this and the other qualitative studies of student perceptions of faith-learning integration experiences. It is likely that the assessment tool in each discipline would have some items that would be unique to that discipline. These instruments could, in turn, measure the helpfulness of the various integrative elements and factors as well as the impact of the faith-learning integration that students had experienced. The development of a valid and reliable scale would provide professors with a valuable tool for assessing the integration goals and objectives in their courses.

Whereas this study was conducted in the courses of one professor, it is suggested that this study be replicated in college-level classes taught by various professors practicing integration in the same discipline. Cross-case analyses of the data using each professor as a case study could then be conducted. In addition, it is recommended that a similar study be done in classrooms across various disciplines, particularly in those classrooms of faculty nominated by students as practicing the most effective integration in comparison to those that are especially poor at integration. This may allow congruent integration factors to emerge both within disciplines and across disciplines.

Furthermore, long-term research with alumni is recommended after the graduation of students that have experienced effective integration at a Christian institution. When queried about ongoing impact from the integration, these former students could reveal if the impact had continued beyond the course work and, if it had, how it had impacted their lives.

Additionally, it is suggested that research be conducted to compare the time of student exposure to faith-learning integration with the student's views and the perceived impact. Students attending religious schools prior to their higher education may have different perceptions and varying amounts of impact from the integration of faith and learning in contrast to those attending a religious institution for the first time. Similarly, relevant questions might include how much does a student's individual depth of faith prior to the class affect the individual's ability to integrate faith and learning, and how much does campus culture (i.e. the discussion of faith in other classrooms) also affect the results of faith-learning integration.

Research should also be conducted to see if there are gender differences in how students integrate faith and learning. Patelis and Sorenson (1997) discovered a gender difference in how faculty integrate faith and learning; therefore, a study to examine the influence of gender on student integration is warranted.

In addition, Christian educators may find the practice of asking students to define faith-learning integration in their course to be a useful action research tool. It is recommended that these instructors regularly conduct research in order to determine whether their own desired definition of the integration of faith and learning is successfully being developed in the course as per student perspectives. Such consistent

research would allow the professor to have real student feedback with which the instructor can restructure both integrative practices and integration content so that they are targeted more toward established integration goals.

**Summary**

Many institutions of Christian higher education embrace the goal of providing students with an education in which they will experience an integration of faith with their learning. Not only is this an institution-wide goal, but it is a practical one. Christian colleges and universities are primarily tuition-driven, and many students attend these institutions with the hope of finding integration (Staton et al., 1998). Students recognize the factors that facilitate integration, are able to define integration, and can also articulate the impact that integration of faith and learning has on them both internally and externally. Therefore, the continued support of these students as satisfied alumni of their institutions may be tied into the effective integration of faith and learning that they experienced in their education. With research available that details the factors that facilitate such integration in students and the consequent impact of effective integration, Christian higher education institutions can develop programs that are not only academically excellent but are also ones that equip students to think and act from a Christian worldview.

> During [these] critical years in which moral meaning is being finally formed, students need to be people who: develop a worldview that can make sense of life, facing the challenge of truth and coherence in an increasingly pluralistic world; pursue a relationship with a teacher whose life incarnates the worldview the student is learning to embrace; [and] commit themselves to others who have chosen to live their lives embedded in that same worldview, journeying together in truth after the vision of a coherent and meaningful life" (Garber, 2007, p. 171).

In this way, it is the hope of Christian higher education that students will indeed be

prepared to apply their faith as they go forth after graduation to advance God's kingdom.

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**Announcement to students when consent form is distributed requesting student consent in electronic journaling and classroom observation:**


Students,

As you know, Grove City College is deeply and unapologetically committed to the integration of faith in every area of your college experience, including academics. Many students have shared with me that this and the college's outstanding academic reputation are your reasons for choosing Grove City for your college experience.

Regarding the integration of faith and foreign language learning, the discussion of how exactly to do this is a more recent one, with the start of NACFLA, the North American Christian Foreign Language Association, in 1990. Then, in 2000 the text, *The Gift of the Stranger*, was released, followed by the publication of the *Journal of Christianity and Foreign Languages* which has guided foreign language educators as how the integration of faith can be done in the foreign language classroom.

Little empirical research has been done to date in the area of the integration of faith and foreign language learning. You, my students, are being asked to participate in a research project which I will be conducting this semester that seeks to investigate how the integration of faith occurs in our foreign language classroom. As a participant in the study, you will be asked to respond electronically each week via email to short open-ended questions which will take approximately ten minutes for you to complete. These brief questions will be emailed to you on Friday, and you will reply to them by 8 a.m. Monday morning each week.

You will be required to answer the questions as a homework assignment; however, you are not required to participate in the research. The responses of those that choose not to participate in the study will be eliminated and not included in the collected data. Please note: choosing not to participate in the research portion of this study for any reason whatsoever will in no way affect your grade in this course. If you do not want your weekly electronic responses used for the purposes of this study, you will not be penalized in any way.

Besides responding each week electronically, you will also be observed in the classroom. Students that choose not to participate in the study will not be included in my observations or my field notes.


OVER

Please note:

1. There are no risks greater than those encountered in everyday life during this study.

2. Participation in the project will require no monetary cost to you.

3. You will not be able to see other students' posted responses, and the posted information will only be available to myself. Your name will be linked to a code number as an identifier during data collection and analysis. However, only pseudonyms will be used in the resulting report. All written materials and consent forms will be stored in a locked file in my home. These materials will then be destroyed five years after the completion of the research.

4. Your weekly electronic responses will count as a homework grade. However, you are under no obligation to participate in the study.

If you choose not to participate for any reason whatsoever in the research portion of this study, this will in no way affect your grade in this course.

In addition, you are free to withdraw your consent to participate at any time. Please carefully read the consent form that you have just received. If you give permission for your weekly electronic responses to be used for this study and for me to make notes while observing you in the classroom, please sign on the line indicated at the end of the form where it says "Participant's signature" and date it.

Thank you for your thoughtful consideration of the request to participate in the study.

# DUQUESNE UNIVERSITY

600 FORBES AVENUE ♦ PITTSBURGH, PA 15282

## CONSENT TO PARTICIPATE IN ELECTRONIC JOURNALING AND CLASSROOM OBSERVATION FOR A RESEARCH STUDY

**TITLE:** Student Perceptions of the Integration of Faith and Learning in a College Foreign Language Course

**INVESTIGATOR:** Patricia A. Tinkey
607 Liberty Street
Grove City, PA 16127
Phone: 724-458-5205 home; 724-967-1064 cell;
724-458-3378 office

**ADVISOR: (if applicable:)** Dr. V. Robert Agostino
Co-Director, Instructional Leadership: Excellence at
Duquesne (ILEAD) doctoral program
School of Education, Department of Instruction and
Leadership
412-396-6104

**SOURCE OF SUPPORT:** This study is being performed in partial fulfillment of the
requirements for the degree of Doctor of Education in
ILEAD (Instructional Leadership: Excellence at Duquesne)
at Duquesne University.

**PURPOSE:** You are being asked to participate in a research project that
seeks to investigate how the integration of faith occurs in
the foreign language classroom. As a participant in the
study, you will respond electronically each week via email
to short open-ended questions which will take
approximately ten minutes per week for you to complete.
You will be required to answer the questions as a
homework assignment; however, you are not required to
participate in the research. The responses of those that
choose not to participate in the study will be eliminated and
not included in the collected data.
You will also be observed in the classroom. Students that
choose not to participate in the study will not be included in
the researcher's observations or field notes.

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**RISKS AND BENEFITS:**  There are no risks greater than those encountered in everyday life.

**COMPENSATION:**  Participation will require no monetary cost to you.

**CONFIDENTIALITY:**  You will not be able to see other students' posted responses, and the posted information will only be available to the researcher.  Your name will be linked to a code number as an identifier during data collection and analysis.  However, only pseudonyms will be used in the resulting report.  All written materials and consent forms will be stored in a locked file in the researcher's home.  All materials will be destroyed five years after the completion of the research.

**RIGHT TO WITHDRAW:**  You are under no obligation to participate in the study. You are free to withdraw your consent to participate at any time.

**SUMMARY OF RESULTS:**  A summary of the results of this research will be supplied to you, at no cost, upon request.

**VOLUNTARY CONSENT:** "I have read the above statements and understand what is being requested of me.  I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason.  On these terms, I certify that I am willing to participate in this research project.

I understand that should I have any further questions about my participation in this study, I may call:

Patricia A. Tinkey, Principal Investigator, 724-458-5205;
Dr. V. Robert Agostino, Advisor, 412-396-6104;
Dr. Paul Richer, Chair of the Duquesne University, Institutional Review Board, 412-396-6326."

_____          _____
Participant's Signature                                              Date

_____          _____
Researcher's Signature                                              Date

**Instructions on how to complete the weekly email responses:**

- Your email responses are due **before your Spanish class on every Friday.**
- Questions to which you will respond will be emailed to you as soon as class is over on Wednesday.
- You will receive credit for "email responses" for a total of 5% of your course grade.

"Email responses" will be graded as a done/not done project each time based on the following:

What should a good "email response" look like?

1) It should be in complete sentences.
2) It should make sense – therefore, you need to read it over after you type it and before you email it to Señora.
3) It will NOT be graded on spelling, grammar, etc. – however, running the spell-check would be much appreciated ☺
4) Responses are in English.
5) Length of response is as long as it takes you to answer the question in a complete way so that I understand what you are trying to communicate.

How do I do an "email response"?

- Wait until you receive the email from Señora each week.
- Hit reply and answer the questions on the email following the above guidelines.
- Proofread your answers and make necessary changes.
- Send the email back to Señora.
- You will receive a message back each week that your "email response" was received.

**Emails sent to students for weeks 1, 2, and 3:**

Hola estudiantes,

*Click "Reply."

Before class on Friday, you are to respond to the following:

Below you are asked to describe what the integration of faith and learning <u>looks</u> like and <u>sounds</u> like in relation to this course <u>thus far this semester</u>.

(List everything that comes to your mind in each category).

1)      Describe what the integration of faith and learning **<u>looks</u>** like in relation to this course (give examples of what a person would <u>see</u> if they observed the concept in action).

2)      Describe what the integration of faith and learning **<u>sounds</u>** like in relation to this course (give examples of what a person would <u>hear</u> if they observed the concept in action).

When you are done, proofread your answer and then click "Send."

Gracias :-)

Señora

**Email question to students for week 4:**

Hola estudiantes,

1. Click "Reply."

2. Before class on Friday, answer the question considering <u>everything</u> that has happened in <u>and</u>  associated with this course over the entire semester to date.


   **Under each category, describe evidence (give examples) if you have observed/experienced the integration of faith and foreign language learning in:

Teaching and Learning Activities:


Classroom Climate:


Worship:


Collaboration with peers:


Resources or Teaching tools:


Interaction with professor:


Other (anything not included in the above):


When you are done, proofread your answer and then click "Send."

Gracias  ☺

Señora

## APPENDIX F

**Email question to students for week 5:**

Hola estudiantes,

   *  Click "Reply."

  ** Before class on Friday, answer the following:


1. How would you define/describe the integration of faith and learning in this foreign language course/class?

     (In other words, if someone asked you to write a definition/description of the integration of faith and learning in the foreign language classroom, what would it be?)




 When you are done, proofread your answer and then click "Send."

Gracias ☺

Señora

**Email question to students for week 6:**

Hola estudiantes,

    \*  Please click "Reply"

   \*\* Answer the following:

    1.  Do you think that the integration of faith and learning occurred in this course/class?    (Yes or No)

    2.  **HOW** has the integration of faith and learning in this course/class <u>impacted and/or helped</u> you?

When you are done, proofread your answer and then click "Send."

Gracias ☺

Señora

**Focus group email invitation:**

 Hola estudiantes,

    As the semester comes to an end, I want to thank all of you for your faithfulness, help, and support by providing answers to the weekly emails. Not only is this information important to me as I seek to be a better teacher, but it will also be helpful to other language professors when it is published for others to read.

    The final piece of my study this semester is to conduct a focus group. It will last no more than one (1) hour, and you will have a choice of two different times to attend. Students will be asked for their input on the integration of faith in the foreign language classroom to confirm or refute the information that has already been provided.

    You will also be asked:

Considering the integration of faith and learning that you have experienced in other courses, what else could be done in this course to integrate faith and learning?

***Those that attend will be fed Pizza Hut pizza, my famous chocolate chip cookies, and pop and water. You are not required to attend, and choosing not to attend will in no way affect your grade. The purpose of the group is to provide additional and final information for my doctoral study.

***The focus group will be from 5-6 p.m. Wednesday (Dec. 13) or from noon-1 p.m. Thursday (Study Day) in our classroom. If you are available to come, "vote" by clicking the appropriate button at the top left of this email as to which time you will attend. Participation is voluntary; choosing to participate or not participate will not affect your grade.

Gracias,

Señora

**Announcement to students when consent form is distributed requesting student consent to participate in a focus group interview:**

Students,

As you know, Grove City College is deeply and unapologetically committed to the integration of faith in every area of your college experience, including academics. Many students have shared with me that this and the college's outstanding academic reputation are your reasons for choosing Grove City for your college experience.

Regarding the integration of faith and foreign language learning, the discussion of how exactly to do this is a more recent one, with the start of NACFLA, the North American Christian Foreign Language Association, in 1990. Then, in 2000 the text, *The Gift of the Stranger*, was released, followed by the publication of the *Journal of Christianity and Foreign Languages* which has guided foreign language educators as how the integration of faith can be done in the foreign language classroom.

Little research has been done to date in the area of the integration of faith and foreign language learning. However, I, as a Christian teacher, am interested in knowing how well Christian principles are being integrated into the course.

You, my students, are being asked to participate in a focus group for my research project that seeks to investigate how the integration of faith occurs in our foreign language classroom. As a participant in the study, you are being asked to discuss factors and conditions that contribute to the integration of faith in the foreign language.

(Students are provided with the list of interview questions):

If you agree to participate in the focus group interview, please note:

1. There are no risks greater than those encountered in everyday life during this study.
2. The interviews will be audiotaped and transcribed.
3. Participation in the focus group interview will require no monetary cost to you. However, compensation for your participation in the focus group will be pizza, soda, and cookies.
4. Your name will be linked to a code number as an identifier during data collection and analysis. However, only pseudonyms will be used in the resulting report. All written materials and consent forms will be stored in a locked file in my home. These materials will then be destroyed five years after the completion of the research.
5. You are under no obligation to participate in the focus group interview.   (over)

If you choose not to participate for any reason whatsoever in the focus group interview, this will in no way affect your grade in this course.

In addition, you are free to withdraw your consent to participate at any time.

Please carefully read the consent form that you have just received. If you choose to participate in the focus group interview, please sign on the line indicated at the end of the form where it says "Participant's signature" and date it.

Thank you for your thoughtful consideration of this request to participate in the study.

# DUQUESNE UNIVERSITY

600 FORBES AVENUE ♦ PITTSBURGH, PA 15282

## CONSENT TO PARTICIPATE IN A FOCUS GROUP INTERVIEW FOR A RESEARCH STUDY

**TITLE:** Student Perceptions of the Integration of Faith and Learning in a College Foreign Language Course

**INVESTIGATOR:** Patricia A. Tinkey
607 Liberty Street
Grove City, PA  16127
Phone: 724-458-5205 home; 724-967-1064 cell;
724-458-3378 office

**ADVISOR: (if applicable:)** Dr. V. Robert Agostino
Co-Director, Instructional Leadership: Excellence at Duquesne (ILEAD) doctoral program
School of Education, Department of Instruction and Leadership
412-396-6104

**SOURCE OF SUPPORT:** This study is being performed in partial fulfillment of the requirements for the degree of Doctor of Education in ILEAD (Instructional Leadership: Excellence at Duquesne) at Duquesne University.

**PURPOSE:** You are being asked to participate in a research project that seeks to investigate how the integration of faith occurs in the foreign language classroom.  As a participant in the study, you are being asked to participate in a focus group to discuss factors and conditions that contribute to the integration of faith in the foreign language classroom.  The interviews will be audiotaped and transcribed.

**RISKS AND BENEFITS:** There are no risks greater than those encountered in everyday life.

**COMPENSATION:** Participation will require no monetary cost to you. Compensation for your participation in the focus group will be pizza, soda, and cookies.

**CONFIDENTIALITY:** Your name will be linked to a code number as an identifier during data collection and analysis. However, only pseudonyms will be used in the resulting report. All written materials and consent forms will be stored in a locked file in the researcher's home. All materials will be destroyed five years after the completion of the research.

**RIGHT TO WITHDRAW:** You are under no obligation to participate in the study. You are free to withdraw your consent to participate at any time.

**SUMMARY OF RESULTS:** A summary of the results of this research will be supplied to you, at no cost, upon request.

**VOLUNTARY CONSENT:** "I have read the above statements and understand what is being requested of me. I also understand that my participation is voluntary and that I am free to withdraw my consent at any time, for any reason. On these terms, I certify that I am willing to participate in this research project.

I understand that should I have any further questions about my participation in this study, I may call:

Patricia A. Tinkey, Principal Investigator, 724-458-5205;
Dr. V. Robert Agostino, Advisor, 412-396-6104;
Dr. Paul Richer, Chair of the Duquesne University, Institutional Review Board, 412-396-6326."

_____        _____

Participant's Signature                                              Date

_____        _____

Researcher's Signature                                              Date

# APPENDIX K

**Interview Guide (Questions provided to focus group students):**

1. From the weekly electronic student responses, the following categories have emerged as factors and conditions of faith and learning in this course:

- Teaching and Learning Activities:
- Classroom Climate:
- Worship:
- Collaboration with peers:
- Resources or Teaching tools:
- Interaction with professor:
- Other (anything not included in the above):

Do you agree or disagree or have further clarification for any of these categories? Elaborate on how each of these contribute to the integration of faith and learning in this course.

2. How would you define the integration of faith and learning in a foreign language course?

3. What else could also be done in this course to integrate faith and learning?