INTEGRATING FAITH AND REASON IN THE CLASSROOM

AT MCCALLIE SCHOOL IN CHATTANOOGA, TENNESSEE

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A Project

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by

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APPROVAL SHEET

INTEGRATING FAITH AND REASON IN THE CLASSROOM

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To Amy L. Deitrick, my loving, patient, faithful and wonderful wife.

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and mercy, for never giving up on me and for walking with me through all my failures and the storms of this life. To God be the glory forever.

<div align="right">Joshua Deitrick</div>

Chattanooga, Tennessee

May 2021

CHAPTER 1

INTRODUCTION

Faith and reason are two things that have historically gone hand-in-hand. In today's culture these two ideas have been separated. Even in Christian schools like McCallie School in Chattanooga, Tennessee, at times these ideas can be seen by some as incompatible. Public schools sometimes disregard faith in certain academic settings and Christian schools can be in danger of following suit. Some schools that start out grounded in orthodoxy and faith lose their way. They no longer see the need to integrate faith into the classroom.

The McCallie school chaplain's calling is to encourage and guide in the young men carefully and with patience (2 Tim 4:2). In evaluating the overall ministry at the school, some areas have demonstrated a separation of faith and reason. The issue concerns the integration of faith and different academic disciplines at the school.

Context

The McCallie School is a private, all male, college preparatory boarding school that attests to a Christian tradition. The school is a premier academic institution with the goal of shaping young men of honor, truth, and duty. The school has a number of Christian ministries on campus and has an upper and middle school chaplain, along with a Bible department. In the process of examining the upper school chaplain's ministry, overarching needs point to some limitations. The upper school chaplain has a unique venue at times to see disconnects between faith and reason. These disconnects are compounded by other issues, like the limitations the chaplain has ministering to a large group of over 650

students and 150 faculty and staff. Specifically, the school's culture draws a distinction between academics and spiritual life.

There are some weaknesses in the school's spiritual life. The spiritual life for students is positive but does not provide opportunities for spiritual counseling and discipleship because of the large student body ratio of 650 to 1 with the chaplain. Integrating the Bible in different academic disciplines is also lacking at times.

The school has a number of great strengths that deserve to be mentioned that demonstrate the holistic approach to helping boys develop. The upper school chaplain has a pastoral care office that offers support and care in counseling students, faculty, and staff in many areas, including spiritually. The school is built around a strong and caring community, with good leadership from the board of trustees and the administration. The school also provides numerous opportunities for students to fellowship. The school is united in its missions to help young men develop into high achieving individuals.

The history of the school points to a desire for the Bible to be a part of the entire institution, not just an addendum. Two brothers, Spencer Jarnigan and James "Park" McCallie founded the school in 1905. The McCallie School website says, "In 1919 the co-founders decided the school needed a motto and adopted the answer to the first question of the Westminster Shorter Catechism: 'What is Man's chief end?' The answer, which appears in several locations throughout campus, including at the school's entrance, is: Man's chief end is to glorify God and to enjoy Him forever."[1] J. Park McCallie's view on the Bible and its role in school is very clear. The historical context

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[1] As a committee member for the YMCA petitioning the city of Chattanooga to allow Bible classes in the public schools, J. Park McCallie wrote,

> I have seen what the Bible, taught as a regular daily class, with tests, promotions, reports, and credits attained diploma for graduation, can do for young boys of upper elementary, junior high, and high school age. It is a shame that public school youngsters cannot have the same privilege as pupils in a private school, where they find it the most interesting and rewarding subject they study. It has made possible the Honor System of conducting examinations without cheating, diminishes dishonesty, lying, profanity, and bullying, and is altogether the most worthwhile course we have. (McCallie School, "McCallie Past and Present," accessed January 2018, https://www.mccallie.org/page/about-us/mccallie-past--present/history-of-mccallie)

and tradition on which the school was founded gives a strong basis to support integrating faith and reason in the classroom. The founders of the school wanted it to be a high achieving academic institution with strong Christian traditions.

Today, there is a shortage of resources available to help guide students in their spiritual development. In a ministry evaluation I did as the chaplain at McCallie, I found that adequate time spent in prayer, discipleship, and spiritual development were at times lacking for students. Along with this is a lack of orthodox teachings at times in regard to the scriptures in different academic disciplines like science, math, history, and English. To live up to its motto, the school should monitor the spiritual climate and integrate spiritual teaching into every discipline at the school.

For some in the McCallie community there is a belief in the separation of the academic from the spiritual. Integrating theology with history or science classes seems an overreach. This idea that faith and reason should be kept separate is prevalent in culture today and demonstrates a need for explanations on how to integrate them. There is a worldview that believes somehow Christian teachings corrupt the academic settings and the sensibilities of vulnerable students.

Better understanding this complex relationship in today's culture will help the school as it seeks to uphold its mandate from the founders of the school. Today, teachers need to take the time to teach students through God's Word. Students in many ways are biblically illiterate, even at Christian schools. There may be some opportunities in the future, but currently no philosophy comprehensively educates students concerning God's Word and how it relates to their overall development at McCallie. The school has a Bible department, and all students are required to take at least one semester of Bible. Yet there is currently no intentional systematic way in which faith is being integrated into the school's other academic disciplines. The cornerstone and traditions upon which the school is built seem disconnected from the academic perspective. As chaplain, my role as a spiritual guide on campus is in a position to gauge and understand disconnects between

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faith and reason. My role is also to encourage a connection between the spiritual and academic.

Rationale

The integration of faith and reason is necessary to equip the young men of McCallie to fully prepare them for life. From a biblical perspective, knowledge is tapered by truth and love. First Corinthians 8:1 speaks to what knowledge cannot do, but what love can: "We know that we all have knowledge. Knowledge makes arrogant men, but love edifies." Love is what the Christian is shown through Christ and the gospel. Without it, knowledge puffs up and people do not learn how to treat others, what to do with the knowledge they acquire, and even more, how to live a life that glorifies God. Understanding this emphasis allows one to truly be equipped to have a positive impact in the world.

McCallie is committed to the spiritual growth of young men. As times passes, institutions may vacillate in their commitments. McCallie has not abandoned its Christian traditions; it still teaches Bible, and has weekly chapel programs, a spiritual emphasis on campus and Sunday church requirements for boarding students. Yet, in some ways it no longer adheres to the idea that God's Word should permeate every facet of education. To accomplish the goals set forth by the founders, integration of faith and reason has to be a part of the process.

Integrating faith and reason allows a student to begin developing a comprehensive worldview that brings together the academic and spiritual. Arthur Holmes, a philosophy professor at Wheaton College, "believed that operating from the standpoint of religious faith enabled one to develop a comprehensive worldview that would unite all knowledge and experience into a coherent, rationally persuasive picture of reality."[2] Faith

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[2] Arthur Holmes, quoted in Thomas V. Morris, *God and the Philosophers: The Reconciliation of Faith and Reason* (New York: Oxford University Press, 1994), 175.

helps bring this picture of reality together for people. Education does a disservice to students if it does not find a way to bring together all the facets of faith, worldviews, and reason. This is why integrating faith and reason in all academic settings is so important: it provides context for life.

There are good reasons for the McCallie administration to integrate faith and reason in all classroom settings, and it is up to them to set a vision for the school. The chaplain's office is a natural place to begin the discussion because it observes the spiritual life of the community.

Purpose

The purpose of this project was to provide informed recommendations to the school administration for integration of faith and reason in the classroom at McCallie School.

Goals

To provide the administration with the informed recommendations, the following goals needed to be met. The first focused on being clear, the second on asking the right questions, the third builds toward initiation, and presentation.

1. The first goal was to measure a portion of the faculty's knowledge and practice of integration of faith and reason in the classroom.

2. The second goal was to present researched recommendations from Scripture and current literature on integration of faith and reason in the classroom to an expert panel.

3. The third goal was to make recommendations to the school administration for integrating faith and reason in the classroom along with an executive summary of the survey findings.

The next section is on the Research Methodology. It examines whether the goals have been accomplished and how they might be measured to determine said accomplishment. Each goal was examined and measured to determine if it was achieved.

Research Methodology

The first goal was to measure a portion of the faculty's knowledge and practice of integration of faith and reason in the classroom. To accomplish this goal, 26 faculty or 18 percent were asked to complete a survey.[3] Participants were selected from each department. Questions in the survey concerned knowledge about the issue. This goal was considered successfully completed when members of the sample population had completed the survey and the data had been analyzed.

The second goal was to present researched recommendations from Scripture and current literature on integration of faith and reason in the classroom to an expert panel. The expert panel completed the survey of identified elements and prioritized to affirm best methods of integrating faith and reason in the classroom. The data was compared to current faculty awareness and practice of integration of faith and reason in the classroom.[4] The procedure was to first collect informed recommendations gathered by myself and informed by the expert panel from Scripture and current literature on what integrated faith and reason should look like. A survey with the top seven recommendations was given to the expert panel to rate and comment. The recommendations and their importance were compared with a survey given to faculty. I then constructed a presentation for the administration of the school. A PowerPoint with the collected data I gathered was used in the presentation. This goal was considered successfully met when the comparisons were completed between current knowledge and practice and informed recommendations from Scripture and literature.

The third goal was to make informed recommendations to the school administration for integration of faith and reason in the classroom along with an executive

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[3] See appendix 1.

[4] The following sources informed recommendations for integrating faith and reason: W. Jay Wood, *Epistemology: Becoming Intellectually Virtuous* (Downers Grove, IL: InterVarsity, 1998); Kyle D. Fedler, *Exploring Christian Ethics; Biblical Foundations for Morality* (Louisville: Westminster John Knox, 2006); Alister E. McGrath, *Historical Theology; An Introduction to the History of Christian Thought*, 2nd ed. (West Sussex, UK: Wiley-Blackwell, 2009).

summary of the survey findings. This was accomplished by clearly presenting the compiled information in a PowerPoint and the executive summary. This goal was considered successful when the plan was presented to the school administration.[5]

Numerous sources were used in the research to best understand how to integrate faith and reason in the classroom. To examine learning and how we know the first sources examined were Jay Woods' work on epistemology along with *Philosophy of Education* by George Knight.[6] Works such as *Exploring Christian Ethics* by Kyle Fedler, On *the Wings of Faith and Reason* by Steven Titus, and *Happiness and Wisdom: Augustines Early Theology of Educaiton* by Ryan Topping were examined to see the connections between morality and biblical foundations.[7] Alister McGrath's *Historical Theology* is referenced to examine the historical aspects of Christian thought.[8] *Teaching Christianity* by Augustine, *Summa Theologica* by Thomas Aquinas, and *The Prayers and Meditations of St. Anselm*" were utilized as well to see the theological and historical aspects of education in the church. Research projects involving the integration of faith and reason in the classroom by David Eckel and Leslie DeAnn Welch were also examined. Numerous other sources materials for the project can be found in the bibliography section.

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[5] See appendix 1.

[6] W. Jay Wood, *Epistemology: Becoming Intellectually Virtuous* (Downers Grove, IL: InterVarsity,1998); George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University Press, 2006).

[7] Kyle D. Fedler, *Exploring Christian Ethics; Biblical Foundations for Morality* (Louisville: Westminster John Knox, 2006); Steven Craig Titus, *On Wings of Faith and Reason: The Christian Difference in Culture and Science* (Washington, DC: The Catholic University of American Press, 2008); Ryan N. S. Topping, *Happiness and Wisdom: Augustine's Early Theology of Education* (Washington, DC: Catholic University of America Press, 2012).

[8] Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought*, 2nd ed. (West Sussex, UK: Wiley-Blackwell, 2013).

Definitions and Limitations/Delimitations

This project has defined terms and specific limitations and delimitations.

Integration of faith and reason. To *integrate* means to bring together two separate things and make them unified even when distinct. *Faith* is "essential to human relationships in general but gains its special biblical connotations from the interactions of God with humanity, his reliability and our response of trust in him."[9] *Reason* is an "observer" and "guide to the potentialities of life." It is how we perceive the world and reflect.[10] *Reason* is the questioning of things perceived by the mind through intellect.[11] *Integration of faith and reason* is the bringing together of man's relationship with God and the human ability to observe, perceive, and learn. Fulfilling the complete purpose of learning requires integrating faith and reason.

This project was limited to select faculty at the school and their perception of the integration of faith and reason in the classroom at an all-boys boarding and day school. The findings therefore do not speak to the perceptions of all the faculty at the McCallie School, nor do the findings apply to other all boys' schools, Christian, private, or public schools. It was also limited in generalization to a view or perception of selected faculty and may not apply to other faculty in similar or other academic disciplines at the McCallie. The survey for this study was done solely for a presentation to the administration of the school and is not applicable elsewhere. The survey was also limited to the McCallie School in application and does not apply to other Christian schools.

This project had multiple delimitations. The study was delimited to a plan and did not include an implementation. The study was delimited to a traditionally Christian school and did not include other public or private schools. The study was delimited to a

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[9] Joel B. Green, Scot McKight, and I. Howard Marshall, eds., *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity, 1992), 223.

[10] George Santayana et al., *The Life of Reason* (Cambridge, MA: MIT Press, 2013), 25.

[11] Augustine, *The Greatness of the Soul: The Teacher*, trans. Joseph M. Colleran (Mahwah, NJ: Newman Press, 1950), 179.

specific academic institution in a high school setting, it did not apply to elementary or middles school settings. The study was delimited to an all-boys school in the South.

Conclusion

McCallie School does not have a systematic plan in which faith is integrated into the all-academic disciplines, which has been foundational to where it is spiritually today. The integration of faith and reason is necessary to equip the young men of McCallie to fully prepare them for life, and there are biblical and practical reasons to equip them as well. The purpose of this project was to provide informed recommendations to the school administration for integration of faith and reason in the classroom at McCallie School. The following chapters look at the spiritual need for faith and reason to integrate in academics. From the Scriptures and practical perspectives, the case was made for integration of faith and reason and presented to the administration.

CHAPTER 2

BIBLICAL AND THEOLOGICAL SUPPORT FOR
INTEGRATING FAITH AND REASON

Introduction

Integrating faith and reason brings together man's relationship with God and

the human ability to observe, perceive, and learn. Fulfilling the complete purpose of

learning requires integrating faith and reason. Thomas Aquinas said,

> Three things may be considered in relation to knowledge and understanding: first,
> the reception thereof; secondly, the use; and thirdly, their preservation. Now the
> reception of knowledge or understanding, is by means of teaching and learning, and
> both are prescribed in the Law. For it is written (Deut. 6:6): These words which I
> command thee . . . shall be in thy heart. This refers to learning, since it is the duty of
> a disciple to apply his mind to what is said, while the words that follow--and thou
> shalt tell them to thy children--refer to teaching.[1]

Aquinas goes on to explain that knowledge is acquired through what has been learned,

understood, and recalled by memory. The law according to Aquinas prescribes teaching

and learning to lead one to understanding. The purpose of learning is to remember God's

commandments from the Old Testament and the New Testament. Learning leads to

knowledge of the creator, to wisdom, and righteousness. Proverbs 9:9 says, "Give

instruction to a wise man, and he will be still wiser; teach a righteous man, and he will

increase in learning." Learning allows mankind to take what has been told, seen, and

understood to bring together man's relationship with God. The ultimate source of learning

and knowledge is God's Word. Second Timothy 3:16-17 says, "All Scripture is breathed

out by God and profitable for teaching, for reproof, for correction, and for training in

righteousness, that the man of God may be competent, equipped for every good work."

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[1] Thomas Aquinas, *Summa Theologica* (Claremont, CA: Coyote Canyon Press, 2018), 2347,
Kindle.

The ultimate goal of learning is reasoning and training in righteousness so that people may do the work God has called and ordained. In following God's call, mankind achieves his ultimate teleological purpose of glorifying God. All of this is known and understood through and by God's Word.

Knowledge guided by God's Word, love, and truth complete a student's education. From the Scriptures comes the idea of learning being more than just acquiring knowledge. First and 2 Corinthians delve deeper into the issues of faith and reason. Paul in first Corinthians says that knowledge itself does not edify but leads to self-promotion and arrogance. Paul's letters to the Corinthians demonstrates God's love as being eternal and gives knowledge purpose thru the process or pursuit of understanding. Second Corinthians applies the idea that true knowledge is understanding God's grace and the gospel. Other passages further demonstrate Christ as the Creator and Author of all truth. These passages cement the cornerstone for the understanding all academic disciplines and pursuits.

Lesli DeAnn Welch writes,

> Robert Pazmino, in Principles and Practices of Christian Education: An Evangelical Perspective, presents the philosophy that education should be God-centered enabling an individual and institution to evaluate and incorporate various educational theories, both secular and religious (Pazmino 1992, 21-23). The recognition that God is truth provides a base for all theories, concepts, and principles to be evaluated.[2]

Everything that may be addressed through educational disciplines should have at its base a faith component for a broader application and understanding of the truth presented. Having a God-centered approach in teaching allows for an all-encompassing truth that threads all disciplines together. Integrating this truth allows collaboration between subjects and points to a greater purpose that cannot be accomplished otherwise. The need

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[2] Lesli DeAnn Welch, "An Analysis of the Integration of Faith and Learning in Evangelical Secondary Schools" (EdD thesis, The Southern Baptist Theological Seminary, 2009), 13.

to explore worldview and faith ideas allows the opportunity to seek greater truth and understanding in the classroom. John Frame writes,

> Indeed, the Christian ethic implies a Christian epistemology. For the Christian ethic calls upon us to do everything for God's glory. Seeking to know God and the world is on of those things we must do for God's glory. So, scripture distinguishes sharply between true wisdom and knowledge, which begin with the fear of the Lord and the false wisdom of unbelief. It urges us not to be taken captive by the wisdom of the world, which is foolish in the eyes of God, but rather to bring every thought captive to Christ. True wisdom differs from false wisdom not only in content, but also in method.[3]

Christians are called to know and reason for the glory of God. This wisdom and understanding comes from God and by faith. This reason comes by the fear of the Lord and faith; faith in what God has revealed to the world through His Word, nature, and the human conscience. The method of attaining understanding and reason is different for the Christian compared to the way the world pursues knowledge. The key component is faith in Christ. This faith component intersects with reason and knowledge. Joseph Colleran explains Augustine's approach:

> He never confined himself to purely natural knowledge; he frequently began with truths of faith, which he tried to penetrate more deeply, and from the beginning of his writing apostolate he considered the authority of the Christian faith the principle norm of truth. Neither was he interested in speculation for its own sake; the purpose of knowledge was always the attainment of happiness by closer union with God.[4]

Reason and faith go hand in hand. If one seeks understanding of any aspects of this world and life, then it is best to begin from a place of faith. By delving into that aspect of faith one may see more clearly and understand the world. Faith along with hope gives purpose to the pursuit of knowledge.

The reason for the passage in 1 Corinthians and how it correlates to integration of faith and reason revolves around how Paul talks about the idea of knowledge being insufficient to faith. That faith gives context to knowledge. He reasons with the Corinthians

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[3] John M. Frame, *The Doctrine of God: A Theology of Lordship* (Phillipsburg, NJ: P & R, 2002), 199.

[4] Joseph M. Colleran, in Augustine, *The Greatness of the Soul: The Teacher*, trans. Joseph M. Colleran (Mahwah, NJ: Newman Press, 1950), 8.

to help them understand that faith, hope, and love are the key to using knowledge in an appropriate way. The same is true for integration of faith and reason in the classroom. There is a need for the knowledge taught to be shared in the context of faith so that it may be properly reasoned through. This reasoning of faith leads students to grow and interact with each other and the world in positive ways that brings glory to God.

Reasoning through the context of faith allows one to understand appropriately as Abraham and Aquino say, by "epistemology of theology, we mean a critical enquiry of appropriate epistemic concepts and theories in or related to theology."[5] The Pharisees of Jesus time had a lot of knowledge concerning the Scriptures, rules, and theology, but they missed many things according to Jesus. The Pharisees in all their reasoning missed inquiries into the greater aspects of truth. Jesus says in Matthew 23:25-24, "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!" Jesus says in the understanding of the law that there are many things to consider, some much weightier. In the pursuit of truth, proper inquiry is necessary in one's approach. The pursuit of why one believes what he believes must be done in a context that allows reasoning for the weightier matters.

One may understand all the teleological aspects of doctrine and truth but if it does not correlate to the purpose of man in relation to his fellow man, God, and how man lives, then he does not have a complete understanding. That person may have knowledge but is missing the faith to correlate that knowledge to daily living in a way that truly honors God. This reasoning with faith allows the student to not only understand why he knows what he knows and the purpose of his understanding, but also the application in a holistic manner to the way he interacts with the world.

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[5] William J. Abraham and Frederick D. Aquino, *The Oxford Handbook of the Epistemology of Theology* (Oxford: Oxford University Press, 2017), 2.

**Knowledge on Its Own Does Not Edify, It Leads to
Self-Promotion and Arrogance (1 Cor 8:1-3)**

First Corinthians 8:1-3 says, "Now about food sacrificed to idols: We know that we all possess knowledge. But knowledge puffs up while love builds up. Those who think they know something do not yet know as they ought to know. But whoever loves God is known by God." Knowledge apart from God leads people to a false understanding concerning what they think they know or do not know. Knowledge in itself leads only to a blind understanding and potentially can promote arrogance. Understanding of God pertains to the spiritual world, applies to the natural world, and needs to be integrated into the different academic disciplines. Humans naturally are biased and without the right guidance can distort observations. Cultural or human ethical standards are not enough in pursuing truth. People need a greater power and moral force in the search for understanding. None is greater than God and love. Yet even to understand him one needs to understand His love, which comes thru the gospel and His Son Jesus Christ. Verbrugge and Harris write,

> Because certain Christians in Corinth are using their knowledge to vaunt themselves up rather than to build others up in love, they really do not have the knowledge they ought to have. True knowledge involves not merely knowing certain bits of data but living in a way that pleases God. If our knowledge does not affect the way we live in a positive manner, it is useless.[6]

There is little value in divine knowledge or any other knowledge if it only leads to self-promotion. Knowledge can be anything from bits of information, data, or understanding the seasons. One can quote John 3:16, but if he does not believe through faith that God loves the world and does not value and hope in that love, then what does he really know, but words. The knowledge that comes from God changes the way people live. True knowledge points people toward Christ, toward rebirth and salvation. This understanding of knowledge and truth changes how students learn and grow.

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[6] Verlyn Verbrugge and Murray J. Harris, *1 and 2 Corinthians*, *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland., rev. ed. (Grand Rapids: Zondervan, 2008), 179, Kindle.

Focus on Love Over Knowledge (8:1-3)

Early Christian writers understood that knowledge on its own does not produce love. In fact, knowledge on its own can prevent people from showing or demonstrating love. As we reason thru knowledge or understanding, there is a recognition that people can be wrong, they can hurt others, and even lead them from the faith. For this reason, it is necessary in teaching to not just know but to understand faith and love so as to guide a student in their reasoning of knowledge. One cannot teach others to go where they themselves have not been.

Gerald Bray writes these gathered reflections,

> Love builds up (Clement of Alexandria). Knowledge on its own puffs up and does not necessarily produce love (Augustine, Theodoret of Cyr). It may prevent the unwary from discovering love (Ambrosiaster) by making them proud. To be known by God is the death of pride. We cannot even say how wrong our perceptions of God are (Chrysostom). The so-called gods that the idolatrous worship have no existence (Theodore of Mopsuestia). Though what we call idols have no existence, it is necessary to avoid them so as not to give cause for scandal to those who are weak in the faith (Chrysostom) in the one God in whom Father and Son are one (Amborsiaster, Servian of Gablala, Theodoret of Cyr).[7]

Scripture shows a direct correlation between love shaping knowledge and knowing and being known by God. Richard Pratt says that, without love, knowledge can lead to "unsympathetic arrogance."[8] The topic in the passage discusses food offered to idols. The knowledgeable understood that things offered to idols "were nothing and that there is only one God." If someone understands or knows something that others do not it can lead them to "unsympathetic arrogance." This knowledge even about spiritual things is best tempered with love. Pratt continues, "Paul countered the tendency toward pride through knowledge by revealing the true nature of the person who thinks that he knows something."[9] Paul is trying to teach and reason with them an understanding of higher

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[7] Gerald Bray, *1-2 Corinthians*, Ancient Christian Commentary on Scripture (Downers Grove, IL: IVP, 2014), 72.

[8] Richard L. Pratt, Jr., *1 & 2 Corinthians*, Holman New Testament Commentary (Nashville: B & H, 2000), 134, Kindle.

[9] Pratt, *1 & 2 Corinthians*, 134.

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truths, mainly love and edification. Knowledge is a tool, but people must realize that, as Pratt says, "all human knowledge is faint and fragmentary."[10] People may understand things others do not, and this thought can make them think themselves as better or superior to others. A deeper understanding of knowledge comes through love. Knowledge without love does not edify and can lead to self-promotion over edification. Pratt writes, "Paul wanted the Corinthians to place a premium on love, not on knowledge."[11] As one seeks to integrate faith and reason, a premium must be placed on loving the student. Teaching a student, the value and importance of faith and love is key to helping them understand the facts and knowledge they acquire.

Warren Wiersbe explains, "Knowledge can be a weapon to fight with or a tool to build with, depending on how it is used. If it "puffs up" then it cannot "build up [edify]."[12] In the academic arena, giving knowledge alone is not good enough without an understanding of love and truth, which ultimately manifests to people from God and His Word. Wiersbe concludes, "Love and knowledge must go together."[13] Without the two of them together no one can discern the right choices that they should make in regard to even their own conscience. Wiersbe writes, "The word conscience simply means 'to know with,' and is used thirty-two times in the New Testament. Conscience is the internal court where our actions are judged and are either approved or condemned."[14] People base decisions on right and wrong from their conscience. If in it they do not first know love and truth, then how can they then decide the correct thing to do with their knowledge or even the right way to analyze, let alone apply it to human existence.

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[10] Pratt, *1 & 2 Corinthians*, 134.

[11] Pratt, *1 & 2 Corinthians*, 134.

[12] Warren W. Wiersbe, *The Bible Exposition Commentary: New Testament* (Colorado Springs: Victor, 2001), 1:594.

[13] Wiersbe, *The Bible Exposition Commentary: New Testament*, 1:594.

[14] Wiersbe, *The Bible Exposition Commentary: New Testament*, 1:594.

The Corinthians were knowledgeable in many ways. Paul's words teach that, no matter the issue, knowledge needs to be tempered by love and truth. Carson and Moo explain that, dealing with the understanding of information or assessing knowledge, one must deal with conflicts "on the basis of self-sacrificial love, not claims to superior knowledge."[15] This thought may be radical, but needs considering above all else for the integration of faith and reason in the classroom. It is radical because today's culture, just as in the time of the Corinthians, uses knowledge to control and manipulate people's behavior. David Garland writes, "Paul is an enemy not of knowledge per se but of knowledge that is not informed by faith or directed by love, that inflates egos and wants to put itself on display and receive acclaim."[16] Knowledge is not the enemy, but uninformed knowledge can lead to mistreatment of others. Misguided knowledge leads to self-promotion and acclaim and is not giving nor self-sacrificing. Self-sacrificial love is a motivator to integrating faith and reason. Without self-sacrificial love being taught and modeled, students simply have the tools to build a house, but no blueprints or guidance for what they build.

Verbrugge and Harris explain,

> What is far more important than having knowledge is "love," especially the issue of whether this love is being exercised in building up one another as believers. The verb for "builds up" (oikodomeō, GK 3868; NIV, "is constructive") is repeated as Paul begins to summarize this entire discussion in 10:23, and it is an important principle to follow in the exercise of spiritual gifts.[17]

The key to integrating faith and reason is understanding that the knowledge or information being conveyed needs to be done in a manner consistent with the Christian virtue of charity or love. Love does not use knowledge or reason to tear down, but it builds up, is

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[15] D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 417.

[16] David E. Garland, *1 Corinthians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2003), 368, Kindle.

[17] Verbrugge and Harris, *1 and 2 Corinthians*, 178.

constructive, and leads to growth. If teaching does not lead to the growth of a student, then it is lacking. If teaching does not incorporate faith and love, then it is missing the mark and does not build up in the best way possible. Inadequate teaching does not give true guidance or edify so that one's life can bring glory to God. Love, faith, and hope need to run parallel with knowledge, understanding, and reason to complete a student's educational process.

The Love of God Gives Purpose and Knowledge Will Pass Away (1 Cor 13:8-13)

Jonathan Edwards says, "So, a due consideration of the nature of love will show that it will dispose men to all duties towards their neighbors. If men have a hearty love to their neighbors, it will dispose them to all acts of justice towards them. Men are not disposed to wrong those whom they truly love. Real love and friendship will dispose persons to give others their due."[18] Love is key to how people treat others. Love inspires people to consider others equal or better than themselves. God's love toward humanity demonstrates the value of divine love. God's love is eternal and never ends. First Corinthians 13:8-13 says,

> Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. So now faith, hope, and love abide, these three; but the greatest of these is love.

Knowledge of information will pass away, but God's love remains forever. Love is superior to knowledge in every way and love is the defining attribute of God. Understanding God is understanding love, this in itself is foundational to all knowledge.

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[18] Jonathan Edwards, *Ethical Writings,* in *Works of Jonathan Edwards,* ed. Paul Ramsey (New Haven, CT: Yale University Press, 1957), 136.

Setting of Corinthians

First Corinthians is about ideological and philosophical challenges. The apostle Paul is trying to confront these challenges in the church. According to Craig Blomberg: "The most convincing proposal concerning the historical backgrounds finds the school of philosophy and rhetoric know as sophistry as particularly influential, especially with its strong emphasis on polished, elegant speech, often stressing form over substance."[19] For 1 Corinthians this is part of the setting and demonstrates the need for more than surface demonstrations of knowledge. Whether addressing the issues of gifts, conflicts, or how certain groups think they know more than other Corinthians, it is a good backdrop to examine the issue of complementing faith with reason. The Corinthians letter gives an example of a group of people who missed the substance of faith that manages humanities indiscretions and manipulations toward self-promotion and pride. Garland states, "Far from being a displaced hymn singing the praise of love as a virtue, chapter 13 is a call to a way of life that addresses real problems in the church. The purpose is to debunk 'self-centered spirituality' (Thiselton 2000: 1028) and to exhort the Corinthians to pursue love (Spicq 1965: 141)."[20] In this setting, knowledge is being used not for its truth but for lifting oneself up. Paul teaches that knowledge is meant for edification not self-promotion and should always be used in love. Integrating faith and reason must take on the same goal of edification and addressing real issues.

Theme of 1 Corinthians: The Need for
God's Word, and Love through
the Gospel

When learning and understanding God's Word there is a need for guidance in the form of faith and love. Verbrugge and Harris write, "Whatever was happening in Corinth related to the eidōlothyta, at least some in Corinth were justifying their position

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[19] Craig L. Blomberg, *From Pentecost to Patmos: An Introduction to Acts Through Revelation* (Nashville: B & H, 2006), 167.

[20] Garland, *1 Corinthians*, 608.

by claiming a certain knowledge."[21] The same issues that impacted the Corinthians can impact any area of teaching or transference of knowledge. There is a need for understanding God's Word through faith in the same way there needs to be an understanding of teachings outside the Bible. Whether it is God's Word or an history class, knowledge and reason can be used to manipulate, coerce, and deceive others. Knowledge can be used to dismiss humility and lead to pride. There is a need for God's truth and all teaching to be tapered with love and understanding. Some Corinthians were using their understanding and knowledge to lift themselves up instead of building others up. Verbrugge and Harris explain,

> Because certain Christians in Corinth are using their knowledge to vaunt themselves up rather than to build others up in love, they really do not have the knowledge they ought to have. True knowledge involves not merely knowing certain bits of data but living in a way that pleases God. If our knowledge does not affect the way we live in a positive manner, it is useless.[22]

True reason, knowledge, and teaching build up an individual and community. Truth helps one to have more than just understanding. Truth leads to wisdom, understanding, and reason. The truth of God moves people in a direction of change. Truth and reason lead to a better understanding of oneself and how to relate to others. God's truth and understanding lead to personal change in an individual as well as change in how the individual engages and interacts with the world around them.

First Corinthians is expressed by G. G. Findlay in *The New Testament Survey*: "The doctrine of the cross in its social application."[23] This book contains pertinent information on how Christians should interact with culture and the world. When the world says knowledge or reason can be separated from faith, the Word of God objects. Tenney explains that this book of the Bible "reflects the conflict that took place when

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[21] Verbrugge and Harris, *1 and 2 Corinthians*, 178.

[22] Verbrugge and Harris, *1 and 2 Corinthians*, 179.

[23] G. G. Findlay, quoted in Merrill C. Tenney, *New Testament Survey* (Grand Rapids: Wm. B. Eerdmans, 1985), 298.

Christian experience and Christian ideals of conduct came into conflict with the concepts and practices of the pagan world. The problems discussed in it are by no means outdated, for they are still to be found wherever Christians come into contact with a pagan civilization."[24] What is to be done when faith opposes the reason of the age? Turning to God's Word one sees the foundational pieces necessary to formulate a healthy worldview regarding integrating faith and reason. The first component to understanding is love, otherwise the knowledge can become a bludgeoning tool on those one might disagree. Second, Christians, no matter the culture in which they reside, should apply the cross to their social situations and interactions. The application of the cross demonstrates God's love for man and man's love for God in return. Love is the essence of the gospel and of understanding knowledge. The best way God shows mankind true love comes through the expression of the good news of Jesus Christ.

The idea of love supersedes everything else. Lawrence Richards writes, "Our knowledge now is indirect and partial, and therefore may well fail us at times. But love will never fail. So, let's commit ourselves to love."[25] The culmination of 1 Corinthians 13 points to the fact that knowledge in this life is not complete. Aspects may be missing. One should make a commitment to something far greater that never passes away or fails, and that is love. Love is far greater, never passes away, and never fails. Knowledge is necessary to understanding God's revelation, but humanity only knows a part of all the God has in store. The partial knowledge can only be understood by Christ's followers in the context of faith, hope, and love. The *Fausset & Brown Commentary* says, "Faith is towards God. Hope is in behalf of ourselves. Charity is love to God creating in us love

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[24] Tenney, *New Testament Survey*, 298.

[25] Lawrence O. Richards, *The Victor Bible Background Commentary: New Testament* (Colorado Springs: Victor, 1994), 388.

towards our neighbor."[26] Love in this sense fulfills all knowledge along with faith and hope.

Robert Jamieson, A. R. Fausset, and David Brown state, "Reason teaches that whatever performances or seeming virtues there are without love are insincere and hypocritical. If there be no love in what men do, then there is no true respect to God or men in what they do; and if so, certainly there is no sincerity."[27] Love shows humanity how to relate to God, how to see the world, and how people should relate to their fellow man. If these things are not being taught and modeled by those who teach, then the students lose out on the essence of life and what makes people human. They may also fall into the same trap as the Corinthians—they may lose themselves in empty knowledge for the sake of self-promotion instead of edification. Garland writes,

> What is absolutely indispensable for the Christian life is the presence of faith, hope, and love. As Brunner (1956: 61) well puts it, "Faith has to do with the basis, the ground on which we stand. Hope is reaching out for something to come. Love is just being there and acting." The situation at Corinth demands love, and Paul concludes with the appeal to pursue love (14: 1a).[28]

Love that comes through the gospel is key to tempering and processing information and true knowledge. Love is eternal. How a teacher interacts with a student, reasons in his teaching, or presents knowledge needs to be guided by an understanding of God's love. God's love is the key to faith and reason in teaching.

True Knowledge Is an Understanding of God's Grace and the Gospel (2 Cor 10: 5)

Second Corinthians 10:5 says, "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." Different types of knowledge are presented in the world today

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[26] Robert Jamieson, A. R. Fausset, and David Brown, *Fausset & Brown's Commentary on the Whole Bible* (Grand Rapids: Zondervan, 1961), 1218.

[27] Edwards, *Ethical Writings,* 138.

[28] Garland, *1 Corinthians*, 626.

just as in the time of the Corinthians. Some come from God, and some do not. Some speak truth, some do not. The believer's responsible to set himself against those things that are against the knowledge of God within himself and without in the world around him, just as the apostle Paul did. Faithful, responsible reasoning is the dominant force that leads to truth. Verbrugge and Harris writes,

> Paul's work of answering arguments, deflating pride (Ambrosiaster, Pelagius), detecting what is unsound and laying the proper foundation is all intended for the upbuilding of the community (Chrysostom). The apostles take every thought captive to Christ by conquering it in its contradictions and by leading it, humbled and tame, to the Christian faith (Ambrosiaster, Chrysostom).[29]

Integrating faith and reason in the classroom allows freedom for discussion about the arguments of life and truth. Understanding faith and reason allows one to learn how to answer, interpret, and respond to discussions about worldviews. The ability to see what is unsound and to disarm people's pride are key for Paul as he deals with disobedience in the Corinthian church. His goal of building up the community comes through his teachings and the confronting of false teaching. A core tenet for the integration of faith and reason is the pursuit of truth for the building up of the whole community, not just the individual.

The integration of faith and reason in the classroom is an approach born from biblical principles. Its motivation is higher than other educational philosophies because it places a premium on the student and a child of God first and foremost. For Christian teachers there should be a difference from secular teachers in the way they engage students in the classroom. The guiding principle to demolishing false arguments wherever they may come from is through love and a persistent pursuit of truth.

The Resistance to Truth and Love

Part of understanding the integration of faith and reason in the classroom is acknowledging that there is a resistance to truth in the world. Whether it comes from

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[29] Verbrugge and Harris, *1-2 Corinthians*, 279.

individual pride, cultural norms, or entrenched mistruths, there are walls to integrating faith and reason. Wiersbe explains,

> There are walls of resistance in the minds of people, and these walls (like the walls of Jericho) must be pulled down. What are these "mental walls"? Reasonings that are opposed to the truth of God's word. Pride of intelligence that exalts itself. Paul was not attacking intelligence, but intellectualism, the high-minded attitude that makes people think they know more than they really do (Rom. 12:16).[30]

Today's culture fosters more than just an unwillingness to resist integration. Culture will also make efforts to use reason to oppose faith. Cultural reasoning of this nature directly conflicts with God's Word and faith. This intelligence promotes itself not only over God but even fellow man. This reasoning contaminates knowledge and uses it to promote oneself over others. To make one better than his fellow man becomes the goal instead of loving one's fellow man.

Jamieson, Fausset, and Brown state, "True knowledge makes men humble."[31] Knowledge from God brings people to a place not only of loving their neighbor but of becoming humble in the breadth of things they do not know or understand. The argument of humility combats the reason and knowledge saying there is no need for God. Without God, knowledge leads to pride and ambition, and does not consider anyone else. Knowledge becomes the god. Everything is sacrificed for the furtherance of the false truth saying that people can truly know apart from God. It may cost others but that does not matter, as long as it promotes the false reasoning or those espoused theories. True knowledge of God reasons that people look out for their brothers and sisters first and in so doing promote love of neighbor and the motivation behind how people should treat one another and the search for truth. Integration of faith and reason requires looking out for others' approach.

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[30] Weirsbe, *The Bible Exposition Commentary: New Testament*, 1:665.

[31] Jamieson, Fausset, and Brown, *Fausset & Brown's Commentary on the Whole Bible*, 1218.

**Christians Do Not Seek Truth and Reason
the Way the World Does**

Having the right approach to seeking truth is not the goal of everyone but

needs to be the course of those desiring to integrate faith and reason. Pratt explains,

> Paul admitted that he and his company live[d] in the world, but insisted that they did
> not wage war as the world does. They did not employ the intimidation, coercion,
> and violence normally associated with worldly authorities. Instead of employing the
> weapons of the world, Paul relied on divine power. These weapons appeared weak
> by worldly standards, but they were actually very powerful. The preaching of the
> cross brought great displays of God's power in the lives of believers everywhere,
> including Corinth. Consequently, Paul was certain that he was on a course to
> demolish the strongholds or fortifications of arguments and every pretension that
> anyone set up against the knowledge of God.[32]

Beyond even just the approach, the world seems to have no place for integrating faith and

reason. Humanity has pushed aside the need, purpose, and hope coming from faith

discussions in the classroom. Today there must be a reliance, as was for the apostle Paul,

on God's grace and power, to understand the integration of faith and reason. Preaching

the gospel is one of the most reasonable tools in increasing the knowledge of man as to

how he should respond to the world and grow. No arguments or reasonings can stand

against the truth. People can push it away, but time always demonstrates that truth comes

out on top. Therefore, no matter the reason for culture trying to separate reason and faith

in the classroom, it will fail.

Jamieson, Fausset, and Brown write, "The cross not only justifies, it teaches us

how to live and die, how to lead and follow, how to love and serve. These two letters

therefore speak volumes to contemporary Western Christianity, which often prides itself

in its orthodoxy but is far more comfortable with twenty-first-century secularism than it

has any right to be."[33] The cross is the ultimate approach for integrating faith and reason

in the classroom. The Bible, which leads to faith, is more than just a collection of

outdated literature that no longer fits into modern culture. Faith is the blueprint for life.

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[32] Pratt, *1 & 2 Corinthians*, 416-17.

[33] Jamieson, Fausset, and Brown, *Fausset & Brown's Commentary on the Whole Bible*, 1218.

The academics of the different disciplines in education are all amazing tools and investigate the handiwork of how God created and sustains the world. Yet they are just tools for the building of something that people cannot truly understand without faith. Faith is the model on which life is to be built. It provides the direction and instruction on how to use academic tools in building up one another and one's life. Faith shows how to give of oneself, how to treat others one comes into contact, and how to pursue a life worth living. Faith combats the faulty wisdom of this world and points people to the cross. Verbrugge and Harris explain that faulty reasoning is

> fanciful human sophistry and intellectual pretensions, or as Paul expresses it in 1 Corinthians 3: 19, "the wisdom of this world." The phrase pan hypsōma (translated "every pretension," GK 5739) refers to any human idea or argument that forms an obstacle to the emancipating knowledge of God contained in the gospel of Christ crucified and therefore keeps people in oppressive bondage to sin. Closely related is the expression pan noēma ("every thought," GK 3784). By this Paul probably means every human machination or scheme that temporarily frustrates the divine plan (cf. "every act of disobedience," v. 6).[34]

Integrating faith and reason in the classroom begins with understanding the cross and the work of Christ. This is how one approaches arguments and disagreements of the world. With the cross as a core principle, one can navigate approaches and reasoning with anyone and provide a solid foundation from which to teach.

Christ as the Understanding of Truth and Knowledge by Love (Col 2:2-4)

Christ is the cornerstone for the foundation of understanding and knowledge. He motivates people by his obedience and love in the pursuit of faith and reason. Colossians 2:2-4 says, "My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine-sounding arguments." When Paul speaks to a similar issue in Colossians he echoes his message

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[34] Verbrugge and Harris, *1 and 2 Corinthians*, 464.

from Corinthians. He speaks to the heart, to understanding, and the fact that Christ is the fullness of wisdom and knowledge. He even emphasizes his purpose in speaking these things—to keep them from arguments that may sound good but are deceptive. People today have many "fine sounding arguments," but they are deceptive, not grounded in the truth, hold no allegiance to the truth, and have no need to seek the truth.

In Colossians is a picture of Christ as the fulfillment of all wisdom and knowledge. Author explains,

> In Christ is where all the treasures of wisdom and knowledge are hidden. In 1:15-20 Christ is likened to wisdom; in 1:28 Paul states that his instruction is characterized by wisdom. At the outset of the letter Paul prays that his recipients may be filled with wisdom (1:9), and near the conclusion of Colossians Paul exhorts the assembly to walk in wisdom (4:5). In 2:3 we are told that Christ is the repository of all wisdom (cf. 1Co 1:24, 30). Not only is he the treasure trove of wisdom, but he is also the one in whom all knowledge is found. If it be true that "all the treasures of wisdom and knowledge" are hidden in Christ, as Paul contends, then believers need not search for supplements or substitutes."[35]

For successful integration of faith and reason in the classroom a teacher must see the wisdom that comes through Christ and believe that all knowledge is hidden in him. This faith aspect confronts all other falsehoods and deceptions. There is no substitute for Christ in the classroom when integrating faith and reason. He is the ultimate demonstration of God's love for humanity and the completion of all knowledge and wisdom.

The Beginning of Wisdom, Knowledge, and Understanding

The heart and mind uniting in understanding of Christ is the beginning of wisdom, knowledge, and understanding. Chris Blomberg, states, "For the Colossians, the significance of these principles is that they should allow Christ to lead them to greater unity in love, maturity, and understanding (2:1-7)."[36] The principles emphasize understanding in the knowledge of Christ and the gospel. Paul is trying to encourage the

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[35] David E. Garland, *Colossians*, *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids: Zondervan, 2006), 491-92, Kindle.

[36] Blomberg, *From Pentecost to Patmos*, 292.

Colossians to be complete in their understanding of the mysteries of God through Christ Jesus. These mysteries are revealed through the gospel and point to an even greater understanding about life, death, and truth.

The wisdom and knowledge spoken in this passage are defined by Blomberg: "Wisdom-general, and as to *experimental* and *practical* truth; whence comes 'understanding' (vs. 2). knowledge-*special* and *intellectual*."[37] Wisdom in part comes from the observation of things, people, and the world. Wisdom also comes through life experience. At the same time, wisdom also goes beyond just observation and experience. Wisdom is the application of the truth that is perceived. Faith is key to implementing reason in all its wisdom. Experimental truth leads to understanding of the world, and practical truth does the same. Yet, wisdom comes into full form when practical and experimental truth lead to understanding and are applied faithfully and truthfully. Knowledge as it pertains to the intellect can be received and taught. Knowledge can be applied to those who may not have experienced and implemented it into their lives. Knowledge has the potential to become wisdom when honestly practiced and applied. When one understands God and that true wisdom and knowledge come from him, then an opportunity to know him better is recognized. Knowing God better creates a clearer picture of how people should perceive and interact with one another.

Faithfully applying true wisdom and knowledge begins by understanding that both come from God. Once there is an understanding of their source, wisdom and knowledge can be faithfully applied in the daily interactions people have with one another. He gives the guiding light of truth, keeping people from self-destruction. He is the one who allows people to understand the experience they have in the world based on their knowledge of good and evil. He is the one who guides people in how to treat one another. Knowing God allows people to deepen their wisdom and understanding of life,

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[37] Blomberg, *From Pentecost to Patmos*, 292.

others, and themselves. This can only be taught through the integration of faith and reason in the classroom.

An Integrational Perspective

How does the integrational perspective apply in the classroom? John Wesley Taylor explains,

> From an integrational perspective, divine truth and values form the bedrock of the educational experience. An understanding of God's truth is mediated through His Word John 17:17), under the guidance of the Holy Spirit John 16:13). It is also illustrated tangibly through the life and teachings of Jesus Christ John 14:6). Given that all truth in any subject area is ultimately God's truth (Holmes, 1977), students must be led to relate the truthfulness of every topic they study to the ultimate Source of Truth.[38]

Taylor speaks to integrational perspectives, in relation to education, permeating from God's truth, through his word, the Holy Spirit, and the life and teachings of Jesus. This understanding is foundational to everything that is taught today. God's truth is the key to being accountable in love for fellow man. God gives the appropriate lenses through which one can see all truth and discern what is false. Today God's Word is a median to understanding the world. The scriptures are the "bedrock" or cornerstone of education. Without God's Word and the guiding of the Holy Spirit and the person and life of Christ, students miss the greater essence of the divine, the human experience, and the knowledge of truth. One must first understand and see the foundation of truth to go any higher in understanding and practicing truth. Understanding God is the key reason for integrating faith and reason. One can only go so far in understanding and responding to the world if there is not a foundational truth of knowledge about God.

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[38] John Wesley V. Taylor, "A Biblical Foundation for the Integration of Faith and Learning," accessed January 15, 2018, http://christintheclassroom.org/vol_27/27cc_395-408.pdf.

Knowledge Begins with a Right Understanding
of God (Prov 1:7)

Proverbs 1:7 says, "The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction." This verse sums up the importance of knowing God before applying applications from other disciplines in education. This verse is foundational; a starting point for man in his pursuit of knowledge and wisdom.

There is a difference between the wisdom or knowledge that comes from God and the wisdom of the world. John Frame writes, "Taken as a whole, the body of ungodly wisdom is indeed antithetical to the wisdom of God's word. God proclaims against 'the wise' of unfaithful Israel, 'the wisdom of the wise will perish, the intelligence of the intelligent will vanish' (Isa. 29:14)."[39] Man, for all that he is, sees so little of the world. All one must do is read through the last one hundred years of history. A hundred years ago the wisdom of man taught things that were not true, but were perceived to be true at the time. Today people laugh at things men did and called science. In another hundred years will people laugh at the science of today? Will they look at simple solutions in mathematics that have been right in front of people's eyes? Will they communicate more clearly? Will the humanities be taught with a greater understanding of the conditions of man? Will people see each other more clearly, will they love one another the way that God intended? The reason is because man today has only experienced so much. Humanity is limited in time, scope, experience, and even in physical space impeded. Man struggles to get off the planet or dive to the depths of the ocean. How can people truly say with certainty anything apart from God?

Frame writes, "God's wisdom is the source of his words and laws. It is the source and standard for all the world's knowledge and skills, for godly living, and for the way of salvation in Christ."[40] Taking time to step back and reflect on the wisdom of God

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[39] Frame, *The Doctrine of God*, 508.

[40] Frame, *The Doctrine of God*, 508.

is a practical key to better understanding the knowledge with which people experience life. Countering perception, God's wisdom is the highest standard. God's wisdom is not survival of the fittest, it is not solely experiential, it is not pleasure seeking, and certainly does not only look out for its own. God's standard demonstrates love, pushes the world toward loving one another, and treating each other better. Wisdom from God looks for the downtrodden and brings people together. God's wisdoms and love unifies humanity in purpose and helps them to understand their experiences and the knowledge with which they are presented. God given wisdom teaches how to live and how to reason. It takes one beyond this life and into the world to come. Wisdom shows why God's standard through his Word by faith is vital to the integration of faith and reason in all academic disciplines.

Conclusion

Ken Badley writes, "The Christian worldview makes a special contribution to learning because it contributes to the overall framework, or perspective, in which learning takes place. All the parts take on meaning because they are viewed as parts of a larger whole."[41] With a Christian emphasis in the different academic disciplines, learning takes on a unique perspective that allows many pieces to be fit together like a puzzle, forming a complete picture and educational experience. Integration of faith and reason provides a foundation upon which to build the whole student and fulfills the whole purpose of learning. It allows the student to grow as a whole person spiritually, emotionally, and intellectually. Teaching needs to be more than just a passing of content, it can also edify and provide purpose. God should be the source of people's processing of knowledge as He gives context in the love and the gospel of grace to grow the whole person.

Reasoning and understanding come from God through the inner man. According to Colleran, Augustine said,

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[41] Ken Badley, "The Faith/Learning Integration Movement in Christian Higher Education: Slogan or Substance?" *Journal of Research on Christian Education* 3, no. 1 (1994): 13.

Thus we should no longer merely believe, but also begin to understand how truly it has been written on divine authority that we should not call anyone on earth teacher, since there is One in heaven who is the teacher of all. What in heaven means He Himself will teach us, who has also counselled us through the instrumentality of human-beings-by means of signs, and externally-to turn to him internally and be instructed. He will teach us, to know and love who is happiness of life, and this is what all proclaim they are seeking, though there are but few who may rejoice in having really found it.[42]

God is the ultimate teacher, and today's teachers would benefit from integrating faith and reason to point their students toward God. Pointing students toward God may gain not just knowledge but wisdom and understanding; students would learn how to handle knowledge through example; students would know how to use reason in relation to their fellow man and communities; and students may glorify God and enjoy him forever. Faith is necessary to understand that man is "taught not by my words, but by the realities themselves made manifest to him by God revealing themselves to his inner man."[43] To teach the whole student and truly integrate faith and reason one must begin with God.

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[42] Augustine, *The Greatness of the Soul: The Teacher*, trans. Joseph M. Colleran (Mahwah, NJ: Newman Press, 1950), 185-86.

[43] Augustine, *The Greatness of the Soul,* 179.

CHAPTER 3

HISTORICAL, THEORETICAL, PRACTICAL, AND
METHODOLOGICAL APPROACH

Historical Issues and Other Literature

In a practical sense, the benefits of integrating faith and reason are paramount

to developing the whole person. The understanding of integrating faith and reason in the

classroom leads to better understanding, motivation, and empathy. By examining the

historical aspects of McCallie and its motives for integrating faith and reason one can see

the purpose and goal of developing the whole person. Integrating faith and reason shows

greater development in the student and understanding of academics. It also leads to

greater motivation and empathy. For these reasons, it is worth examining how teachers at

the school look at their discipline and how it integrates into their subject.

Historical Aspects of McCallie School
Integrating of Faith and Reason

The historical aspects of McCallie School demonstrate a desire to integrate

faith and reason. McCallie seeks to provide an education that includes the spiritual and

helps to develop the whole student. Judith Grunert says,

> Our education should promote growth of the whole person, not solely focus on
> cognitive development. We espouse such a belief in early childhood education
> particularly, but as school continues, the concentration is mostly directed at enhancing
> analytical skills and transferring valued information. Yet, I believe teaching depends
> on our growth and health not only intellectually but also psych emotionally and
> spiritually. Actually, all healthy lives involve growth, awareness, and balance in
> regard to these three human domains.[1]

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[1] Judith Grunert O'Brien, Barbara J. Mills, and Margaret W. Cohen, *The Course Syllabus: A Learning-Centered Approach*, 2nd ed. (San Francisco: Jossey-Bass, 2008), 50.

There is more to human development than simple acquiescence of knowledge. Throughout childhood development, parents teach their children facts but also teach them right from wrong. School is a continuation of the parents' work in many ways. Many parents choose to send their children to private schools to make sure that the whole child is being taught. In private schools, children will continue to learn right from wrong along with acquiring knowledge about academic disciplines. Parents want their children to grow physically, emotionally, intellectually, and spiritually. It is important to develop in each area to become a whole person, gaining a greater understanding of the world.

T. H. McCallie, in a letter to his sons, J. Park McCallie and Spencer McCallie, states well the desire for the private school his sons wanted to begin. This letter from the founders' father, written before the founding and a response to the brothers' request for help stated the aim at the creation of the school: "Our aim is not wealth, or even the having the family together, as desirable as this is but the glory of God in Christ."[2] The glory of God was the main driving force from their father well before the school's founding in 1905. Their father further emphasized the goal of the school they planned to build: "Here you would be your own master. The glory of God in Christ could be and should be your aim in your school, and exercise a good, wholesome Christian influence on your pupils."[3] The belief that Christian influence and education are paramount started early on at McCallie and continues as a part of the school's foundation. This belief came from the teaching of Scripture. At first, Bible classes were regarded differently than today: "The headmasters at first saw Bible study as such an unarguable part of educated Christian manhood that they gave it a supra-curricular standing."[4] The Bible teaching was not like other class lessons. The Bible was paramount in the founders' educational

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[2] George Hazard, Jr., "When We Came to the Ridge," printed by The McCallie School, Chattanooga, TN, 1991, 9.

[3] Hazard, "When We Came to the Ridge," 10.

[4] Hazard, "When We Came to the Ridge," 31.

philosophy and superseded everything else. This high view of Scripture later led to acquiring the school motto: "Man's chief end is to glorify God and enjoy Him forever." Regarding the school's motto, J. Park McCallie, was once asked a question by a student, below is the conversation:

> He understood pretty well what the first part meant "Man's Chief End is to glorify God" but he just didn't quite understand the rest of it, "how could he enjoy God?" he would be scared if God were around; he couldn't understand it. Well let me tell you. It's the consequence of the first part. It probably should have been written, "Man's Chief end is to glorify God and then you will enjoy him forever." I think that is true.[5]

Other research may examine the history of the school, but that is not the goal of this chapter. Clearly, the founders had a strong belief in the educational process being Christian. Christian faith and teaching permeated everything, including the implementation of an honor code, discipline, and academics. The goal of the school was to develop the whole man; a necessary process to building a man.

From a historical perspective, the argument demonstrates that McCallie's founders had a value for Christian education in the academic arena. David Carr writes,

> On the face of it, this constitutes an argument for continued exposure to the enduring narratival themes of traditional religion, and classical and modern literature, in the educational curricula of present-day schooling. Indeed, according to the currently fashionable communitarian perspective, the great cultural narratives precisely raise normative issues of human value and purpose not readily reducible to empirical enquiry or susceptible of technical resolution.[6]

The case can be made that biblical narratives speak to deeper and more meaningful needs of the human condition. The Bible speaks to greater human aspects that cannot be quantified in the simple aspects of math, science, and history. From a purely secular standpoint, they speak to practicum and theory, but do not address the essential characteristics of humanity. The founders of McCallie understood these basic tenants and the necessity of having the Bible and Christian principles apart of the school's culture.

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[5] Hazard, "When We Came to the Ridge," 123.

[6] David Carr, "Reason, Meaning and Truth in Religious Narrative: Towards an Epistemic Rationale for Religious and Faith School Education," *Studies in Christian Ethics*. 17, no. 1 (April 2004): 50.

Mark Eckel states, "Belief always affects behavior. Belief affects thoughts, attitudes, and actions. Belief affects interpretation of the news, understanding history, and political leanings. Belief affects how people are treated, where money is spent, and how teaching takes place in the classroom."[7] The founders also understood that belief impacts every area of a student's life. Belief impacts how a student sees the world, the information, and experiences he has is seen through the lens of their worldview. "Ultimately, Christians must acknowledge that their world view is the determining factor for everything."[8] The founders of McCallie understood this truth and applied it to their school.

It is well understood that beliefs lead to action. It is important to have a values-based belief system that is not arbitrary. The Christian worldview is a belief system of the highest caliber and was well understood by the founders of McCallie. In regard to the Christian worldview Leslie DeAnn Welch says, "The development of this worldview is more than teaching for cognitive knowledge of God's Word and truths, but an intentional approach to help students internalize the truths into a Christian perspective that is used as the foundation for all thinking—resulting in individuals that "think Christianly"[9] The founders of McCallie understood that Christianity was not just about a general knowledge about God, but an intentional goal of helping students move into an area of faith in regard to the biblical foundations being taught. Welch continues, "Students must take the biblical foundation and combine this with their personal histories, social interactions, families, religion, and values to provide the framework to make meaning of newly acquired information."[10] The gospel is meant to be personal and interact with an individual's life

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[7] Mark Eckel, *The Whole Truth: Classroom Strategies for Biblical Integration* (Chicago: Xulon, 2003), 15.

[8] Eckel, *The Whole Truth*, 15.

[9] Lesli DeAnn Welch, "An Analysis of the Integration of Faith and Learning in Evangelical Secondary Schools" (EdD thesis, The Southern Baptist Theological Seminary, 2009), 54.

[10] Welch, "An Analysis of the Integration of Faith and Learning," 54.

experiences and learning. The founders of McCallie understood the need for a strong biblical foundation but also understood that those truths had to modeled for students and applied to a student's life.

The historical aspects of McCallie School demonstrate integrating faith and reason for the purpose of developing the whole person. This Christian worldview applies to learning God's Word and allowing it to permeate every aspect of life. This foundational belief guides not only what one believes but also how one thinks regarding every aspect of education. Combining this knowledge and thinking to one's personal experience allows development as a whole person. The founders of McCallie understood this practicality.

Philosophies of Education and Integrating Faith and Reason

Molly Quinn writes, "For reason is not only not what it once was, but we have lost to its grounding in faith; even the later historical vehemently heated arguments over reason versus faith-the two having been antagonized, sides having been taken and those sides having battled it out- are practically foreign to us."[11] The philosophy of education rarely contains any discussion of faith versus reason in today's culture. Reason is no longer grounded in faith, and faith is no longer a motivator to guide and develop the whole person. The debate for many is over: faith has no place in the educational process. This is the approach that many philosophies of education take today.

With the absence of faith in the educational process there is still a recognition that something is missing. Different educational approaches try to tackle the issues of morality and developing the whole student. David Carr explains,

> Contemporary educational policy documents endorse moral educational strategies based on what one might call a "core plus options" view of moral development: on this view, moral formation is regarded as a matter of some accommodation between the voluntary personal adoption of private (religious or Education, teaching and

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[11] Molly Quinn, *Going Out Not Knowing Whither: Education the Upward Journey, and the Faith of Reason* (New York: Peter Lang, 2001), 92.

professional practice other) value commitments, and more compulsory initiation into a largely socially constructed system of interpersonal rules and principles.[12]

Educational policy may be called moral education, character development, or core values, but systems have been created apart from faith and religion to answer the question of how to develop a socially responsible adult who cares more than just for himself. Often these value systems are encouraged to overlap with moral education from the home, church, etc., but are not rooted in any one objective truth. Often the social constructs of a culture will determine the distinctions between what is considered right or wrong. These values taught thru the culture itself are reinforced via media and technology.

Social morality distributed in different forms is no different practically to the morality of any culture throughout human history. Character teaching is not just expressed through the educational institutions but also the society. Carr writes,

> Thus, whatever moral knowledge is, it would not appear to be socially, genetically or educationally distributed in the manner Plato supposed: since it is not the sole preserve of the academically intelligent, it is arguable that a just society is one that extends some voice on important public issues to all with at least the potential for moral wisdom—which would also seem to mean each and every rationally responsible human person."[13]

The idea that each person has value and the potential for moral wisdom is important in any culture. Galatians 3:28 says, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." All are created in the image of God and have intrinsic value according to the Scriptures. This idea has at times been forefront for cultures, but not always. Often cultures dismiss the individual value of people.

Not all cultures respect the value of every individual. Often a consensus cannot be found concerning morality in a society. The majority can be wrong as well concerning what is right and true. Religion and faith have similar issues in regard to finding a unified

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[12] David Carr, *Making Sense of Education: An Introduction to the Philosophy and Theory of Education and Teaching* (New York: Routledge, 2003), 73.

[13] Carr, *Making Sense of Education*, 77.

message. At times it is a lone individual that has spoken to the truth regarding faith. Carr explains,

> Some of the greatest of past moral reformers have been lone voices crying in the wilderness against the social concordats of their day that precisely endorsed slavery, sexual oppression and intolerance of minorities. At the very least, moreover, this gives substance to the possibility that moral judgements have some universal rational or other objective status or basis that goes beyond mere personal preference or social collusion.[14]

One cannot depend alone on culture or social norms to define morality or truth. Looking across cultures there are many differences in how societies have chosen to deal with what is right or wrong. The differences can be startling when it comes to political systems, educational approaches, and societal norms. At the same time as there are differences, there are also similarities. It would seem like it is necessary to have objective truths regarding morality that supersede culture. There seems to be universal truths across faith, religions, and cultures overriding the societal preferences. These preferences can change quickly, like a pendulum swing from one extreme to another. Educators need to search for universal truths that supersede the turbulence of culture. Religion and faith have been victim of the whims of societal pressures, governments, and cultural winds of change. Carr writes,

> Do Christians (Catholic, Orthodox and Protestant), Hindus, Buddhists, Muslims, Jews, communists, political conservatives, humanists, atheists or whatever share any moral values? At one level, well yes: they would mostly agree, for example, that honesty, courage, self-control, justice, compassion, responsibility, freedom, and so on, are the sort of positive values that children should be encouraged to appreciate and observe in the home and in the school. At another level, however, they clearly do not share the same moral values at all – for it is, perhaps first and foremost, moral differences that divide Catholic from Protestant, humanist from religious believer, capitalist from communist, Buddhist from atheist, and so on. What, for example, are we to teach young people in the name of justice? Does justice mean equality? Does equality mean equal regard and treatment of the sexes? But even if Muslims and Christians do construe justice as equal treatment, they may diversely interpret this in ways that have radically different practical implications in the sphere of gender difference.[15]

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[14] Carr, *Making Sense of Education*, 72.

[15] Carr, *Making Sense of Education*, 71.

In a sense, despite there being universal truths, there also must be a recognition of the fact that all truths are not created equal. What also needs acknowledgement is the absence of discussions on the different issues regarding divergent truths points in today's educational process. Young people should have an opportunity to discuss the greater truths and motivations for the academic disciplines they are learning. So, whether it is discussing and understanding past mistakes of culture concerning truth, having the opportunity to discuss historical truths and how they relate to the individual, or simply discussing how one's values relate to a particular academic discipline, the morality discussion is important.

Every institution will have at its core some value system. As stated earlier by David Carr, "It is therefore not really surprising to discover that many if not most contemporary educational policy documents endorse moral educational strategies."[16] So, what then is the basis in any institution for their value system? What are the core values of an institution like McCallie built upon? The values of honor, truth, duty and man's chief end to glorify God are foundational to the school. These values are based in the Judeo-Christian values of the school's founders. These values are necessary to developing the whole student. They give students a chance to examine their own beliefs and values and address their moral formation and what they believe about life. However, the Judeo-Christian principles of the school provide more than just a core value system— they provide a value system that respects the individual and his beliefs. They provide guidance on how to interact and live with one's fellow citizens.

There can and should be a foundational value system respecting the individual and his pursuit of truth. The value system at the same time can express universal truths that cause the student to think about his own moral system. As previously state by David Carr, "that a just society is one that extends some voice on important public issues to all with at least the potential for moral wisdom—which would also seem to mean each and

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[16] Carr, *Making Sense of Education*, 73.

every rationally responsible human person."[17] The Christian belief system has a high regard for the individual. Galatians 5:13 says, "For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another." The freedom the Scriptures teach points to the need for a voice for everyone. The Bible points to serving others and the value in every individual. Christian teachings go hand in hand with the idea that the morality which a society governs should have input from the poor, the sick, the needy, and everyone. In Matthew 7:12, Jesus says, "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets." Everyone wants their voice to be heard, to be treated fairly and justly, and to know no matter their standing they are equal with those around them. Equality lends itself to a more just society and should be a part of the educational process.

The next question is how to apply a philosophy of education from a strong Christian worldview that lends itself to being open to the voices of others. A philosophy that teaches the basic tenants of "loving your neighbor" and hearing their voices on freedom and fairness and recognizing that treating them with fairness and freedom demonstrates the truth personally believed in the Gospels. It is possible to respect, love, and treat well those one disagrees with. Jesus did this very thing with a sinful world; a world in which he disagreed with the sinful nature, choices, motivations, and beliefs of man, yet he loved, taught, listened, and sacrificed himself for it. This methodology or approach to interacting with the world and teaching others manifests itself in the Scriptures.

Luke 20:21 says, "They questioned Him, saying, 'Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth.'" Jesus taught the truth and was not partial to any man, woman, child, slave or free. He treated everyone with dignity, even those with whom he disagreed. More so, he cared

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[17] Carr, *Making Sense of Education*, 77.

for those he taught, and healing the infirmed and diseased. He showed spiritual mercy but also individual care. This caring for others, even those whom one may consider an enemy, is paramount to understanding the gospel, for mankind were enemies of God at one time. Romans 5:10 reads, "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life." If God cares for people, sacrifices for people, teaches people, and loves people, despite them being so different from him, should one not in turn do the same for those who are different, should one not then care for others. The idea of caring for others is central to the gospel, Christianity, and the educational process. One must care. At McCallie, boys need to be taught to care, and the teachings of Christ are a good foundation to begin this lesson of care for one another. Michael Slote explains,

> Now Noddings also stresses the need for schools to teach boys in particular how to care for others. She recommends that boys learn to care for, take care of, other children within the school context, but more radically, she also recommends that caring for others occupy the central place in school curricula. She thinks educating people to be caring and also lovable requires them to acquire important forms of competence, and she thinks that forms of competence that lack any connection with caring—as per the requirement that everyone do two years of algebra—should not be insisted upon in schools. Moreover, a large part of her emphasis on the teaching of caring in schools comes from her view (something that she says derives in part from the influence of John Dewey) that moral education requires the process of education itself to be moral. Schools that teach caring meet that requirement, presumably, because they make education as a whole an instrument of moral change for the better in society as a whole.[18]

At the core of any type of moral education philosophy is care for others. Central to Jesus teaching is the idea and care of others. There is no greater example of love and sacrifice than of Jesus, giving his life for the wrongs of mankind. The story of Christ should be a cornerstone of all moral teaching in education because it gives the greatest example of love and care. That ultimate care and sacrifice is Christ giving his life for others. It demonstrates an understanding of those who are different and teaches one to care for others, no matter who they are or what they believe. Christianity demonstrates

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[18] Michael Slote, *Caring, Empathy, and Moral Education: The Oxford Handbook of Philosophy of Education*, ed. Harvey Siegel (London: Routledge, 2019), 13.

that true morality begins by helping people become better. Interacting with society and the world begins with the teachings of Christ who continues to interact with love, mercy, compassion, understanding, and Grace.

A Christian understanding of humanity helps people see clearly and to overcome biases and preconceived notions. Christianity allows one to see past his own horizons to see academic disciplines in a new light and a new understanding. Richard Pring explains,

> The first is a nurturing of understandings of what it is to be human through a gradual participation in that public world of literature, social studies, the arts and science wherein these understandings are developed. The second is an enabling of the pupils to reach a personal resolution of what that means in the serious deliberations about how to live.[19]

Young people need a chance to pursue the understanding of others in the different lessons they learn in school. How young people relate to each other in regard to relationships matters, whether in work or recreational activities. This makes each discipline unique, but when combined with an understanding of the human elements and how they interact with a particular subject, a more perfect educational experience materializes—the student is no longer perusing just knowledge but people's historical motivations and purposes.

Ryan Topping says, "Created by God, the order of creation (mirrored also in the order of the liberal arts) is a means by which the mind can grasp the first cause and be joined to it; against Mani-chean rationalism, Augustine argues for the necessity of authority in that quest for God."[20] Pursuing God leads mankind to clearly see the liberal arts and disciplines that God has used to create the world. More importantly, the pursuit of God leads one to understand the minds behind the greatest thoughts and discoveries in education. It allows one to understand people.

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[19] Richard Pring, "Neglected Intellectual Aims: Moral Seriousness and Social Commitment," in *The Aims of Education*, ed. Roger Marples (London: Routledge, 2002), 169.

[20] Ryan N. S. Topping, *Happiness and Wisdom: Augustine's Early Theology of Education* (Washington, DC: Catholic University of America Press, 2012), 94.

Toppings writes, "Augustine's three purposes for liberal education, happiness, virtue, and community, are subjects that could equally be examined under the rubric of moral theology."[21] Augustine believed the purpose of education was more than just the transfer of knowledge. He believed truly educating someone should lead to a happier, more virtuous life, thus creating a stronger community. This teaching is a moral theology or understanding of God's morality. If one is to teach these values, then it should begin with a moral theology, grounded in an understanding of Christ.

Augustine teaches clearly how faith and reason should be united. The unity comes through Christ as the source of all knowledge and teachings. It comes through Christ as the culmination and beginning of all knowledge. Ryan Topping states,

> We have gained some insight as to how Augustine thinks faith and reason unite. The forma deicauses knowledge indirectly by means of the mediation of authorities, like law, conscience, and even through friends and teachers. Christ as the disciplina dei is the source of all being and knowledge and the terminus to which every intellectual discipline leads. Yet Christ in his earthly life is also the tangible, visible, proof of the intellectual end to which the liberal arts strive. Christ's mediation provides a more direct means of grasping the truth about our highest good than can independent rational reflection. Mediation does not have a univocal application. A thorough study of these early texts' points to how the one true Teacher utilizes both exterior and interior teachers, that there are both external and internal principles that guide the development of reason.[22]

Augustine believed that, to unite faith and reason, Christ needed to be at the center of the educational process. If there is faithfulness to Jesus' teachings, then the highest good can be recognized and attained. Christ's teachings present a core authority representing the best humanity can be which allows the individual to progress to greater understanding of the world and the people residing in it.

There are numerous approaches to a philosophy of education. Any good approach has some reference to a core value system or a moral code. In looking at different approaches for incorporating moral codes into the educational process, the need for one is

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[21] Topping, *Happiness and Wisdom*, 229.

[22] Topping, *Happiness and Wisdom*, 231.

recognized. The source of that code or system needs discussing. Clearly, many see the Christian faith as an ideal when it comes to teaching morality. Even if one disagrees, there should be discussion for students on what value systems or moral codes should be adhered to as a necessary part of the educational process.

Integrating Faith and Reason in the Classroom Helps Students Develop Holistically

Mark Eckel writes, "While texts that have moved us toward more truth should be celebrated, we must be reminded that Biblical revelation must rule human reason at all times. Teaching methods are not neutral. Every means of training has been tainted by sin through one worldview or another."[23] The foundation for learning needs to be centered and built around God's Word. The methods, subjects, and information may differ, but the core of the educational experience needs to be God's Word. No other worldview like Christianity looks at the whole man and every aspect of what is good and right, which is the foundation of all academics. In teaching, this process needs consideration and preeminence.

Quinn quotes Socrates saying, "The unexamined life is not worth living. The so-called birth of education in the West comprehends no split between knowledge and value, reason and faith. In fact, education is established, undertaken, as an apprehending and actualizing the good, true, and beautiful in human life."[24] Education is not just the acquiring of knowledge. Any comprehensive worldview considers not just knowledge but the development of the whole person. The development of the whole gives meaning to the information one acquires through life. A complete human experience considers the entirety of life, including knowledge, values, hope, and reason. Michael Lawson says, "A

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[23] Eckel, *The Whole Truth*, 47.

[24] Quinn, *Going Out Not Knowing Whither*, 91.

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good quality Christian education should explain how all life's pieces fit together."[25] This type of education brings all of these pieces together in a coherent way, pushing a person to be complete in their understanding of the world. Lawson explains, "Modern education simply assumes students will take the various subjects in their education and somehow assemble a meaningful explanation."[26] To dismiss the fact that students need to find meaning in their education is to disregard an important aspect of their development. They are given tools but no blueprint for life. Students need guidance not just in academics but in morality, character, and purpose. Lawson continues, "In an ideal world, every course regardless of subject matter would integrate an appropriate examination of values and attitudes."[27] Integrating values, attitudes, and faith allows one to develop as a whole person, not just develop in knowledge or understanding of a subject matter. This integration is a key component of education.

Without developing the whole person, education becomes a task divorce from the larger aspects of life. Students need to learn more than just survival. The American dream cannot be simply making enough money. Surely, that goal lacks the ability to speak to the essence of the human experience. Quinn says, "Education, as we know it or generally construe it, has become little more than schooling, divorced or at least sheltered from the larger context of living, of human existence in the world, except as preparation and hopefully insurance for economic and material survival."[28] This value of working simply to ensure economic success or protection falls short of the needs humans have in their day-to-day life. It leaves out the mark of the divine on one's life and does not teach a person the value of life. Quinn states,

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[25] Michael S. Lawson, *The Professor's Puzzle: Teaching with Christian Academics* (Nashville: B & H, 2015), 45, Kindle.

[26] Lawson, *The Professor's Puzzle*, 52.

[27] Lawson, *The Professor's Puzzle*, 69.

[28] Quinn, *Going Out Not Knowing Whither*, 90.

What we take note of here is his radical, and radically different from our own portrait of education. It is the education of the soul, for one; and it is its transformative, transcendent ascent to the good, the true, the beautiful-to wisdom, to happiness, to a life of meaning and worthwhile efficacy, to virtue. It is its spiritual journey, undertaken in and through faith.[29]

If educating the whole man, then the character, morality, and spirituality must be considered. The human experience people are accustomed to in life is transformed by these things. The virtues of character, morality, and spirituality in education bring all things together. These virtues help students understand each individual's value including one's own. Quinn writes that the process of education is

calling attention to our place in something larger and beyond us, the spiritual history of humanity. What generally develops through this process is a strong sense of community, but one in which a multitude of before-hidden differences are actually brought to light, and appreciated, and serve to enrich the whole. Yet beyond this, as we are drawn into lives of others, into their stories of joy and pain, we are more profoundly left with the recognition of our common humanity, that we are bound together in powerful ways despite our differences.[30]

Proper education puts into perspective experiences both positive and negative with the world. It helps one process knowledge and experience in a cohesive way. In many ways, education is a story of one's life; how one is taught to interact with the world around them and how to process information. Correct education teaches people how they are connected. Mark Eckel states, "Working in community, functioning as a living organism, begins to restore the proper view of wholistic learning for people."[31] This wholistic learning is the key to helping students do better in academics. "Better academic performance is accomplished by working with others, including the teacher."[32] Students excel when they are taught how to work together and with the teacher. The skills gained from community go beyond the classroom to everyday living. The key is to see the

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[29] Quinn, *Going Out Not Knowing Whither*, 97.

[30] Quinn, *Going Out Not Knowing Whither*, 198-99.

[31] Mark David Eckel, "A Comparison of Faith-Learning Integration Between Graduates from Christian and Secular Universities in the Christian School Classroom" (PhD diss., The Southern Baptist Theological Seminary, 2009), 78-79.

[32] Eckel, "A Comparison of Faith-Learning Integration," 78-79.

"process over product within community and collaboration as would the faith-learning scholar (Holmes 1975, 77-85)."[33] The idea that education needs to be just as much about living is integral to the idea of faith and reason. Relationships are fostered and built as people begin to understand the worldview that they aspire to develop. Students should be taught how to interact not only with one another but with the world around them—the philosophical, psychological, spiritual, and even political.

As teachers and educators consider how best to interact with today's students, they must recognize the need to teach about broader aspects of life. Teaching needs to have a bigger goal than just the acquisition of knowledge from a subject. George Knight says, "There is a strong need for the preparation of a new breed of professional educators who are able to focus on 'thought about purpose' and 'to think about what they are doing and why they are doing it."[34] He states,

> The ultimate aim of Christian teaching. The life of Jesus was one of service for humanity. He came to our planet to give Himself for the betterment of others. His followers have the same function, and the ultimate end (i.e., final outcome) of education is to prepare or disciple students for that task. Along that line, Herbert Welch concluded that "education for its own sake is as bad as art for art's sake; but culture held in trust to empower one better to serve one's fellow men, the wise for the ignorant, the strong for the weak," is education's highest aim.[35]

This integration of developing the whole person allows one to develop altruism toward fellow man. It allows one to see the needs of the world and minister to those struggling through lack of education, poverty, sickness, and failures.

Knowles, Holton, and Swanson say, "These notable teachers perceived learning to be a process of mental inquiry, not passive reception of transmitted content."[36] Inquiry into purpose and identity is what many students need in the educational

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[33] Eckel, "A Comparison of Faith-Learning Integration," 78-79.

[34] George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University Press, 2006), chap. 1, Kindle.

[35] Knight, *Philosophy and Education*, chap. 10.

[36] Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, *The Adult Learner:*

experience. Integrating faith and reason in the classroom helps students develop

holistically and gives greater understanding of academics, which is the tool to developing

the whole student.

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Integrating Faith and Reason Leads to
Greater Motivation and Empathy

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The ultimate goal of integrating faith and reason in the classroom is to help

students develop holistically and give them a greater understanding of the different

academic disciplines they encounter. From a practical sense integration of faith can lead

to greater motivation and empathy for a student. Knowles, Holton, and Swanson write,

> Learning involves change. It is concerned with the acquisition of habits, knowledge, and attitudes. It enables the individual to make both personal and social adjustments. Since the concept of change is inherent in the concept of learning, any change in behavior implies that learning is taking place or has taken place. Learning that occurs during the process of change can be referred to as the learning process.[37]

The goal of learning should be change in behavior. A change of attitude toward others in

an empathetic matter is key to greater motivation and understanding of others. This

practical behavioral growth has positive outcomes beyond the classroom. In the practical

realm of integration, one must take a content model approach. Knowles, Holton, and

Swanson explain,

> The andragogical model is a process model, in contrast to the content models employed by most traditional educators. The difference is this: in traditional education the instructor (teacher or trainer or curriculum committee) decides in advance what knowledge or skill needs to be transmitted, arranges this body of content into logical units, selects the most efficient means for transmitting this content (lectures, readings, laboratory exercises, films, tapes, etc.), and then develops a plan for presenting these content units in some sort of sequence. This is a content model (or design). The andragogical instructor (teacher, facilitator, consultant, change agent) prepares in advance a set of procedures for involving the learners and other relevant parties in a process involving these elements: (1) preparing the learner; (2) establishing a climate conducive to learning; (3) creating a mechanism for mutual planning; (4) diagnosing the needs for learning; (5) formulating program objectives (which is content) that will satisfy these needs; (6) designing a pattern of learning experiences; (7) conducting

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The Definitive Classic in Adult Education and Human Resource Development, 8th ed. (New York: Routledge, 2015), 18, Kindle.

[37] Knowles, Holton, and Swanson, *The Adult Learner*, 12.

these learning experiences with suitable techniques and materials; and (8) evaluating the learning outcomes and rediagnosing learning needs. This is a process model.[38]

Students need more than content. The difference in the models is that one passes on information and skills, whereas the other points students toward procedures and resources to help them acquire information and skills. The process model is driving more than just the transmission of procedures and more toward skills that will help a person change and grow. This process must also be adapted to the Christian perspective and worldview to be complete. Roy Zuck states, "Christian teaching is concerned with spiritual transformation. Therefore, we should be content with nothing less than spiritual change, with Christ honoring results in every area of our student's lives."[39] The Christian approach to education should complete the process model teaching so that a student is engaged with God through faith to create spiritual change. Zuck continues, "An effective teacher cannot be satisfied with how well the lesson went or how much information I got across. Instead to see life change is the most significant commitment a teacher can make."[40] A guiding principle for the teacher is life change for the student by faith in Christ. Christ is the most powerful agent of positive life change in the world. As one considers the integration of faith and reason in the classroom, the transformation of Christian teaching cannot be left out. It is the key not only to spiritual growth, but to human growth and education. Integration of Christian teaching and reason is the pursuit of positive life change in the educational process.

Roger White says, "Everyone has a worldview, a set of beliefs and assumptions about how the world works. These ideas direct all of a person's life activities, including educational practice. Worldviews inform one's philosophy of education and direct an

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[38] Knowles, Holton, and Swanson, *The Adult Learner*, 51.

[39] Roy B. Zuck, *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry* (Nashville: Thomas Nelson, 2003), 112.

[40] Zuck, *Spirit-Filled Teaching*, 112.

educator's approach to curriculum and instruction."[41] In today's educational experience, students will come across many differing worldviews. They will develop their own worldview in the process of learning. Christianity demonstrates higher principles that deserve the chance to be examined as one considers these worldviews. Christianity demonstrates values, a foundation for said values, and deserves considerations or at least to be understood by modern students. The practical aspects of integrating faith and reason in the classroom can lead to greater motivation and empathy of a student.

Aspects of Christian Education Historically

From the beginning of Christianity, the idea of faith and reason have been linked together. Historically, there is evidence for the importance of integrating faith and reason in teaching. The history of Christian education begins with the teaching of Jesus. Yet, the early church had no formal system of education, even for its leaders. Many came with a background of reading or writing. Augustine had no theological training when he became Bishop and was educated in classical rhetoric before coming to the ministry. Justo Gonzalez writes,

> In brief, although there are many indications that a good number of the bishops of the second century were relatively learned people who at least knew how to read, how to interpret texts, and how to sustain a correspondence with their colleagues, there is no indication that the church had any schools for the training of such bishops or pastors.[42]

Jesus was called a teacher and taught those he ministered to and the disciples. The disciples made sure his words were preserved and written down. From early on in Christianity the main avenue of learning about issues of faith came through the church and Scriptures and later schools teaching the classics. Since many clergy were trained in

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[41] Roger White, "Analyzing Trailheads: Curriculum Theorizing," in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville: B & H, 2012), chap. 6, Kindle.

[42] Justo L. González, *The History of Theological Education* (Nashville: Abingdon, 2015), 12, Kindle.

the classical traditions, faith and reason worked together to explain the aspects of God and teaching of the Word. This overlap between the early church fathers' education in philosophy and reason combined with the transforming power of salvation through faith in Christ was the foundation of the church. For those who shared the teaching of Jesus, a foundation was built on integrating faith and reason together. The early church was built upon teachers who did more than just instruct but also led by discipleship thru faith. Gonzalez explains, "Therefore, according to Augustine, the function of a Christian teacher is not so much to instruct as to guide—to guide disciples to the truth that is already in them by virtue of the presence of the eternal Word in the human mind."[43] Historically for the Christian teacher there is a necessity to present more than just knowledge but to connect understanding with faith and God's Word. The Christian teacher in essence seeks to guide in the integration of faith and reason in a student's life.

Beyond pastoral teachings, Christian schools slowly begin to develop and come on the scene. Justin Martyr had a school in Rome patterned after the philosophical schools of the period. "He was convinced that Christianity was the true philosophy, and his school was therefore devoted to expounding this philosophy."[44] These early Christian schools began emerging in the second century and became more prominent as time went on. The main purpose of these schools was the defense of the faith and instruction in the catechisms. Also, there began a period of training through monasteries' and those who took on the monastic lifestyle. The monastics gave themselves to the texts and preserving earlier writings. The preservations of texts created monastic schools that continued until the rise of universities. Christopher Dawson states,

> Throughout the early middle ages Western education followed the lines that had been laid down in the last period of the roman empire. It was based on Latin grammar, on the study of the Latin classics, the Latin fathers and the Bible and the Liturgy. It was therefore a specifically clerical education which was normally confined to the

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[43] González, *The History of Theological Education*, 35.

[44] González, *The History of Theological Education*, 15.

monastic and cathedral schools, although it might also be found in the palace schools of the more enlightened rulers like Charlemagne, who did a great service to the cause of Christian culture by his educational capitularies, in which he insists on the importance of a high standard of accuracy in the copying of manuscripts and the use of correct texts."[45]

The focus on languages continued along with theology and apologetics. Reason was paramount to the educational process for the defense and promotion of the faith. The classical teachings of man's reason of the world was integrated with the truth of faith in God's Word. This integration allowed for the growth of not just individuals but the church as well. Christian culture is based on the truths those early church fathers wrote about concerning reason and faith. Men like Ignatius, Justin Martyr, and Augustine built the foundations of reason and faith in the church today. Their teachings influence theology, the teaching of Christianity, and Christian schools to this day.

Beyond the apostolic and early church fathers' periods came other periods of influence within Christianity. The medieval period continued the idea of integrating faith and reason. Dawson explains, "The medieval mind was always conscious of man's final end and the goal of his intellectual and moral pilgrimage."[46] No matter the time period, mankind has to wrestle with his own mortality. To pursue the answers to these questions one must look to the past to build off those who have come before. Medieval teachers recognized the integration of the intellectual and the moral in the teaching of others. For those teachers it was not enough to have a historical or intellectual knowledge only. There had to be a combing of the moral teachings of the church intersected with humanity's reason and understanding of the world. Dawson writes, "Thus, whatever we may think of the value of the content of medieval education, there can be no doubt of its cultural importance as an intellectual discipline that molded the Western mind."[47] Today's

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[45] Christopher Dawson, *The Crisis of Western Education* (New York: Catholic University of America Press, 2010), 12

[46] Dawson, *The Crisis of Western Education*, 12

[47] Dawson, *The Crisis of Western Education*, 12.

thought processes and understandings of education were shaped by the medieval influences and understandings.

Throughout Christian history there has always been a correlation between how man understands his world and the eternal. There has been a connection between the way the mind connects to the eternal. Aquinas explains that, in Christianity, "the excellence of the gift of understanding consists precisely in its considering eternal or necessary matters, not only as they are rules of human actions, because a cognitive virtue is the more excellent, according to the greater extent of its object."[48] By connecting cognitive processes and thought to the eternal, the church established a higher virtue of understanding. This virtue of understanding promotes the highest level of empathy and intellectual understanding for humanity. Anselm echo's this thought when he says, "How great is that light from which shines out every truth that lightens the reasoning mind! How wide is that truth in which is everything that is true, and outside which is nothingness and falsehood!"[49] The source of one's education is the key to its overall success. The source of education is the key to opening understanding and enlightening the mind. The source for Christians, historically, is the Word of God and the Holy Spirit. The truth of God's Word and the Holy Spirit are the guiding force through which to exam all other claims. The truth of Scripture continued to be reinforced throughout the medieval period.

Until the Protestant reformation, education was often limited to the clergy. Clergy were selected from the upper class of society or trained through the schools of the day, which greatly limited training for lay people in the church. There was not a broad educational system from a Christian perspective or secular perspective for the common

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[48] Thomas Aquinas, *Summa Theologica* (repr., Claremont, CA: Coyote Canyon Press, 2007), 2280, Kindle.

[49] Anselm, *The Prayers and Meditations of St. Anselm with the Proslogion* (London: Penguin Books, 1973), 256, Kindle.

man of the eras. The education of the laity began to change with the Protestant reformation and its emphasis on personal responsibility. Gonzalez states,

> With few exceptions, the nature itself of the Protestant Reformation and of the opposition against it led the main leaders of Protestantism to stress the education of both clergy and laity. This was partly done by means of literary production that was disseminated thanks to the recently invented printing press and partly through educational institutions.[50]

Education of the laity continued to the integration of faith and reason. Learning about faith and reason became more than just a catechism or something for the wealthy or clergy during the Protestant Reformation. The understanding of faith and reason became the purpose of the church as it sought to help lay people better understand the Scriptures.

The nineteenth century built on prior mission work brought revivals and an evangelistic approach to education. At the same time, universities were changing and there was even a greater need for the integration of faith and reason. Gonzalez writes, "The nineteenth century, with its emphasis on the sciences and critical and objective thought, resulted in the founding of new universities such as the one in Berlin and in the reformation of other universities, so that all disciplines were to be subjected to the requirement of critical objectivity."[51] This critical thinking and objectivity was good but reinforced a wedge that was already present between religious and secular education. The idea of a separation between the church and state led many to seek a separation between the church and education. Eventually, the lines became so blurred that orthodox teaching began to be influenced by those outside the church. Even conservative schools took more liberal interpretations of the Scripture and traditional church teachings. The response to these liberal movements were an emphasis to return to orthodoxy, which caused even a greater wedge between the church and educational systems. Gonzalez explains,

> Several traditional denominations opted for fundamentalism, breaking fellowship with those who disagreed and condemning every position that did not agree with

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[50] González, *The History of Theological Education*, 99.

[51] González, *The History of Theological Education*, 148.

every detail of what the church had declared to be biblical truth. In return, there was among university institutions—including those created and supported by churches—a tendency to grow apart from the church.[52]

More than ever before it was necessary to find ways to integrate faith and reason in the classroom. Yet at the same time, faith and reason were being segregated from one another, especially in public or government school systems. This ultimately led to where many schools lie today—separating faith and reason in the classroom. Even traditionally Christian schools like McCallie make decisions to separate the religious from the academic.

Throughout church history there has always been an integration of faith and reason. This integration was taught through the church, schools, and greater institutions. It was deemed necessary and, from a historical standpoint, a paramount part of teaching both students and the laity of a church. It is important to allow for the integration of faith and reason in the classroom to adhere to the biblical and historical tenants of Christianity. Gonzalez states, "What behooves us is a constant process of reflection both in community and privately, a constant learning about God, God's world, and the purposes and actions of God in the world, as well as a constant growth in obedience and service—that is, a process of sanctification that is spiritual as well as moral and intellectual."[53] Moral and intellectual growth is connected to spiritual growth and sanctification. God is teaching not only about the spiritual but about the order of the world and the universe. God teaches humanity to help people grow in understanding of themselves and one another. God teaches his creation not only knowledge of Himself but also discernment. Psalm 119:66 says, "Teach me good discernment and knowledge, For I believe in Your commandments." God shows humanity that faith and reason go together and have throughout church history.

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[52] González, *The History of Theological Education*, 142-43.

[53] González, *The History of Theological Education*, 157-58.

Recommendations and Summary

Welch, in her research, says there are eight major foundations for integrating faith and reason:

> Eight major integration factors were recognized throughout the interviews and incorporated into the quantitative survey. These factors specifically relate to the facilitation of the integration process. These factors were identified by the administrators as necessary for the integration of faith and learning to occur. Two factors were repeatedly identified by the administrators as the most significant factors of faith-learning integration within Christian education.[54]

Welch also added a ninth factor with an asterisk because it came up frequently in her surveys. These factors were used to help develop the survey questions and analyze the responses from McCallie faculty. These same factors were also used to gather information from an expert panel on the most important aspects of integration of faith and reason.

The first reason for integration of faith and reason comes from a strong historical emphasis and desire from the founders of McCallie School to integrate faith and reason in the classroom. This foundational aspect is a cornerstone for the case that faith should be a natural part of the educational process for students. There is also a strong case for any philosophy of education to have at its core a set of values or moral teachings that help students develop in a holistic way. Students need an opportunity to discuss worldviews and how they relate to each other and the world around them. They also need to see how a particular academic discipline relates to the broader world. Christianity demonstrates higher principles that should be examined as one considers the worldviews encountered by students. When taught faithfully, Christianity helps people know how to relate to one another for the greater good and the best of humanity. It leads to greater understanding and empathy.

The benefits of Christian teaching make the case for similar recommendations to the ones mentioned by Welch. If one is going to construct a Christian philosophy of education, the ideas below should be major components of a school's approach. Welch

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[54] Welch, "An Analysis of the Integration of Faith and Learning," 87.

developed research and survey questions that focused on a number of foundational needs

for integration. Welch's integration foundations are,

> Bible as center of education-Bible serves as foundation for theological basis taught
> and used in curriculum. Hiring criteria-faculty are active believers in Jesus Christ;
> various standards are used to determine selection for hire of faculty. Environment-
> classroom environment and campus atmosphere is a safe place to practice respect
> for others and how to live a Christian life. Philosophy of Education-theological
> statement services as a basis for admissions and education provided. Holistic
> Education-educational approach focuses on the mind, body, and soul of the student.
> Service-students are given opportunities to provide community service to others.
> Integration Concepts-the school has developed a written explanation of integration
> to provide a resource for faculty to implement. Integration training of faculty-
> training is provided to faculty of how to integrate faith specifically into each subject.
> Teacher methods-Differentiated instructions and teacher modeling provides
> opportunities for students to practice integration skills.[55]

These integrational foundations were used to support and help build the survey created

for McCallie School.

Specifically, the case has been made for the Bible as the center of education, a

holistic approach to education, integration training of faculty, and teaching methods that

include integration of faith and reason. The expert panel also concludes the value of

integrating faith and reason in the classroom. The questions for the project survey, given

to McCallie faculty, answered some more specific questions.

Methodological Approach and Synopsis
of Research Question

Creswell and Creswell write, "Research approaches are plans and the

procedures for research that span the steps from broad assumptions to detailed methods

of data collection, analysis, and interpretation."[56] The data collected looks specifically at

how the faculty at McCallie regard integrating faith and reason in the classroom.

The purpose of the study was to provide informed recommendations to the

school administration for integration of faith and reason in the classroom at McCallie

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[55] Welch, "An Analysis of the Integration of Faith and Learning," 109.

[56] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed. (Thousand Oaks, CA: Sage, 2018), 3.

School. A survey was done to gather experts' views on integration aspects of faith and reason. A second survey examined the perceptions faculty have toward faith and reason in their disciplines. I studied the best practices concerning integration and recommendations. I presented the recommendations to communicate perceptions of faculty to administrators who determine curriculum and environment in regard to learning. I compiled survey data and presented it to administrators for their consideration.

The methodological aspects of the first survey asked experts to rate thematic aspects of integrating faith and reason in the classroom. The second survey approach examined and gathered information pertaining to perceptions of faculty at McCallie regarding integrating faith and reason in the classroom. In the following section, "the population, samples and delimitations, limitations of generalization"[57] will be described. The format for the surveys is based off the methodological design of Welch's, "An Analysis of the Integration of Faith and Learning in Evangelical Secondary Schools."

The research project was done through a thematic, qualitative, and quantitative approach. The mixed approach allows for survey questions that can be measured as well as open-ended questions providing more detail. The data was collected through a Google sheets survey.

The survey was formed by the study of similar surveys and projects. The first survey was designed to gauge experts' views on the integration of faith and reason. This survey was thematic and qualitative in its design. The second survey was designed to better understand McCallie's faculty's feelings toward integrating faith and reason in the classroom. The questions look toward their perceived views of McCallie in relationship to integration. The survey also looks at how the faculty perceive or feel about the appropriateness of integration in academic settings. It also examines how faculty use integration in the classroom and the faculty's knowledge of and belief in integration. As

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[57] Welch, "An Analysis of the Integration of Faith and Learning," 68.

well as the faculty's desires for or against integration in the classroom. The first part of the survey is quantitative with a scale so that faculty could rank how they felt about the issues. The last question on the survey is more qualitative and allows a written response.

The purpose of the surveys was to gain a broader understanding of best practices for integrating faith and reason. They also had the purpose of understanding the perceptions of the faculty regarding the different aspects of integrating faith and reason in the classroom. The study also allows a platform from which to make recommendations to administrators on best practices for integrating faith and reason in the classroom.

CHAPTER 4

FINDINGS

This chapter presents the project in detail, data collected, graphics of findings, and the implementation of the methodology behind the project. It shows the summary evaluation of the research, goals, and how they were accomplished along with data analysis and conclusions. The integration of faith and reason is necessary to equip young men to fully prepare them for life.

Compilation Protocol of Survey
Development and Data

The information collected through the faculty survey was gathered in the fall of 2020 and completed by December 2020. The expert survey data collected was done in the spring of 2021. The methodology involved a study of the integration of faith and learning, along with the different approaches to surveys involving the integration of faith and reason in schools. The research studied was on secondary schools but included research from higher education as well. The faculty survey was a qualitative survey and used to determine how a portion of the faculty felt about integrating faith and reason in their classrooms at McCallie School. The survey was presented to a predetermined group of select faculty to complete. These faculty came from different academic disciplines and are all currently employed by the school. The survey's content was constructed through research in material and literature previously reviewed and an expert panel survey. The expert survey was also a qualitative survey and was given to three experts in faith learning. The first expert is the head of a Bible department at a private school, the second is a retired pastor and seminary teacher, and the third is a current pastor who was a former teacher at a private school. The expert survey was used to gather support for the faculty survey.

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The faculty and expert survey were constructed and distributed through a Web-based Google form. The quantitative portion of the survey used several Likert-scale items to quantify the data collected from the surveys. The faculty survey also looked at the degrees the individuals held, their particular academic discipline, and included a comment section to share opinions or other thoughts on the integration of faith and reason in the classroom.

The survey was designed to be concise and easy to understand. Clear instructions were given along with an understood definition of the integration of faith and reason. Participants were told that the survey was anonymous, and that participation was optional. Once the survey data was completed, a compilation of the information was analyzed and used as part of a presentation to administrators of the school.

Demographics and Population

The population for the faculty quantitative study and survey was a group of preselected current faculty from the McCallie School in Chattanooga, Tennessee. The faculty selected represented a diversity of academic disciplines. There are one hundred teachers on faculty at McCallie school ranging from grades 6 through 12. The expert survey was compiled of three experts that worked in education and ministry.

Sample Population

The sampling technique used was a stratified method in which not all members of the population had an equal chance of participating. The sample is pre-selected and current faculty from different academic disciplines taught at the McCallie school. The research began with a verbal request to participate in the survey and explanation. Surveys were then sent to select faculty through school email addresses. Faculty could take the survey anonymously or simply decline. Of the over 100 full and part-time faculty, 26 were selected and invited to take part in the survey. Faculty were selected based on willingness to take the survey, connection to the researcher, affinity for faith and reason, and

Christian convictions. After a verbal acknowledgment, faculty were contacted through email to complete the survey.

The expert survey was thematic and focused on best practices from knowledgeable individuals in the fields discussed.

Response Rate

The response rate from the surveys is calculated and indicated in Table 1. The overall response rate is listed. Twenty-six faculty out of over 100 were requested through conversation to take the survey. Only full-time faculty were requested. Twenty faculty responded and took the survey. Six did not take the survey, neither declining nor giving an explanation why they did not take the survey. The responses gave a 77 percent response rate.

Table 1. Survey data

	Total	Total Emailed
Total Data Base	140	26
Opted Out	6	
Original Sent/Delivered	26	26
Responses Submitted	20	
Responses for Use	20	20

The expert survey was compiled of three individuals all of whom responded. The response rate was 100 percent.

Summary of Survey Responses and Research Questions

The data collected from the surveys were used for the presentation to administrators and was meant to inform them on how the faculty see integrating faith and reason in the classroom at McCallie. The survey demographics included current academic discipline and highest educational level. Other demographic markers were left out to retain confidentiality for participants.

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Lesli DeAnn Welch discovered eight major foundations for integrating faith and reason in her work. Eight major integration factors were recognized throughout the interviews and were incorporated into the quantitative survey.[1] Welch's factors are specifically related to the facilitation of the integration process and were used to help in developing the survey questions and to analyze the responses, along with the expert panel survey themes. Specifically, the teacher survey focused on how the faculty felt about integration of faith and reason, and their beliefs regarding the school's approach and support. Another aspect surveyed concerned how faculty felt about training, comfort levels, and teaching interactions regarding integration in the classroom. The expert survey focused on some of Welch's foundations for integrating faith and reason and which themes were most important.

Next is a summary of the data collected from the survey and what it demonstrates to the school administrators in regard to integration. Best practices are also addressed in relation to survey statements and responses. Quotes from faculty are shared as well to broaden the understanding of faculties' perceptions in regard to the integration of faith and reason in the classroom. Quotes from experts are also shared to affirm researched material.

Survey Responses, Comparison, and Analysis

The expert panel was given a thematic survey to rank the most important aspects of integrating faith and reason in the classroom. They were asked to rank the themes on integration of faith and reason in the classroom according to their importance. They were given the following explanations for definitions.

Integration of faith and reason—The bringing together of man's relationship with God and the human ability to observe, perceive, and learn.

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[1] Lesli DeAnn Welch, "An Analysis of the Integration of Faith and Learning in Evangelical Secondary Schools" (EdD thesis., The Southern Baptist Theological Seminary, 2009), 56

Bible as the center of a philosophy of education—The Bible serves as foundation for theological basis that is taught and used in curriculum.

Christian faculty—Teachers that are active born-again Bible believing Christians that would adhere to the basic orthodox teaching of Christianity.

Christian environment—The culture of the institution promotes a community that adheres to the teaching and application of scripture and a living faith.

Holistic approach—Students should be taught how to interact not only with one another but with the world around them: the philosophical, psychological, and the spiritual. Teaching focuses on the mind, body, and soul.

Community service— Opportunity for service to others.

Integration concepts and training—An explanation of integration of faith and reason along with resources for faculty to implement.

Teaching approach—Instruction styles and methods teachers use for modeling provide opportunities for students to practice integration skills.

The experts used a column scale to ascribe a value for each theme: column 1 as the most valuable and column 7 as the least valuable. They could choose one column per response. They could also describe their thoughts and why they ranked the themes the way they did. Following are their thoughts and recommendations for the priority's in integrating faith and reason in the classroom.

The first expert said, "The Bible is foundational and only Christian faculty can be trusted to lay that foundation. The third, a Christian environment can be created though the first two. An opportunity for practical application of Biblical truth can be created by community service that has as its motive glorifying God."[2] His number one aspect in the integration of faith and reason was the Bible as the center of philosophy of Christian education. His second highest aspect was Christian faculty, and his third aspect was

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[2] See appendix 2.

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Christian environment. The last two aspects were teaching approach and holistic approach.

The second expert commented,

> It is difficult to rank some of these as more important than others. I perhaps have the experiential/integration components ranked too low, but I believe those elements have their fullest meaning and effectiveness only if a firm foundation of worldview has already been established. Otherwise, it can become "doing good" as a social organization as opposed to "love your neighbor as yourself.[3]

The second expert had a number one aspect of Christian faculty, followed by the holistic approach, and third was the Bible as center of philosophy of Christian education. His last two aspects were integration concepts and teaching approach.

The final expert said,

> Integration of faith and reason without the Bible at the center is just a philosophical exercise. Christian Faculty and Christian Environment bring real life examples to follow, and a Holistic Approach is important to emphasize that this integration becomes woven throughout all of life. I don't believe methodology (Teaching Approach) is critical—many different methodologies could be used successfully."[4]

The third expert agreed with the first expert, citing his number one aspect as the Bible for the center of philosophy of Christian education. His second highest aspect was a holistic approach, followed by Christian faculty. His last two aspects were community service and teaching approach.

In the survey, the Bible was ranked number one by two of experts and second for the one of them. The Bible as the center of a philosophy of education serves as foundation for theological basis taught and used in curriculum. This put the Bible as the center of Christian philosophy at the most important aspect in integrating faith and reason in the classroom. Clearly the Scriptures are required to hold a preeminent spot in the integration of faith and reason. The second theme that was ranked highest was the need for Christian faculty: teachers that are active born-again Bible believing Christians that would adhere to the basic orthodox teaching of Christianity. The theme ranked third was

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[3] See appendix 2.

[4] See appendix 2.

Christian environment. The culture of the institution promotes a community that adheres to the teaching and application of Scripture and a living faith. The other themes were ranked toward the bottom but were important, just not as important as biblical teaching, believing teachers, and a Christian community.

The faculty were given a Likert scale to evaluate their perceptions about the statements and also had an open comment section to share their thoughts. The scale was as follows: 1-Strongly Agree; 2- Agree; 3-Agree Somewhat, 4-Somewhat Disagree; 5-Disagree; 6-Strongly Disagree. The figures in this section work on a Y and X axis. The X axis contains the number for the responses listed above. The Y axis contains the number of respondents for a particular response.

In the first statement from the survey, 35 percent of the respondents said they somewhat agree that McCallie encourages the integration of faith and reason in the classroom (see figure 1). This initial statement shows a balance of how faculty perceive the school's role with faith and reason to the extent that the school encourages the integration of faith and reason. It also shows some uncertainty. Thirty percent of respondents believe that the school does not encourage the integration of faith and reason in the classroom. It seems like some faculty could be given a clearer picture of how the school approaches faith and reason in the classroom. One respondent said, "I desire the administration to clearly communicate, in both writing and spoken word, direction, expectations, and encouragement about this integration."[5] This comment shows a desire from faculty for the administration to be clear on their encouragement of integrating faith and reason in the classroom. There is a need and importance for administrators to communicate Christian values to their faculty. Welch writes,

> This philosophy communicates a need for Christian values to be presented within a theological statement for each school. The administrators interviewed conveyed a level of difficulty in achieving this similar theological understanding and values, yet emphasized the importance of having a similar framework from which to draw and

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[5] See appendix 2, comment 12.

establish educational policies and procedures (Appendix 3, Table A7). The interview responses confirmed the majority of Christian schools have a theological statement upon which they base their educational structure.[6]

Some Christian schools can struggle with communicating biblical truths to their faculty. There is a need to communicate biblical truths at McCallie School to help establish policies and philosophies on integrating faith and reason in the classroom.
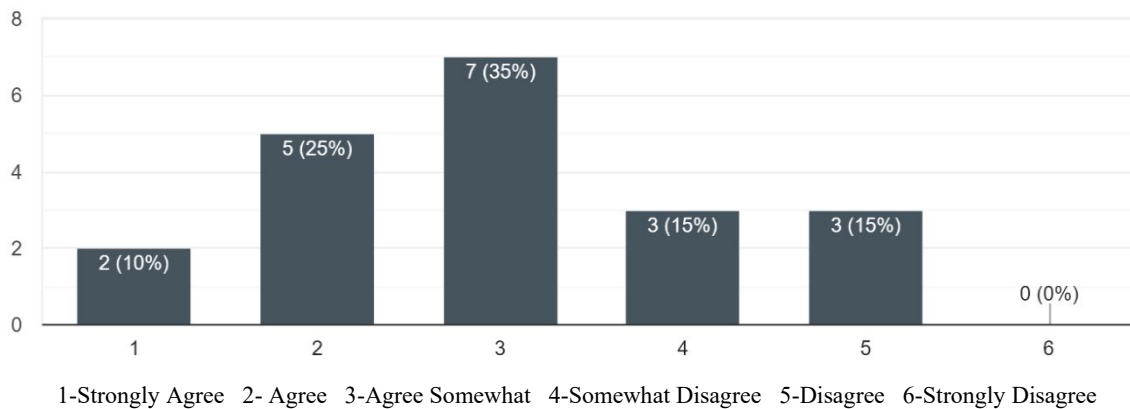

1-Strongly Agree   2- Agree   3-Agree Somewhat   4-Somewhat Disagree   5-Disagree   6-Strongly Disagree

Figure 1. Responses to statement 1, "My institution encourages the integration of faith and reason in the classroom"

The second statement speaks to whether the faculty chose to integrate faith and reason in the classroom (see figure 2). Exactly 50 percent of respondents agreed that they integrate faith and reason in their classroom teaching and another 25 percent strongly agreed. This demonstrates a strong emphasis for at least 75 percent of integration of faith and reason happening in the classroom at McCallie among respondents. One survey taker commented on the current situation regarding integration in the classroom:

It is vitally necessary because, at the moment, teachers are, in a practical sense, left to determine a message for themselves. Under this arrangement, students are left with confusing messages, and they gravitate towards teachers who seem to share

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[6] Welch, "An Analysis of the Integration of Faith and Learning," 105.

their worldview. Unfortunately, this also creates divisions and factions among both faculty and students.[7]

It seems that faculty are left to figure out many of the philosophical approaches to Christian influence in their subjects without a lot of guidance. It also seems that these individual approaches can at times cause schisms or divisions with the faculty. It is important again for McCallie to be clear on its Christian philosophy of education in regard to the faculty.
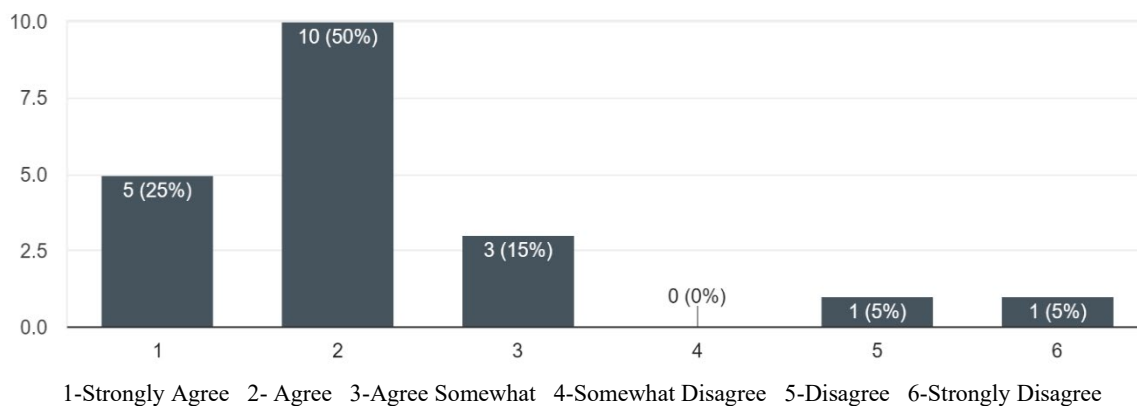
Figure 2. Responses to statement 2, "I integrate faith and reason in my classroom teaching"

Overwhelmingly, 85 percent strongly agreed or agreed that it is appropriate to integrate faith and reason in their classrooms (see figure 3). Not one respondent said they strongly disagreed with the appropriateness of integrating faith and reason in the classroom. This demonstrates an approval regarding the appropriateness of the integration of faith and reason approach in the classroom with the survey takers. George Knight writes,

> Christianity is based upon a distinctive and unique view of reality, truth, and value. The educational configuration stemming from that worldview grows out of those beliefs. Christian education that is Christian in fact, rather than merely in word, must view the nature and potential of the student, the role of the teacher, the content

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[7] See appendix 2, comment 12.

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of the curriculum, the methodological emphasis, and the social function of the school in the light of its philosophic undergirding.[8]

There is great value in the teaching of Christian principles appropriately for all students. Christianity values students, their nature, and potential. It guides the teacher, curriculum, and philosophy of the school. For a school claiming to be Christian, it is appropriate to integrate faith and reason in the classroom and across academic disciplines.
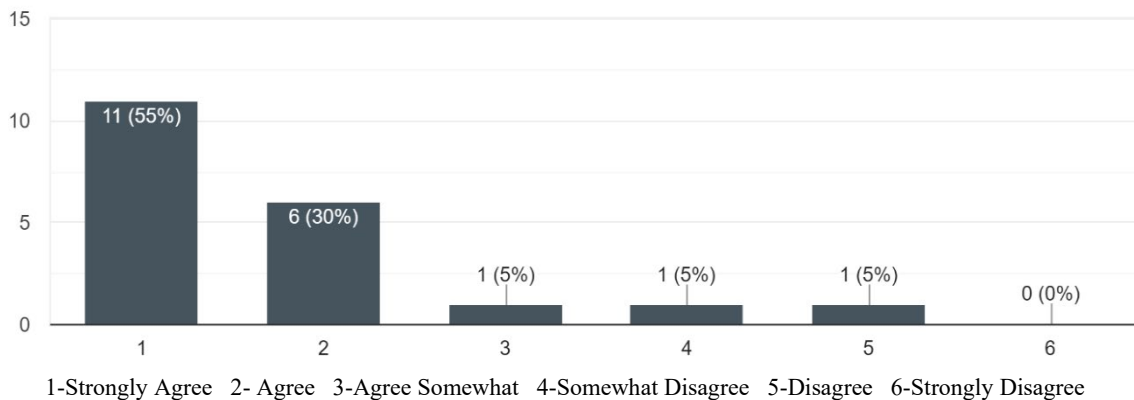

Figure 3. Responses to statement 3, "It is appropriate to integrate faith and reason in the classroom"

The fourth statement spoke to the teaching abilities of faculty related to integrating faith and reason in the classroom (see figure 4). It speaks to how they feel regarding their knowledge on how to integrate faith and reason in the classroom. Of respondents, 50 percent agreed and 20 percent strongly agreed that they know how to integrate faith in the classroom. This is a good demonstration of what is happening in the classroom and to the comfort level faculty have in presenting the integration approach. One respondent commented,

> There is tremendous opportunity to develop teachers who are not only interested in discussions of faith but competent to lead them. Teachers are the beneficiaries of a widespread cultural belief in their capacity for wisdom. That is especially true at McCallie. Additionally, the integration of faith and reason is generally looked down

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[8] George R. Knight, *Philosophy of Education: An Introduction in Christian Perspective*, 4th ed (Berrien Springs, MI: Andrews University Press, 2006), chap. 10, e-book.

upon, but its antithesis—the separation of belief and education—is viewed as a good. If integration does not exist in a classroom, then at best the classroom is either stagnation, where each view is allowed to stand without challenge, or separation, where each generation of students is asked to make decisions based on ever-shifting cultural or personal mores. To ignore the integration of faith and education is to abandon our founding and to shirk our duty to our students. Integrating faith and reason in the classroom is only part of the task, however. McCallie could catechize its students better than any other school and yet still fall short of its goal to build true men. We must enact what we want to see in our students. The world has enough doctrinal statements. Let us be doers and not hearers only, guiding our students into the same.[9]

Talking with faculty demonstrates that they know how to implement and recognize the opportunity to integrate faith and reason in the classroom. They recognize the life that integration brings to the classroom. They also recognize the role of integrating faith and reason historically with the school. They see their role as more than just proliferators of information but also models of the philosophies they present. Teachers must know how to integrate and model Christian teachings for the benefit of their students.
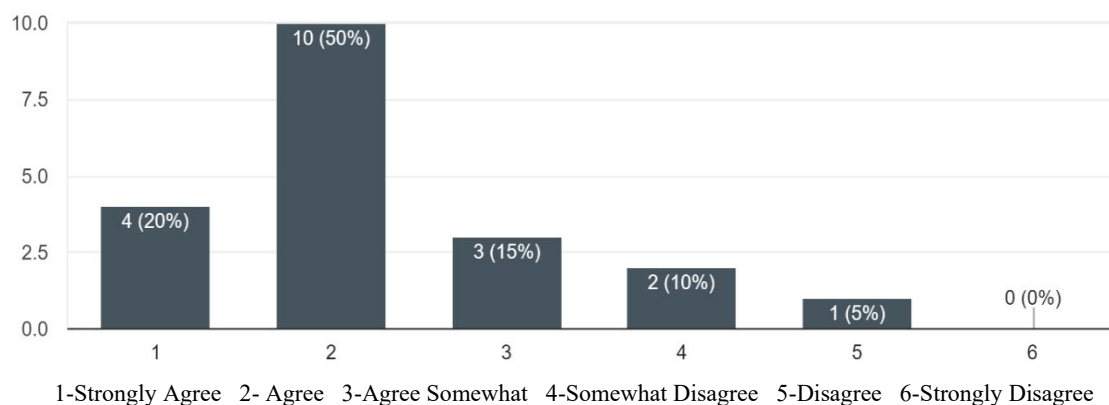

Figure 4. Responses to statement 4, "I know how to integrate faith
and reason in the classroom"

There are a wide variety of academic class types at the McCallie school. Efforts were made to pull surveyors from every academic department. How one's subject or academic discipline lends itself to integration is important. Of respondents, 40 percent

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[9] See appendix 2, comment 16.

strongly agreed that their subject naturally allows for the integration of faith and reason. Another 40 percent agreed or somewhat agreed that they can utilize integration naturally in the discipline (see figure 5). This makes a good case for integration across academic disciplines. Only a few surveyors disagreed concerning their subject and the ability to integrate faith and reason naturally. The purpose of integrating faith and reason across disciplines is paramount. "The question 'What is man?' is at the center of theological and philosophical concern," writes G. C. Berkouwer.[10] That question is also at the center of educational thought. The most important component of the school is the learner. Who are these learners? What is their essential nature, their reason for being, their positive aspects, and their negative attributes? Are they good, evil, or neutral? What are their needs, and how should the school relate to those needs? Answers to such questions form pivotal points for various social and educational theories. As D. Elton Trueblood put it, "Until we are clear on what man is we shall not be clear about much else."[11] At the center of educational thought in differing disciplines is the learner. What they make up and what one believes about them shapes the philosophical approach to educating said learners. It also shapes what is taught to them about their value and worldview in accordance with the rest of humanity. Teaching anything cannot be properly done without a clear understanding of the student. Therefore, every subject should naturally incorporate the integration of faith and reason.

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[10] G. C. Berkouwer, quoted in Knight, *Philosophy of Education*, chap. 10.

[11] Elton Trueblood, quoted in Knight, *Philosophy of Education*, chap. 10.
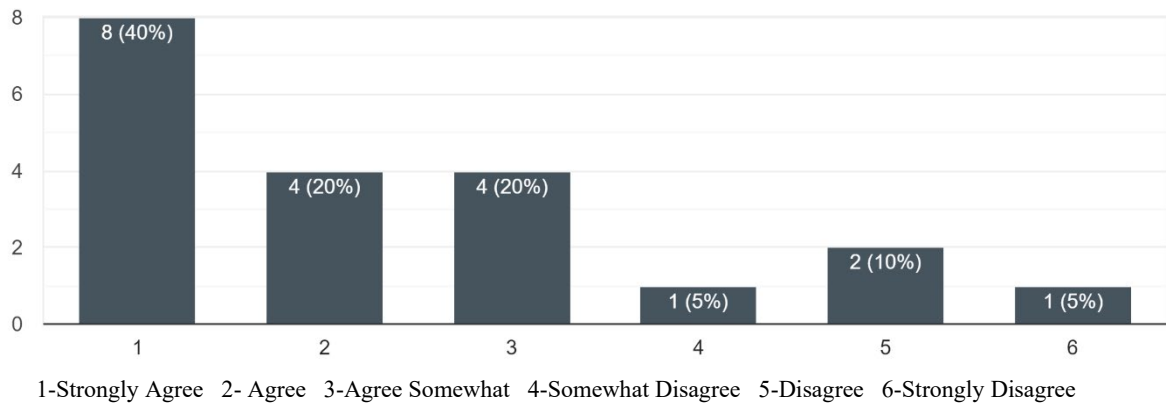
Figure 5. Responses to statement 5, "The subject I teach naturally allows
for the integration of faith and reason"

In statement 6, the faculty's response to students' inquiries concerning faith and reason was asked (see figure 6). Of respondents, 40 percent strongly agreed and 25 percent agreed that they bring up integration in normal teaching when prompted by a student. This demonstrates that a majority of faculty feel comfortable responding to students regarding this issue. One surveyor strongly disagreed, meaning they never bring up this integration even when a student inquires or prompts them. Overall, the surveyors felt comfortable interacting with students regarding the issues of faith and reasoning in the classroom. One commented,

> I think it is a difficult thing to do but entirely worthwhile. Faith is a major part of who we are as people and it shouldn't be separated from our education. That being said, it must be done in a way that is respectful of all people and it can include discussions that may not be religious in nature but are about love, grace, and forgiveness.[12]

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[12] See appendix 2, comment 10.

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Faculty need to know that it is okay to bring up this topic when engaged by a student. They also need to know how to do so in a supportive, caring, and gracious way so as to help the student on their faith journey.
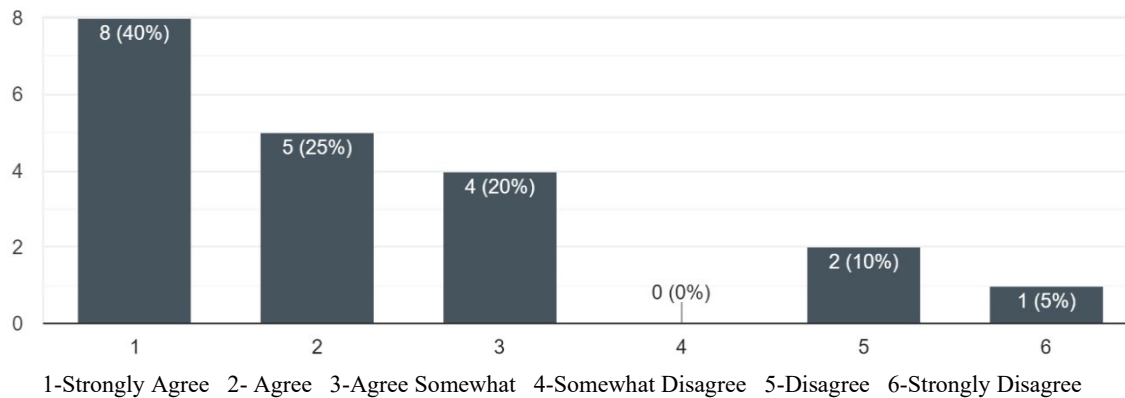
Figure 6. Responses to statement 6, "I bring up the integration of faith and reason in normal teaching when prompted by a student"

Statement 7 asked specifically what faculty believe about the integration of faith and reason (see figure 7). Overwhelmingly, the faculty strongly agreed that there is a benefit to integrating faith in the classroom. Of respondents, 85 percent said that they strongly agreed or agreed that there is a benefit to this approach. One survey taker commented,

> I believe it is important for one to integrate their faith behind their reason. If faith can be central in one's life, then it should be involved in all areas of their lives. Why should an institution or classroom demand to disengage it from that person in that circumstance? If faith and reason need to be dismissed for a certain activity or project or class, then the teacher needs to address what he clearly expects when reasoning.[13]

No doubt there is value for integrating faith and reason in the classroom. Beliefs are a large part of people's life. Whether one calls it faith, worldview, or philosophy, everyone

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[13] See appendix 2, comment 2.

has a set of beliefs about their life that influences how they live and interact with the world around them. It is no wonder there is such a strong view from the faculty regarding this issue. The survey responses also demonstrate the importance of discussing this topic, training, and learning about how to integrate faith and reason in the classroom at McCallie. McCallie could be a premier institution in regard to emphasizing this type of learning.

1-Strongly Agree   2- Agree   3-Agree Somewhat   4-Somewhat Disagree   5-Disagree   6-Strongly Disagree
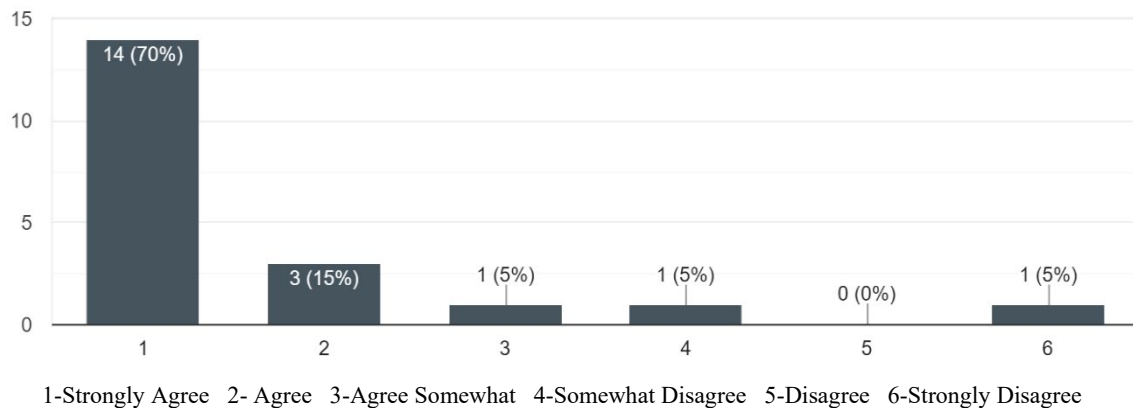
Figure 7. Responses to statement 7, "I believe there is a benefit to the integration of faith and reason in the classroom"

Statement 8 asked faculty if they understand how to integrate faith in the classroom (see figure 8). Of respondents, 45 percent agreed, with 20 percent strongly agreed, that they have a good understanding of how to implement integration in the classroom appropriately. This demonstrates strong confidence in individual teachers' ability to relate faith and reason in the classroom to students. Yet at the same time, one teacher put it well when they said, "I would love to be encouraged in this direction and taught the how too's."[14] How does one appropriately integrate faith and reason in the classroom at a Christian school? Mark Eckel writes, "It is understood that while Christian school teachers may be anxious to teach their subjects from a thoroughly biblical

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[14] See appendix 2, survey 13.

viewpoint many are unequipped to do so."[15] A philosophy of Christian education needs

to be developed to express and help faculty know how to appropriately integrate faith and

reason in the classroom.

1-Strongly Agree   2- Agree   3-Agree Somewhat   4-Somewhat Disagree   5-Disagree   6-Strongly Disagree
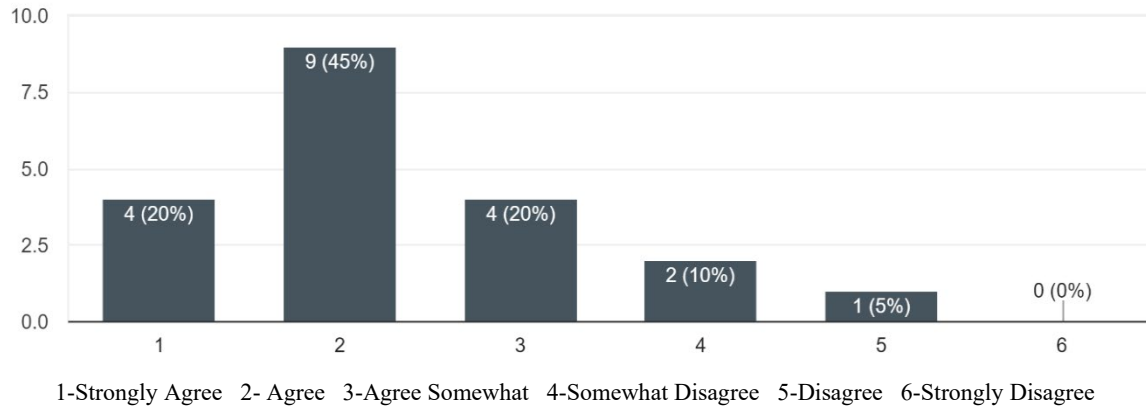
Figure 8. Responses to statement 8, "I understand how to appropriately
integrate faith and reason in the classroom"

Statement 9 speaks to the comfort level of faculty concerning the integration of

faith and reason in the classroom (see figure 9). Overwhelmingly, faculty feel they are

comfortable with this idea. Eighty percent agreed or strongly agreed that they are

comfortable talking about faith and reason in the classroom. Once again demonstrating

strong confidence in individual faculties' belief in their abilities concerning faith and

reason. One faculty member said,

> I think with this issue, as both a former student and now teacher, that the best way
> for this integration to happen is like Jesus' example of kneading the leaven into the
> bread. It doesn't always have to be front and center to be woven into the fabric of
> the discussion. More importantly, without a meaningful relationship with students,
> these topics will ring hollow.[16]

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[15] Mark David Eckel, "A Comparison of Faith-Learning Integration Between Graduates from Christian and Secular Universities in the Christian School Classroom" (PhD diss., The Southern Baptist Theological Seminary, 2009), 155.

[16] See appendix 2, comment 11.

For faculty to be comfortable with integrating faith and reason requires balance and understanding as they weave this information into their specific academic discipline. Most important though is a real connection with students so one can communicate these most important topics.

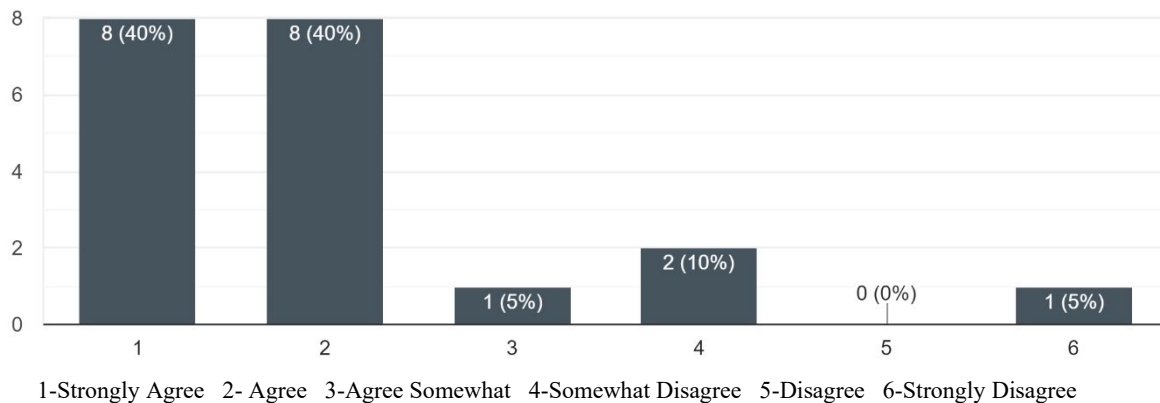1-Strongly Agree   2- Agree   3-Agree Somewhat   4-Somewhat Disagree   5-Disagree   6-Strongly Disagree

Figure 9. Responses to statement 9, "I am comfortable integrating
faith and reason in the classroom"

Statement 10 demonstrates a strong desire for the administration to encourage integrating faith and reason in the classroom (see figure 10). Clearly, this group of faculty would like more emphasis from the administration regarding carrying out the presentation and teaching of faith and reason in the classroom.

Statement 11 shows a clear desire for more support related to integrating faith and reason in the classroom (see figure 11). Of respondents, 65 percent strongly agreed or agreed that they would like more support in regard to the integration of faith and reason in the classroom. One survey noted regarding administrators concerning faith and reason,

> The administration (in particular, the head of school and the division heads) should speak openly about faith and reason during meetings and casual conversation. They should openly encourage teachers and ask for examples of teachers integrating F & R in order to start a dialogue. Additionally, the Bible department should not be pushed in a corner but should work with other disciplines in their research and projects. How wonderful a research project would be that examines evolution and creation, politics and the Beatitudes, short stories, and parables. I often refer to the stories of the Good Samaritan and the Prodigal Son. Western culture is built on such

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stories and we find our values in such things. It is ignorance to ignore faith—
Christian, Jewish, and others—as if we can learn/teach our discipline in a vacuum.[17]

Figure 10. Responses to statement 10, "I would like the administration to
encourage the integration of faith and reason in the classroom"

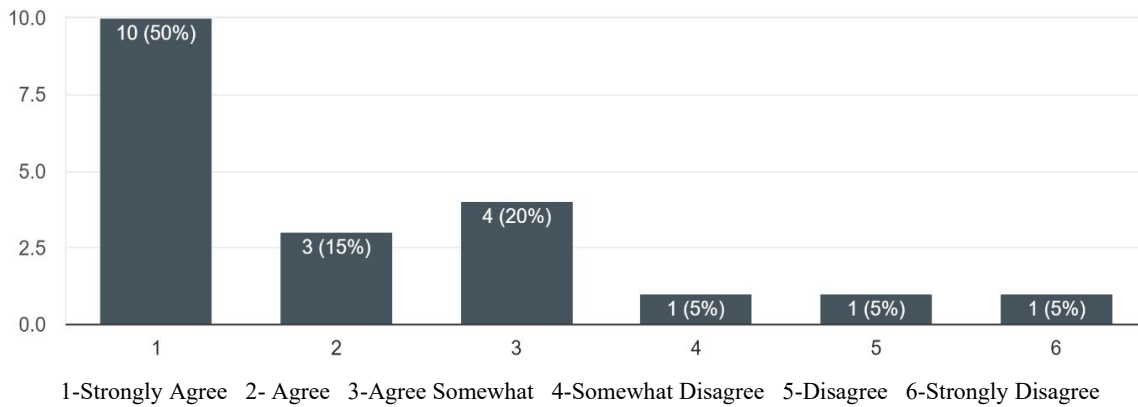Figure 11. Responses to statement 11, "I would like more support to
integrate faith and reason in the reason"

Clearly, there is some desire to integrate across academic disciplines. From the
survey, many teachers are doing so even while unguided. In another study, "One-third of
the administrators interviewed admitted they do not provide any form of integration

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[17] See appendix 2, comment 14.

training for teachers, with only one administrator giving an indication of planning to develop some form of training program)."[18] Many schools fail to give the specifics, support, and training necessary to integrate faith and reason well in the classroom. It is important for McCallie as a premier Christian school to not fall into this proverbial ditch. McCallie needs to lead the way in integrating faith and reason.

In looking at the survey there were at times at least one dissenting voice; a couple of responses were outliers in the overall responses of survey takers. It is important to mention them here. Not everyone agreed on integrating faith and reason in the classroom. Some faculty felt the need to strictly prohibit any such an endeavor, and others may have different levels of apprehension. Overall, the group of faculty surveyed at McCallie did not have such feelings. A broader application of the survey may have different results.

The overall summary for this particular group of faculty is not only approval of integration of faith and reason but a desire for more direction and support from the administration on implementing strategies for integration in the classroom. They believe and feel they know how to appropriately use faith and reason and that there is a strong benefit from integration. The faculty talk about faith and reason in their different academic disciplines, feel comfortable doing so, and know how to teach using this approach. They also feel that faith and reason overlap easily with their particular disciplines.

Faculty Qualitative Comments and Analysis

The qualitative section of the survey allowed faculty to share any other thoughts or comments about integrating faith and reason in the classroom. Some comments were shared in the previous section. Below is a culmination of all the comments. Everyone responded in this section. Two faculty said that they had no

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[18] Welch, "An Analysis of the Integration of Faith and Learning," 108.

comments and one said that they had too many to list. Some thoughts were lengthy and some shorter.

The faculty for the most part has strong opinions and thoughts on the idea of integrating faith and reason in the classroom. There seems to be a desire to understand better from the administration their stance on the integration of faith and reason. There also is a need for help integrating faith and reason well. There is a wide emphasis on a need for more discussion on the topic. An emphasis on teachers who do not just talk about faith but live out that faith is important to the faculty. Not separating the Bible from the other academic disciplines and more emphasis and training for faculty on how to integrate naturally in the teaching setting is important to them as well.

Survey Research and Correlation to Research Goals

The survey data was used to meet the following goals for the project. The survey was used to measure a portion of the faculty's knowledge and practice of the integration of faith and reason in the classroom. A case was made from an expert survey, Scripture, and current literature for the integration of faith and reason in teaching students. Another goal was to compare current faculty awareness and practice of integration to the informed recommendations. This was done in the previous section with the survey results. Leslie DeAnn Welch in her work identified nine foundations to integrating faith and reason in the classroom. The foundations of integration of faith and reason are:

1. Bible as center of education
2. Christian faculty
3. Christian environment
4. Philosophy of Education
5. Holistic education
6. Service
7. Integration concepts
8. Integration training for faculty
9. Teacher Methods[19]

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[19] Welch, "An Analysis of the Integration of Faith and Learning," 103.

An emphasis in this project was made on the philosophy of education, holistic education, teacher methods, and integration concepts.

In looking at the recommendations necessary for the integration of faith and reason there could be more of an emphasis on the Bible as the center of education at McCallie. There seems to be a good contingent of Christian faculty and a Christian environment at the school. The philosophy of education is not necessarily uniform in regard to what is communicated to faculty about the presentation of faith and reason in the classroom. The surveyed faculty believe that faith and reason form a holistic approach to teaching. Service is a part of the culture at the school and works in a very organic way. Integration concepts are not widely discussed, and faculty are not trained in integrating faith and reason in the classroom or their particular disciplines. Teachers in many ways are left to their own devices to figure out how to integrate faith and reason in the classroom. Several recommendations could be made to the administration for consideration on integrating faith and reason in the school's classrooms.

The other aspect of the third goal was to make informed recommendations in a presentation to school administrators on the integration of faith and reason in the classroom along with an executive summary of the survey findings. This presentation was done in the winter of 2020.

Summary of Presentation to Administrators and Recommendations

The presentation to administrators began with a quote from early in the research project. From my remarks early in the project it was stated that faith and reason are two things that historically have gone hand-in-hand. In today's culture, these two ideas have been separated. Even at times in Christian schools like McCallie in Chattanooga Tennessee, these ideas can be seen by some as incompatible. Public schools sometimes disregard faith in some academic settings and Christian schools can be in danger of following suit. Schools that start grounded in orthodoxy and faith lose their

way. They no longer see the need to integrate faith into the classroom. This introduction set the groundwork for discussing several topics.

First, the nature of the philosophy of education in current culture was discussed. An emphasis was placed on the type of teachers needed today. Knight says, "There is a strong need for the preparation of a new breed of professional educators who are able to focus on 'thought about purpose' and 'to think about what they are doing and why they are doing it."[20] McCallie teachers fall into one of three approaches when teaching about faith in the classroom. The first approach is as an agent of enculturation-influence for good, religious perspectives muted. This teacher may or may not believe in God but for one reason or another completely separates religion/faith from education. At times, some teachers may oppose religion completely, mute their faith, or simply not see a role for their faith in the educational process. The second approach is as a Christian Advocate- the Evangelist, this teacher endeavors to teach a Christian perspective, simply believe that Christianity is true and foundational to educating students on life and eternity. These teachers are usually strong believers and feel called to share the truth of the gospel. The third approach is as a truth Seeker; these teachers introduce worldview issues about culture to discuss differing views, also pushing a discussion based on Christian worldviews that they believe will lead students to God. These teachers may also be strong believers but see nuance and grey areas in education. They try to take a more balanced approach to their faith and how it integrates with culture. These roles come from James Schwartz who

> identifies three approaches Christian teachers utilize as they struggle to fulfill their calling in the public sector. An agent for enculturation. In this option, teachers settle for being an influence for good, while largely muting their religious perspectives. A Christian advocate or evangelist. Such teachers are willing to push the limits of church-state separation in their endeavor to provide a Christian perspective. A Golden - Rule Truth Seeker. Here we have teachers who introduce worldview issues into the study of culture with the aim of even-handedly discussing the underlying

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[20] James Schwartz, quoted in Knight, *Philosophy of Education*, chap. 1.

differences of individuals in a pluralistic society. Schwartz believes that this model is the best one.[21]

I presented the following recommendations to administrators. Students should be given a chance to discuss, consider, and answer the following questions in the classroom. Questions of existence, order of the universe, purpose, truth and who am I to my fellow man are thoughts students need to wrestle with. Students need a more holistic approach to learning in all the academic disciplines. Teachers need to be able to delve into the deeper aspects of thought and purpose in their classrooms. Teaching can longer just be about content. Teachers need guidance, training, and direction on the issues of integrating faith and reason in the classroom. The teachings of Jesus in the Bible should be incorporated into all classroom settings authentically and naturally to lay a foundational framework for understanding world views. A philosophy of Christian education should be explored with all academic disciplines at McCallie and faculty need training in how to integrate said philosophy in a natural inoffensive way to include every student in the world view discussion.

In looking at the recommendations necessary for the integration of faith and reason there could be more of an emphasis on the Bible as the center of education at McCallie. There seems to be a good contingent of Christian faculty and a Christian environment at the school. The philosophy of education is not necessarily uniform in regard to what is communicated to faculty about the presentation of faith and reason in the classroom. The surveyed faculty believe that faith and reason form a holistic approach to teaching. Service is a part of the culture at the school and works in an organic way. Integration concepts are not widely discussed, and faculty are not trained in integrating faith and reason in the classroom or their particular disciplines. Teachers in many ways are left to their own devices figuring how to integrate faith and reason in the classroom.

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[21] James Schwartz, quoted in Knight, *Philosophy of Education*, chap. 11.

Overall, several recommendations could be made to the administration for integrating faith and reason in the school's classrooms.

The informed presentation for administrators stated the rationale for the survey and research project along with definitions of terms to give a clear context and understanding of the information being stated. Administrators were told that integrating faith and reason allows a student to begin developing a comprehensive worldview bringing together the academic and spiritual. Arthur Holmes was a philosophy professor at Wheaton College and "believed that operating from the standpoint of religious faith enabled one to develop a comprehensive worldview that would unite all knowledge and experience into a coherent, rationally persuasive picture of reality."[22]

Ken Badley writes, "The Christian worldview makes a special contribution to learning because it contributes to the overall framework, or perspective, in which learning takes place. All the parts take on meaning because they are viewed as parts of a larger whole."[23] With a Christian emphasis on the different academic disciplines learning takes on a unique perspective that allows many pieces to be fit together like a puzzle, forming a complete picture and educational experience. Integration of faith and reason provides a foundation upon which to build the whole student and fulfills the whole purpose of learning. It allows the student to grow as a whole person spiritually, emotionally, and intellectually. Teaching needs to be more than just a passing of content, it also needs to edify and provide a purpose. God should be the source of processing of knowledge as He gives the context in the love and the gospel of grace to grow the whole person.

As mentioned, George Hazard quoted T. H. McCallie: "Our aim is not wealth, or even the having the family together, as desirable as this is but the glory of God in

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[22] Arthur Holmes, quoted in Thomas V. Morris, *God and the Philosophers: The Reconciliation of Faith and Reason* (New York: Oxford University Press, 1994), 175.

[23] Ken Badley, "The Faith/Learning Integration Movement in Christian Higher Education: Slogan or Substance?," *Journal of Research on Christian Education* 3, no. 1 (1994): 13-33.

Christ."[24] The founder's father T. H. McCallie further emphasizes the goal of the school they planned to build: "Here you would be your own master. The glory of God in Christ could be and should be your aim in your school, and exercise a good, wholesome Christian influence on your pupils."[25] The belief that Christian influence and education are paramount started early on at McCallie and continues as a part of the school's foundation. This belief came from the teaching of Scripture. Bible classes were regarded differently than today: "The headmasters at first saw Bible study as such an unarguable part of educated Christian manhood that they gave it a supra-curricular standing."[26] Bible classes were not like other classes, they were paramount and superseded everything else. This high view of Scripture later led to acquiring the school motto: "Man's chief end is to glorify God and enjoy Him forever."

Every institution will have at its core some value system. David Carr explains,

> It is therefore not surprising to discover that many if not most contemporary educational policy documents endorse moral educational strategies based on what one might call a "core plus options" view of moral development: on this view, moral formation is regarded as a matter of some accommodation between the voluntary personal adoption of private (religious or Education, teaching and professional practice other) value commitments, and more compulsory initiation into a largely socially constructed system of interpersonal rules and principles.[27]

So, what then is the basis in any institution for their value system? What are the core values of an institution like McCallie built upon?

It is necessary to apply a philosophy of education from a strong Christian worldview that is open to hearing others' voices; a worldview that teaches the basic tenants of "loving your neighbor" and hearing students' voices on freedom and fairness.

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[24] George Hazard, Jr., "When We Came to the Ridge," printed by The McCallie School, Chattanooga, TN, 1991, 9.

[25] T. H. McCallie, quoted in Hazard, "When We Came to the Ridge," 10.

[26] Hazard, "When We Came to the Ridge," 10.

[27] David Carr, *Making Sense of Education : An Introduction to the Philosophy and Theory of Education and Teaching* (New York: Routledge, 2003), 73.

Treating students with fairness and freedom demonstrates the truth personally believed in the Gospels. It is possible to respect, love, treat well those with whom one disagrees. Jesus did this very thing with a sinful world. Jesus disagreed with the sinful nature, choices, motivations, and beliefs of man, yet loved, taught, listened, and sacrificed to redeem them.

Roger White says, "Everyone has a worldview, a set of beliefs and assumptions about how the world works. These ideas direct all of a person's life activities, including educational practice. Worldviews inform one's philosophy of education and direct an educator's approach to curriculum and instruction."[28] Students will come across many differing worldviews in today's educational experience. They will develop their worldview in the process of learning. Christianity demonstrates higher principles that deserve the chance to be examined as one considers these worldviews.

**Summary of Work and Survey in
Relation to McCallie**

What is important for McCallie school regarding integrating faith and reason? Looking at the recommendations necessary for the integration of faith and reason there could be more emphasis on the Bible as the center of education at McCallie. There seems to be a good contingent of Christian faculty and a Christian environment at the school. The philosophy of education is not necessarily uniform in regard to what is communicated to faculty about the presentation of faith and reason in the classroom. The surveyed faculty believe that faith and reason form a holistic approach to teaching. Service is a part of the culture at the school and works in a very organic way. Integration concepts are not widely discussed, and faculty are not trained in integrating faith and reason in the classroom or their particular disciplines. Teachers in many ways are left to

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[28] Roger White, "Orienting to True North: Biblical Perspectives on Curriculum," in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville: B & H, 2012), chap. 6, Kindle.

their own devices to figure out how to integrate faith and reason in the classroom. These are issues for the administrator's consideration.

CHAPTER 5

CONCLUSIONS

This chapter is a summary of the survey and research for the project. It contains an evaluation of the project's purpose, goals, strengths, and weaknesses and is presented as a conclusion to the work. Things that could be done differently, theological reflections, and personal thoughts conclude this chapter.

Faith and reason are two things that historically have gone hand-in-hand. Yet in contemporary times, in Christian schools like McCallie, these ideas can be seen by some as incompatible. Some schools that started grounded in orthodoxy and faith may lose their way. Christian schools over time may no longer see the need to integrate faith into the classroom.

The integration of faith and reason is necessary to equip the young men of McCallie to fully prepare them for life. From a biblical perspective, knowledge is tapered by truth and love. First Corinthians 8:1 speaks to what love can do and what knowledge cannot. "We know that we all have knowledge. Knowledge makes arrogant men, but love edifies." Love is what the Christian is shown through Christ and the gospel. Without it, knowledge puffs up and people do not learn how to treat others, what to do with the knowledge they acquire, and even more, how to live a life that glorifies God.

The McCallie School is committed to the spiritual growth of young men. McCallie has not abandoned its Christian traditions; it still teaches Bible, has weekly chapel programs, spiritual emphasis on campus, and Sunday church. However, to accomplish the goals set forth by the founders, integration has to be a part of the process.

Overall, the project took a look at the historical aspects of faith and reason at McCallie School, different philosophies of education, surveyed the faculty, and presented

research and recommendations to the administration for integrating faith and reason in the classroom. The project helps demonstrate the value of integrating faith and reason at the McCallie school.

Evaluation of the Project's Purpose

The purpose of the project was to provide informed recommendations to the school administration for better integrating faith and reason in the classroom at McCallie School. The project completion made informed recommendations on integrating faith and reason in the classroom. The project also showed data collected in the survey on how the faculty felt about integrating faith and reason. Overall, the project fulfilled its basic purposes.

Evaluation of the Project's Goals

This section is a summary of the data analyzed in chapter 4. Conclusions and subjective interpretation of the findings are discussed for each research question. To provide the administration with the informed recommendations, the following goals needed to be met in the research. The first goal focused on being clear, the second on asking the right questions, and the third builds toward initiation, and presentation.

Goal 1

The first goal was to measure a portion of the faculty's knowledge and practice of integration of faith and reason in the classroom. To accomplish this goal, 26 faculty, or 18 percent, were asked to complete a survey.[1] Participants were selected from each department. Questions in the survey concerned knowledge about the issue. This goal was considered successfully completed when members of the sample population had completed the survey and the data had been analyzed.

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[1] See appendix 1.

The survey was completed and analyzed reaching the desired benchmark for success. It took longer to collect survey results than expected. The faculty did not respond as quickly as I would have liked. The results of the survey were explored in relation to recommendations for the integration of faith and reason in the classroom. Those results had common theme: a need for deeper analysis and broader sample populations. Overall, the results of the survey proved invaluable for the presentation to the administration. The measurement for success was the completion of the survey and its analysis for presentation to the administration. The benchmark was met as collected data was used in the presentation with administrators on the perspectives in regard to the integration of faith and reason of the McCallie faculty.

The goal was clear in building a survey to measure the faculty's knowledge of integration of faith and reason in the classroom. The survey asked the right questions of the faculty to help inform the administration through the initiation of the presentation.

I learned many things throughout the process of building the survey. The survey was reworked to be simple and concise, was redeveloped to be clear in the questions being asked, and was streamlined to remove redundancies or repetitious questions.

Goal 2

The second goal was to present researched recommendations from Scripture and current literature on integration of faith and reason in the classroom to an expert panel. The panel completed surveys of identified elements and prioritized them to affirm best methods of integrating faith and reason in the classroom. The data was compared to current faculty awareness and practice of integration of faith and reason in the classroom. The procedure for this was to collect informed recommendations. The recommendations were informed from Scripture and current literature and given to the expert panel through a survey. The survey with the top seven recommendations was given to the expert panel to rate and comment.

The survey was completed by me and the benchmark for success was met. The three experts on the panel completed the survey ranking the themes. They also wrote comments on what they thought was important in regard to themes and the integration of faith and reason in the classroom.

The goal was completed; to have surveys and recommendations from experts in the field. Assessment of observed results in light of s desired benchmark proved successful. The questions for the survey were defined and simplified. Some questions were combined to make the survey simpler and more concise. The development of the survey built toward the goal of supporting the initiation and presentation to the administration. The survey was edited to remove redundancies or repetitious questions.

The survey results provided support for the themes proposed to the administration on the integration of faith and reason in the classroom. The results not only leant support to the initiation of the presentation but allowed for further conversation after with administrators.

Goal 3

The third goal was to make recommendations to the school administration for integration of faith and reason in the classroom along with an executive summary of the survey findings. This goal was accomplished by presenting the compiled information in a PowerPoint to the executive summary in a clear format. This goal was considered successful when the plan was presented to the school administration. This was the culmination of the project.

This presentation was completed and given, meeting the benchmark of success. Based on the goal of completing the survey and analyzing data, the assessment was positive and led to a more informed administration. The presentation was determined, edited, and then put into a PowerPoint. The PowerPoint, along with surveyed data, was then presented to the administration. Overall, the presentation went well. Administrators were surprised at the number of responses in the positive for integrating faith and reason

at McCallie. The administration asked questions concerning recommendations and the overall work of the project. The presentation was clear and presented the right questions for consideration. The final personation was a culmination of all the goals and overall was a success

Strengths of the Project

This project had several strengths. The first strength was the survey developed for the faculty. The survey was not comprehensive, but it dealt with specific issues related to the McCallie School and the perception of the faculty toward integrating faith and reason in the classroom. Similar surveys were examined and studied to create a clear set of questions to better understand the teacher's position of faith and reason issues.

Theological research provided some good insights into how Christians use knowledge. Passages of the Scripture gave context to what knowledge should be concerning believers understanding of God. This understanding pointed to the relationship between love, reason, and who God shows himself to be through the gospel message and Christ. The benefits of the spiritual in pursuing truth are presented in Scripture and the need for spiritual development is necessary for students to grow holistically. The holistic approach to teaching demonstrated that faith-based ideas are beneficial to the student and should be considered in classroom discussions. Holistic education was shown in the research to be necessary for developing the whole student. Allowing students to consider and develop their worldview begins with a strong Christian emphasis as a foundation.

Weaknesses of the Project

The survey was limited to a predetermined and select group of teachers. The survey questions were a strength, but the number of teachers taking the survey was a weakness. Even then, not every teacher asked to take the survey participated in the survey. The sample population was small and did not include every teacher in the school.

Since the selected faculty were predetermined by me, there could have been a bias toward a certain perspective regarding the integration of faith and reason in the classroom. This is one of the limitations of the project overall. The project was very limited in scope because it did not include a larger number of faculty.

Another weakness is that the survey could have asked more questions and done more comparison in regard to faculty's integration of faith and reason with other faculty within their academic discipline. More research could have been done to develop questions for specific disciplines. More developed questions could have focused primarily on a teachers' subjects. Subjects could have then been compared with one another to highlight the differences of views concerning the integration of faith and reason.

A final weakness was that there was not enough research on different Christian and secular philosophies of education. The scope of the philosophies of education could have been more in-depth both from a Christian philosophy approach and a secular approach. There also could have been more research on the historical aspects of educational philosophy secularly and in regard to the Christian faith.

What I Would Do Differently

First, if possible, I would do a school-wide survey to include all faculty. A broader survey would give a clearer picture of the culture at the school in regard to the integration of faith and reason. Second, I also would have spent more time researching philosophies of education and approaches that have been taken historically and especially in contemporary times. Third, reading through others' research was good, but I would have liked to speak with other researchers and authors in the area faith and education. Reading dissertations and books is one thing, but interviewing people who are authorities in the field of education is another. Therefore, I would seek guidance from other researchers. Fourth, I would also seek more information from my doctoral professors at Southern seminary. I feel like they would be an invaluable resource yet they remained untapped. Fifth, my work was limited to my ministry at McCallie School. I would also

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like to seek more information and data from other Christian schools and examine their approaches to issues and concerns.

Also, a comparison survey could have been done with administrators before and then after the presentation to see how they felt about the integration of faith and reason at McCallie. It would have been good to get their perceptions before and after the presentation and recommendations. It also would have been good to do a response survey on how they felt about said recommendations and the presentation by the research. The feedback would have been good for further research and the personal growth of the researcher.

Theological Reflections

Through this project I learned a lot regarding God in relation to the topic researched. Most of the truth gleaned came from the books of 1 and 2 Corinthians. Some practical thoughts to be considered relate to the perception of knowledge in relation to understanding God and his love. Knowledge on its own cannot edify the soul. Knowledge on its leads to pride, self-promotion, and arrogance. It separates people. It presents one with the idea he is more or better because of his special knowledge. To integrate faith and knowledge there has to be not just knowledge but an understanding of God and his sacrificial love for mankind. If people adhere to the teachings of Jesus, then they learn a self-sacrificial love. Without a God-given self-sacrificial love being taught and modeled, students simply have the tools to build a house, but no blueprints or guidance for what they build.

Knowledge will pass away but love remains forever. Love demonstrates itself as superior to knowledge in every way, and love is the defining attribute of God. Understanding God is understanding love, which in itself is foundational to all knowledge. There is no greater demonstration of love than giving one's life for another. True knowledge is understanding the love of God through his mercy and grace, ultimately demonstrated in its highest form through the gospel.

A school can do a lot to teach students about the gospel, but ultimately the church bears the burden of expounding the truths of God's Word. The church must model and teach the theological truths necessary for young people to grow and learn in faith. A para-church organization or school cannot play the role a church community needs to play in a young person's life.

The Bible contains pertinent information on how Christians should interact with culture and the world. When the world says knowledge or reason can be separated from faith, the Word of God objects. God's Word needs to be a guide both in the church and education to lead culture in a sacred direction. Through the gospel and salvation, the heart and mind unite in understanding. That is the beginning of wisdom, knowledge, and understanding.

Ken Badley writes, "The Christian worldview makes a special contribution to learning because it contributes to the overall framework, or perspective, in which learning takes place. All the parts take on meaning because they are viewed as parts of a larger whole."[2] Christianity makes sense of the world and calls us to Holy living. It calls believers to love their neighbor and to give of themselves. It is the ultimate expression of altruism.

Integrating faith and reason brings together man's relationship with God and the human ability to observe, perceive, and learn. Fulfilling the complete purpose of learning requires integrating faith and reason. Knowledge guided by God's love and truth completes a student's education. From the Scriptures comes the idea that learning is more than just acquiring knowledge. First and 2 Corinthians delve deeper into the issues of faith and reason. Second Corinthians speaks that knowledge itself does not edify but leads to self-promotion and arrogance. Paul's letter to the Corinthians demonstrates the love of God as being eternal and gives knowledge purpose thru the process or pursuit of understanding. Second Corinthians applies the idea that true knowledge is understanding

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[2] Ken Badley, "The Faith/Learning Integration Movement in Christian Higher Education: Slogan or Substance?," *Journal of Research on Christian Education* 3, no. 1 (1994): 14.

God's grace and the gospel. Other passages further demonstrate Christ as the Creator and Author of all truth. These passages cement the cornerstone for understanding all disciplines.

Personal Reflections

I learned a lot about myself during the project. It is one of the biggest projects of this type I have ever taken on. This kind of research and study is outside of my comfort zone and I often found myself anxious, afraid, and overwhelmed with the scale of it all. Reflecting on the project for myself personally, it has been a challenge for multiple reasons. The writing style necessary for this type of project is not something I am good at, also I am not the best at doing research. The project required me to be more diligent and disciplined. Often, I felt like it was a slow plod. As the great missionary William Carey once said, "If he give me credit for being a plodder he will describe me justly. Anything beyond that will be too much. I can plod. I can persevere in any definite pursuit."[3] I ran into some personal setbacks and found myself considering giving up. I lost track at times of my own goals and desires for the project. However small this work may seem, it was God's work and He carried me through. If I can offer any encouragement to someone that reads this work, it would be: do not give up, plod forward for the glory of God.

Some other difficulties and challenges of the project relate to the type of project I wanted to do. Doing this study at my current place of employment made me very anxious at times. In some ways, the emphasis of this work does not lend itself to the current culture of the school. I was pushing a narrative contrary to what many would have for the school. This push from my end often made me apprehensive of how far I would be able to go. Finding people to take the survey proved challenging. I had hoped to find a larger number and the people I did find took the survey in many ways as a personal favor. This

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[3] George Smith, *The Life of William Carey* (Public Domain, 2009), preface.

added weight often made me skeptical of accomplishing what I wanted. Many of the technical challenges were outside of my wheelhouse as well. Formatting was like speaking another language and I have my editor to thank for helping me put this all together correctly. Finding direction at well was difficult after taking a couple of semesters off for surgery.

Despite these challenges, I was able to accomplish many of my personal goals for the project. The first big goal was to finish. At one point I required the assistance of a writing coach to help me reach daily writing goals. I also had the goal of becoming a better writer. Many aspects of my writing were deficient and some still need work, but overall, I am a better writer and researcher than when I started. To become a better writer was my biggest goal for doing the work. I do not think I am the great writer I want to be yet, but I am better.

The last three and a half years have presented me with several challenges. Some have been physical, spiritual, personal, relational, and even struggles within my family. My faith during this time has been up and down, similar to the work. But I can say at the end that my faith is strong and my relationship with God more sacred than before. Two key areas of spiritual growth for me have been in diligence and understanding. Hebrews 11:6 says, "But without faith, it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who diligently seek Him." I found many times that I had simply been moving forward by faith, trusting that the work I was doing was correct and that God had a plan. At periods of the project, I simply had to let go of anxiety and fears to trust it was God's work and not my own. God carried me through, and faith was enough. I also learned to be more diligent in my pursuit of him and the work he has set before me. I learned to slow down and set aside things that took up my time and energy, other than God. I learned that to diligently seek God and his work takes letting go or laying down everything else.

As I worked on the ideas of faith and reason, I discovered many things for

myself spiritually. Most of all, I learned that love is greater than knowledge in God's paradigm of the world and love should be more important than anything else for me as well. Ephesian 3:19 says, "To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God." Knowing the love of Christ and its mercy through the gospel is the greatest knowledge because it transforms the believer. It gives one a foundation to build one's worldview. It gives a framework and example of how to live and interact with the world. The example is Christ, loving his enemies, sacrificing himself for a lost world, and redeeming mankind. The framework is one of compassion, truth, grace, forgiveness, and reconciliation. No matter where one may be in life, understanding this love brings all one needs for peace and happiness.

Conclusion

This project helped me to grow spiritually, personally, and intellectually. This project demonstrates a need for the integration of faith and reason in the classroom. Much can be done to understand the dynamics of spiritual life at McCallie School, but a small strong contingent of faithful believing Christians are integrating faith in their classroom settings. God is doing great things at McCallie School. May it be so today, tomorrow, and for all times a place that adheres to man's chief end to glorify God and enjoy him forever.

APPENDIX 1

FAITH-LEARNING SURVEY QUESTIONNAIRE

Agreement to Participate
The research in which you are about to participate is designed to assess a Christian school teacher's practice of faith-learning integration in the Christian school classroom. This research is being conducted by Joshua Deitrick for purposes of comparison of faith-learning practices at McCallie. In this research, you will be asked questions concerning faith-learning integration. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this faith-learning survey, you are giving informed consent for the use of your responses in this research.

* Required

1. Check Yes if you agree to participate or No if you do not agree to participate. *

   ☐ Yes

   ☐ No

2. Please create a random four-digit code you will remember for yourself. *

   _____

Instructions

Using the following scale, describe you or your situation relating to Faith-Learning Integration

1-Strongly Agree
2- Agree
3-Agree Somewhat
4-Somewhat Disagree
5-Disagree
6-Strongly Disagree

Definition for this survey.
Integration of faith and reason is the bringing together of man's relationship with God and the human ability to observe, perceive, and learn.

1. My institution encourages the Integration of Faith and Reason in the classroom. *

    1   2   3   4   5   6

2. I Integrate Faith and Reason in my classroom teaching. *

    1   2   3   4   5   6

3.   It is appropriate to Integrate Faith and Reason in the classroom. *

    1   2   3   4   5   6

4. I know how to Integrate Faith and Reason in the classroom. *

    1   2   3   4   5   6

5. The subject I teach naturally allows for the Integration of Faith and Reason. *

    1   2   3   4   5   6

6. I bring up the Integration of Faith and Reason in normal teaching when prompted by a student. *

    1   2   3   4   5   6

7. I believe there is a benefit to the Integration of Faith and Reason in the classroom. *

    1   2   3   4   5   6

8. I understand how to appropriately Integrate Faith and Reason in the classroom. *

    1   2   3   4   5   6

9. I am comfortable Integrating Faith and Reason in the classroom. *

    1   2   3   4   5   6

10. I would like the administration to encourage the Integration of Faith and Reason in the classroom. *

    1   2   3   4   5   6

11. I would like more support to integrate faith and Reason in the classroom. *

    1 2   3   4   5   6

12. In what Academic Discipline do you teach? *

13. What is your highest level of education?

14. Any other thoughts or comments about integrating Faith and Reason in the classroom.*

APPENDIX 2

COMMENT SECTION FROM SURVEY

1. No

2. I believe it is important for one to integrate their faith behind their reason. If faith can be central in one's life, then it should be involved in all areas of their lives. Why should an institution or classroom demand to disengage it from that person in that circumstance? If faith and reason need to be dismissed for a certain activity or project or class, then the teacher needs to address what he clearly expects when reasoning.

3. None, sorry this is late.

4. If we define Faith only from the Christian perspective, we miss out on expanding the link between Reason and other Faiths (Faith in general). The other way to consider it is how we integrate reason and things that are Unreasonable (Faith is just one); things that may not be able to be explained rationally but nevertheless are important elements of humanity.

5. Happy to answer further questions.

6. I would teach more in a way to integrate faith and reason in the classroom if it was a more explicit mission of our school. Our school tries to take a neutral stance toward incorporating Christianity in the classroom while supporting Christian traditions in some arenas such as in chapel and in Bible classes. Meanwhile, a non- Christian worldview is pervasive, if not encouraged, in some fields at our school. I wish we would take a more openly supportive stance to allow and encourage more faith and reason incorporation in all fields of study at McCallie.

7. I wish the school would decide it is going to maintain its historical roots in Christianity. And if so, then do it.

8. I like the fact that my school doesn't require an integration, simply because some of the faiths represented are not what our founders (of the school) intended for our institution. Having the freedom to incorporate my faith and reason in my classes is a very natural topic for me. My students are naturally inquisitive, and I am comfortable with faith discussions.

9. This is a very important subject

10. I think it is a difficult thing to do but entirely worthwhile. Faith is a major part of who we are as people and it shouldn't be totally separated from our education. That being said, it must be done in a way that is respectful of all people and it can include discussions that may not be religious in nature but are about love, grace, and forgiveness.

11. I think with this issue, as both a former student and now teacher, that the best way for this integration to happen is like Jesus' example of kneading the leaven into the bread. It doesn't always have to be front and center to be woven into the fabric of the discussion. More importantly, without a meaningful relationship with students, these topics will ring hollow.

12. I desire the administration to clearly communicate, in both writing and spoken word, direction, expectations, and encouragement about this integration. It is vitally necessary because, at the moment, teachers are, in a practical sense, left to determine a message for themselves. Under this arrangement, students are left with confusing messages, and they gravitate towards teachers who seem to share their worldview. Unfortunately, this also creates divisions and factions among both faculty and students.

13. I would love to be encouraged in this direction and taught the how to's.

14. The administration (in particular, the head of school and the division heads) should speak openly about faith and reason during meetings and casual conversation. They should openly encourage teachers and ask for examples of teachers integrating F & R in order to start a dialogue. Additionally, the Bible department should not be pushed in a corner but should work with other disciplines in their research and projects. How wonderful a research project would be that examines evolution and creation, politics and the Beatitudes, short stories, and parables. I often refer to the stories of the Good Samaritan and the Prodigal Son. Western culture is built on such stories and we find our values in such things. It is ignorance to ignore faith--Christian, Jewish, and others--as if we can learn/teach our discipline in a vacuum.

15. I chose that I did not strongly agree with question 11 simply because I feel I don't need more support to integrate faith and Reason in the classroom. I feel fully supported by the administration and the school culture already. Also, I don't have too many opportunities to talk about faith and Reason in the classroom. However, when I do get the chance, especially when prompted by a student, I do not hesitate to bring faith and Reasoning (as defined by this survey) into the classroom.

16. There is tremendous opportunity to develop teachers who are not only interested in discussions of faith but competent to lead them. Teachers are the beneficiaries of a widespread cultural belief in their capacity for wisdom. That is especially true at McCallie. Additionally, the integration of faith and reason is generally looked down upon, but its antithesis -- the separation of belief and education -- is viewed as a good. If integration does not exist in a classroom, then at best the classroom is either stagnation, where each view is allowed to stand without challenge, or separation, where each generation of students is asked to make decisions based on ever-shifting cultural or personal mores. To ignore the integration of faith and education is to abandon our founding and to shirk our duty to our students. Integrating faith and reason in the classroom is only part of the task, however. McCallie could catechize its students better than any other school and yet still fall short of its goal to build true men. We must enact what we want to see in our students. The world has enough doctrinal statements. Let us be doers and not hearers only, guiding our students into the same.

17. I have too many to list here. Happy to discuss anytime.

18. I believe we are all integrating what we believe into our work - whether intentionally or not. For that reason, I think the school should make sure it is done well and done consistently with the school's mission.

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ABSTRACT

INTEGRATING FAITH AND REASON IN THE CLASSROOM
AT MCCALLIE SCHOOL IN CHATTANOOGA, TENNESSEE

Joshua James Deitrick, DEdMin
The Southern Baptist Theological Seminary, 2021
Faculty Supervisor: Dr. Bryan Baise

Chapter 1 is an introduction to the project's stated purpose to provide informed recommendations to the McCallie school administration for the integration of faith and reason in the classroom at McCallie School. The aim of chapter 2 was to research the biblical and theological basis for the project based on the text from I Corinthians. Chapter 3 examines the theoretical, practical, historical issues related to the project. This chapter shows that integrating faith and reason in the classroom leads to better understanding, motivation, and empathy. Chapter 4 gives specific details and a description of how the project was carried out. This chapter shows the preparation, implementation, and accomplishment of goals. Chapter 5 is an evaluation of the project along with the conclusion of the work. This chapter looked at strengths and weaknesses along with personal reflections.

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