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The Faith/Learning Integration Movement in Christian Higher Education: Slogan or Substance?

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The challenge of thinking Christianly in a secular world is a favorite topic of discussion among Christian scholars, especially among those of evangelical persuasion. But what does it mean to integrate faith and learning? The concept is fraught with semantic and conceptual ambiguity. Through a historical lens, Ken Badley delineates the varieties of meaning implied by the integration-of-faith-and-learning construct as a useful first step in advancing coherent scholarly dialogue. Badley includes a compendium of recommended readings.

For at least the past two decades, the integration of faith and learning has been a popular topic of discussion in Christian higher education. Although of primary concern in evangelical circles, the subject also is considered by educators from other denominational groups such as fundamental Protestants, Reformed Protestants who follow the Dutch Calvinist philosophers Herman Dooyeweerd and Abraham Kuyper, and Roman Catholics. In fact, Ringenberg (1984) claims that "few themes have received greater emphasis in Christian colleges [that are making an] overt effort . . . to stimulate their faculty members better to achieve it."

In the following discussion, I trace the history of the normative concept of integration by summarizing early practices and by reviewing the current literature on the subject. Then I examine five ways in which the term now is used in educational discourse, briefly noting the similarities and differences among the evangelical and Reformed conceptions of the integration of faith and learning. Following that, I argue the need for new

conceptions of integration before ending with a set of conclusions on the subject of faith/learning integration

HISTORICAL UNDERPINNINGS

To understand the particular uses to which the word integration is put in Christian education today, we must first consider the church's relationship to its surrounding culture throughout history. Our present Christian educational system is rooted in the past, grounded in Jewish tradition and Greek and Roman cultures. Those ancient influences on current thinking and practice cannot be ignored.

Whether young people were trained to serve God or to serve society, at least in the early years their religious education was centered in the home, where the Torah taught Jewish young people about Yahweh and songs and stories taught Greek and Roman young people about the deeds of godlike heroes. Religious rites were often family affairs. Prior to the Middle Ages, formal education was generally the privilege of male children and lasted only until the child was about fifteen years old. The purpose of that education was to teach the boys reading and writing so that they could become scribes and chroniclers to continue to record the tenets of their beliefs, as well as the history of their cultures. Religion and learning were inseparable.

This question of separability has appeared frequently in Christian thought, however. As long ago as the second century A.D., Tertullian asked

> What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? . . . Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Jesus Christ, no inquisition after enjoying the gospel! With our faith we desire no further belief. (1957, p. 246)

However, Tertullian's view was not held unanimously in the early Christian church. By the fourth and fifth centuries, church leaders like Clement of Alexandria and Origen were trying to reconcile Christianity with classical Greek and Roman philosophy. Their efforts at reconciliation eventually gave way to the synthesis that characterized the work of Thomas Aquinas and the scholastics of medieval philosophy, where the compatibility of theological and philosophical reflection was presupposed and their conclusions understood ultimately to validate each other (Hong with St. Olaf College committee, 1956). Not only did the church wield great political power at this time, but in the world of thought and science, such as it was, a hybrid of theology and philosophy sufficed as the standard against which all things were measured.

Into this milieu, the scientific spirit of Renaissance learning and exploration came and, inevitably, did not fit (Rattigan, 1952). Church dogma faced increasing difficulty in its attempt to make a significant contribution to the organization of knowledge, for it had completed its job of synthesis. Medieval philosophy and theology were no longer adequate to the new task of discovering the world. For several centuries, the stock of knowledge expanded through science and travel, further eroding ecclesiastical authority.

Simultaneously, the influence of the church upon the everyday experience of ordinary people waned, and life on Earth looked more important than the future life in heaven that previous generations had anticipated. Reason, rather than authority, became the measure of epistemological matters, a process completed during the Enlightenment (and being questioned widely only in our era).

By the 18th and 19th centuries, this new mood displayed itself tangibly in the universities. Interest grew in the natural sciences and the professions. These new interests accompanied a corresponding loss of interest in training ministers for the church. For example, Harvard and Princeton, founded by the Puritans, came to view the whole realm of knowledge as their proper domain (Tewksbury, 1932). By the turn of the 20th century, the church-founded schools of Canada had gone the same way. The elective system replaced the fixed curriculum, and such institutions as Yale, Michigan, and Virginia led the way toward offering a thoroughly secular and increasingly research-based, professions-driven model of higher education.

Interestingly enough, integration first began to appear in educational writing during this time of flux. In a master's thesis written at the Teacher's College of Columbia University in 1899 and titled "The Doctrine of Correlation of Studies in the United States," Guy Maxwell (cited in Ciccorico, 1970) called for

> . . . the recognition of the natural relations existing among the various departments of human activity and such an arrangement of those departments for the presentation to the child that all his knowledge shall stand clearly in mind in its true relation to the whole and each in its parts. (p. 60)

Just a year before Maxwell wrote his thesis at Columbia, Alexis Bertrand published *L'Enseignement Integral* (*Integral Education*) in France. One can see that while older views of knowledge lost their grip on the academic imagination, a new interest in integration began to grow.

After World War II, Protestant fundamentalism gave birth to evangelicalism, a theological stance much more open to the general society and, notably, for our purposes, to higher education. Whereas fundamentalists viewed higher education with suspicion, evangelicals began to work consciously to recoup the losses of their forebears.

Since about 1950, this evangelical resurgence has precipitated a new crop of seminaries and the growth of evangelical liberal arts colleges (Carpenter & Shipps, 1987). Both kinds of institutions have worked carefully to cultivate dialogue with the church and with the American (and, to a smaller degree, Canadian) culture at large. In this way, the Christian college movement has demonstrated a dual desire. The first is to embrace their conservative theological convictions while fostering a relationship with academia, to view all the fields of knowledge as proper for study. One of the key expressions that conservative Protestants have used to verbalize this desire is *integration of faith and learning*. The first use I have found of the idea appears as a subtitle to a book published in 1954, *The Pattern of God's Truth*, by Frank Gaebelein:

> [Integration is] "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).

Gaebelein's attempt to define the integration of faith and learning is unusual. As I note below, most writers in the evangelical liberal-arts colleges do not specify or restrict what they mean when they use the term.

The second example of the use of the term is the first major exception to the preceding general observation. Several years after Gaebelein's book appeared, Arthur Holmes, of Wheaton College, went to some length in *The Idea of a Christian College* (1975) to explain exactly what he meant by the integration of faith and learning. Holmes surveyed various models and meanings of the phrase and articulated what could properly be called a Christian conception of integration as part of his philosophy of education:

> In principle, Christian perspectives are . . . all-transforming, and it is this which gives rise to the idea of integrating faith with learning. . . . Interaction differs from integration, the two sit side by side in real contact with each other and engage in dialog on a variety of particulars. Yet we need more than this if we are going to relate faith and learning as a coherent whole from the ground up (p. 46).

Even though he wrote two decades after Gaebelein, Holmes was still among the earlier evangelical users of integration language. The importance that Holmes placed on integration should not go unnoticed; he sees "the creative and active integration of faith and learning" as the reason for the existence of Christian colleges (p. 6). For him, interaction, disjunction, and conjunction are all perversions of integration (p. 7). In classifying these approaches in this way, Holmes anticipates the weaknesses of the model I will identify as correlation integration. His standard for integration is doubtless high: there must be a comprehensive worldview as a foundation for integration (p. 10).

Although Holmes may have been the first to deal at length with the concept of faith/learning integration in that specific language, he, of course, was only participating in the larger conversation about the relationship between God's people and their surrounding culture. This relationship stretches back to Tertullian, St. Paul, Jesus Christ, and, perhaps, even the children of Israel. It also stretches forward not only into integration discussions, but also into discussions of "Christ and culture" and of "worldview." And Holmes has not been the last to treat the question in integration terms. Since the publication of *The Idea of a Christian College* (1975), so many other investigators have followed him in using the phrase that we may now properly consider faith/learning integration a slogan, and, one might add, a slogan in serious need of unpacking.

Today, the phrase "integration of faith and learning" largely goes unnoticed in the broader literature on educational integration. Yet for many Christian educators, especially for those connected with the

Seventh-day Adventist Church and the Christian College Coalition, for example, this term serves as a rallying cry. Whatever its strict cognitive meaning, it carries a full load of affective meaning for many people. For example, despite sharing substantially overlapping visions of higher education, evangelical and Reformed educators often find themselves differing sharply regarding the use of this key phrase, perhaps because it connects to the key difference between their respective conceptions of education. These differences are explored later in this article.

RECENT LITERATURE

Five selections illustrate how one genre of books demonstrates the way in which college faculty attempt to articulate how Christian faith and scholarship can be integrated. The sample spans two decades and several denominations.

David Beck edited *Opening the American Mind* (1991), a work in which faculty from Liberty University explain how they integrate the principles of the Baptist faith with several disciplines. Kenneth O. Gangel had produced a similar volume, *Toward a Harmony of Faith and Learning*, in 1983. Floyd D. Crenshaw and John A. Flanders (1984), of Central Methodist College, offered *Christian Values and the Academic Disciplines*. Earlier, Robert W. Smith (1972) covered the same ground by using essays by the faculty members of several institutions in *Christ and the Modern Mind;* and Peter Wilkes (1981) offered essays from five University of Wisconsin professors in *Christianity Challenges the University*. Although the essays in the Wilkes book are introductory, among the selections considered here they probably best represent faith/learning integration from an evangelical perspective. None of these five books attempts to define specifically the integration of faith and learning, although they attempt to illustrate it.

In contrast, two college faculties have explicitly addressed the question of the definition of faith/learning integration in books structured along non-disciplinary lines. The faculties of St. Olaf's College and Calvin College produced *Integration in the Christian Liberal Arts College* (Hong with St. Olaf College committee, 1956) and *Christian Liberal Arts Education* (Calvin College, 1970), respectively.

Two other collections of chapters representing different disciplines deserve attention here. First, Arthur Holmes edited *The Making of a Christian Mind* (1985) in which essays on history, science, psychology, and the arts discuss Christian worldviews and how they function. This volume is not a specific explication of the meaning of integration, but it does include good illustrations of how to bring faith to bear in academic disciplines. The two essays in this collection that are especially illustrative of perspectival integration are Kirk E. Farnsworth's "Furthering the Kingdom in Psychology" and Leland Ryken's "The Creative Arts."

The second discipline-specific collection is Harold Heie and David L. Wolfe's *The Reality of Christian Learning* (1987). Instead of including the usual chapters on political science, sociology, mathematics, biology, and the like, the editors include for each discipline two essays, each of which takes a contrasting approach. They also begin and end the book with two helpful essays that deal specifically with the topic of the integration of faith and learning. For purposes that become clear in a moment, I review the final essay first. In "Faith/Discipline Integration: Compatibilist, Reconstructionalist, and Transformationalist Strategies," Ronald R. Nelson (in Heie & Wolfe, eds., 1987) differentiates among three models of faith/learning integration. He defines as *compatibilist* those views that seek common ground between the Christian faith and the academic disciplines. He defines as *reconstructionalist* those views that, finding no common ground between Christianity and the disciplines, seek to erect a new structure. And he defines as *transformationalist* those views that seek to transform a discipline from within.

Overall, Heie and Wolfe (1987) produced a strong book, and Nelson's essay gives it an even stronger ending. Ironically, Nelson's essay also seems to contradict the opening essay. In "The Line of Demarcation Between Integration and Pseudo Integration," author/editor David Wolfe (1987) begins by noting the difference between *using* the disciplines and *doing* the disciplines. He also notes the objection that some educators make to using the word integration because truth is already "one" (p. 4). Then he stipulates a definition of integration, remarking that it is "more about the *process of how truth is grasped* than it is about the ultimate unity of all God's truth" (p. 5, Wolfe's emphasis). But on reading the complete chapter, one begins to wonder if Wolfe is ultimately seeking the somewhat noncommittal view that Nelson calls *compatibility* when he argues:

> *Genuine integration occurs when an assumption or concern can be shown to be internally shared by (integral to) both the Judeo-Christian*

vision and an academic discipline. The line of demarcation between integration and pseudo integration is therefore "integral sharing" or "integral commonality." Integration is the process by which two often very differing visions are related in an interesting and informative way on the basis of one of more shared presuppositions. (p. 5, Wolfe's emphasis)

Wolfe continues from this point to speak of finding "points of contact" and "commonalities" between faith and a discipline (p. 6), of comparing assumptions and noting the tensions between the assumptions of the disciplines and the faith, and of " . . . relating the *results* of disciplinary study to Christian beliefs" (p. 9, Wolfe's emphasis). Despite Wolfe's having settled for a much more anemic version of integration than many desire, Heie and Wolfe have still participated in collecting an impressive and instructive set of essays; if anything, Wolfe's own difficulties in coming to terms with the problem of integration may serve as a call to others to push ahead and accomplish, if they can, the goals that Nelson described in his essay.

Harry Blamires' books also warrant mention here. In a little-known book, *Repair the Ruins* (1950), British evangelical Anglican Blamires called for Christian thinking within all areas of the curriculum. Not surprisingly, he did so without using the language of integration. His best-known work, *The Christian Mind,* appeared in 1963. *The Christian Mind* was a clear call for the integration of faith and learning, although he never used that language, and has become a popular evangelical expression of the need to apply Christian values to all areas of life. Much of what Blamires lamented as missing (in 1963)—the lack of thoughtful, ongoing Christian conversation about social trends, for example—is now present, yet his framework for thinking Christianly remains a useful starting point for many Christian adults and is still worth studying in an adult Sunday-school class or in an introductory college-level course.

Blamires has offered at least one further helpful volume in the intervening three decades. In *Recovering the Christian Mind: Meeting the Challenge of Secularism* (1988), he writes that the " . . . Christian worldview is the only integrative counterpoise to a secularism that is decomposing our civilization" (p. 10), a use of integration different from but still connected to the uses that I am surveying. This book, in fact, leaves one with the strong impression that Blamires operates within a transformational or Reformed perspective. He notes that Creation is integrated:

> The Christian world is a world in which things fit together, in which things belong together. The doctrine of divine creation emphasizes that what we look out upon, whether it is the galaxies and the regions of space, or the mountains, rivers, and trees, is all purpose-built. Indeed, whether we look out upon the eyes and hands and ears that make great works of art, or the brains that design computers and spacecraft, it is all purpose-built. The order of creation is an integrated, unified whole. (p. 163)

In some cases, Blamires' evangelical loyalties come through more clearly than do his transformational ones, but for the most part he certainly leans toward the latter even if he is not absolutely in that camp. Blamires is not unlike many other evangelicals in this tendency, evangelicals who, despite possible theological differences from Reformed folk, talk and write much like them when they address topics like the role of the Christian in the academy or the public square.

The Christian Mind and the Christian Worldview

If one moves slightly from the language of faith/learning integration to the language of the Christian mind and the Christian worldview, more evangelical sources appear on one's horizon than can be listed here. Two, however, deserve mention. First, James Sire helps anyone who wants to sketch the meaning of the Christian worldview in academic areas, and he does so without using integrative language. In *Discipleship of the Mind* (1990), this senior editor of InterVarsity Press provides a readable guidebook for thinking about university study as it relates to the worldview. The book contains an extensive bibliography with Christian references on various academic disciplines (updated from the bibliography in *The Transforming Vision* by Brian Walsh & Richard Middleton, 1984). Like his earlier volume *How to Read Slowly* (1980) (also published as *The Joy of Reading), Discipleship of the Mind* does not address integration by name, but it does illustrate clearly how a university student can begin to think Christianly, "worldviewishly", or transformationally. Walsh and Middleton's book does this well, explaining the ways in which worldviews

work and providing an accessible explanation of the Reformed worldview at one go.

In *The Opening of the Christian Mind: Taking Every Thought Captive to Christ* (1989), David Gill gives a rationale for and describes the profile of what he considers the Christian's mind and how it relates to his view of the world and his view of life. Although his book is not specifically about integration, Gill thoroughly illustrates the aspects of an evangelical approach to the concept.

Joel A. Carpenter and Kenneth W. Shipps have edited a collection of essays that detail, historically, the secularization of American education and how various Christian denominations respond. The book, *Making Higher Education Christian* (1987), includes solid discussion of the weaknesses of evangelical approaches to higher education and calls for solutions. Again, although not specifically about integration, this volume deals with the problem in different terms. *Schooling Christians,* edited by Stanley Hauerwas and John H. Westerhoff (1992), does the same.

Reformed/Transformational Conceptions

Several titles illustrate Reformed/transformational conceptions of education, mostly without using the language of faith/learning integration. The Calvin College Study Committee report, *Christian Liberal Arts Education* (1970), mentioned above fits as a paradigm here.

The Christian day-school movement, despite its several divisions, contains a good deal of material representing transformational and perspectival integration. Harro Van Brummelen's *Walking with God in the Classroom* (1992), and his earlier work with Geraldine Steensma, *Shaping School Curriculum: A Biblical View* (1977), both come to mind as examples.

Two titles by Nicholas Beversluis, *Christian Philosophy of Education* (1971) and *Toward a Theology of Education* (1981), express transformational views as well. In the latter, Beversluis singles out and addresses what he calls the "religious question" in Christian education: To what extent and in what ways does Christian faith inform the overall educational enterprise?

The works of two more authors should be discussed here. Peter De Boer's *Shifts in Curricular Theory for Christian Education* (1983), a monograph from Calvin College, covers some of the debate within the Reformed/transformational perspective. Nicholas Wolterstorff's works also serve as paradigms of transformational thought, although, again, they avoid the language of faith/learning integration. The title of his volume, *Curriculum: By What Standard?* (1966), makes its contents clear, and *Educating for Responsible Action* (1980) is his response to the great interest in moral education surrounding the work of Lawrence Kohlberg and deals with integration in the sense that Wolterstorff stresses that one must demonstrate, in one's way of life, the acceptance of the moral principle in question. This practical sense of integration often gets short notice in academic discussion, but this volume attends to it carefully.

Another book worth considering is Stuart Fowler's *Issues in the Philosophy of Education* (1987). This hard-to-find but valuable volume addresses the historic difficulties of reconciling faith and learning as it develops a Reformed conception of education. Fowler begins by reviewing historical and present-day examples of attempts to reconcile faith and secular thought, classifying them as synthesis (Aquinas), co-existence (Ockham), and antithesis (Reformed view). He then sketches out his own Reformed conception of foundations for Christian education, discussing such matters as commitment, norms, knowledge, and the curriculum.

Even though this review has focused on evangelical and Reformed understandings of the integration of faith and learning, two Roman Catholic expressions should also be mentioned. The first is *The Curriculum of the Catholic College, Integration and Concentration*, a collection of workshop proceedings edited by Roy Joseph Deferrari as long ago as 1952. Note that the title is about curriculum integration, not faith/learning integration. Still, in calling for integration through theology, the volume portrayed a conception not too far removed from those that we are reviewing here. One essay in particular, "On the Meaning of Integration" by John Julian Ryan (1950), deserves a look. Joseph J. Sikora's *The Christian Intellect and the Mystery of Being* (1966), which also presents a Roman Catholic concept of educational integration, warrants reading as well.

THE MEANING OF FAITH/LEARNING INTEGRATION

As the brief review of the literature demonstrates, the widespread lack of both clarification and clarity characterize general usage of integration in educational writing and also of the specific phrase, the

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

I identified five main paradigms, or logical models, of integration in the literature. These paradigms differ from each other in substantive ways, although they overlap at points. I call them *fusion integration, incorporation integration, correlation integration, dialogical integration,* and *perspectival integration*. Reviewing this schema of paradigms is necessary in order to understand what people who speak of faith/learning integration mean and why many Reformed scholars object to integration and prefer to speak of integral learning.

Fusion integration generally takes this logical form: A + [fuses with] B = [and results in] C. Used in this way, *fusion* means that two (or more) elements flow together, or mesh, becoming one new entity. On first blush, the original elements must lose their identity. Actual attempts at integration show that this is not always the case (integrated high-school science courses, for example, with their constituent parts are easily distinguishable). Therefore, I present a second model of fusion to recognize that in many fusion endeavors A and B retain some of their original characteristics. When we use the word fusion in this way, we recognize more explicitly that fused elements may retain their individual characteristics, or A + B = AB.

Incorporation integration normally takes this logical form: A is incorporated into B. Incorporation can be considered separate from fusion, or possibly as a subset of fusion, because it does entail fusing the constituent elements. The feature that sets incorporation apart from fusion is this: Incorporation seems to imply that one element disappears into, dissolves in, or infiltrates the other.

In *correlation integration*, someone, usually a teacher, shows the relationships between two subjects by noting points of intersection or common interest. This model of integration is distinguishable from fusion integration and incorporation integration because in correlation nothing is joined. Instead of blending elements or areas as fusion and incorporation attempt to do, correlation integration has the curriculum developer, classroom teacher, or student noting points of contact between areas. Whereas fusion and incorporation are structural/formal relationships, correlation integration is a pedagogical or strategic activity. Because nothing combines, some educators might want to withhold the integrative title from correlation proposals, but when seen from the student's point of view, correlation is a kind of integration.

Dialogical integration describes a sufficiently high and continuous degree of correlation that we can properly claim a conversation had begun between two areas. The basic form of proposals for dialogical integration is usually that A has come to bear on B in such a way that a dialogue results. Unlike correlative integration, specific intersections of interest and points of comparison cannot necessarily be identified. One of the two components is usually an activity or discipline and the other is usually an ethical, political, religious, or procedural view or framework. A couple of examples may help here.

For many years, all aspects of Soviet education—administration, attendance policies, selection, sequencing and interpretation of curriculum contents, teacher selection, and teaching methods—were to serve the single purpose of furthering Marxism. The organization of American education to suit democratic ideals, or the impact of ethics on scientific research, illustrate dialogical integration further. It is possible that what some people call the integration of Christianity and learning is a form of dialogical integration as well.

Finally, in *perspectival integration,* the entire educational enterprise is viewed from a specific perspective. Thus, a worldview supplies the coherence, in the sense that disparate and even conflicting elements cohere as they fit into a larger framework of thought and practice. The person views all of life, including education, from the perspective of his or her worldview, whether that be Marxist, Christian, Buddhist, or capitalist. The overarching purpose in life gives meaning and direction to all the other activities and events.

I want to add a word of caution here: perspectival integration stretches the key term, integration, almost as far as it will stretch. One could argue that nothing is joined here. Educational coherence may result, but little else about the logical form of the model demands that it be included under the integration umbrella. Rather, practical considerations about how educators use language force its inclusion.

WHERE DOES INTEGRATION OCCUR?

Having differentiated five distinct kinds of semantic work that people typically require the single word integration to do, we are now faced with the question of where educators believe integration occurs. Put simply, there are but two choices: in the curriculum or in the student's consciousness. Yet few voices in the dialogue on integration seem to note the importance of locus as a question.

A typical definition of curricular integration is the organization of teaching material to interrelate or unify subjects usually taught as separate academic courses or departments. The thesaurus descriptors for educational integration used by the educational database ERIC all run along similar epistemological lines: *fused* has to do with the interrelations of two or more subjects, *unified* deals with the elimination of boundaries between old subjects with the result that new subjects are formed, and *integrated* applies to the "systematic organization of curriculum content and parts into a meaningful pattern" (*ERIC Thesaurus*, 1982). Although the last term from the *ERIC Thesaurus* might admit to the involvement of people, it does not necessarily do so. The first two have primarily to do with the curriculum. Thus, as does the dictionary definition, the ERIC definition also implicitly accepts only (or at least mainly) one of the possible answers to the question of the locus of educational integration.

A few discussions of integration found in educational literature do view the student as the locus. In fact, those who use the phrase the integration of faith and learning typically attend to the student more than do their secular counterparts who discuss educational integration (see the Guest Editorial by Holmes, p. 3, for example). In the secular literature, one can differentiate two separate lines of thought: one emphasizes personality adjustment and the effects of schooling and the curriculum on students' mental health, whereas the other rooting itself in learning theory and emphasizes the student's construction of a meaningful and coherent whole—what we might call integrated understanding—from the various elements of the curriculum. Our concern is with this second view.

According to the second view of integration, each student assembles a meaningful whole from the various contents of the curriculum. Curriculum developers and classroom teachers can do what they like to help the cause of integration, but ultimately, for integration to occur, 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. Intricate and detailed schemata of the organization of knowledge are of little use unless students also perceive the interrelationships between the various domains and disciplines of knowledge.

The work of many curriculum-revision committees goes awry at this point, when committee members assume that their epistemological insights will ensure integrative results. Expressed in the philosopher's terms of necessary and sufficient conditions, curriculum integration is neither sufficient nor necessary for a student to emerge with a coherent understanding. The best curriculum cannot guarantee what its graduates will understand upon completion. And some Christians emerge from the most incoherent public university programs with a thoroughly Christian and coherent understanding of the world of thought and learning. Still, one wants to add quickly, we intuitively expect that curricular coherence would be a helpful or typical condition.

The secular literature on the locus of integration addresses fairly the relationships between epistemology and psychology. But for Christian educators dealing with the locus of integration, there are additional questions to answer. To what extent is integration a spiritual activity? What is God's role in enabling integration? In light of our fundamentally different perspective on reality and learning, I suggest that Christian educators consider the roles of the family, the congregation, and the campus staff and fellowship groups when we ask where integration takes place. Even if students—as opposed to curriculum committees—must ultimately fashion their own coherent picture of knowledge, the context in which they are able to do that fashioning is clearly of great importance.

WHICH PARADIGM OF INTEGRATION?

As I already noted, many people who use the term integration of faith and learning do not clarify what they mean; in most cases the reader must unpack the semantic implications without much help. From a survey of printed material from several colleges that use the phrase, I conclude that most evangelical Christians use integration in this unspecified way, as a kind of slogan. However, one should not conclude from this observation that all is necessarily lost. Slogans have a value of their own, even if they are bereft of tight cognitive meaning or have a meaning that is so obscured as to be unfindable (Komisar & McClellan, 1961). The phrase may serve

to remind educators from time to time of the larger framework and constellation of purposes within which they operate. It also may remind us that the students whom we teach are not simply receptacles for information but are living, breathing beings with existential struggles and questions about life. One hopes that such a reminder would have an impact on curriculum design and on our pedagogy. For reasons like these, I am slow to jettison a phrase on the sole ground that it suffers ambiguity as people use it.

The problems of slogan use aside, I have observed in the literature of Christian higher education that the philosophical energy driving many colleges finds its root in a particular educational philosophy. Those educators who use the term integration of faith and learning believe that the Christian worldview makes a special contribution to learning because it contributes the overall framework, or perspective, in which learning takes place. All the parts take on meaning because they are viewed as parts of a larger whole. Professors in these colleges believe that the contribution that the Christian worldview makes is intensified because that worldview is the correct worldview. Most readers of *JRCE* probably assume as much, but we should recall from the literature on integration that any overall framework—even one that we consider wrong-headed—gives some coherence to the parts of a curriculum.

According to the paradigms that I differentiated, the view of educational integration that I am describing here is *perspectival*. First, the colleges in question want each student to develop and articulate his or her Christian perspective. Second, they envisage each student relating that perspective to all the disciplines of the curriculum. In slightly different language, these colleges want to see a specifically, thoroughly, and uniformly Christian worldview come to bear on every aspect of learning and every detail of the curriculum material itself.

One can immediately see at least four possible combinations. Faith can mean "life of faith" or "body of doctrine." Learning can mean "process of learning" or "body of knowledge." Integration of faith and learning could imply any four combinations of these elements.

This plurality of possibilities leads me to ask what ambiguous usage reveals about its users? If I am correct in my reading of the literature, then I am still left with one important unanswered question about the way in which evangelicals use their language: What does ongoing ambiguous usage indicate about evangelicals in higher education? First, it may suggest that evangelicals still are engaged in the process of developing their philosophy of education. Having found themselves in the education business (again) relatively recently, they have yet to articulate completely what that involvement entails. Second, ambiguous usage may represent a baldly inarticulate expression of a developed philosophy. Accepting this possibility implies that people who use the phrase are inept and inarticulate at the core and thus are incapable of expressing themselves any more clearly. I reject the possibility. Third, as I noted earlier, the term integration of faith and learning may simply function as a slogan intended to motivate others or to express a motivation. These three possibilities may also work in combination.

Understanding the sources and implications of the ambiguity accompanying the use of integration is easier if we examine again the logical paradigms that I differentiated, asking which models seem most appropriate to express the desire to take every thought captive to Christ (2 Corinthians 10:5). Assuming that this integration talk implies *fusion* only seems to invite confusion. Neither the Christian worldview, nor faith, nor theology can be simply married to the academic disciplines.

Likewise the integration of faith and learning does not seem to imply *incorporation*, unless by that term one means incorporation at the worldview level. The more usual use of incorporation integration is that implied by people who want to see dental health, environmental concern, AIDS awareness, or some other policy question worked into the curriculum. Even saturation-level incorporation does not quite catch the worldviewlike learning that Reformed educators envisage, although it may approximate what evangelicals mean.

Ordinary correlation integration appears to be a candidate for the purest meaning of "integration of faith and learning." For example, one might demonstrate that a certain work of literature connects up with certain theological questions, or that contemporary physicists seem to be asking the same questions that theologians have been asking all along, and so on. Yet this model utterly fails to recognize the kind of transformation envisaged by Reformed people; it even fails to address the degree to which most evangelicals envisage the academic enterprise being affected by the Christian perspective. Perhaps it points in the right direction, but it does not go far enough for evangelicals and, logically, cannot aspire to reach what Reformed educators mean by integral, Christian education.

On the surface, high-level dialogical integration also seems to fit the case. But again, many evangelicals and all Reformed educators would say that it does too little, that they seek more than dialogue between Christian theology or conviction and the contemporary disciplines of thought.

Part of the difficulty in distinguishing how evangelicals or Reformed educators might respond to and use the language of integration has theological roots. Is "integration" meant to bridge a dualism between nature and grace? Reformed educators will balk at such an approach. On the other hand, if the word refers to redeeming a world fractured by sin and its results, then "integration" language will have theological attractions for Reformed educators.

The responses of evangelical educators vary on the question of grace/nature dualism; many oppose the dualism as heartily as do their Reformed colleagues. Evangelicals almost universally agree on the negative effects of sin on the natural order and the world of learning. Especially for those evangelicals whose theology includes a split between nature and grace, integration talk will be attractive.

The term integration of faith and learning may best fit with the fifth paradigm I identified: perspectival integration. In this model, all the parts of life and learning are related through a worldview. Only a minority of Reformed educators speak of integration or the integration of faith and learning, but Reformed visions of education accord well with a perspectival interpretation of the phrase.

CONCLUSIONS

Several remarks are warranted in conclusion. First, much research is required yet to determine to what degree seminaries, Bible colleges, and Christian liberal arts colleges carry on differently in their curriculum design and in their particular classes to justify their use of the phrase integration of faith and learning. To switch momentarily to Blamires' language, how well are these institutions fostering the Christian mind? Reflective, empirical research is required at this point to establish where and how we fall short, and what we might to do address our philosophical-theological deficits.

Second, new voices are needed to remind all educators that the task of Christian scholarship is not strictly cognitive. Students, teachers, and professors will actually articulate and do either faith/learning integration or integral learning and teaching as they are supported by their faith communities and as they engage in the actual work of the academic disciplines. Much remains to be done on the personal/psychological and faith community dimensions of being faith-full scholars and students. The struggle of integration is an existential struggle for both professors or students, whether Reformed or evangelical. But it is not an existential struggle that individuals of faith are called upon to carry on alone; it is also a struggle for the community of faith.

Third, educators need to address the questions of the locus of integration and the locus of integral learning that I have raised in this article. Do these phrases refer primarily to the natural world (ontology), to the knowledge that teachers teach and the curricula they construct (epistemology), or to the faithful understanding that students develop as they study (epistemology, psychology, Christian growth)? If the answer is the last one, then educators will view curriculum development and teaching much differently than otherwise.

St. Paul reminds us that our calling as students and teachers is to take every thought captive. Those who use the language of integration and those who use the language of integrality share a common task, even while using different language. That task is to view—and to engage in—all of life and learning from the vantage point of Christian faith. Christian educators are called now and at all times to give voice to their conceptions of education. The language of integration, with all its ambiguity and varieties of meaning, is apparently part of that process of articulating the desire to see the academic enterprise brought under the Lordship of Christ.

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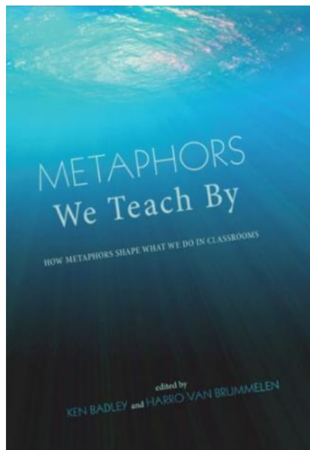

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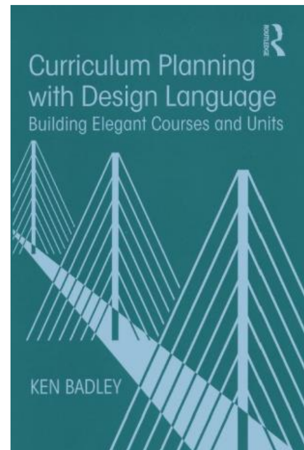

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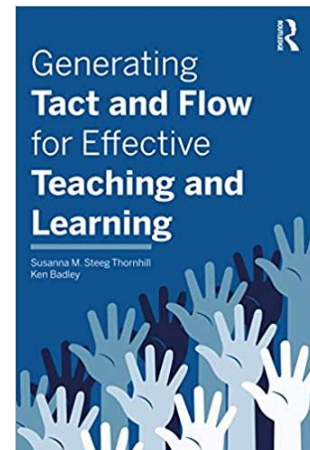

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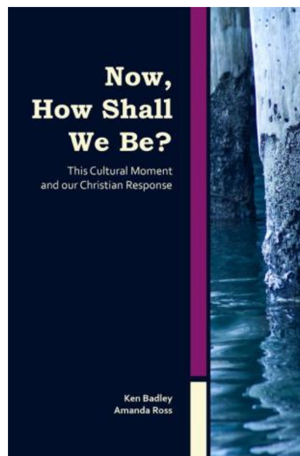

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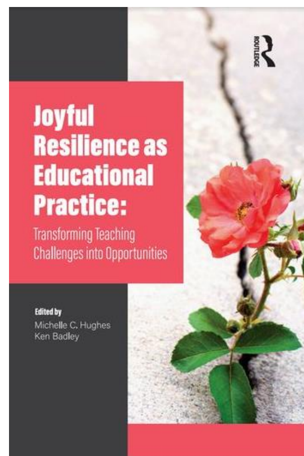

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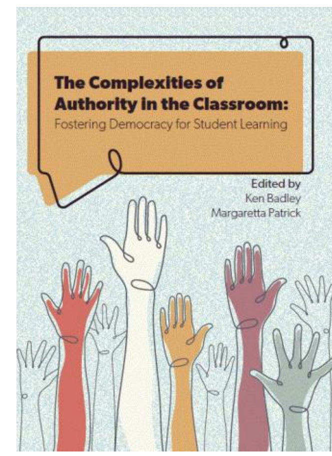

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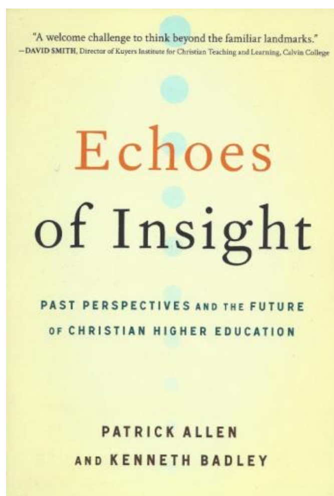

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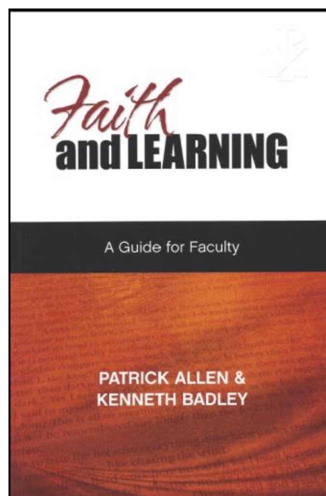

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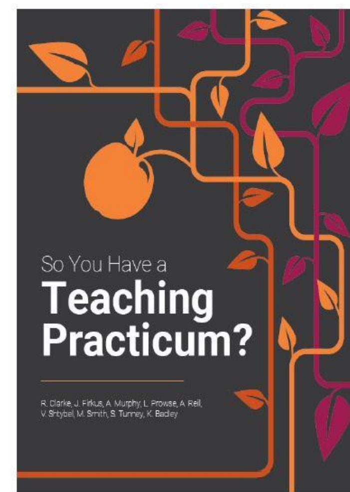

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