FACULTY PERSPECTIVES AND EXPERIENCES OF FAITH AND LEARNING AT A RELIGIOUSLY AFFILIATED UNIVERSITY

Dissertation

Submitted to

The School of Education and Health Sciences of the

UNIVERSITY OF DAYTON

In Partial Fulfillment of the Requirements for

The Degree of

Doctor of Philosophy in Educational Leadership

By

Cody Lee McMillen, M.A.

Dayton, Ohio

December 2020

FACULTY PERSPECTIVES AND EXPERIENCES OF FAITH AND LEARNING AT A RELIGIOUSLY AFFILIATED UNIVERSITY

Name: McMillen, Cody Lee

APPROVED BY:

_____
Charles J. Russo, J.D., Ed.D.
Committee Chair
Director, Ph.D. Program in Educational Leadership; Research Professor of Law

_____
Michele M. Welkener, Ph.D.
Committee Member
Associate Professor, Department of Counselor Education and Human Services
Coordinator, Higher Education and Student Affairs program

_____
David A. Dolph, Ph.D.
Committee Member
Chair, Department of Educational Administration

_____
Vincent J. Miller, Ph.D.
Committee Member
Gudorf Chair in Catholic Theology and Culture

ABSTRACT

FACULTY PERSPECTIVES AND EXPERIENCES OF FAITH AND LEARNING AT A RELIGIOUSLY AFFILIATED UNIVERSITY

Name: McMillen, Cody Lee
University of Dayton

Advisor: Dr. Charles J. Russo

Approximately 883 colleges and universities in the United States evidence connections to specific religious traditions. Yet, according to the literature, a perceived tension exists between faith and the contemporary academy, such that many universities that were founded as religiously affiliated institutions no longer retain their religious connections. In addition, faculty members at religiously affiliated and other universities maintained that they experience frustration in integrating their faith and the faith of their institutions into their teaching, scholarship, and service.

This study examined how faculty members at a religiously affiliated university in the Midwest negotiate any tension that may exist between faith and learning at their institution. The researcher employed a phenomenological research design, sending qualitative questionnaires to faculty members at the institution under investigation featuring open-ended questions about the relationship of faith and learning at their institution as well as their lived experiences as both members of the contemporary academy and employees of a faith-based organization. Following the questionnaires, the researcher conducted semi-structured interviews with selected faculty members who completed the survey, in order to gain additional insight into their experiences. Fifteen

faculty members completed the qualitative questionnaires, with 11 of them participating in follow-up interviews.

Once the data were gathered, the researcher identified themes that characterized the lived experiences of the faculty participants with regards to faith and learning at their institution, for the purpose of understanding what could be considered essential elements of faith-based higher education, from the perspectives of the participants. The study results demonstrated that the faculty participants mostly believe that the relationship of faith and learning at their institution is not characterized by tension. Rather, they see this relationship as one of integration, as their roles as faculty members at the university include assisting students in developing academically and spiritually.

While the respondents noted that conflict and tension are present at times, the conflicts they experienced were mostly due to people at the institution being free to express themselves and their personal religious beliefs in ways that can often initiate disagreements with those whose beliefs are different. Despite the presence of tension, responding faculty members believed in the mission of religiously affiliated universities to educate for faith formation and to instill the desire to serve others in their students through the structures of their academic disciplines.

Dedicated to my family

ACKNOWLEDGEMENTS

I express my sincere thanks and appreciation to the members of my committee for their encouragement, support, and feedback as I worked through my doctoral program and this study. Thank you to Drs. Michele Welkener, David Dolph, and Vincent Miller, and especially Charlie Russo, my committee chair, who provided their expertise to assist me in completing a personal goal of obtaining a doctoral degree.

I also wish to express my thanks to the late Dr. Joseph Watras, who not only originally served as my committee chair but also was the first to introduce me to the writings of Alasdair MacIntyre, an author whose work influenced this study. I am thankful to have had the opportunity to have worked with and have learned from Dr. Watras.

In addition, I would like to thank the large number of people who supported and encouraged me throughout my doctoral studies, including my extended family, especially my sister and her husband, my brother-in-law and his family, and my sister-in-law and her family, numerous friends, and my colleagues in Enrollment Management at the University of Dayton. Special thanks also go out to the members of my doctoral cohort, and the faculty members who worked with me throughout my doctoral program in both the School of Education and Health Sciences and the Department of Religious Studies. I also offer special thanks to my many colleagues across campus, in addition to students, who encouraged me, sent me notes, and provided valuable insight into the dissertation experience that helped me to push forward in the program and to complete it successfully.

Important members of my support team also included my father- and mother-in-law, who both took a vested interest in my doctoral studies. They never wavered in their support for me, as they celebrated milestones and offered assistance to my wife and children when I was occupied with my doctoral studies. I sincerely thank them for their efforts and encouragement.

I express extreme gratitude to my parents, both retired educators who instilled in me a love of education and a desire for continual learning. Their influence, example, love, and support were integral for me to become involved in education. I would not be where I am today without the love and support of my parents. My parents' dedication to the teaching and learning process motivated me to work in higher education.

Finally, I am so thankful for my wife and my children. They are my inspiration and I am a better person because of their presence in my life. To my two children, Bo and Annie, thank you for your inquisitive minds and for your constant flow of questions; they remind me that the educational process is really about asking good questions. And to my wife, Kara: thank you for all of the sacrifices you made so that I could pursue my doctoral studies. From the early days when you saved some dinner for me when I arrived home late from class, to the more recent times when I was writing my dissertation and you managed the children so that I could focus, I cannot express how grateful I am for you. Thank you for spurring me on during the struggles and for celebrating with me when milestones were reached. I could not have accomplished this without you.

Soli Deo Gloria.

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

INTRODUCTION

The moral philosopher Alasdair MacIntyre (1990) wrote that a university should be a "place of constrained disagreement, of imposed participation in conflict, in which a central responsibility of higher education would be to initiate students into conflict" (p. 231). However, MacIntyre posited that many colleges and universities are not fulfilling this maxim. MacIntyre believed that this is so largely because contemporary higher education continues to be shaped by the supposedly discredited stance of the intellectuals of the nineteenth century he referred to as the "encyclopaedists," thinkers such as Adam Gifford, William Robertson Smith, and Thomas Spencer Baynes, who advocated for a single system of enquiry and rationality on which everyone may appeal (pp. 224-225).

Leaders of contemporary universities often disavow the encyclopaedists' point of view as being purposely exclusionary of dissenting perspectives. Yet, MacIntyre (1990) suggested that these leaders nonetheless continue to organize their educational forms and practices as if there continued to exist a similar set of rationally justified assumptions to which all assent. While the current intellectual culture no longer adheres to the view of knowledge as unified, MacIntyre theorized that this view continues to be a "present absence" that still haunts and shapes university culture (p. 217). Universities continue to feature lecture series, research projects contain literature reviews, and faculty members and administrators create curricula that assume a coherence in the methods of inquiry, even as the academy as a whole no longer holds the presuppositions of the encyclopaedist point of view (MacIntyre, 1990).

MacIntyre (1990) observed that as academic disciplines became so specialized and professionalized throughout the nineteenth century, knowledge itself became fragmented. In the process, he explained that modes of inquiry that at one time provided a unified framework for understanding reality, namely theological and moral methods of inquiry, were relegated to the sphere of personal perspectives or beliefs and were thus excluded from mainstream intellectual culture.

According to MacIntyre (1990), any forms of inquiry that do not fit the academic status quo of modern-day colleges and universities, the technical/rational/scientific view, are not allowed to be a part of the institution's academic culture. Thus, he pointed out that faith perspectives and practices are not included within the mainstream academy, and even when they are, they are only admitted in "reduced and distorted versions" whereby they lose their potency to offer any substantive critique (pp. 219-220).[1]

In spite of this, religion, namely Christianity, has historically been a major factor in higher education, especially in the European and North American contexts (Marsden, 1994; Brubacher & Rudy, 1997). Religiously affiliated colleges and universities still exist today, especially in the United States, and many of these are identified as major research universities that participate in mainstream academic culture (Lyon, Beaty, Litizzette Mixon, 2002). In the fall semester of 2017, which at time of this writing, was

[1] MacIntyre (1990) wrote that not only are faith perspectives not allowed a full seat at the academic table, but also what he called the "genealogist" position, which originated in thinkers such as Friedrich Nietzsche. While genealogists' perspectives may be included more frequently than religious perspectives in the contemporary academy, the genealogists' forms of inquiry are still not allowed full participation in intellectual culture; according to MacIntyre, these critical theorists are forced to operate out of the technical/rational/scientific framework, which effectively blunts the genealogist critique (pp. 32-57; 218-219).

the most recent information available, roughly 36 percent of all students attending private colleges and universities in the United States were enrolled at religiously affiliated institutions, which equates to over one million students (U.S. Department of Education, National Center for Education Statistics, 2020, Table 303.90).

With the great number of faith-based universities still operating, does MacIntyre's (1990) thesis that religious forms of inquiry are excluded from the contemporary academy actually hold? Is there a tension, real or perceived, that exists between faith and learning, even at religiously affiliated universities? Another way: in the current context, what does it mean for a university to be religiously affiliated?

For MacIntyre (1990), religiously affiliated institutions should be those places of higher learning where religious forms of inquiry are afforded the opportunity to exist and indeed flourish to the extent that the modern-day methods of academic inquiry do not impose their will on the academic culture of the institutions. But, is this really the case? Do faculty members employed by faith-based colleges and universities perceive a tension between their institutions' religious affiliation, on one hand, and their participation in contemporary higher education culture, on the other?

This study focused on examining how faculty members employed at a religiously affiliated university perceive the relationship of faith and learning at their institution. In doing so, the author intended to explore faculty members' lived experiences at a religiously affiliated university. Was tension present in their everyday experiences of teaching, scholarship, and service at their institution? Just how do faculty members employed by a faith-based university experience religiously affiliated higher education, in light of the contemporary academy?

Scholarly and popular accounts, along with the author's experiences working at a faith-based institution, have revealed potential tensions between faith and learning in higher education (Clebsch, 1968; O'Brien, 1994; Sloan, 1994; Marsden, 1994; Burtchaell, 1998; Turner, 1998; Morey & Piderit, 2006; Jacobsen & Jacobsen, 2008; Swezey & Ross, 2012; Platt, 2014). In many cases, though, the tensions perceived in these accounts are characterized as issues in need of resolution, especially if these institutions are to continue to maintain their religious missions and identities (Sloan, 1994; Marsden, 1994; Turner, 1998; Morey & Piderit, 2006).

Could the presence of tension be something that is welcomed in religiously affiliated colleges and universities? Could this tension reveal these institutions as places of "constrained disagreements" that MacIntyre (1990) argued should mark contemporary higher education (p. 231)? This study examines potential ramifications that could exist from the tensions experienced by faculty members employed at a religiously affiliated university. Is there any way in which these tensions could actually contribute to these types of institutions maintaining connections to their religious traditions?

Background

Notions to the contrary notwithstanding, Christianity has played an integral role in American education from colonial days to the present (Pattillo & Mackenzie, 1966; Brubacher & Rudy, 1997). Historian Marsden (1994) wrote "The American university system was built on a foundation of evangelical Protestant colleges" (p. 4). While Marsden stated that the modern university has largely abandoned Christian ideals or relegated them to the margins of academia in its pursuit of a "common ground," or secular, approach to educating students, early university life in America was very much

shaped by Christianity. Religious traditions outside of Christianity have also played roles in shaping American higher education, but none have been as involved in the enterprise as Christian sects, and further, the two most influential religious traditions in American higher education are Protestantism and Roman Catholicism (Brubacher & Rudy, 1997).

Many universities that today are considered the standard-bearers of elite American education, such as Harvard, Yale, Princeton, Columbia, and others, were all founded by leaders of Protestant denominations in colonial America and in the early years of the new republic. While most of these institutions are no longer considered religiously affiliated, they were initially founded both to prepare clergy for service to the sponsoring denominational church and to educate civic leaders for service to the state and local communities (Brubacher & Rudy, 1997).

The primary mission of the early colleges, then, was to serve their communities and the fledgling nation by producing competent candidates for civil and ecclesiastical office, individuals who would serve their constituents in a manner worthy of the Christian tradition. Student bodies of these early universities were typically composed of white, male students from families of considerable means (Marsden, 1994; Brubacher & Rudy, 1997).

Despite the large role of religious denominations in founding early American colleges and universities, these institutions usually were chartered by local governing authorities, not specific churches (Brubacher & Rudy, 1997). This followed the European university model in which colleges were usually founded by government bodies but were under the operating control of an external board of trustees. Even early on, then, university governance was not a function of a given denomination, but of a

public board, even though most board members ascribed to the universities' founding denominations (Robson, 1985; Marsden, 1994).

When the Great Awakening swept through the American colonies in the early-to mid-eighteenth century, denominational allegiance was shaken as the emphasis began to be placed on experiencing a personal religious awakening rather than simply subscribing to a particular confessional statement. New colleges were formed, therefore, promoting more inclusive enrollment policies: the charters of many of these colleges stated that they were open to students of all religious professions (Marsden, 1994).

For example, when the College of New Jersey, which became Princeton University, was founded in 1748, its charter declared that it was open to students from any religious denomination, even though its leadership was Presbyterian (Roche, 1986). The College of Rhode Island, later Brown University, founded in 1764 largely by Baptists, stated, "sectarian differences of opinion shall not make any part of the public and classical instruction" (Roche, 1986, pp. 9-10). The College of Philadelphia, later the University of Pennsylvania, founded in 1755, was also open to students of any religious persuasion, and totally non-sectarian in nature, even as its board members were composed of both clergy and lay people from various Protestant denominations (Roche, 1985; Marsden, 1994).

Even Georgetown, which was founded as the first Roman Catholic college in America in 1789, was open to students of all faiths, although its impetus was to assist in creating an educated Catholic clergy for American congregations (Curran, 1993). Because colleges existed to serve both religious and civic interests, as the American

population became more diverse in its denominational and religious confessions, new educational institutions were created to reflect this increasing diversity.

As the nation continued to become more and more diverse in the nineteenth and early twentieth centuries, not just in terms of population, but also in terms of geographic, socioeconomic, and ideological diversity, American higher education institutions continued to adapt to meet the needs of their constituents (Brubacher & Rudy, 1997). Particularly during the period from the Civil War to World War I, American higher education experienced drastic changes that largely transitioned its institutions from the early church-dominated college to the modern university.

As stated by Wilson (2000), the most important elements of this transition were the passage of the Morrill Act of 1862, 7 U.S.C. 301 *et seq*. (1862), which pushed federal dollars towards the founding of public, land-grant institutions; the influence of German academic ideals, which stressed the research university as the chief form of higher education; the rise of the technical/rational/scientific model of inquiry, which highly prioritizes evidence-based approaches to gaining knowledge, particularly through observation and hypothesis testing; the expansion of technology and industry in the nation in general; the elevated role of state and federal governments in many facets of life; and finally, the general desire to hold said government accountable for its actions and increase its effectiveness (Wilson, 2000). Institutions such as Cornell University (1865) and Johns Hopkins University (1876) were founded during this period, illustrating that as universities moved into the modern age, the focus was on technological, industrial, scientific, and social progress (Rudolph, 1962; Brubacher & Rudy, 1997).

During the nineteenth and early twentieth centuries, in addition to some colleges and universities opening their doors to those more interested in technological and practical pursuits rather than religious and classical learning, many higher education institutions were founded to serve students who previously had not been allowed to participate in university life, namely African Americans and women. Moreover, during this era, many historically black colleges and universities (HBCUs) and women's colleges were founded, with many of them connected to particular faith traditions (Brubacher & Rudy, 1997).

Prior to the late nineteenth century, most Protestant colleges, though connected to faith traditions that espoused values such as the dignity and worth of all human beings, excluded women and people of color from their enrollments (Watkins, 2001; Rivera, 2013; Turpin, 2016). This fact must be kept in mind throughout this project because the literature review reveals that while some scholars lamented the loss of institutional religious identity in higher education, a fair question could be asked concerning whether these institutions ever allowed their religious affiliation to influence all aspects of their educational enterprise, including who was allowed to enroll at their institutions?

Burnley (2008) wrote that whites in both the North and the South throughout the seventeenth, eighteenth and nineteenth centuries, including those who identified themselves as people of faith, held to the "idea of African inferiority," which was "fueled by the belief that at no time in history had Africans developed higher forms of civilization," and the idea that "to educate Blacks would be a waste and would ruin them as laborers" (p. 146).

The idea of white superiority has been entrenched in American and Western cultures, emanating from the western expansion in the sixteenth and seventeenth centuries. Jennings (2010) detailed that as Europeans began to travel to the Americas, Africa, and parts of Asia, and encountered the peoples living there, they began to create a racial scale that not only categorized people from white to black, in terms of their color of their skin and how aesthetically pleasing that skin color was to white, European sensibilities, but also in terms of the peoples' "salvific possibilities" (p. 35). It was assumed by European Christians that the "whiter" the people they encountered were, the more likely for them to be sophisticated and civilized and thus the more likely that they would convert to Christianity based on actual convictions, not based on ulterior motives (Jennings, 2010).

This categorization of people based on their skin color and conversion abilities was accompanied by the judgment of their aptitude for education. Jennings (2010) identified how, with the discovery of the New World, Christian theology began to be "drawn into and enclosed in an evaluative form" (p. 208); that is, Christian theological reflection became tied to the pedagogical evaluation of the peoples who lived in Africa and the Americas. This move, especially when combined with the capitalist ideals of the European colonists, made even the best efforts to provide education, even Christian education, to indigenous peoples as being still under the auspices of colonialism. Jennings stated that church leaders' educational mission in America and other areas under European rule, "built upon the disappearance of black bodies and their reappearance in literate form, prepared for the master's use" (p. 209).

In spite of the entrenched view of African American inferiority, even among religious people, some American colleges in the late nineteenth century began to open their doors to African Americans. Burnley (2008) described how Oberlin Collegiate Institute, later Oberlin College, which was founded in Ohio in 1834 and had become known for its abolitionist activity, began enrolling African American students before the Civil War. When the war ended, the college had enrolled around 100 African American men and women. Other northern schools that also admitted African Americans prior to the Civil War were Dartmouth, Harvard, Princeton, Union College, Amherst, and Rutland, among others. However, many African Americans did not have the appropriate level of secondary schooling to be admitted to many of these colleges (Burnley, 2008).

Educational opportunities for African Americans, though, were not merely the result of the benevolence of white church and educational leaders, as Burnley (2008) argued that African Americans themselves played pivotal roles in creating their own educational opportunities. Many times, these African American educational leaders were motivated in these endeavors by their faith: after the Civil War, Burnley detailed how newly freed African Americans sought to establish their own churches and schools, and often faced extreme opposition from whites in the process. Through education, African Americans sought to upend their station in life and show the former slave holders that they could, in fact, contribute to society in a positive way. African Americans believed education was the ticket to developing not only the ability to read and write, but also to enhance their understanding of Christianity and the world around them (Burnley, 2008; Jennings, 2010).

Similarly, Turpin (2016) described how women during the nineteenth century began to advocate for their own educational opportunities. Turpin (2016) posited that much of the literature concerning the changing attitudes in higher education in the nineteenth century that centered on the role of religion in the academy, the nature of what constitutes scholarly research, and the necessity of colleges in providing moral education, is often told through the male perspective. The literature does not consider the role that women played in the changes in higher education during this time period, as many women began attending universities in large numbers for the first time in America

Early college leaders, according to Turpin (2016), were influenced by their theological commitments. Even though many academicians have described this time in higher education as an era of secularization, religion continued to be important for many educators during the late nineteenth and early twentieth centuries, although for many it was a non-sectarian, non-doctrinal, version of Christianity. Depending on the theological commitments of the leading educators, some colleges and universities embraced women as equally created by God as men and thus worthy of equal opportunity for higher education. Others leaders embraced the notion that men and women were distinctly different and therefore different educational approaches were needed for each (Turpin, 2016).

Turpin (2016) wrote how the religious revivals in America in the 1830s led to the founding of Mount Holyoke Female Seminary in 1837, the "first permanently endowed institution of higher education exclusively for women" (p. 23). Also, in 1837, Oberlin Collegiate Institute allowed women to enroll there, thus becoming the first institution to offer a full college education to females (albeit, according to Turpin, this most likely was

still a different collegiate experience than what men were receiving, in that it was believed that women should be educated differently based on the socially defined roles of women during that time). Turpin contended that both Mount Holyoke and Oberlin created higher educational opportunities for women because of their "evangelical pragmatism" (p. 24) which she defined as the desire to educate as many people as possible, including both males and females, in order to spread the gospel as quickly as possible.

The leaders at Mount Holyoke and Oberlin, Turpin (2016) reported, were interested in educating as many people as possible in the most cost-effective manner and allowing women, as well as African American students in Oberlin's case, to enroll was simply an efficient way to educate the masses in order to spread the gospel most effectively. These institutions also began educating students, both male and female, of limited financial means. Many other institutions, influenced by this same commitment to evangelical pragmatism, followed the lead of Mount Holyoke and Oberlin, and began admitting women as well as men (Turpin, 2016).

Throughout this period of transition, as colleges and universities opened their doors to a wide variety of students, and as higher education embraced the German model of inquiry as scientific and value-free, some academicians viewed the role of Protestant religion in higher education as being severely diminished (Marsden, 1994; Wilson, 2000). Religious beliefs and doctrines were increasingly viewed by many educational leaders during this time as restrictive and biased. As such, they thought that religion should have a lesser role in the intellectual affairs of the institution (Hofstadter & Metzger, 1955). Moreover, church sponsorship of colleges and universities waned as more and more

institutions became independent of their founding faith traditions (Wilson, 2000). As time progressed into the latter twentieth and early twenty-first centuries, colleges and universities that sought to maintain their religious identities had to take intentional actions across sectors of the institution to do so (Morey & Piderit, 2006).

While some institutions debated whether to preserve their connections to their religious foundations, other colleges and universities were being founded in the early decades of the twentieth century that sought to be intentionally Protestant and Christian at their impetus and aggressively retain their religious connections even as the wider American society embraced secularity. Examples include fundamentalist colleges, Bible institutes, and evangelical universities that sought to embrace both modern academic structures, such as curricula organized along disciplinary lines and the elective system, and "old-time" religion, with its emphasis on personal piety, family values, and American ideals like limited government and capitalism (Dochuk, 2011; Laats, 2018).

Some of these colleges were founded, per Dochuk (2011), for political reasons, as the educational, religious, and business leaders who made up the colleges' founders sought to educate a new generation of young people in the Christian tradition and in capitalism to counter-act the supposed socialist ideas being spread by the New Deal. Other fundamentalist and evangelical colleges were founded as an alternative to other, more secular places of higher learning, even though they embraced many facets of the academic revolution that ushered in the modern American higher education system (Laats, 2018). According to Laats (2018), these colleges sought to be modern universities in almost every way, except for their embrace of a traditional Christian worldview, which often put them at odds with the academic trends of the day. As

Christian colleges and universities transitioned to the twenty-first century, they continued to face questions as to how to balance their strong religious affiliations with what contemporary American students expected out of their university experience, from both a curricular and co-curricular perspective.

The history of American Catholic higher education, currently representative of the single largest Christian body in the United States, in many ways is similar to that of the Protestant schools, but there are significant differences as well (O'Brien, 1994). As mentioned, the first Catholic college in America was Georgetown, founded in 1789 (Curran, 1993). From there, local episcopates and religious congregations founded colleges mostly to provide education to the local Catholic populations, although most of these institutions did not feature religious tests for admission. While some Catholic educators in the early nineteenth century favored a more traditional approach to learning, such as the Jesuit *Ratio Studiorum*, or plan of studies, many "Americanists" favored adopting some forms of American higher education (Gleason, 1995).

The founding of the Catholic University of America in 1889, which was modeled on the research-oriented modern university, was an example of an Americanist approach to higher education (Gleason, 1995). However, Pope Leo XIII's encyclical *Aeterni Patris,* or *Of the Eternal Father: On the Restoration of Christian Philosophy in Catholic Schools in the Spirit of the Angelic Doctor, St. Thomas Aquinas* (1879) condemned this embrace of Americanism and modernism, and exhorted Catholics to return to traditional Catholic teaching, especially those of Thomas Aquinas (Gleason, 1995).

Gleason (1992) demonstrated how the early decades in the twentieth century in Catholic higher education were dominated by a revival in Thomistic scholarship.

Theology and philosophy departments at the nation's nearly two hundred Catholic colleges and universities focused their inquiries in the vein of Scholasticism, with philosophy, and to a lesser degree, theology, serving as the integrating agent within the college curriculum.

The period before World War II also saw a rise in courses related to Catholic literature, as well as classes related to marriage and family within the Catholic tradition (Gleason, 1992). In addition, Gleason (1992) recounted how many Catholic academic and professional organizations were founded during this period. These groups formed because many Catholic leaders believed that a revival was at hand for the society at large. These leaders believed that this revival would be led, along with socially-oriented movements such as the Catholic Worker movement, by Catholic higher education leaders and institutions.

In response to this, many Protestant and secular educators reacted with dismay at the revival of specifically Catholic scholarship. In fact, even some Catholics began to question why Catholic education appeared to be so insular and cut off from the rest of the academy (Gleason, 1992). Authors such as Ellis (1955) argued that Catholic higher education was lacking compared to the academic standards of its Protestant and secular peers. A movement began within Catholic higher education and Catholic culture in general that sought to elevate its academic and professional standards and Catholic universities began expanding their graduate programs (Gleason, 1992).

This movement led to more faculty members being hired who, while still Catholic, were typically educated at secular graduate schools and brought with them the mindset of the wider academy, which sought to pursue excellence in scholarship and

teaching in general, not necessarily excellence in scholarship and teaching from a Catholic point of view (Gleason, 1992). Additionally, the changes that Catholicism in America underwent as a result of the reforms to modernize the church after the Second Vatican Council affected higher education in a profound way, although many of these change efforts had been underway in Catholic higher education for some years prior (Gleason, 1992; Hellwig, 2002).

Many Catholic colleges and universities initially largely served the small populations of Catholics in their local areas, and, in many ways, were closely connected to their founding religious orders or local church leaders. Yet, as Catholics in America began to modernize with the advent of Vatican II, their higher education institutions began to usher in changes that greatly affected the landscape and future of Catholic higher education (Gleason, 1992; Hellwig, 2002).

O'Brien (1994) suggested that as post-Vatican II Catholics embraced modernist positions, many Catholic intellectuals, rather than pursuing the ministry, instead entered the academy. This move, according to O'Brien, led some to embrace the modern, empirical-rational model of knowledge, which led to their work being recognized by the academy at large, and not just other Catholics. With these changes, no longer did Catholic intellectuals need Catholic academic organizations as they could find support from the supposed secular organizations of academia. Catholic thinkers were not forced to wrestle as much with their faith in their work and instead could separate their personal faith from their work. O'Brien posited that this led to the loss of serious exploration of Catholic positions in higher education.

O'Brien (1994) recounted that even as theology departments became a part of American Catholic undergraduate education, as opposed to only being featured in seminaries, many theologians acknowledged the tension to maintain the Catholic identities of their institutions on one hand, while engaging in serious questions concerning meaning and culture on the other. This tension played itself out when theologians experienced pressure from more conservative administrators not only when they asked probing questions of their students regarding certain religious doctrines but also when they faced consternation from their more liberal colleagues when they attempted to articulate a Catholic position on some issue (O'Brien, 1994). Hence, many Catholic universities, because of the tensions that existed in teaching theology, instead focused on creating "religious studies" departments, which often viewed religion as a subject to be studied through a neutral, more social science-oriented lens (O'Brien, 1994).

Even though Protestant and Catholic higher education have divergent overall stories, their histories do have general similarities (O'Brien, 1994). Gallin (1992) posited that both Protestant and Catholic universities were founded to attend to the moral development of American youth, preparing them for both ministry and civil service. Both were founded under the auspices of government authority, although Catholic institutions were often considered to be outside the Protestant-state hegemony. Being church-related institutions, Catholic and Protestant schools were affected by changes in their denominations, particularly in terms of how church leadership viewed their relationship to their higher education institutions (Gallin, 1992; O'Brien, 1994).

Gallin (1992) recounted how many in Catholic universities post-Vatican II asked themselves some of the same questions that some in Protestant institutions raised during the late nineteenth century: namely, how do universities maintain their particular faith positions in light of the pluralist culture in which they exist? Gleason (1992) also stated that many Catholic educators, just like their Protestant counterparts, were divided on how to preserve a religious institutional identity in a pluralist and secular academic culture; some advocated for an approach that focused on programs that sought to pursue social justice and peace, which could be more accepted by the wider academy, while others argued for a return to teaching traditional orthodoxy, which would be more rejected by the wider academy. Thus, tension was perceived between faith and learning among those employed at religiously affiliated institutions

This perceived tension continues to be present into the twenty-first century as both scholarly and journalistic accounts reveal that many faith-based institutions struggle with how to maintain their religious identities and continue to function successfully in modern academia. Despite the hopeful attitude possessed by many educators regarding faith-based higher education at the beginning of the century (McMurtie, 2000), questions still remain concerning the role of religion in the academy.

Many institutions have faced controversies in the hiring and firing of faculty members as well as with disputes over academic freedom (Russo, 2014; Flaherty, 2016), when enforcing faculty codes of conduct, and in charges of discrimination. At the same time, controversies have arisen because of student codes of conduct. For example, conflicts have arisen over policies regulating student behavior in a variety of ways, including addressing students' gender and sexual identities, and the expression of those

identities as these rules have come under fire for being discriminatory (Jaschik, 2014). These and other issues have led religiously affiliated institutions to face questions about their accreditation (Rocheleau, 2014). While many of these and other incidents largely deal with faculty and student conduct codes, the underlying assumptions of those codes are usually the espoused religious beliefs of the institution.

Religious ideas, therefore, not only have an impact in terms of the intellectual life of the university, especially regarding questions around academic freedom (Flaherty, 2016), but they also impact the overall campus culture as well. The historical record, scholarly monographs, and news headlines demonstrate that religion and higher education in America are often anxious and at times, constrained, partners.

Research Problem

Approximately 883 colleges and universities in the United States evidence connections to specific religious traditions (Snyder, de Brey, & Dillow, 2018). Yet, perceived tension continues between faith and the contemporary academy (Clebsch, 1968; O'Brien, 1994; Sloan, 1994; Marsden, 1994; Ingram, 1996; Burtchaell, 1998; Turner, 1998; Wolterstorff, 2004; Jacobsen & Jacobsen, 2008; Worthen, 2014). This reality exists not just for religious institutions, but also for believers who work in higher education, who maintain that they experience frustration in integrating their faith into their professional lives as doing so may have a negative effect on their academic appointments (Lyon, Beaty, Parker, & Mencken, 2005; Morey & Piderit, 2006; Gross & Simmons, 2009; Craft, Foubert, & Lane, 2011).

This perceived tension between faith and the academy persists. Yet, it was not always this way. As noted above, many early American colleges and universities were

founded by particular religious traditions or denominations, but over the years have cast off the religion of their founders, instead embracing what some scholars would call the secularizing ethos of modern culture or secularization theory (Sloan, 1994; Marsden, 1994).

Secularization theory maintains that as institutions modernize, religious ideas decrease in influence (Berger & Luckmann, 1967; Berger, 1969; Martin, 1978). Even so, faith-based colleges and universities continue to exist. In addition, the contemporary academic mode of knowledge construction is the empirical-rational model, which devalues the position of faith or religious inquiry as not possessing the capacity to arrive at "true" knowledge. True knowledge, according to the empiricists, is based on only that which may be observed by the senses (MacIntyre, 1990).

True knowledge notwithstanding, leaders at many faith-based institutions continue to espouse their religious missions and identities as highly influencing the teaching, learning, and research activities of their faculties (Benne, 2001). The perceived tension between faith and the academy has implications for those working in higher education at religiously affiliated colleges or universities and may possess special significance for faculty and administrators in leadership positions who seek to integrate the university's faith tradition and mission into the life and work of the university.

Research Questions

This dissertation was guided by the following five research questions:

1. How do faculty members at the religious institution under investigation perceive or experience the relationship between faith and learning at their institution?

2. How do faculty members at the religiously affiliated university under investigation understand their work (scholarship, teaching, and service) in light of their institution's faith tradition?
3. How do faculty members at the religiously affiliated university under investigation orient and conduct their daily activities, habits, and/or practices as members of both the contemporary academy and a faith-based institution?
4. How do faculty members at the university under investigation experience MacIntyre's (1990) contention that the encyclopaedic method of inquiry is the dominant mode of knowledge construction in higher education while being employed at a religiously affiliated institution?
5. What, according to the faculty members at the institution being studied, are the essential experiential structures of faith-based higher education, based on their lived experiences?

Research Design and Methods

In order to answer the research questions, this study utilized a phenomenological research design. Phenomenology is designed to describe an experience or phenomenon from the perspectives of the participants of that experience (Ary, Jacobs, & Sorensen, 2010). In doing this, phenomenological research seeks to determine the essence, or invariant structure, of the phenomenon (van Manen, 1984; Ary, et al., 2010). The invariant structure is composed of the "essential structures characterizing our experiences, their correlates, and the connection between the two" (Zahavi, 2019, p. 44).

Phenomenology is concerned with investigating how people make meaning of phenomena in the world, and what constitutes the essential features of those made

meanings (Zahavi, 2019). This study focused on how faculty members involved in religious higher education understand or make meaning of their experiences of faith and learning at their institution.

The researcher sent qualitative questionnaires to faculty members at a religiously affiliated institution in the Midwest featuring open-ended questions concerning the relationship of faith and learning at their institution and their lived experiences as both members of the contemporary academy and employees of a faith-based organization (Appendix A). Following the questionnaires, the researcher conducted semi-structured interviews with select faculty members who completed the survey in order to gain additional insight into the relationship between faith and learning at their institution, and if they experience any tension between the two entities (Appendix B).

Once the author completed the data gathering phase, he attempted, through inductive analysis, to study the data for themes that provide answers to the research questions. Moreover, the author searched for what could be constructed as the essential experiential structures of religiously affiliated higher education, at least from the perspectives of the faculty members under investigation.

Operational Definitions

The terms "faith" and "learning" can mean many things to different people. While this study sought to allow the informants under investigation to define and make meanings of these terms as they saw fit, it is pertinent to operationally define these two terms from the author's perspective. Following the lead of Ream, Beaty, and Lyon (2004), the author defined "faith" in this project as those beliefs and practices which are related to the sponsoring religious tradition of the university under investigation.

This includes the distinctive ways in which the sponsoring tradition outlines ideals related to personal piety and social behavior, the sponsoring tradition's connection to an intellectual tradition or system, and the way in which the sponsoring tradition links faith and reason. Also, given that this dissertation is investigating a university in the Christian tradition, faith will also include historically-held Christian beliefs and practices, such as belief in a creator God, who redeemed people from sin through the life and work of Jesus Christ, as delineated in the Bible and the tradition's other teachings (Ream, et al., 2004).

In defining "learning," the author again used the definition offered by Ream, et al. (2004). Learning, according to these researchers, is affiliated with the academic ideals and practices of the contemporary university, such as teaching, scholarship, and service. The learning activities of the contemporary university typically are considered to be devoid of religious belief (Ream, et al., 2004).

Purpose of the Study

The purpose of this study is to examine religiously affiliated higher education from the perspective of those who are employed by a religiously affiliated university. As demonstrated by the literature review, much has been written about higher education and religion. One may then justifiably inquire why additional research is needed in this subject.

Hopefully, this dissertation has established so far that religion and education, especially higher education, continue at times to be intertwined with one another and the tension that exists between these two entities continues to be perceived as present, in spite of the existing research on religious identity within higher education. Even so, the

quantity of research produced on this subject has not led to this tension being diffused or understood, nor has it led to any major consensus on how this tension should be appropriately resolved, if at all. Rather, questions persist in religiously affiliated higher education as to what the relationship of faith and learning should be.

Limitations

This study is limited in terms of its scope, particularly in terms of its handling of religion in general and of particular religious denominations. In his historical inquiry on Catholic higher education and American culture, O'Brien (1994) argued that it is extremely difficult to understand religiously affiliated higher educational institutions without first possessing an understanding of the religious traditions of those institutions.

This study attempted to provide appropriate context for its analysis of faculty perspectives concerning faith and learning at one religiously affiliated university. Still, the author recognizes that this project is lacking a thorough and extensive treatment of the religious tradition and denomination that sponsored the institution under investigation, particularly from a historical and theological perspective. However, the author has attempted to provide some information on the sponsoring religious tradition of the institution, particularly the ways in which it emphasizes personal piety and social behavior, its connection to an intellectual tradition or system, and the way in which it seeks to links faith and reason. This context is provided to the extent that it may be done so without revealing the identity of the university.

In addition, this study focused on religiously affiliated institutions connected to the Christian tradition and did not study higher education institutions affiliated with other faiths. Therefore, any insight gained from this endeavor should not be considered to be

applicable for educational institutions of other religious traditions. Moreover, because there are only approximately 30 Jewish higher education institutions in the United States and even fewer Muslim, Buddhist, or other religiously affiliated universities, some of which are not accredited (Snyder, de Brey, & Dillow, 2018), the American higher education context in which this study takes place must also be considered. In order to fully understand religious education, more than one religious tradition and cultural context must be considered.

Last, as noted above, the research design for this study is phenomenology. The phenomenological tradition assumes that people's perceptions of phenomena are different and context-specific (van Manen, 1984). This implies that phenomenological research is somewhat in line with the "genealogical tradition" as outlined by MacIntyre (1990); however, this study is conducted as a doctoral dissertation, and therefore it adheres in many ways to the "encyclopaedic tradition," in that it follows certain standards for how research should be conducted and presented, which include the assumptions that guide contemporary university research.

This project is thus a dissertation that adheres to the common practices of the contemporary academy and even seeks to justify those practices based on a literature review, which is another common feature of current academic inquiry. Therefore, inquiry is not undertaken here from MacIntyre's (1990) "traditional" or "theological" perspective, even though this project is being undertaken in fulfillment of a doctoral degree program at a religiously affiliated university.

In some ways, then, this project aligns with MacIntyre's (1990) thesis that the encyclopaedic model dominates in higher education, even among religiously affiliated

institutions. Additional insight could have been potentially gleaned regarding the relationship of faith and learning in religious higher education by following more traditional or theological lines of inquiry as outlined by MacIntyre, which could assume that a god exists, for example, rather than adhering to the norms of the contemporary academy.

Significance of the Problem

The great amount of research existing on this topic demonstrates that the relationship between religion and higher education has not been resolved, as new challenges continue to arise to strain or complicate matters. This is especially so in the postmodern era where scholars and others have begun to question what constitutes knowledge, and in which possibilities are opening that may allow religion to exercise new influences within the academy (Sloan, 1994). These new opportunities bring new challenges and new research endeavors are needed in order to continue to understand the cultural phenomena related to religious higher education.

Many of the research projects in the existing literature have focused on major research universities, those consistently ranked in various publications among the top-tier institutions from an academic perspective, and their religious identities or loss thereof (Marsden, 1994; Burtchaell, 1998; Benne, 2001; Lyon, et al., 2002). However, fewer inquiries examine the role of religion at less prominent colleges and universities, especially those still possessing national reach and influence, but are not considered among the upper echelon of larger research universities.

At the same time, while some of the studies concerning faith in the university are quantitative in nature (Lyon, et al., 2002; Lyon, et al., 2005; Parker, Beaty, Mencken,

Lyon, 2007; Gross & Simmons, 2009), much of the research is more qualitative, often case studies or phenomenological projects, focusing on the experiences or culture at specified institutions. While this approach is useful in understanding the situation of the institutions under investigation, qualitative studies are typically not generalizable (Ary, et al., 2010). Therefore, it is useful for both quantitative and qualitative research to continue be performed at colleges and universities that have not been studied in this manner, thus contributing additional data and analysis to the conversation.

The study of different organizations, like religiously affiliated colleges and universities, continues to be relevant and useful in the field of organizational theory: additional data concerning how members of an organization understand their institution's mission contributes to the knowledge base being developed by organizational theorists. These data can especially be helpful in understanding how organizations' missions and values are maintained, thus contributing to the ongoing persistence of the organization. As Duke (1995) pointed out, academics "must never take for granted the existence of an organization" (p. 239). Duke wrote that a particularly insightful question for those who study organizational theory is why particular organizations continue to exist. The researcher hopes this study contributes to the ongoing discussion of how some organizations may persist despite the existence of internal and external pressures to do otherwise.

Additionally, per O'Brien (1994) and Turner (1998), questions of mission and identity in higher education are not exclusive to religiously affiliated institutions. Not only does perceived tension exist among church-related colleges and universities in terms of how they should exist in light of the contemporary academic culture, but even

nonsectarian institutions struggle with "intellectual and curricular coherence" (O'Brien, 1994, p. 107).

Turner (1998) explained that at one point in the West, most academics spoke as if there existed a unity of knowledge and that all of the disparate disciplines ultimately pointed to a single "truth," but now that knowledge has been fragmented into various fields of study, this belief no longer exists. Educators at many colleges and universities, secular and religious, continue to be unsure of how to properly educate their students (O'Brien, 1994; Turner, 1998).

The question of what a university is for continues to be asked by many stakeholders within higher education (Keele & Nickman, 1999; Wellmon, 2015). The author hopes that by focusing specifically on faith-based higher education—which tends to be a very mission-driven sector—this project could contribute in some small way to the larger conversation of why higher education should exist.

Summary/Conclusions

The importance of this study may be revealed through the real-world example of the tension that may exist when religion is present within higher education. In December 2016, Wheaton College in Illinois, an evangelical Protestant institution, fired a tenured female African American faculty member, largely for comments made concerning Christians and Muslims worshipping the same God (Flaherty, 2016). While both parties ultimately established that the faculty member's departure was mutual (Lee & Weber, 2016), this incident revealed how Wheaton's educational leaders were forced to grapple with how to preserve their distinctive religious identity and yet at the same time allow

members of their academic community to arrive at conclusions related to various subject matters that seemingly contradict the beliefs and values of the institution.

Incidents such as the one at Wheaton possess real-life consequences for those involved, whether faculty members losing tenure or means of employment or educators feeling singled out or even discriminated against because their personal religious beliefs and/or scholarly work may be at odds with institutional values. In addition, when issues concerning the faith identities of institutions arise, university administrators may have to deal with the fallouts from students, alumni, donors, and others when decisions are made regarding institutional missions in which not everyone agrees.

Ultimately, tensions between faith and learning can lead to questions of why a particular institution exists: does it exist to educate students broadly and expose them to various viewpoints, or to indoctrinate them into certain belief systems? For religiously affiliated institutions, how far is too far in terms of allowing students and others to be exposed to beliefs and ideas that are contrary to institutional values and mission? At what point does the existence of diverse perspectives, which scholars have shown enhances educational outcomes (Colby, Ehrlich, Beaumont, & Stephens, 2003; Pascarella & Terenzini, 2005), contribute to a college or university "losing its religion," or at least losing its distinctiveness as an organization? And is this always a negative, or could the loss of religious perspectives enhance the educational enterprise of the institution?

More data are needed to better understand religiously affiliated higher education in order to determine any unique contributions this educational sector could potentially make in the field of higher education, both now and in the future. Those contributions could include educating socially responsible or ethically-informed students or educating

students for greater roles in religious congregations (Jacobsen & Jacobsen, 2008). Religiously affiliated colleges and universities also contribute to scholarship across many different disciplines; in fact, the nature of that contribution could maintain the status quo of the contemporary academy, radically critique many of the assumptions and epistemologies of the modern-day research university, or do a combination of both (Wuthnow, 2008).

As stated above, roughly 36 percent of all students attending private colleges and universities in the United States in 2017 were enrolled at religiously affiliated institutions (U.S. Department of Education, National Institute for Education Statistics, 2020, Table 303.90). According to the literature, many of these students, along with their counterparts enrolled at non-sectarian institutions, desire to explore religious and spiritual questions while in college (Cherry, DeBerg, & Porterfield, 2001; Braskamp, Trautvetter, & Ward, 2006; Hirt, 2006; Lindholm, 2007; Braskamp, 2008; Nash & Bradley, 2008).

As student bodies become more diverse and increasingly globally-focused, a variety of faith perspectives are present on college campuses that inform the meaning making process of students (Rice, 2008). Renewed focus on student learning outcomes in higher education include the various ways that students make meaning and find purpose in their lives and communities, and students are encouraged to explore the ways in which their backgrounds, including their religious traditions, inform their perspectives (Rice, 2008).

As Wuthnow (2008) noted, by embracing postmodern perspectives in the twentieth and twenty-first centuries, "the academy started to acknowledge the value of diversity and in so doing opened up opportunities for expressions of faith to be a part of

that diversity" (p. 36). In addition, Cherry, et al. (2001) acknowledged that it was possible "that young people in American culture have never been more enthusiastically engaged in religious practices or with religious ideas" (p. 295). Given these statements, what role will faith and religiously affiliated colleges and universities play in the future of American higher education? Can religiously affiliated higher education offer those places of "constrained disagreements" that MacIntyre (1990) contended is missing in the contemporary academy (p. 231)? The answers to these questions must be informed by continued analysis of data related to the relationship of faith and learning in higher education, of which this project seeks to contribute.

Overview

Chapter II features a review of the relevant literature related to religion and higher education, especially in terms of the relationship between faith and learning in the academy, institutional mission and identity, secularization and homogenization in higher education, and perceptions of religiously affiliated institutions from those participating in the enterprise. The subjects of Chapter III are data sources and methods of analysis, while Chapter IV presents the results of the faculty surveys and interviews conducted. Finally, Chapter V provides a summary and conclusions of the faculty responses, particularly in light of the relevant literature and then framed by MacIntyre's (1990) thesis.

CHAPTER II

REVIEW OF RELATED RESEARCH AND LITERATURE

Introduction

This chapter reviews the literature concerning religion and higher education. The chapter is divided into four sections, presented in such a way so that the reader may first gain an understanding of how scholars have perceived the relationship of faith and learning, and how faith and learning have become associated with specific epistemological positions. This initial section then proceeds to show how colleges and universities have attempted to integrate, or separate, faith and learning. The second part details how various scholars have perceived religious institutional identity in higher education, specifically focusing on how many have perceived the decreasing influence of religion in the academy, particularly in terms of how leaders at prominent colleges and universities lost touch with their religious missions and identities.

The third section ties closely with the second by presenting an exploration of secularization theory and its ramifications for higher education institutions. Some scholars have posited that as institutions have become more secular, this has led to a rise in homogeneity within higher education as many colleges seek to imitate the example of larger research universities that possess national reputations and reach. The third section concludes with a discussion regarding how the seemingly homogeneous nature of higher education could have contributed to the tension experienced by many religiously

affiliated universities in terms of their commitments to academic standards on one hand and their desire to maintain their religious identities on the other.

The final part focuses on religion in higher education as understood by faculty and staff members, both those employed by religiously affiliated institutions and those working in nonsectarian institutions. This section highlights that while some have characterized academia as a sphere of "godlessness," many faculty and staff members maintain a personal and professional commitment to promoting religious faith in higher education. There admittedly is much overlap between the sections in terms of their content, theses, and arguments, but hopefully by separating the literature reviewed here into sections, it may assist the reader to more easily digest the large amount of literature that exists concerning religion in higher education.

Relationship between Faith and Learning in Higher Education

Before exploring the literature concerning the relationship between faith and learning in higher education, it is important to first investigate how these terms, faith and learning, became associated with mere religious belief on one hand, and largely secular, empirical investigations concerning natural and social phenomena on the other. In order words, how did faith and learning become separate entities in the first place, particularly within the Western context? In particular, how did the modern era contribute to faith and learning at times being held in tension?

MacIntyre (1990), in an historical and philosophical exploration of competing moral perspectives, suggested that in the nineteenth century some thinkers and scholars, such as Gifford and Baynes, believed that they were on the edge of compiling a synthesis of all knowledge. This synthesis would find its home in the Ninth Edition of the

Encyclopedia Britannica and would represent all fields and forms of human knowledge, particularly many of the recent findings from the rise of modern science. MacIntyre explained that assumed in the creation of this synthesis was a "unitary conception of rationality" and the idea that "all rational persons conceptualize data in one and the same way" if they were merely relieved of all prejudice (p. 16). This assumption influenced Western culture in many ways, but it particularly had an effect on the advent of the modern university.

MacIntyre (1990), though, wrote that many critiqued this notion of rational knowledge as a unity. Thinkers such as Nietzsche and Foucault brought a challenge from the genealogical position and advocated for truth as being dependent on the observer's perspective, while others such as Pope Leo XIII, per MacIntyre, argued for the pursuit of knowledge as the "continuation of a specific type of tradition" which had its locus in the writings of sacred scripture and especially those of Aquinas (p. 25).

According to MacIntyre (1990), Gifford and others included religion within their conception of a unity of knowledge, but it was religion as understood by social scientists, not the type of religion connected to a living tradition that was advocated by Leo XIII. For MacIntyre, while many have discredited the encyclopaedists' understanding of knowledge as a unity, modern forays of intellectual inquiry often still work out of the assumptions that religion should only be understood as a human construct and phenomenon to be empirically studied, and any claims by religious traditions to other ways of knowing should be discarded. Thus, many within the contemporary academy continue to see faith and knowledge as separate entities.

Like MacIntyre (1990), Dupré (1993) was interested in examining the epistemological assumptions of modernism, and wrote an historical essay focused on late medieval and early modern philosophy and theology. Unlike some theorists who view the modern era as largely having started during the Enlightenment, Dupré posited that the precedents for modernist thought were ushered in much earlier, largely through nominalist theology during the latter part of the Middle Ages, which effectively severed the notion of a creator God from creation.

Rather than being an all-inclusive divine reality, nominalism taught that the divine was separated from nature, and therefore meaning-making lost all sense of transcendence (Dupré, 1993). Instead of a notion of creation as an intelligible whole, which human beings could understand and within which meaning could be deduced merely from its status as divine creation, Dupré (1993) thought that the separation of God from nature meant that human beings were left with interpreting the cosmos on their own. Thus, people became the source of their own meaning and only that which the human mind "objectively constituted would count as real" (p. 3).

Per Dupré (1993), with the rise of nominalism and then modernism, there was no longer any objective meaning imbedded within the cosmos by the creator, but a natural world whose meaning was only interpreted by the human mind. With the advent of the humanist notion of "forms" in nature, and the rise of modern science in the sixteenth and seventeenth centuries, the idea of a cosmos existing with its own teleology (which was largely the view of things in the classical and medieval eras) was discarded and was replaced by the view of nature as something that was mathematical and mechanized and thus could be understood by and subject to human beings. While God was still the

creator, these new views maintained that once God set the universe in motion, it did not need the divine hand to keep things working; mathematics showed that once something was set in motion, it would remain in motion unless acted upon by some external force (Dupré, 1993). Dupré wrote that, from a theological perspective, the "most problematic features of the new science…was its self-sufficiency" (p. 69).

In addition, Dupré (1993) theorized that just as nature was divorced from divine authority, so too were human beings divorced from being under the authority of God, but instead were subject to their own, individual authorities. This had profound implications for law and politics, according to Dupré because "the good" in society was no longer connected to a greater, transcendent teleology, but instead was constructed by individuals who possessed the right to pursue their own good, independent of society or law. Thus, questions of ethics turned towards the subjective sphere, rather than the more objective sphere in which they had been situated before the rise of modernism and the scientific revolution (Dupré, 1993).

From MacIntyre's (1990) and Dupré's (1993) analyses, one could conclude that the separation of nature from the divine not only affected law, politics, and ethics, but also education as well. Turner (1992), writing in an historical essay, postulated that prior to the Civil War, many American university faculty members believed in the unity of knowledge, flowing from Christian convictions of God as creator and creation as exuding the unity and consistency of its divine origins. This belief was reflected in the college curriculum, as many colleges and universities possessed the same classical curriculum, influenced by English Reformation ideals, and later Scottish Common Sense philosophy,

which featured a moral philosophy capstone course that demonstrated how all fields of knowledge were connected (Turner, 1992).

As knowledge became more fragmented after the Civil War, and there became a greater focus on professional and vocational training, the old moral philosophy course fell out of style and Turner (1992) investigated the various efforts by educational leaders in the latter half of the nineteenth century to replace this void in the curriculum. Without the divine order, it was difficult to preserve a unity within the disparate areas of knowledge, and as academic disciplines became increasingly specialized, many educational leaders still sought some way to unify the various aspects of the college curriculum into a more coherent whole (Turner, 1992).

Turner (1992) wrote that many educational leaders in this period appealed to "liberal culture" as a unifying feature of knowledge, especially as this was manifested in the subjects of philosophy, literature, and the fine arts. Many leaders therefore began to hold certain authors, artists, or works from liberal culture with a reverence previously reserved for sacred scripture. Turner maintained, then, that even as the college curriculum became increasingly more secular, displacing the once-held notion that all of knowledge possessed a divine unity, there was a move by some within the humanities (philosophy, literature, and art history) to sacralize these supposed secular disciplines so that they all pointed to some transcendental unity. Religious faith, then, was no longer needed as a foundation for the various spheres of knowledge and could be effectively pushed out of the academy (Turner, 1992).

Like Turner (1992), Sloan (1994) argued that modern conceptions of higher education have created a gap between knowledge and faith. Under this approach,

knowledge is only connected to the scientific-rational epistemological approach emphasizing quantitative, sensory, verifiable pieces of knowledge and faith as only having to do with personal values and beliefs that are not quantifiable and thus not connected to knowledge. Sloan's historical study recounted how many Protestant denominations throughout American history sought to engage this faith-knowledge dichotomy in higher education through such people as the neo-orthodox thinkers Tillich and the Niebuhrs as well as the evangelicals, but these attempts to reconcile faith and knowledge typically fell into the modernist dualism of faith being separate from knowledge.

Marsden (2002), in an essay commissioned by a conference on the future of religiously affiliated higher education institutions, investigated whether traditionally religious scholars were an anachronism in the academy or represented an example of a robust pluralism within higher education. Marsden recounted how in the early to mid-twentieth century, many within the academy maintained that "progressive scientific humanism" was going to solve all of the ills of society (p. 37), but from the mid-twentieth century on, this belief that science by itself would eventually provide solutions to all of society's problems has become passé.

From Marsden's (2002) perspective, in contemporary academia, "there should no longer be the assumption that moving toward the more scientific and hence more secular standards of the research university is the course to improvement" (p. 40). Rather, Marsden pointed out that it is the religiously affiliated colleges and universities who may be offering something unique in contemporary higher education, in that they are connected to and promoting a particular tradition, and thus possess a rootedness that is

lacking among many other higher education institutions. Marsden thus advocated for religion as something that informs faculty scholarship, just as other ideologies or social commitments that faculty members may possess inform their scholarship.

While Sloan (1994) and Marsden (2002) both investigated the relationship of faith and knowledge from the Protestant perspective, on the Catholic side, in an essay Landy (1995) offered his reflections on American Catholic higher education in the latter years of the twentieth century. Using Ellis' work on the Catholic intellectual tradition, in which he lamented the end of Catholic intellectuals in the 1950s, Landy viewed Catholic intellectualism at the close of the twentieth century very paradoxically in that some pronounced it dead in the water, while others, including Catholic educators themselves, demonstrated a desire to more fully integrate their faith and work in more meaningful ways. Landy posited that much scholarly discussion on Catholic identity in higher education focused on Catholic institutions but neglected the topic of whether being a Catholic or a Christian makes intellectual life distinct.

As stated by Landy (1995), many in the academy believe that Catholicism has no impact or importance among academic disciplines, viewing religion as either old-fashioned at best or preventing academic freedom at worst. While the Catholic intellectual tradition, and in particular theological and philosophical studies that were a part of the tradition, used to provide a synthesis or integration among other academic disciplines, in the late twentieth century, theology and philosophy were compartmentalized and considered separate disciplines just like all of the other disciplines. Catholicism as a unifying force or worldview was not a widely held notion, according to Landy, even among Catholic educators.

Turner (1998), also writing from a Catholic perspective, observed in a reflective essay that because modern academia has so separated faith and learning, Catholic universities, or any religiously affiliated universities, are often perceived by many as strange creatures: they either are too influenced by their faith traditions to function as a serious places of learning, or because they claim to be engaged in the work of the American academy at large, are too secularized and not influenced by their faith commitments enough. Against these perceptions, Turner contended that a Catholic university should be a place that "must shrink from neither the vast ocean of secular learning nor the old ground of Christian knowledge but inhabit both domains" (p. 257).

Therefore, Turner (1998) advocated for the recovery of the Catholic intellectual tradition, which sought to bring some semblance of unity to all areas of knowledge. For Turner, knowledge in the modern academy suffers first from being too fragmentary, and second from serious epistemological questions concerning how anyone can arrive at any secure ways of knowing. Turner contended that Catholic universities, when they are embracing their callings to be places of both learning and faith formation, could significantly contribute to the epistemological crises that exist in modern academe, by promoting "Catholic ways of knowing" (p. 260).

While most of the literature reviewed thus far focused on epistemological assumptions of various modes of learning, other scholars have investigated the relationship of faith and learning by examining common understandings of the work that goes on in universities, particularly in terms of the work of the faculty. Schwehn (1993) explored the academic profession from a historical and sociological perspective, and maintained that the common terms associated with faculty work, namely, teaching,

scholarship (or research), and service (or collegiality), are at times confusing in terms of how these words are defined.

Especially when it comes to "research," Schwehn (1993) documented how from ancient times through the late nineteenth century in the West, this term meant "inquiry," or searching for answers to questions based on previous knowledge (p. 72). However, gradually research within a university setting came to mean "scholarship that *advances* knowledge of a subject matter within a *specialized* field of learning" (p. 73). Schwehn recounted how this definition of research had profound effects not just on what constitutes knowledge, but what constitutes faculty work; as hiring, promotion, and tenure decisions became more closely linked to the amount of published research a faculty member has achieved, those other areas of faculty work, teaching and collegiality, soon faded to the background.

Other scholars, such as Howard (2006) and Wellmon (2015), sought to demonstrate how the modern research university came to be associated with the advancement of specialized forms of knowledge. In a historical study, Howard (2006) investigated how German Protestant theology as understood in the nineteenth century contributed to the founding of modern research universities in Germany, which then, in turn, heavily influenced the conception of the modern university in America. For Howard, there was a time in Europe in the late eighteenth and early nineteenth centuries, when many intellectuals lamented the university as an antiquated, out-of-touch relic that adhered to religious dogma instead of reason. Yet, by the late nineteenth century, the university had transformed itself to be one of the "leading organs of intellectual modernity, and today a truly worldwide institution" (Howard, 2006, p. 5).

Universities were able to accomplish this feat, Howard (2006) thought, because the German model for higher education, which represented one of the first instances of the modern university as we know it today, became a widely adopted model for all colleges and universities, both in Europe and in America. Per Howard, while the German model is well known for its elevation of science and its emphasis on rational, empirical, and unbiased lines of inquiry, it also retained theology as an acceptable element of a university education, albeit in a reduced form. For Howard, some German theologians in the nineteenth century, particularly Schleiermacher, began to regard theology as a more "scientific" endeavor (*Wissenschaft*). Howard also viewed Schleiermacher as advocating for theology at the university level to exist outside of confessional alliances, in order that it may be more intellectually "disinterested" and free of bias (p. 185).

In addition to Schleiermacher, Howard (2006) wrote how other scholars such as Fichte maintained that theology may have a place in the modern university, but only if it realized its own limitations. Theology, in Fichte's view, like the rest of the so-called 'higher faculties' of the medieval university, namely law, and medicine, was to be limited by reason (Howard, 2006). Howard further detailed how the German model of higher education became increasingly connected to the modern German state, where the state played an authoritative role in education; a role that at one time was played by the church.

Like Howard (2006), Wellmon (2015) investigated German higher education in a historical study, but the latter focused on the how the various technologies of learning, such as the printed text, and then the scientific method, and finally the modern research university itself, became closely associated with the concept of "science." Per Wellmon,

many German thinkers in the eighteenth century initially conceived of science as being contained within the "empire of erudition" (p. 14), or the collection of lexicons, journals, and other printed materials that every educated person had been exposed to through the formal education process. Wellmon articulated how attempts were made to compile this mass of printed material in one, complete resource, *a la* the encyclopedia, with the hopes that this resource would contain all forms of knowledge in unity; MacIntyre (1990) highlighted this approach as the "encyclopaedist" method of inquiry as detailed above.

Wellmon (2015), on the other hand, demonstrated that with the increasing amount of print materials available in the late eighteenth and early nineteenth centuries, there were some who became dismayed at the prospect of ever compiling a "complete" resource that would contain all pieces of knowledge. Many German scholars instead turned to the scientific method, consisting of a particular set of practices one could perform. Knowledge, then, from Wellmon's perspective, began to be associated not just with an ever-expanding body of print materials, but also with a way of life: the scientist is one who participated in the scientific method, which produces new knowledge.

The practices of the scientific method were eventually institutionalized within the modern research university, which itself became associated with a particular way of life defined by "the virtues of science," but also with an organization of various forms of knowledge along disciplinary lines (Wellmon, 2015, p. 78). As knowledge increasingly became associated with and legitimized by the culture of science as performed by the university scientist, the primacy of human beings as key actors in producing knowledge, as they were the ones undertaking the scientific method, increased, while the old notions of human beings as mere recipients of divine knowledge faded (Wellmon, 2015). In

addition, university seminars originally created to form students into better Christians were replaced by more modern seminars that sought to form students into more disciplined scientists (Wellmon, 2015). Faith perspectives, then, became less associated with science as institutionalized in the modern research university, and became instead relegated to being outside of modern academic culture.

Schwehn (1993), continuing a nuanced take on the relationship of faith and higher learning, explored not only the common conceptions of what constitutes faculty work, but also the pedagogical virtues and practices that accompany those conceptions. Schwehn theorized that the contemporary academy largely takes its cues from Weber's (1918/1977) notion of intellectual inquiry as a neutral, detached, evidence-based, and utilitarian enterprise, with questions concerning morality or values being relegated to the margins of academic life. Per Schwehn (1993), the virtues accompanying this form of inquiry are honesty, diligence, clarity, and a devotion to disciplinary procedures.

While the Weberian ethos dominates in contemporary higher education, Schwehn (1993) explained that there are those within the academy, such as Rorty (1979) and Palmer (1983), who advocated for a communitarian approach to learning. Rather than intellectual inquiry as a disciplined, solitary pursuit, *a la* Weber (1918/1977), Schwehn (1993) wrote that Rorty (1979), Palmer (1983), and others suggested that the search for truth is best undertook within the auspices of community.

Unlike those communitarians such as Rorty (1979), Schwehn (1993) posited that the virtues that accompany a communitarian approach to learning not only come historically from faith communities, but also are best understood and practiced within those faith communities. While Schwehn maintained that virtues such as humility, faith,

charity, and love could be practiced outside of faith traditions, he thought that these virtues may be only fully realized and sustainable when understood in light of their corresponding faith traditions. Schwehn ultimately argued that faith perspectives do have a place within contemporary higher education, largely in terms of the virtues that may be practiced under the community-based approach to teaching and learning.

Schwehn's (1993) view, though, may not be the default position of many within the academy, and may not even be the default position for those who work at faith-based universities. Beaty, Buras, and Lyon (1997) wrote that many Christian universities throughout modern history until the present day expressed their religious identities via a "two-sphere" approach, in which academic activities are separated from expressions of faith. Drawing from the ideas of Hull (1992), Beaty, et al. (1997) observed that Christian colleges and universities have typically expressed their religious identities via administrative control, academic requirements, and a Christian ethos or environment, all of which fail to integrate the faith tradition of the institution into the primary life and work of the university, which is undertaken primarily by faculty members and students.

Beaty, et al. (1997) conducted a case study of Baylor University from 1890, suggesting that due to external threats to denominational colleges by state universities, Baylor adopted the two-sphere approach to faith and learning which was actually present in many Protestant universities prior to the nineteenth century. Prior to the nineteenth century many of these institutions took their cues from Scottish Common Sense Philosophy, which emphasized the rational faculties of human beings to accurately perceive the world around them.

Beaty, et al. (1997) suggested that Baylor chose the two-sphere approach largely to defend itself from claims that Christian universities were not neutral in their pursuit of knowledge, as universities ought to be. Further, Beaty et al. claimed that Baylor leaders in the late nineteenth and early twentieth centuries argued that their academic pursuits were, in fact, pursued in the spirit of neutrality, with their faith expressions merely "added onto" their academic pursuits in order to address the spiritual needs of students and faculty members, which was completely separated from the academic arena. Based on polling of contemporary faculty members at Baylor, the authors concluded that while many faculty members desire in theory to integrate faith and learning at Baylor, few are willing to actually put this into practice.

This review of the literature concerning the relationship of faith and learning has shown that while initially considered extremely linked together in the Western tradition, faith and learning have over time become separated, largely based on the epistemological assumptions of modern forms of what constitutes knowledge. The separation of faith and learning has influenced the ways in which each is handled in the modern university, with faith often being relegated to the sphere of personal belief. In addition, even religiously affiliated universities struggle with how to understand the relationship of their faith traditions to the work of the overall academy, even recognizing the difficulty in allowing their faith traditions to affect the intellectual culture of their institutions. This has led to questions concerning what it means to be a faith-based higher education institution. The next section examines the question of how scholars have understood the religious affiliation, or identity, of faith-based colleges and universities.

Religious Identity in Higher Education or Loss Thereof

As mentioned above, much has been written and investigated concerning religious institutional identity in higher education. Some have focused on the distinctiveness of religiously affiliated education, stating that these institutions allow for scholars and students alike to wrestle with complex ideas concerning faith and transcendence (Attridge, 1994; Cuninggim, 1994; Hesburgh, 1994; Benne, 2001; Heft, 2010). In addition, other scholars stressed that religiously affiliated institutions go against the grain of the rest of contemporary higher education, especially in terms of their reasons for educating students.

Rather than focusing solely on the commercialization of education, which Heft (2010) argued is modern American higher education's singular focus, Catholic colleges and other religiously affiliated universities go beyond a totalizing understanding of society in economic terms. Instead these institutions seek to provide students with an "integrated education rooted in a distinctive religious tradition that will sustain them in whatever professions they choose" (p. 11).

Many scholars, though, focused on the loss of religious identity among institutions of higher learning. In a seminal work on the subject, Marsden (1994) performed a wide-ranging historical investigation into American higher education, seeking to demonstrate that although most colleges and universities in the United States initially were founded under the auspices of religion, namely Christian Protestantism, now many of those same institutions are no longer connected to their religious beginnings. In fact, Marsden contended that many leaders at these institutions now go to great lengths to show that religious belief has little to no effect on their affairs.

Marsden (1994) began his investigation with an examination of the early colleges of Puritan New England, which were founded to serve both church and civil society. While these early higher education institutions always had a foot in society outside the church walls, they nonetheless were conceived as religious institutions. Marsden posited, though, that with the scientific revolution in the seventeenth and eighteenth centuries, even the leaders of Puritan institutions began to advocate for an approach to learning marked not just by forays into theology and the philosophy of Aristotle and other ancients, but also marked by the new approaches to science that focused on observable, natural phenomena. However, for Marsden, it was not this move to modern science that brought early American universities into the modern era, but instead it was the advent of the "new moral philosophy" (p. 50).

Marsden (1994) stated that moral philosophy sought to ground ethics in universal principles that could be arrived at via reason and logic, much the same way that modern science sought to ground its findings in universal laws that were derived from observable phenomena filtered through reason. While this moral philosophy was initially viewed as complementary to Christianity, it set in motion a series of ideas and events that would effectively push religion, in particular Protestant Christianity, to the margins of mainstream academia. Part of the reason for this was because the new moral philosophy differed from the ethics of Aristotle, which had combined with Scripture to form the basis of ethical inquiry in early American colleges.

Marsden (1994) interpreted Aristotle as having assumed an open universe that allowed external agents, including supernatural entities, to intercede. The new moral philosophy took its cues from Newton, who argued for a closed universe comprised of

natural laws. Given this, eventually divine revelation was no longer needed in order to ascertain ethical principles (Marsden, 1994).

Even as moral philosophy courses were becoming widespread in college curricula, Marsden (1994) recounted another influence to higher education in America that further pushed religion to the margins: the German university. As more and more college leaders in the mid-nineteenth century, such as Henry Tappan at the University of Michigan and Andrew Dickson White at Cornell University, advocated for American colleges to mimic the German university ideals of free scientific inquiry and the hiring of faculty members based on academic expertise and not the quality of their religious commitments, religion again was pushed even further to the margins (Marsden, 1994).

Tappan and White both believed that their respective universities were still Christian institutions, yet they saw true religion as nonsectarian and as ultimately fulfilled by rational and scientific inquiry. By the late nineteenth century, many university leaders maintained that higher education institutions should be vaguely Protestant, nonsectarian, and traditional religious practice should only be allowed if it was a voluntary student activity that took place outside the classroom (Marsden, 1994).

Marsden (1994) recounted how leaders at other modern American universities, such as Johns Hopkins University and the University of California, also began to emphasize not just the freedom of inquiry but also the freedom of students, especially graduate students, to behave as they saw fit, and thus the old disciplinary strictures that were in place in the early American colleges fell away. Students were no longer required to attend chapel services and even though students' religious lives were still perceived as being important to these college leaders, they viewed religion as a personal endeavor that

should be left at the door of a modern college classroom or laboratory. For these leaders, the primary *telos* of university education was to serve the scientific, technological, and professional needs of American society and religious pursuits did not assist in accomplishing this goal (Marsden, 1994).

Leaders at many colleges and universities in the early twentieth century, including those at religiously affiliated institutions, ultimately succumbed to the pressures of the modern academy and embraced a commitment to the scientific method as the core value in higher education (Marsden, 1994). Even as religious fundamentalists in the 1920s fought against the teaching of evolution in secondary and post-secondary education based on their particular understanding of biblical truth, higher education leaders maintained that because "truth was by definition always changing [based on new scientific findings], the only thing ultimately sacred was the means of pursuing it. No religious or other dogmatic claim could be allowed to stand in its way" (Marsden, 1994, p. 329).

As emphasis on the scientific method and its perceived ability to assist in improving society continued to expand in higher education institutions throughout the twentieth century, Marsden (1994) posited that this led to an emphasis on professional training, as college leaders sought to prepare students to enter into an increasingly technological society. While some colleges in the mid-twentieth century began to develop departments of religious studies, in order to study religious phenomena from a historical or cultural perspective, these gains in bringing religion back to the college curricula were overshadowed by gains of professional schools (law, business, medicine, and education), which featured little emphasis on religion. Students were free to take religion courses as electives, but these classes were "added on" to the professional

curricula and were not an integral part of these educational offerings (p. 339). This somewhat recalls the "two-sphere" approach to religion and learning that was examined by Beaty, et al. (1997) at Baylor.

Throughout the period of the great wars, Marsden (1994) described how officials at colleges and universities became so adamant that they not be associated with the rise of authoritarianism, that they fully embraced a nonsectarian approach to education. This meant that some student populations, such as Catholics and Jews, who had heretofore not been included in the Protestant modern academy, were now allowed to participate in the educational enterprise on most campuses. This also meant that any specifically Christian, or "sectarian" approaches to education faded away even more within American higher education.

This fading establishment of Protestant Christianity continued throughout the postwar period, Marsden (1994) reported, as multitudes of more diverse student populations began to enroll at America's colleges and universities and the educational focus at these institutions shifted more and more to practical, social, and economic concerns. Even though the 1950s and 1960s experienced some religious revivals on college campuses through the work and influence of those such as Billy Graham, Reinhold Niebuhr, Martin Luther King Jr., and nondenominational campus ministries like Campus Crusade for Christ, Marsden noted that because this revived interest in religion and Christianity did not affect the university curriculum, it therefore did not permanently affect the primary ethos of the university as a bastion of free inquiry, unencumbered by any kind of religious dogma. Marsden posited that this supposed freedom was not itself free from dogmatic lines of thinking, as was evidenced by many universities' desire to

silence communist faculty members during the Cold War, yet academic freedom became the highest ideal for American colleges and universities and this left no room for religious perspectives.

Marsden's (1994) account of the fall of the Protestant establishment in American higher education is ultimately the story of loss: the loss of religious perspectives among the accepted views of the academy. Marsden acknowledged that the rise of postmodern ideas in the late twentieth century led many within academia to begin to question the purely positivist approaches to knowledge, which in turn could allow specifically religious perspectives to potentially be allowed a seat at the academic table, but he still maintained that naturalistic explanations of phenomena continue to reign supreme.

In addition to Marsden (1994), Longfield (1992) completed a historical investigation of colleges and universities' religious affiliations. Longfield traced the religious identities of Midwestern public universities in the mid-to late-nineteenth century, arguing that while many of these institutions, such as the Universities of Michigan, Indiana, Wisconsin, Illinois, Missouri, Kansas, and the Ohio State University, initially claimed connections to the broad evangelical tradition, they eventually transitioned first to being more connected to liberal Christianity, and then to having no religious establishment on campus at all.

Longfield (1992) related that this process was very gradual, as many educational leaders at these institutions continued to be pulled from the ranks of the clergy, and compulsory chapel attendance was maintained at these institutions throughout the nineteenth century. While many of these Midwestern universities eschewed sectarian or dogmatic religious positions, as they were public institutions, they still maintained a

broad connection to Christianity and many leaders at these universities argued that they promoted Christian values. For Longfield, even the universities that dropped mandatory chapel attendance for their students did so not because they were influenced by secularism, but insofar as they believed that voluntary chapel attendance was better for promoting a mature faith within students.

Longfield (1992) further recounted that while many of these universities, such as the Universities of Michigan or Wisconsin, did offer courses in traditional theology, many of the leaders at these institutions believed that the social sciences promoted the same ideals as theology, in that both disciplines focused on advancing the kingdom of God. Influenced by the Social Gospel movement, many educational leaders during this period perceived that academic fields such as sociology and economics were merely extensions of theological inquiry and that improving society was just as much a religious endeavor as saving souls. It was not until the late nineteenth century, and the early decades of the twentieth century that many of these Midwestern public universities fully embraced secularism (Longfield, 1992).

Other scholars in historical studies repeated this narrative of loss, including Gleason (1995), and Dolan (2003). Still, a note should be made regarding any discussion of religious identity in higher education, or loss thereof. O'Brien (1994), in an analysis of contemporary Catholic higher education, cautioned those who pushed the loss of religious identity narrative, especially those of Catholic scholars who often lamented that the Catholic Church and its colleges and universities were becoming too Americanized, and thus secularized, to consider that religious identity is often a fluid and ever-changing entity. O'Brien (1994) asserted that the story of Catholic identity in the United States

involved an "ongoing process of interaction between individual and group values and the changing social and cultural landscape" of American society (p. 25).

For O'Brien (1994), the identity of the American Catholic Church cannot be separated from its American context. In other words, there may not have been a time when the church and its higher education institutions were "Catholic" and then became "American;" they were always Catholic *and* American as these two identities were in an ever evolving process of negotiation. O'Brien's thesis is a helpful corrective for those who may place too much emphasis on religiously affiliated institutions losing their "pure" religious identities and adopting more "worldly" ones; colleges and universities in America have always been a part of both American and religious cultures.

Echoing this note of caution, Cuninggim (1994) wrote in an essay that the relationship of colleges to their sponsoring religious traditions has always been extremely complex. Cuninggim posited that there are three stages in the relationship between a particular religious denomination or tradition and its colleges: the first stage is when the church or denomination is the "senior" partner, with the college taking its cues from the church; the second stage is characterized by the church and college assuming an equal partnership; and the third is defined by the college seizing the "senior" partner position with the church taking on the role of the junior. Cuninggim argued that in the late twentieth century, while many church-related colleges still maintained their connection to their founding denominations, most supervised their own affairs, and made decisions without the input of their sponsoring church.

Cuninggim (1994) also considered the practice of quantifying the church-relatedness of institutions was misguided in that there was so much variation and

complexity among faith-based institutions and their relationships with their sponsoring denominations. He wrote that "colleges simply did not always fit the churches' prescriptions for them" (p. 50), but yet they still maintained a relationship.

Cuninggim (1994) suggested that church-related universities often experience strains in their relationship with their particular tradition or denomination, and these strains are more often the norm, rather than the exception. He stated, "that this kind of basic misunderstanding, of crucial discord, has taken place at almost every church-related college at some time or other" (p. 82). Cuninggim described discord between colleges and churches as often characterized by disagreements concerning academics, campus life, ideology, social issues affecting colleges and churches, college leadership, support (academic and otherwise), and governance.

Like Cuninggim (1994), Platt (2014) investigated the moments of tension that have existed for colleges and universities with religious affiliations; however, Platt focused not just on the relationship of a college to its sponsoring church, but also the relationship between a religious college and its surrounding community, especially as this relationship played itself out in institutional identity and mission. In his historical investigation of Jesuit colleges in the South, Platt stated that colleges and universities exist within various spheres of society: city, state, country. These spheres can at times exert pressures on the institutions that can affect their missions and identities.

Tension can develop when the ideological commitments of the various spheres of society are at odds with the ideological commitments of colleges and universities (Platt, 2014). Higher education institutions may be forced to adapt their missions and identities in order to not just succeed but even survive (remain operational). Platt (2014) wrote that

"surrounding social environs do have a direct impact on a college or university as a result of perceptions concerning an institution's identity and purpose" (p. 8).

Platt (2014) asserted that institutional "mission" refers to the overall purpose or goals of a university, while "identity" refers to a shared set of values that are held by the whole of the organization. Those within an institution may perceive these values differently than those outside the institution. Institutional identity often includes the university's mission, but also affects the practices and policies of the college or university. These practices and policies are often put in place to support the university's mission and identity. Platt, referencing Albert and Whetten (1985), theorized that there are three parts of institutional identity: features that are believed to contribute to the essence of the organization, factors that make the organization distinct from others and thus provide justification for it to exist, and features that have persisted with the organization through the passage of time.

Platt (2014) also recounted that often institutional identity can consist of a duality; particularly in regards to religiously affiliated universities, who possess an identity connected to academia *and* a religious tradition. This duality can at times present a challenge for the institution, particularly if the surrounding environment does not understand why the institution possesses the competing dualities. Platt asserted that because colleges and universities often are expected to provide some type of public benefit, those institutions with religious affiliation may struggle with how to provide this benefit to a public that may not understand its religious affiliation. Yet, these institutions must offer some type of perceived public benefit in order to survive. In addition, Platt wrote that higher education institutions, in order to survive, need to achieve some form of

legitimacy, which is often arrived at through the accreditation process, or again they run the risk of non-survival.

In addition, Platt (2014) feared that the loss of institutional identity "can threaten survival by weakening supportive social networks and decreasing the reception of critical resources" (pp. 10-11). This has implications for religiously affiliated institutions because if they "lose" their religion, this could mean that those students, staff, alumni, donors, and other stakeholders who supported them *because* they were religious institutions may withdraw their support. The institutions thus may not be able to survive the loss of that support, especially if the support is financial. On the other hand, institutions may gain new supporters who did not believe in their religious affiliations (Platt, 2014).

Platt (2014) noted that because colleges and universities often face unsettled environments with changing social and cultural conditions, they must be willing to adapt their institutional identities to the changing circumstances. Platt, Cuninggim (1994), and O'Brien (1994) demonstrated that it may be pertinent to balance the historical narratives of loss of the religious identities of colleges and universities with an understanding that higher education and religion in America have always possessed a complex relationship.

In addition to the historical narrative of colleges and universities losing their religious affiliations, other scholars wrote about institutions that took intentional steps to either maintain their religious affiliations, or were founded to be intentionally religious from their inception (Dochuk, 2011; Worthen, 2014; Laats, 2018). Dochuk (2011) and Laats (2018) described how Protestant fundamentalists and evangelicals in the 1920s began to create their own universities in protest against what they saw as the godlessness

of emerging modern universities and to spread both Christianity and capitalism in the era of the New Deal.

Laats (2018) proposed that while these fundamentalist educational leaders wanted their higher education institutions to be intentionally religiously affiliated, they did not create these universities in the mold of the old colonial colleges, but instead actually embraced many of the tenets of the modern academic revolution that had swept through American higher education in the late nineteenth and early twentieth centuries (despite the fact that they protested against the intellectual changes in terms of what counts as knowledge that ushered in the revolution in the first place). Laats wrote, "as a whole, the schools they created were dissenting modern schools, not restorations of an earlier standard" and the fundamentalist leaders "did not simply deny the value of modern knowledge, science, and academic inquiry" (p. 14).

Laats (2018) asserted that many fundamentalists and evangelicals "accepted without demur the radical modern notion of 'college' as the proper home for new knowledge, an institution dedicated to groundbreaking academic study by a special class of credentialed teachers who were also pioneering scholars" (p. 14). Per Laats, fundamentalist colleges also embraced the notion that the university was to prepare students for specific professions through training in specific disciplines. In addition, these colleges did not question modern pedagogical methods that had been ushered in through the academic revolution, including the use of lectures in classrooms, elective courses, written essays, and examinations; these were assumed "normal" for any higher education enterprise (Laats, 2018).

What set these institutions apart from other modern universities, or universities that had lost their religious affiliations, as recorded by Laats (2018), was that fundamentalist and evangelical educational leaders believed that Bible study should be a hallmark of fundamentalist education, although they differed somewhat as to how to study the Bible. Fundamentalist theology had always maintained that anyone can read and understand the Bible, so how should colleges, universities, and Bible institutes teach Bible study in a way that offered value, but not in a way that would be considered too academic or elitist? Because of this, many evangelical leaders at their colleges began to stress not just Bible study, but developing a biblical worldview in their students, in order to help them challenge their presuppositions and make sure all aspects of their thinking were in line with scripture (Laats, 2018).

Like Laats (2018), Worthen (2014) wrote about evangelicals' penchant for using the term *Weltanshauung*, a German term meaning "worldview" in the early twentieth century. They contrasted their worldview, which took its cues from traditional Christian orthodoxy and a conservative interpretation of the Bible, against the modernist, liberal worldview, that focused on scientific truth based on empirical evidence alone. The use of *Weltanshauung* from an evangelical perspective was framed in dire terms, in that the history of Western civilization was at stake if the modernists won out (Worthen, 2014).

Worthen (2014) also detailed how evangelicals in the early twentieth century wanted to found a Christian research university in New York City, one that would rival other mainstream research universities, but would be an evangelical Christian endeavor. However, they had trouble in securing funds for this institution, unlike other Christian traditions, such as Catholics and Mormons, who had success in founding their

own research universities. In Worthen's view, while the Catholics and Mormons possessed centralized authorities that they could appeal to, evangelicals lacked this centralized authority and thus continually faced questions about how to structure and fund a full-fledged research university.

Worthen (2014) stated that the failure to create this university in New York in the early twentieth century demonstrated a question that evangelicals had to face: "How could evangelical intellectual institutions meet secular peers on equal terms when evangelicals could not agree among themselves on how to balance the contending claims of reason, religious community, and scripture?" (pp. 73-74). Worthen contended that evangelicals' "separatist habits" prevented them from truly engaging modern intellectual culture (p. 74).

These separatist tendencies were on display when it came to the process of accreditation: Worthen (2014) asserted that as the college degree became elevated within professional spheres in the twentieth century, there needed to be some oversight of colleges and universities to ensure that they were all abiding by similar standards in terms of admission, curricula, and degree requirements. This led to the establishment of local accrediting agencies that ensured that all accredited colleges offered similar credits and degrees.

However, as Worthen (2014) pointed out, many fundamentalist colleges and Bible institutes shunned accreditation, as they believed that this signaled an inclusion into the godless world of modern academia, which had lost its touch in terms of offering orthodox religious instruction. These colleges saw themselves as still offering a true Christian education for the lay person and were not interested in creating a cadre of

credentialed elite people. Some institutions, though, like Wheaton College in Illinois sought accreditation, as the leaders of these colleges rightly perceived that they must adapt to the changing cultural tides that were present in higher education. In order to compete for students, these evangelical schools and Bible colleges needed to put themselves on equal footing with other non-sectarian colleges and universities (Worthen, 2014).

Despite this desire to be on equal footing, Worthen (2014) laid out how leaders of conservative and fundamentalist colleges were concerned about becoming too much like other universities. These leaders not only had to bow to secular accrediting agencies and acknowledge that many students who attended college in the mid-twentieth century were doing so to gain employment and material success, but they had to confront the concept of academic freedom, which other mainstream universities promoted for their faculty. The fear that these leaders faced was that academic freedom could lead their faculty members to "prize intellectual exploration over evangelism and then prefer the scientific method to proof texts. They would ask questions—and venture answers—that might place their salvation at risk" (Worthen, 2014, p. 109).

For Worthen (2014), fundamentalist colleges had to walk a "tightrope" between seeking more scholarly recognition in the academy and attracting more students interested in a more professional education, and still assuring parents and alumni that their colleges continued to educate their students in the doctrines of their faith traditions. Worthen ultimately wrote about the tension that existed and still exists in evangelicalism between the Bible as the sole authority for evangelicals (*sola scriptura*) and the desire to make the Bible relevant to the contemporary world. How much should

other "authorities," such as reason, government, family, tradition, or education, have influence, along with the Bible? Christian educational institutions had to wrestle with this question, even as they sought to educate students to be good Christians.

While some authors focused on the loss of religious institutional identity from a historical perspective (Longfield, 1992; Marsden, 1994; Gleason, 1995; Burtchaell, 1998; Platt 2014), and others focused on the history of colleges and universities that were founded to be intentionally religious (Dochuk, 2011; Worthen, 2014; Laats, 2018), still others focused on understanding religious identity among contemporary religiously affiliated institutions.

Schwehn (1999), based on his perception of the context of higher learning of the late twentieth century, in an essay detailed what he believed are the minimum requirements of what makes a university "Christian." These minimum requirements included required course offerings in theology for all students in the realms of biblical study and the Christian intellectual tradition, space for worship on campus in the tradition of the institution's founding denomination, a critical mass of faculty and staff members who seek to perpetuate the school's religious mission and identity, and a curriculum that emphasizes knowledge as a coherent whole, rather than disparate, fragmented disciplines.

In addition to the minimum requirements, Schwehn (1999) advocated that a Christian university should possess certain attributes that make it unique among other institutions of higher learning. These attributes included a belief in the unified nature of the cosmos as brought into existence by a single creator, and therefore a vision of knowledge as unified, and a belief that all human beings are created in the image of God and are therefore universally worthy of care and respect. This also entailed a view of the

integrity of human persons, in that there are connections among the intellectual, moral, and spiritual dimensions of personhood, which leads to a connection of learning with virtue.

In addition, Schwehn's (1999) attributes included a privileging of the institution's Christian tradition through its theology department, its worship practices, and even its branding, while still allowing for other traditions to be present on campus that even offer critiques of the institution's tradition. Finally, a view of work as that which serves others, which influences the search for knowledge as that which is good in and of itself, but also that which is good for the sake of some other purpose, namely, the service of the common good of society (Schwehn, 1999).

LaBelle and Kendall (2016) also sought to understand religiously affiliated higher education institutions as they exist in contemporary society. These authors sought to determine what characteristics were shared in common by Jesuit colleges and universities in the United States and how these institutions maintained their Jesuit mission and identity within the twenty-first-century higher education context. The researchers used various data sources to answer their research questions, including online documents, course catalogs, and printed information, organizing their data into a schema titled *Schematic Representation of Characteristics of a Jesuit College or University* (LaBelle & Kendall, 2016).

The three primary themes of LaBelle and Kendall's (2016) schema were Leadership, Core Curriculum, and Offices and Services, with "Jesuit Presence" as being central to the reciprocal relationship that existed among these three themes (p. 272). The three themes also all reflected the historic Jesuit concepts of *magis*, the focus on ultimate

questions of existence or meaning, *cura personalis*, the focus on educating the whole person, and the *Ratio Studiorum*, or "plan of studies" developed by their founder Saint Ignatius that focuses on finding God in all things.

LaBelle and Kendall (2016) observed that most Jesuit colleges and universities shared the following characteristics, as filtered through the themes of leadership, core curriculum, and offices and services: many required students to take religious studies/theology/ethics classes as a part of their core curriculum, many were committed to students gaining experiential or service learning, and most featured campus ministries or offices of mission and identity to foster Jesuit identity among students, faculty, and staff. Also, many institutions featured service programs to the local community, including outreach to the local poor and disadvantaged, including educational offerings to these populations. Even though Jesuit colleges and universities comprise a diverse set of higher education institutions, LaBelle and Kendall found many characteristics that these institutions share in common that all assisted in maintaining Jesuit mission and identity.

Another set of scholars interested in institutional religious identity, Estanek, James, and Norton (2006) sought to uncover common themes among the mission statements of a representative sample of American Catholic colleges and universities and then use these common themes to construct and inform a Catholic identity assessment process that institutions may use to assess how well they are fulfilling their missions. Estanek, et al. understood assessment from the pertinent literature to refer to the notion that higher education institutions "can and should systematically collect information to demonstrate to what degree and in what demonstrable ways they are doing what they say they are doing" (p. 200). Based on the literature, the researchers posited that assessment

and institutional mission and identity are fundamentally intertwined, so any assessment instrument or model must take into account institutional mission, identity, and values.

Employing the method of content analysis, Estanek et al. (2006) reviewed the mission statements of 55 representative Catholic colleges and universities to construct themes that the diverse institutions held in common in order to create a paradigm for assessment of Catholic higher education institutions. The researchers noticed that 94.5% of the institutions surveyed directly stated that they were Catholic institutions. Approximately 40% of the institutions surveyed possessed mission statements stating themes related to the Catholic intellectual tradition, while 45% mentioned social justice ideals and developing the "whole person" (p. 208). Even as just over 75% of the institutions in the study referred to their sponsoring religious order in their mission statements, the researchers expressed surprise that many of the institutions in their sample (56%) addressed diversity in their mission statements. Further, these statements referred to diversity as a positive, even though some other researchers posit that the loss of Catholic identity on campuses has somewhat to do with declining numbers of practicing Catholic persons at those institutions (Estanek, et al., 2006).

Most pertinent to Estanek et al.'s (2006) study was that 91% of the institutions surveyed referred to student outcomes in their mission statements. The most common student outcomes included intellectual development (32%), development of social responsibility (28%), religious or spiritual development (26%), and inclinations towards service (26%), leadership (24%), moral development (24%), and personal growth (24%) (pp. 209-210). While many of these outcomes could easily be ascribed to many types of higher education institutions, the researchers posited that when combined with Catholic

mission and identity, these outcomes form a valuable tool in assessing the institutional capacities of Catholic colleges and universities. Using literature that was focused on connecting co-curricular activities to student outcomes, the researchers constructed an assessment model to connect the various themes of the mission statements of the institutions to specific outcomes, activities, and job responsibilities that could be employed at various Catholic colleges and universities to assess how well they are fulfilling their missions.

Similar to Estanek et al.'s (2006) attempt to develop an assessment tool applying relevant literature and theory, Janosik (1999) sought to create an operative theory of Catholic identity for Catholic colleges and universities. Using content analysis of the literature concerning identity in Catholic higher education, Janosik developed a model that consisted of both external and internal influences that affected institutional identity.

Janosik (1999) postulated that the external influences on Catholic identity include the ever-evolving nature of higher education, the influence of American society, especially in the institution's local context, and the relationship of the institution to the Roman Catholic Church, especially the individual institution's relationship with the local bishop and other church authorities. In terms of internal influences, Janosik identified the curricular dimension, which included certain academic values, such as the pursuit of truth as viewed by the connections among various disciplines, the harmony between faith and reason, the integrating influence of philosophy and theology, and teaching and research that regarded knowledge as an integrated whole. In addition to the curricular dimension as an internal influence on institutional identity, Janosik identified the co-curricular dimension, which included the opportunities for formation in faith and spiritual

development, the commitment of the institution to social justice, and the desire to serve those on campus that are of religious traditions outside of Catholicism.

In Janosik's (1999) theory of Catholic identity, these external and internal influences all affect the identity of institutions, contributing ultimately to their effectiveness in developing students who can participate in evangelization and cultural dialogue in a meaningful way. Ultimately, Janosik found that the literature regarding Catholic identity in higher education viewed Catholic colleges and universities as serving both wider society and the church. As such, Janosik's model sought to make sense of the various factors that contributed to an institution's ability to serve these two entities.

Finally, also coming from a theoretical perspective, Benne (2001) sought to create a typology of religious institutions, based on his review of the religious identities and missions of various colleges and universities. Benne broke down religiously affiliated institutions into four categories or types.

Benne's (2001) first type of religious affiliated institution was what he called, "orthodox;" these institutions identify themselves as Christian institutions or directly link themselves with their sponsoring denominations. These institutions ensure that almost everyone on campus practices the religion or belongs to the denomination of the college and religious classes are required of all students.

The second category of Benne's (2001) typology was the "critical mass" institution; these colleges and universities preserve strong connections to their religious identities through a critical mass of people. Most, but not all, of the faculty, staff, and students at these places would identify with the mission of the institution. According to Benne, theology is still very important at critical mass institutions and students must take

classes in theology with other academic disciplines being slightly informed by the religious identities of the institutions.

The third type of institution as reported by Benne (2001) was the "intentionally pluralist" college or university. These institutions present themselves as liberal arts institutions with a Christian heritage; there is still somewhat of a voice of faith on campus, but it is one of many voices. At intentionally pluralist universities, members of the sponsoring traditions may hold positions of prominence, such as president or chaplain, but there is a "fundamentally secular model for defining the identity and mission of the college" (p. 52).

Benne's (2001) fourth category is the "accidentally pluralist" institution. These colleges maintain no connection to their religious heritages, or if any connection is made at all, it is random and unorganized. The chapels on these campuses only host special events and religion classes are only electives; most students are not members of the sponsoring denominations' religious traditions (pp. 49-53).

Secularization and Homogenization of Higher Education

As noted, some authors saw an overarching narrative in American higher education in which religious influence has slowly waned over its history, especially since the advent of the twentieth century (Sloan, 1994; Marsden, 1994). However, those authors such as Marsden (1994), while still telling a tale of loss, also maintained that religion continued to influence many higher education leaders, even as they sought to divorce their institutions from their founding religious traditions or any hint of sectarianism. In spite of this more complicated narrative regarding the role of religion in the history of higher education, there are those authors who have maintained that it was

only as American colleges began to secularize, that they really began to fulfill their roles as serious places of higher learning. Rather than a narrative of loss, many have viewed decreasing religious identity in higher education as a positive.

A major example of this line of thinking was Hofstadter and Metzger (1955) who argued in a historical study that in the era prior to the Civil War, denominational and sectarian interests dominated American higher education. Faculty members at colonial and antebellum colleges were largely restricted in their lines of inquiry, by not only their employers, but also by friends and sponsors of the institutions who saw the colleges as bastions of denominationalism. For Hofstadter and Metzger, only in the late nineteenth and early twentieth centuries, as colleges' religious ties began fade and they in turn began to embrace the university model, with its notions of freedom of inquiry, its focus on research, and its professionalized faculty, did American higher education really come into its own as a robust educational system.

Hofstadter and Metzger (1955) specified that their analysis did not imply that they promoted a radically secularist agenda, and the authors even acknowledged that early denominational colleges often made positive contributions to their communities. Yet, they nevertheless viewed the historical narrative of American higher education as a story of restrictive religious colleges that slowly transformed into modern universities where academic freedom could finally flourish. Ultimately, for Hofstadter and Metzger, religion has been, and still could be, utilized as a weapon against academic freedom, and therefore its influence in higher education ought to be tempered by the commitment to the freedom of inquiry.

Similarly, in another historical analysis, Veysey (1965) posited that American colleges and universities by the year 1900 were extremely different than the higher education institutions that operated before the Civil War. He maintained that this was due in part to the rise of the concept of academic freedom and modern scientific methods, but was also due to the changing social conditions of the early twentieth century. With the rise of the urban middle class, and the belief that ambition should be fostered and rewarded, Veysey theorized that American universities became vehicles for social advancement, particularly the social advancement of white, fairly affluent, young men. Thus, a university education in America became linked not to the classical education of the colonial college, with its focus on forming religiously conscious civic leaders (which were still only white, affluent young men), but instead became linked to social mobility by the installation of degrees that were viewed as "syndicated emblems of social and economic arrival" (p. 440).

Even as universities in the early twentieth century were increasingly seen as vehicles for social ambition, Veysey (1965) specified that it was the modern structures of intellectual freedom and shared governance that allowed universities to eventually become places of world-class academic inquiry. Jencks and Riesman (1968) also saw that the professionalization of the faculty and of various professions in general as heralding a new era in which less attention was paid to the beliefs and character of those involved in higher education, whether faculty members, administrators, or students, and more attention was paid to the technical and professional expertise of the participants.

In their historical analysis of the academy, Jencks and Riesman (1968) pointed out that while denominational colleges founded prior to the mid-nineteenth century were

diverse in terms of their origins, their theological commitments, their geography, and the social status and ethnic makeup of their campus communities, most of the colleges that survived into the twentieth century did so because they embraced the "academic revolution" and "accepted the academic profession's views about what, how, and whom a college should teach" (p. 322).

Jencks and Riesman (1968) posited that as the latter eighteenth and nineteenth centuries progressed, many clergy who had initially been employed as faculty members at early colleges but had maintained a connection to their pulpits, often moving back and forth between academic posts and the pastorate, began to embrace the academic profession as a viable and sustainable career and no longer needed to go back to their congregations for continued employment. Thus, even the clergy themselves began to embrace the professionalization of the professoriate, just as the lay persons who were becoming increasing involved in higher education during this time did.

Ultimately, as Jencks and Riesman (1968) surveyed the state of religiously affiliated higher education in the mid-twentieth century, they wrote that while religious colleges and universities would continue to survive, most would be outside of the mainstream academy and those institutions with religious backgrounds who wanted to be players in modern academic culture would need to become non-sectarian in order to do so. They argued that religiously affiliated institutions who took their religion seriously could not "compete academically with their non-sectarian rivals," and there was no "prospect of their competitive position improving in the foreseeable future" (p. 329).

Rudolph (1962) likewise saw a shift from the religious nature of the colonial colleges to the more modern research-oriented universities in the late nineteenth century.

However, in his historical analysis Rudolph saw the beginnings of this shift even earlier, as he wrote that even by the time of the American Revolution, many colleges were beginning to move from a philosophy of education that embraced medieval scholastic ideals, which prioritized those questions of "ought," to a philosophy of education that promoted evidence, experience, and answered those questions of what "is" (p. 31).

Naturally what followed, according to Rudolph (1962), was the decline of religious influences and the rise of the empirical-rational models of education. Rudolph continued that as educational reforms swept the country in the late nineteenth and early twentieth centuries, colleges were substituting "revealed religious truth" with the "search for scientific truth" and colleges like Johns Hopkins "elevated [human] reason to a position it had not before attained in the United States" (pp. 274-275).

This elevated position of human reason, and the corresponding decreased position of revealed religion, has been described by some scholars through the lens of "secularization theory." Secularization theory, or "secularization thesis," assumes that as human history progresses, and more and more modernist positions become widely accepted, that religious influence in society will continue to decline (Durkheim, 1912/2001; Weber, 1922/1963; Berger & Luckmann, 1967; Berger, 1969; Martin, 1978). Berger (1969), in particular, through his sociological work maintained that while explicitly religious groups may continue to exist in secular contemporary society in the West, these groups would exist on the margins, and would not be a part of the mainstream culture (Berger later recanted his views on secularization as demonstrated below).

Some writers viewed secularization as a social phenomenon that demonstrated religion's waning influence in Western society (Jacobsen & Jacobsen, 2008). Jacobsen and Jacobsen (2008), editors and writers of a series of essays about secularization in higher education, differentiated between "secularization," which they posited scholars viewed as a "neutral" term, in that it merely empirically described the events of the modern era (p. 7), and "secularism," which is an ideology that hopes for the disappearance of religious beliefs in public life, and the corresponding rise of free-thinking ideals.

While some secularists are downright hostile to religion and its influence, many postulate that religious beliefs only bring societal divisions and prevent people from focusing on the actual problems of the present, and therefore simply wish for the decline in religious belief in order for there to be more unity and practically-oriented solutions to the problems in society (Jacobsen & Jacobsen, 2008). Theories of secularization could be formulated by those who are merely attempting to describe the social conditions of modernity or by those who wish to see religion's influence actually wane in society. Either approach includes collecting evidence to show how the role of religion in the modern era is decreasing (Jacobsen & Jacobsen, 2008).

Secularization theory has implications for higher education institutions because it assumes that as colleges and universities modernize, they inevitably lose any ties they once had to particular religious traditions (Jacobsen & Jacobsen, 2008). As demonstrated above, there has been some evidence put forth by many scholars to show that this in fact has happened to many previously religiously affiliated colleges and universities and may

continue to happen to others (Hofstadter & Metzger, 1955; Veysey, 1965; Marsden, 1994; Gleason, 1994; Burtchaell, 1998).

Clebsch (1968) was another who investigated the loss of religious perspectives in society, and in particular in education. In a historical project on secularization, Clebsch posited that a paradox has existed in America's relationship with religion, in that throughout history, many religious people and initiatives have had profound influence on modern American society, but these religious initiatives have often been structured for the benefit of *all* of society, not just religious communities. Thus, Clebsch suggested that once these initiatives took hold, they slowly lost their unique religious character and instead became secular enterprises.

While Clebsch (1968) surveyed many instances of this phenomenon, a prime example he pointed to was higher education, in that it was founded in America largely based on religious impulses but has since transitioned to being defined by many as a mostly secular enterprise. As Clebsch reported, with the expansion of colleges and universities into the Northwest Territory in the eighteenth and nineteenth centuries, many institutions that were founded under denominational auspices eventually failed. Clebsch detailed that the failure of many of these institutions was partly due to the sheer number of institutions that were founded without the necessary student populations to support them, but largely due to the fact that many of these denominational colleges were not focused on the common good, or on promoting the general welfare of *all* Americans. Instead, these institutions were only focused on catering to adherents of their particular traditions.

Clebsch (1968) proposed that it was only those colleges that focused on serving all Americans that survived, even those with denominational ties. Moreover, the denominational ties began to fade as those institutions educated those outside the denomination. Thus, by the twentieth century, Clebsch posited, "profane education became the unifying force without which social cohesion and its latter-day accomplice, economic growth, are unattainable" (p. 137).

While those such as Clebsch (1968) and Martin (1978) contended that society as a whole was becoming more secular, there were others who maintained that the situation in the West in terms of religion and secularization was much more complex. Warner (1993) argued that the old paradigm for understanding the phenomenon of religious life in modern society—namely the secularization thesis—was inadequate for accounting for religion in the American experience, as it was too tied to the historical and cultural situation of Europe. Instead, Warner maintained that a new paradigm for explaining religious life was emerging in sociological circles, a paradigm that saw religion in the United States as operating within an open market.

Rather than understanding religion as a property of the whole society or as something entirely relegated to the private sphere, Warner (1993) explained that religious belief in the United States should be understood as a "vital expression of groups" (p. 1047). Even though some like Berger (1969) initially claimed that religion in the modern era would be reduced to something that is practiced on the margins of society, particularly those in rural areas or among those of low socioeconomic status, Warner (1993) demonstrated that there were others within the social sciences who showed that

religion remained vital among many different types of people, including those within the mainstream of society.

Warner (1993) related how the disestablishment of religion from the state during America's early years had a twofold effect: first, it provided protection for religious freedom, but second, it did not protect one particular religion. Thus, religious belief, while disestablished from the state, could flourish on an open market as people became increasingly religiously mobile. From Warner's perspective, religion in America is recognized by many within the general populace as a "fundamental category of identity and association" (p. 1059); that is, many Americans perceived that religious affiliation is a central part of identity, just as gender, race, ethnicity, sexual orientation, etc. are perceived as central to identity formation. However, Warner argued that not as many social scientists agree with the assessment that religion can be such a powerful influence in identity formation.

Warner (1993) wrote that religion in America has, from its early days, been "associated with societal differentiation, and pluralism has tended in this society to take on a religious expression" (p. 1058). Warner stated that American religion has always been incredibly important for various subcultures, and many groups immigrated to North America in order to practice their religion freely. In addition to being constitutive of identity, religion in America has also been an agent that creates an association among disparate peoples. Especially in an increasingly mobile society, religion continues to have the power to bring like-minded people together (Warner, 1993). Insofar as religion in the United States is composed of groups into which people self-select, Warner (1993),

drawing from Herberg, maintained that religion "remains the preeminent voluntary associational form in our society" (p. 1060).

In writing against the old paradigm, Warner (1993), acknowledged that religious forms, or practices, in America have always been malleable and have adapted to the American context. These malleable forms do not signify that these religious practices have become more secular or worldly, just that they are adapting to new contexts. For example, Warner posited that denominationalism in America was a religious innovation to meet the new conditions of no established church.

Under the old paradigm, for any religious group to affect social progress, it must throw off its religion and become increasingly secular; only then will these groups actually affect positive change in society (Warner, 1993). Warner (1993) claimed that the new paradigm maintained that religious groups could hold fast to their religious traditions, and still be agents of social progress. He demonstrated this by a discussion of the Black church in America: it was both theologically conservative and socially progressive as the preeminent institutional supporter of the Civil Rights movement. Based on this example, Warner argued that religious groups in every situation have not had to downplay the supernatural aspects of their beliefs in order to affect positive social change.

Like Warner (1993), Taylor (2007) challenged secularization theory as generally understood, although he acknowledged that secularism was, in fact, a real phenomenon. Undertaking a philosophical and historical project on secularization in the twenty-first century, Taylor saw contemporary society as secular, but only in the sense that secularism was one option among many to choose from. Instead of viewing the secular

age as that which is devoid of religious perspectives in public spaces, on one hand, or merely the decline of religious belief and practice in general, on the other, Taylor contended that the current situation was one that was defined by default secularity, but with religious perspectives still possible options, even to the point where religion exerted pressures, at times, on secular perspectives.

In addition, Taylor (2007) pointed out that those who hold to secularist ideals maintain that this is how things *had* to be; that is, because of modernist positions regarding nature and human beings, it was inevitable that society would become increasingly secular. Against this, Taylor suggested that secularism was a phenomenon that came about because of various ideas contained first within Christianity, and it was these ideas that eventually led to Deism, and then progressed to exclusive humanism. Per Taylor, these progressions were not inevitable and arose largely because of the contextual conditions of early modernity. Taylor, and others like Warner (1993), proposed that the relationship of religion to Western society has been marked by complexity and this complexity must be kept in mind in any analysis of religious phenomena.

Other scholars claimed that the Western world has moved into a "post secular" age, in which secularization theory does not seem to fit with the observable phenomenon of continued religious belief among peoples all over the world (Berger, 1999; Stark, 1999; Jacobsen & Jacobsen, 2008). While Berger (1999) initially subscribed to the secularization thesis, as noted above, in his later writings he admitted that based on the evidence of the late twentieth century, he had been incorrect. Rather than modern perspectives totally eradicating religion, or at least pushing it to the margins of society,

Berger maintained that modern secularization brought counter-movements of de-secularization and did not eradicate personal belief.

While Berger (1999) admitted that in some cases modernization did bring about the loss of religious perspectives in the public square, as well as a loss of cultural cache that religious institutions once possessed, by the late twentieth century there were still many people and places in the world where religion exerted both powerful personal and cultural influence. Berger even thought that, given the history of world, one could more likely find secularization more unusual and question why it exists, than be puzzled why religion continues to be such a powerful force in human society. Berger thus concluded that religion was not going away, even in the twenty-first century, writing that "the religious impulse, the quest for meaning that transcends the restricted space of empirical existence in this world, has been a perennial feature of humanity" (p. 13).

Jacobsen and Jacobsen (2008) also claimed that religion continues to be important in the twenty-first century, and this has implications for higher education institutions. The authors wrote that religion is evident on college campuses, as one observes students, faculty, and staff of many different religious denominations present. Jacobsen and Jacobsen cited survey research that stated that approximately four out of five college students describe themselves as "spiritual," and more than 50 percent of professors polled said they believed in God (and even more said they believed in a "Higher Power").

At the same time, Jacobsen and Jacobsen (2008) stated that even with the presence of religion on campus, many scholars are still trying to appreciate religion for its social, cultural, and historical implications, and many do not view it as a "valid source of human meaning, as a driving force of scholarly research, or as a core concern for higher

education" (p. 15). Jacobsen and Jacobsen argued that if academicians are to observe the world as it really is—which is a post secular world—then religion must be taken seriously as a "force shaping identity and behavior throughout the world" (pp. 15-16).

Whether one adheres to secularization thesis, there is historical and cultural evidence available to show that higher education overall has become more secular in the American context. The ramifications of this embrace of secularity have been many, including the separation of faith and learning, and the loss of religious identity for many colleges and universities, as has been detailed above. According to the literature, another ramification of colleges and universities becoming more secular is the homogenization of American higher education.

Writing an historically-informed assessment of mid-twentieth century higher education, Riesman (1956) posited that with the rise of modern universities in America after the Civil War (and the subsequent decline of denominational colleges), many higher education institutions participated in "institutional homogenization," in that they became more like corporations or government agencies and less like local colleges that were attuned to the needs of their surrounding constituencies (p. 1). Riesman wrote that higher education institutions in the twentieth century followed national models of educational organization, as many sought to imitate each other. This led to similar organizational structures, academic programs, and course offerings.

This institutional homogenization, from Riesman (1956), largely came about because of the cultural conditions in academia in the late nineteenth and early twentieth centuries, in which a smaller number of select institutions (mostly those who embraced the idea of universities as driven by cutting-edge research) began to set the agenda for the

rest of American higher education. In his "snake" metaphor, Riesman argued that those select institutions comprised the "head" of the snake, with most other colleges and universities comprising the large "middle" (pp. 14-15).

The head of the snake, as described by Riesman (1956), moves in new directions as it wills, and the middle is often caught trying to catch up to the head. When the middle realized that the head might have moved on to other areas or pursuits, it again found itself struggling to keep up. Riesman described American higher education in isomorphic terms, as many institutions model themselves after the supposed elite institutions, even if that modeling is not always appropriate for all types of educational organizations.

Other educational researchers, such as Keele and Nickman (1999), have come to similar conclusions regarding the homogenization of higher education. In an essay, Keele and Nickman suggested that many institutions sought to be like comprehensive research universities in the vein of Ivy League institutions, and this has led to confusion in terms of the purposes and missions of not just individual institutions, but of higher education in general. Rather than chasing the "head" of the snake (Riesman, 1956, p. 14), Keele and Nickman (1999) advocated for an appreciation, from both those inside the institutions themselves, as well as external stakeholders, of multiple educational missions.

Homogenization of American higher education may also be recognized in the form of modern academic culture, particularly faculty culture. Working through a sociological lens, Tierney and Rhoads (1994) explored faculty socialization, the learning experiences of faculty members that influences their values, beliefs, and attitudes, through the lens of faculty culture and institutional culture. The authors maintained that

culture both shapes and is shaped by social experiences. Faculty culture is shaped by modern academic culture, the values and norms of the professoriate, including disciplinary culture, institutional culture, and individual experiences and learnings.

According to Tierney and Rhoads (1994), faculty members experience faculty culture even before they become faculty members through the socialization process of being undergraduate and graduate students, and then they experience the organizational culture of their profession once they are hired as faculty members. Organizational cultures are also influenced by their members, and colleges and universities adapt to meet the needs and experiences of their faculty members as they in turn are socialized in the academic and institutional cultures. Faculty culture not only is affected by the values of the modern academy, but as faculty members become socialized into the academic world of scholarly research, teaching, and service, they in turn contribute to and perpetuate that same culture (Tierney & Rhoads, 1994). This presumably contributes to the process of higher education homogenization.

DiMaggio and Powell (1983) also examined the process of homogenization in a theoretical essay, but they did so within the context of contemporary organizations in general. Unlike other organizational theorists, DiMaggio and Powell sought to understand not why organizations are different, but why so many of them appear to be the same, in terms of organizational forms and cultures. DiMaggio and Powell, perceiving that organizations were becoming more homogeneous with bureaucratic structures as the most common organizational form, argued that organizations became this way not merely on account of competition or the need for efficiency but because of the "structuration of organizational fields" (p. 147).

Citing Giddens (1979), DiMaggio and Powell (1983) posited that organizations, taking their cues from the state and the professions, in the face of uncertainty often take what are perceived to be rational actions that in the aggregate produce organizations that are homogeneous in "structure, culture, and output" (p. 147). While organizations initially appear different, there are forces at play that produce homogeneity among their structures and practices (DiMaggio & Powell, 1983).

According to DiMaggio and Powell (1983), these forces are primarily competition, the state, and the professions, which exert pressures molding organizations of the same line of business into "organizational fields" in which almost all organizations contained therein are similar to each other (p. 148). Rather than certain practices being adopted by various organizations within an organizational field because they actually improve efficiency and performance, these practices are adopted because they have become norms within the field and thus possess a perceived legitimacy (DiMaggio & Powell, 1983).

Drawing on the concept of isomorphism, which they defined as the process which forces a particular organization in a population under a specific set of conditions to be like other organizations in that population, DiMaggio and Powell (1983) described organizations as often, directly or indirectly, modeling themselves after those similar organizations within their field. This modeling can even take place in a ritualized manner, in that many organizations adopt various seemingly innovative measures in a merely ceremonial fashion, because in doing so the organizations gain legitimacy within the field. Organizations will adopt the structures of similar organizations, not because

there is evidence that shows that these structures work, but merely because of the process of isomorphism, especially mimetic isomorphism (DiMaggio & Powell, 1983).

At the same time, DiMaggio and Powell (1983) posited that the rise of professionalization contributed to homogenization within organizational fields, as organizations were forced to adopt the rules of the various professions they employed within them, and a "pool of almost interchangeable individuals who occupy similar positions across a range of organizations" was developed (p. 152). The benefit to organizations of homogeneity is not necessarily more efficient processes, but that organizations are "rewarded" for being just like other organizations: they can attract the same employees, transact with one another in a similar way, be perceived as reputable within their field, and remain eligible for recognition from outside entities, such as the state or other sources of funding (DiMaggio & Powell, 1983).

In applying their thesis to educational organizations, DiMaggio and Powell (1983) hypothesized that the more organizations rely upon the academic credentials of their personnel, as do colleges and universities, the greater the extent to which they will become like other organizations within the field. This is largely due to the professional structures in place that demand that professionals within the field, in this case, university faculty and staff members, be employed according to these structures.

While DiMaggio and Powell (1983) reflected on the homogenization of organizations as they organized themselves along organizational fields, Ahmed (2012) focused on the homogeneity of organizations as they become institutionalized. In a work of theory, Ahmed (2012) recounted an approach to understanding institutions through the "new institutionalism" framework that views institutions as things that function to

"institute" an established order. The new institutionalism also seeks to explain why institutions exist, and not simply assume their existence.

In addition, Ahmed (2012) wrote about the ideas of Husserl, who posited that institutions function in such a way so that certain things actually "recede" or are merely assumed or taken for granted (p. 21). Ahmed specified "when things become institutional, they recede" (p. 21). Ahmed sought to bring those things within an institution that have receded into the light in order to understand their implicit meanings and significance. Per Ahmed, there are certain actions that become incorporated into institutions, and these actions become regarded as "second nature," or "natural" to the institutions. Often these actions are performed without any second thought of why they are performed or if they should be performed.

According to Ahmed (2012), this is how institutions develop "walls" against diversity initiatives, as the majority culture is taken for granted as the only way that a particular institution can exist. Ahmed does not necessarily draw parallels to religiously affiliated higher education in her analysis, but one could apply her thesis to the contemporary, secular research universities that have developed in the United States, in that they potentially possess an institutionalized dominant academic culture that effectively marginalizes those dissident voices, including not just the perspectives of students and faculty of color, but also those with religious perspectives.

The literature, while far from being a consensus, did reveal that many authors believed that one could potentially follow a line in higher education from secularization to homogenization. This argument stated that as college and universities embraced the modern research agenda and the professionalization of the disciplines, this led to

religion's influence within the academy to decrease, but also led to many colleges and universities all looking the same, especially in terms of their commitment to scholarship and a professionalized faculty.

Rather than taking their cues from their sponsoring religious denominations, American higher education institutions instead followed the lead of professional organizations, modern research practices, and accrediting agencies. But, is this state of affairs what is experienced by those who actually are involved in the higher education enterprise, the faculty and staff members themselves? The next section details faculty and staff perceptions regarding religion in higher education.

Faculty and Staff Perceptions of Religion in Higher Education

Research concerning the relationship between faith and learning has typically been more historical or philosophical in nature. Even so, the literature regarding faculty or staff attitudes about religion in the academy tended to be empirical studies that quantify perceptions of those involved in religious higher education. Lehman and Shriver (1968) hypothesized that faculty religiosity, rather than viewed through the position of "scientist-nonscientist" (which stated that scientists typically were less religious than nonscientists), should instead be understood through the construct of "scholarly distance from religion" (p. 173).

According to Lehman and Shriver (1968), any academic discipline where religion is typically viewed as one factor among many that may influence an outcome—where religion is an independent variable—is perceived to have "high" scholarly distance from religion, while those disciplines where religion could be a dependent variable would be considered possessing a "low" distance from religion. Based on the norms of the

discipline, Lehman and Shriver posited that a faculty member whose work is characterized as possessing a high degree of distance from religion (i.e. a physicist) could theoretically perceive religion as "something different" than the primary object of study, and therefore that faculty member may be more likely to be religious than a faculty member who studies religion more directly and may have a difficult time separating religion from other cultural phenomena under investigation (p. 174). Those faculty members with a low degree of scholarly distance from religion could be perceived as being less religious themselves.

To test the "scholarly distance from religion" construct as being predictive of faculty religiosity, Lehman and Shriver (1968) surveyed a sample of faculty members, stratified along academic disciplines, at a southeastern state university. Overall, the researchers found that the scientist-nonscientist construct was not predictive of faculty religiosity, while the scholarly distance from religion may be an appropriate model for understanding the variation among faculty members in terms of their religious practices and attitudes. For Lehman and Shriver (1968), those faculty members who were associated with academic disciplines that possessed a greater scholarly distance from religion were in most instances found to be more religious, while those in fields that have a smaller scholarly distance from religion were found to be less religious.

Like Lehman and Shriver (1968), Steinberg (1975) explored the religious commitments of faculty members. Steinberg saw that there were perceived tensions between science and faith; while he maintained that based on the historical record, faith perspectives contributed to the rise of modern science, in general, many perceive that individual scientists may be less religious personally based on their orientation to the

world. Steinberg investigated the faculty survey of the 1969 Carnegie Commission Survey of Faculty and Student Opinion, seeking to assess the nature of religious commitments among faculty members and how those commitments influence scholarly orientation and research-mindedness.

To assess the religious commitments of faculty members, Steinberg (1975) focused on questions relating to whether the faculty members regarded themselves as religious persons, on whether their beliefs as religious persons are conservative or traditional, on whether they attend church or other religious services, and if they were raised religious, what their current religious orientation was. Based on the results, Steinberg created a typology composed of four distinct faculty types. The first was the traditionalists or those who had a religious orientation that is traditional or conservative in nature. The second was the modernists, or those who held religious ideas or beliefs, but would not characterize those beliefs as conservative or traditional. The third was the ethnics, or those who were indifferent or even opposed to religion, but who nevertheless identified nominally with a particular faith tradition. The last type was the dropouts, or those who renounced religion altogether.

Ingram (1996) also sought to understand faculty members' attitudes towards religion. He wrote that the challenge of any religiously affiliated educational organization is to negotiate its dual mission: to remain faithful to its sponsoring religious tradition's values, and at the same time, provide an education in a more "secular" vein in order to justify itself as an institution of higher learning and not a church. Per Ingram, this balance at times has proven to be difficult, as these organizations wanted to remain distinct from the rest of the academy, but also wanted to remain in line with the academy

enough to be accepted as legitimate members. Ingram posited that the tension that is produced could be described in terms of religious socialization and academic initiative. Ingram conceptualized these terms on a diagram, in which the horizontal axis represented religious socialization, and the vertical axis represented academic initiative, with the point where the axes intersect as a "point of indifference" or the point at which a religiously affiliated institution is neither pursuing religious socialization nor academic initiative enough where it matters.

Ingram's (1996) hypothesis was that fundamentalist faculty members at Southern Baptist Church (SBC) colleges and universities would favor policies emphasizing religious socialization and may be at odds with policies that encourage academic initiative at the expense of religious socialization. Additionally, Ingram theorized that more liberal faculty members at SBC institutions would favor policies and actions that would stimulate academic initiative, even at the expense of religious socialization. After surveying a sample of 440 faculty members from various SBC colleges and universities, Ingram found that his hypotheses were supported in 15 out of 17 comparisons; that is, in most instances, the more fundamentalist professors supported religious socialization positions above academic initiative positions, while the more liberal faculty members supported the academic initiative positions over the religious socialization positions.

Ingram (1996) interpreted his findings as supporting the view that operative goals can be changed if those executing them are changed, in terms of their theological leanings, without necessarily changing the official goals of the organization. In other words, SCB institutions may be more fundamentalist or liberal if a majority of faculty members are fundamentalist or liberal, as they will enact policies that promote either

religious socialization or academic initiatives. Ingram maintained that the gap between liberal and fundamentalist faculty members in the SBC is wide, as the survey demonstrated that they differed considerably on their attitudes toward various academic and religious policy initiatives. Ingram posited that maintaining the proper balance between religious socialization and academic initiatives was extremely important for religiously affiliated colleges and universities, and his study demonstrated hiring practices have an effect on achieving this balance.

In a more recent study, Lyon, et al. (2002) sought to understand faculty opinions and attitudes regarding institutional religious identity and academic goals at four academically prestigious universities that also happen to be connected to particular religious traditions: Brigham Young University, Baylor University, the University of Notre Dame, and Boston College. These researchers sought to understand how faculty members understood their role at religious universities and if there were variations among the faculty regarding their roles at the institutions under investigation.

Using quantitative descriptive analysis, Lyon, et al. (2002) found that the majority of faculty at all four institutions supported both the religious and academic missions of their institutions, but the majority of faculty surveyed, with exception of those at Brigham Young, were not comfortable discussing their own personal religious experiences in class, nor did they wish to pray in class. Many faculty members at all four schools were more comfortable with encouraging students to pursue faith-related activities outside of class, with many desiring to engage in religious experiences themselves outside the classroom (Lyon, et al., 2002).

Lyon et al. (2002) also found that faculty members at the two Catholic universities preferred to hire other faculty members if they were academically competent, regardless of religious preference, while Baylor and Brigham Young faculty both supported hiring practices based on sharing the institution's faith commitments. In addition, faculty members at all of the institutions except for Brigham Young expressed a desire to safeguard academic freedom even if it meant that ideas could be pursued that contradicted the institution's faith tradition. While many faculty members at the four institutions desired to integrate faith and learning, for most this appears to have been more theoretical and less practical (Lyon, et al., 2002).

In order to determine whether differences existed between and among the faculties at the four institutions under investigation in terms of their commitment to their schools' religious missions or identities, Lyon et al. (2002) performed a series of analysis of variance tests. The results of these tests showed that faculty members who shared the same religious affiliation as their institution were often more committed to its religious mission than those faculty members who did not share the same faith tradition as their institution. The researchers found the greatest variation of faculty attitudes to the religious missions of their institutions among the various academic disciplines represented, with Arts and Sciences faculty at all four schools being overall less committed to their institutions' religious traditions than faculty members in other disciplines (Lyon, et al., 2002).

In a similar study, Lyon, et al. (2005) investigated whether religious colleges and universities are different academically than secular institutions, specifically in terms of faculty attitudes regarding the integration of faith and learning. The researchers surveyed

faculty members at Baylor University, Boston College, Brigham Young University, Georgetown College (Kentucky), the University of Notre Dame, and Samford University (Alabama) to examine whether faculty members at these institutions were committed to the integration of faith and learning; these surveys, rather than providing a description of faculty members' attitudes at each institution, were designed to show the variation that existed among faculty members at faith-based institutions.

Data gathered by Lyon et al. (2005) revealed that faculty attitudes typically fell into three camps: strictly integrationist or strictly separatist, with a minority taking a somewhat middle position. The researchers found that integrationists were more likely to be employed at liberal arts colleges or Brigham Young and were also more likely to be males and full professors who shared the same faith tradition of their institution. Those in the separatist camp were more likely to be employed at doctoral, research universities and were more likely to be female assistant professors that did not share the same faith tradition as their employers. The separatists were also more prevalent at the research universities in the Baptist and Catholic traditions (Lyon, et al, 2005).

While Lyon et al. (2005) focused on faculty attitudes concerning their perceptions of the religious traditions of their institutions, Parker, et al. (2007) focused more on faculty member attitudes at faith-based institutions regarding the standards of the academy. These scholars sought to understand whether faculty members at religious institutions held attitudes more in line with the norms of the academic profession and/or their academic disciplines or more in line with the values of their institutions.

Using survey data from their study, Parker, et al. (2007) found that most faculty members at these religiously-affiliated schools held opinions contrary to the norms of

their professions and supported using religious criteria for faculty hiring and supported or practiced the integration of faith and learning. However, the researchers also realized that faculty attitudes among those surveyed were more in line with professional norms when it came to academic freedom, as many possessed a posture that academic freedom should be promoted, even if this meant that research could be conducted that contradicted the religious values of their institutions. Faculty members who supported integrating faith and learning were less likely to see a tension between their faith traditions and disciplinary values (Parker, et al., 2007).

Parker, et al. (2007) utilized path analysis model to predict that faculty members who either graduated from the schools in which they were currently employed or who shared the same faith tradition as their institution were more likely to support integrating faith and learning, hiring for mission, and allowing religious ideas to constrain academic freedom. The researchers noted that faculty members at Catholic universities possessed attitudes that were more in line with professional norms and were least likely to support the integration of faith and learning, which Parker et al. ventured could be due to the strong research agendas in place at Boston College and Notre Dame (Parker, et al., 2007).

Similar to the project by Parker, et al. (2007), Ream, et al. (2004) explored the perceptions of faculty members at religiously affiliated research universities in terms of the relationship of faith and learning at their institutions. The faculty members under investigation were employed at Baylor University, Boston College, the University of Notre Dame, and Brigham Young University. The authors sought to determine if faculty members at research universities, in spite of the religious identities of their institutions, possessed an understanding of learning as totally divorced from matters of faith, which

Jencks and Riesman (1968) hypothesized would take place within academia as all colleges and universities embraced the modern conception of research and learning with a professionalized faculty (Ream, et al., 2004).

Ream, et al. (2004) sent qualitative surveys to over 3,000 faculty members, asking for their response to a question concerning the relationship of faith and learning at their institutions. The question was designed to assess how and to what extent faith and learning should be related at religiously affiliated universities. Based on the 1,728 collected responses, Ream et al. developed a typology of faculty views of the relationship of faith and learning at the four religiously affiliated institutions.

The typology created by Ream, et al. (2004) consisted of eight categories distributed on a continuum. On one end of the continuum is the view that faith and learning should be totally separated in a university setting, while on the other end is the view that faith and learning are to be totally integrated at a religious university. According to Ream, et al., the other categories within the continuum revealed faculty views of the relationship of faith and learning as more nuanced, with some asserting that faith is better suited for the extracurricular aspects of the university, or for the private lives of faculty and students, or should be demonstrated in the ways that people treat one another, or is only appropriate for certain classes or disciplines, with differences on whether these courses or disciplines should be a required part of the curriculum.

Other faculty members in the Ream, et al. (2004) study maintained that faith should play a role in the teaching and learning activities of the university because all disciplines should include ethical reflection at a religiously affiliated university. Based

on the responses, Ream, et al. concluded that they had evidence to modestly refute Jencks and Riesman's (1968) thesis that as institutions embraced the ideals of the modern research university that faith would inevitably decline at those institutions. Ream, et al. (2004) argued that the complete separation of faith and learning had not been embraced by all faculty members at those religious research universities.

While Ream et al. (2004) focused on faculty members' perceptions of the relationship of faith and learning at religiously affiliated universities, Rine, Glanzer, and Davignon (2013) examined faculty member perceptions of denominational affiliation of colleges and universities connected to the evangelical Protestant tradition. As a part of the Council for Christian Colleges and Universities (CCCU) Denominational Study, Rine, et al. surveyed over 2,200 faculty members at 48 CCCU institutions, resulting in 1,557 responses from full-time faculty members representing 37 denominationally affiliated, largely evangelical Protestant colleges and universities.

Through the surveys, Rine, et al. (2013) sought to understand how faculty members perceived their institutions' denominational identities. The researchers found that the participants in their study overall supported their institutions' particular denominational affiliation, although less than half of the respondents actually attended a church of the same denomination. Many of the faculty members in the study also reported that their institutions promoted their denominational affiliation effectively across many facets of the school, including campus leadership, public statements of faith, curriculum, shared governance, and public worship.

Rine, et al. (2013) not only wanted to understand how the faculty members at the colleges and universities in their study understood their institutions' denominational

affiliation conceptually, but also how the denomination of their institution and/or personal religious beliefs affected faculty practice. The researchers maintained that faculty play the role of "participant observers" at their respective institutions such that their practices "serve to shape institutional identity going forward" (p. 245).

Rine, et al. (2013) discovered that a majority of the respondents maintained that their personal theological traditions informed their classroom practices, including the ethical considerations of their teaching, the motivations or attitudes towards a particular course, and the worldview or narratives that inform the course content. While the respondents were mostly favorable towards their respective institutions' denominational affiliation and the ways in which it was publicly promoted across their campuses, many also maintained that a more generic approach to their institution's religious affiliation could be helpful in attracting top faculty to serve at their respective institutions.

In their study, Rine, et al. (2013) learned that a majority of faculty respondents were accepting of faculty colleagues of different religious traditions (although they still preferred that they be broadly Christian), including Roman Catholic and Eastern Orthodox traditions. This finding was surprising to the researchers, as evangelical Protestants historically have not always favorably perceived those from Roman Catholic or Eastern Orthodox backgrounds.

Pertaining to the Catholic side of religiously affiliated higher education, Morey and Piderit (2006) conducted a qualitative study in which they interviewed 124 senior administrators, namely university presidents, chief academic officers, and vice presidents, at 33 Catholic colleges and universities regarding their perceptions of Catholic higher

education and what made it unique. Morey and Piderit found that while the majority of these leaders maintained that their students were educated to be more compassionate, empathetic, and community-minded than students who were educated at non-Catholic institutions, they lamented that their students did not always necessarily make the connections of these virtues to Catholic teaching.

In terms of who on campus was most responsible for assisting students in making those Catholic connections, Morey and Piderit (2006) demonstrated how senior administrators mostly believed that it was the faculty and campus ministers that had the most impact on students in terms of promoting a Catholic culture or frame of mind. In fact, few of the leaders felt comfortable in leading their institutions at a spiritual or religious level. In spite of this, many still felt that it was important for their institutions to preserve their Catholic identities.

Morey and Piderit (2006) reported that during the interviews, the majority of senior educational leaders mentioned the importance of the Catholic intellectual tradition in preserving Catholic identity. While the researchers noted that many of the leaders seemed to be unsure of exactly what was meant by the "Catholic intellectual tradition," most acknowledged the importance of integrating reason and faith. For Morey and Piderit, these leaders stressed how important it was for faculty members to either be committed Catholics or at least to be sensitive to or familiar with the Catholic tradition.

Morey and Piderit (2006) discovered that many leaders expressed fear that they had faculty members on their campuses that were actually hostile to the Catholic faith, or if not actively antagonistic, were extremely ignorant of Catholic teaching and practice. Per Morey and Piderit, while many of the administrators in their study believed in the

need to hire for mission, many expressed hesitancies in doing this, as they did not want to turn away non-Catholic faculty members who were otherwise qualified, nor did they want to hire primarily Catholic faculty who did not possess strong academic qualifications.

Although Morey and Piderit (2006) detailed how many of the senior leaders believed that faculty members should be the primary vehicle for exposing students to the Catholic tradition at their institutions, the leaders also argued that Catholic identity should be promoted outside the classroom as well. This would take place not just in campus ministry, but also in residence life, student life, and the overall campus culture. The researchers demonstrated that while many leaders believed that their campus cultures were unique, in that they promoted certain student behaviors and lifestyles, and emphasized student service opportunities, the leaders continued to be fearful that connections were not made between these activities and the Catholic tradition.

Throughout the interviews, Morey and Piderit (2006) discovered a common theme in which many administrators believed that their institutions were taking their Catholic identities seriously, but they also struggled at times in how to articulate their missions and identities to prospective students, donors, alumni, and other stakeholders. Many were afraid that by presenting their institutions as too Catholic, they could lose students, revenue, or prestige.

Morey and Piderit (2006) explained that when their interviewees talked about their institutional culture, they often described things in terms of "Catholic" or their sponsoring congregation's name, but rarely did they employ specific Catholic language: there was no mention of "gospel," or "Christ," or "Holy Spirit," among others. As

observed by Morey and Piderit, by not employing specific Catholic language, these senior leaders were "abandoning one of the [Catholic] tradition's richest symbol sets" (p. 220). The results of these interviews ultimately led Morey and Piderit to question whether Catholic culture can continue to survive at the institutions represented, largely because the Catholic components of the culture that do exist are extremely subtle and because the administrators seemed to be largely uninformed regarding the Catholic intellectual tradition.

In addition to Morey and Piderit's (2006) analysis, another study on whether or not the religious culture of an institution would survive was Swezey and Ross's (2012) investigation of academic reputation and religious affiliation at Regent University. They interviewed 18 senior faculty at Regent University in Virginia, an evangelical university affiliated with the charismatic tradition, to determine how they perceived their institution's quest to achieve a national reputation and if this quest was resulting in a loss of religious identity at their institution. The subjects had either been present at the founding of Regent University or among its first employees and thus possessed a historical perspective on the religious identity and academic reputation of the institution.

Some respondents featured in Swezey and Ross's (2012) project reported that they believed that the religious identity of Regent laid with the faculty members themselves, while others viewed the chapel and its worship services as bearing the religious identity of the institution. In terms of balancing the university's national reputation with its religious affiliation, the researchers found that the faculty perceptions fell into three distinct categories.

Swezey and Ross (2012) reported that the first group saw no conflict between Regent's religious identity and its pursuit of a national academic reputation. The second group perceived a potential conflict, but ultimately believed that Regent was preserving its status as a Christian university in spite of pressure to adhere to more secular academic standards. The third group believed that the conflict between academic reputation and religious affiliation was real and that secularization was happening at Regent as it sought a greater national reputation. Swezey and Ross thought that while Regent continued to publicly extol itself as a Christian university, there were some faculty who worked at the university who were skeptical about its ability to continue to possess its religious affiliation.

While Swezey and Ross's (2012) analysis focused on faculty members' perceptions of the interplay between national reputation and religious affiliation, other researchers examined how those employed at religious universities felt that they "fit in" at those institutions. Bryant and Craft (2010) conducted a case study of faculty and staff members at a Lutheran university to understand how they derived meaning from their work at a religiously affiliated institution. They focused on both how employees find meaning or spirituality in their places of work, and how employees find congruence or "fit" within their organizations.

Through interviews and observations, Bryant and Craft (2010) observed that the faculty and staff members under investigation found meaningful work when they experienced connection via congruence between personal values, and work, institutional, and global values. Some faculty and staff members reported their connection to the denominational tradition or spiritual mission of their college, and others did not. Those

who did connect spiritually to the institution may still have reported a connection to their employer, in that they found meaning in working for an educational institution in general, or a liberal arts college in particular, or in being involved in an enterprise that promoted global values like justice and freedom (Bryant & Craft, 2010).

Bryant and Craft (2010) also noticed that employees found meaning in their work when they experienced a connection in terms of relationships on campus, whether that be with other employees or with students. The researchers detected that those who lacked a connection between personal values and workplace values, or who did not find connection with others, recounted that they found their work less meaningful. In particular, Bryant and Craft reported that those faculty and staff members who experienced what amounted to hypocrisy from their institution in its inability to consistently live up to its Lutheran values often stated that they experienced barriers to meaningful work.

Another researcher who examined whether faculty members felt like they "fit in" at their institution was Alleman (2012), who focused specifically on those faculty members who felt excluded at their institution because they did not identify with its dominant religious culture or denominational affiliation. Alleman designated those who belonged to the sponsoring denomination as "insiders" and those not of the denomination as "insider-outsiders" (IO), in that they were fully employed members of the community (insiders), but yet their personal beliefs and values were different than the dominant social milieu (outsiders) (pp. 230-231). Through examination of interview data from a larger case study conducted at one religiously affiliated university, Alleman reported that IO faculty members reported both experiences of inclusion and exclusion from their

insider colleagues and the organization in general. These inclusion and exclusion experiences were felt at both individual and group levels and were both cultural and professional.

The IO faculty members who were then interviewed for Alleman's (2012) study reported experiences of inclusion through cultural induction, in which an insider colleague walked the IO faculty member through the religious and cultural traditions and activities of the institution's sponsoring denomination in a way in which the IO faculty member felt increasingly more comfortable with those traditions and activities, while still being an outside participant. As stated by Alleman, IO faculty members also said they experienced inclusion through being counted on to perform important job responsibilities and being trusted to do so, as well as feeling connected to their individual academic departments, even if they did not feel as connected to the wider institution

While some IO faculty members in Alleman's (2012) case study experienced inclusion during select instances, others reported feeling excluded from the community because they were not members of the dominant religious tradition of the university. Some of those IO faculty members even left the institution because of their exclusion experiences, either by choice or by forced departure.

The exclusion experiences included both what Alleman (2012) termed "cultural/ethnic" experiences and "sociopolitical" experiences (p. 235). Cultural/ethnic exclusion experiences included comments made by insider faculty members revealing they did not consider IO faculty members as being full members of their community; comments which IO faculty members projected as typical of the university population as a whole. Examples of sociopolitical exclusion experiences

included instances where IO faculty members took offense to possessing different values and beliefs, be they religious, cultural, and even political, than the larger community, especially when those values and beliefs were denigrated publicly by insider members. Alleman ultimately demonstrated that religiously affiliated universities can be communities that both include and exclude those outside of their religious affiliations.

In addition to literature concerning faculty and staff members' attitudes about religion that were actually employed at religious colleges and universities, other research focused on faculty members' religious beliefs or affinity towards religion or spirituality in general. Researchers such as Astin and Astin (1999), Chickering, Dalton, and Stamm (2006), and Lindholm (2007) described in various ways how faculty members valued spirituality in their personal lives, despite the supposed ardently secular nature of the scholarly enterprise.

Lindholm (2007), in particular, presented a summary of the 2004-2005 Higher Education Research Institute (HERI) survey, in which students and faculty members were asked questions regarding a variety of topics, including spirituality and the academy. From the results of the survey, Lindholm contended that four in five faculty members regarded themselves as a "spiritual person" and many stated that spirituality was very important to them (p. 15).

Lindholm (2007) demonstrated how additional research connected to the HERI study showed that faculty members who considered themselves as highly spiritual were typically more focused on students' personal development, were more civic-minded, were greater advocates for diversity, possessed a concern for a student-centered pedagogy, followed civic-minded practices, and generally had a greater positive

outlook on life compared to their peers who said that they were less spiritual. Lindholm argued that spirituality in the academy could be a positive, in that not only did students desire to have more spiritual conversations while in college, which the HERI study also revealed, but that faculty members who integrated their spiritual lives into their work typically served their students and their communities well.

While some scholars such as Astin and Astin (1999) and Lindholm (2007) focused on the spirituality of faculty members, not necessarily connected to organized religion or particular religious beliefs, Gross and Simmons (2009) sought to answer the question: how religious are American faculty members in terms of their personal beliefs? They analyzed data from the Politics of the American Professoriate study from 2006, in which faculty members were asked questions concerning a wide variety of social topics, including their personal religious beliefs.

Gross and Simmons (2009) created a multivariate ordinal logistic regression model in order to determine whether specific factors such as institutional affiliation, academic discipline, or professional focus, that is, research oriented versus teaching or service oriented, were associated with faculty members' religious beliefs.

In the study, Gross and Simmons (2009) found that while atheism and religious skepticism was more widespread among faculty members than the United States population as a whole, the characterization of those involved in American academia as secularists is false; religious skepticism actually appeared to be a minority position among professors at American colleges and universities. The researchers noted, though, that non-belief or skepticism was the majority position among faculty members who held doctoral degrees and were more research-oriented. Despite this particular finding,

according to Gross and Simmons, "the hypothesis that the university is a secular institution because of the irreligious tendencies of the faculty does not withstand empirical scrutiny: it is a secular institution despite the fact that most of its key personnel are themselves religious believers" (p. 24).

If Gross and Simmons (2009) revealed that many faculty members do count themselves as religious believers, then Craft, et al. (2011) sought to understand how some of these believers understood their religious commitments at secular colleges and universities. Craft, et al. conducted a phenomenological study of Christian faculty members employed by public colleges and universities in the Midwest to better understand how they made meaning of their personal religious identities and their professional experiences.

Craft, et al. (2011) determined that the faculty members felt a sense of calling to live out their religious identities within a more secular education context. They also realized that these faculty members sought both overt and covert measures to integrate their faith into their teaching, scholarship, and service. Yet, many of the faculty members interviewed expressed frustration they could not fully integrate their religious beliefs into their work without the fear of negative repercussions. Despite this, many of these faculty members surveyed continued to seek to integrate their religious identities into their professional contexts even though they perceived the loss of social and identity capital in doing so (Craft, et al, 2011).

While the faculty members surveyed in Craft et al.'s (2011) study may have viewed themselves as believing minorities on largely secular campuses, others have written about their experiences as minorities in terms of their race and/or ethnicity while

they were either studying or employed at religiously affiliated institutions. Rivera (2013), who was employed as a faculty member at a religiously affiliated institution, in an essay detailed his own story as a Puerto Rican and Black college student and the racial prejudices he experienced, especially in terms of some staff members at his college not believing that he was granted admission on his own merits, but was admitted based on minority recruiting programs. Likewise, Trulear (2013) reported in an essay that many African American students, as well as faculty and staff, reported that their experiences at Christian colleges and seminaries were marked by struggles, especially in the mid- to late-twentieth century, as they often experienced prejudice or racial insensitivity at those campuses.

In addition, Trulear (2013) suggested that because traditionally white, more evangelical institutions typically emphasize doctrinal orthodoxy over orthopraxy, many Black and Latinx students, faculty, and staff members feel out of place, as their religious denominations may emphasize the actions of faith above the need to hold certain doctrinal positions. Trulear wrote, "colleges, universities, and seminaries that bill themselves as Christian because of their orthodox theology may not come across as Christian to African Americans and Latinos because of their behavior" (p. 98).

Similarly, Pazmiño (1994) examined religiously affiliated higher education from a multicultural and theoretical perspective. Drawing on the work of Foster, he found that a progression existed in the educational models of Christian education toward an increasing awareness of multicultural and multiethnic perspectives. However, Pazmiño theorized that while the explicit curriculum showed this progression, the "null" or hidden curriculum that was at work in much of Christian education actually continued to

emphasize a model of education that stressed conformity to white, Euro-centric culture. As the literature revealed, the perceptions of faculty and staff members of religion in higher education are varied and seemingly influenced by many factors, including academic discipline and institution type, as well as aspects of personal identity, such as religious affiliation, race, and ethnicity.

Conclusion

The literature on religion in higher education bore witness to the long and complex relationship that faith and learning have maintained in the Western world. The literature also revealed the complicated, and at times, tension-filled, relationship between faith and learning in American higher education. Even though attempts have been made to integrate faith with learning, the influence of religion in the mainstream academy overall has decreased throughout the years.

While secularization continues to encroach on many aspects of contemporary life, this does not necessarily mean that religious belief no longer possesses any influence in society; in fact, those such as Warner (1993) and Taylor (2007) maintained that religion and the notion of transcendence continue to resolutely affect various individuals and groups in spite of the secularity of public life. Given this, faculty and staff members at colleges and universities have struggled to relate faith perspectives, either personal or institutional, to the work of teaching, research, and service (Craft, et al., 2011).

The literature revealed that the relationship between faith and the academy has been marked by this perceived tension, even for those at religiously affiliated higher education institutions, which continue to persist despite potential pressures to do

otherwise. By continuing to explore this tension, the researcher intends to contribute to the body of literature regarding this important topic.

CHAPTER III

METHODOLOGY AND METHODS

Introduction

The research questions guiding this study focused on the perceptions and experiences of faculty members employed at a religiously affiliated institution concerning how they understand their institution's religious tradition. Primarily, this project is guided by the research questions on faculty members' understanding of the relationship of faith and learning at their institution, and if they experience any tension between the two. This project hopes to explore faculty members' lived experiences in working at a religiously affiliated university. This chapter entails information regarding the data to be collected in order to answer the research questions, and the approach that will be used for analysis.

Setting

According to the U.S. Department of Education, 883 colleges and universities in America claim to be religiously affiliated (Snyder, de Brey, & Dillow, 2018). Insofar as this study is focused on religiously affiliated higher education, it is important to first determine an operational definition for the term, "religiously affiliated."

The study was guided by the criteria selected by Ream, et al. (2004), which they used to determine if colleges or universities were religiously affiliated. To create their criteria, Ream, et al. pulled from elements of the scholarly literature concerning religious

affiliation in higher education (Cuninggim, 1994; Buckley, 1998; Schwehn, 1999). This researcher will use these same criteria for the project at hand. The criteria for determining whether a higher education institution is religiously affiliated are that the institution possesses a mission statement that features a link to a particular religious tradition (Cuninggim, 1994), the institutional mission statement contains at least one explicitly religious goal (Buckley, 1998), and the institution possesses a core curriculum that requires courses in religion (Schwehn, 1999) (Ream, et al., 2004).

Sample

This project focused on a religiously affiliated university in the Midwest and employed the criteria designated by Ream, et al. (2004) to select this institution. The selected university offers multiple academic programs, including programs across various disciplines, including the humanities as well as social and natural sciences, in addition to offerings in the professions, including business and education. The selected institution features both undergraduate and graduate programs, and includes both online and in-person instruction and degree programs, along with student residential facilities.

This study, being qualitative in nature, used *purposive sampling* in identifying study participants, which is employed by researchers in order to select a sample that provides the maximum level of understanding and relevant information about the phenomena under investigation (Ary, et al., 2010). Specifically, this project attempted to employ *intensity sampling* in selecting candidates for participation in the study. Intensity sampling, according to Patton (1990), refers to selecting "information-rich" informants who "manifest the phenomenon intensely" (p. 171).

The researcher attempted to include faculty members at the institution under investigation who are full-time, who have been involved in faith-based higher education for at least three years, and who have been employed at the institution for at least one year. Tierney and Rhoads (1993) detailed how important the first year experience is for faculty members at a new institution, and how attitudes and patterns of work may be set during that first year of employment more so than during other years. While faculty members continue through the process of organizational socialization throughout their time of employment, the first few years are important in terms of the faculty members' understanding of the institution's culture (Tierney & Rhoads, 1993). By including full-time faculty members who have been involved in religiously affiliated higher education for three years and who have been employed at the institution under investigation for at least one year, the author hoped to include those faculty members who demonstrated a strong connection to religiously affiliated higher education and thus met the criterion for intensity sampling, in terms of being respondents who are experienced in religiously affiliated higher education.

To create this intensive sample, the researcher included a short demographic survey on the questionnaire that was sent to all faculty members at the institution under investigation, and those who met the above criteria were invited to participate in the study. However, as data collection progressed, in order to increase the number of participants in the study, the researcher also employed *snowball* or *chain sampling*. Snowball or chain sampling refers to a technique in which informants are asked to recommend others for participation in the study, and then those informants are also asked

to recommend others for participation, so that the participant "snowball gets bigger and bigger" (Patton, 1990, p. 176).

While this snowball sampling method reflected a change to the original sampling protocol, according to Patton (1990), qualitative studies are often emergent and new sampling techniques can arise as needed to ensure that the project takes advantage of as many information-rich respondents as possible. These new sampling strategies can even be employed after the initial data collection process has begun (Patton, 1990). The researcher also obtained permission from his dissertation committee to make the change to snowball sampling.

The researcher, then, on completion of either the questionnaire or interview, asked the participants to recommend other faculty members at their institution whom they believed may be interested in the project. Those faculty members were then contacted directly and invited to take part in the study. From there, if those recommended faculty members participated, the researcher would ask them to recommend others to participate.

While employing the snowball sampling method, the criteria to preserve the intensity sample continued to be applied, in that the participants still needed to be full-time faculty members who were employed by the institution for at least one year and who were involved in religiously affiliated higher education for at least three years. In using intensity and snowball sampling strategies, the researcher ultimately desired that information-rich cases were selected for the study, which hopefully allows their responses to provide some insight into the phenomenon under investigation, namely their experiences in religiously affiliated higher education.

Research Design

In order to explore faculty members' perceptions and experiences of faith and learning at a religiously affiliated institution, this project employed a phenomenological research design. Phenomenology is designed to describe an experience or phenomenon from the perspectives of the participants of that experience (Ary, et al., 2010). In a phenomenological study, the researcher assumes that there are multiple ways of interpreting a phenomenon and seeks to understand how meaning was made of the phenomenon by those involved in the experience. In describing the experience or phenomenon through an examination of the shared experiences of the participants, phenomenological research seeks to determine the essence, or invariant structure, of the phenomenon (van Manen, 1984; Ary, et al., 2010).

Invariant structure, or essence, in phenomenological research refers to the "essential structures" of a particular phenomenon as experienced by humans (Zahavi, 2019, p. 44). Phenomenology is concerned with investigating how people make meaning of phenomena in the world, and what constitutes the essential features of those made meanings (Patton, 1990; Zahavi, 2019). Essence in phenomenological research refers to the "core meanings" of a shared experience (Patton, 1990, p. 70). While phenomenologists acknowledge that people may have varied experiences of the same phenomenon, and thus make different meanings of the same phenomenon, there still exists commonalities between the disparate experiences such that an essence of the phenomenon can be gleaned from the various participants' experiences (Zahavi, 2019).

While a term like "essence" can be confusing based on its use in essentialist modes of thinking in mathematics, its use in socio-biological sciences, and its use in

social constructivism; in phenomenology, the essence, or essential experiential structures of a phenomenon, may be defined as those "properties or features that cannot be changed without the object of investigation thereby also ceasing to be the kind of object that it is" (Zahavi, 2019, p. 45). Phenomenology thus asks questions concerning the "very nature" of the phenomenon under investigation (van Manen, 1984, p. 38); it is not concerned with the "accidental features and properties" but "necessary and invariant ones" (Zahavi, 2019, p. 44).

Per Zahavi (2019), a method that may be used in determining the necessary features of a phenomenon is "eidetic variation" (p. 45), meaning that one can take the phenomenon as is presented through experience, and then imagine that phenomenon differently in such a way where the phenomenon still remains what it is, i.e. a book remains a book even if its color, size, or cover is changed. Through this exercise, the accidental features of the phenomenon are exposed, as the only way to imagine something as it is, yet different, is to preserve the essential features of that object (Zahavi, 2019). Based on these ideas, this study focused on how faculty members involved in religious higher education understood or made meaning of their experiences of faith and learning at their institution and what structures of those experiences could be considered essential to faith-based education.

Creswell (1998) observed that phenomenological research is based in the philosophical perspectives of Husserl (1952/1989), Heidegger (1927/1996), Sartre (1956), and Merleau-Ponty (1962), among others. Husserl (1952/1989), in particular, was influential in describing the phenomenological approach, as he articulated that when employing phenomenology, researchers are to find the essential or invariant structure of

the phenomenon by emphasizing the intentionality of consciousness among the informants, which posits that consciousness is always directed towards an object and therefore an informant's perception of that object is bound to its existence.

Rather than the Cartesian split between subject and object, phenomenology stresses that subjects' perceptions of objects constitute the reality of the objects (Creswell, 1998). This project, then, sought to emphasize the faculty members' perceptions of the relationship of faith and learning at their institution as their perceptions constitute what shapes faith and learning take on their campus.

The phenomenological tradition treats human consciousness as intentional, as stated by Smith (2009), while also recognizing that "there are many different ways to intend the world" (p. 49). One can not only think about, or perceive, the world, but one can also care for, remember, fear, hope, and even love objects and people. For Smith, while Husserl often focused on the cognitive nature of humans' perceptions of the world, Heidegger emphasized the noncognitive aspects of being; human beings do not just perceive the world from a distance but are "involved" in the world (p. 49).

Heidegger (1927/1996) theorized that human beings' primary orientation to the world was one of "care" (p. 178-183). Rather than merely perceiving objects around them, subjects are involved with them in ways that demonstrate affection or care, or even desire or love. This involvement with the world is bodily and not always conscious, in that human intention is often aimed without thinking or reflecting (Heidegger, 1927/1996; Smith, 2009). Given this, Smith (2009) argued that human beings' unconscious aims are tied to their habits and embodied practices, rather than their theoretical considerations. With this in mind, this project paid attention to not just the

ways in which faculty members perceived the relationship of faith and learning at their institution, but the ways in which they felt or were involved in faith and learning on their campus. How does religiously affiliated education orient their bodies, their habits, or their practices, toward some end?

Ultimately, phenomenology, according to van Manen (1984) is focused on lived experiences. Phenomenological research is a "poetizing activity," in that it "tries an incantative, evocative speaking, a primal telling" of the ways we experience the world (van Manen, 1984, p. 39). In taking on this project as a phenomenology, the researcher hoped to find that "primal" voice in religious higher education: what, really, is faith-based education at its essence, according to the participants in the study? How do those who work at a religiously affiliated institution actually experience the concepts of faith and learning and what are the essential structures of those experiences?

While researchers differ in terms of the emphases and procedures of phenomenology (Creswell, 1998), Moustakas (1994) suggested that the methods and procedures of phenomenological analysis include the concept of bracketing, in which the research focus is "placed in brackets" and the "entire research process is rooted solely on the topic and question" (p. 97). Once data is collected, the researcher then participates in phenomenological reduction, which includes the processes of horizonalizing the data, or regarding every horizon or statement as having equal value, and from the horizonalized statements, the "meanings" or "meaning units" are extricated, clustered into themes. These clustered themes are used to develop the "textual descriptions of the experience" (p. 118).

From the textual descriptions, per Moustakas (1994), the structural descriptions are constructed, which constitutes the process of imaginative variation. In imaginative variation, the researcher participates in the exercise of imagining the phenomenon as depicted in the textual descriptions in various ways in order to arrive at possible meanings. Moustakas wrote that the aim of imaginative variation is to "arrive at structural descriptions of an experience, the underlying and precipitating factors that account for what is being experienced" (p. 98). Imaginative variation, then, explores the "how" of the phenomenon, while phenomenological reduction delineates the "what" (Moustakas, 1994, p. 98).

The final step in the phenomenological research process for Moustakas (1994) is creating a synthesis of meanings and essences, which involves integrating the textual and structural descriptions of the phenomenon. This synthesis represents a "unified statement of the essences of the experience of the phenomenon as a whole" (p. 100).

Operational Definitions

Because the terms "faith" and "learning" can take on many different meanings, this project sought to allow the informants under investigation to define and make meanings of those words as they see fit, but it may also be helpful to operationally define these two terms from the author's perspective. Operational definitions are important in any research endeavor as they assist in identifying how constructs are understood in order for observation and empirical analysis to actually take place. In addition, operational definitions assist in delimiting the terms used in the study in order for everyone to understand the way these terms are being used by the researchers themselves (Ary, et al., 2010).

Following the lead of Ream, et al. (2004), the researcher defined "faith" in this project as those beliefs and practices which are related to the institution's sponsoring religious tradition. Given that this project is investigating a university in the Christian tradition, faith will also include historically-held Christian beliefs and practices, including belief in a creator God, who redeemed people from sin through the life and work of Jesus Christ, as delineated in the Christian Bible, the Jewish scriptures, as well as other historical writings in the Christian tradition such as the Apostle's Creed and the Nicene Creed (Ream, et al., 2004).

Because different religious traditions emphasize different beliefs, doctrines, practices, and cultural rituals, it is important to further delimit the term "faith," as these different emphases often play themselves out at sponsored colleges and universities (Benne, 2001). Therefore, faith in this study also includes the distinctive ways in which the sponsoring tradition of the university under investigation understands the aspects of faith related to personal piety and social behavior, the sponsoring tradition's connection to an intellectual tradition or system, and the way in which the sponsoring tradition links faith and reason.

The faith tradition of the university under investigation is among the Christian Protestant denominations. In order to protect the confidentiality of participants who are employed at the institution under investigation, the exact denomination of the institution will not be revealed, nor will any identifying information that may be distinctive of the institution be shared.

Broadly speaking, then, the faith tradition of the institution under investigation advocates for personal devoutness among its members and that adherents possess an

interior life that is marked by a palpable experience of divine grace and peace. The tradition's leaders have often emphasized more of a commonsense approach to biblical interpretation and theology, versus a formal connection to an intellectual system (Noll, 1992).

This commonsense approach has spilled over into other areas of life, as the faith tradition of the university featured in this study, as well as other denominations similar to it, has emphasized the use of common sense and plain reason to arrive at knowledge about the world. Far from being anti-science, this attitude sought to establish facts through observation and documentation (Worthen, 2014). Faith and reason work together to explain God's movement in the biblical story and in the contemporary world (Noll, 1992).

By "learning," the author again used the definition offered by Ream, et al. (2004). According to these researchers, learning referred to the academic ideals and practices that are featured in the contemporary university. This includes the activities of teaching, scholarship, and service, in addition to the contention that empirical investigation is typically focused on the analysis of observable phenomena in conjunction with rational thought. The learning activities of the modern university typically are considered to be devoid of religious belief (Ream, et al., 2004).

Method

In order to investigate faculty members' attitudes and experiences of faith and learning at a religiously affiliated university in the Midwest, the researcher employed a qualitative questionnaire followed by semi-structured interviews. Questionnaires in qualitative research are aimed at discovering the diversity of a given population,

according to Jansen (2010). Rather than the focus on the numerical distribution of particular variables among a population, as quantitative surveys seek to do, qualitative questionnaires seek to discover the diversity of meanings and experiences that people in a given group possess (Fink, 2003; Jansen, 2010).

Qualitative questionnaires often feature open-ended questions that allow participants to express the meanings made of their experiences in their own words, without pre-determined categories dictating their answers (Fink, 2003). This allows for qualitative researchers to employ inductive techniques in analyzing the responses, allowing the participants' views to come through (Jansen, 2010). Qualitative questionnaires are particularly useful in studies that seek to explore the "thoughts, feelings, opinions, and values of individuals and groups" (Fink, 2003, p. 63), especially if those individuals or groups have a shared experience, such as professors who all work at a religiously affiliated university.

In addition to collecting qualitative questionnaires, the researcher conducted follow-up interviews with respondents who demonstrated interest. Interviewing in the phenomenological tradition, from Seidman (2013), is based on the premises that human experience is temporal and fleeting, and therefore a focus on the essence of an experience is paramount, and that the goal is to understand the participants' point of view of the experience. Further, Seidman recounted that phenomenological interviewing emphasizes the meaning-making process of the interviewees, particularly the meaning-making process in context.

Seidman (2013) and van Manen (1984) stated that in conducting phenomenological research, the researcher ultimately seeks to understand how meaning

is made of a lived experience. Therefore, it is appropriate for a researcher to collect the meanings made of experiences from others using a variety of methods, including soliciting written responses regarding their experiences of a particular phenomenon in addition to in-depth interviewing (van Manen, 1984; Ary, et al., 2010).

While some such as Seidman (2013) emphasized a strict commitment to a three-interview structure in phenomenological research, for van Manen (1984), the particulars of the method of data collection are not as important as pursuing the "deeper goal," which is always exploring the phenomenon under investigation as a lived, human experience (p. 57). With this in mind, this project sought to gain an understanding of the lived experiences of faculty members regarding the relationship of faith and learning at a religiously affiliated university through qualitative questionnaires and follow-up, in-depth interviews.

The researcher intended for this study to mirror Ream, et al.'s (2004) project, in which they solicited written responses from faculty members at religiously affiliated higher education institutions regarding their perceptions on the relationship of faith and learning at their institutions. Specifically, this dissertation represents a continuation of Ream, et al.'s project. Rather than focusing on religious research universities, this dissertation will investigate the relationship of faith and learning at one religiously affiliated Midwestern university through the lens of faculty perceptions and experiences.

Emulating Ream, et al.'s (2004) project, the researcher hopes to add to the literature concerning faith and learning in higher education; as stated above, qualitative studies are typically not generalizable. Therefore, researchers need to gather additional

data from faculty members at a wide variety of colleges and universities to continue to learn more about religiously affiliated higher education.

Following the lead of Ream, et al. (2004), a qualitative questionnaire (Appendix A) was sent to all faculty members at the institution under investigation who met the sampling criteria via electronic mail. Prior to sending the questionnaire, the author obtained Institutional Review Board (IRB) approval (Appendix C) at his current institution, in addition to gaining IRB approval at the institution under investigation in order to obtain permission to send the questionnaires to the faculty members and conduct follow-up interviews.

The questionnaire did not exactly replicate the questionnaire featured in Ream et al.'s (2004) project, which seemingly only featured one question. Given this, the researcher did not seek permission from Ream, et al. to utilize their questionnaire. Instead, the questionnaire in this study contained multiple questions that sought to understand how faculty members understood the relationship of faith and learning at their institution. Heeding the advice of Moustakas (1994) for engaging in phenomenological research, in constructing the questionnaire, the researcher participated in the concept of bracketing, in which the research topic and primary research questions were kept at the forefront, "bracketing" out other ideas, so that the essential aspects of the experiences of faith-based higher education according to the participants may be found.

The researcher used a questionnaire in this study that featured a series of open-ended questions to encourage the faculty members in the study to write about their lived experiences in working at a religiously affiliated institution and their perceptions of the degree to which faith and learning are related there. The questions were informed by

Ream, et al.'s (2004) project, as well as the analysis of Lyon, et al. (2002), who identified six areas of tension for religiously affiliated institutions. These areas of tension include university mission and goals, classroom practices, extracurricular religious activities, faculty hiring, conceptions of academic freedom, and integrating faith and learning. Lyon, et al. arrived at these six topics based on their own review of the literature concerning religious identity and secularization in higher education. Citations in the questionnaire highlight where other researchers' ideas were employed in constructing the questions; questions with no citations indicate the author's own formulated questions.

Following the questionnaires, the researcher conducted follow-up, semi-structured interviews with respondents who indicated on the questionnaire that they were interested in a follow-up interview (Appendix B). Ary, et al. (2010) wrote that semi-structured interviews contain questions that are formulated ahead by the researcher, but then may be modified during the interview itself. This allows for the participants' stories to be told without adhering to a strict formula and this also allows for the phenomenon under investigation to be understood through the perceptions of those being interviewed.

Additionally, just as the process of creating the questionnaire included the phenomenological concept of bracketing, so the author sought to undertake the interview process with bracketing in mind (Moustakas, 1994). In both constructing the interview protocol and prior to partaking in an interview appointment, the researcher sought to bracket out extraneous ideas and the author's own perceptions and experiences so that the project's focus on the phenomenon of religiously affiliated higher education and the relationship of faith and learning at a faith-based university from the vantage point of the participants could come through as authentically as possible.

The interviews were also audio recorded to ensure accuracy of the participants' responses. Further, the researcher took brief notes during the interviews themselves, in order to record his thoughts concerning the participants' responses as they answered the interview questions.

Analysis

After collecting the responses from faculty members to the questionnaires, and on completing and transcribing the interviews, the researcher analyzed the results following the steps outlined by Moustakas (1994) for phenomenological analysis. As stated above, the author participated in the notion of bracketing throughout the data collection phase, and sought to engage in the bracketing process prior to data analysis. The researcher intentionally sought to set aside his own experiences and preconceptions of religiously affiliated higher education.

The researcher did this by employing the suggestion of Moustakas (1994) of engaging in "reflection meditation," in which the researcher's "preconceptions and prejudgments enter consciousness and leave freely" (p. 89) so that these biases may be more easily identified and then bracketed. Following the lead of Moustakas, the researcher wrote down his prejudgments and reviewed them prior to each session of data analysis so that the experiences and perceptions shared by the participants of the study may be received as they are, not as the researcher understood them based on his own biases and preconceptions.

Following the exercise of bracketing, the researcher undertook the next step in phenomenological analysis, from Moustakas (1994), which was the phenomenological reduction. The first process in the reduction phase was horizonalizing the data. This

includes regarding every statement as having equal value. When reading the participants' answers to the questions in the questionnaires, and in reading the interview transcripts and the author's corresponding interview notes, the researcher sought to attend to every word and statement, intentionally seeking not to overlook certain words or phrases. In doing this, the researcher hoped to capture the participants' full ideas, including the language that they used.

In addition, the researcher also kept in mind the analysis employed by Ream et al. (2004), in that in their project they sought to identify linguistic patterns and themes. Ream et al. stated that their method of data analysis was in the vein of the phenomenological tradition as described by Creswell (1998) as they sought to identify relationships between units of language that constituted a "point of view" and not just a mere expression (Ream, et al., 2004, p. 354). The focus in phenomenological research is the search for the meaning of lived experience (van Manen, 1984; Creswell, 1998) and paying attention to the way faculty members hold a point of view concerning faith and learning allowed this study to hopefully arrive at the essence or invariant structure of the experience of religiously affiliated higher education, at least according to the participants.

From the horizonalized statements, the researcher listed the "meanings" or "meaning units," clustered into themes, removing overlapping and repetitive statements or ideas (Moustakas, 1994, p. 118). Statements that appeared to be irrelevant to the topic of faith and learning in religiously affiliated higher education were disregarded as well. These clustered themes were used to develop what Moustakas (1994) referred to as the "textual descriptions of the experience" (p. 118).

In creating the textual descriptions of the participants' perceptions and experiences of religiously affiliated higher education, the researcher continued to follow the lead of Ream, et al. (2004), whose data analysis method was inspired by Wittgenstein (1953/2001), who discussed the concept of *language games* in his writings. Wittgenstein conceived that language games are employed by people to communicate in such a way so that meaning is shared. Wittgenstein suggested that these language games conform to certain rules, and these rules are established via interaction with other people. Language, therefore, is a public enterprise and as such, there remains the possibility of shared meaning of words or phrases, as these words or phrases are used according to the rules of language (Wittgenstein, 1953/2001). Following this lead, the researcher paid particular attention to the context of words or phrases employed in the faculty responses, assuming that the context connotes the rules of the language games that are being played, and thus the shared meanings of those words or phrases may be being communicated.

Proceeding from the phenomenological reduction, the researcher sought to participate in the next step of the research process laid out by Moustakas (1994), which was imaginative variation. This step included constructing structural descriptions of the phenomenon from the textual descriptions. In imaginative variation, the researcher tried to imagine the phenomenon as depicted in the textual descriptions in various ways in order to arrive at possible meanings. By doing this, the researcher hoped to arrive at the structural, underlying, or essential elements of the phenomenon that account for what the participants experienced or perceived (Moustakas, 1994).

Finally, the researcher sought to construct an integration of the textual and structural descriptions that reflected the meanings and essences of the participants'

experiences of religiously affiliated higher education, specifically the relationship of faith and learning at the institution under investigation. Citing Husserl (1952/1989), Moustakas (1994) referred to the "essence" of the phenomenon as "that which is common or universal, the condition or quality without which a thing could not be what it is" (p. 100).

Moustakas (1994) also pointed out that the essences of a phenomenon are never timeless, as textual-structural descriptions are indicative of a peculiar time and place, and represent the conclusions of a researcher after going through the steps of phenomenological research. In contrast to other methods of research that attempt to categorize variables into concepts or categories, phenomenological inquiry recognizes that in identifying meanings or essences, the researcher is identifying descriptions of lived experiences. No one description adequately captures all aspects of a phenomenon, but instead "only serves to point at, allude to, or to hint at, an aspect of the phenomenon" (van Manen, 1984, p. 60). In analyzing the data collected in the faculty member responses to questions concerning the relationship of faith and learning at their institution, this study attempted, through inductive analysis, to identify the meanings of the lived experiences of those faculty members as they engaged and worked in faith-based higher education.

The researcher did not attempt to categorize these themes as Ream et al. (2004) did in creating a typology of faculty member responses to the questions of faith and learning. At the same time, the researcher did pay some attention to Ream, et al.'s typology for comparison purposes, but only after any themes had already been identified in the faculty responses themselves through an inductive method of analysis. Rather than

creating a typology, the author intended to describe in detail the participants' experiences of religiously affiliated higher education, particularly the interplay of faith and learning in that enterprise, through the lived experiences of those engaged in the phenomenon.

Through the descriptions of the faculty members' lived experiences, the author hoped to provide answers to the research questions and to point to what could be constructed as the essential experiential structures of religiously affiliated higher education, at least from the perspectives of the faculty members under investigation. Is the perceived tension between faith and learning an essential experiential structure of religiously affiliated higher education?

Limitations

In conducting qualitative research, the researcher must give consideration in regards to the limitations of a particular data collection method or project design (Ary, et al., 2010). Unlike quantitative research, qualitative research does not portend to be value-free but instead grants that values are always present in undertaking any type of inquiry (Patton, 1990; Ary, et al., 2010). Acknowledging that personal values and experiences are present in any research endeavor is not typically perceived as a limitation in qualitative research, but rather, a unique contribution that this type of research makes to the field (Patton, 1990). Qualitative research seeks to identify and monitor the values of the researchers as well as the participants, in order for these values to be brought to bear on how data are collected and how data are analyzed (Patton, 1990; Ary, et al., 2010).

Phenomenological research is also marked by the concept of bracketing. Ary, et al. (2010) stated that bracketing (or epoche) refers to the process wherein researchers

purposely set aside their beliefs, values, and/or experiences, in order for the data to be examined with a "fresh perspective" (p. 473). Phenomenological researchers typically do this through an exploration and reflection of their own experiences related to the phenomenon under investigation prior to the interview and data analysis processes, so that their perceptions and feelings may be identified and then set aside as much as possible during the collection and analysis of the data (Moustakas, 1994). The author participated in bracketing by writing down his prejudgments concerning the research topic, and then reviewing those prejudgments prior to each interview and session of data analysis, in order to hopefully receive and examine the data with a new perspective.

The researcher is interested in faith and learning at religiously affiliated colleges and universities because he not only works at a faith-based university, but also because he identifies with a particular faith tradition. While these characteristics may influence the author's selection of the research problem, the data collection process, and especially the data analysis, van Manen (1984) maintained that in conducting qualitative research in general, and phenomenology in particular, the researcher's starting point is their own personal experience of the phenomenon under investigation. Phenomenological researchers may even use the structures of their own experiences as "clues" to position themselves to the phenomenon and thus to others' potential experiences of the phenomenon (van Manen, 1984, p. 52).

The values of the participants are also present in this study, and like many research projects involving volunteers, self-selection bias may be present among the participants (Ary, et al., 2010). Self-selection bias refers to the biases that may exist in those who self-select to participate in a research project. People who participate in a

research project may hold unique ideas, beliefs, or values that may not be possessed by nonvolunteers in the same group, which serves as a reminder that the views expressed in this study are not representative of all faculty members at the institution under investigation (Ary, et al., 2010). As stated above, though, qualitative research does not seek to be generalizable or representative, but instead recognizes that the views of those who do participate in the study are still important, in terms of the meanings made of an experience, even if those views are not held by everyone in a particular group (Ary, et al., 2010).

Along with acknowledging that the values of the researcher and participants are an important part of this project, the researcher recognized that the questionnaire itself may also limit the scope or value of this project. First, this project used a qualitative questionnaire that was influenced by other researchers, Ream, et al. (2004) and Lyon, et al. (2002), and thus their biases and values could be reflected in the questionnaire itself. Second, as Ream et al. (2004) postulated, the way that questions are phrased concerning faith and learning may impact the responses. The inquiries in the questionnaire asked faculty members about the relationship of faith and learning at their institution, but asking the questions this way "implicitly includes the assumption that at some level faith and learning are distinct" and therefore it may be "begging the question[s] in a fundamental way" (Ream, et al., 2004, p. 369).

In employing the language of "faith" and "learning" as separate entities, the questionnaire itself may have elicited responses from faculty members that may not have been offered had the questions used different language. However, Ream at al. (2004) conjectured that our language may be limited as the "typical language of faith and

learning" (p. 369) construes these entities as distinct in some regard, just by the mere use of two words, each with their own meanings, as the aforementioned operational definitions of the words attest.

As Wittgenstein (1953/2001) pointed out, though, our language conforms to certain rules and these rules are learned through our interactions with others, thus making it possible for our units of language or phrases to share the same meaning. Therefore, even though the questionnaire in this study employed the language of faith and learning as separate entities, others may have understood what these concepts are getting at due to our common usage. Ultimately, Ream et al. (2004) maintained that we may need more "sophisticated forms of language" (p. 369) to talk about the relationship of faith and learning in higher education.

Credibility

Similar to the focus of quantitative research on validity, qualitative research focuses on the concept of *credibility* which refers to the extent that a study's results are truthful. According to Ary, et al. (2010), qualitative researchers possess "an obligation to represent the realities of the research participants as accurately as possible and must provide assurances in the report that this obligation was met" (p. 498). Credibility may be enhanced in qualitative projects through a variety of methods, and this project specifically utilized *referential* or *interpretative adequacy* and *minimization of bias* to enhance its credibility (Ary, et al., 2010).

Per Ary at al. (2010), referential or interpretative adequacy refers to the extent to which the participants' viewpoints, feelings, and experiences are accurately captured in the research project. Strategies that may be used to boost the interpretative adequacy of a

project are *member checking* and the use of *low-inference descriptors*. Member-checking involves the researcher, once the initial data has been collected, actually sharing the data or even analysis with the participants, in order to ensure that what was captured and analyzed was actually what the participants meant or said (Ary, et al., 2010).

For this project, the researcher conferred with the participants after the initial questionnaire responses had been collected to ensure that their viewpoints, thoughts, and feelings had been accurately captured. Additionally, the researcher shared interview transcripts with the participants to ensure that the transcripts contain an accurate record of the interview conversations. Clarifying questions were also asked of the participants when any questions were raised concerning their responses.

In addition to member-checking, another strategy for enhancing referential or interpretative adequacy is using low-inference descriptors. Low-inference descriptors refer to using direct quotations from the participants, which allows readers to truly experience the world of the participants through their own words (Ary, et al., 2010).

Because this study sought to understand the lived experiences of faculty members at a religiously affiliated university through the analysis of the language used to describe the relationship of faith and learning at that institution, emphasis was definitely placed on the faculty members' own words in describing their experiences. This study sought to allow the voices of the faculty members to come through, quoting their actual words verbatim at times in the reporting of the findings. In doing this, the author hoped to employ low-inference descriptors to enhance the study's credibility.

In addition, the author intended to minimize bias to boost the project's credibility. Ary, et al. (2010) contended that bias can be present when researchers allow their own

values, ideas, personal preferences, or beliefs to affect their work on a research project. To minimize this, researchers can continually participate in reflexivity, which is the practice of reflecting on their biases and identifying how those biases may be impacting their work (Ary, et al., 2010). The author participated in reflexivity throughout the study, by practicing the phenomenological concepts of epoche or bracketing, wherein the researcher's beliefs and values were laid aside in order to examine the collected data from a new and fresh perspective (Ary, et al., 2010).

Transferability

The concept of *transferability* in qualitative research has to do with the extent to which the findings of a study can be applied or compared to other groups (Patton, 1990; Ary, et al., 2010). While qualitative studies do not typically purport to be generalizable, many researchers assert that the findings of qualitative projects may be applied to other settings, as long as those settings are similar to the one under investigation in the original study. A key in determining the transferability of a project is its *descriptive adequacy*: if it contains detailed, accurate, and rich descriptions of the context and setting that would allow it to be fairly compared to other projects in other settings (Ary, et al., 2010). This project sought to enhance its transferability by including accurate and detailed descriptions of the study's context and setting, in order to allow the reader to judge whether the findings may be appropriately compared to other studies or contexts.

On the other hand, Ary et al. (2010) pointed out that caution must always be exercised in determining the transferability of a qualitative research project, as there are unique aspects of individual projects that could limit the ability to apply its findings to other contexts. The participants in one study may possess unique characteristics that

could result in findings that are not transferable to others because they could have specific histories, be involved in peculiar contexts, or perceive the constructs under investigation in particular ways that limit the ability of readers to draw similar conclusions about other contexts (Ary, et al., 2010).

Dependability or Trustworthiness

In addition to questions about the credibility and transferability of this study, care must also be given to the *dependability* or *trustworthiness* of qualitative research. Somewhat akin to reliability in quantitative research, per Ary, et al. (2010), dependability or trustworthiness refers to the consistency in which the project measures the construct it is intended to measure. Qualitative research expects that variations will be present across different research projects, due to the different participants and settings under investigation, but researchers can take steps to demonstrate that their methods were consistent, appropriate for the setting and research questions, and reproducible for other researchers to enhance the dependability of their projects (Ary, et al., 2010).

Ary et al. (2010) outlined some steps that could be taken to improve the dependability or trustworthiness of studies, including using an *audit trail*, *code-recode* strategy, and *triangulation*. This researcher kept an audit trail of all decisions made and why, and has included descriptions of the setting and participants, in addition to keeping the raw data collected from the questionnaires and the interview transcripts.

In addition, the author utilized the code-recode strategy in that faculty responses to the questionnaires and interview questions were initially coded to highlight themes or repeated phrases or ideas, and then the author left the analysis for a time and then came back and re-coded the data. The two sets of coded data were then compared with one

another. This project also employed triangulation by collecting questionnaire responses from the participants in addition to conducting interviews. Further, this project reviewed any official statements regarding faith and learning from the institution under investigation. In doing this, the researcher hoped to corroborate the faculty perceptions of religiously affiliated higher education with their institution's identity and intentions.

Summary

This study focused on religiously affiliated higher education. Specifically, this dissertation sought to understand faculty member perceptions and experiences regarding the relationship of the faith tradition of their institution to their work as academics. The researcher sent a qualitative questionnaire to faculty members at a religiously affiliated university in the Midwest in order to understand how these faculty members perceived the religious affiliation of their institution in light of their work within the contemporary academy. Following the surveys, the researcher conducted in-depth interviews with interested faculty members in order to gain additional insight regarding their lived experiences in working in faith-based higher education. In analyzing the faculty member responses, the author hoped to determine if these faculty members experienced any tensions in upholding the faith tradition of their employer while also performing their work as college professors.

CHAPTER IV

REPORT OF FINDINGS

Introduction

This study sought to understand the perspectives and experiences of faculty members at a religiously affiliated university regarding the relationship of faith and learning at their institution and whether tension marked their experiences of these entities. Specifically, this project sought to answer the following questions:

1. How do faculty members at the religious institution under investigation perceive or experience the relationship between faith and learning at their institution?
2. How do faculty members at a religiously affiliated university understand their work (scholarship, teaching, and service) in light of their institution's faith tradition?
3. How do faculty members at a religiously affiliated university orient and conduct their daily activities, habits, and/or practices as members of both the contemporary academy and a faith-based institution?
4. How do faculty members at the university under investigation experience MacIntyre's (1990) contention that the encyclopaedic method of inquiry is the dominant mode of knowledge construction in higher education while being employed at a religiously affiliated institution?

5. What, according to the faculty members at the institution being studied, are the essential experiential structures of faith-based higher education, based on their lived experiences?

This chapter is divided into four sections: participant profile of the faculty members at the institution under investigation, the textual descriptions of the perspectives and experiences of the participants regarding the relationship of faith and learning at the institution as collected from the questionnaires and interviews, the structural descriptions, or underlying meanings, of the textual descriptions, and an integration of the textual and structural descriptions, in order to hopefully arrive at the essence of the phenomenon featured in this study, namely the participants' experience of religiously affiliated higher education. The final section also includes a comparison of the study's findings to the official statements of the institution under investigation regarding their approach to faith and learning, as well as a comparison to the findings of Ream, et al. (2004), which this project has emulated.

Participant Profile

The researcher collected these findings by using qualitative questionnaires and follow-up, semi-structured interviews with faculty members at a religiously affiliated university. The researcher sent the questionnaire to all faculty members at the institution via electronic mail. The researcher sent one reminder email, asking that faculty members complete the questionnaire and indicate their interest in a potential follow-up interview. From there, as questionnaires and interviews were completed, the researcher employed snowball sampling to obtain additional participants to be able to understand the phenomenon from a variety of perspectives.

As data collection progressed, though, a global coronavirus pandemic, which began to affect the United States in March 2020, made it difficult to collect a satisfactory number of study participants as originally outlined by the researcher's doctoral dissertation committee. Most colleges and universities across America moved to remote learning in March 2020, including the institution featured in this study, and faculty members were forced to adapt their teaching methods to an online environment in a span of a few short days (Ebrahimji, 2020). This presumably led to many faculty members being consumed with adapting to remote teaching and learning settings, which left little time for completing questionnaires or follow-up interviews.

While the researcher's doctoral committee had initially recommended at least 15-20 interview participants, based on this unique situation, the doctoral committee members approved a plan for the project to move forward with at least 10 interview participants. Ultimately, the researcher received completed questionnaires from 15 faculty members at the institution under investigation who met the intensity sampling criteria of being involved in faith-based higher education for three years and being employed full-time at the institution under investigation for at least one year. Of those 15 participants, 11 faculty members participated in a follow-up interview.

The researcher conducted all but four of the interviews in person on the campus of the institution featured in the study. The in-person interviews took place in faculty offices or departmental conference rooms. The remaining interviews were conducted via telephone. Table 1 provides a summary of the participants, including their pseudonyms (which were selected by the participants), academic area of expertise (general

descriptions are provided in order to maintain the confidentiality of the participants), and highest level of education completed.

Table 1

Profile of faculty member participants

Name	Academic area	Highest degree completed
Billy	Business	Master's degree
Chris	Social sciences	Doctoral degree
George	Humanities/social sciences	Doctoral degree
Joyce	Natural sciences	Doctoral degree
Kelly	Business	Doctoral degree
Laura	Life sciences	Doctoral degree
Leah	Social sciences	Doctoral degree
Lee	Social sciences	Doctoral degree
Elaine	Social sciences	Master's degree
Marie	Social sciences	Master's degree
Mason	Social sciences	Doctoral degree
Paul	Life/social sciences	Doctoral degree
Prokao	Natural sciences	Doctoral degree
Sharon	Social sciences	Doctoral degree
Solomon	Life sciences	Doctoral degree

In presenting the findings, the researcher often quoted many of the participants verbatim, in order to accurately capture the descriptions of their perceptions and

experiences, and also to enhance the study's credibility (Ary, et al., 2010). Often, the researcher attributed quotations directly to the corresponding participant by using that respondent's selected pseudonym. However, there were instances where the researcher ascribed quotations to participants without their pseudonyms being mentioned. The researcher did this in particular situations wherein he felt that attributing quotations to specific participants, even through the use of pseudonyms, may leave those respondents in vulnerable positions (Seidman, 2013). In order to further protect the confidentiality of the participants, the researcher at times referred to "a participant" as holding a certain opinion or perspective, rather than naming that person through their selected pseudonym.

Textual Descriptions

In the phenomenological method, once the researcher has participated in horizonalizing the data, which includes regarding every statement as having equal value and attending to every word and statement of the participants' answers to the questions in the study, the researcher moves on to identifying the "meaning units" of the data, clustered into themes (Moustakas, 1994, p. 118). These clustered themes are used to develop what Moustakas (1994) referred to as the "textual descriptions of the experience" (p. 118).

This section details the textual descriptions of the perceptions and experiences of faculty members at the faith-based university under investigation. The textual descriptions contain themes that emerged from the participants' responses to the questions in the questionnaire and interviews. The themes are organized below according to the five research questions, with sub-headings in each section that highlight distinct themes.

Relationship between faith and learning. In describing what faith and learning means at their institution, based on their lived experiences, the participants offered both unique characteristics of each entity and examples as evidence of their descriptors. They also often detailed how the relationship of faith and learning at their university was one of integration.

Characteristics of learning. The respondents stated that the characteristics of learning included its practicality, its ability to assist students in becoming better people, and its penchant for preparing students for service. In addition, the participants described learning as continual, as connected to reflection, and as involving multiple sensory inputs.

Learning as practical. As to learning, one of the characteristics that many of the faculty members in the study spoke about was learning as something that is practical. Chris, a faculty participant, commented that "any kind of learning that we are doing is going to have a practice that goes with it." According to Chris, the institution's associated denomination tends to be a "practical tradition" and thus "application" and "responsibility" are important aspects of learning. Even theological study, which at times can be more speculative, prompts action, per Chris. What they are studying at the institution, for Chris, "has to matter in the world. What are we going to do out of this?"

Other faculty members featured in the study pointed out that learning at the institution is practical in that they seek to prepare students for their future careers. Marie stated that her daily work is "oriented much like those at other teaching universities" in that her task is to prepare her students for their careers and their work in their communities. Another participant contended that learning at the institution means that

they want students to "come away with some foundational information that will equip them for work within their field."

Learning at the institution also involves helping students to develop skills and competencies that go beyond their particular academic major, in order to apply those skills to any arena of employment. Lee observed that they are "not talking about what can you do with that major but we are asking what are the core competencies that you have developed this year and the totality in your experience." As understood by Lee, they want students to understand "how can you articulate those [competencies] and present those to a possible employer in a career environment and a vocation environment in such a way that I generate value there where the skill set may trump a particular major I have."

Learning to be a better person. However, this practical nature of learning is expanded at the institution to include not just matters of employment after graduation, but learning to be a better person. This approach to "whole person" learning, according to some of the participants, is connected to the institution's religious tradition. One participant remarked that "I think underlying the idea of a very holistic approach that is coming from the religious affiliation…we are not just interested in educating within our discipline but we are trying to educate the whole person into a life of service and overall wellness." Another continued that learning involves becoming a "better person," or "more responsible" in addition to "learning your content, increasing in knowledge." One other participant commented that students should attend a religiously affiliated university not just to obtain more opportunities upon graduation ("although that's a part of it"), but because they want to be "better people." He continued that the leaders of the institution

should want them to be "flourishing people," and faculty members serve in a "helping" role towards flourishing.

The practical aspect of learning to become a better person also includes learning how to make the world a better place. One faculty participant, Paul, observed that they are at a Christian institution, and the "central view that there is a knowable (i.e. able to be in relationship) Creator who has revealed Himself through His creation" means that there are implications for living in relationship with this Creator-God that include "living in such a way as to change culture, both collectively and individually." Another participant, Elaine, said that the reason for students to attend the university is "to learn and go into the world to serve the Lord they love."

Learning as preparation for service. Learning, then, is practical but also involves preparing students for service. Lee maintained that learning is not an "end in itself, but knowledge to improve lived experience." Lee mentioned that many of the most popular programs at the institution lead directly to service careers, like social work or medicine. Also, Elaine commented, "we are learning in order to serve a community that we feel needs Christ. Not that we have all of the answers but we are going to do it with the love of Christ." This notion of intellectual humility was also mentioned by some participants as an aspect of learning at the institution. Thus, for the study's respondents, learning is not only practical and service-oriented, but is also recognized as something that is continual, for both students and faculty and staff at the institution.

Learning as continual. Sharon declared that learning at institution means having an "open mind and an open heart to examine the world and possibly grow or change your point of view or change what you come in with, like where you were raised and all your

things from how, when and where you were brought up." Another participant, Mason, answered that learning is "basically a consistent change across time" that is formed in different ways that are not "mutually exclusive, they actually complement each other." An additional participant noted that they want their students to take a life-long learning approach, and have a "thirst for continuously seeking truth."

Learning as reflection. A few participants expressed views of learning as more than mere academic exercises, or even more than just instilling in their students a commitment to continual learning. One faculty member talked about how learning can include students reflecting on experiences of what they did in a particular setting, or how even hearing a story a faculty member told can be "learning." He stressed, though, that students do not always see learning this way as they often think of learning as mastering what will be on a test or exam. Given this, this faculty member creates his courses to be very experiential and "not paper and pencil," but still "very real learning."

Learning as involving the senses. Another faculty participant expressed the opinion that he does not like to answer questions related to learning because he has some research interest in the topic and the ways in which many people use the word "learning," can mean so many different things. For this participant, sometimes people use "learning" and "teaching" almost interchangeably, and many often view learning as a "passive" activity, even if "there has been a push in the last decade in education to make learning active." From this faculty participant's perspective, learning as understood "from biology is a process that takes several days" so when one is asked what they learned in class on a particular day, they would really have to say "nothing" because learning does not happen so quickly.

When this participant thinks about learning—and he says the institution also sees things this way, as well as higher education in general, even if it is not always well-articulated—is that learning is a life-long and long-term process and therefore "how can we help someone understand in such a way that this information is available months and years from now." He followed that "we know enough about learning that it's not an isolated type of thing. It involved multiple modalities, multiple sensory inputs" and proceeded to provide an example of his grandmother making donuts from scratch and now when he smells a fresh donut, he can picture his grandmother in the kitchen and can also smell the donuts that she had made. For this participant, learning includes these sensory inputs and also "the faith component as well; you can't really separate them because you are a whole person."

Characteristics of faith. The faculty members in the study described faith as being clearly defined by the institution's sponsoring religious tradition. The participants also described faith as involving the senses, and as a developmental process.

Faith as clearly-defined. In terms of what faith means at the institution, many faculty members pointed out that the particular denominational focus of the institution assists in providing cues as to what constitutes faith. Solomon said that the "religion is defined" at the university so the faith is a specifically Christian faith and it is "clearly defined" as Christian. Faith, then, is "faith in God's existence but also faith in His willingness and ability to interact on a personal level with each person and to interact corporately with us." Lee resonated with this perception, advocating that faith at the institution means "having a worldview and personal practices that recognizes there is a deity, for one, and that deity actually is Creator, as well as Lord."

Faith as involving the senses. Additionally, similar to some faculty members' perceptions of learning, faith is understood as something both involving the senses and as something that develops across time. Faith, from the perspective of some of the participants, involves not only belief, but also practice, or actually physically doing something like praying or performing service. One respondent detailed that faith is not just ideas in a person's mind, but includes a sensory component as well: for example, being in nature, one may obtain a sense of "awe" and "wonder" at the divine creation.

Faith as developmental. Faith is also understood as a developing entity or something that one continues to "grow" into. Mason, for example, said that faith is "absolutely a developmental process that involves learning," in that he believed that students who want to keep the faith of their "five year old self" are "cheating themselves." Mason sought to assist students through continued religious development, in which students should feel more confident in their own personal faith. Mason stated:

> As you are informed across time, you get God out of your pocket and allow him to be God as you are part of his body kind of thing. You are free to have conversations, to have relationships, to be engaged genuinely, authentically with people with all kinds of different mindsets and not feel threatened and not feel at risk of 'losing' whatever it is that you want to call your faith.

Faith as growth was repeated by others, including Marie, who mentioned that faith at the institution is growing in Christ, and this goes together with learning; there is "overlap." Thus, both faith and learning are about growth, per many of the respondents.

If faith and learning both involve growth or change, this means that not everyone in the campus community will be at the same faith or learning stage as someone else. For

Solomon, the faith of the institution will be worked out differently for different people, in that at "any faith based institution you still have a spectrum of maturity levels within that faith." Being able to recognize this helps him when people do not respond in a manner befitting the faith tradition of the university, to offer them grace in that he realizes they may not be as mature in their understanding of the faith of the institution as others.

Integration of faith and learning. The participants not only indicated that the relationship of faith and learning was one in which both were characterized by growth, but they also often detailed how the relationship of faith and learning at their university was one of integration. Many participants highlighted that the disciplinary content featured in their courses was the same content that could be found at non-faith affiliated universities, but unlike those other institutions, faith was integrated into these courses. In addition, evidences of faith and learning being integrated at the institution, according to the respondents, included the general education curriculum and the content of courses within the academic disciplines. Per the participants, the integration of faith and learning also involved growth, and was central to the goals of the institution.

Same course material, with faith included. One participant remarked that in her classroom, she discussed the same material that would be found in classrooms in other universities, but then she would ask her students, "So what does this mean for us as Christians?" She continued that at her institution, their approach is "not just talking about the general knowledge within the field, we kind of go an extra step to talk about what does this mean for us as Christians or how do we reconcile this with our faith and even have courses devoted to that." This faculty member commented that students seem

to love discussions that integrate faith and learning, and it may be one of the reasons they attend a religiously affiliated university.

General education curriculum. Other faculty members pointed to the university's general education curriculum as evidence of faith and learning being integrated at the institution. One participant, Lee, highlighted that the faith tradition of the institution "speaks frequently and pointedly about integrating faith and learning." Lee noted that this has an impact on how the curriculum is structured, which affects learning. There is a gateway course into the general education curriculum that begins this process and then a senior capstone course completes the educational activities structured around the integration of faith and learning. This senior capstone course, as understood by Lee, is "focused on applied Christian ethics," asking students, "how then should we live?" given what they should now understand about the Christian faith at that point.

Academic disciplines. Lee remarked that faith integration was not only a feature of the general education curriculum, but also an element of each disciplinary unit, with faith being integrated more directly into each discipline. Individual academic majors have their own capstone courses that incorporate theological reflection with disciplinary reflections on ethics in that particular field. According to other faculty members, though, this disciplinary integration was not the same across the disciplines, with some possessing a more direct connection to issues related to religion, while others possessed a more strained connection to faith.

None of the disciplinary coursework, in the opinion of the faculty respondents, was focused solely on matters of faith, unless that subject (such as religious studies or philosophy) featured religion explicitly. Billy said that "we don't just take the Bible and

teach everything right out of the Bible for an accounting class, but I think faculty will sometimes use examples and things like maybe from scripture." Some disciplines, though, were perceived by some faculty members as possessing an "easy" connection to faith, while others did not. A business faculty member expressed that some "disciplines have an easier connection to make between the discipline and a Christian worldview than others" and that her specific area possessed a direct connection to faith because of how much the Christian scriptures speak about money and possessions. The arts and humanities also maintain a more direct connection, according to another participant, in that much of music and literature feature religious themes or imagery.

Even faculty members in some of the sciences are able to naturally incorporate faith into their classrooms and laboratories. Paul talked about how many scientific disciplines lend themselves to questions concerning truth, ethics, and questions about worldviews. Paul remarked that he talks a lot about "design" in his courses and this lends itself to talking about "purpose" and then talking about "something bigger than the individual" and how faith can shape the questions students ask and the perspectives they take.

Other academic areas, as stated by a few of the faculty members in this study, have a more difficult time either incorporating faith-related content directly into their teaching and learning activities, or even making a distinction, from the perspective of one faculty member, "between a Christian worldview and a secular worldview flowing out of the discipline." Another participant articulated that faculty at the institution only try to "address the religious and ethical developments within our respective fields as appropriate," which suggests that directly engaging faith-related content may not always

be appropriate for all disciplines all the time. What faculty members in these disciplines seek to do, rather than directly relate religiously affiliated content into their courses, is to use ideas and concepts from their fields and connect those to the spiritual formation of their students.

One faculty member, Joyce, suggested that she tries to get her students "to think that there are things that are appropriate in science that we can take over to our spiritual formation." She also recalled an example she used in class about the formation of the moon, and how the sheer odds of everything coming together to create the moon and its importance to life on earth should prompt students to reflect upon the wonder of God's design and what that means for their lives.

Another professor, Marie, said that she feels "welcomed and encouraged to share the message of Christ with [her] students as well as superior level academic content." She continued that educating for moral or religious formation is important to faculty at the institution; she contended that "spiritual" formation is "extremely" important to her: "I would say just as important as academic formation but obviously the times in classes is not equal. But that's where other events on campus pick up…things like student life and the chaplain's office and whatnot." For Marie and others, "professors are a part of [spiritual formation] but it's not our sole mission. We kind of have a dual mission" in terms of educating within a particular discipline but also providing opportunities for students to grow spiritually.

Faith and learning as involving growth. This notion of growth was also repeated by other faculty members as well, when it came to discussing the integration of faith and learning. Marie continued how faith at the institution is growing in Christ, and this goes

together with learning—there is an "overlap" in that both faith and learning are about growth. Marie observed that one cannot make someone to have faith, just like one cannot make someone "learn." Both involve the student taking steps for themselves: either learning how to think or understanding how to have faith and personally taking steps to grow in that faith.

The idea of faith and learning as working in concert with one another toward a certain outcome, be that growth or something else was another idea repeated by some of the participants. Mason believed that the relationship of faith and learning at the institution has a purpose, or is "aimed," towards "healthy spiritual formation" for students that is integrated into each discipline's courses. Faith and course content go together, from Mason's perspective, and are not in a "silo." Another faculty member also stated that faith and learning integration is not just putting a "spiritual twist" to something but instead is the "idea of what is the biblical principle or the spiritual truth that is present in this content area" and then asking students questions discipline-specific questions that are related to that spiritual ideal.

Mason achieves the aims of faith and learning by helping students be "consciously aware of the importance of looking beyond any course content, and see the impacts we will make as educators in classrooms, as people in communities, as friends, as colleagues, as co-workers." Education in the classroom, then, goes beyond the disciplinary focus to educating students to excel in all facets of their lives. From Mason's viewpoint, the intention of including religiously affiliated content in the classroom is to "integrate not adjunct, not to put on like a wart, but put it into the fabric of what they teach" in each discipline.

Mason maintained that this approach is not "uniform" nor "singularly ideological" across the disciplines in that the institution enrolls students from a wide range of backgrounds, with many coming from religious upbringings, but some with little to no background in religion at all. Each faculty member has the "freedom" according to many of the participants to integrate faith and learning as they see fit within their particular disciplines.

Faith and learning as central to institutional goals. The participants in the study spoke about the integration of faith and learning as not only being an important element of the institutional culture, but is central to the educational goals of the institution. One faculty member stated that the institution's "essential goal is student learning to ensure that they grow academically and spiritually." Another said that the combination of faith and learning has "long been a foundational element in the basis of education at our university." And still another contended that they "integrate our faith into about everything we do…all of our focus is around, it is centered upon God, frankly." Additionally, from another participant's perspective, faculty members are able to "integrate the curriculum when you are teaching class with spiritual things; it happens all the time, it's very normalized that you would do that…it's just a part of the fabric of being a part of the institution I guess."

Faculty work in light of the religious affiliation of the university. Many of the respondents detailed how they perceived or understood their work as faculty members, in that they are both participants in the modern academy and members of a faith-based organization. They spoke of possessing a dual role in helping students to excel academically and grow in their spiritual understanding. They also detailed that because

they work at a religiously affiliated institution, there are certain expectations placed on them by the administration that may differ from expectations placed on faculty members at other non-religiously affiliated higher education institutions. Despite this, many of the faculty members featured in the project believed that their work was not dissimilar to faculty members at secular universities.

Dual roles of faculty members. One participant, Marie, stated that faculty members at the institution "kind of have a dual mission" in that they are concerned with both faith and learning formation for their students. Other faculty members echoed this sentiment as well, and Marie said that she appreciated that she could speak to her students from a spiritual point of view and that she would not "get that at another university." She did stress that faculty are not solely responsible for students' spiritual formation, as many others on campus, like campus ministers, also assisted in this process.

Other conversation related to the dual role of faculty members at the institution as being responsible for both academic and spiritual development centered on faculty members serving as spiritual "models" for their students. Solomon and Chris, for example, both argued that faculty members serve as models for spiritual development in students, in terms of their behavior as it reflects the faith tradition of the university. Students, according to Solomon, "remember those things" like faculty members praying in front of class and the ways that faculty members treat their students.

For some of the faculty participants, the ideas of a dual role of spiritual and academic formation and of "modeling" faith commitments in front of their students have to do with just living out their own personal beliefs. Chris suggested that he tries to just be a Christian among his students; to embody his own faith commitments. Mason

commented that he hopes to "reflect the family face," in terms of reflecting the characteristics of those who are faithful adherents of the faith tradition of the institution, by treating others well and being open to them and their ideas.

Another participant, Lee, commented that when faculty members take seriously the charge to live out their own faith commitments, this will lead to taking their roles as educators seriously as well. Lee stated that faculty members should have a "commitment to least minimum standards of quality and if you take your faith seriously I think you take the whole issue of quality seriously." Lee argued that, "If you talk to many faculty here I think that common understanding not only is about their commitment to faith but commitment to the quality of education."

Expectations of faculty members. Embodying the faith tradition of the university by being committed to academic quality was one of the many expectations that the participants alluded to that was characteristic of their work as members of a religiously affiliated university community. From the perspectives of the respondents, faculty members were expected to integrate faith into their curriculum, as outlined more explicitly in the section above, attend chapel weekly, begin classes with prayer or a "devotional" session, and serve the campus community, the local community, and the church community.

At least three of the faculty respondents mentioned that their annual performance reviews were connected to their engagement in the faith tradition of the institution. Another participant stated that faculty have to annually report their "religious activities, such as volunteer church roles and testify to our own religious views." While most faculty members expressed that they would not be reprimanded for not attending chapel

services—and many mentioned that faculty were not required to attend, only students—they were still expected to attend as often as possible. Similarly, some faculty members mentioned that they were only "expected" or "encouraged" to begin class in prayer or in devotions, and many mentioned that they really possessed freedom in terms of their methods of engagement in the faith tradition of the university.

Some faculty members, like Solomon, not only expressed gratefulness that they had freedom to engage differently in the faith life of the institution, based on their preferences, but were also grateful for the freedom to discuss spiritual things in their classes and to have the opportunity to pray with students. Solomon proposed that a "purely secular, atheistic perspective" is the often unstated but assumed position at secular universities, and this disallows the concept of God as something that can be discussed in his field.

If he was employed at another institution, Solomon may not be able to consider that God could have a direct or indirect effect on phenomena. At his current institution, he can consider that God could have influenced an outcome, so those "unnecessary and illogical restrictions," according to Solomon, are removed. Solomon appreciated the freedom to talk about spiritual topics in class; topics that are "historically deeply controversial issues" in his discipline and he is able to examine them from multiple angles so that the "full spectrum" of views is available to students. From Solomon's point of view, the ability to do this is "something you don't necessarily get in a secular institution."

This contrast between the faculty respondents' experiences at a faith-based university and their experiences (whether first-hand or as reported by colleagues) at non-

religiously affiliated institutions also seemed to be characteristic of the ways that the participants understood their work. In addition to the aforementioned expectations, which most indicated would not be expectations at a secular university, a few respondents also mentioned that their approach to research differed than those of their colleagues at other institutions. While some pointed out that their current institution's focus for faculty was teaching and service, and was not as oriented towards scholarship, there were a few participants, such as Chris, who indicated that their research was conducted more on behalf of religious congregations and less for the overall academy.

Chris stated that he does not write just for the academy or for personal reasons, such as tenure or promotion, but for service to the institution's church affiliation. He said that he "intentionally" writes in a "less scholarly" manner in order to be more accessible to a general church-attending audience. This does not mean that his scholarship is lacking in rigor or that he is not looking to do the work of discovery. Rather, Chris wants to "communicate it to as broad an audience as possible for the greatest service" to the church community.

Other respondents such as Kelly indicated that they also employed their research in the service of the adherents of the institution's faith tradition, sometimes speaking at church conferences or other meetings for more general audiences. Some participants spoke about faculty members in other disciplines who took students on service excursions, either domestic or abroad, or who participated in symposia for local business and community leaders that featured content that sought to assist those leaders in incorporating faith into their work lives. Participants relayed that they and their colleagues often understood their work as faculty members as being something that could

serve both the academy and those outside of the university who were a part of the same faith tradition.

This notion of serving the faith tradition of the institution also had implications for how the respondents understood and experienced their work as it related to questions of academic freedom and faculty hiring. For example, Billy outlined that while "openness" is the "standard" so that faculty have the freedom to express their individual views, these views must be within the context of the faith tradition of the university. Likewise, Lee offered that faculty members at the institution enjoy academic freedom related to their fields of study, but this freedom is not "unbridled," as the faith tradition of the institution includes a "responsibility culture where awareness of and careful deliberation of consequences takes precedence over freedom in community."

In terms of issues related to faculty hiring, one respondent indicated that "when anyone is hired into this institution a piece of that is to tell us about your faith journey, whatever that means to you." This respondent relayed that she had a friend of another religion (not Christianity) who was "appalled" that faculty have to answer this question, as she did not believe it was the business of the institution to be concerned about their faculty members' personal religious beliefs. However, this participant argued that it is "all of their business" in that they are an "intentionally Christian" institution and the expectation is that faculty members not only have a personal Christian faith, but be able to "publicly talk about that in a job interview."

Faculty work as similar to others at non-faith-based universities. Ultimately, even as many participants alluded to the expectations placed on them to possess a personal connection to the faith tradition of the institution and to orient their teaching,

service, and scholarship in light of the religious affiliation of their employer, others expressed that they believed that their work was very similar to faculty members at other non-faith-based colleges and universities. One participant mentioned that her work abides by knowledge construction of her discipline in the social and natural sciences and she is not afraid to approach "sensitive subjects," like sexual identity, from a "scientific perspective."

Likewise, Billy stated that he believes that he works "just like anyone else does at a non-religiously affiliated institution." Marie stated that her work is "oriented much like those at other teaching universities" in that her task is to prepare her students for their careers and for work in their communities. Others stated that connections to outside entities, like academic conferences and accrediting agencies, assists in keeping faculty work in line with the standards of the industry. Despite the faith affiliation of the university, Marie said that it "doesn't change the fact that our goal is to provide top notch academic instruction in each of our majors," just as faculty members at other universities do.

Daily activities, habits, and practices as faculty members at a religiously affiliated university. The faculty member participants highlighted the many ways in which their daily work was oriented in light of being members of a religiously affiliated institution and members of the contemporary American academy. They pointed to their daily activities that related to expressing their personal faith, and being in an environment with students and colleagues who were members of a similar faith tradition, although this did not include everyone on campus. The faculty members highlighted that their regular practices at a faith-based institution included attending weekly chapel services, praying

before class or other meetings, mentoring or being in close relationships with their students and their colleagues, and conducting service activities. The respondents also focused on the ways in which their daily activities were different than the daily activities of other faculty members who do not work at a religiously affiliated university.

Personal and shared faith. When asked to identify activities or habits that they as faculty members at a religiously affiliated university engaged in, the study participants often pointed out that they engaged in these activities not just because of the faith-based nature of their employer, but also because these activities were expressions of their own personal faith. While some of the respondents mentioned that they were members of the denomination that sponsored the institution, many indicated that they were not personally affiliated with the denomination. One participant, Solomon, even suggested that the "majority of people who go to school here and teach here are not a part" of the denomination of the institution, so their engagement with the faith of the institution would be different than those who are members of the denomination. Yet, many of the respondents stated that they possessed a connection to the broader Christian faith and so it was natural for many of them to participate in the faith-related activities on campus.

Some of the informants contended that their personal faith was an important reason for them to be employed at a religiously affiliated university. George argued that "faith is at the core of who he is," and that he could not work at his current institution if it "strayed from my own personal and denominational heart." Likewise, Mason professed that the religious affiliation at his current institution is the "core reason" for the work he does in higher education, and he would be doing something else if not for the religious affiliation of the institution.

For Billy, he could not conceptualize his work apart from his personal faith, and this affects the daily activities that he participates in. Kelly appreciated the institution's denominational connection, and although she is not of the same denomination as the institution, nor does she ascribe to all of their doctrinal commitments, she "appreciates" the "commitment" of the institution to faith and the "value the university places on connecting the institution of higher education to the church."

For those faculty members who indicated that their daily activities and habits were a product of their personal faith, some also spoke to the fact that the majority of students at the institution also ascribed to a similar faith tradition, and this influenced the ways in which they conducted their daily activities. A few of the respondents spoke about the "shared faith" they possessed with students, and others, like Laura and Elaine, pointed out that faculty members and students both "worshipped" alongside each other in chapel. Laura stated that a "family" environment existed at the institution between faculty, staff, and students based on their shared faith commitments; they pray for each other; they support and do not compete with one another.

One faculty member even shared that she had really been "shaped" by the shared faith of the community; she detailed that during her tenure at the institution, she had experienced some serious hardships personally, but stated that in the midst of those hardships, she "really felt the power of this community and the strength of the community," as her fellow faculty and staff showed her "Christ likeness." This helped her "shape my vision for what my role is here in terms of how I support my colleagues and how I support students."

In spite of the sense that most people on campus shared the same faith commitments and this impacted faculty members' daily activities, some respondents acknowledged that not everyone on campus adhered to the faith tradition of the institution. While many specified that faculty members had to be able to articulate a personal faith commitment during the hiring process (according to one participant, it is "quite clear" that employees are to be faithful Christians in order to maintain employment), many of the faculty participants alluded to the fact that not all students shared the same faith commitments.

One faculty member implied that not all students at the institution are Christians, and this prompts him to slightly adjust his teaching methods with those students, in that rather than engaging in spiritual formation activities with them, he merely seeks to help them learn how to be more compassionate and loving people. Another participant, Elaine, indicated that she knows that there are students who are not Christian at the institution; there are atheists, and there are those with different religious beliefs. She detailed how she met with a student who said "I wasn't ready for so much of the God stuff here," which prompted her to wonder why the student would feel this way when the institution appears to be so intentional about their religious affiliation. No matter the personal religious beliefs of the students, many of the participants reiterated the need to teach and support all students on their campus.

Another participant mentioned struggling with his own faith at different points in his educational journey at secular universities, and how he now shares those experiences with his students, recognizing that not everyone on campus is in the same place from a spiritual perspective. He maintained that at "any faith-based institution you still have a

spectrum of maturity levels within that faith." Marie, another respondent, affirmed that not all in the campus community are of the same faith or at the same place in their faith as others, but the institution's leaders and faculty members should "open that door and show students ways to walk down that path should they choose and support them at whatever point that they are, want to be or don't want to be and accept all of those."

Personal faith, as well as the shared faith of the campus community, then, influenced the daily habits, activities, and practices of the faculty members under investigation. The actual activities or practices that these faculty members engaged in included attending chapel services, opening class with prayer or some sort of devotional time, mentoring and engaging in close relationships with students, and performing service activities with others.

Chapel services. Nearly all informants mentioned the chapel and its thrice-weekly services as a regular activity that either they or their colleagues participated in. While faculty are not required to attend chapel services like students are, most participants stated that they attended fairly regularly. Many faculty members pointed out that students were also able to fulfill their chapel requirements through "spiritual formation credits," which consisted of attending other worship- or service-oriented events, but according to the respondents, actually attending chapel services was the expectation for faculty members, and most said that they did so.

Despite this expectation, some of the respondents detailed that while they often wanted to attend chapel services, the "busyness" of their daily work sometimes prevented them from doing so. One participant said that faculty members "don't always make it" to chapel, and argued that the daily class schedule itself was partly to blame: classes are

scheduled around chapel time, and it may be hard for faculty members to be able to get ready for their next class if they attend the chapel services. A few faculty members maintained that there were a few chapel services that were designed for only faculty and staff to attend, not students, and offices were often closed or classes not held during those services. However, these faculty and staff-only chapel services appear to have not been held very frequently, perhaps once or twice a semester.

In terms of the actual chapel experience itself, the participants observed that it included hymns and worship songs, and usually a speaker delivering a sermon or homily. Sometimes the chapel services contained "themes" that carried over from service to service; one respondent said that "hospitality" had been a recent chapel theme. A few participants talked about really enjoying the chapel services, and spoke of an affinity for the campus chaplain, who was in charge of the chapel services. However, one participant noted that the chapel services were at times "problematic" because the worship "style" was not always representative of all Christian denominations.

Prayer or devotions. In addition to chapel services, many of the faculty members relayed that prayer or "devotions" were a part of their daily practices. This could include opening classes with prayer, praying directly with students or colleagues, including at the start of faculty meetings, or including some sort of devotional time during their class sessions. Again, the respondents talked about how opening prayers or devotions in class were expectations of the faculty members, but many stated that they did, in fact, participate in this practice. A few of the participants stated that they opened up class with prayer and solicited prayer requests from their students. However, one participant outlined that prayer is "not something that should take up a lot of class time because

obviously we are academically minded in trying to prepare our students for the professions for which they are training."

Another participant indicated that while faculty are expected to do devotions, he had not made this a "part of the way I function and the reason for this is a concern about [devotions] being seen as an appendage…okay, we did a devotion, get it out of the way, now we can go on." Instead, this participant refers to "biblical principles that I might see arise" in the course material, "or something that we know from scripture that is verified in this particular place." Rather than beginning class with a devotional time, he tries to relate his course content to spiritual or biblical ideas or narratives.

Regardless of whether the participants began their classes in prayers or devotional times, most of the respondents indicated that, because they were employed at a religiously affiliated university, they had the opportunity and the "freedom" to pray directly with students, either one-on-one or in small groups, or with colleagues during meetings or in other settings. One participant, Solomon, maintained that being able to pray can assist in the educational process in terms of relieving stress for both students and faculty during the busy times during the semester. During the interview, another participant, Billy, talked about how he had just asked a colleague in his department to be prepared to lead the department in prayer during an upcoming meeting.

From the participant responses, it seems that faculty meetings opening in prayer was a common experience for many, however individual prayer with other colleagues was not always as frequent. One respondent acknowledged that while there is "freedom to pray with one another," this does not happen very frequently due to the busyness of their work as faculty members. There are other ways in which faculty may pray with

others, per one respondent, including an email "prayer chain" for faculty, in which members could offer prayer requests and prayers would be written to one another via electronic mail.

As stated above, another participant mentioned that the prayers of her colleagues really assisted her during some difficult times, and other faculty members indicated that the option to pray for one another not only was beneficial to their colleagues, but also to students, in that they could support them in a specific way. Per Marie, praying for students allows her relationship, encouragement, and support of students to go deeper than "nice words" in that she can pray for specific things in their lives with them. Likewise, Sharon perceived that praying for students is a normal or "organic" thing that happens when you develop relationships with them.

Relationships and mentoring. This theme of "relationships" with students was also repeated by many of the respondents in terms of what constituted their daily activities at a faith-based institution. Laura suggested that relationships are incredibly important for them because of the faith tradition of the institution: "we are very relationally minded in our interaction" and faculty members approach the relationships with students "more holistically than just 'you didn't get your homework in for this class.'" Chris tries to "embody the sense of shared journey with the students that we are not just learning about these things but we are being the body of Christ together and experiencing those kind of 'good news' of the gospel, shouldering each other's burdens and whatnot." Per Laura, the entire university is relationally "very, very engaged."

Other participants agreed, including one faculty member who detailed that students possess personal relationships with faculty "with whom they are learning, or

often sitting with them in chapel, or being mentored by a chosen faculty member their junior or senior year." This same faculty member specified that she takes a "moment" for students; she detailed a time when a student shared some personal struggles with her and she was able to pray directly with that student. The faculty member also mentors two senior students, as faculty mentoring can take the place of attending chapel services for seniors.

Mentoring—either one on one, or in groups of students—was often repeated by the participants as a regular activity they engaged in. One participant recalled that he has been involved in a formal mentoring system for over 30 years that included both one-on-one appointments with students, in addition to meeting with students in small groups. The meetings "have a spiritual focus" to them, and the small groups involve the study of the Bible. Spiritual development was extremely important to this participant and he provided an example of a student who was failing a class and the reason was because of a spiritual issue, not an academic one. He recognized that he could probably do the mentoring program at another institution, but his current institution is much more "open" and he has "more freedom because of that" in terms of engaging students spiritually.

Another respondent said that she has hosted, with another faculty member, a "life group" with senior students; this gathering is not just a Bible study, but "kind of a supportive group." They sometimes do devotionals or read the Bible, but they also just get together to support one another and talk about their lives and their next steps, be that entering the workforce or going on to graduate school. This participant exclaimed that "it's been a wonderful experience because we get very close" to the students.

One other faculty participant's mentoring activities included not just student spiritual development, but professional development as well. He coaches students through major exploration, and then helps them to learn how to be a professional. This also includes assisting students with the transition to "adulthood" that college can sometimes represent. When asked if helping students through the transition to adulthood is unique to faith-based education, this participant allowed that it may be more "intentional" at his institution; at other secular institutions he attended, he said that "pretty much you were kind of on your own to figure things out."

Service to others. In addition to mentoring students and forming close relationships with them, some of the respondents indicated that another regular activity they participated in as members of a faith-based higher education community was engaging in service. The faculty participants referred to service trips over spring and winter breaks, and many talked about how they personally participated in service activities in their local community. Additionally, others led excursions with students abroad that included academic engagement, service learning, and spiritual formation activities for the students. Lee said that the university "actually changed our spring break to provide a two week break for some ministry trips that go abroad," which demonstrated the commitment made by the administration and faculty members to service.

The researcher asked one participant what makes the approach to service learning at the institution distinctive from service learning at other institutions and she stated that she was unsure. She mentioned a neighboring liberal arts college that had its origins in a similar faith tradition as her institution, but no longer maintains that faith affiliation. Yet, she thought that that particular college still does a lot of "powerful "work in the

community. She admitted that in the service activities she has led with students, she has not considered "the faith-based part of it."

Activities that differed from those at other institutions. Despite the fact that other universities partook in community service activities, many participants contended that their experiences at a religiously affiliated university, including their daily activities, habits, and practices, were very different from what their experiences would be at non-faith-based universities. Not only did they engage in activities like attending chapel services regularly, praying with students and colleagues, and forming close relationships with students, but they engaged in faculty reading groups that often centered on spiritual topics. One participant offered that she is under the "assumption that's not going to happen at a public university." Others specified that even if the books were not always faith-related, the faculty members brought their own personal religious beliefs into those discussions, and this was something that probably would not take place outside of a religiously affiliated institution.

Many respondents articulated that they often felt "free" at their institution to talk about spiritual things, whether in the classroom, in relationships with students, or in conversations with colleagues. One respondent observed that while other universities have faculty advising, at his institution, those advising opportunities include discussions of faith, and faculty members engage in a "prayerful discernment process" with students.

Another maintained that colleagues at other institutions have to be more "guarded" concerning being involved in assisting students in their spiritual lives and because of this he possesses a "higher responsibility to do these things because I don't have to worry if I'm doing them that someone is going to turn around and go: you have to

stop that because it's not permitted at this institution." An additional participant imparted that in her mentoring and teaching, she seeks to allow students to think freely, but had heard from colleagues at other colleges "that secular universities approach it from an indoctrination standpoint where I don't think they [allow people the freedom to have their own viewpoints]. I think we give our students freedom to think about these issues."

Faculty participants referred to other activities, such as participating in scholarship or on-campus events, as also being different at their institution versus other campuses, in that those activities could have a religious angle to them. One participant, however, provided a very specific example related to her habits that was influenced by the religious affiliation of her university: she paid particular attention to those students who were marginalized or struggling.

This participant said that she uses an example of Christ in her work, in that he gravitated to those who were marginalized in society, and so she likewise wants to pay particular attention to those students who may struggling, who "have some type of barrier" or "that are being pushed out." She acknowledged that like other faculty members she may be drawn initially to those students who are stellar performers and who do well in class, confessing that "those are the ones that are comfortable for me." Still, she believed that "it's actually in my interactions with the folks that are struggling in some way, emotionally, financially, academically that I am probably being the most Christ-like."

This participant stressed that attending to struggling students is not always easy, and that she often is "floored" by what students are going through in terms of the "trauma" they experience. She does not, though, want to "write off" any student because

she has witnessed students being "transformed" throughout their time at the institution through the relationships they have made with faculty members. This respondent expresses her faith through her attention to students who are struggling and in being able to "celebrate each person's individuality" so that students learn about their "specialness." Ultimately, she believed that by attending to and supporting these students, she is able to "find my true meaning here."

Some of the respondents even contrasted their experiences at their current institution with their having either worked at or attended non-religiously affiliated universities. One participant mentioned that her daily work was "extremely different" than secular institutions where she was employed or had attended. For this faculty member, many students at her current institution end up graduating who would fall through the "cracks" at other larger, secular universities, and this was due to her institution's approach in educating the "whole person," attending to students' minds, as well as their spirits.

This participant pointed out that "there's a lot" of things she or others are engaged in as faculty members at the institution under investigation that they most likely would not be engaged in if they worked at a non-religiously affiliated institution. Not only the daily activities like attending chapel services and praying with students, but according to this participant, the "whole atmosphere is different." She was enrolled in and employed at secular institutions as a research professor where there is an "atmosphere of competition." In contrast, her current institution is a place where "we just all support each other" and "there's no competition in any way which is very refreshing."

Others with experience at non-faith-based universities echoed similar sentiments, remarking that at their current institution, they can consider God to be a direct or indirect cause of observed phenomena, which was not necessarily something that could be considered at a public university. Still others said that while they were "free" at their current institution to publicly share their religious beliefs, some did maintain that personal opinions or even research positions must still be in line with the context of the faith tradition of the university.

While only one faculty participant stated that he was "unsure" at first of what regular habits he participates in as a member of a religiously affiliated university community that he may not participate in elsewhere, the majority of respondents agreed that their daily activities were different than what they would have engaged in at other non-religiously affiliated higher education institutions. As many of the participants demonstrated, their daily habits, activities, and practices involved not only the traditional faculty work of teaching, research, and service, but also included attending chapel, praying with others on campus, and mentoring and forming close relationships with students, among others things.

Areas of tension at the university. When considering questions about whether they experienced any tension between the religious affiliation of their employer and MacIntyre's (1990) contention that the contemporary academy is marked by the encyclopaedic method of inquiry, the faculty respondents answered that while they may not always feel this tension specifically, they did experience a number of areas of tension at their institution. Some mentioned that at times they did indeed experience dissonance between the religious tradition of the institution and contemporary approaches to

knowledge construction, but others mentioned areas of tension that included encounters with the religious backgrounds of their students, interactions with other faculty members who may possess different views, questions regarding hiring and academic freedom, and difficulties they faced from financial pressures the institution was experiencing, among others.

Knowledge construction and methods of inquiry. A few of the respondents expressed that they experienced tension when it came to the tenets of the religious tradition of the institution and the tenets of knowledge construction in contemporary higher education. One participant detailed how he believed that the university as a whole operated out of the "Enlightenment/modern assumption of fact/value split" that is prevalent in contemporary education, in that the academic discipline provides the truth or facts and faith or religion provides values that determine how people should act. This participant said that the stated general education outcomes of his institution reveal a bias towards "Enlightenment/modern assumptions" in that they are treating students like they are a "brain on a stick," and the educational process is only concerned with students' intellectual stimulation. Per this respondent, the curriculum and teaching and learning methods do not match their own belief system, which purports that students are whole persons with affections and desires. This participant argued that their approach to educating students should be centered on how their "loves" need to be trained, not just their "thinking."

Others repeated the idea that either their colleagues at the institution, or they themselves took their cues from the prevailing research in their respective fields, rather than the faith tradition of the institution. One respondent admitted that she abides by

knowledge construction of her discipline and is not afraid to approach "sensitive subjects" like sexual orientation or gender identity from a "scientific perspective." Another described how "knowledge is constructed at my university based on the general education requirements" that were created by the general education committee and upon which all faculty members get to vote for or against. She claimed that the rationale used for many of these general education requirements was often based on learning outcomes founded on wider research related to student learning. One respondent even asserted that the "MacIntyre method [encyclopaedic] is how I hope my students construct knowledge," as this was the preferred method for her particular discipline.

While some faculty members expressed a dissonance at times between the research positions in their respective fields and the tenets of the faith tradition of their university, others perceived or experienced little to no tension in this arena. One respondent affirmed that she did not know of any "issues" that faculty members had with the religious affiliation of the institution. Another said that there is minimal tension between the faith tradition of the university and the ways in which knowledge is constructed in the academy at large. He said that sometimes professors at the institution try to "stretch boundaries" in terms of the ways in which they teach, and the content being taught, but that many seek a compromise between the expectations of the institution and the expectations of their field. He argued that faculty members who do stretch the boundaries are "disappointing," and that they only do so to be more "inclusive" or "relevant," rather than following the religious convictions of the institution.

Another respondent outlined that he did not experience any tension personally between his research interests and the institution's religious affiliation; he said his research is biblically based in terms of a focus on "the least of these," or those who are marginalized in society, and thus is in line with the institution's beliefs. He did point out that the question concerning whether tension exists between the religious affiliation of institution and the modern structures of the academy is "complex" and may be more appropriate for a research institution.

This respondent's current institution is focused on faculty teaching over research, and scholarship is "not an emphasized part of the identity of the institution." He ultimately reasoned that working at a religious institution does not affect his scholarship from an "ideological standpoint, but it does impact my scholarship with regard to time" as he is not allotted time for scholarship in between his teaching and other service duties.

A few faculty members were unsure of whether any tension existed between the ways in which knowledge was constructed in the wider academy and the faith tradition of the institution. One faculty member responded that he did not know how to answer that question, while another said that her discipline does not involve "measuring, quantifying, or cataloging phenomena," (which MacIntyre (1990) maintained is featured in the encyclopaedic method of inquiry) and so she did not have much to offer in terms of testifying to any tension between those two entities.

Another faculty participant argued that even non-religiously affiliated institutions were characterized by a certain religiosity to the tenets of the contemporary academy's methods of inquiry that often precluded competing views. Given this, this respondent believed the tension that could exist between the academy and religion was something

that may not be just experienced by faculty members at a religiously affiliated university, but may also be experienced by those at a secular institution when they encounter religious ideas.

This faculty member stated that a "purely secular, atheistic perspective" is the often unstated but assumed position at secular universities, and this disallows the concept of God as something that can be discussed in various disciplines, particularly his own field. If he worked at a secular university, he could not consider that God could have a direct or indirect effect on phenomena; at his institution, he can consider that God could have influenced an outcome, so those "unnecessary and illogical restrictions" are removed.

This same participant also declared that "religion" can be defined in many ways, including an adherence to a particular view of the world or a commitment to a particular set of practices, and therefore even secular universities may contain community members who adhere to a specific view of the world that could be similar to a religious commitment. This faculty member, then, believed that secular institutions adhere to secularism, materialism, or atheism—all of which could be considered a religion. Because of this, intolerance can exist in those places towards people of faith, per this participant.

For some of the study members, based on their lived experiences, tension exists between religion and the contemporary academy in terms of how knowledge is constructed, even if this tension is minimal at times, or even if it is more perceived by those who work at secular universities. There were others, though, who talked about experiencing tension at the institution under investigation, but these instances of tension

did not necessarily have to do with the faith affiliation of the institution versus the contemporary academy. Instead, these areas of tension had to do with encountering the religious backgrounds of their students, interactions with other faculty members who may possess different views, questions concerning faculty hiring and academic freedom, or problems stemming from the financial pressures the institution was experiencing.

Students. As stated above, many faculty participants referred to the idea of a "shared" faith among the students of the university and the faculty and administration. In spite of this, a few indicated that they sometimes faced difficulties in appropriately engaging with the religious backgrounds of their students.

A participant mentioned that many of their students were raised in Christian "bubbles" in that they were always forced to attend church services and were not asked to think too deeply about their beliefs. When these students take courses at the institution that ask them to consider why they believe what they believe from a faith perspective, this participant maintained that this can be "very challenging…for many of our students" in that it "pushes" them to consider that there are "multiple ways to believe in these different areas." For some of the students, according to this faculty participant, the education they receive at the institution "pushes them into that uncomfortable place in their gut, [where] they have to be making decisions on their own. Some of them don't like it. Some of them love it. But it is challenging for them."

This same participant asserted that the institution offers a course that is about "science and faith integration" where discussions center on the different perspectives that Christians hold, such as "young earth creationism…to theistic evolution…and anywhere in between." In that course, faculty and students discuss the strengths and weaknesses of

each perspective in terms of its integration with traditional Christian doctrines. For some students, faculty who teach this course have to "ease down [the students'] level of emotional response" to these perspectives, as many may challenge some previously held beliefs. The purpose of the course, from the vantage point of this participant, is to help students to respectfully engage with others who may have different perspectives, but she acknowledged this can sometimes be challenging.

Others agreed that there were challenges in dealing with students who possessed strong beliefs about particular issues related to faith. Faculty members mentioned that they tried not to "blow up" students' personal faith, but to respect their positions while also demonstrating that there are other perspectives that could still fall within the structures of the faith tradition of the institution and within Christianity in general. One respondent insisted that the institution's mission was not to indoctrinate students in a particular understanding of Christianity, but the leaders and faculty at the institution did want students to "question it, we want them to wrestle with it, we want them to come up with their own understanding." For this participant, they wanted students to "believe" on their own, not just because others at the university believe these things, as this is what "true learning is."

One participant expressed that "we have some very conservative students that come here. So that's more where my tension lies in respecting their views." This participant at one point was told by a person close to her to not teach things from a scientific viewpoint in order not to offend more conservative students, but she said that the scientific viewpoint is something she "believes" in and "it's a part of the fabric of my whole worldview" so it is difficult not to talk about it. This respondent also recounted a

time when a student inquired who her favorite scientist was and she did not want to answer because not only did she not want to influence him one way or another, she also did not want to "shock" the student. For this participant, the tension she experienced was not centered on dissonance with the contemporary academy or even the views of her institution's administration, but was connected to engaging the belief systems of her students.

For some of the respondents, the tension they experienced was not just connected to the religious views of their students, but to the task of helping their students to apply the religious concepts they were learning in class to their lives outside of the university. One respondent implied that students at the institution learn about what "society" upholds that the Christian faith does not, and "tension" is a good word in describing this difference, in that they have to help their students explore "what do we do with that?"

This same participant suggested that there is tension in remaining faithful as an adherent of Christianity but also learning "how to accept all of God's creation, all people and how do we minister to and love others." Along those same lines, another participant said that there is a difference, in her opinion, between "religion and just being Christ-like" and many students get caught up in the trappings of religion and fail to attempt to align their lives to the example of Christ. According to this faculty member, "I'm not real up on the trappings of the religious part but we are demonstrating how Christ lived and loved and being Christ-like to students."

Another responded that there was an expectation that faculty integrate their disciplines within a Christian worldview and demonstrate how to live out that worldview in ways that promote the highest good. The difficulty, then, from this faculty member's

perspective, is "reduced to the challenges of finding ways to communicate to students this perspective when they might not have considered this perspective prior to arriving on campus." Tension is connected to communicating well with students regarding how to live out their faith commitments in ways that serve others. Per this participant, "the challenge becomes, if you are not careful, you compartmentalize too much. Parts of that [spiritual] formation are viewed as either extra or ancillary or not essential" and thus are perceived as not being relevant to students' daily lives.

In regards to areas of tension at the institution related to students, two respondents specifically mentioned students' understanding of their gender identities in addition to their sexual identities or orientations and how that understanding may conflict with the positions of the faith tradition of the institution. One respondent declared that every Christian college is going to have to address the tension that could exist between students' sexual identities and the faith tradition of the university. Another stated that while the institution as a whole is welcoming of all students, many at the institution do not always know how to support students who may possess an understanding of their gender identities that could be outside of the bounds of what the faith tradition of the institution teaches regarding gender and sexuality.

Faculty. In addition to experiencing tension related to students' personal religious beliefs and practices and educating students in a way that helps them apply their beliefs to their interactions with others, some of the respondents indicated they felt tension at times in encountering the ideas, beliefs, and opinions of their faculty colleagues. One faculty member mentioned that not all colleagues in the social and natural sciences at the institution share the positions of the wider scientific community,

specifically mentioning the age of the earth and evolution. Another respondent echoed this, saying that while she has not experienced any tension in regards to her views from the university administration, she has experienced friction from other faculty members not understanding her views on particular subject areas. Still other respondents said that there can be tension among colleagues related to their stances on current social issues or injustices.

Academic freedom and faculty hiring. An additional arena for conflict, according to some of the respondents, had to do with issues related to academic freedom and the hiring process for faculty members at the institution. Some mentioned that while there was a clear expectation that faculty members be professing Christians in order to be hired at the institution, there was still some tension experienced by both the current faculty members themselves and by prospective faculty members in regards to this expectation. One participant acknowledged that hiring only those who can articulate a particular faith identity can exclude others who could offer their academic expertise. This same respondent also said that she knew of people who were not hired by the institution because of their religious beliefs or lack thereof, and these people were often frustrated or even angry because of this.

Related to this, a few other participants noted that people's ideas and practices, religious or otherwise, can evolve over time and this can also present some challenges. Faculty members may be hired by the institution with one set of views, but then change their views during their tenure at the university, and this can cause issues in terms of everyone being of the "same faith" as some faculty respondents put it. This can have

implications for academic freedom issues, which was another tension area at times for some of the informants.

One participant inferred that all faculty members are not only to maintain a Christian confession of faith, but are "expected" to be "sensitive" within their disciplines to institution's "positions" on a variety of topics. Religious studies faculty members, for instance, according to this respondent, are expected to teach according to doctrinal statements of the denomination of the institution in religion courses, and have to navigate the tensions between prevailing religious scholarship and what the denomination teaches.

Another participant said that in the past, he worked in a public setting, a situation he described as "post Christian, not hostile, just apathetic" where Christianity was "one of many ways of thinking." And yet in this setting, he did not feel constricted in terms of his religious expression: "as long as it wasn't sales, expression is fine."

In contrast, in his current position, this same participant found "actually more limitations based on the flavor of the religious framework of this particular institution." Because of this, he maintained that these limitations "sometimes makes conversations with people that are outside of that framework feel less comfortable to initiate or express." In secular settings, he felt there was an honest exchange of ideas and conversations about faith were characterized by authenticity, but "[at his current institution] there is a framework for understanding that already. So that needs to be walked around if it's not aligned with it." He also acknowledged that this particular conflict was not unique to his institution, as he believed there could be issues regarding perspectives that may not align with the particular institutional faith tradition at any religiously affiliated college or university.

Some of the respondents argued that they did indeed possess academic freedom at their institution related to their fields of study, but this freedom was not "unbridled" as one participant put it, noting that the Christian tradition includes a "responsibility culture where awareness of and careful deliberation of consequences takes precedence over freedom in community." Despite not having absolute freedom, many of the participants noted that they did not feel any threats from the leadership of the institution in regards to their research interests or to their positions on certain topics in their field. One faculty member said that she has "never felt that the administration has hampered my teaching of mainstream science."

This fact helped this faculty member to believe she had the "freedom" to maintain her scientific positions, even if all of those positions may not be totally in line with the positions of the faith tradition of the institution. She even recounted a story of when a senior faculty member at the institution defended her positions in front of other colleagues and stated that she taught the "whole spectrum" of views in her subject area.

Other study participants, though, noted that the religious affiliation of the institution may sometimes limit aspects of academic freedom, particularly in regards to interdisciplinary endeavors of scholarship and teaching. A respondent noted that often when people advance in academia, they become more and more "siloed," but she has been "excited" that her institution has taken a more "interdisciplinary approach." However, she thought that being a religiously affiliated university in "some ways" provides an assist to this interdisciplinary approach, and "in some ways it limits it."

This participant indicated "we sometimes have to be careful about the ways we approach things because there is a lens looking at us from the church" and continued that

she "never felt that at a secular university, which was kind of wide open." According to this respondent, sometimes a tension develops between faith and learning that plays itself out in issues related to academic freedom; in some ways a faith-based university is "freer" in terms of people being able to ask questions about faith, but in some ways secular universities are "freer" because there are not as many taboo subjects.

Financial pressures. In addition to instances of tension related to academic freedom, a few participants indicated that another area of tension had to do with being employed at a private, religiously affiliated university that was experiencing some financial pressures. A participant said that while their institution featured programs that were accredited, "the overriding end value is excellence to the highest degree possible within the resources at hand," noting that the institution was not as flush with resources as other universities.

This lack of resources, while not totally being due to the religious affiliation of the institution, did create instances of tension when faculty members sought out research opportunities or access to particular equipment. A participant noted that it is more cost effective to do some types of research over others because of the technical equipment that is involved, and that some institutions cannot afford to conduct some types of research. Presumably speaking about her own institution, this informant argued, then, that scholarship produced at institutions without access to resources will look different than scholarship produced at institutions that have funds from the state, furthering some of the differences between faith-based universities and public universities.

Another respondent pointed out that the fiscal issues of the institution even impacted the student learning outcomes that were designated by the leaders of the

institution. In designing the general education curriculum, this person noted that in recent academic years, rather than the curriculum being voted on by the full faculty, many "things were decided by the senior leadership team due to budgetary constraints and positions and some majors were deleted due to low enrollment." Fiscal pressures, then, affected the learning process at the institution.

Ultimately, most of the faculty members who participated in the study referred to the integration of faith and learning at the institution as evidence of the lack of tension in their experiences as professors at an organization that was both religiously affiliated and a contemporary higher education institution. However, there were respondents whose experiences at times were marked by instances of tension, even if this tension was not necessarily due to the perceived dissonance between faith positions and the structures of the contemporary academy.

Essential structures of a religiously affiliated university. In both answering questions related directly to what comprises the essential structures of a religiously affiliated university and in their comments throughout the questionnaires and interviews, the participants demonstrated what they believed were the essential features of faith-based higher education, based on their lived experiences. The responses to questions regarding what constituted the essential elements of higher education in general and then what constituted the essential elements of religiously affiliated higher education were especially illuminating in determining the respondents' views of what makes a religious university actually "religious." The faculty members under investigation pointed to some essential elements of religiously affiliated higher education as being required religious courses, required chapel attendance for students, personal and shared faith among the

campus constituents, and an intentional commitment to faith and learning integration that goes beyond mere affiliation.

Essential elements of a university. The faculty respondents were asked to imagine an entity that was a higher education institution, and then were asked to identify the essential elements of what made that entity an institution of higher education. The participants said that the essential elements of a university include the presence of a faculty, an organizational structure with leadership shared among administrators and faculty, the presence of students, and a commitment to a higher level of education, among others.

Faculty. Unsurprisingly, many mentioned that in order for a place to be a university, it needs to have a faculty with a variety of specialties, in order for what one participant referred to as "cross-pollination and resourcing across fields." In addition, another participant, Joyce, stated that there needs to be some kind of "standard for the faculty as far as their education or background. I think some higher learning but also it would be good if at least some of the staff will either have some real life experience in the professions."

Joyce continued that in order for an entity to be a higher education institution, faculty research should be "honored and supported" and they should be provided with time, resources, and support ("as far as promotions, that sort of thing"). Additionally, faculty should be encouraged to have "interactions outside the university with other people of the same discipline," and be able to attend academic conferences so they are up to date with research in their fields.

Organizational structure. Another essential element of a university, according to the participants, is an organizational structure with leadership roles that include university administration and the faculty, and a mission and vision that outlines the purpose of the institution. Chris stated that a university must have "some type of leadership that is not all being done by the faculty as a whole, as a body" that includes "some kind of administrative vision and accountability processes to make sure we are doing our work well and we have a common direction toward which we are moving."

Likewise, in terms of what makes a place a university of higher learning, Solomon affirmed that there would need to be a commitment from leadership, "from the top down," to providing education, first and foremost. From Solomon's perspective, there also needs to be "accountability" for this commitment to education and this is accomplished in the American context through the accreditation process. Other participants also repeated the idea of the university being accredited as an essential element of what makes it a place for higher learning.

Students. A few participants mentioned that in addition to the faculty and an organizational structure that is committed to education, another essential element of a university is the presence of students. The students attending the institution, however, should be prepared for the rigor of college work. One participant stated that there needs to be a "filtering process" in order to get students at the institution who can handle college-level coursework. Another participant stated that the students at the institution need to have the disposition of "wanting to learn." She claimed that higher education is not required for everyone, so students have to want to be there and be "eager to learn."

Higher level of education. Another common theme among the participants in terms of what makes a place a university was the notion that the education offered was a "higher" or special level of education, as compared to other levels of education. From the vantage point of participant Paul, the "higher" part of higher education features a "qualitative difference, not simply longevity." He maintained that some people assume that college is just "grades 13, 14, 15, and 16…the next four years is four more years of high school, not truly higher education." While he does not think this statement is accurate, he understands why people think this way, and in some ways, it is an accurate statement, in that students often take a course because "it's on a list of things they have to do and I'm not trying to learn." In order for an educational institution to truly be a place of higher learning, according to Paul, it needs to feature teaching and learning that is qualitatively different than previous levels of education.

Another participant, Elaine, had a similar idea in that for her, what makes a place a university is that it is for those who want to extend their knowledge of a subject area, to take it to a higher level, based on "peer-reviewed" research." "Growth" in knowledge is the focus of the university, with continually advancing research based on the work of others within the particular disciplines, "extending the knowledge base for the future."

Many participants also stated that the university's focus on this higher level of knowledge, which was continually advancing, was for the benefit for others, particularly for students. For Mason, in order for an entity to be considered an institution of higher education, it needs to provide opportunities to "get [students] together in ways that challenges their thinking, that makes it safe to do so without threat and to give them some time to cook it." Higher learning has to include "deep engagement" for "deep learning"

to occur. Laura agreed, stating that for a place to be a university, one of the "most important things is intellectual hospitality" or the "ability to think deeply in any direction." This includes putting students in "an environment where it is not only encouraged to be reflective, but safe to be reflective."

This reflective nature of higher education also involves helping people to find out where they fit, according to Marie. Higher learning helps students "think about who they are and what it means to be members of society and there's that thinking piece that comes into it." Lee echoed this, saying that many universities have a vision or "worldview" in mind for what it means to educate students, in order to create an "enlightened citizenship."

For Marie, this commitment to helping students to become productive citizens must go beyond a credential to "critical thinking" that includes "examining hard issues" and how they can benefit society. Another participant maintained that "to me an institution of higher learning…needs to have a sense of we are raising a generation of people who are above, not so they have an attitude of superiority, but they truly are better prepared, they are more equipped, more insightful, to make a difference in their world."

One participant noted that the question of what it means to be a university is being debated by many in higher education. He continued, "there are a whole bunch of controversies in there. One is training versus learning and of course that's liberal arts versus the professions" and the "dismissal of training not being learning." This respondent also mentioned that for public education, one issue is the "disconnect between character and their learning," as these institutions "probably focus on the mind and not on the heart." Thus, public education is "limited" in that they are not as concerned with

educating students for living well, and the lifestyle of students at public universities is evidence that students are not being taught how to live well. For this faculty member, the essential elements of what makes up a university are currently up for debate.

Other essential elements. Finally, other essential elements or structures of what makes an entity a place of higher education included a financial support system, which could be the state, or private donations, or both, and library resources, so that faculty, staff, and students all have access to information. In addition, Chris mentioned the need for student services that are intentional in their approach to supporting and "forming" students. These would include "tutoring services, residential facilities, intramural programs" to ensure that that educational growth is taking place "across the board rather than only thinking one dimensionally in terms of the classroom." Finally, for Chris, an essential structure of a university is some type of "delivery platform," whether that be a virtual space or a physical campus space.

Essential elements of a religiously affiliated university. After being asked to identify the essential structures of a higher education institution, the study participants were asked to imagine that same establishment as a religiously affiliated higher education institution, and to home in on the essential elements that would make that university religiously affiliated. One participant stated that he could not separate his personal faith with how a university "should be run," and could not even conceptualize a university without incorporating faith into the equation. Universities need a faith base, according to this respondent, which allows them to encourage their campus members to go "out in the world, loving people like Jesus did."

When pressed to provide more information, this participant stated that his university is similar to others in that it offers many different majors, but when they are considering adding a major or an academic tract, it has to fit into their mission of "loving the world with Christ and changing the world with Christ." He added that a religiously affiliated university would not offer a major that is "contrary to scripture."

Most of the other participants were able to articulate the essential elements of a university, on one hand, and then the essential elements of a religiously affiliated university, on the other. The participants indicated that the essential elements of a religiously affiliated higher university include a direct connection to a religious tradition and a religious or ethical mission and vision. For some the respondents, the essential elements of a religiously affiliated higher education institution are added on to the essential elements that are present in a university. Other essential elements of a religiously affiliated university include required courses in religion, required chapel attendance for students, personal and shared faith among the campus constituents, and an intentional commitment to faith and learning integration, among others.

Direct connection to a religious tradition. Many of the faculty members indicated that an essential part of a higher education entity being religiously affiliated was the need to have some direct connection to a specific religious tradition or denomination. Paul said that for a university to be religiously affiliated, it needs to be "associated with a particular church organization" or have a historical association with a religious denomination. Joyce agreed, saying that for a university to be religiously affiliated, it would need a strong tie to a certain denomination in order to be "accountable

to a denomination to make sure their procedures, policies match what the denomination is saying."

Other faculty participants contended that one must define "religiously affiliated" or even "religion" in order to determine what the essential structures of that entity would be. One the respondents contended that "anything that you ritualistically follow could qualify as a religion" and it does not have to involve a "divinity." Whether the religion included a concept of divinity or not, this respondent continued that a religiously affiliated university would be "comprised of people who hopefully all agree and follow that same primary set of beliefs." From this faculty member's perspective, this idea involves both assent ("agree") and action ("follow").

Another faculty informant argued that "religiously affiliated" implies a connection specifically to a divinity, stating that for a university to be religiously affiliated, it must have a "commitment to a shared cosmology, ontology, and epistemology centered on a divine-being." An additional faculty member stated that in the American context, "religiously affiliated" implies Christian, Protestant, or conservative, but overall, the institution needs to "have the imprint of a particular religious lens on students and faculty who are a part of the community identified as such." For a university to be religiously affiliated, according to this participant, it needs more than just a "historical root in a particular faith," but also needs "some kind of active connection" to a faith tradition, particularly a "theological framework," acknowledging that this connection does not have to be "Christocentric."

Religious mission and vision. Other participants appeared to assume that the phrase, "religiously affiliated" implied a connection to a religion, namely Christianity,

and identified their essential structures or elements based on that assumption. Many pointed out that one essential element of a religiously affiliated institution was some connection to a religious or ethical mission or vision. According to some of the participants, this mission would be connected to the institutional faith tradition's understanding of the divine and its purposes for the world. As one participant put it, in order for a university to be religiously affiliated, it needs "an unwavering connection to and a genuine belief in the Word of God."

An additional participant stated, "when I think of religion, I think of someone who has some kind of higher purpose so they exist more than to simply create good citizens or to train people to be able to function well as a professional or contribute to society," indicating that faith-based education should be about something "higher." This respondent contended that early American colleges were focused on "making people better citizens" and "the highest level there included a religious perspective and awareness of a supreme being outside of themselves." He provided an example of early American universities, that once had a faith affiliation, but now no longer do so, and they now have graduates who have a "hole in their view of things" in that they are missing the religious element of their education.

Because of this, per this participant, one essential element that religiously affiliated universities possess is that they want their students to make a difference in the world from a biblical perspective. Per this faculty member, students should attend a religiously affiliated university not just to obtain more opportunities upon graduation, but because they want to be "better people," and the institution should be focused on helping them to be "flourishing people."

This focus on helping students to become better people, or even people who are more connected to a religious mission, was repeated by others as an essential feature of a religiously affiliated institution. Prokao contended that an essential element of a religious institution is its emphasis on "students' spiritual growth as well as their academic achievement," and a focus on educating the "whole person." In Prokao's view, graduates of faith-based universities should have a "broad view" of the world and God's purposes in it.

Elaine believed that her institution is an exemplar of a religiously affiliated university, in terms of possessing the essential structures that would make it a faith-based institution. First, they have a "clear mission of what we are hoping to do," in that they are an "intentionally Christian" university. Second, this mission, with its connection to the faith tradition of the institution, is clearly communicated to students, faculty members, and staff, so that there is "no confusion."

Lee also stated that an essential element of a religiously affiliated institution is its connection to mission, and this mission is informed by the ethics of the faith tradition of the institution. While other non-religiously affiliated universities educate students for professional and sometimes even personal growth, faith-based universities' approach to education goes "at least one step further in terms of an understanding of a moral philosophy." Lee continued that this is "not just something like Plato's good but even a moral refined concept of what morality is" and is formed by "some kind of an institutional or denomination or a faith tradition worldview."

For Lee, the "ethical piece" is an essential element of what makes a university religiously affiliated. This is "embedded in the whole institution and its rhetoric in the

language from the president on down, there is a pursuit of a common understanding of mission and that mission is broad." Per Lee, everyone on campus, from maintenance workers, to philosophy professors, to admission officers, needs to have a commitment to the mission of the institution.

Along with this, Lee said that there needs to be "a carefully articulated mission statement" so that "you get a less disintegrated and less disarrayed environment in which your learning is practiced," and for religiously affiliated universities, there needs to be "religious language in the mission statement." For Lee, this language cannot be "vague," as then you would have some confusion about what it means, but it needs to be "carefully articulated, respective of a history and tradition from which the organization developed but probably consistent with how even that emphasis, that faith or denomination or heritage understands itself at the moment."

Religious elements added onto essential elements of a university. Much of what the participants identified as essential elements of a religiously affiliated institution had to do with formal connections to a religious tradition or denomination, or possessing a religious mission. Yet, often these elements appeared to be either added onto the essential elements that they identified as making up a university in general, or integrated into those same elements.

After answering the question about what essential structures make an entity a university, the participants were asked about the essential elements of a religiously affiliated institution, and many of the participants indicated that a religiously affiliated university would have the "same structures" as a university in general, just with some additional elements that connect that institution to religious faith. One participant, when

describing a religiously affiliated institution, stated that it would be "everything I just said [about a university in general] plus grappling with issues of faith" and "intentionally" helping students to grow spiritually.

Another respondent declared that if an entity were a religiously affiliated university, it would have the same structures as a university, but the "burden would be on the religious organization" to make it continue to function as a place of higher learning. According to this participant, the religious tradition sponsoring the university "has to be comfortable enough and trust their faith enough to be able to have conversations" that can be difficult, without continually proclaiming "heresy" or "that's out of bounds, you can't go there." Per this participant, "when you close the doors, you stop learning and you start bounding," which could prevent that institution from functioning as a university.

Another faculty member contended that the structures of the university are not what make a university "religious," but instead it is the "worldview" behind it that makes it a religiously affiliated institution. A religiously affiliated university, then, should have the same structures as other universities, but the content of the education should be different. However, this participant did point out that this religious content or worldview should not be viewed as an "appendage," but incorporated into the overall educational process.

Other essential elements. Other essential structures or elements of what makes a university "religiously affiliated," as stated by the participants, included mandating students take religious courses, required chapel attendance for at least students, personal and shared faith among the campus constituents, and an intentional commitment to faith and learning integration. Other elements that were identified included a campus ministry

office, whose work would be "feeding back into the other areas of the university that kind of spiritual formation and education," as one respondent put it.

The concept of "imagination" in the learning process was one unusual element that was identified as being a part of religiously affiliated higher education. One of the participants mentioned that often faculty of the university assist students in using their imagination to picture themselves living a life of service. This participant also talked about how their residential life staff supply first year students with mentors, which is "really a part of our onboarding our students is to help them connect with a group of people that they can dream with in their faith through that first year." While the respondent who spoke about these ideas he did not indicate that imagination or "dreaming" was essential to faith-based education, the concepts were repeated in his answers to the point where it seemed to be an important element of a religiously affiliated university, at least according to this participant.

"Imagination" as an essential element of what makes a university a religiously affiliated institution was not widespread among the informants. An idea that was repeated often, though, was the notion that in order for an entity to be considered religiously affiliated, it actually needed to have a connection to a religious tradition that goes beyond mere affiliation. George stated that "affiliation" is not a strong enough word, as the university needs to be tied to a religious tradition or denomination. There are many universities, according to George, who have a religious connection, but this connection is in "name only." Per George, "affiliation is too loose of a connection," as he talked about institutions that have "structure and teaching" that do not have to do with their denominations or founding ideals, or the sponsoring denominations themselves have

lost their spiritual vitality. In contrast, from George's perspective, institutions with close ties or connections to a denomination often feature campus communities that "unashamedly" practice their faith.

Marie agreed, in that she said that for a university community to be religiously affiliated, they must have "an intentionality about their affiliation, much more than just putting a denomination in their name." For Marie, this means that "prayer, worship, and biblical teaching should be an important part of the community experience."

In addition, Sharon, when answering the question of what makes a university a religiously affiliated entity, acknowledged that there is a difference between "faith-based and religiously affiliated." Sharon suggested that accountability is important for faith-based institutions in terms of trustees or denominational accountability, but rules often come with accountability, and this can be challenging in that an institution can really be focused on "the religion part which is manmade totally and rules, that kind of thing, or you can focused on faith and living like Christ." For Sharon, a true "faith-based" institution is one that is seeking to imitate Christ.

One final element of a religiously affiliated university that was repeated by the participants was that the institution allowed students and other university community members the freedom to express themselves in the midst of a supportive community. Rather than indoctrinating students into a narrow set of beliefs, religiously affiliated institutions allow students to ask questions, and are places, as one respondent put it, where "differences and diversities are acknowledged, appreciated, respected, and valued."

Another participant, speaking about her current institution, said that leaders and faculty do not want to put students into a "cookie cutter;" their approach is not indoctrination, but providing tools and experiences and walking beside students if they choose a path of faith. An additional participant stated that she knew of "Christian universities that I think do indoctrinate. They do require all faculty to go to the same church. And their statement of belief has to be adhered to, which would be not so much with our own." While religiously affiliated universities may seek to try and make everyone hold the exact same beliefs, some of the study participants indicated that an allowance for questions or dissent may also be an essential element of what makes a university a religiously affiliated entity.

Ultimately, the study participants were able to identify the essential elements of both what makes a place a "university" as well as the essential elements that would make that university "religiously affiliated." From their responses, the participants seemed to believe that a religiously affiliated higher education institution should be similar in many ways to other universities, but in other ways unique and set apart.

Structural Descriptions

After compiling the textual descriptions, the researcher sought to participate in the next step of the research process according to Moustakas (1994), which was imaginative variation. This step included constructing structural descriptions of the phenomenon from the textual descriptions. In imaginative variation, the researcher tried to imagine the phenomenon as depicted in the textual descriptions in various ways in order to arrive at possible meanings.

In doing this, the researcher hoped to arrive at the structural, underlying, or essential elements of the phenomenon that account for what the participants experienced or perceived (Moustakas, 1994). Through the process of imaginative variation, the researcher identified the following as potential underlying themes of the participants' experiences in religiously affiliated higher education. The themes or structural descriptions are loosely organized according to the research questions; however, in analyzing the participant responses, the structural descriptions of their experiences appear to be intertwined and may not exist independently of one another. The structural descriptions of the phenomenon of religiously affiliated higher education from the faculty members' perspectives and experiences include:

1. Growth is characteristic of both learning and faith;
2. faculty members at a religiously affiliated institution naturally have dual roles;
3. daily practices for faculty members at a religiously affiliated institution are characterized by self-expression;
4. conflict or tension is inevitable at a religiously affiliated university; and
5. religiously affiliated universities are the same, but different, from other universities.

Growth is characteristic of both learning and faith. The faculty member participants in this study described learning as developmental, as involving growth, and as practical in terms of helping students become more knowledgeable, and thus more marketable, in their chosen field. Similarly, they described faith as developmental, as involving growth, and as practical in terms of applying religious concepts to their personal and professional lives. The respondents also depicted learning and faith as

being holistic, as involving the senses, involving their bodies through hands-on learning experiences and through experiences like praying or performing service. Learning and faith are also aimed toward an end, namely serving others and working for the common good in specific communities.

All of these descriptions of faith and learning pointed to the idea of progress, of growth. Students are educated at the institution under investigation, from the vantage point of the participants, to continually add to their understanding of the world and of themselves through their studies in their specific disciplines and through spiritual formation activities. The faculty members implied that faith and learning are not static at the institution, but are objects that may be constantly pursued, as growth may always occur in either or both entities.

Given this, the integration of faith and learning that was discussed by many of the participants seems appropriate and reasonable. If both faith and learning involve growth or development, and are both aimed toward an end and involve our whole selves, then integrating the two entities seems "natural," as some of the respondents put it. Rather than constantly experiencing a tension between faith and learning, the faculty participants identified the ways in which they are similar, and given that their employer is a religiously affiliated university—an entity that is designed to move students from one level of education to another as they progress through college—the approach of seeking an integration between faith and learning seems consistent with their work as faculty members at a faith-based university.

Faculty members at a religiously affiliated institution naturally have dual roles. Connected to the above theme of growth as being characteristic of both faith and

learning, the study participants indicated that they believed that they were responsible for both helping students to master the appropriate content connected to their major or discipline, as well as helping students to move further along in their understanding of the Christian faith. Many of the faculty members understood their work at a religiously affiliated university to naturally include providing quality academic instruction for their students, being abreast of current scholarship in their field, and conducting service with the larger campus community. As the participants pointed out, all of these activities are activities that they would be engaged in if they were employed at a non-faith-based institution.

Because of the faith affiliation of their employer, as well as their own personal religious beliefs that were mostly aligned to the views of their employer, the participants also understood their work to be connected to helping their students grow spiritually. They do this through modeling their own personal faith journeys in front of their students through activities like praying in class and through integrating spiritual concepts into their course curricula. Their work is also not just for the sake of the academy, as some indicated they conducted research on behalf of the denomination of the institution or were involved in conferences that were designed towards a church-going general audience.

If faith and learning are integrated at the institution under investigation, then the faculty participants also perceived their work to be integrated as well, in that they possessed dual roles related to both learning and faith. This concept of integrated work was not only an expectation of faculty members from the administration at the institution,

but was also an expectation that the participants held for themselves given the unique learning environment that they are in.

Daily practices for faculty members at a religiously affiliated institution are characterized by self-expression. The participants indicated that while their roles as faculty members in specific disciplines may not be all that different from others who were employed at non-faith-based universities, many detailed daily activities, habits, and practices that they specifically participated in because they were employed by a religiously affiliated university. These daily activities and habits included attending chapel services, praying or having devotional time in class, mentoring students or being in close relationships with them, participating in service, and integrating their course content with spiritual topics.

Most of these activities, though, were undertaken by the participants not only because they were expectations of faculty members at a religiously affiliated institution, but because these activities were expressions of their own personal religious faith. Practices such as praying for others or participating in service work were regular activities for many of the participants in the study, and appeared to be ways in which the respondents expressed themselves and their beliefs. Also, given the environment of the institution as one where most community members all shared the same faith commitments, the opportunity and freedom to participate in these activities with like-minded individuals was also a welcome experience for many of the faculty members.

Expressing themselves as people of faith through their daily practices allowed the faculty participants to feel a connection to the religious atmosphere of their workplace; however, some lamented that they could not always participate in all faith-related

activities on campus due to the demands of their work as faculty members at a higher education institution. Some stated that they did not always attend chapel services or participate in student groups because of their teaching workload or conflicts with other meetings.

Despite this, the work the respondents participated in as faculty members also seemed to be an act of self-expression as well, as many of the study participants appeared to also relish the opportunity to participate daily in activities related to teaching and learning. For them, these activities also connected to their personal faith, as many spoke of feeling called to be professors at a faith-based institution, with some even going so far as saying that they would not be doing this work without the faith connection of their institution.

Conflict or tension is inevitable at a religiously affiliated university. The faculty members featured in this study referred to times when they experienced tension or conflict as employees at a faith-based university. These experiences of tension were sometimes connected to the perceived dissonance that may exist between faith and learning; between the methods of inquiry that are acceptable to the contemporary academy and methods of inquiry that may be more appropriate for a religiously affiliated entity.

But for the majority of respondents, the times of conflict or tension they experienced were due to encountering people who may have differing perspectives than their own, particularly in regards to matters related to faith. Religious beliefs, as demonstrated by the participants, are often personally experienced and when people are in an environment where it is acceptable and even expected that persons' religious beliefs

are outwardly expressed, conflict or tension may arise when those beliefs do not always align. Even with the majority of faculty members, staff, and students at the institution being of the same faith tradition, there can still be conflicts when people have different understandings of how that faith tradition should be applied to their lives and the lives of others.

These experiences of conflict or tension, though, did not seem to be a consistent, daily experience for many of the respondents. On the contrary, many of the participants indicated that mostly the religious affiliation of the institution assisted in creating an environment where they felt supported by others and were offered the opportunity to live out their faith commitments through their work.

Religiously affiliated universities are the same, but different, from other universities. Finally, when asked to identify the essential structures of a religiously affiliated higher education institution, the participants pointed out that many elements of a university would be the same if that institution was religiously affiliated or not. They spoke of things like employing qualified faculty members and having students who were prepared for the rigors of college, along with a university mission and vision that outlined the institution's goals, and other items like student support services and a particular delivery method for the educational content.

Yet, the respondents also contended that a religiously affiliated university would possess unique elements that would set it apart from other institutions. These elements included formal connections to a religious denomination, an intentional commitment to integrate faith into all aspects of the institution, and an educational focus to develop an orientation in students towards participating in service for others. From the opinions of

the faculty members in this study, the differences between a university in general and a religiously affiliated university would not be so much in differing methods of inquiry, but in differing environments in terms campus community members being able to openly express their religious beliefs and integrate those beliefs into the learning process. For the study participants, the religiously affiliated institution is marked by being similar to other universities, but different at the same time.

Integration of the Textual and Structural Descriptions

After compiling the textual and structural descriptions of the phenomenon under investigation, the researcher sought to integrate the textual and structural descriptions in such a way as to point to the meanings and essences of religiously affiliated higher education, specifically the relationship of faith and learning at the institution featured in the study, as experienced by the participants. Moustakas (1994) defined the "essence" of a phenomenon as that which makes it what it is, and without it, it would not be what it is.

What, then, constitutes the essence of religiously affiliated higher education, particularly in regards to the relationship of faith and learning, from the perspectives of the faculty respondents? Is the phenomenon of religiously affiliated higher education marked by a perceived or experienced tension between faith and learning, as the literature delineated? An integration of the textual and structural descriptions of the participants' experiences reveals that the essence of religiously affiliated higher education, particularly the relationship of faith and learning, is marked by integration, growth, and self-expression.

From the statements of the study participants in the questionnaires and interviews, the relationship of faith and learning at the institution under investigation, at its essence,

is not marked by tension, but by integration. This integration is not necessarily because the methods of inquiry are the same, but is instead fueled by the perspective that faith and learning together are developmental, that growth is characteristic of both. The essence of religiously affiliated education, therefore, is the ability to express one's self, including expression of one's faith commitments, so that growth may occur. Self-expression inevitably leads to tension or conflict among members with differing perspectives, or different methods of inquiry, but this tension is manageable and perhaps could presumably even contribute to the growth process. What sets religiously affiliated higher education apart from other types of universities, according to the perceptions and experiences of the study participants, is its dual emphasis on promoting academic and spiritual growth, both of which should be employed in the service of others.

Comparison of the Findings

The researcher compared the study's findings to both the official statements of the institution under investigation regarding their approach to faith and learning, for dependability purposes, as well as to the findings of Ream, et al. (2004), which this project mostly emulated.

Comparison to official university statements on faith and learning. As a step to enhance the dependability or trustworthiness of this dissertation, the researcher compared the findings with the official statements about faith and learning of the university featured in the study. Dependability or trustworthiness refers to the consistency in which the project measures the construct it is intended to measure (Ary, et al., 2010), and comparing the faculty responses to these official statements assists in corroborating faculty perceptions of religiously affiliated higher education with their

institution's identity and intentions. The researcher took care in describing the institution's official statements regarding faith and learning in order to not reveal the identity of the institution.

In examining the stated mission and vision documents of the university under investigation, the researcher noted that statements contained therein speak to the institution's commitment to educating students as whole persons, including their minds and souls. In addition, the mission and vision statements of the institution stated that students will receive support through close relationships with faculty members and will be challenged to progress in their faith as well as their discipline of study, ultimately being prepared for excellence in their professions and in service to God and others.

These precepts, for the most part, are in line with the faculty members' responses concerning their experiences at the university. While the participants identified some areas of tension at the institution that may not be delineated in the mission and vision statements of the university, overall the official language concerning the relationship of faith and learning is mostly captured in the participants' responses.

Comparison to Ream, et al. (2004). In their project on faculty perceptions of the relationship of faith and learning at leading religiously affiliated research universities, Ream, et al. (2004), developed a typology of faculty views at the four religiously affiliated institutions under investigation. The typology created by Ream, et al. consisted of eight categories distributed on a continuum.

On one end of the continuum is the view that faith and learning should be totally separated in a university setting, while on the other end is the view that faith and learning should be totally integrated at a religious university (Ream, et al., 2004). From Ream, et

al. (2004), the other views along the continuum included those faculty members who asserted that faith is better suited for the extracurricular aspects of the university, those who believed faith should only be expressed in the personal lives of faculty and students, those who felt that faith should be demonstrated in the ways that people treat one another, those who believed that discussing religion or faith is only appropriate for certain classes or disciplines, and those who advocated for faith to be a part of the teaching and learning activities of their university through ethical reflection in the context of each discipline.

The purpose of this dissertation was not to create a typology of faculty responses as Ream, et al. (2004) did in their study. However, in comparing this project's findings with the findings of Ream, et al., there are some similarities in faculty views between the two studies, but also some stark differences as well. While there were participants in this study who similarly agreed with participants in the previous study that faith and learning should be totally integrated, or that ethical reflection should be a part of how faith is integrated into the curriculum, there were not many participants in the current study who argued that faith and learning should be totally separated or even relegated to extracurricular activities or personal actions, as some participants in Ream, et al.'s project did.

These differences may be due to the nature of the institutions featured in Ream et al.'s (2004) study versus the institution that was featured in this project. Ream et al. focused on larger research universities with national reputations and presumably faculty members at those institutions may possess a greater affinity for scholarship in their disciplines than the religious affiliation of their institutions. The institution featured in this study, on the other hand, is largely a teaching institution and faculty members

employed at this university may not possess as great of an affinity towards research or else they may have sought employment elsewhere. In addition, while Ream et al. examined universities from multiple denominations in the Christian tradition, this dissertation only examined one university, sponsored by a particular faith tradition.

Conclusion

This study sought to illuminate the perspectives and experiences of faculty members at a religiously affiliated university regarding the relationship of faith and learning at their institution and whether tension was present in these experiences. By employing a phenomenological study design, the author sought to create textual descriptions of the participants' experiences that were framed by the study's research questions. Following this, the author constructed structural descriptions of the faculty experiences that sought to identify the underlying meanings contained therein. Lastly, the researcher sought to integrate the textual and structural descriptions in order to arrive at the essence, or essential structures, of religiously affiliated higher education, per the study participants. In essence, the relationship of faith and learning at a religiously affiliated university, from the vantage point of the faculty member participants, is characterized by integration, growth, and self-expression.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter consists of three sections. The first summarizes the faculty participants' responses regarding their perceptions of faith and learning at a religiously affiliated university and the phenomenological analysis that was conducted from those responses. The second details the researcher's conclusions based on the phenomenological analysis. The third calls attention to areas of further research related to this project as well as opportunities that may warrant additional investigation that are connected to this study's particular setting and context.

Summary

The purpose of this dissertation was to understand how faculty members at a religiously affiliated university negotiate any tension that may exist between faith and learning at their institution. The research questions were as follows:

1. How do faculty members at the religious institution under investigation perceive or experience the relationship between faith and learning at their institution?
2. How do faculty members at a religiously affiliated university understand their work (scholarship, teaching, and service) in light of their institution's faith tradition?

3. How do faculty members at a religiously affiliated university orient and conduct their daily activities, habits, and/or practices as members of both the contemporary academy and a faith-based institution?
4. How do faculty members at the university under investigation experience MacIntyre's (1990) contention that the encyclopaedic method of inquiry is the dominant mode of knowledge construction in higher education while being employed at a religiously affiliated institution?
5. What, according to the faculty members at the institution being studied, are the essential experiential structures of faith-based higher education, based on their lived experiences?

In order to answer the research questions, this study utilized a phenomenological research design. Phenomenology, which is designed to describe an experience or phenomenon from the perspectives of the participants of that experience (Ary, et al., 2010), is concerned with investigating how people make meaning of phenomena in the world, and what constitutes the essential features of those made meanings (Zahavi, 2019). This study focused on how faculty members involved in religious higher education understood or made meaning of their experiences of faith and learning at their institution.

The researcher sent qualitative questionnaires to faculty members at a religiously affiliated institution in the Midwest featuring open-ended questions concerning the relationship of faith and learning at their institution and their lived experiences as both members of the contemporary academy and employees of a faith-based organization. Following the questionnaires, the researcher conducted semi-structured interviews with some of the faculty members who completed the survey in order to gain additional insight

into the relationship of faith and learning at their institution, and if they experienced any tension between the two entities. Fifteen faculty members at the university featured in the study completed the qualitative questionnaire with 11 participating in the interviews.

On completion of gathering data, the researcher undertook the steps outlined by Moustakas (1994) of phenomenological research, the first of which was the phenomenological reduction. The phenomenological reduction included horizonalizing the data, which involved regarding every statement from the participants as having equal value. From the horizonalized statements, the researcher listed the "meanings" or "meaning units," clustered into themes, removing overlapping and repetitive statements or ideas (Moustakas, 1994, p. 118). These clustered themes were used to develop what Moustakas (1994) referred to as the "textual descriptions of the experience" (p. 118).

Proceeding from the phenomenological reduction, the researcher participated in the next step of the research process according to Moustakas (1994), which was imaginative variation. This step included constructing structural descriptions of the phenomenon from the textual descriptions. In doing this, the researcher hoped to arrive at the structural, underlying, or essential elements of the phenomenon that account for what the participants experienced or perceived (Moustakas, 1994). Finally, the researcher sought to construct an integration of the textual and structural descriptions that reflected the meanings and essences of the phenomenon of religiously affiliated higher education, specifically the relationship of faith and learning at the institution under investigation.

The textual descriptions of the faculty member responses to topics featured in the research questions detailed that the participants' perceptions and experiences of faith and

learning at the institution were marked by some instances of tension, but mostly were marked by their participation in two different, but intimately connected roles of facilitating students' development in their academic areas of interest and in their spiritual lives. The faculty participants' daily experiences at their institution was one in which they participated in the general faculty duties of teaching, conducting research, and performing service, but they were also free to express their personal faith commitments, which at times led to conflict or tension with others who did not always share the same views. Per the respondents, the essential features of a religiously affiliated higher education institution included a commitment to academic quality on par with other universities, and an intentional approach to integrating the faith tradition of the university into the life and work of the campus community.

The structural descriptions of the faculty responses, which represent the underlying meanings of the textual descriptions, included the notion that growth or development is characteristic of both faith and learning, which assists in integrating the two entities. Because of this integration, faculty members at the institution understand their work as having a dual focus of helping students to grow academically and spiritually. In possessing this dual role, the faculty participants were free to express all of themselves: they could openly express their faith commitments in the midst of their work as faculty members. All of this contributed to the participants' views that religiously affiliated institutions are similar to their non-sectarian counterparts, while also being distinctively different entities.

An integration of the textual and structural descriptions revealed that the essence of religiously affiliated higher education, particularly the relationship of faith and

learning, is marked by integration, growth, and self-expression. According to the study participants, the relationship of faith and learning at the institution under investigation, at its essence, is not marked by tension, but by integration. This integration is not necessarily because the methods of inquiry are the same, but is, instead, fueled by the perspective that both faith and learning are developmental, that growth is characteristic of both. An integral aspect of religiously affiliated education is the ability for community members to express themselves, including expression of their faith commitments, which inevitably leads to tension or conflict among members with differing perspectives, or different methods of inquiry. What makes religiously affiliated higher education different from other types of universities, according to the perceptions and experiences of the study participants, is its dual emphasis on promoting academic and spiritual growth, both of which should be employed in the service of others.

Conclusions

Based on the phenomenological analysis of the faculty member responses to the qualitative surveys and semi-structured interviews, the researcher arrived at five conclusions.

First, the faculty members employed at the religiously affiliated university featured in the study have diverse perspectives and experiences concerning the relationship of faith and learning. Religiously affiliated higher education, as suggested by the participants' responses, is not a monolithic phenomenon in terms of everyone sharing the same perspectives about the role of religion in shaping the educational process. The participants in this study often understood things differently in terms of how the religious affiliation of the university should impact the learning activities at their

institution. The literature review also pointed to faculty members possessing different views about faith and learning (Steinberg, 1975; Ingram, 1996; Lyon, et al., 2002; Ream, et al., 2004; Parker, et al., 2007; Rine, et al., 2013).

While it is outside the purview of this study to determine what accounts for the differences in faculty member opinions at religiously affiliated universities, the literature review stated that these differences could be accounted for based on a number of factors. These factors could include the faculty members' academic disciplines, the type of education they received, their prior work experiences, their own personal faith commitments and beliefs, and whether or not they are members of the same faith tradition as their employers, among others (Lyon, et al., 2005).

Educational leaders at faith-based universities should recognize that the faculty at their institutions do not all have the same perspectives and do not all experience the faith tradition of their institutions in the same way. Participants in this study claimed that they appreciated the freedom that was afforded to them to participate in the religious activities of the university in ways that worked best for them.

While the faculty members in this dissertation acknowledged that there were certain expectations in place, given that they were employees of a religiously affiliated entity, the expectations did not appear overly burdensome for the faculty participants and still allowed them some freedom in terms of how they could engage. Offering faculty members freedom and support to participate in the religious affiliation of the institution in different ways may assist in helping those faculty members feel a greater affinity for the institution, which could hopefully positively impact performance.

Second, this project highlighted some of the language issues that exist when discussing "faith," "religion," "religious affiliation," or even "learning." While the researcher used operational definitions for faith and learning, these are words whose meanings may be interpreted very differently and this can lead to questions concerning the relationship of these two entities.

As detailed in the study's findings and the literature review (Marsden, 1994; Sloan, 1994; Benne, 2001), various faith traditions and denominations define faith and learning differently, and thus it is difficult to draw general conclusions about the nature of religiously affiliated higher education by only studying the perspectives and experiences of faculty members at one institution. The participants in this study were presumably affected by the ways in which the faith tradition of their university understood the relationship of faith and learning, as well as their own personal perspectives. Faculty members at another institution with a different sponsoring denomination may possess very different views and may have participated in very different experiences.

Additionally, this dissertation asked faculty members to define religiously affiliated higher education, yet the researcher employed an operational definition of what makes an institution "religiously affiliated" in order to select a university as the setting for the study. Those elements that make up the operational definition of a religiously affiliated university were present among the responses of the faculty participants about what makes their institution religiously affiliated. These elements included possessing a mission statement with explicitly religious goals and having required courses in religion.

In a sense, then, the researcher had already defined the elements of what makes a university religiously affiliated at the outset, and therefore the faculty member responses could be considered inconsequential, as their answers included elements of religious affiliation that are already self-evident in the operational definition. However, by employing a phenomenological research design, the researcher hoped to identify the underlying meanings and essences of a religiously affiliated university experience according to the participants, not just what definitional elements are present.

As evidenced by some of the comments of the participants, this study also demonstrated Ream, et al.'s (2004) contention that different language conventions may be needed when describing the relationship of faith and learning in higher education. One of the study participants pointed out that "religion" may be defined as anything that is ritualistically followed, and there does not need to be a connection to divinity or transcendence. According to this participant, even "secular" universities could be defined as "religiously affiliated" if they possessed a commitment to a certain set of ideals and practices.

At the same time, as this participant continued to speak about religious affiliation in higher education, it was clear from the context that he used the terms, "religion" or "religiously affiliated" or even "secular," in ways that showed that "religious affiliated universities" were those with a formal connection to a specific religion, namely Christianity, and "secular universities" were those with no formal connection to a specific religion. This participant and others, then, may have been employing what Wittgenstein (1953/2001) called language games, in that the context and common usage of words

assists in determining their meaning, even if formal definitions may refer to the words meaning something else.

The study is positioned as if faith and learning mean two separate things and as the participants showed in their understanding of faith and learning as both involving growth and development, these two entities may overlap significantly. In order to grow spiritually, one may need to participate in "learning," and learning may involve deep commitment to ways of viewing the world that could be defined as "religious." Ultimately, this project concurred with Ream, et al. (2004) that our forms of language may need to be further refined in order to better understand the phenomenon of religiously affiliated higher education.

Third, even though the study participants spoke about the integration of faith and learning at their institution, and about their dual roles in educating students in their disciplines and for formation in faith, this dual focus could lead to faith being "added on" to learning, or faith and learning as existing in two different spheres, as was alluded to the literature review (Beaty, et al., 1997). While many of the respondents indicated that they believed that faith and learning were integrated at their institution, some were concerned that some of ways in which faculty members could engage their students in faith-related content could lead to a compartmentalization between faith and learning.

A few participants talked about how opening class with a prayer or short devotional time could give the impression that doing these things was something that they had to do as a faith-based university, and that these things should be completed as quickly as possible in order to move on to the "real" course content. In addition, other faculty members mentioned that they sometimes could not attend chapel services nor

attend small groups with students due to the busyness of the semester, further reinforcing the idea that participating in the religious life of the university was ancillary to the academic life of the institution.

While most faculty participants in the study did not denote that they experienced faith as an "add on" to learning, even the language of faculty having a "dual role" at the institution as some participants mentioned could separate faith and learning into two separate entities that are pursued or engaged in differently. This could lead to faith-related perspectives or methods of inquiry as not having a significant impact on the teaching and learning processes, which could ultimately detract from the religious identity of the institution.

Fourth, this study confirmed that MacIntyre's (1990) thesis that conflict was not a hallmark of contemporary higher education, partly because religious perspectives were not always allowed a seat at the academic table, was partially correct. The faculty members who took part in this project did not describe their day-to-day experience as employees at a religiously affiliated university as being marked by tension or conflict. This was mostly because they believed there was integration between faith and learning at their institution and their work was integrated as well, with their twin foci on helping students grow academically and spiritually.

There were some participants, though, who indicated that they did experience instances of conflict or tension, mostly due to encountering others with different views. Further, some indicated that they felt that the methods of inquiry at their institution did not always align with the sponsoring faith tradition's understanding of knowledge

construction. Tension was a part of these faculty members' experience, but it was not necessarily felt at all times.

Moreover, the faculty members who indicated they experienced tension relayed that these conflicts could be mostly attributed to differing religious perspectives being present at the institution, not because the participants always felt at odds with the contemporary academy. On the contrary, many maintained that they felt like their work was very similar to their colleagues at non-faith-based institutions. For those who may have adhered more to MacIntyre's (1990) traditional method of inquiry, though, the presence of tension between the faith tradition of the institution and the overall academy may have been more palpable.

In addition, the traditional method of inquiry as outlined by MacIntyre (1990) may not have been fully represented in the sponsoring denomination of the institution, due to its particular emphases and beliefs. While the denomination could be described as a Christian tradition, it does not possess a strong connection to an intellectual system, preferring instead a commonsense approach to knowledge construction using plain reason and observation (Worthen, 2014). MacIntyre (1990) characterized the traditional method of inquiry by its connection to a living tradition which was bolstered by an intellectual system that advocated for particular ways of knowing. Given the particular denominational lens of the institution in this study, the faculty members who responded to the questionnaire may not have broadly perceived or experienced the tension between and among the methods of inquiry as detailed by MacIntyre.

Despite their potential lack of understanding of MacIntyre's (1990) perspective, the faculty participants' responses revealed that there may have been some shared sense

of a "tradition" among the community members at the institution, even if that tradition may not have been experienced in the MacInyrean sense. For the respondents, there were clear boundaries between their approaches to learning and development and the approach of faculty members at other non-faith-based universities regarding these topics. The participants' appeal to the integration of faith into the learning activities of the university, and their desire to help their students grow both academically and spiritually demonstrated that if someone wanted to take upon themselves the tradition as espoused at the university featured in the study, then they would have to be devoted to an approach to education that is practiced with one foot planted in an academic discipline and one foot planted in faith.

For the participants, then, tension may be found when those feet are not in concert with one another. The respondents in this study viewed their encounters with students or other faculty members who possessed affinities for particular doctrinal ideals that excluded dissenting opinions as often the impetuses for conflict for some of the participants. Negotiating this tension had to do with showing others how members of the tradition in which the institution was grounded could still be within that tradition and yet hold a variety of beliefs and positions on various subjects that could be at odds with its core values.

Fifth, this presence of tension or conflict, however acutely experienced by the faculty members at the institution under investigation, could actually contribute, rather than hinder, the academic and spiritual development of the members of the campus community. As MacIntyre (1990) stated, conflict should be a necessary part of higher education, and conflict is present at this religiously affiliated institution, even if not

always related to different methods of inquiry. Even so, the tension that does exist is due to people expressing their religious beliefs and encountering others who may possess different perspectives than they do, and as many of the participants pointed out, these encounters are often challenging for those involved, particularly students.

The participants spoke about the educational process at their religiously affiliated institution as being "transformational" for some students. This implies that students may have been confronted by ideas that were unlike their own, but this confrontation led them to be being better students and better people. The literature review revealed that scholars often argued that the perceived or real tension between faith and learning that exists in religiously affiliated higher education is something that should be resolved, or the institution may run the risk of losing their religion (Sloan, 1994; Marsden, 1994; Turner, 1998; Morey & Piderit, 2006). Yet, this study may have demonstrated that tension or conflict can play a positive role at faith-based universities, in that its presence may propel students and even faculty members towards greater growth, both spiritually and academically.

Recommendations for Further Study

This study sought to emulate the project by Ream, et al. (2004), wherein they tried to understand the perspectives of faculty members at religiously affiliated universities concerning the relationship of faith and learning. Ream et al. stated that another avenue for future study in this area included examining faculty perspectives at different types of religiously affiliated institutions, as their study only focused on larger research universities. This study took up that call and sought to understand the perspectives and experiences of faculty members at a religiously affiliated university in

the Midwest that possessed more of a teaching focus than a research-oriented one. In order to continue additional inquiry into this topic, the researcher offers the following recommendations for further study. Two of the recommendations are related to the current dissertation's study design and method, and five are related to further areas of study.

Recommendations. The first recommendation concerning the current study's research design and method is to employ the snowball sampling technique from the beginning of the solicitation of participants. The researcher did not originally employ snowball sampling and encountered difficulties initially in obtaining an adequate number of participants, in both those who completed the questionnaire and those who participated in an interview, in order to arrive at acceptable conclusions and satisfy the expectations of the researcher's doctoral dissertation committee. Had the researcher utilized snowball sampling earlier on in the research process, the data collection phase may have been completed more quickly and the project could have yielded potentially more participants.

The second recommendation surrounding this project's study design and method is to consider employing another research design other than phenomenology, such as a case study or ethnographic study, in order to gain a better sense of the context of the participant responses. This study deliberately did not offer up many identifying details of the university under investigation in order to protect the confidentiality of the participants. However, had the researcher structured the dissertation to include a more in-depth analysis of the study's setting, the faculty responses may have been able to be better situated within a specific context.

Further details about elements such as the physical campus space and the academic programs offered, not to mention a deeper investigation into the sponsoring denomination of the institution, could have allowed for greater insight into the life and culture of this religiously affiliated university. This being noted, however, the researcher ultimately asserted that the phenomenological research design of the current study is appropriate, given the research questions that were being asked.

Further areas of study. The first area of further study is to consider gaining an understanding of the phenomenon of religiously affiliated higher education through the perspectives and experiences of students, university administrators, and/or other staff members. Students enrolled at religiously affiliated colleges and universities may make very different meanings of the relationship of faith and learning at their institutions than their faculty counterparts. Likewise, administrators or other university staff members may also possess unique perspectives regarding what makes a university religiously affiliated, with those involved in campus ministries potentially owning even further insight. Gaining a better understanding of how all community members at a faith-based institution understand the relationship of faith and learning there will provide a fuller picture of religiously affiliated education.

The second area for further study considers the differences among faculty responses regarding their understanding of the faith affiliation of their employer and how that faith affiliation plays out in their daily activities, habits, and practices. How does one account for those differences, and are there any elements that could predict how a faculty member may respond to questions about faith and learning? Are the differences in perspectives due to educational background, academic discipline, personal religious

preferences, gender, race or ethnicity, or family socioeconomic status? Or are there other factors that may contribute to a faculty member feeling a certain way about the faith affiliation of their institution? Asking these questions would again allow for a greater understanding of faculty perspectives and could assist administrators at religiously affiliated universities in providing better support and assistance to faculty members who may not always have the same perspectives as their peers.

The third recommendation for further study is related to the comments made by the study participants regarding the integration of faith into their discipline-specific courses. Even as the participants alluded to the activities they performed that brought faith into their classrooms, such as praying with their students or bringing up scriptural references, it could be valuable to empirically study actual class sessions to determine how the relationship of faith and learning is played out in the educational process.

Research questions in this line of inquiry could include asking whether classes at religiously affiliated universities are different than the same type of classes at secular institutions, and if so, how they differ. Examining the actual in-class activities at a faith-based university could lead to new insights into what makes religiously affiliated higher education unique.

The fourth area of further inquiry concerns how an institution's religious affiliation is applied to an online educational setting. While the institution under investigation in this project offered online courses and degree programs, most of the participants referred to their experiences on campus, in physical classrooms. As colleges and universities continue to push forward with more learning opportunities for students in an online environment, questions could arise as to how faith—particularly Christian faith,

which in many ways is an embodied faith—may be integrated into virtual courses or seminars.

The fifth and final recommendation for further study relates to the comments of one of the participants in this project who spoke about how her concern for struggling or marginalized students was a major way in which she incorporated her institution's faith affiliation into her work. Is one distinctive of a religiously affiliated university the ways in which they support students who are struggling, who may face barriers to obtaining a college education, who have overcome hardships or who are in the midst of hardships, or who feel "othered" because of their identities? How are faith-based universities providing access and support to underrepresented and underserved student populations, given the stated missions of these institutions as often existing to serve others? Investigating these questions may provide insight for all types of higher education institutions as they seek to help all of their learners to thrive and successfully progress in their education.

Conclusion

The results of this study demonstrated that select faculty members at one religiously affiliated university mostly believe that the relationship of faith and learning at their institution is characterized by integration, as their roles as professors at the university include assisting students in developing academically and spiritually. As the respondents noted, conflict and tension are present at times, and while sometimes this tension is related to religion being at odds with the contemporary academy, mostly the conflict experienced by faculty members is due to people at the institution being free to express themselves and expressing personal religious beliefs can often initiate

disagreements with those who have different beliefs. In spite of the presence of tension, though, faculty members at the institution mostly believed in the mission of religiously affiliated universities to educate for faith formation and instill in their students the desire to serve others.

While the results of this study are not generalizable, the author hopes that studying the insights of faculty members at one religiously affiliated university will contribute to the literature regarding the role of religious belief in contemporary higher education. Religiously affiliated universities continue to provide college educations to large numbers of students each year, accounting for an important sector of American higher education (Snyder, de Brey, & Dillow, 2018). The study's results hopefully show that faculty members in religious higher education take seriously their roles as university educators who are tasked with preparing their students for life outside of college, while also thinking deeply about how to help their students grow in their religious faith.

REFERENCES

Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Durham, NC: Duke University Press.

Albert, S., & Whetten, D. A. (1985). Organizational identity. *Research in Organizational Behavior*, 7, 263–295.

Alleman, N. F. (2012). Insider-outsiders: Integration and exclusion experiences of religious nonadherent faculty members. *Christian Higher Education, 11*(4), 228-240.

Ary. D., Jacobs, L. C., & Sorensen, C. (2010). *Introduction to research in education* (8th ed.). Belmont, CA: Wadsworth.

Astin, A. W., & Astin, H. S. (1999). *Meaning and spirituality in the lives of college faculty: A study of values, authenticity, and stress.* Los Angeles, CA: University of California, Los Angeles, Higher Education Research Institute.

Attridge, H. W. (1994). Reflections on mission. In T. M. Hesburgh (Ed.), *The challenge and promise of a Catholic university* (pp. 13-25). Notre Dame, IN: University of Notre Dame Press.

Beaty, M., Buras, T., & Lyon, L. (1997). Christian higher education: An historical and philosophical perspective. *Perspectives in Religious Studies 24*(2), 145-165.

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

Berger, P. L., & Luckmann, T. (1967). *The social construction of reality: A treatise in the sociology of knowledge*. Garden City, N.Y: Doubleday.

Berger, P. L. (1969). *The sacred canopy: Elements of a sociological theory of religion*. Garden City, NY: Anchor.

Berger, P. L. (1999). The desecularization of the world: A global overview. In P. L. Berger (Ed.), *The desecularization of the world: Resurgent religion and world politics* (pp. 1-18). Washington, D.C.: Ethics and Public Policy Center.

Berger, P. L., Ed. (1999). *The desecularization of the world: Resurgent religion and world politics.* Washington, D.C.: Ethics and Public Policy Center.

Braskamp, L. A., Trautvetter, L. C., & Ward, K. (2006). *Putting students first: How colleges develop students purposefully.* Bolton, MA: Anker Publishing Company.

Braskamp, L. A. (2008). The religious and spiritual journeys of college students. In D. Jacobsen & R. Jacobsen (Eds.), *The American university in a post secular age* (pp. 117-134). New York, NY: Oxford University Press.

Brubacher, J. S., & Rudy, W. (1997). *Higher education in transition: A history of American colleges and universities* (4th ed.). New Brunswick, NJ: Transaction Publishers.

Bryant, A. N., & Craft, C. M. (2010). Finding congruence, finding meaning: Value intersections and transforming relationships among faculty and staff at a religious college. *Religion & Education 37*(1), 20-39.

Buckley, M., S.J. (1993, May 29). The Catholic university and its inherent promise. *America*, 14-16.

Buckley, M., S. J. (1993). The Catholic university and the promise inherent in its identity. In Langan, J., S. J. (Ed.), *Catholic universities in church and society: A dialogue on Ex Corde Ecclesiae* (pp. 74-89). Washington, D.C.: Georgetown University Press.

Buckley, M., S. J. (1998). *The Catholic university as promise and project: Reflections in a Jesuit idiom*. Washington, D.C.: Georgetown University Press.

Burnley, L. A. Q. (2008). *The cost of unity: African American agency and education in the Christian Church, 1865-1914*. Macon, GA: Mercer University Press.

Burtchaell, J. T. (1998). *The dying of the light: The disengagement of colleges and universities from their Christian churches*. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Cherry, C., DeBerg, B. A., & Porterfield, A. (2001). *Religion on campus*. Chapel Hill, NC: The University of North Carolina Press.

Chickering, A. W., Dalton, J. C., & Stamm, L. (2006). *Encouraging authenticity and spirituality in higher education.* San Francisco, CA: Jossey-Bass.

Clebsch, W. A. (1968). *From sacred to profane America: The role of religion in American history.* New York, NY: Harper & Row Publishers.

Colby, A., T. Ehrlich, E. Beaumont, and J. Stephens. (2003). *Educating citizens: Preparing America's undergraduates for lives of moral and civic responsibility.* San Francisco, CA: Jossey-Bass.

Craft, C. M., Foubert, J. D., & Lane, J. J. (2011). Integrating religious and professional identities: Christian faculty at public institutions of higher education. *Religion and Education, 38*(2), 92-110.

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage Publications.

Cuninggim, M. (1994). *Uneasy partners: The college and the church*. Nashville, TN: Abingdon Press.

Curran, R. E. (1993). *The bicentennial history of Georgetown University: From academy to university 1789-1889.* Washington, D.C.: Georgetown University Press.

DiMaggio, P. J., & Powell, W. W. (1983). The 'Iron Cage 'revisited: Institutional isomorphism and collective rationality in organizational fields. *American Sociological Review, 48*(2), 147-160.

Dochuk, D. (2011). *From Bible Belt to Sunbelt: Plain folk religion, grassroots politics, and the rise of evangelical conservatism*. New York, NY: W. W. Norton & Company.

Dolan, J. P. (2003*). In search of American Catholicism: A history of religion and culture in tension*. New York, NY: Oxford University Press.

Duke, D. L. (1995). *The school that refused to die: Continuity and change at Thomas Jefferson High School*. Albany, NY: State University of New York Press.

Dupré, L. (1993). *Passage to modernity: An essay in the hermeneutics of nature and culture*. New Haven, CT: Yale University Press.

Durkheim, E. (2001). *The elementary forms of religious life*. (C. Cosman, Trans.). New York, NY: Oxford University Press. (Original work published 1912)

Ebrahimji, A. (2020, March 24). Students navigate uncharted territory as pandemic forces education online. *CNN*. Retrieved from https://www.cnn.com/2020/03/16/us/online-school-coronavirus-trnd/index.htm

Ellis, J. T. (1955). American Catholics and the intellectual life. *Thought: A Journal of Philosophy, 30*(3), 351-388.

Estanek, S. M., James, M. J., & Norton, D. A. (2006). Assessing Catholic identity: A study of mission statements of Catholic colleges and universities. *Journal of Catholic Education, 10*(2), 199-217.

Fink, A. (2003). *The survey handbook* (2nd ed.). Thousand Oaks, CA: Sage Publications.

Flaherty, C. (2016, January 16). Faith and freedom. *Inside Higher Education*. Retrieved from https://www.insidehighered.com/news/2016/01/14/can-statements-faith-be-compatible-academic-freedom

Gallin, A. (Ed.). (1992). *American Catholic higher education: Essential documents, 1967-1990*. Notre Dame, IN: University of Notre Dame Press.

Gallin, A. (1992, December 29). American church-related higher education: Comparison and contrast. Paper delivered at Convention of American Historical Association.

Gallin, A. (2000). *Negotiating identity: Catholic higher education since 1960*. Notre Dame, IN: University of Notre Dame Press.

Giddens. A. (1979). *Central problems in social theory: Action, structure, and contradiction in social analysis.* Berkeley, CA: University of California Press.

Gleason, P. (1992). American Catholic higher education, 1900-1940: The intellectual context. In G. M. Marsden & B. J. Longfield (Eds.), *The secularization of the academy* (pp. 234-258). New York, NY: Oxford University Press.

Gleason, P. (1995). *Contending with modernity: Catholic higher education in the twentieth century*. New York, NY: Oxford University Press.

Gross, N., & Simmons, S. (2009). The religiosity of American college and university professors. *Sociology of Religion*, 1-29.

Hart, D. G. (1992). American learning and the problem of religious studies. In G. M. Marsden & B. J. Longfield (Eds.), *The secularization of the academy* (pp. 195-233). New York, NY: Oxford University Press.

Heft, J. L. (2010, March). Distinctively Catholic: Keeping the faith in higher education. *Commonweal Magazine*, 9-13.

Heidegger, M. (1996). *Being and time*. (J. Stambaugh, Trans.). Albany, NY: State University of New York Press. (Original work published 1927)

Hellwig, M. K. (2002). Emerging patterns among Roman Catholic colleges and universities. In P.J. Dovre (Ed.), *The future of religious colleges: The proceedings of the Harvard conference on the future of religious colleges October 6-7, 2000* (pp. 103-115). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Hesburgh, T. M. (1994). The challenge and promise of a Catholic university. In T. M. Hesburgh (Ed.), *The challenge and promise of a Catholic university* (pp. 1-12). Notre Dame, IN: University of Notre Dame Press.

Hirt, J. B. (2006). *Where you work matters: Student affairs administration at different types of institutions.* Lanham, MD: University Press of America.

Hofstadter, R., & Metzger, W. P. (1955). *The development of academic freedom in the United States*. New York, NY: Columbia University Press.

Hull, W. (1992, Winter). Christian higher education at the crossroads. *PRS, 19*(4), 441-443.

Husserl, E. (1989). *Ideas pertaining to a pure phenomenology and to a*

phenomenological philosophy (2nd book: Studies in the phenomenology of constitution). (R. Rojocewicz, & A. Schuwer, Trans.). Boston, MA: Kluwer Academic Publishers. (Original work published 1952)

Ingram, L. C. (1996). The significance of personnel change for operative goals: A structuralist approach to theological self-identification and attitudes toward academic policy in Southern Baptist colleges. *Review of Religious Research, 38*(1), 61-78.

Jacobsen, D., & Jacobsen, R. (2008). The ideals and diversity of church-related higher education. In D. Jacobsen & R. Jacobsen, (Eds.), *The American university in a post secular age* (pp. 63-80). New York, NY: Oxford University Press.

Janosik, C. M. (1999). An organizing framework for specifying and maintaining Catholic identity in American Catholic higher education. *Journal of Catholic Education, 3*(1), 15-32.

Jansen, H. (2010). The logic of qualitative survey research and its position in the field of social research methods. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, *11*(2). Retrieved from http://nbn-resolving.de/urn:nbn:de:0114-fqs1002110

Jaschik, S. (2014, July 25). The right to expel. *Inside Higher Education*. Retrieved from https://www.insidehighered.com/news/2014/07/25/2-christian-colleges-win-title-ix-exemptions-give-them-right-expel-transgender

Jencks, C., & Riesman, D. (1968). *The academic revolution*. New York, NY: Doubleday.

Jennings, W. J. (2010). *The Christian imagination: Theology and the origins of race.* New Haven, CT: Yale University Press.

Keele, R. L., & Nickman, N. A. (1999). Structural and philosophical barriers likely to make the university obsolete in these troubled times. *American Behavioral Scientist, 42*(5), 766-775.

Laats. A. (2018). *Fundamentalist U: Keeping the faith in American higher education.* New York, NY: Oxford University Press.

LaBelle, J., & Kendall, D. (2016). Characteristics of Jesuit colleges and universities in the United States: A reciprocal interdependence analysis. *Journal of Catholic Education, 19*(3), 264-289.

Landy, T. (1995). The Catholic intellectual life: Reflections on mission and identity. *U.S. Catholic Historian, 13*(2), 87-100.

Lee, M., & Weber, J. (2016, February 10). What Wheaton, Hawkins, and others said at public reconciliation attempt. *Christianity Today*. Retrieved from http://www.christianitytoday.com/ct/2016/february-web-only/wheaton-college-larycia-hawkins-public-reconciliation.html?start=1

Lehman, Jr., E. C., & Shriver, Jr., D. W. (1968). Academic discipline as predictive of faculty religiosity. *Social Forces, 47*(2), 171-182.

Lindholm, J. A. (2007, September-October). Spirituality in the academy: Reintegrating our lives and the lives of our students. *About Campus*, 10-17.

Litizzette Mixon, S., Lyon, L., & Beaty, M. D. (2004). Secularization and national universities: The effect of religious identity on academic reputation. *The Journal of Higher Education, 75*(4), 400-419.

Longfield, B. J. (1992). From evangelicalism to liberalism: Public Midwestern

universities in nineteenth-century America. In G. M. Marsden & B. J. Longfield (Eds.), *The secularization of the academy* (pp. 46-73). New York, NY: Oxford University Press.

Lyon, L., Beaty, M., & Litizzette Mixon, S. (2002). Making sense of a "religious" university: Faculty adaptations and opinions at Brigham Young, Baylor, Notre Dame, and Boston College. *Review of Religious Research, 43*(4), 326-348.

Lyon, L., Beaty, M., Parker, J., & Mencken, C. (2005). Faculty attitudes on integrating faith and learning at religious colleges and universities: A research note. *Sociology of Religion 66*(1), 61-69.

MacIntyre, A. (1990). *Three rival versions of moral enquiry: Encyclopaedia, genealogy, and tradition.* Notre Dame, IN: University of Notre Dame Press.

Marsden, G. M., & Longfield, B. J., Eds. (1992). *The secularization of the academy*. New York, NY: Oxford University Press.

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

Marsden, G. M. (2002). Beyond progressive scientific humanism. In P.J. Dovre (Ed.), *The future of religious colleges: The proceedings of the Harvard conference on the future of religious colleges October 6-7, 2000* (pp. 35-50). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Martin, D. (1978). *General theory of secularization*. New York, NY: Harper & Row.

McMurtie, B. (2000, October 20). Future of religious colleges is bright, say scholars and officials. *The Chronicle of Higher Education*. Retrieved from http://chronicle.com/article/Future-of-Religious-Colleges/17974/

Merleau-Ponty, M. (1962). *Phenomenology of perception*. (C. Smith, Trans.). London: Routledge & Kegan Paul.

Morey, M. M., & Piderit, J. J. (2006). *Catholic higher education: A culture in crisis*. New York, NY: Oxford University Press.

Morrill Act of 1862. (1862). 7 U.S.C. 301 *et seq*. Retrieved November 6, 2020, from https://memory.loc.gov/cgibin/ampage?collId=llsl&fileName=012/llsl012.db&recrec=534

Moustakas, C. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.

Nash, R. J., & Bradley, D. L. (2008). The different spiritualties of the students we teach. In D. Jacobsen & R. Jacobsen (Eds.), *The American university in a post secular age* (pp. 135-150). New York, NY: Oxford University Press.

Noll, M. A. (1992). *A history of Christianity in the United States and Canada*. Grand Rapids, MI: William B. Eerdmans Publishing Company.

O'Brien, D. J. (1994). *From the heart of the American church: Catholic higher education and American culture.* Maryknoll, NY: Orbis Books.

Palmer, P. (1983). *To know as we are known.* New York, NY: Harper & Row.

Parker, J., Beaty, M., Mencken, F. C., & Lyon, L. (2007). The professionalization of faculty at religious colleges and universities. *Journal for the Scientific Study of Religion 46*(1), 87-100.

Pascarella, E., and P. Terenzini. (2005). *How college affects students: A third decade of research, volume 2*. San Francisco, CA: Jossey-Bass.

Pattillo, Jr., M. M., & MacKenzie, D. M. (1966). *Church-sponsored higher education in*

the United States. Washington, D.C.: American Council on Education.

Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.). Newbury Park, CA: Sage Publications.

Pazmiño, R. W. (1994). *Latin American journey: Insights for Christian education in North America*. Cleveland, OH: United Church Press.

Platt, R. E. (2014). *Sacrifice and survival: Identity, mission, and Jesuit higher education in the American South*. Tuscaloosa, AL: The University of Alabama Press.

Ream, T. C., Beaty, M., & Lyon, L. (2004). Faith and learning: Toward a typology of faculty views at religious research universities. *Christian Higher Education, 3*, 349-372.

Rice, R. E. (2008). Faculty priorities: Where does faith fit? In D. Jacobsen & R. Jacobsen (Eds.), *The American university in a post secular age* (pp. 99-115). New York, NY: Oxford University Press.

Riesman, D. (1956). *Constraint and variety in American education*. Lincoln, NE: University of Nebraska Press.

Rine, P. J., Glanzer, P. L., & Davignon, P. (2013). Assessing the denominational identity of American evangelical colleges and universities (Part II: Faculty perspectives and practices). *Christian Higher Education, 12*(4), 243-265.

Rivera, O. (2013). Blacks and Latinos in theological education as students. In A. B. Bradley (Ed.), *Aliens in the Promised Land: Why minority leadership is overlooked in white Christian churches and institutions* (pp. 103-113). Phillipsburg, NJ: P & R Publishing.

Robson, D. W. (1985). *Educating Republicans: The college in the era of the American Revolution, 1750-1800.* Westport, CT: Praeger.

Roche, J. (1986). *The colonial colleges in the war for American independence*. Millwood, NY: Associated Faculty Press.

Rocheleau, M. (2014, July 11). Accrediting agency to review Gordon College. *Boston Globe*. Retrieved from http://www.bostonglobe.com/metro/2014/07/11/agency-review-whether-gordon-college-antigay-stance-policies-violate-accrediting-standards/Cti63s3A4cEHLGMPRQ5NyJ/story.html

Rorty, R. (1979). *Philosophy and the mirror of nature*. Princeton, NJ: Princeton University Press.

Rudolph, F. (1962). *The American college and university*. New York, NY: Knopf.

Russo, C. J. (2014, Spring). Religious freedom in a brave new world: How leaders in faith-based schools can follow their beliefs in hiring. *The University of Toledo Law Review, 45*(3), 457-470.

Sartre, J. (1956). *Being and nothingness: A phenomenological essay on ontology*. (H. E. Barnes, Trans.). New York, NY: Washington Square Press.

Schwehn, M. R. (1993). *Exiles from Eden: Religion and the academic vocation in America*. New York, NY: Oxford University Press.

Schwehn, M. R. (1999). A Christian university: Defining the difference. *First Things, 93*(1), 25-31.

Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (4th ed.). New York: Columbia University Teachers College Press.

Sloan, D. (1994). *Faith and knowledge: Mainline Protestantism and American higher education*. Louisville, KY: Westminster John Knox Press.

Sloan, D. (2002). Faith and knowledge: Religion and the modern university. In P.J. Dovre (Ed.), *The future of religious colleges: The proceedings of the Harvard conference on the future of religious colleges October 6-7, 2000* (pp. 3-34). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Smith, J. K. A. (2009). *Desiring the kingdom: Worship, worldview, and cultural formation* (Cultural liturgies, Vol. 1). Grand Rapids, MI: Baker Academic.

Snyder, T.D., de Brey, C., and Dillow, S.A. (2018). *Digest of Education Statistics 2016* (NCES 2017-094). National Center for Education Statistics, Institute of Education Sciences, U.S. Department of Education. Washington, DC.

Stark, R. (1999). Secularization, R.I.P. *Sociology of Religion, 60*(3), pp. 249-273.

Steinberg, S. (1975). Religious involvement and scholarly productivity among American academics. In M. Trow (Ed.), *Teachers and students: Aspects of American higher education* (pp. 85-112). The Carnegie Commission on Higher Education. New York, NY: McGraw-Hill Book Company.

Swezey, J. A., & Ross, T. C. (2012). Balancing religious identity and academic reputation at a Christian university. *Christian Higher Education*, 11(2), 94-114.

Taylor, C. (2007). *A secular age*. Cambridge, MA: The Belknap Press of Harvard University Press.

Tierney, W. G., & Rhoads, R. A. (1994). *Faculty socialization as cultural process: A*

mirror of institutional commitment. ASHE-ERIC Higher Education Report, 93(6). Washington, D.C.: The George Washington University, School of Education and Human Development.

Trulear, H. D. (2013). Blacks and Latinos in theological education as professors and administrators. In A. B. Bradley (Ed.), *Aliens in the Promised Land: Why minority leadership is overlooked in white Christian churches and institutions* (pp. 85-110). Phillipsburg, NJ: P & R Publishing.

Turner, J. (1992). Secularization and sacralization: Speculations on some religious origins of the secular humanities curriculum, 1850-1900. In G. M. Marsden & B. J. Longfield (Eds.), *The secularization of the academy* (pp. 74-106). New York, NY: Oxford University Press.

Turner, J. (1998). The Catholic university in modern academe: Challenge and dilemma. *Journal of Catholic Education, 1*(3), 252-262. Retrieved from http://digitalcommons.lmu.edu/ce/vol1/iss3/2

Turpin, A. L. (2016). *A new moral vision: Gender, religion, and the changing purposes of American higher education, 1837-1917*. Ithaca, NY: Cornell University Press.

U.S. Department of Education, National Center for Education Statistics. (2020, February). Table 303.90: Fall enrollment and number of degree-granting postsecondary institutions, by control and religious affiliation of institution: Selected years, 1980 through 2018. In U.S. Department of Education, Institute of Education Sciences, National Center for Education Statistics, Higher Education General Information Survey (HEGIS), "Fall Enrollment in Institutions of Higher Education" and "Institutional Characteristics" surveys, 1980; Integrated

Postsecondary Education Data System (IPEDS), "Fall Enrollment Survey" (IPEDS-EF:90) and "Institutional Characteristics Survey" (IPEDS-IC:90); and IPEDS Spring 2001 through Spring 2019, Fall Enrollment component (Table prepared February 2020). Retrieved from https://nces.ed.gov/programs/digest/d19/tables/dt19_303.90.asp?current=yes

van Manen, M. (1984). Practicing phenomenological writing. *Phenomenology & Pedagogy, 2*(1), 36-69.

VanZanten, S. (2011, May 4). The religious option. *Inside Higher Education*. Retrieved from https://www.insidehighered.com/advice/2011/05/04/essay_on_the_job_options_for_faculty_members_at_religious_colleges

Veysey, L. R. (1965). *The emergence of the American university*. Chicago, IL: University of Chicago Press.

Warner, S. (1993). Work in progress toward a new paradigm for the sociological study of religion in the United States. *American Journal of Sociology, 98*(1), 1044-1093.

Watkins, W. H. (2001). *White architects of Black education: Ideology and power in America, 1865-1954.* New York, NY: Teachers College Press, Columbia University.

Weber, M. (1963). *The sociology of religion*. (E. Fischoff, Trans.) Boston: Beacon Press. (Original work published 1922)

Weber, M. (1977). Science as vocation. In H. H. Gerth & C. Wright Mills (Eds., & Trans.), *From Max Weber: Essays in sociology*. New York, NY: Oxford University Press. (Original work published in 1918)

Wellmon, C. (2015). *Organizing Enlightenment: Information overload and the invention*

of the modern research university. Baltimore, MD: Johns Hopkins University Press.

Wilson, J. F. (2000). Introduction. In J. H. Roberts & J. Turner (Eds.), *The sacred and the secular university* (pp. 3-16). Princeton, NJ: Princeton University Press.

Wittgenstein, L. (2001). *Philosophical investigations* (3rd edition). (G. E. M. Anscombe, Trans.). Malden, MA: Blackwell Publishers. (Original work published 1953)

Wolterstorff, N. (2004). The integration of faith and learning—the very idea. In C. W. Joldersma & G. G. Stronks (Eds.), *Educating for shalom: Essays on Christian higher education* (pp. 36-45). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Worthen, M. (2014). *Apostles of reason: The crisis of authority in American evangelicalism*. New York, NY: Oxford University Press.

Wuthnow, R. (2008). Can faith be more than a sideshow in the contemporary academy? In D. Jacobsen & R. Jacobsen (Eds.), *The American university in a post secular age* (pp. 31-44). New York, NY: Oxford University Press.

Zahavi, D. (2019). *Phenomenology: The basics.* New York, NY: Routledge.

APPENDIX A

Qualitative Questionnaire

Faculty Perspectives and Experiences of Faith and Learning at a Religiously Affiliated University

Researcher: Cody L. McMillen, Doctoral Candidate, University of Dayton (Ohio)

Email: cmcmillen1@udayton.edu

QUESTIONNAIRE

Please write in your responses and complete both pages—attach additional pages if needed.

Today's date: ___/___/2020

Pseudonym to be used for you (choose a first name only):_____

Highest degree earned/discipline (field):_____

Please indicate Y/N:

Have you been involved in faith-based higher education for at least three years?___

Have you been employed at your current institution for at least one year?___

Please answer the following questions as completely and honestly as possible. Keep in mind that there are no "right" or "wrong" answers—I am interested in your authentic point of view.

1. What does the religious affiliation of your university mean to you?

2. According to Ream, Beaty, and Lyon (2004), a question potentially confronting religiously affiliated colleges and universities is to what extent religious beliefs should affect faculty members' teaching, research, and learning activities. What, in your perspective, is the relationship of faith and learning at your institution? How do you experience this relationship? Could you provide an example of this experience?

3. MacIntyre (1990) contended that the encyclopaedic method of inquiry, namely that of measuring, quantifying, and cataloging phenomena, is the dominant mode of knowledge construction in higher education, despite some arguments to the contrary. How is knowledge constructed at your institution? Can you please tell me about any tension you experience between your institution's religious affiliation and the structures of the modern academy?

4. In light of your institution's religious affiliation, how do you orient your daily work? Does working at a religiously affiliated institution affect your scholarship, teaching, and/or service? Could you provide a specific example?

5. What, from your perspective and lived experiences, are the essential features of religiously affiliated higher education? Or, to put the question another way, what aspects of religiously affiliated higher education would have to be present in order for the enterprise to be accurately described as "religiously affiliated"?

Check this box if you are interested in learning more about this research as it progresses. ❑

Check this box if you are interested in being contacted for a follow-up interview. ❑

Many thanks for your valuable participation in this important work!

REFERENCES

MacIntyre, A. (1990). *Three rival versions of moral enquiry: Encyclopaedia, genealogy, and tradition.* Notre Dame, IN: University of Notre Dame Press.

Ream, T. C., Beaty, M., & Lyon, L. (2004). Faith and learning: Toward a typology of faculty views at religious research universities. *Christian Higher Education, 3*, 349-372.

APPENDIX B

Interview Protocol

Faculty Perspectives and Experiences of Faith and Learning at a Religiously Affiliated University

Researcher: Cody L. McMillen, Doctoral Candidate, University of Dayton (Ohio)

Email: cmcmillen1@udayton.edu

INTERVIEW PROTOCOL (Semi-structured)

Today's date: ___/___/2020

Pseudonym to be used for you (choose a first name only):_____

1. What do you think it means for a college or university to be religiously affiliated?

2. What regular habits, practices, or activities do you participate in as a member of a religiously affiliated university community that you may not participate in if you were employed elsewhere?

3. According to Lyon, Beaty, and Litizzette Mixon (2002), one activity of a religiously affiliated institution is the moral or religious formation of students. How does your university educate students? Do you think educating for moral or religious formation is important to your institution? Is it important to you as a faculty member of your institution?

4. Lyon, Beaty, and Litizzette Mixon (2002) posited that religiously affiliated higher education institutions, in seeking to maintain connections to their sponsoring religious tradition's ideals and values, may experience tensions when it comes to questions related to faculty hiring and academic freedom. What is the relationship of your institution's faith affiliation to the hiring practices of your institution? To academic freedom? Do you feel there is an appropriate balance between hiring for mission and hiring for expertise?

5. Describe what learning means at your institution. Describe what faith means at your institution. Is there overlap or integration of faith and learning at your institution?

6. Do you live out the faith tradition of your university in your daily work and life? If so, how and could you provide a specific example?

7. Imagine a college or university. What essential structures are present that make that college or university a place of higher learning? Imagine that same college or university as a religiously affiliated institution. What essential structures are present that make that college or university a religiously affiliated place of higher learning?

REFERENCES

Lyon, L., Beaty, M., & Litizzette Mixon, S. (2002). Making sense of a "religious" university: Faculty adaptations and opinions at Brigham Young, Baylor, Notre Dame, and Boston College. *Review of Religious Research, 43*(4), 326-348.

APPENDIX C

Institutional Review Board Approval Email

From: IRB Mailbox <irb@udayton.edu>
To: Cody McMillen <cmcmillen1@udayton.edu>
Cc: Charles Russo <crusso1@udayton.edu>

Date: Tue, Jul 30, 2019 at 6:26 PM

Subject: [IRB Approval, D2 Exempt] C. McMillen, "Faculty perspectives and experiences of faith and learning at a religiously affiliated university"

EXEMPT (d)(2); Approved 7/30/19

RESEARCHER: Cody McMillen

PROJECT TITLE: "Faculty perspectives and experiences of faith and learning at a religiously affiliated university"

The Institutional Review Board has reviewed the subject proposal and has found this research protocol is **exempt from continuing IRB oversight as described in 45 CFR 46.104(d)(2).*** Therefore, you have approval to proceed with the study, with the following stipulation:

- Permission from site must be received before beginning recruitment and data collection.

REMINDERS TO RESEARCHERS:

- As long as there are no changes to your methods, and you do not encounter any adverse events during data collection, you need not apply for continuing approval for this study.
- The IRB must approve all changes to the protocol prior to their implementation, unless such a delay would place your participants at an increased risk of harm. In such situations, the IRB is to be informed of the changes as soon as possible.
- The IRB is also to be informed immediately of any ethical issues that arise in your study.

- You must maintain all study records, including consent documents, for three years after the study closes. These records should always be stored securely on campus.

Please let me know if you have any questions. Best of luck in your research!

Best regards,

Candise J. Powell, Esq.

Chair, Institutional Review Board (IRB)

Office for Research

University of Dayton

300 College Park

Dayton, OH 45469-7758

(937) 229-3515

Email: IRB@udayton.edu

Website: go.udayton.edu/irb

***Exempt under 45CFR46.104(d)(2):** Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: (i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects; (ii) Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation; or (iii) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).*