ATTITUDES OF FACULTY MEMBERS TOWARD THE INTEGRATION OF
FAITH AND DISCIPLINE AT SELECTED SOUTHERN BAPTIST
COLLEGES AND UNIVERSITIES

Dissertation

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By

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The attitudes toward the integration of faith and discipline of full-time faculty members at five selected Southern Baptist colleges and universities which are members of the Christian College Coalition were explored for this study. The integration of faith and discipline is a concept unique to Southern Baptist higher education. Arthur Walker, Jr., of the Education Commission of the Southern Baptist Convention defines the concept as referring to the mission of the institution, the personal faith of faculty members, and the professional involvement and interaction of faculty members with their students, regardless of disciplines. Since little information exists on faculty attitudes toward this concept, data were collected through a survey instrument on three dimensions of integration: professorial integration in the classroom, professorial integration in and out of the classroom, and institutional integration of faith and discipline.

The student-teacher relationship and the faith of the educator are axiomatic to the philosophy of Southern Baptist
higher education concerning the integration of faith and discipline. This study provides outlooks of Christian educators on these philosophical concerns.

Favorable attitudes toward the three variables of integration were found across three ranks of professors. Differences in the degree of positive attitudes were discovered through one-way analyses of variance and t-tests of independent samples. Explanations for the differences were provided by chi-square analyses of demographic variables.

It was recommended that the number of women be balanced with the number of men among tenured faculty and among the three age categories and three ranks. It was also recommended that a standard approach to integrating faith and discipline not be required of faculty by institutions, lest the trend would weaken the positive attitudes and present tendencies toward integration. Results of this study indicate that Southern Baptist institutions of higher education are not drifting toward liberalism. Little evidence exists to indicate the secularization of these institutions.
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CHAPTER 1
INTRODUCTION

The evaluation of the faculties of Southern Baptist colleges and universities is currently being explored in the face of the controversies experienced in the Southern Baptist Convention within the past decade. Plantinga and Wolterstorff (1983, 219-221) indicate that increased dependence on historicism and scientific positivism in universities and colleges has brought about the questioning of the Bible as a source for understanding human religious beliefs. It is assumed that the faculties of Southern Baptist colleges and universities share the same institutional mission and share the same scholarly approach to intellectual integrity and the biblical worldview. Little research has been conducted to evaluate the attitudes of faculties of Southern Baptist colleges and universities concerning the integration of their faith with their disciplines. If Southern Baptist institutions of higher education are effectively interfusing the biblical worldview within the study of academic subjects, then the raison d'être for these institutions needs documentation. This study explores the attitudes of faculty members at five Southern Baptist colleges and universities which are members
of the Christian College Coalition toward the integration of faith and discipline as it relates to tenure and rank.

The five institutions studied are (1) Dallas Baptist University, Dallas, Texas; (2) Grand Canyon University, Phoenix, Arizona; (3) Campbellsville College, Campbellsville, Kentucky; (4) Mississippi College, Clinton, Mississippi; and (5) Palm Beach Atlantic College, West Palm Beach, Florida. These institutions are four-year liberal arts colleges and universities. Dallas Baptist University is privately supported and affiliated with the Baptist General Convention of Texas. Grand Canyon University is privately supported and affiliated with the Arizona Southern Baptist Convention. Campbellsville College is privately supported and affiliated with the Kentucky Baptist Convention. Mississippi College is privately supported and affiliated with the Mississippi Baptist Convention. Palm Beach Atlantic College is privately supported and affiliated with the Florida Baptist Convention. All five colleges and universities are accredited by the Southern Association of Colleges and Schools.

The student-teacher relationship is axiomatic to the philosophies of the colleges and universities. Each of these institutions is included in the study due to its membership in the Christian College Coalition which emphasizes the following criteria for membership that
directly affect the relationship between faculty members, students, and institutions of higher education:

1. An institutional mission based upon the centrality of Jesus Christ and an institutional commitment to achieving that mission;

2. The Christian faith being clearly integrated with the college's academic and student life programs;

3. An institutional hiring policy that personal Christian commitment is required from each faculty member and administrator;

4. Primary orientation as a four-year liberal arts college and accreditation as such by the appropriate United States or Canadian regional accrediting body;

5. Institutional fund raising activities which are consistent with the spirit and intent of standards such as those set forth by the Evangelical Council for Financial Accountability;

6. A commitment to advancing the cause of Christian higher education through active participation in the programs of the coalition; and

7. Operations and practices which have been, are, and will continue to be cooperative with and supportive of the other colleges in the Coalition (Longman 1989).

To remain consistent with the philosophy of the universities and the Christian College Coalition, professors
are to actively pursue the integration of faith with their discipline.

In order for an institution to be considered effective, its faculty members are to exhibit the purposes of the institution and of the Christian College Coalition. The campus experience at an institution should have the foremost effect on the personal development of students. Astin noted that the colleges with the reputation of being the best did not always turn out to have had the best impact on the personal development of students (Astin 1985, x). The findings of the Templeton Honor Roll sponsored by John Marks Templeton and the Templeton Foundations which named eighteen Southern Baptist colleges and universities to the 1989 Templeton Foundations Honor Roll for Character Building Colleges cited the five institutions implicated in this study (Fields 1989, 5). Grand Canyon University and Mississippi College were named to the Templeton Honor Roll, and Palm Beach Atlantic College, Campbellsville College, and Dallas Baptist University were among the Southern Baptist schools receiving honorable mention. The Templeton Honor Roll is selected annually by college presidents and development directors from more than 1,400 colleges and universities, and final recipients are chosen from 719 colleges nominated for the listing. Of the final honor roll recipients, 3 percent of the institutions are public institutions, 27 percent of the institutions are private,
and 70 percent are church-affiliated institutions. Walker, executive director of the Southern Baptist Education Commission, states that more than 37 percent of the forty-eight Southern Baptist four-year colleges and universities were selected to the Templeton Honor Roll, and that their selection attests to "the strong commitment of Southern Baptist schools . . . to the integration of faith and discipline into all areas of academic life" (Fields 1989, 5). This study attempts to determine the degree of commitment as revealed in the attitudes of the faculties of the listed Southern Baptist schools toward the concept of integration of faith and discipline.

Wilson (1985) recommends that the community hold the evangelical university accountable through the surveying of faculty attitudes. Wilson's study revealed that the academically best evangelical colleges are in the process of secularizing. Ringenberg (1984) states that most Baptist institutions have remained clearly Christian in their emphasis and that the church-college relations tend to be much more positive in the Southern Baptist denomination. Southern Baptist colleges and universities are considered to be Christian institutions and not necessarily evangelical colleges and universities. The mission statements of the colleges and universities within this study boldly state Christian purposes (see Appendix). Wilson (1985, 117) recommends that the "integration of faith and learning needs
to be more actively pursued." The surveying of faculty attitudes toward this area of interest provides an accounting to the sponsoring denomination and to the community and provides the extent of their positiveness or negativeness toward integrating their discipline with the Christian faith.

The Education Commission of the Southern Baptist Convention (Christian College Coalition 1989) is interested in the topic of integration of faith and discipline and currently sponsors seminars involving faculty members of their colleges and universities on this topic. Two seminars have been attended by faculty members of twenty-four of the fifty-two Southern Baptist colleges and universities. The seminars of the Education Commission will be held until at least one faculty member from every Southern Baptist college or university has attended. The Education Commission will sponsor a national convention on this topic in 1992 (Christian College Coalition 1989).

Arthur J. Walker (1989b), Executive Director-Treasurer of the Education Commission, retitled the concept of integration of faith and learning to the integration of faith and discipline. He considers the concept of integration of faith and discipline to be slightly different from the integration of faith and learning (Walker 1989c). He maintains that the integration of faith and discipline places the emphasis on the individual faith of the faculty
member and how the faculty member interacts with students, and that the concept of faith and learning places more emphasis on the institutional integration of faith. Agee, Chairman of the Education Commission, indicates that the results of the Southern Baptist endeavors in this area of the integration of faith and discipline have not been measured effectively. Agee agrees that this is a worthy research topic (Appendix). This study utilizes a survey to examine the perceptions of faith and discipline of tenured and nontenured professors, associate professors, and assistant professors at the specified Southern Baptist universities which are members of the Christian College Coalition.

Theoretical Rationale

The Organization Manual of the Southern Baptist Convention states that the Southern Baptist commitment is "to introduce Christian truth into every area of life and to be obedient to the clear intent of the Scriptures in carrying out a teaching ministry" (Bennett 1981, 41). One means of implementing this commitment is through the teaching ministry of the Southern Baptist universities and colleges. Educational institutions which are supported by Southern Baptists are able to "bring individuals to confront the differences between their lifestyle and value system and the claims of Christianity" (Agee and Walker 1988, 223).
Southern Baptists view their educational institutions as the means to elicit a "commitment to and reexamination of moral standards and personal values in today's society" (Agee and Walker 1988, 233).

The distinction between values and attitudes has been made by sociologists and psychologists. Values refer to broad, encompassing beliefs, but attitudes refer to a group of beliefs focusing on a single object (Rokeach 1973, 542). As a result of his research, Rokeach concludes that values are much more closely related to motivation and the "kinds of direction that life of the individual may take" (Travers 1982, 403). Travers adds that attitudes are easier to measure than values. Triandis (1964) considers attitudes to include behavioral intentions, opinions, and evaluations. According to Cardno (1955), an attitude includes a predisposition to respond to social objects which direct and guide the manifested behavior of an individual.

Hutchison (1956) reveals that the attitudes of religion and philosophy differ. He noted that, "all philosophies have religious foundations, and all religions have philosophic implications" (Hutchison 1956, 28-29). The attitude of religion is one of devotion, faith, or worship, and the attitude of philosophy is one of inquiry. On Southern Baptist college campuses, emphasis is placed on the attitude of religion and the attitude of philosophy through the spirit of faith and inquiry. Hutchison (1956, 96, 100)
defines faith as an attitude and states that the locus of faith in one's personality is in action and intention.

Travers (1982, 407) explains moral nature to be the development of values which relate the person to society. Moral development has frequently been regarded as the prerogative of religious education.

The socialization that occurs between a faculty member and a student may have strong implications for the development of moral behavior and religious thought of the student. Craft (1988) writes that Christian maturity does not develop in isolation. Kohlberg (1969) believes that much of the moral development of a person transpires from the mid-teens through the mid-twenties. Forman (1982) discusses the views of Kohlberg who considers that this development does not only occur as a maturation process, but it comes from a process of interaction with others. Individuals realize the inadequacies of their present moral stage. The individual then progresses to a higher stage of moral thought. Hogan (1973) considers the acquisition of moral behavior to be dependent on the following five conditions: (1) moral knowledge, (2) socialization, (3) empathy, (4) autonomy, and (5) moral judgment factor.

Craft (1988) advocates the introduction of mature religious thought through the curriculum of Christian colleges and universities. Christian colleges need to become centers of multidisciplinary study through the
commitment of liberally educated scholars who effectively interrelate their faith to their subject matter (Craft 1988). Ascertaining the attitudes and commitments of faculty members in this study of Southern Baptist universities toward this process reveals whether or not the faculty members are operating with a clear self-image toward this distinctive educational mission.

Statement of the Problem

The problem of this study concerns the attitudes toward the integration of faith and discipline across three ranks of faculty members.

Purposes of the Study

The primary purposes of this study are to (1) determine the attitudes toward integration of faith and discipline by rank, (2) compare the difference across ranks, and (3) compare selected demographic variables as possible explanations of any differences that exist.

Hypotheses

To carry out the purposes of this study the following hypotheses were tested:

1. There will be a significant difference in attitudes toward the integration of faith and discipline across the three ranks of faculty members from Campbellsville University, Dallas Baptist University, Grand Canyon
University, Mississippi College, and Palm Beach Atlantic College.

2. There will be a significant difference in attitudes toward the integration of faith and discipline between the faculty members who are tenured and the faculty members who are nontenured.

3. There will be a significant difference in attitudes of faculty members toward the integration of faith and discipline across three categories of age.

4. There will be a significant difference in attitudes toward the integration of faith and discipline between faculty members who are female and faculty members who are male.

5. There will be a significant difference toward the integration of faith and discipline between faculty members who hold undergraduate degrees from church-related undergraduate colleges and universities and faculty members who hold undergraduate degrees from secular undergraduate colleges and universities.

6. There will be a significant difference in attitudes toward the integration of faith and discipline between faculty members who hold graduate degrees from church-related graduate institutions of higher education and faculty members who hold graduate degrees from secular graduate institutions of higher education.
7. There will be a significant difference in attitudes toward the integration of faith and discipline across the three ranks of faculty members according to their denominational status.

**Significance of the Study**

According to Peterson (1984, 4), the emphases on the academic dimension and on the spiritual dimension is what characterizes the unique purposes of the Christian college in society. Faculty members in a Christian college are challenged to attend to students and to their academic discipline. Wheeler (1984, 5) states that "the most important distinction for Christian higher education lies in the role of the Christian educator."

One of the high-priority goals of Southern Baptist colleges and universities found in the McGrath's *Study of Southern Baptist Colleges and Universities 1976-77* (1977, 63) was to "develop Christian values and goals." According to McGrath, it appears that the faculty of the Southern Baptist colleges and universities are more directed to fulfill their responsibilities to their denomination through the education of students than through the activities of direct service.

This study attempts to determine the attitudes of faculty of selected Southern Baptist institutions which are possible mediums for conveying and for bringing about
professorial and institutional integration of Christian faith with academic disciplines. Attitudes are considered to be evaluative reactions upon which overt behavior and cognitions are based (Shaw and Wright 1967). Attitudes represent a predisposition to overt behavior and responses. Shaw and Wright point out that attitudes are not motives, but they produce motives. Attitudes are relational, and the attitudes of college teachers are characteristics which imply the type of relationships that exist between professors and students. Callen (1983, 140) indicates that "further study needs to determine if particular theological traditions or . . . denominational status of a college influences significantly its faculty judgments."

Bowman (1984) questioned whether the faculty of church-related colleges and universities fulfil their institutional and personal commitment to integrate faith within the study of their discipline to their students. McGrath (1977, 19) offered the following recommendation: "Most Southern Baptist schools would benefit from more systematic efforts to evaluate the effectiveness of their religious activities and organizations in respect to student outcomes and the overall goals of the institution."

All five colleges and universities of the study are members of the Christian College Coalition. As noted by Callen (1983, 141), "Member institutions of the Coalition need to be more clear, both to their own faculties and to
potential students, about the perceived significance of the relationship between their own faith commitments and the goals of a liberal arts education."

A search of the Index of Graduate Theses in Baptist Theological Seminaries from 1963 until the present was conducted at Southwestern Baptist Theological Seminary. A search of the Southern Baptist Periodical Index, Christian Periodical Index, Religion Index, Education Index, Philosopher's Index, and Religious and Theological Abstracts was conducted at Southwestern Baptist Theological Seminary. A search of Dissertation Abstracts International, ERIC, Religion Index, Psychinfo, Psychalert, and Magazine Index was conducted at the University of North Texas library. No other dissertations or journal studies conducting survey research of the attitudes of faculty members toward the integration of faith and discipline have been conducted in relation to Southern Baptist colleges and universities. Mannoia (1989) indicated in a telephone conversation that he had not conducted any research on any Southern Baptist colleges or universities, and that his instrument had not been used for survey research of faculty perceptions in Southern Baptist institutions of higher learning. An attempt was made, in this study, to expand the Mannoia instrument in order to determine its relationship to other denominational groups, specifically Southern Baptist colleges and universities.
Longman, Vice-President of the Christian College Coalition, expressed interest in this research topic, the integration of faith and discipline. Mannoia (1986, 74) related the need for "continued research in the field of integration of faith and learning." Thus, this study attempts to explore and to evaluate the perceptions of faculty members toward their personal mission and the institutional mission of integration.

**Definition of Terms**

The following terms are defined as they relate to this study:

**Christian education** is "teaching conducted in the light of the Christian understanding of human beings, their nature, their powers, their destiny" (Haroutunian 1957, 24).

A **Southern Baptist college or university** is an institution of higher education which is operating under the "Southern Baptist commitment to introduce Christian truth into every area of life and to be obedient to the clear intent of the Scriptures in carrying out a teaching ministry" (Bennett 1981, 41).

**Integration of faith and discipline** refers to the mission of the institution, the personal faith of the individual faculty member, and the professional involvement and interaction between faculty members, regardless of their discipline, with their students (Walker 1989c).
Integration of faith and learning refers to the "teaching of all subjects as a part of the total truth of God thereby enabling the student to see the unity of natural and special revelation" (Gangel 1978, 100).

Faith is a belief system based on the Christian commitment to the authority and knowledge of the Father, the Son, and the Holy Spirit and to the authority of the Bible; "the intellectual assent to rational ideas derived from supernatural revelation" (Dirks 1957, 49).

Attitude is defined as a person's behavioral intentions, opinions, and evaluations (Triandis 1964).

The Christian College Coalition is an association of more than seventy-five fully accredited liberal arts Christian colleges and universities. Approximately thirty denominations are represented among the coalition colleges. The coalition was founded in 1976 to strengthen regionally-accredited four-year liberal arts colleges committed to being excellent educational institutions and to keeping the Christian faith central to every aspect of campus life. The coalition offers joint programs to help member colleges enhance their efforts to make the Christian faith central to all areas of life for their students (Longman 1989). Of the more than seventy-five member institutions, only Campbell University, Campbellsville College, Dallas Baptist University, Grand Canyon University, Mississippi College, ...
and Palm Beach Atlantic College are Southern Baptist institutions of higher education (see Appendix).

Professorial integration of faith and discipline in the classroom refers to the efforts, involvement, and interaction of individual professors to relate Christian faith to academic disciplines during class periods with students.

Professorial integration of faith and discipline in and outside of the classroom refers to the efforts, involvement, and interaction of individual professors with students to relate Christian faith to academic disciplines during class periods and beyond the classroom experience. Interaction between students and professors transpires before, during, and after class in varied forms.

Institutional integration of faith and discipline refers to the efforts of the administration and institution of higher education to relate Christian faith to students through the underlying objectives of the denomination. The context of the institution affects the community of participants and the experiences exchanged between students and faculty members.

Delimitations

This study is subject to the following delimitations:

1. The subjects of this study are professors, associate professors, and assistant professors at the
specified five Southern Baptist institutions of higher learning.

2. The specified institutions of higher education include only the five specified Southern Baptist colleges and universities which are members of the Christian College Coalition.
CHAPTER 2

REVIEW OF LITERATURE

To begin to understand the attitudes of the faculty members of selected Southern Baptist universities, it is essential to turn to the evidence of previous studies and reports. The paucity of material on this particular subject indicates a need for further study in this area. Study of the integrative philosophy of faith and discipline involves the discussion of existing research on the Christian scholar and the Christian college, and on the three means of implementing the integration of faith and discipline through Christian scholars at the Christian institution of higher education: (1) the professorial integration of faith and discipline in the classroom, (2) the professorial integration of faith and discipline in and beyond the classroom, and (3) the institutional integration of faith and discipline.

Background of the American Evangelical Scholarly Community

Thomas Aquinas, who is remembered for his intellectual contributions in the thirteenth century, attempted to integrate faith and knowledge. According to Noll (1985, 35) the most notable achievement of Aquinas was to "enlist the
teachings of Aristotle for Christianity." He examined reality, the truths in biblical materials, and the concepts of Aristotle to make convincing arguments for the existence of God. In doing so, Aquinas proposed a model of apologetics, a branch of theology dealing with the proofs and defense of Christianity for Christians and non-Christians (Noll 1985, 35).

The Reformation of the sixteenth century transpired as a religious movement aimed at reforming the Roman Catholic Church. As a result of this movement, Protestant churches were established. During the Reformation, the newly christened Protestants became committed to the idea of the priesthood of believers. This concept demanded that education be brought to the most ordinary people. Protestantism provided the start of universal education in Europe. Protestant leaders advocated that all individuals had a "responsibility to understand the world in which they lived, and the spiritual world held out to them by Christian teaching" (Noll 1985, 36-37).

John Calvin, a French Protestant reformer of the sixteenth century, founded a university for the more advanced study of politics, sociology, and Christianity for Protestants throughout Europe. Noll (1985, 38) suggests that the goal of Calvin was "to bring every aspect of life under the general guidance of Christian thinking, to have each question in life answered by an answer coming from a
Christian perspective." Since the medieval period and the Protestant Reformation, the influence of Aquinas and Calvin have remained as the inspiration for developing the mind as a Christian resource.

Marsden (1983, 218) points out that being an evangelical and being a scholar were incompatible qualities in the mid-twentieth century. The American evangelical scholarly community was in shambles by 1950, and yet seventy-five years earlier the leading colleges and universities in America were developed with respect of and adherence to Christian foundations and evangelical motives (Marsden 1983, 219). Prior to the secularizing transformations in higher education, the nineteenth-century evangelical colleges encouraged faculty members to be generalists and theologian-philosophers. Higher education was intended for Anglo-Saxon Protestants. When the ethnic heterogeneity developed in American society in the late nineteenth century, the presence of one religious outlook was questioned. In universities and colleges the biblical materials were scrutinized through scientific positivism and historicism, and some considered the alternative to the Bible to be the naturalistic, scientific explanations for human beliefs. Traditional religious perspectives were to be replaced by advanced scientific views. In order to enter academia, faculty members were to specialize and to remove religion-based principles from their disciplines (Marsden
Professionalism was on the rise, and faculty members were required to have obtained a doctorate degree in order to be specialists in their disciplines. Many secularizing influences were reshaping education to have a seemingly neutral basis rather than a Christian foundation (Marsden 1983, 220).

Evangelism was completely severed from higher education. The first academic revolution caused intellectuals to question their source of authority. The Bible was being replaced as the authority for scientific and historical queries by the new combination of historicism and scientific positivism which furnished the scientific explanations for human religious beliefs (Marsden 1983, 221). When some academicians attempted to reconcile modern intellectual trends with Christian faith, middle positions were created. For example, in the 1920s faculty members at Baylor University took a middle position by endorsing certain aspects of the theory of evolution, and their actions were not taken lightly by the Texas Baptists (Root 1986, 60, 64). After 1930, traditional Christian theology was restored as being immune to scientific-historical criticism, and this new orthodoxy recognized the biblical history as transcendent (Marsden 1983, 222).

American Protestants initially reconciled modern science and Christianity by using the "method of addition." The new science was embraced, and modern science was
considered as additional evidence for the theological argument. The second scientific revolution was associated with Darwinism, and the neutral scientific methodology rejected Christian thought, in contrast to the first scientific revolution which supported it (Marsden 1983, 223). In the second scientific revolution the criticism of biblical materials included a scientific-historical explanation which rejected the origins of the Hebrew religion and the Bible. Faith and science were not reconciled, and evangelical academic scholars were criticized for their lack of intellectualism.

Christian Scholar

Newport (1989a, 414) indicates that Christian scholars since the Enlightenment have attempted to show how one believes in Christ and still has intellectual integrity. Marsden (1983, 220) adds that "since 1950 American evangelicalism has begun to recover intellectually." In order for the Christian academic community to survive in a secular context, Kuyper (1894-1898) believed that science must not determine guidelines of intellectual respectability. Sandin (1982, 19) contends that if integration is to occur it is dependent on the ability of faculty members to correlate subject matter of the discipline with "religious ideologies" and with other disciplines.
Christian scholars must be able to freely state their metaphysical assumptions and to introduce these and their underlying control beliefs in all areas which may differ from other Christian scholars or non-Christian scholars (Marsden 1983, 255). Intellectual inquiry is the "core of the academic institution" (Carnegie Foundation for the Advancement of Teaching 1982, 17). Sandin (1982, 31) explains that the basic problem for Christian scholars as a witness is the expression of the intellectual content which must be believed in order for the Christian message to become effectual.

The responsibility for the discussion and determination of educational inquiry rests with the faculty (Hofstadter and Smith 1961, 756). Newport (1989a, 7) advocates that persons who are frank about their presuppositions or key ideas are freed from the false need to be objective and are better able to address subject matter effectively. Christian higher education still faces the problem of hiring faculty members with "conservative church backgrounds who are competently trained, but due to their secular graduate training, are likely to have beliefs, attitudes, and lifestyles altered in subtle ways" (Thompson 1978, 19).

Wolterstorff (1984) discusses the nature of theorizing relevant to the Christian scholar. The scholar in higher education always utilizes two types of beliefs: (1) data-background beliefs and (2) control beliefs. The
Christian scholar remains cloaked in a complex order of beliefs. The large set of beliefs used to determine actions and to determine the criteria for acceptance are referred to as data-background beliefs. The control beliefs are the beliefs which determine if a theory is acceptable or unacceptable. Control beliefs enable scholars to devise theories and to reject or accept theories which are consistent with the control beliefs. Wolterstorff concludes that the religious beliefs of the Christian scholar should be control beliefs for the acceptance or rejection of theories and for the shaping of perspectives (Wolterstorff 1984, 66, 70). The method by which a Christian professor derives a conclusion is as important as the correctness of the conclusion. The Christian scholar must be able to cite grounds for which specific beliefs are held and be able to use a "methodology of critical appraisal" (Sandín 1982, 128).

Wolterstorff (1984, 80-81) relays three ways in which Christian scholars are able to internally relate their authentic Christian commitment to their scholarship. First, the scholar is able to harmonize the beliefs from the Christian commitment with the results of his theorizing. Second, the scholar is able to enlarge the context of his Christian beliefs by the inclusion of new theories and data. Third, the scholar is able to propose distinct Christian
applications to problems as a result of applying research methodology and theorizing.

Christian scholars often do not possess theories on their discipline from the standpoint of the beliefs of their Christian commitment. Therefore, the fact that the scholars are Christian may have no bearing on their holding certain theories. The beliefs, including control beliefs and data-background beliefs, may function as controls to aid in the selection of alternative theories (Wolterstorff 1984, 80, 102). Wolterstorff claims it is never known with certainty what theories are accepted or unaccepted. For this reason, a general strategy for theorizing for Christian scholars cannot be proposed. The terminology, Christian scholarship, is absurd and meaningless, for both Christian and non-Christian scholars may devise, accept, or reject the same theories. Christian scholarship refers to no branch of viable knowledge.

Newport (1989a, 6) postulates that each person has an individual philosophy which is informed by principles. Hutchison (1956, 28-29) contends that all philosophies are "theologies in disguise" even if the beholder claims to be open and objective. Emmet (1953, 194) and Hutchison (1956, 28-29) assert that faith in a supreme being is universal, and that for one to act, one must have faith in the "assumptions" upon which he or she acts. Newport (1989a, 7) concludes that no one can contend to be a psychological or
philosophical atheist. A "key experience or central loyalty" provides all persons with a framework of presuppositions on which their viewpoint is centered. The ideas of faculty members concerning intellectual, aesthetic, moral, or religious ideas may vary depending on the dominant types of experiences in their backgrounds (Newport 1989a, 5). Professors should be assured the freedom to present their opinions and to criticize rival biases to maximum breadth and depth (Barnhart 1986, 100).

The integration of faith and discipline by scholars at church-related colleges and universities is to impart a holistic and integrative worldview in order to give meaning to the experiences and learning of the student. Peterson explains that a scholar of liberal education seeks to discover the relationships between truths in various areas of knowledge. Peterson (1986, 102, 103) proposes that, philosophically speaking, all areas of knowledge in Christian liberal education are integrated with the Christian faith by Christian scholars. They are challenged to analyze concepts, theories, facts, and methodologies interpenetrating Christianity with liberal learning (Holmes 1987, 6-8). The task of the Christian scholar is to be integrative and not conjunctive. Holmes (1987) presents the Christian college as fulfilling a unique task in higher education by actively integrating faith, learning, and culture through Christian scholars.
Biblical Worldview

The worldview of a person includes his or her beliefs which give meaning and purpose to life. Being more than an attitude or outlook, the concept of worldview provides one with an interpretation for living and with principles for action. Individuals have a guiding insight from their worldview, and the presence of an abiding religion in their worldview will guide their attitudes, beliefs, and actions (Newport 1989a, 4-5). Herman Dooyeweerd, a Dutch Christian philosopher, indicates that the religious worldview of an individual is what unifies the inner life of a person. Attitudes, beliefs, and values are the unifying core and comprise the religious perspectives of individual persons. The worldview is influenced by theology, philosophy, and natural and social sciences (Holmes 1983, 32, 40).

Newport defines biblical worldview to be a view informed by events recorded and interpreted in the biblical materials. Since the biblical worldview cannot be validated perfectly, Newport emphasizes that the biblical worldview is believed with rational probability. For this reason it prospers in a context of openness and testing (Newport 1989a, 5, 31, 34).

According to Emmet (1953, 200), an adequate worldview must remain open to unsolved problems of reality. This indicates that a worldview or metaphysical theory must
respect empirical propositions and enlarge interpretative theory to give a synoptic vision on all experience (Newport 1989a, 29). The unity of truth for the Christian scholar does not mean forcing all experience into a preconceived body of ideas without further development.

Foundationalism

Foundationalism is defined as a method of accepting or rejecting a theory only when the theory can be known without inference. The use of foundationalism has been an accepted tradition among Christians and non-Christians (Wolterstorff 1984, 30, 229). Prejudice and bias are thought to be eliminated with the use of foundationalism. According to this method, a theory is accepted on the basis of the credibility of the revealer; therefore, faith adds to believing and not to knowing that a theory is genuine.

Wolterstorff contends that foundationalism has failed. This argument has important ramifications for Christian scholars. The two alternatives to foundationalism are probabilism and induction. Both of these alternatives use inference and do not provide certitudes for theorizing. The biblical materials of the Christian scholar provide propositions which are not known without inference (Wolterstorff 1984, 62). Wolterstorff suggests that the Bible is not a proven science which can govern all acceptance and nonacceptance of theories, and suggests that
Christian scholars use the Bible along with reflection and experience. Neither is the Bible a black book containing all theories. Individuals are created as responsible agents, capable of thought processes to assist in their devising, accepting, and rejecting of theories (Farnsworth 1985, 86). Biblical materials are believed with faith.

Faith

According to Holmes, faith is not a source of knowledge, but is an openness and response to revelations from God. Faith motivates and guides human actions (Holmes 1987, 18). Faith in God or a substitute god is universally human. Hutchison 1956, 28) explains that "to act is to have faith in the assumptions on which one acts." In every worldview of individuals is a faith principle which is built on assumed principles. Hutchison (1956) states that all philosophies have a faith principle which cannot be proven without inference. Philosophies are disguised theologies. Kauffman (1960, 104) related the traditional words of Anselm, "theology is faith seeking understanding," to specify that faith-presuppositions are latent with knowledge and consciousness.

Faith and Reason

Hutchison (1956, 130) points out that when a person attempts to share his or her attitudes toward faith, reason is used with the first word spoken. Hutchison agrees with
Tillich that all language has a rational structure. Teaching is spoken with a linguistic rational structure.

Christian scholars at church-related colleges and universities engage in the study of their discipline in an attempt to provide a rational justification for truth. Newport (1989a) discusses three approaches to explain how faith and reason are related. These arguments contribute to a better understanding of the rational approach of faculty members in their attempts to integrate faith and discipline. The first basic approach, held by Thomas Aquinas (1948), contends that reason has an important place prior to faith. Reason is considered to deal with what can be demonstrated, and faith is concerned with what is accepted on authority. Pannenberg submits that in order to verify the Christian faith as truth a factual foundation of biblical materials must be secured through historical research. Evidence must be established to verify actual events or faith will be considered to be based on superstitions (Pannenberg 1964, 54-55).

The second approach to faith and reason highlights faith as important and reason as unimportant. Brown (1969, 13) explains that in the second century, Tertullian, a Latin writer, placed faith and reason in two separate categories. Relating Athens to reason and Jerusalem to faith, he asked, "What has Athens to do with Jerusalem?" Martin Luther held that reason was in contradiction of faith. He held that
reason could be utilized to abuse faith; however, he did not totally denounce reason. He thought reason was not to be the "sole criterion" of truth (Brown 1969, 44).

The third approach, entitled the "integrative approach" by Newport (1989a, 428-429) purports that one is able to begin with faith and then consider the use of reason. Newport explains this approach as "faith seeking understanding." According to Newport, Augustine believed that faith is not only a feeling, but that it must yield intellectual assent. Faith alone does not provide all the knowledge in all areas of life.

Perspectives on Higher Education in a Christian College or University

Gangel (1978) credits J. Gresham Machen with having given the classic address on the subject of "the integration of faith and learning" at Princeton Theological Seminary on September 20, 1912.

The findings from this study of faculty members indicates their opinions on implementing liberating knowledge with Christian education through university teaching. Haroutunian (1957, 24) stresses that Christian education is not the teaching of Christian beliefs or doctrine, but "teaching conducted in the light of the Christian understanding of human beings, their nature, their powers, their destiny." There need to be no fear of free and critical inquiry. Rational inquiry and learning
requires the negation of indoctrination. Craft (1988, 42) points out that "an institutional commitment to Christian principles must not silence any investigation that respects the worth of every human soul."

John Henry Newman (1958) is credited with having written the most influential validation for the learning of a liberal education. He believed in a unity of knowledge under God. Religious knowledge is not superior or inferior to knowledge. To encourage academic neutrality without the consideration of all knowledge and values which govern a Christian college would be misrepresenting the ends which Christian colleges serve and seek.

William Craft (1988, 38) identifies a critical problem for Christian colleges and universities, the problem of carrying an ambiguous self-image. Craft points out "that the vague image of Christian colleges is also the product of faculty befuddlement." Craft criticizes the faculty members who have chosen to divorce mental formation from spiritual formation through their use of academic and political neutrality and who have left the integration of faith to the religion departments. He suggests that faculty scholarship and the curriculum of Christian colleges should reflect an understanding of faith. Are faculty in Christian colleges confused about the vision and the function of Christian higher education? The confusion may be the result of modern Western culture which "has relativized truth claims in all
Anderson (1989, 2) directly relates the obscure image of Christian colleges to the self-image of college professors. The heart of the institution lies with the academicians who deal with intellectual inquiry and educational questions (Carnegie Foundation for the Advancement of Teaching 1982). The academic disciplines are becoming more specialized and self-contained. Answers are sought without considering the realm of values and faith. Intellectual neutrality is seeking to govern faculty teaching and scholarship without considering the questions of faith and values (Anderson 1989; Walker 1984).

Walker (1984, 20) notes that the greatest problem confronting church-related colleges is their failure to recognize philosophical differences. He suggests setting forth distinctive purposes and ceasing the imitation of secular collegial education. The first step involves the following: "The call is simply for an acknowledgement of both the difference in the result of the education and the difference in the basic philosophical concerns."

What outcomes do the faculty of a Christian college seek and serve? To return to the model of the nineteenth-century church-related college does not provide the solution nor the outcomes desired. The American Association of State Colleges and universities states, "if
it is assumed that the teaching-learning function is the heart of the educational process, then the impact of the institution upon its students becomes critically important" (American Association 1971, 3-4).

In 1986 Mannoia explored the perceptions of faculty members at four Free Methodist colleges which were members of the Christian College Coalition concerning the integration of faith and learning. Similar research is needed to add to the body of theoretical knowledge on the integration of faith and discipline and educational excellence pursued by the faculty members in Southern Baptist colleges and universities. This study modifies the instrument Mannoia developed to conduct similar research at five colleges and universities affiliated with the Southern Baptist denomination which are members of the Christian College Coalition.

The academic raison d'etre of the Christian college is the commitment to a Christian or biblical worldview (Ringenberg 1984). Varied traditions participate in Christian higher education. The fact that Southern Baptist, Presbyterian, Reformed, and Lutheran institutions of higher education work together in the Christian College Coalition is evidence of the participation of different denominations seeking the Christian worldview in academic (Noll 1984, 33).

The Christian philosophy of education begins with the human tendency to seek understanding and fulfillment
(Peterson 1986, 87). Trueblood (1959, 25) points out that, at the Christian institution, the mood and conviction of the major teaching attests to the Christian character of a college. The educational philosophy of an institution exists through policy and procedure, both written and implied.

Christian theism holds that God created many areas about which there are domains of truth. Peterson provides a theistic perspective on the integration of knowledge:

1. areas of knowledge are integrated with one another in that they all make best sense when they are firmly planted on the assumptions that reality is orderly, rational and moral.
2. domains of knowledge are integrated when each one . . . sheds light on the nature of the world and the human quest.
3. knowledge is integrated when it is seen that what happens in one sphere of human endeavor has an impact on other spheres, that the human endeavor is not fragmented (Peterson 1986, 103).

Peterson defines the concept of integration of faith and knowledge:

1. faith is integrated with knowledge when it can be shown that the metaphysical, epistemological and axiological assumptions which make best sense of established knowledge are inherent in the Christian worldview.
2. faith is integrated with knowledge when it is seen that the conclusions and insights of the various branches of inquiry are God's provision for our learning more about him and his world.
3. the appropriate integration occurs when the values and convictions of the Christian life are used to evaluate certain aspects of human knowledge.
4. faith and knowledge are integrated when our best information and insights are employed to help refine our understanding of Christianity.
5. faith is integrated with knowledge when learning is sought as something which can be used in God's service (Peterson 1986, 103).

Gaebelein (1962) explains the unity of learning as encircling the biblical materials:

Now Christian education, if it is faithful to its deepest commitment, must renounce once and for all the false separation between secular and sacred truth. It must see that truth in science, and history, in mathematics, art, literature, and music belongs just as much to God as truth in religion. While it recognizes the primacy of the spiritual truth revealed in the Bible and incarnate in Christ, it acknowledges that all truth, wherever it is found, is of God. For Christian education there can be no discontinuity in truth, but every aspect of truth must find its unity in the God of all truth (Gaebelein 1962, 13).

Gangel (1983, ix) asserts that a comprehensive view of biblical materials serves as the basis for the integration of faith and learning in higher education. A philosophy of education is not found in the Bible nor in a Christian view of life; however, "a Christian worldview provides certain implications for education" (Peterson 1986, 87).

A Christian worldview affects teaching modes and the development of character (Peterson 1986, 87). The Christian college is characterized as the institution which provides a central emphasis of religious studies in higher education (Trueblood 1959, 29). In one way, Christian higher education becomes liberalizing if the acquisition of all knowledge is an ongoing process and the findings from the methods of research in given fields are allowed to correct misunderstandings (Peterson 1986, 107).
An institution which promises a Christian view of every subject and issue may be suspect. Peterson (1986, 106) explains that this type of institution aims to perpetuate the ideologies of a particular sect, and the intellectual integrity of the disciplines are compromised in the name of religion. Peterson (1984) and Newport (1989c, 9) implicate that the Christian institution should be the most aggressive of all institutions in seeking to confront opposing viewpoints, searching for knowledge, and stimulating inventiveness.

**Southern Baptist Colleges and Universities**

**The Distinction of Southern Baptist Higher Education**

The Christian college is a "first-order meta-physical reality which is accessible to knowledge and can be used to interpret and guide matters of life, thought, and conduct" (Newport 1989b, 3). A Southern Baptist college deals with religious issues which are of interest to Baptists. In essence, a Baptist college has a threefold responsibility: (1) to continue a tradition of objective inquiry, (2) to present the "best scholarly representation of Baptist beliefs, history, and life that can be found," (3) to offer a "superlative and multifaceted department of religious studies." Barnhart considers the concept of objective inquiry to be more a condition of the sociopolitical
structure than the psychological state of mind. Objective inquiry is considered a "social and institutional accomplishment, thriving within the university . . . as a social whole" (Barnhart 1986, 99). Southern Baptist colleges and universities were perpetuated to present to all persons the truths described in the historical events of the Bible and "to establish methods of comparing worldviews and ways of undergirding our conviction regarding the normativity and superiority of the biblical worldview" (Newport 1989a, 5; Newport 1989b, 10). Barnhart (1986) implies that the ideal Southern Baptist institution provides a free marketplace of ideas and biases in an open social and political structure. Pinson (1990) believes the integration of faith and discipline is an internal process within the faculty of Southern Baptist institutions. Teaching the academic discipline and possessing positive attitudes toward interrelationships involved in the integration process are two means by which faculty members are able to integrate faith and discipline in Southern Baptist colleges and universities (Pinson 1990, 5-7). The Baptist tradition which applies to the faculty of Southern Baptist universities emphasizes the "duty of each individual to follow his or her own religious experiences as nurtured by the community" (Anderson 1989, 13).
Community Within Christian Higher Education

Newport (1989c, 14) indicates that if the Christian college is to be understood as a covenant community, then each person involved should have a "shared concern in the mission of the school." Walker (1989a, 15) comments that early Baptist educators were committed to establish institutions which gave "depth to the understanding of scripture and the means for informed sharing of that understanding in human experience." James Manning, William Staughton, Isaac Backus, Luther Rice, and Richard Furman were early leaders in Baptist higher education who were committed to this concept and to the Baptist concept, the priesthood of the believers, which originated in the Protestant Reformation (Walker 1989a, 15). The concept of the priesthood of believers implies that all persons have the responsibility and the freedom to understand the world and the spiritual world through the activity of the Holy Spirit, Christian teaching, and the church (Noll 1985, 36-67). Newport (1989c, 15) explains that "the freedom of the teacher is limited by the distinctive purpose for which the school exists." Faculty members of Southern Baptist colleges and universities are encouraged by the Education Commission of the Southern Baptist Convention to express and relate their personal faith to students (Walker 1989a, 15-16). Walker (1989a, 15) stated, "the sharing of personal faith and professional expertise is the whole purpose of the
faith-related institution." Ramm (1960, 21) states that the major dilemma of the Christian college is finding faculty persons who are scholars who use the Christian presuppositions.

Trueblood states the following:

a group is not a community until it is marked by a basic identity of ideals and standards. It is a group of people who . . . care about the same things. It is not merely a matter of common activities (Trueblood 1959, 150).

The Cultural-Linguistic Approach to Religion at the Christian Institution of Higher Education

A plausible case for the cultural-linguistic approach to religion at church-related institutions of higher learning is presented by Lindbeck (1984) as a new way of understanding the nature of religion. This approach may be applied to an understanding of religion at the church-related colleges and universities. Holmes (1983, 33) explains that religion functions to form attitudes, opinions, and feelings. The religion organizes both beliefs and behavior, and religions are thought to be "comprehensive interpretive schemes, usually embodied in myths of narratives and heavily ritualized, which structures human experience and understanding of self and world" (Lindbeck 1984, 32). The stories or doctrines are told with a particular purpose in mind and are related to the rituals of the religious system. Like a culture, the attitudes of
individuals and groups are shaped in various ways by this communal phenomenon.

The religious tradition of a community exercises immense influence on the "way people experience themselves and their world." (Lindbeck 1984, 33) Subjectivities of individuals are shaped. Just as a language, a religion has a vocabulary of symbols, and religious tradition is manifested in cognitive and behavioral dimensions. Human experiences are shaped and molded by the culture, and individuals become religious when they become skilled in the language of the culture. In this way the "basic patterns of religion are interiorized," and the sharing of attitudes and opinions of faith concerning religion gain power when they are embodied in the "total gestalt of community life and action" (Lindbeck 1984, 36).

Lindbeck reasons that the proclamation of the Christian story begins by telling the story. The power is gained and meaning is extended when the Christian story is actualized through the total interaction of community life (Lindbeck 1984, 36). Lindbeck contends that religions, like languages, can be learned only by practice and not by analysis. The contextual milieu of the church-related college or university provides the community of faith-believing faculty members, or the setting, for the analysis and actual practice of the religion (Lindbeck 1984, 129; Anderson 1989, 8). Trueblood states that "the
Christian college is, by its nature, a fellowship of both prayer and study, a fellowship which requires demonstration even more than explanation" (Trueblood 1959, 29).

Professorial Integration of Faith and Discipline and Interaction Between Faculty Members and Students

Definition of the Integration of Faith and Discipline

Walker, Executive Director of the Southern Baptist Education Commission, defines the integration of faith and discipline as the professional involvement and interaction between faculty members regardless of their discipline with their students (Walker 1989c).

Walker states,

Recognition of the Baptist concerns for priesthood of believers and the importance of religious liberty require the acceptance of individual responsibility before God. . . . All faculty members must bear the responsibility for witnessing to their faith. Personal witnessing should not be restricted to a special "priest group" such as religion department faculty nor to an "authoritative hierarchy" such as the college administration. Witnessing to personal faith is the task of each believer who accepts the opportunity to influence other learners who sit in their classes. . . . Faculty members must be willing to permit their students to see examples of their faith in their own experience and as a part of their consideration of their professional discipline (Walker 1989a, 16).

Fisher (1989) notes that the determining factor in the nature and effectiveness of a Christian university is the faith and commitment of the teacher. Trueblood (1959, 28) indicates that one mark of the scholars who take their
Christian conviction seriously is the fact that they are likely to share with their colleagues and students in public worship. Trueblood (1959) emphasizes that students remember this type of action longer than the specific teachings of their professors.

LeFevre (1958, 14-15) points out that the mission of the Christian teacher is understood in the context of the Christian vocation which involves the living of a Christian life. The Christian teachers in the Christian university ideally transmitted the subject matter of their disciplines and their own Christian experience (Fisher 1989, 120).

Teaching Behavior and Dyadic Communication

Gage (1983) indicates that there are three main questions involved in research on teaching in higher education. These three questions are: (1) How do teachers behave? (2) Why do they behave as they do? (3) What are the effects of their behavior? To understand and seek answers to these questions there are three variables to consider: (1) the teaching behavior, (2) the causes or determinants of those processes, and (3) the variables indicating the effects of the teaching processes.

Teaching processes can be thought of as specific teaching behaviors utilized to promote learning in others (Dunkin and Barnes 1986, 754). Specific teaching behaviors may involve types of reactions to student behavior, types of
questions, certain statements, or face-to-face interaction between teachers and students (Dunkin and Barnes 1986).

Farnsworth (1985, 85) and Holmes (1983, 117) state that humans are relational beings who are dependent on others and God. As relational beings, much of the communication between teachers and the students transpires through dyadic communication between students and teachers and through the interaction between students and teachers.

Dyadic communication transpires when two persons are aware of each other in an interaction, cues such as talking and gesturing occur, and meaning is assigned to the cues (Wilmot 1987, 11, 13). In any dyadic transaction each participant is simultaneously sending and receiving messages. Wilmot states, "Of all forms of communicative exchange, dyadic communication is the most prevalent" (1987, 15). Wheeler and Nezlek (1977) discovered from a study of college students who recorded their conversations for two weeks, that almost half of their total interactions were one-on-one communicative exchanges. Fischer (1953, 149) concluded from his research of college student communication that the "great bulk of human interaction is dyadic in nature." Von Wiese (1932, 278) concluded from his research that the "human pair is the structure upon which a great many social processes are based, and may be regarded, metaphorically speaking, as the cell-unit in the social structure."
If interaction between a student and the teacher begins to involve more individuals, then the situation becomes more complicated (Wilmot 1987, 21). First, leadership emerges from the group, and second, the group gains stability by breaking into smaller groups, usually in even numbers (Fischer 1953). As the size of the group increases, the degree of intimacy decreases. The triad, a cluster of three individuals, is the smallest of groups; however, one of the prominent features of the triad is the existence of the dyad of two members who interact fully and the third member who is "isolated, suppressed, or excluded from complete participation" (Wilmot 1987, 21, 22). It is highly unlikely that the triad will consist of three members who are equal in influence and power (Von Wiese 1953). From a functional perspective the triad is comprised of the primary dyad plus one member.

Dunkin and Barnes (1986) indicate that teaching behaviors result from the contexts, attributes of teachers and students, and characteristics of teachers which predispose them to certain behaviors. Other factors considered to affect the teaching behaviors are their formal learning backgrounds, their education, and their early experiences.

Professorial Integration of Faith and Discipline

Professorial integration of faith and discipline, ideally, is an attempt by Christian faculty members to
emphasize the intellect along with the biblical worldview of the individual. Faith and knowledge are then based on intellect and not simply emotion (Newport 1989a, 7-8). Gangel (1983, viii) defines integration to mean "the forming or blending into a whole of everything that is a part of a Christian student's life and learning." The emphasis of integration was to understand all subjects as the truth of God and to impart to the student how to integrate his subject matter with the discipline. For a faculty member to make a comment at the beginning of the class that the subject is based on reality created by God does not signify an attempt to research the discipline for Christian implications. This action indicates a "setting within a Christian context" (Wolterstorff 1984, 105).

Research on Professorial Interaction with Students In the Classroom

Wilson, Gaff, Dienst, Wood, and Bavry (1975) conducted a study which has been recognized for the systematic research of faculty and student interaction in higher education. There is an assumption in the literature that students greatly desire interaction with faculty (Feldman and Newcomb 1969, 249-250). Gamson (1967, 291) found that faculty members estimated 5 to 25 percent of their time with students was selective, regular contact with students. Vreeland and Bidwell (1966, 241) found that student-faculty
interaction may vary in intimacy and frequency. Their study indicated the following:

There is substantial evidence to indicate that attitude and value change is positively related to both intimacy and frequency of interaction, presumably because they increase the normative control available to the change agent (Vreeland and Bidwell 1966, 241).

Interaction may enhance the communicative process leading to the integration of faith and discipline. In contrast, faculty members may present the subject matter separately or without application to their faith. It seems that interaction between students and faculty members lays the foundation for the integrative process. Interaction between these two parties begins in the classroom, and the psychological accessibility which faculty members relay with subtle cues indicates to students the openness of the faculty members to talk and meet with students. Interaction occurred more often and was more in-depth, if a student had two or more courses from a faculty member (Wilson et al. 1975).

The integration of faith and discipline involves the intellectual processes of students and faculty members. Anderson (1989, 5) contends that the essential character of the Christian college is revealed in how the intellect of students is formed through the educational process. The integrative process is not based only on an experience. When one considers that faculty members influence the intellectual development of students, it is important to
consider how faculty members facilitate the intellectual
development of students. Research has shown that students
who were intellectually influenced and faculty members who
transmitted the stimulation found each other, produced
fruitful relationships, and realized the ideal of the
teaching-learning environment in a liberal education (Wilson
et al. 1975, 150). It is important that professors enhance
the intellectual development of students in order to produce
the student-professor relationships which encourage the
integration of faith and discipline.

Professorial Interaction with Students
In and Out of the Classroom

Landers (1978, 358) indicates that the classroom is not
the only place where students learn. Faculty and students
have the opportunity to interact in many settings.

According to Fischer,

We must give up the comfortable old idea that
professors meet their classes and post office hours and
then hide the rest of the week. . . . If any of us are
uncomfortable with students outside the classroom, then
we ought to find another job, because the time is gone
when higher education is a thing that takes place in
the classroom (Fischer 1971, 27).

The importance of out-of-class interaction between students
and faculty has been increasingly recognized (Landers 1978,
358).

Certain characteristics of faculty members are thought
to influence student-faculty member relationships. Wilson,
Gaff, Dienst, Wood, and Bavry (1975, 157) found that the
more accessible a teacher is the more interaction that a faculty member has with students. Accessibility not only includes physical accessibility, but it includes psychological accessibility. Faculty members who interact most frequently with students are more talkative with students in class and out of class.

Faculty members were found to interact more with students who they had helped in the development of their personal philosophies and outlooks (Wilson et al. 1975, 133). The amount, duration, and closeness of the interaction were affected by faculty perceptions. These interactions with students appear to affect the viewpoints of faculty members on their values, faith, and knowledge.

For in-class interactions and out-of-class interactions it is important what faculty members do. Their actions set them apart as distinctive faculty members. In the Wilson, Gaff, Dienst, Wood, and Bavry study (1975), students nominated one group of teachers who were considered intellectually influential teachers. The group which was nominated and the group which was not nominated both had favorable attitudes toward personal relationships with students. The group, however, which was nominated as intellectually influential was made up of individuals who held this belief and acted in accordance with the belief (Wilson et al. 1975, 147).
Interaction beyond the classroom may be the major means of building social relationships. Prior studies have found out-of-class interaction infrequent and superficial in most colleges and universities (Feldman and Newcomb 1969, 249). Relationships which begin in the classroom and continue out of the classroom were found to have the greatest impact on students (Wilson et al. 1975, 151). Formal and informal teaching activities extend beyond the classroom.

The study by Wilson, Gaff, Dienst, Wood, and Bavry (1975, 31) explored the total amount of interaction between faculty and students outside of class and the faculty characteristics which impede or facilitate interaction with students. The findings of the study revealed that two areas were discussed most often: (1) discussion of intellectual or academic topics and (2) discussion of basic advice on an academic program (Wilson et al. 1975, 34). However, in a two-week period, 60 percent of the faculty reported fewer than five conversations of ten minutes or more. This finding suggests the relative infrequency of out-of-class interactions which transpire between students and faculty members. The characteristics of these faculty members which affected their accessibility to students were designated into two categories: the position of the faculty member within the discipline and the social-psychological factors of faculty members affecting their accessibility.
In the study by Wilson, Gaff, Dienst, Wood, and Bavry (1975, 133) it was discovered that faculty and students held very similar opinions of notable faculty-student relationships. The relationships with faculty members which affected the lives of students were created in the classroom and continued beyond the classroom. Most relationships with faculty members which influenced students were due to the relationships beyond the classroom. The two faculty characteristics which were found to be significantly related to interaction out of the classroom were attitudes and behaviors which enhanced an interactive process (Wilson et al. 1975, 35). The attitudes of faculty members which considered education as an interactive process and the behaviors of faculty members which invited discussion and accessibility were the social-psychological characteristics which most often facilitated interaction. The literature suggests that the "amount of contact a professor has with his students is a function of his belief in the value of relating to them on a personal, one-to-one basis" (Wilson et al. 1975, 36). Bennis, Berlow, Schein, and Steele (1973) suggest that interpersonal relationships serve to express feelings, to confirm who a person is, to change or influence one or more persons, and to accomplish a goal or task outside of the relationship.

Wilson, Gaff, Dienst, Wood, and Bavry (1975, 147-148) found that academic rank, age, and scholarly productivity
were not related to the amount of interaction which transpired between students and faculty members out of class. They found that "influential faculty members were distributed among academic ranks and age groups in the same proportion as their colleagues." They found that faculty members who were intellectually stimulating to students also made considerable contributions to student relationships outside of class. The topics of their conversations outside of class involved campus issues, educational advice, career advice, and intellectual issues.

Institutional Factors Affecting Interaction of Faculty Members and Students

Research indicates that institutional factors may impede or facilitate student-faculty interaction outside of the classroom. Wilson, Gaff, Dienst, Wood, and Bavry (1975) found that institutional factors to be considered include (1) size of the institution, (2) organizational structure, (3) faculty-student ratio, (4) educational philosophy, and (5) norms of interaction between the faculty and students. These five factors were found to facilitate or enhance relationships between faculty and students outside of the classroom. It is important to note that one of the most important institutional factors is the kind of college or university attended (Wilson et al. 1975, 155).

Dunkin and Barnes (1986, 755) reveal that contextual factors influence teaching and learning. Institutional
size, resources of the institution, and whether the institution is a private or public institution are factors which influence the culture in which a particular institution is located.

The covenant community which exists on faith-related colleges and universities is responsible for formulating a community of relational persons who are able and obliged to influence the language, symbols, rituals, and human experiences which are exchanged (Lindbeck 1984, 33).

According to Trueblood,

the responsibility of the [Christian] college does not extend to the right use which students make of their opportunities; the [Christian] college is responsible only for the provision of opportunities and for avoiding a situation in which these will inevitably be missed (Trueblood 1959, 143).

The interaction patterns of faculty and students have been shown to be affected by the institution (Wilson et al. 1975, 166). The specific policies, procedures, and organization of the institution can encourage or hinder certain types of teaching and learning (Wilson et al. 1975, 167). The "normative climate" created by the faculty and students was stated to be one of the most important characteristics of the institution to affect the teaching and learning (Wilson et al. 1975, 167). This finding reinforces the three major elements which affect interaction and the integration of faith and discipline: the faculty, the students, and the setting.
Chapel is a vital part of the Christian mission presented through Southern Baptist colleges and universities. Sandin (1982, 152) indicates that chapel is "a program of common worship," and if it is properly conducted to reflect the highest ideals of the college, it is "one of the most important elements of cultural unity in the Christian college."

A study by Vreeland and Bidwell (1966) asked these questions which are applicable to the consideration of institutional integration of faith and discipline: (1) What is a college doing to induce value and attitude change among its students? (2) Does the potency of colleges result only from the aggregated characteristics of their faculty?

Summary

According to Wilson, Gaff, Dienst, Wood, and Bavry (1975, 161), convincing evidence exists that the more interaction a faculty member has with a student, the greater the probability that the teacher will have a "specific impact" on the student. These researchers indicate that faculty influence can result in the following specific influences on a student: (1) the influential choice of a major, (2) the contribution to personal development, (3) the contribution to educational development, and (4) the collaboration on career plans. However, these same researchers indicate that there is "little known about the
consequences of faculty-student interaction" (Wilson et al. 1975, 151). They emphasize that the factor repeating itself in their study of faculty-student interaction was the interaction beyond the classroom between the student and the faculty member. One consideration for this implication is that certain subject matter is more conducive to facilitating discussions between faculty members and students. They state that one major assertion in American higher education is that "effective education requires close working relationships between faculty and students" (Wilson et al. 1975, 30).
CHAPTER 3

PROCEDURES FOR COLLECTION OF DATA

A list of all faculty members at the designated Southern Baptist institutions was obtained from the presidents of those colleges and universities. The anticipated population of professors was 107; the anticipated population of associate professors was 58; the anticipated population of assistant professors was 112.

A mailed survey was conducted using a population of professors, associate professors, and assistant professors at Campbellsville College, Dallas Baptist University, Grand Canyon University, Mississippi College, and Palm Beach Atlantic College. Yount (1988) considers a mailed survey to be the most effective way to collect information on a large scale. All subjects were assigned an identification number to be filed in a master directory. The directory was an aid in the processing of the returned instruments.

The faculty members were sent postcards to inform them of the research study and the forthcoming questionnaire. The instruments were mailed one week later. In this packet a cover letter, a stamped self-addressed envelope with first class postage, and a telephone number for any questions was included. The letter offered a copy of the results of the
study in appreciation for their participation. The instruments were mailed first class with return postage guaranteed. Postcards were sent two weeks later to the group achieving less than 50 percent response rate (Yount 1988). After the postcards were mailed, a total response rate of 60 percent was achieved.

**Instrument**

The survey research instrument which was developed by Mannoia (1986) to measure the perception of integration of faith and learning of faculty members from Free Methodist colleges and universities affiliated with the Christian College Coalition was modified for this study. Using thirty-one faculty members from a member institution of the Christian College Coalition, a coefficient of internal consistency using Kuder-Richardson 21 formula was calculated to establish the reliability of the instrument (Mannoia 1986). Alpha was .93. Content validity was established through the Delphi Technique. Criterion-related validity was established through a discrimination study of Wheaton University and Southern Methodist University ($p = 0.001$).

During the summer of 1989, the criterion statements of the Mannoia instrument were analyzed, reworked, and reviewed in consideration of Southern Baptist perspectives of higher education. The statements were rewritten to apply to Southern Baptist higher education and to be as clear,
concise, and specific as possible. Unique to the Mannion instrument, the final instrument of this study was an attitude scale to determine the attitudes of faculty members in the five Southern Baptist colleges and universities toward the integration of faith and discipline.

During the fall of 1989, the forty-nine statements of positive and negative views of integration of faith and discipline were submitted to a panel of experts who were each uniquely associated with Southern Baptist higher education. A table of random numbers (Fisher and Yates 1963) was utilized to randomize the order of the statements in the panelists' instrument. Ferguson (1981, 225) states that "the general purpose of randomization is to protect the validity of the experiment by controlling the biasing influence of extraneous variables." Content validity was established by the panel of five experts in the content area. Reliability was established using the coefficient alpha. The following panel of experts evaluated every statement for clarity and importance: (a) John P. Newport, Vice President of Academic Affairs and Provost of Southwestern Baptist Theological Seminary, Fort Worth, Texas; (b) Glenn A. Hilburn, Chairman of the Religion Department, Baylor University, Waco, Texas; (c) Jerry M. Self, Assistant Director of the Southern Baptist Education Commission, Nashville, Tennessee; (d) James L. Pleitz, Pastor, Park Cities Baptist Church, Dallas, Texas; and
(e) Karen Longman, Vice-President of the Christian College Coalition, Washington, District of Columbia.

Panelists were asked whether the criterion statements were appropriate and were asked for their comments. In generating the item pool, a broad diversity of opinions was collected through the participation of the panel of experts in the affirmation of positive and negative belief statements about the attitudinal object. The panel represented a diverse group of persons with substantial knowledge about the topic and with both positive and negative attitudes toward the integration topic (Mueller 1986, 9). Literature and editorial-type writings on Christian higher education were reviewed to determine the selection of the panelists.

From the rankings of the statements by the panel of experts, twenty-five potential items were produced. These criterion statements were again reworked for clarity. The resulting criterion statements were placed in the final instrument by random assignment in a twenty-five-item sequence.

The instrument consisted of two sections. The first section of the survey research instrument was composed of twenty-five criterion statements. The Likert scale consisting of four categories of response was provided in this section of the study: strongly agree, agree, disagree, strongly disagree. It was noted that there was no option to
present a no-opinion answer. The rationale for limiting the number of responses was twofold: (a) increasing the number of response categories may reach a point where the respondents can no longer reasonably distinguish the adjacent categories, and (b) increasing the number of response categories may add random error or variance to the score distribution (Mueller 1986). In order to quantify the attitudes of the faculty members, the above scale was used. It was the aim of this study to assign a numeric weight to the answers.

The first section of the instrument contained individual Likert items which were clearly positive or negative with regard to the attitudes toward integration of faith and discipline. The use of factual items upon which all respondents agreed was avoided in the instrument. The instrument contained items which not all respondents believed or knew to be factual and which spread the respondents to indicate discrimination of the scale (Mueller 1986, 11).

The twenty-five criterion statements of the first section of the instrument represent the three variables of integration which are examined. The first variable, the professorial integration of faith and discipline in the classroom, consists of the following statements in the instrument: (3) I introduce the basic assumptions of my discipline alone; (4) I am comfortable dealing with discussing Christian perspectives with my classes at large;
(5) In my classroom we do not have the time to analyze the tensions between the Christian perspective and a secular view of my discipline; (6) The faculty member who is the more actively involved church member is more likely to integrate faith with his or her discipline; (10) I do not teach the Christian implications of my subject; (14) Christian teaching should strive for understanding faith with creative, independent thought; (18) In my classroom I seek to apply scriptural filter so students make Christian applications to the study of the discipline; (19) I introduce the basic assumptions of the biblical worldview with the basic assumptions of my discipline; (20) I view my teaching role as a professional career more than a Christian calling; (23) I am confident that faith and discipline can be integrated in the classroom; (24) God's truth is distinctly set apart from truths in academic disciplines; and (25) My classroom interaction with students is part of a faith experience with the community of believers.

The second variable, the professorial integration of faith and discipline in-and-out-of-the-classroom, is composed of the following statements: (1) I share statements of my own personal choices and commitments as a Christian on general questions of lifestyle and the practice of faith; (9) I withhold statements of my own personal choices and commitments as a Christian on general questions of lifestyle and the practice of faith; (11) I openly
discuss both secular and Christian perspectives on historical and current events in relation to my discipline; (12) As a Christian professor, I encourage my students to deepen their knowledge of scripture; (15) My discipline is unrelated to the knowledge of God's creation; (16) I am not committed to the basic elements of the historic Christian faith; and (17) I engage in scholarly research to communicate more with my colleagues than with my students.

The third variable, the institutional integration of faith and discipline, consists of the following statements: (2) Integration of faith and discipline should be the academic distinctive of the church-related college which no other institution, including the church can fulfill; (7) I am confident that my college or university stands for integration of faith and discipline; (8) A college's commitment to a Christian value system stimulates disciplined learning; (13) Chapel programs at my institution isolate the spiritual from the intellectual or cultural; (21) The distinctive quality about a Christian college is the concern for the development of the mind in matters of faith; and (22) The college, consisting of administrators, faculty, and staff, strives to be a distinctive Christian community.

The second section included demographic variables to aid in the explanation of the statistical findings of the criterion statements. The demographic variables included
(a) age, (b) gender, (c) undergraduate educational background, (d) graduate educational background, (e) tenured and nontenured, and (f) denominational status.

The scores for the three variables of professorial integration in-class and in-and-out-of-class and of institutional integration and for the demographics are computed for each subject. The results from the collection of data provide a list of subjects with scores for the three variables and the demographics for each faculty member.

**Population**

The population of this study was made up of the full-time professors, associate professors, and assistant professors of all disciplines in the specified institutions. The population of full professors consisted of approximately 107 individuals. The population of associate professors consisted of approximately 58. The population of assistant professors consisted of approximately 112. A questionnaire was sent to each full-time faculty member of the three ranks.

**Research Design**

The research design used for this study was survey research. Bailey (1978, 110) describes a survey as a method of "asking questions of a representative cross-section of the population at a single point in time." Survey research is a technique to collect data from individuals about their
attitudes, opinions, beliefs, and personal, social, and educational backgrounds (Fink and Kosecoff 1985). A survey is usually in the form of a questionnaire or an interview which is conducted at a single point in time.

The survey has (a) a "fixed set of questions," and (b) classified responses (Bailey 1978, 111). Responses which are systematically classified allow quantitative comparisons to be made. When the information sought must come from individuals, survey research is the most appropriate research method (Fink and Kosecoff 1985).

Questionnaires provide important meaning when they are relevant. There are four aspects of relevance in relationship to questionnaires. These four aspects are (a) the relevance of the goals of the study, (b) the relevance of the questions to these goals, (c) the relevance of the answers of the respondents to the questions, and (d) the relevance of the questions which apply to the respondents (Bailey 1978).

A questionnaire utilizing a descriptive survey method was used to gather subjective and objective data of the process of this study. Current faculty members who were participants involved in the integration process were asked for their behavioral intentions, opinions, and evaluations of campus-wide integration. Although there was a lack of comprehensive data collected on the concept of integration of faith and discipline in Southern Baptist colleges and
universities, the integrating process is a main philosophical concern of these five institutions of higher education (see Appendix).

**Procedures for the Analysis of Data**

**Descriptive Statistics**

Means and standard deviations were the descriptive statistics which were used to describe the data collected. Means and standard deviations were computed for each of the three variables of integration for each group:

1. assistant, associate, and full professors,
2. tenured and nontenured faculty members,
3. three categories of age groups,
4. faculty members of both genders,
5. faculty members who were graduates of secular and church-related undergraduate schools,
6. faculty members who were graduates of secular and church-related graduate schools,
7. faculty members of Southern Baptist denomination and other denominations.

The SYSTAT "AVG" command was used to compute an average attitude for each subject for a particular variable of integration. This command avoided dealing with missing items and determined the average value on the non-missing items of the respondent to provide a more accurate average.
The t-test for independent samples was used for the comparison of two groups in the study. The t-test procedure was applied to the means of the following groups: (a) tenured and nontenured, (b) male and female faculty members, (c) church-related and secular undergraduate education, (d) church-related and secular graduate education, and (e) Southern Baptist and other denominational affiliations. The results of the t-test are presented in Tables 3, 6, 7, 8, and 9.

A one-way analysis of variance was used to test the hypotheses regarding rank (assistant, associate, and full professors) and age (Category 1 = 27-43, Category 2 = 44-60, Category 3 = 61-77). Borg and Gall (1983, 552) explain that analysis of variance is a powerful technique which allows for a test of statistical significance "of several comparisons and interactions among groups of subjects who vary on one or more factors." The significant F locks the Type I error rate at .05. The results of the one-way analysis of variance are presented in Tables 1 and 4. The presentation of mean scores and standard deviations for both hypotheses are reported in Tables 2 and 5.
Chi-Square Analysis

Chi-square statistics were used to test the relationships between the following demographic variables. The values of these variables yielded more than two, discrete, noncontinuous scores. For this reason, the chi-square method was conducted. The first set of demographic variables tested by chi-square was rank and tenure. Rank was described in three levels: assistant professors, associate professors, and full professors. Faculty status was described in two levels: tenure and nontenure. The chi-square test of independence was applied to test the relationship between rank and faculty status using a two-by-three matrix table. The results are presented in Table 10.

The second set of demographic variables which were tested by the chi-square test of independence was faculty status and age. Faculty status was described in two levels of tenure: tenure and nontenure. Age category was described in three levels of age (Category 1 = 27-43, Category 2 = 44-60, Category 3 = 61-77). The chi-square test of independence was used to test the relationship between faculty status and age category. Faculty status and age category were tested using a two-by-three matrix table.

The third set of demographic variables which were tested by chi-square test of independence was gender and faculty status. The gender category was described in two
levels: male and female. The faculty status category was described in two levels: tenure and nontenure. The chi-square test of independence was applied to test the relationship between gender and faculty status using a two-by-two matrix table. The data are reported in Table 12.

The fourth set of demographic variables, gender and rank, was tested with the chi-square test of independence. The gender category was described in two levels: male and female. The rank category was described in three levels: assistant professors, associate professors, and full professors. The chi-square test of independence was applied using a two-by-three matrix table to test the relationship between gender and rank. The findings are presented in Table 13.

The fifth set of demographic variables which were tested with the chi-square test of independence was denominational affiliation and undergraduate school. The category of denomination had two levels: Southern Baptist affiliation and other denominational affiliation. The category of undergraduate school had two levels: church-related undergraduate schools and secular undergraduate schools. A two-by-two matrix table was used. The data are presented in Table 14.

The chi-square test of independence was used to test the sixth set of demographic variables, denomination and graduate school. The denomination category had two levels:
Southern Baptist denominational affiliation and other denominational affiliation. The graduate school category had two levels: the church-related graduate school and the secular graduate school. A two-by-two matrix table was used. The data are presented in Table 15.

**Testing of Hypotheses**

Each of the hypotheses was restated in the null form for testing. If the probability of the computed F ratios were less than .05, then the null hypothesis was rejected. This means that the attitude toward the integration of faith and discipline is significantly different with respect to the variables under study.

**Reporting of Data**

The data resulting from the descriptive statistical analysis are displayed in tables. The findings from the t-tests for independent samples are listed in Tables 3, 6, 7, 8, and 9. The mean scores of each category on each of the three variables of integration of faith and discipline were provided in the tables.

The findings from the one-way analysis of variance are presented in ANOVA Tables 1 and 4 to adequately display the findings from the cross-ranks of the subjects. The mean scores and standard deviations of the one-way analysis of variance procedures are presented in Tables 2 and 5. The mean scores are displayed to indicate whether the faculty
attitudes are generally positive or negative. All mean scores below 2.5 were considered negative attitudes, and all mean scores above 2.5 were considered positive attitudes.

The demographic variables which are analyzed with the chi-square test of independence are reported on contingency tables 10 through 15. The observed cell frequencies and the expected cell frequencies were calculated.
CHAPTER 4

PRESENTATION AND ANALYSIS OF DATA

Introduction

The purpose of this chapter is to present the results of the investigation of attitudes toward the integration of faith and discipline of faculty members of five Southern Baptist colleges and universities which are members of the Christian College Coalition. Of the 277 questionnaires distributed, 167, or 60 percent, were completed and returned. Of the 112 questionnaires sent to assistant professors, 57, or 51 percent, were completed and returned. Of the 58 questionnaires sent to associate professors, 39, or 67 percent, were completed and returned. Of the 107 questionnaires sent to professors, 72, or 67 percent, were completed and returned.

The instrument surveyed the attitudes of faculty members on three concepts: (1) professorial integration of faith and discipline in the classroom, (2) professorial integration of faith and discipline in-and-out-of the classroom, and (3) institutional integration of faith and discipline. The first variable refers to the efforts of faculty members during class to harmonize Christian perspectives with their disciplines. The second variable
emcompasses the efforts of faculty members to communicate during and outside of the class periods with students on issues which are relevant to the Christian faith and their academic discipline. The third variable refers to efforts of the institution to present the Christian faith and to create a distinctive Christian community. These three variables were computed as follows. Each item on the questionnaire was worth one to four points. Each Likert item was positive or negative. Positive items refer to statements which state favorable feelings or beliefs toward an attitudinal object. Positive statements were scored on a scale of one to four. The statements which a respondent strongly agreed with were scored as four. Negative items refer to statements which state unfavorable feelings toward an attitudinal object (Mueller 1986, 10), and these items were also scored on a scale of one to four. The statements which a respondent strongly disagreed with were scored as one. Therefore, when these scores were averaged, the level of positive attitudes was indicated. The higher the score, the more positive the attitude. The first variable, the professorial integration of faith and discipline in the classroom, was the average of scores from survey items 3, 4, 5, 6, 10, 14, 18, 19, 20, 23, 24, and 25 (see Appendix). The second variable, the professorial integration of faith and discipline in-and-out-of the classroom, was the average of scores from survey items 1, 9, 11, 12, 15, 16, and 17
(see Appendix). The third variable, the institutional integration of faith and discipline, was the average of scores from survey items 2, 7, 8, 13, 21, and 22 (see Appendix).

Use of the Systat AVG command on the three sets of items generated an average attitude rating for each variable for each subject. Missing values were excluded. Data analysis was applied to categorized groups of professors on the three variables. The categories were rank, tenure, age, gender, undergraduate college, graduate school, and denominational status.

Findings

The instrument had statements which each respondent ranked from one to four. If a mean score of 2.5 was computed, the respondent had a neutral attitude. Any findings below 2.5 indicated negative attitudes, and any findings above 2.5 indicated positive attitudes.

In every category and in every group the average attitude in all three variables of integration of faith and discipline was above 2.5. This indicates that all faculty members held basically positive attitudes toward the total integration effort of professors and of institutions. Therefore, the differences found in this study are a matter of degrees of positive attitudes.
Determination of Faculty Attitudes Toward Professorial and Institutional Integration of Faith and Discipline

This study explored the attitudes toward the integration of faith and discipline of faculty members by rank, the comparison of differences across ranks, and the comparison of selected demographic variables as possible explanations of any differences that existed. The three purposes of the study were examined by the use of the hypotheses, and the results of those are as follows.

The first purpose of the study, to determine attitudes toward integration of faith and discipline by rank, was examined by the use of Hypothesis 1. Analysis of variance was conducted on the data to determine significant difference by rank (Table 1).

Table 1.--Analysis of Variance for the Determination of the Difference by Rank

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>Between</td>
<td>0.186</td>
<td>2</td>
<td>0.093</td>
<td>.529</td>
<td>.591</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>28.841</td>
<td>164</td>
<td>0.176</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>Between</td>
<td>0.049</td>
<td>2</td>
<td>0.024</td>
<td>.142</td>
<td>.868</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>28.095</td>
<td>164</td>
<td>0.171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>Between</td>
<td>0.227</td>
<td>2</td>
<td>0.114</td>
<td>.684</td>
<td>.506</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>27.217</td>
<td>164</td>
<td>0.166</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The first hypothesis predicted that there would be significant difference on the three integration of faith and discipline variables across three ranks of faculty members. The study included responses from 167 subjects: 57 assistant professors, 38 associate professors, and 72 professors. Alpha was set at 0.05. The probability of the F ratio was .591 for the professorial integration of faith and discipline in the classroom across the three ranks of faculty members. The probability of the F ratio for the professorial integration of faith and discipline in-and-out-of the classroom was .868 across the ranks. A probability of the F ratio of .506 was found for institutional integration of faith and discipline (Table 1). All three statistical findings were not significant. The three ranks of professors did not differ from one another.

The second purpose of the study, to compare the differences in attitudes toward the integration of faith and discipline across the ranks of faculty members, was examined by the use of Hypothesis 1. All of the mean scores for the three variables were above 2.5 which indicates all three ranks of professors were positive in their perceptions toward the three integration variables (Table 2). The positive attitudes of the three ranks of professors did not significantly differ from each other.
Table 2.--Integration of Faith and Discipline by Rank:
Mean Scores and Standard Deviations

<table>
<thead>
<tr>
<th>Rank</th>
<th>N</th>
<th>INCLASS SD</th>
<th>Mean</th>
<th>INOUT SD</th>
<th>Mean</th>
<th>INST SD</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>57</td>
<td>0.400</td>
<td>3.103</td>
<td>0.385</td>
<td>3.316</td>
<td>0.314</td>
<td>3.199</td>
</tr>
<tr>
<td>2</td>
<td>38</td>
<td>0.367</td>
<td>3.062</td>
<td>0.365</td>
<td>3.296</td>
<td>0.415</td>
<td>3.113</td>
</tr>
<tr>
<td>3</td>
<td>72</td>
<td>0.458</td>
<td>3.147</td>
<td>0.457</td>
<td>3.339</td>
<td>0.465</td>
<td>3.126</td>
</tr>
</tbody>
</table>

1 = Assistant Professor, 2 = Associate Professor, 3 = Full Professor.

The third purpose of the study was to compare the selected demographic variables as possible explanations of any differences that existed. The third purpose was examined by the use of Hypotheses 2, 3, 4, 5, 6, and 7.

The second hypothesis predicted that there would be no significant difference in attitudes toward the integration of faith and discipline between faculty members who were tenured and faculty members who were nontenured. The total number of nontenured respondents was 92, and the total number of tenured respondents was 71. T-tests analyses were conducted on data categorized by tenure. Data for the second hypothesis appear in Table 3. Significant differences were revealed in the in-class integration variable and in the institutional integration variable. Tenured faculty members scored significantly lower than nontenured faculty members on the in-class variable.
Table 3. \textit{t}-Test Analysis of Integration of Faith and Discipline by Tenure

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>SD</th>
<th>Mean</th>
<th>t</th>
<th>DF</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>1</td>
<td>92</td>
<td>0.400</td>
<td>3.176</td>
<td>-2.172</td>
<td>1</td>
<td>.031*</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>71</td>
<td>0.423</td>
<td>3.035</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>1</td>
<td>92</td>
<td>0.377</td>
<td>3.364</td>
<td>-1.482</td>
<td>1</td>
<td>.140</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>71</td>
<td>0.445</td>
<td>3.268</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>1</td>
<td>92</td>
<td>0.367</td>
<td>3.226</td>
<td>-3.162</td>
<td>1</td>
<td>.002*</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>71</td>
<td>0.426</td>
<td>3.030</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Group 1 = Nontenured, 2 = Tenured.

*Significant at the .05 level.

(p = .031). No significant difference in attitudes was found across tenure on the in-and-out-of-class integration variable. Tenured faculty members scored significantly lower than nontenured faculty members on the institutional integration variable (p = .002). Each rank scored a mean of above 2.5 which indicated that all three ranks of professors had favorable attitudes toward the three variables of integration (Table 3). Nontenured faculty members held significantly more positive general attitudes than tenured faculty members toward the following two variables: (1) professorial integration of faith and discipline in the classroom and (2) institutional integration of faith and discipline. No significant difference was found between the
attitudes of tenured and nontenured faculty members toward the professorial integration of faith and discipline in and out of the classroom (Table 3).

The third hypothesis predicted that there would be no significant difference between attitudes toward the integration of faith and discipline across three categories of age. Age category 1 was set at 27 to 43 years, age category 2 was set at 44 to 60 years, and age category 3 was set at 61 to 77 years. Category 1 contained 60 faculty members; category 2 contained 89 faculty members; category 3 contained 18 faculty members. Analysis of variance was conducted to determine the differences of attitudes on the three variables across the age groups (Table 4). In noting the

<table>
<thead>
<tr>
<th>Variable</th>
<th>Source</th>
<th>SS</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>Between</td>
<td>1.051</td>
<td>2</td>
<td>0.525</td>
<td>3.079</td>
<td>.049*</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>27.976</td>
<td>164</td>
<td>0.171</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>Between</td>
<td>1.389</td>
<td>2</td>
<td>0.694</td>
<td>4.256</td>
<td>.016*</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>26.755</td>
<td>164</td>
<td>0.163</td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>Between</td>
<td>0.441</td>
<td>2</td>
<td>0.220</td>
<td>1.339</td>
<td>.265</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>27.003</td>
<td>164</td>
<td>0.165</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.
data on the mean scores of the in-class integration variable and the in-and-out-of-class integration variable, significant differences were found in both variables (Table 5). Significant probabilities of the $F$ ratio of .049 for the in-class integration variable and of .016 for the in-and-out-of-class integration variable were found. From the mean scores it was indicated that as faculty members increased in age, they became more positive in their attitudes toward both variables of professorial integration of faith and discipline in and in-and-out-of the classroom. Attitudes toward the institutional integration of faith and discipline were not significantly different across age. Since the mean scores were above 2.5, it was revealed that all three age categories of professors held generally positive attitudes toward the three methods of integration (Table 5).

The fourth hypothesis predicted that there would be no significant difference in attitudes toward the integration of faith and discipline between female faculty members and male faculty members. In the study, 107 of the faculty members were male and 60 faculty members were female. A $t$-test analysis for independent samples was conducted. Both groups had positive attitudes toward the three variables of integration. The only significant difference was found on the institutional integration of faith and discipline variable. There was a significant $F$ ratio of
Table 5.—Integration of Faith and Discipline by Age Categories: Mean Scores and Standard Deviations

<table>
<thead>
<tr>
<th>Age</th>
<th>N</th>
<th>INCLASS SD</th>
<th>Mean</th>
<th>INOUT SD</th>
<th>Mean</th>
<th>INST SD</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>60</td>
<td>0.360</td>
<td>3.031</td>
<td>0.345</td>
<td>3.239</td>
<td>0.400</td>
<td>3.083</td>
</tr>
<tr>
<td>2</td>
<td>89</td>
<td>0.451</td>
<td>3.130</td>
<td>0.450</td>
<td>3.330</td>
<td>0.407</td>
<td>3.175</td>
</tr>
<tr>
<td>3</td>
<td>18</td>
<td>0.376</td>
<td>3.299</td>
<td>0.333</td>
<td>3.554</td>
<td>0.421</td>
<td>3.231</td>
</tr>
</tbody>
</table>

Age 1 = 27 to 43, 2 = 44 to 60, 3 = 61 to 77.

.021. This indicates that females are significantly more positive in their attitudes toward the institutional integration of faith and discipline than are males (Table 6).

The fifth hypothesis predicted that there would be no significant difference in attitudes toward the integration of faith and discipline between faculty members who held undergraduate degrees from church-related undergraduate colleges and universities and faculty members who held undergraduate degrees from secular undergraduate colleges and universities. Fifty-five of the faculty members had received undergraduate degrees from church-related institutions, and 108 of the faculty members had received undergraduate degrees from secular institutions. A t-test for independent samples was used to evaluate the two groups on the three integration variables. No significant
Table 6. - *t*-Test Analysis of Integration of Faith and Discipline by Gender

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>SD</th>
<th>Mean</th>
<th>t</th>
<th>DF</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>1</td>
<td>107</td>
<td>0.413</td>
<td>3.111</td>
<td>-0.076</td>
<td>1</td>
<td>.940</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>0.431</td>
<td>3.116</td>
<td>-0.076</td>
<td>1</td>
<td>.940</td>
</tr>
<tr>
<td>INOUT</td>
<td>1</td>
<td>107</td>
<td>0.418</td>
<td>3.334</td>
<td>-0.538</td>
<td>1</td>
<td>.591</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>0.403</td>
<td>3.298</td>
<td>-0.538</td>
<td>1</td>
<td>.591</td>
</tr>
<tr>
<td>INST</td>
<td>1</td>
<td>107</td>
<td>0.413</td>
<td>3.094</td>
<td>-2.323</td>
<td>1</td>
<td>.021*</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>0.379</td>
<td>3.244</td>
<td>-2.323</td>
<td>1</td>
<td>.021*</td>
</tr>
</tbody>
</table>

Group 1 = Male, 2 = Female.

* Significant at the .05 level.

differences in attitudes toward the three variables of integration of faith and discipline were found across the type of undergraduate schools attended. Since the mean scores of both groups were above 2.5, the general attitudes toward integration were positive (Table 7).

The sixth hypothesis predicted that there would be no significant difference in attitudes toward the integration of faith and discipline between faculty members who held graduate degrees from church-related graduate institutions of higher education and faculty members who held graduate degrees from secular graduate institutions of higher education. Twenty-eight subjects were graduates of church-related graduate schools, and 136 subjects were graduates of
Table 7.--t-Test Analysis of Integration of Faith and Discipline by Undergraduate Institution

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>SD</th>
<th>Mean</th>
<th>t</th>
<th>DF</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>1</td>
<td>55</td>
<td>0.368</td>
<td>3.189</td>
<td>-1.573</td>
<td>1</td>
<td>.118</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>108</td>
<td>0.436</td>
<td>3.081</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>1</td>
<td>55</td>
<td>0.432</td>
<td>3.351</td>
<td>-.673</td>
<td>1</td>
<td>.502</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>108</td>
<td>0.400</td>
<td>3.306</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>1</td>
<td>55</td>
<td>0.430</td>
<td>3.131</td>
<td>-.448</td>
<td>1</td>
<td>.655</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>108</td>
<td>0.395</td>
<td>3.161</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Group 1 = Church-related, 2 = Secular.

secular graduate schools. A t-test analysis of the two groups was conducted. There were no significant differences in attitudes toward the three integration variables across the type of graduate school attended. Each group scored a mean above 2.5, which indicated both groups had favorable attitudes toward the professorial integration in the classroom, professorial integration in-and-out-of the classroom, and institutional integration of faith and discipline. The results are provided in Table 8.

The seventh hypothesis predicted that there would be no significant difference in attitudes toward the integration of faith and discipline according to denominational status. In the study, 107 of the faculty members belonged to the Southern Baptist denomination. All other denominations
Table 8.—t-Test Analysis of Integration of Faith and Discipline by Graduate Institution

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>SD</th>
<th>Mean</th>
<th>t</th>
<th>DF</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>1</td>
<td>28</td>
<td>0.387</td>
<td>3.230</td>
<td>-1.517</td>
<td>1</td>
<td>.131</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>136</td>
<td>0.421</td>
<td>3.099</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>1</td>
<td>28</td>
<td>0.367</td>
<td>3.426</td>
<td>-1.424</td>
<td>1</td>
<td>.158</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>136</td>
<td>0.420</td>
<td>3.304</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>1</td>
<td>28</td>
<td>0.405</td>
<td>3.214</td>
<td>- .892</td>
<td>1</td>
<td>.374</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>136</td>
<td>0.406</td>
<td>3.139</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Group 1 = Church-related, 2 = Secular.

accounted for 60 of the faculty members (Table 9). A t-test analysis was used to evaluate both groups. Significant differences were revealed in the in-class integration variable and the in-and-out-of-class variables. The in-class variable had a mean of 3.178 for Southern Baptist faculty members and a mean of 2.997 for faculty members of other denominations. A probability of the F ratio of .007 was found. Although both groups had favorable attitudes toward professorial integration in the classroom, this finding indicates that Southern Baptist faculty members had significantly more positive attitudes than faculty members of other denominations toward the professorial in-class integration of faith and discipline.
Table 9.--t-Test Analysis of Integration of Faith and Discipline by Denomination

<table>
<thead>
<tr>
<th>Variable</th>
<th>Group</th>
<th>N</th>
<th>SD</th>
<th>Mean</th>
<th>t</th>
<th>DF</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>INCLASS</td>
<td>1</td>
<td>107</td>
<td>.400</td>
<td>3.178</td>
<td>-2.734</td>
<td>1</td>
<td>.007*</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>.428</td>
<td>2.997</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INOUT</td>
<td>1</td>
<td>107</td>
<td>.400</td>
<td>3.397</td>
<td>-3.272</td>
<td>1</td>
<td>.001*</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>.400</td>
<td>3.186</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INST</td>
<td>1</td>
<td>107</td>
<td>.415</td>
<td>3.164</td>
<td>- .694</td>
<td>1</td>
<td>.489</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>60</td>
<td>.394</td>
<td>3.119</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Group 1 = Southern Baptist, 2 = Other.

*Significant at the .05 level.

Concerning the in-and-out-of-class integration variable, a probability of the F ratio of .001 was found. Southern Baptist faculty members were significantly more positive in attitudes toward integration of faith and discipline in-and-out-of-class.

The differences in attitudes toward the third variable, the institutional integration of faith and discipline, across denomination were not significant. It must be noted that both groups had mean scores above 2.5, which revealed that each group had favorable attitudes toward the three variables of integration. Therefore, the difference (p = .489) among the positive attitudes was a matter of degree.
Analyses of the Demographic Variables

The demographic variables of the study were paired and tested using Pearson chi-square. The data on each pair of demographic variables were displayed on a two-by-two matrix or a three-by-two matrix.

Rank and Tenure

The first paired variables, rank and tenure, were analyzed. Of the 92 nontenured faculty members, 53 were assistant professors, 22 were associate professors, and 17 were full professors. Of the 71 tenured faculty members, 4 were assistant professors, 15 were associate professors, and 52 were full professors. A significant chi-square was found ($p < 0.001$) (Table 10).

Table 10.—Chi-Square Test of Independence by Rank and Tenure

<table>
<thead>
<tr>
<th>Rank</th>
<th>Nontenure</th>
<th>Tenure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Assistant Professor</td>
<td>53</td>
<td>32.17</td>
</tr>
<tr>
<td>Associate Professor</td>
<td>22</td>
<td>20.88</td>
</tr>
<tr>
<td>Professor</td>
<td>17</td>
<td>38.94</td>
</tr>
</tbody>
</table>

$x^2 = 59.483 

From the analysis of rank and tenure, it was found that more assistant professors were nontenured than would be
expected by chance, and more full professors were tenured than would be expected by chance.

Age and Tenure

Age and tenure were examined with a Pearson chi-square using a three-by-two matrix table and were found to be related (Table 11). A very small probability was found ($p < 0.001$). Older faculty members were more likely to be tenured than younger faculty members.

Table 11.—Chi-Square Test of Independence by Age and Tenure

<table>
<thead>
<tr>
<th>Rank</th>
<th>Nontenure</th>
<th>Tenure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>27 to 43</td>
<td>47</td>
<td>33.30</td>
</tr>
<tr>
<td>44 to 60</td>
<td>42</td>
<td>49.10</td>
</tr>
<tr>
<td>61 to 77</td>
<td>3</td>
<td>9.60</td>
</tr>
</tbody>
</table>

$x^2 = 25.705$, $p < 0.001$

Gender and Tenure

The demographic variables, gender and tenure, were analyzed with a Pearson chi-square using a two-by-two matrix table. Data relating to the testing of these variables appear in Table 12. A significant chi-square probability was found ($p = 0.001$). Males were more likely to be tenured than females, regardless of age.
Table 12.--Chi-Square Test of Independence by Gender and Tenure

<table>
<thead>
<tr>
<th>Rank</th>
<th>Nontenure</th>
<th>Tenure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Male</td>
<td>48</td>
<td>58.13</td>
</tr>
<tr>
<td>Female</td>
<td>44</td>
<td>33.87</td>
</tr>
</tbody>
</table>

\[ x^2 = 11.020 \quad p = 0.001 \]

Gender and Rank

The demographic variables, gender and rank, were tested with a Pearson chi-square using a three-by-two matrix table. Data relating to the testing of these variables appear in Table 13. A significant chi-square probability was found (\( p < 0.001 \)).

More males were at the highest rank of professors than would be expected by chance, and fewer males were at the lowest rank, assistant professorship, than would be expected by chance. More females were at the lowest rank, assistant professorship, than would be expected by chance, and fewer females were at the highest rank as professors than would be expected by chance. It was revealed that rank was not independent of the gender of the faculty member: males ranked higher than females.
Table 13.—Chi-Square Test of Independence by Gender and Rank

| Gender | Assistant | | Associate | | | Professor | |
|--------|-----------|-----------|-----------|-----------|-----------|-----------|
|        | O         | E         | O         | E         | O         | E         |
| Male   | 24        | 36.52     | 25        | 24.35     | 58        | 46.13     |
| Female | 33        | 20.48     | 13        | 13.65     | 14        | 25.87     |

$X^2 = 19.035 \quad P < 0.001$

Denomination and Undergraduate School

A Pearson chi-square was utilized in the testing of the denomination variable and the undergraduate school variable. It was noted that a significant chi-square probability was found ($P = 0.017$). Basically, Southern Baptist faculty members were more likely to have graduated from church-related undergraduate schools than faculty members of other denominations. Data related to the testing of these variables appear in Table 14.

Denomination and Graduate School

The demographic variables, denomination and graduate school from which the faculty members graduated, were analyzed with a Pearson chi-square using a two-by-two matrix table. Data related to the examination of these variables appear in Table 15.
Table 14.—Chi-Square Test of Independence by Denomination and Undergraduate School

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Secular</th>
<th>Church-Related</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Southern Baptist</td>
<td>42</td>
<td>35.09</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>19.91</td>
</tr>
</tbody>
</table>

$x^2 = 5.670 \quad \text{P} = 0.017$

A significant chi-square probability was found ($\text{P} = 0.009$). Southern Baptist faculty members were more likely to have attended a church-related graduate school than faculty members of other denominations.

Table 15.—Chi-Square Test of Independence by Denomination and Graduate School

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Secular</th>
<th>Church-Related</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Observed</td>
<td>Expected</td>
</tr>
<tr>
<td>Southern Baptist</td>
<td>24</td>
<td>17.93</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>10.07</td>
</tr>
</tbody>
</table>

$x^2 = 6.896 \quad \text{P} = 0.009$

Summary

Nontenured faculty members were more positive than tenured faculty members in their attitudes toward integration of faith and discipline by the efforts of the individual professor and by the efforts of the institution.
It was found that as faculty members increased in age, their attitudes toward both variables of individual professorial assimilation of faith and discipline in the class and in-and-out-of class improved.

Female faculty members were found to possess more positive attitudes toward the integration efforts of institutions than male faculty members. Faculty members of the Southern Baptist denomination possessed more positive attitudes toward the integration of Christian faith with the academic discipline by the efforts of individual professors than faculty members of other denominations. Faculty members in the select Southern Baptist colleges and universities of the study generally had positive attitudes toward integration of faith and discipline. There were differences, but only in degrees of positive attitudes.
CHAPTER 5

SUMMARY, SUMMARY OF FINDINGS, DISCUSSION, CONCLUSIONS, 
AND RECOMMENDATIONS FOR FUTURE 
RESEARCH

Summary

In the past faculty members of Southern Baptist institutions of higher education have had the prerogative to individually examine the emphasis placed on integration of faith and discipline. In the recent past, Southern Baptist colleges and universities have been criticized for undergoing a "liberal drift" (Rush 1986, 12). The individuality of the faculty member determined how to amalgamate personal faith with the academic discipline. The emphasis has been on the task of each believer or faculty member who is in the position to influence "other learners" who sit in their classes to witness to their personal faith (Walker 1990a, 17). If Southern Baptist colleges and universities rigidly expect faculty members to adhere to this "task," then the tension which faculty members may experience in Christian higher education to integrate faith and discipline may be exacerbated. The purposes of this study were to determine the attitudes of faculty members toward the integration of faith and
discipline by rank and to compare selected demographic variables as possible explanations of any differences that exist. The first hypothesis stated that the ranks of faculty members would significantly differ in attitudes toward the integration of faith and discipline. Second, tenured and nontenured faculty members would significantly differ in their attitudes toward the integration of faith and discipline. Third, faculty members who vary in age, gender, type of undergraduate education, type of graduate education, and denomination would significantly differ in attitudes toward the integration of faith and discipline.

Data were obtained from faculty members in the five institutions through a survey instrument. The Mannia instrument was expanded for this study.

Data concerning the integration of faith and discipline by ranks of faculty members at five Southern Baptist colleges and universities were collected for three dimensions of integration: (1) professorial integration of faith and discipline in the classroom, (2) professorial integration of faith and discipline in-and-out-of-the-classroom, and (3) institutional efforts toward the integration of faith and discipline. The responses were accomplished and were sufficient for statistical evaluation of this problem. Differences in attitudes toward the three variables of integration between ranks were discovered. Explanations for differences were provided by analyses of demographic variables.
The literature reviewed traced research on the Christian scholar and the Christian college and on the three means of implementing the integration of faith and discipline through Christian scholars at Christian institutions of higher education. In summarizing the evaluation of the three ranks of professors at the five institutions, there was no significant difference in their attitudes when compared across ranks.

This study of the attitudes of assistant, associate, and full professors toward the inclusion of faith and discipline in their instruction was quite revealing. All of the findings were positively or negatively significant as far as the success of education in Southern Baptist institutions of higher learning. The question whether or not the integrative philosophy has an impact on their teaching has not been settled. The questions raised are far reaching, and the conclusions based on this group of respondents establish a significant beginning toward resolving these questions.

Summary of Findings

In summary, the important findings of this study are as follows:

1. The three ranks of faculty members did not exhibit significantly different attitudes toward the three methods of integration of faith and discipline. All ranks had
favorable attitudes toward the professorial and the institutional integration of faith and discipline. Regardless of academic rank, full-time faculty members exhibited positive attitudes toward the three methods of integration.

2. Tenured faculty members held less-positive attitudes toward integrating faith and discipline in the classroom and toward the institutional efforts of integration than did nontenured faculty. Nontenured faculty members were significantly more positive in their attitudes toward integration of faith and discipline by individual professors and by the institution than tenured faculty members. There was an inverse relationship between tenure and favorable attitudes toward in-class professorial integration and institutional integration of faith and discipline.

3. As faculty members increase in age, their attitudes toward individual professorial integration of faith and discipline both in-class and in-and-out-of-class with students become increasingly more positive.

4. Female and male faculty members generally held favorable attitudes toward professorial integration of faith and discipline both in-class and in-and-out-of-the-classroom. Faculty members held few, if any, negative attitudes toward the individual integration efforts of professors.
5. Female faculty members had more-favorable attitudes toward the institutional efforts to integrate faith on campus than males. Female faculty members were more positive toward the institutional means of teaching and service to students than male faculty members.

6. The type of undergraduate and graduate institutions of higher education where faculty members graduated did not contribute to negative faculty attitudes toward the three variables of integration of faith and discipline. All faculty members held similar positive attitudes toward integration of faith and discipline, regardless of their undergraduate and graduate academic background. The fact that faculty members attended church-related colleges or graduate schools made no difference in their attitudes toward integration of faith and discipline.

7. Southern Baptist faculty members were significantly more positive in their attitudes toward the individual professorial approach of integrating faith with the discipline in-class and in-and-out-of-the-classroom than faculty members of other denominations in the same institutions. The fact that faculty members were Southern Baptist in their faith made a difference in their attitudes toward the professorial integration of faith and discipline.

8. Faculty members from the Southern Baptist denomination and faculty members from other denominations held favorable attitudes toward the efforts which
institutions of the Southern Baptist denomination made to assimilate faith in campus life. Both groups supported the institutional programs, activities, chapel, and choice of speakers for these events with similar positive attitudes.

Discussion

Quantitative evidence was gathered in order to reach measurable conclusions about faculty attitudes toward the integration process. The study incorporated the attitudes of faculty members as the sources of information concerning what integration processes transpired within the classroom, out of the classroom, and within the institution as an entity.

The first purpose of this study was to examine the attitudes of three ranks of professors toward the integration of faith and discipline. The professors did not differ in their perceptions of the three variables of integration: (1) professorial integration of faith and discipline in the classroom, (2) professorial integration of faith and discipline in and out of the classroom, and (3) institutional integration of faith and discipline. All three ranks of faculty members were in agreement (Table 1).

The second purpose of the study was to compare the difference across ranks of faculty members. The three ranks of professors were positive in their attitudes toward the three variables of integration of faith and discipline.
Assistant, associate, and full professors were favorable in their perceptions toward these three variables of integration (Table 2). The results of this study indicate that academic rank was not a factor to create significantly different attitudes between the three ranks of professors. The Mannoia study (1986) did not examine the effect of academic rank on the attitudes of faculty members toward the integration of faith and learning.

This study was distinguished from the Mannoia study (1986) by its emphasis on the type of integration. The integration of faith and discipline is a norm which Southern Baptist colleges and universities adhere to and feature as a philosophical distinction from other church-related colleges. The integration of faith and discipline is interpreted as dealing more directly with interpersonal relationships between faculty and students in the integration process than the concept of integrating faith and learning, which was examined in the Mannoia study. Faculty members of this study perceived the importance of interacting with students through discussions of Christian perspectives, secular views, and Christian implications of an academic discipline in and out of the classroom. DeJong (1990) contends that faculty members interact more with students in the college environment than any other group (132). The Wilson, Gaff, Dienst, Wood, and Bavry study (1975, 30) asserted that effective education in American
higher education requires close working relationships between faculty and students. Their study suggested that formal and informal teaching activities may be as important as teaching styles and faculty practices in the classroom. The findings of this study in Southern Baptist colleges and universities indicate that faculty favor interacting with students in formal and informal teaching activities and are favorable toward close working relationships which evolve between faculty and students.

The faculty members of these institutions hold attitudes which are consistent with the philosophical claims of their respective institutions and the Christian College Coalition (see Appendix). The 1988 institutional self-study of Dallas Baptist University was conducted for the Southern Association of Colleges and Schools; and the following was stated as the philosophical position of the university:

The integrating philosophy of the University emanates from the doctrines of the Christian faith, involving an acceptance of the scriptures as the divinely inspired revelation of God to man and including a commitment to the church as the people of God. The basic tenets of this philosophical foundation rest on a confession of faith in the triune God who manifests Himself to man as Father, Son, and Holy Spirit. . . . In pursuit of its objectives, Dallas Baptist University regards the student-teacher relationship as one of paramount importance (Southern Association of Colleges and Schools 1988, 11-4, 11-5).

The Southern Association of Colleges and Schools (1988, 11-21) report noted the primary strength of Dallas Baptist University to include the creation of a "distinctively
Christian context which encourages spiritual . . . development" (see Appendix). Many of the group which were interviewed for the Dallas Baptist University institutional self-study "commended the conscientious efforts of the faculty to apply the Christian faith and principles to the disciplines they teach" (see Appendix). Since the empirical findings of this study indicate that the faculty of Dallas Baptist University held similar attitudes to the faculty of the other institutions, it can be inferred that the views of the faculty members of this study are consistent with the philosophical claims of the Christian College Coalition to which each of the five institutions belong. In the study by Wilson (1985) a secularizing trend was indicated from the finding that over one-third of the colleges had faculty members who held positions different from the evangelical norm. In contrast to the Wilson study, the integration of faith and discipline has been shown to be reinforced in the selected Southern Baptist institutions by the positive attitudes of faculty members in the study.

The third purpose of the study was to compare selected demographic variables as possible explanations of any differences that exist. The results of this study indicate that both tenured and nontenured faculty members favor professorial integration in-class and in-and-out-of-class and institutional integration efforts. However, tenured faculty members held significantly less favorable attitudes
than nontenured faculty members toward the in-class integration efforts of faculty members and toward the efforts of the institutions to integrate faith and discipline. Several factors could have contributed to this finding. This may be explained by the findings of Wilson et. al (1975) that interaction between students and teachers requires psychological and physical accessibility. It may be inferred that nontenured faculty members seek favorable student evaluations in the pursuit of tenure; therefore, this group is more willing to devote psychological accessibility to students during class than tenured faculty members. Academic rank was not found to affect the amount of out-of-class interaction reported by faculty members (Wilson et. al. 1975, p. 35). The findings from this study reveal that tenured and nontenured faculty members had similar positive attitudes toward out-of-class interaction with students. Nontenured faculty members were more inclined to approve of the efforts of their college or university to integrate faith and discipline. Since both groups expressed positive attitudes toward the three variables of integration of faith and discipline, this finding of the study is consistent with findings from the McGrath study of Southern Baptist colleges and universities in 1976-1977: faculty members favored responsibilities toward the sponsoring denomination through the education of students (McGrath 1977, 63).
Eighty-five tenured and nontenured faculty members of Grand Canyon University convened for a seminar sponsored by the Education Commission of the Southern Baptist Convention in 1990 to discuss the implementation of integration of faith and discipline. Some of the full-time faculty members who were involved in the seminar were participants in this study. It is important to consider the perspectives discussed by these faculty members on the integration philosophy and on the implementation of integration. Faculty members were reportedly positive toward the concept of integrating faith and discipline; however, these individuals were sensitive to the approach of being told what and how to teach in their classroom. One participant in the seminar at Grand Canyon University described the integration process of faith and discipline as a "personal mission" to contribute to the growth of the students and to the school and a "collective mission" to share knowledge and faith and to act as responsible stewards (Potts 1990). It is apparent that both tenured and nontenured faculty members desire classroom autonomy to individually design the means of integrating Christian faith with academic disciplines.

This study revealed that all three age categories of faculty members of the study held favorable attitudes toward the three variables of integration. As faculty members increased in age, their attitudes toward professorial integration in-class and in-and-out-of-class became
significantly more favorable. Longevity within college teaching may contribute to the acceptance by faculty members of the integrating philosophy and to the success of faculty members integrating faith with the academic discipline. As the number of years a faculty member teaches and researches on the college level increases, the understanding of the discipline and of the relationship between the Christian faith and the academic discipline may be enhanced. This finding is consistent with the Mannoia study (1986) which was designed to determine which faculty members of four Free Methodist colleges perceived integration of faith and learning to be occurring to a greater degree. Mannoia (1986) found a significant difference between the perceptions of older and younger faculty members at four colleges concerning the integration of faith and learning. Older faculty members (40 to 60 years old) perceived the integration of faith and learning to be occurring at a greater degree than the younger faculty members (20 to 39 years old). Longevity within the academic department and the institution may augment the understanding of faculty members of the distinctive offerings which Christian higher education purports to give through integration of faith and discipline. Lindbeck (1984) contends that the religious tradition of the community may influence the cognitive and behavioral dimensions of faculty members who become skilled in the language of the culture. It is indicated from the
study that the more years faculty members participate within the Southern Baptist culture of higher education, the more positively influenced the faculty members become to the individual efforts of professors who integrate faith and discipline with students in and out of the classroom. The three age categories of faculty members did not significantly differ in their positive attitudes toward Southern Baptist colleges or universities which initiate an overall emphasis to integrate faith and discipline through chapel programs, speakers, and activities. This study is distinguished from the Mannoia study in the examination of three methods of integration: (1) professorial integration in the class, (2) professorial integration in and out of the classroom, and (3) institutional integration of faith and discipline. In addition, the Mannoia study (1986) did not determine positive or negative attitudes of faculty members toward the integration of faith and learning at the selected four Free Methodist colleges and universities.

Both male and female faculty members held favorable attitudes toward all three variables of integration of faith and discipline. Concerning the third variable, the institutional integration of faith and discipline, female faculty members held significantly more supportive, positive attitudes than male faculty members toward the integration efforts of the college or university. Various factors may explain the significance found. More women are involved as
faculty members in Christian higher education. Walker (1990b, 16) recently pointed out that because of the average size of Southern Baptist institutions of higher education, emphasis upon individuals is possible. Only within smaller institutions related to Baptist conventions can the individual value of a person as a part of the Christian heritage be reinforced (Walker 1990b, 16). The selected Southern Baptist colleges and universities of this study are smaller in size than the public research-oriented universities, and probably are more receptive to women as individuals. More opportunities may be provided for the involvement of women in smaller institutions related to Baptist conventions which integrate faith and discipline in Christian higher education. Within smaller Southern Baptist institutions, a "normative climate" may be created between the three elements affecting interaction and integration: faculty, students, and setting (Wilson et al. 1975, 31, 167). Such a milieu provides close working relationships for faculty members, regardless of gender.

DeJong (1990, 151) encourages the Christian college to strive to become a "covenant community." Faculty members need to be recruited carefully, and after persons are brought into the community, these individuals would become the responsibility of the community to nurture. Faculty members would offer students contributions unique to their study of the Christian faith, the academic disciplines, and
their individual research of both areas. The community would be permeated with a caring atmosphere for the individual faculty members and students. For female faculty members of the study to have indicated significantly more positive attitudes than male faculty members toward the institutional integration of faith and discipline implies that a covenant community which provides acceptance of persons, regardless of gender, exists at the selected Southern Baptist colleges and universities. Even though males are more likely to be tenured, female faculty members are more positive toward the institutional integration of faith and discipline than male faculty members.

The findings from the analysis of the undergraduate institutions which faculty members attended indicated that graduates from both church-related and secular undergraduate institutions held favorable attitudes toward the three variables of integration of faith and discipline. No significantly different attitudes were revealed as a result of the undergraduate institution attended. This finding confirms research conducted in the Mannoia study (1986) which found that graduation of faculty members from a Christian or non-Christian college had no impact on their perceptions of faith and learning.

Graduation from a church-related or secular graduate school did not cause faculty members to have significantly
different attitudes toward the integration of faith and discipline. All faculty members of the study held positive attitudes toward the three variables of integration. It is clear that the attitudes which faculty members hold toward the integration process are not a result of the graduate institutions attended.

The fact that a professor graduated from a Southern Baptist college or graduate school did not create a difference in attitudes toward the integration process. Since positive attitudes are found in faculty members who are graduates of secular and church-related undergraduate and graduate institutions of higher education, it may be inferred that the faculty members of the study create a homogeneous group within the college community with which to integrate faith and discipline through the total educational enterprise. Sandin (1982, 21) reinforces the importance of this concept when he indicates that the first step toward integration is a clear theological consensus of the "entire intellectual community." Integration involving the total educational process is in keeping with Christian tenets which call for "integration, connectedness, and wholeness" (DeJong 1990, 134). It may be that the integration process is accomplished more fully when faculty attitudes are homogeneously in favor of all three means of integration. As a result, the focus is on the student rather than on the curriculum. DeJong (1990) described this phenomenon:
The student must be the focus of attention—the student's total growth. When the student's total growth is the focus of the educational enterprise...the issue is not whether there is such a thing as Christian mathematics . . ., but whether all faculty members whatever their academic discipline—use and offer all of themselves as they work to enrich and enlarge their students. The integration of faith and learning takes place in the classroom some of the time and outside the classroom some of the time. It takes place as people interact with people, when students listen to lectures and observe faculty members function in their profession, when students argue with faculty members, and when they are counseled by faculty members. . . . Faculty members at church-related colleges ought not to hide behind their specialties, imparting information and developing skills, but rather by interacting as total persons with the total person of the student. Faculty members at church-related colleges are their brother's (and sister's) keeper in the classroom and beyond. The focus at a church-related college is not on what the faculty members have, but upon who they are and upon who the students are becoming. . . . Through the faculty member's own integration will come the integration and growth of faith and learning in the student (DeJong 1990, 135-136).

The climate of the school consists of cultures and subcultures of certain individuals: students, faculty, and administrators. The student culture of the student body consists of several student subcultures and on every campus a certain amount of tension exists between cultures (Sandin 1982). For the campus which is striving for a homogeneous community, Sandin explained the problem to be a group process by which students redefine norms and ideals to determine what is acceptable. The religious tone of the community within the selected Southern Baptist colleges and universities may exist within the faculty; however, the
student culture is the group needed to reinforce the official religious tone (Sandin 1982, 150).

The five Southern Baptist institutions of higher education studied, which are members of the Christian College Coalition, pronounce similar philosophies of higher education (see Appendix). This study revealed that the faculties generally supported the distinctive nature of the colleges and universities through their favorable attitudes toward the integration of faith and discipline; however, the study did not reveal whether the student culture of these institutions reinforced the official religious tone of the community. This confirms the findings of the Callen study (1983) that faculty members in the maintenance of religious commitments supported the legitimacy of their colleges which were members of the Christian College Coalition.

The instrument was not designed to determine whether integration of faith and discipline occurred from the behavior of faculty members. Whether or not faculty perceptions predict behavior cannot be known without directly testing the relationship of attitudes to actual behavior (Mueller 1986). Mueller stresses how attitudes influence beliefs and how beliefs influence attitudes. This study indicates the importance of the attitudes of faculty members in the implementation of integration of faith and discipline in the institutional setting. If Southern Baptist colleges and universities seek to remain consistent
with their claim of integrating faith with discipline, then the process for the appointment of faculty and for the awarding of tenure may need emphasis. To substantiate the time and effort afforded for integrating faith and discipline with students, faculty members need to present data on methods and implementation of integrating faith with academic disciplines. Thus, a faculty member would be recognized and rewarded for excellent college teaching and for effective integrating of faith and discipline.

Faculty members of all denominations held favorable attitudes toward all three variables of integration. However, the fact that professors are Southern Baptist in their faith made a difference in their attitudes. Faculty members of the Southern Baptist denomination had significantly more favorable attitudes toward both integration variables involving the professor-student relationship in-class and in-and-out-of class. On the basis of this finding, two factors may have contributed to the significance found. The analyses of two sets of demographic variables (denomination by undergraduate school and denomination by graduate school) revealed that faculty members of the Southern Baptist denomination were more likely to have graduated from church-related undergraduate and graduate schools than faculty members of other denominations. The educational and spiritual experiences of Southern Baptist faculty members may have provided persons as role models in
college teaching who were active church members and college teachers who interacted with students on Christian implications within a discipline and who encouraged independent thought in the context of Christian higher education.

A Southern Baptist background may provide early experiences which predispose faculty members to an openness for discussing biblical materials and applying Christian perspectives to life issues and academic study. Religion is postulated to form attitudes, opinions, and feelings (Holmes 1983). Communication is an important aspect of openly discussing biblical issues and Christian perspectives through the faculty interaction with students. Wilson et. al (1975) found that the characteristics of faculty members which were found to be associated with the amount of out-of-class contact between faculty members and students were termed social-psychological. These characteristics included faculty attitudes and beliefs toward the view of education as an interactive process and faculty behaviors which encouraged discussion in and out of the classroom. The Wilson et. al study (1975) supports the concept that faculty attitudes toward interaction in education can promote discussion in and out of class between faculty and students. The finding of favorable faculty attitudes toward all variables of professorial and institutional integration is a positive sign that faculty members of the selected institutions are amenable to interact and to foster
discussion in and out of class in integration efforts with their students.

The influence of academicians is far-reaching on the campus and in society. In the study by Wilson (1985, 36) it was concluded that if one seeks to determine what is being taught at a particular college, "the most accurate source will be to determine the positions of the professors at the institution, rather than to look at the stated purposes and objectives in the college catalogues." Jencks and Riesman (1968, 510) discuss the influence which academicians have with college students:

The academic profession increasingly determines the character of undergraduate education in America. Academicians today decide what a student ought to know, how he should be taught it, and who can teach it to him.

Without surveying students for attitudes toward the integration of faith and discipline and student outcomes, it is unknown what actual influence academicians have on students in the selected institutions of this study. Since the attitudes of professors at the selected Southern Baptist colleges and universities in this study indicate the positions which are taught, there is a strong tendency for students to be exposed to an integrating education of Christian perspectives and academic disciplines.

The mission statements of the five selected Southern Baptist colleges and universities and the objectives of the Christian College Coalition which the five institutions
follow adhere to an uncompromising institutional commitment to the integration of faith and discipline (see Appendix).

The Osberg study (1981, 74) concluded the following:

The preservation of the Christian college was linked to distinctive mission statements and objectives which were identified as the integration of faith and learning, an uncompromising institutional commitment to Biblical truth and the lordship of Jesus Christ, and a program which validates institutional claims both in and out of the classroom.

The concept of integration was described in the Badley study (1986, 83-84) as

the making of an organic, harmoniously functioning whole from discrete or even disparate parts. It is always based on some organizing principle, purpose, or theme. . . . Breadth and suitability are the two elements constituting the adequacy of a basis. The harmony or integration finally achieved is usually a result of and in proportion to that adequacy.

The mission statements and the institutional self-study of one institution revealed that the organizing theme around which the faculty and the institution are located is the concept of integrating faith and discipline. The favorable attitudes of the three ranks of professors toward the personal and institutional commitment to the biblical materials, to the Christian faith, and to academic inquiry indicates a harmony toward the three areas.

The research from this study tends to confirm that the faculty members from all three ranks have the option to integrate faith and discipline, depending on the close working relationships which develop between faculty members and students. Horner (1983, 317) found the "climate of any
college or university is determined not only by official policy but also by the nature of interactions between individuals and groups. In the study by Horner (1983), it was found that two general levels may create significant limitations to academic freedom of faculty members of the selected religiously-affiliated colleges in that study. These limitations could apply to the freedom which faculty members possess to integrate faith and discipline. The first general level of policy affected the operational procedures, faculty selection, and guest lecturers, and the second level of policy concerned implementation and interpersonal interaction. The limitation which may exist for faculty members in these selected Southern Baptist colleges and universities may be the policy of implementing the integration of faith and discipline with students. However, the nature of interactions between individuals and groups may be enhanced through this limitation. This study seeks to contribute to the body of knowledge on the concept of integration of faith and discipline in Southern Baptist colleges and universities through the examination of faculty perceptions.

Conclusions

In summary, the important conclusions of this study are the following:
1. The relative uniformity in the positive outlook or attitudes about integration of faith and discipline may be attributed to certain factors. First, the homogeneous nature of full-time faculty members may be accounted for through a natural self-selection process engaged in by each professor as a Christian or someone seeking to teach in a Christian or Southern Baptist institution. It might be easily assumed that professors seeking positions at such institutions possess similar expectations as to the beliefs of the student population and expectations of teaching at a Southern Baptist or Christian college or university. In addition, it seems reasonable that all of the respondents would be well aware of the controversy currently raging in the Southern Baptist Convention and the issues involving creedalism raised by the so-called fundamentalists of the denomination. Such awareness would certainly influence the responses of the faculty members to the survey. Contrary to statements of leaders of the Southern Baptist fundamentalist movement, this study seems to indicate that Southern Baptist institutions of higher education are not drifting toward liberalism.

2. From the unsolicited, written comments to the survey statements, faculty members indicated an aversion to indoctrination. Integration of faith and discipline flowed as a natural result within the learning environment both in and out of the classroom between professors and students.
The results of this study indicate generally positive attitudes of faculty members toward the integration of faith and discipline. Little evidence exists to indicate the secularization of the specified Southern Baptist institutions of higher education.

3. The significantly more-positive attitudes of the oldest category of professors infer that more integration of faith and discipline occurs in classes taught by professors who are more experienced in college teaching, in life situations, and in interpersonal relationships. Administrators, boards of trustees, the Southern Baptist denomination, and the student population which is more likely to represent Southern Baptist upbringing place expectations on the attitudes, beliefs, values, and performance of faculty members of Southern Baptist institutions. Possibly, these faculty members have been conditioned through the acculturation of a Southern Baptist environment or community of believers to hold certain attitudes which encourage, consciously or unconsciously, the integration of faith and discipline. Also, the significantly more-positive attitudes of older professors may reflect the reconciliation of more mature faculty members to an unwritten requirement for such integration. This group may exhibit a stronger degree of faith which is essential to implementing the integration of faith and discipline. The difference in attitudes between the older age group and the
younger and middle age groups may also reveal a generation gap in beliefs, values, and attitudes. Professors representing the youngest and middle age categories may not, with age, become more amenable, or as amenable, to the integration process as the oldest professors. Due to the fact that tenure is not related to age, the age variable appears to be more important than tenure as an indicator of more-positive attitudes toward the integration of faith and discipline in Southern Baptist colleges and universities.

4. Females are underrepresented as full-time faculty members in Southern Baptist higher education. Since female faculty members were more positive toward the efforts of the institution to integrate faith and discipline than male faculty members, an increase in female faculty members would be more likely to significantly increase faculty support of the spiritual emphasis of the college or university than the existing culture of predominantly male faculty members. Female faculty members indicated more willingness to support the efforts of institutions which openly advocated the integration of faith and discipline.

The study of gender and rank revealed that males are ranked higher in Southern Baptist higher education than females, regardless of age. If a proportional number of females to males were employed as full-time faculty members in the three ranks of Southern Baptist institutions of higher education, then a balance of genders in each rank
would significantly increase the favorableness toward the three variables of integration.

If females were proportionally represented among all ages of full-time faculty members, then the positive attitudes toward the integration of faith and discipline by professors in all three age categories would be raised. The older age category of professors would no longer be significantly more positive toward teacher and student interactions both in-class and in-and-out-of-class. Female and male faculty members of the young and middle age categories would then possess a higher degree of positive attitudes toward the professorial integration variables.

5. Tenured faculty members had significantly less-positive attitudes toward professorial integration in the classroom and institutional integration efforts than nontenured faculty members. Males were more likely to be tenured than females, at any age; therefore, the tenured faculty members are representative of a larger percentage of males than females. If more females were represented among the tenured faculty members, the positive attitudes would significantly increase toward these two means of integration. More-homogeneous attitudes of faculty members would tend to enhance the acculturation of the community of professors to produce a stronger tendency to integrate faith and discipline throughout the educational experience of students.
6. Diversity of denominational affiliation within Southern Baptist colleges and universities has strengthened the spiritual life of full-time faculty members and, thus, contributed to their positive outlook on integration of faith and discipline as a whole. To require that faculty members be members of the Southern Baptist denomination may remove the diversity of interpretations which evidently contributed to the overall favorable attitudes of faculty members toward the integration of faith and discipline. To mandate that faculty members hold the same attitudes and the same denominational affiliation would create a dangerous trend of inbreeding and would be detrimental to the existing homogeneous positive attitudes of faculty members toward integrating faith with academic disciplines. To require loyalty oaths and standards of integration of faith and discipline would act as a constriction in and out of the classroom affecting faculty and student relationships and positive attitudes toward the integration of faith and discipline. Rather than a broadness of thought and open inquiry, something similar to catechism would be presented in Southern Baptist higher education. There seems to be an unexplained contradiction in the conclusions concerning the diversity in the denominational affiliation of the professors.

Despite the diverse denominational affiliations of the faculty members of this study, the professors were positive...
toward the integration of faith and discipline. However, professors who were Southern Baptist in faith were significantly more positive toward the two variables of integration by professors both in and in-and-out-of the classroom. For this reason, diversity of denominational affiliation may be considered a negative influence reflected in this difference between professors of varying denominations and the Southern Baptist denomination. Without the diversity of denominational affiliation professors might be significantly more positive toward integration of faith and discipline in toto. Other than diversity of denominational affiliation, the overall favorableness of attitudes of professors reveals a common strand that brings about the positive attitudes toward integrating faith and disciplines.

7. Since persons have a tendency not to operate on a consistent basis in opposition to their perceptions and attitudes, these findings would be strong indicators of tendencies of integration efforts in the classrooms of faculty members. For a Southern Baptist institution to require faculty members to adhere to a standard approach to the integration of faith and discipline would weaken the positive outlook of faculty toward integrating faith and discipline and would weaken the tendencies toward integration efforts.
Implications

One area that appears to deserve consideration is whether or not the integration of faith and discipline was and continues to be effective in the college teaching of Southern Baptist colleges and universities. The implication from this study is that in institutions in which there is less effort toward the professorial integration of faith and discipline both in and in-and-outside-of the classroom and less institutional emphasis on integration, there is less effort on the part of faculty members toward the integration of faith and discipline.

An implication of this study is that behavior and integration efforts of college teachers were affected by the characteristics of students. The denominational background of students, ethnicity of students, previous academic performance of students, and behavior of students toward teachers may influence the behavior of college teachers. The homogeneous Southern Baptist background of students may influence the openness, receptiveness, and interworkings between faculty members and students in the selected colleges and universities.

Recommendations for Future Research

Based on the conclusions of this study, the following recommendations are made.
1. Research should seek to determine characteristics which predispose faculty members to a more successful performance of integrating faith and discipline. Early experiences, formal learning backgrounds, and experiences as researchers and teachers should be considered as variables for the study of determinants of teaching behavior in Christian higher education.

2. The study of the performance of teaching behavior of college teachers who hold positions within institutions which seek to integrate faith and discipline should be conducted as a possible influence upon the attitudes of students.

3. Professors who integrate faith and discipline in Southern Baptist colleges and universities should be studied for the effect on student outcomes, academic achievements, and professional achievements.

4. Teaching in advanced courses may differ from teaching in introductory courses. Research is recommended on the integrative efforts of college teachers to incorporate faith with academic disciplines in the teaching of advanced courses in contrast to the integration of faith and discipline in the teaching of introductory courses.

5. In considering the emphasis of the Education Commission of the Southern Baptist Convention on the integration of faith and discipline in Southern Baptist higher education, research should investigate how the efforts of
the commission have affected faculty attitudes and whether emphasis should be continued, increased, or decreased.

6. Future research should consider the performance of integration of faith and discipline by college teachers in Southern Baptist colleges and universities against the performance of integration of faith and discipline by college teachers of other denominational institutions of higher education.

7. Longitudinal studies of graduates and their academic and professional accomplishments from institutions which strive to integrate faith and discipline should be compared to longitudinal research of graduates of institutions which do not include the integration of faith and discipline in classroom studies.

8. A study should compare faculty attitudes of smaller undergraduate Southern Baptist institutions and attitudes of faculty members of larger Southern Baptist undergraduate institutions toward the integration of faith and discipline. It was indicated in this study that smaller institutions have a higher incidence of positive attitudes toward the integration of faith and discipline than larger institutions. With the consideration of the trend toward increased school size, the implementation and effectiveness of the integrative philosophy in Christian higher education may be in jeopardy.
9. A study should explore contextual factors which are conducive to integrating faith with academic disciplines. The denominational affiliation and culture of a particular institution or institutions should be considered. Different aspects of the curricula, the corps of charismatic faculty members, the campus milieu, and the college publication for intracampus communications may affect institutional efforts to support an integrative philosophy.

10. A study should be conducted on the attitudes of administrators of Southern Baptist colleges and universities toward the integration of faith and discipline.

11. A study should be conducted on the attitudes of department chairpersons of Southern Baptist colleges and universities toward the integration of faith and discipline.

12. A study should be conducted on the attitudes of members of the Boards of Trustees toward the integration of faith and discipline.

13. Landers (1978, 359) recommended that "out-of-class interaction should be taken seriously, measured systematically, and weighted more heavily than is usually the case . . . ." Further study is recommended on the amount and quality of interaction between faculty and students and the degree of integration of faith and discipline which transpires between these two parties. Wilson, Gaff, Dienst, Wood, and Bavry (1975) revealed that some faculty members are more effective than other faculty
members, and the factor which repeated itself throughout their research was the interaction between faculty and students outside of the classroom. The influence of dyadic communication between students and faculty members might unveil a condition which is conducive to bringing students and faculty into productive relationships in terms of integration of faith and discipline and in terms of intellectual development.
APPENDIX
July 7, 1989

Mr. Monte Vaughan Cooper
201 River Road
Coppell, Texas 75019

Dear Mr. Cooper:

I am pleased that you are interested in doing research on the integration of faith and discipline efforts of Southern Baptist universities. Let me encourage you to communicate with Dr. Arthur Walker, the Executive Director of the Education Commission. He can supply you with information about our efforts and what we will be trying to accomplish over the next several years. The impact of our endeavors cannot be measured effectively until we have had several more years of experience. That may be too long a time to fit into your degree framework. It is, however, a worthy research topic.

If I can provide any further information please don't hesitate to let me know.

Sincerely,

Bob R. Agee
President

BRA:jh
ATTITUDES TOWARD THE INTEGRATION OF
FAITH AND DISCIPLINE

SECTION I:

INSTRUCTIONS: Read each statement below. Circle the letter which best describes your response to the statement. If you STRONGLY DISAGREE with the statement, circle SD. If you DISAGREE, circle D. If you AGREE, circle A. If you STRONGLY AGREE, circle SA.

1. I share statements of my own personal choices and commitments as a Christian on general questions of lifestyle and the practice of faith.

 Comments: ____________________________________________________________

2. Integration of faith and discipline should be the academic distinctive of the church-related college which no other institution, including the church, can fulfill.

 Comments: ____________________________________________________________

3. I introduce the basic assumptions of my discipline alone.

 Comments: ____________________________________________________________

4. I am comfortable dealing with discussing Christian perspectives with my classes at large.

 Comments: ____________________________________________________________

5. In my classroom we do not have the time to analyze the tensions between the Christian perspective and a secular view of my discipline.

 Comments: ____________________________________________________________

6. The faculty member who is the more actively involved church member is more likely to integrate faith with his or her discipline.

 Comments: ____________________________________________________________

7. I am confident that my college or university stands for integration of faith and discipline.

 Comments: ____________________________________________________________

8. A college's commitment to a Christian value system stimulates disciplined learning.

 Comments: ____________________________________________________________
9. I withhold statements of my own personal choices and commitments as a Christian on general questions of lifestyle and the practice of faith.

Comments:

10. I do not teach the Christian implications of my subjects.

Comments:

11. I openly discuss both secular and Christian perspectives on historical and current events in relation to my discipline.

Comments:

12. As a Christian professor, I encourage my students to deepen their knowledge of scripture.

Comments:

13. Chapel programs at my institution isolate the spiritual from the intellectual or cultural.

Comments:

14. Christian teaching should strive for understanding faith with creative, independent thought.

Comments:

15. My discipline is unrelated to the knowledge of God's creation.

Comments:

16. I am not committed to the basic elements of the historic Christian faith.

Comments:

17. I engage in scholarly research to communicate more with my colleagues than with my students.

Comments:

18. In my classroom I seek to apply a scriptural filter so students make Christian applications to the study of the discipline.

Comments:
19. I introduce the basic assumptions of the biblical worldview with the basic assumptions of my discipline.
Comments: 

20. I view my teaching role as a professional career more than a Christian calling.
Comments: 

21. The distinctive quality about a Christian college is the concern for the development of the mind in matters of faith.
Comments: 

22. The college, consisting of administrators, faculty, and staff, strives to be a distinctive Christian community.
Comments: 

23. I am confident that faith and discipline can be integrated in the classroom.
Comments: 

24. God's truth is distinctly set apart from truths in academic disciplines.
Comments: 

25. My classroom interaction with students is part of a faith experience with the community of believers.
Comments: 

SECTION II:
1. Please indicate your age: 
2. Please indicate your gender: Female Male
3. Please indicate your rank in the college or university: 
   Professor Associate Professor Assistant Professor
4. Please indicate the number of years you have taught on the college level:
5. Please indicate the following: Tenured Non-tenured
6. Please indicate the institution where you received your undergraduate degree:

(OVER)
7. Please indicate the institution(s) where you received your graduate degree(s):

8. Please indicate your denominational affiliation:
   - Southern Baptist denomination
   - Other - Please state the denomination with which you are affiliated:
Mission Statements of the Five Selected Colleges and Universities


Christ Centered. Campbellsville College seeks to be a Christ-centered, co-educational, and comprehensive institution of higher learning that combines a sense of high moral and spiritual values with a sense of academic excellence.

We want to communicate to students not only important facts and principles of life but also a Christian sense of purpose and meaning. We hope to challenge students to study for the glory of God, to master the learning process, to increase knowledge and intellectual competence through general education, and to develop skills in special fields.

Church Connected. We are a church-related college, founded by Kentucky Baptists, from whom we receive moral and financial support. A unique part of our purpose is to educate students for responsible citizenship in the kingdom of God, leadership in the churches, and service through the churches, to humanity.

We offer undergraduate programs to educate ministers, music directors, church secretaries, and other workers in religious education for positions of leadership in churches as well as prepare students for graduate work in these fields of study.

Community Conscious. We aspire to be a Christian community of competent, concerned, and committed learners taught and guided by a Christian faculty and administration in an atmosphere conducive to Christian living, loving, learning, and leading. In order that students may fulfill mature and creative roles in society, we provide opportunities for growth and development of the total person: spiritual, moral, social, intellectual, physical, and aesthetic. We propose to cultivate in students an awareness of their culture and environment and to encourage a personal response of concern and discernment based upon a Christian worldview.

Curricula Coordinated. Emphasis upon our ultimate commitments helps give coordination to our curricula and unity in our diversity. We seek to bring the whole range of life and study under the integrating principles of the Lordship of Christ.
In addition to providing a traditional type of program in the liberal arts and sciences, we offer non-traditional academic and practical work in basic studies, occupational studies, pre-professional and professional studies.

Dallas Baptist University Catalog 1990, Dallas, Texas, pp. 1-124.

Purpose Statement. The purpose of Dallas Baptist University is to provide a quality higher education within a distinctively Christian context which encourages the spiritual, intellectual, and physical development of its students. Dallas Baptist University offers degrees in the arts, sciences, and professional studies at both undergraduate and graduate levels.

The philosophy of the University as it appears on page nine of the catalog:

Dallas Baptist University is a Christian, coeducational college operating in the liberal arts tradition, cooperating with the Baptist General Convention of Texas, and controlled by a board of trustees elected by the Convention.

The integrating philosophy of the university emanates from the doctrines of the Christian faith, involving an acceptance of the scriptures as the divinely inspired revelation of God to man and inducing a commitment to the church as the people of God. The basic tenets of this philosophical foundation rest on a confession of faith in the triune God who manifests Himself to man as Father, Son, and Holy Spirit.

From these sources the University develops a significant interest in the needs of each individual student. The University accepts the challenge to provide for its students intellectual and developmental experiences which help them realize maximum potential, become aware of their uniqueness as individuals, develop the personal ability to make rational judgments, and apply these concepts to their lives as productive members of society.

Dallas Baptist University respects the freedom and integrity of the individual. It encourages both faculty and students to maintain an openness to the truth and evaluation of truth. Conformable to its philosophy of education, the University offers to students of all faiths the opportunity to gain a liberal arts education.
In pursuit of its objectives, Dallas Baptist University regards the student-teacher relationship as one of paramount importance. The nursing area limits the student-teacher ratio to ten to one. The campus-wide student teacher ratio has averaged twenty-two to one from Fall 1985 through Spring 1987. The University encourages effective teaching and careful attention to the developmental need of its students for academic success. This is specifically accomplished in mathematics and English through the math placement test, a pre-college math course, and the English proficiency test.

The University attempts to develop the ability of its students to live responsibly in a complex, changing society and to be aware of the consequences of their actions or inactions. Deriving its philosophy from a church tradition that has emphasized a relationship between church and government that preserves the integrity of each, the University encourages its students to understand the privileges and responsibilities of living in a democratic society. Within the scope of its curriculum, the University seeks also to provide for the vocational future of its students.

The commitment of faith of Dallas Baptist University is best expressed in the 1963 Articles of Faith adopted by the Southern Baptist Convention and approved, with clarifications, by the Dallas Baptist University Board of Trustees, February 21, 1989. This statement appears on pages 10 through 14 of the Catalog.

Institutional Self-Study for Southern Association Schools and Colleges, Dallas Baptist University, Dallas, Texas, Spring 1988, pp. 10-11.

Role of the University in Higher Education. In pursuing its purpose and objectives, Dallas Baptist University shares an obligation with other institutions of higher learning to provide the community, state, and nation with educated and cultivated men and women. It also shares an obligation with Christian institutions of higher learning to provide a superior academic program in a Christian atmosphere, having faith in the principle that free inquiry into the nature of truth by competent Christian scholars will yield a rewarding comprehension of the work and plan of God.
Purpose of the University. Grand Canyon College was chartered in 1949 by the Baptist General Convention of Arizona. In 1989 it became Grand Canyon University.

Grand Canyon University is a Christian, liberal arts university. As such, it offers Bachelor's degree program and Master's degree programs within the College of Education, which feature academic excellence in an environment where a Christian perspective is emphasized. The University strives to attract capable, ambitious, and moral people who can benefit from a college education with a Christian emphasis and who are motivated by ideals of service in various fields of human endeavor.

In emphasizing a liberal arts education which supports professional competency, the University seeks to develop in individuals a recognition of spiritual realities, competence in scholarship and critical thinking, an international perspective, an appreciation of aesthetic values, habits of good health, and an understanding of their heritage. As a result, Grand Canyon students are distinguished by their ability to offer leadership and service under the Lordship of Christ.

Christian Emphasis. Grand Canyon University provides a Christian atmosphere where religious issues are discussed, spiritual renewal is encouraged, and the relevance of Christianity to our culture is explored. The Christian emphasis of the University finds expression in both formal and informal activities.

Formal activities include attendance at chapel services and courses in Old and New Testament History which are required for graduation. Classes are encouraged to explore the integration of the Christian faith with their discipline. Once each semester and during the Staley Lecture Series in February, the University allocates special times for outstanding Christian leaders to speak to the student body.

Informal activities sponsored by the University which have a Christian emphasis include the Baptist and other student clubs. An active missions program has resulted in students and faculty serving in more than 30 foreign countries since 1983.
The University encourages an atmosphere supportive of Christian ideals in the classrooms, in the residence halls, on the athletic field and in every University activity.

Many students coming to Grand Canyon University are confident and clear about their religious faith; others are uncertain, indifferent or uninformed. The interaction of these persons with each other stimulates spiritual growth and develops new insights.

Grand Canyon University adds a spiritual thrust to the challenging and academically demanding nature of a high-quality college education. The university emphasizes and exemplifies the fact that scholarship and Christianity are not only compatible but complementary.


Statement of Purpose. Mississippi College is a co-educational institution of liberal arts and sciences and professional studies, owned and operated by the Mississippi Baptist Convention. In the historic Baptist tradition, the college seeks to provide opportunities for the realization of personal values, the achievement of social competence, and preparation for a life of useful service.

It is the purpose of Mississippi College in its Christian commitment to make significant contributions to the physical, intellectual, social, emotional, and spiritual development of its students by preparing them: (1) to live a balanced, satisfying, and meaningful life; (2) to perform successfully in professional and vocational enterprises; and (3) to utilize their skills, talents, and abilities in service to God and their fellow man.

With these goals in mind, Mississippi College endeavors to offer: (1) A broadly-based liberal arts program of high quality set in the context of Christian values and ideals. (2) Well-designed programs in pre-professional and professional education, especially in those professions in which service opportunities are maximum, and in certain selected areas where needs exist and facilities of the institution permit. (3) Educational opportunities to persons in the surrounding community who have special needs, in order to enhance their vocational skills and enrich their participation in the life of the community.

**Purpose.** Palm Beach Atlantic College is a four-year coeducational liberal arts college chartered in the State of Florida as a nonprofit institution of higher learning, functioning under the auspices of the Palm Lake Baptist Association. The College is open to qualified men and women students of all races and creeds.

The administration, faculty, and staff endeavor to promote the practice of Christian principles in all areas of life, believing the best form of education to be one pursued under the guidance of Christian teachers in an environment that emphasizes spiritual values, knowledge, wisdom, and democratic processes. The College firmly upholds in its teaching the preservation of the American democratic heritage and the private enterprise system.

The ultimate purpose of the College is the development of the integrity of the individual. Central to this purpose are high scholarship and Christian character preparatory to career development and leadership in various fields of service.

The College is committed to: (1) an appreciation of the humanities and sciences; (2) an awareness of the value of good health; (3) a sense of self-worth, refinement, and culture that enables our graduates to function effectively in society; (4) a consideration of the rights of others; (5) a consideration of the dignity of work; and (6) a deep regard for the sanctity of marriage and the home.

The College concerned with qualities of mind rather than an arrangement of courses or amassing of facts, adheres academically to the liberal arts tradition. At the same time, the College seeks to foster in students a desire to pursue professional and graduate education beyond the undergraduate level. Faculty are encouraged to continue scholarly activity.

The College acknowledges its dependence upon, and loyalty to, the Baptist denomination and holds high the privilege and responsibility of developing in students a deepening sense of Christian commitment, a comprehensive vision of stewardship, and an academic and spiritual preparation for service in the local church and in the work of the kingdom of God.

**History and Philosophy.** While striving for academic excellence, PBAC also seeks to give each student a sense of
Christian values—to stress character no less than learning. When students graduate from PBAC, they will be prepared to know how to live as well as how to earn a living.

Students at PBAC learn what it means to grow as persons. Every effort is made to insure a positive Christian environment for our students, an atmosphere in which such personal growth comes naturally.

Academic excellence is vital, and that is why PBAC has assembled a superior faculty. More than sixty percent of whom have earned doctorates.

But college is more than facts and figures, books, and charts. PBAC seeks to provide a total learning environment in a Christian context, the kind of setting that allows students to move toward maturity under the guidance of a Christian learning community that cares about them as individuals.
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