Editor's Introduction

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Scholars and practitioners have struggled to land on a common definition of faith integration because there are a variety of ideas about what should be included and what should not. Indeed, the very term "faith integration" has been debated (Kaak, 2016), with several prominent scholars arguing for new terms (Glanzer, 2008). Is it really "integration" if God and His creation have truly been present the whole time? Are we integrating or re-integrating?

It may be that the inability to lock down a particular definition has contributed to misconceptions about what types of faith integration should happen and when. In this issue, Nehrbass (2024) analyzes and categorizes various program outcome goals for faith integration, which reveals that Christian faculty members conceptualize faith development in two distinct ways: faith formation and faith integration. Framing the work of Christian higher education and future research using this frame may reveal important distinctions and methods.

One article in this issue provides structures and examples for developing faith formation in the classroom. Herrity (2024) shares a narrative method employed in a business course that elicits reflective thinking from the students. Employing this strategy may provide fertile ground for instructors to talk with students about the Christian faith in a way that helps them form their faith and worldview.

Lee et al. (2024) and Dykes et al. (2024) focus more on faith integration. To use Kaak's (2016) definition, academic faith integration is the process by which Christian faculty members "meaningfully bring the scholarship of their discipline. . .and the scholarship representing insights and perspectives from Christian faith into dialogue with each other" (p. 192). Bringing the discipline and faith principles together to examine them and check for resonance and dissonance is a specific type of faith formation – forming the student in the perspectives and practices of the discipline (Nehrbass, 2022). Lee et al. (2024) equip instructors with particular activities that can be used for different types of faith integration. Faculty members will likely refer back to this article time and again to reflect on and build up their faith integration toolbox.

Taking a different approach, Dykes et al. (2024) shares a practice that did not work. This is an important piece because the positive-outcome bias in publications is an issue and has increased over time (Fanelli, 2012). Because negative results rarely get published, researchers and practitioners often waste time on interventions that have already been proven to not work (Mlinarić et al., 2017). At *JFAP*, we want our readers to know what works, and we also want them to know what does not work. Dykes et al. (2024) describe an intervention designed to bring faith integration into a vocational identity lesson. Although the intervention did not work, the authors provide a rich failure analysis that will serve practitioners and researchers well.

References

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