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The Journal

of the Scholarship of Teaching and Learning

for Christians in Higher Education

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THE JOURNAL

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*Journal of the Scholarship of Teaching and Learning
for Christians in Higher Education*

The purpose of *The Journal* is to support and inspire Christian educators in higher education by providing an open forum for the exchange of scholarship related to teaching and learning, including discovery (research), integration (synthesis), application (practice), and teaching (instruction).

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LETTER FROM THE MANAGING EDITOR

Linda Gray

*T*his year, 2024, marks another year that citizens of the United States prepare to vote for their president, their leader. This act, this election, comes around every four years, yet its frequency does not lessen the importance of this vetting of candidates, of listening to their plans if elected, of actually casting ballots. It's a solemn duty. Good leadership is crucial to how well a country or city, a university or organization operates, but it is not a skill everyone has. Recognizing the ongoing need for effective leaders, numerous universities have included leadership among their stated university goals and created leadership programs or emphasized leadership in their curriculums.

Two of the articles in this issue of *The Scholarship of Teaching and Learning for Christians in Higher Education* (SoTL_CHEd) deal with leadership. "Worship Leadership in Action," by Hayoung A. Lim, posits that worship of God should be integral in the lives of Christians and that worship leaders can effect more meaningful worship experiences for the Christian communities they serve. She points out, "The deepest level of worship is praising God through the pain, thanking God during the trials. . . . At my lowest, I praise his name on high since God is my hope." The second leadership article is the Q&A, an interview of Eric Newberg—a pastor, professor, scholar, and leader—and the author of *Paradigms of Global Spirit-Empowered Leaders*. He summarizes his book as "a multi-faceted study of the genre of Spirit-empowered leadership... organized in four parts: defining characteristics, notable leaders, global paradigms or models, and benchmarks for leadership development." In the interview he gives us the background and impetus for writing this thoroughly researched book and what he hopes to instill in his readers.

Amonda Matthewman-Isgrigg’s theoretical article titled, “Supporting Student Success in the Classroom: Creating a Socio-Emotional Healthy Environment for University Students,” cites several studies indicating that currently students often enter “the university unprepared for the academic requirements, are stressed . . . and are not [very] resilient in adapting to the expectations of higher education.” She adds that for some international students, university studies are additionally challenging due to language barriers and different customs. The author discusses problems and potential solutions to employ so that students receive the support they need to succeed in academia.

Van Hnuai Kim’s empirical article, “Integration of Faith and Learning in Online Programs,” is a case study of online curriculum at a Christian university in the Midwest. The article includes an extensive review of the literature and clearly explains the methods and considerations in setting up the research study. The researcher/author notes, “One research question guided the study: How is faith integrated with the curriculum in the online programs?” Out of the 15 online programs at the university, two were chosen for the case study: business administration and psychology. With online programs continuing to grow, this article is timely and beneficial.

This issue’s book review is of *The Holy Spirit and Higher Education: Renewing the Christian University* by Amos Yong and Dale M. Coulter (Baylor University Press, 2023). Reviewer Patrick Otto lays out the key elements of the book—such as two major rifts in the Church over the centuries: Eastern vs. Western and Catholic vs. Protestant—and the gradual move away from the role of the Holy Spirit. Otto then comments on the authors’ proposal to restore the focus on the Holy Spirit as the Church did before the rifts.

This 2024 edition of SoTL_CHEd offers fine articles, editorials, a book review, all of which can help readers with several issues at their own universities. May you be blessed as you lead students, faculty, or staff by caring and sharing God’s love. Oh, and remember to vote.

Linda Gray
Managing Editor

EDITORIAL

Worship Leadership in Action

Hayoung Lim

*T*he deepest level of worship is praising God through the pain, thanking God during the trials. Worshiping is trusting him when we're tempted to lose hope and loving him even when he seems distant.

At my lowest, I praise his name on high since God is my hope.
At my darkest, I find a small window to open since God is my light.
At my weakest, I squeeze to stand up since God is my strength.
At my saddest, I sing to cry out since God is my comforter.

When I decided to write an article regarding worship leadership, the first inquiry in my mind was the meaning of the suffix “ship” in both “worship” (i.e., “reverence or veneration paid to a being or power regarded as supernatural or divine; the action or practice of displaying this by appropriate acts”) (Oxford English Dictionary, n.d.) and “leadership” (i.e., “the action of leading a group of people or an organization;...Leaders motivate others to achieve something new and better.”) (Oxford English Dictionary, n.d.). A ship is a large vessel that travels oceans and other navigable waterways, carrying cargo or passengers, or in support of specialized missions, such as defense, research, and finish (Merriam-Webster, n.d.). My attention goes the action terms in the definition of the suffix “-ship” for worship and leadership including “travel,” “navigate,” “carry,” “support,” “defend,” “research,” and “finish.” In this article, I would like to explore worship leadership that a Holy Spirit empowered Christian individual can be on board via seven divine actions listed above.

Travel

When we travel, we naturally enter a new or unfamiliar environment, both physically and perceptually. In the environment of traveling, we observe, evaluate, and appreciate many creatures, phenomena, and people. The process of observation, evaluation, and appreciation is the essence of traveling. Worship is a life-long travel in God's world, and it brings transformation. True worship—as a worshiper's spiritual journey with the utmost intention—enables the transformation of the whole person into a Holy Spirit empowered leader, and transformation through worship can be described as intentional art-making because the artist/worshiper is constantly stimulated to create and move forward. In the creative mind, art always has a destination. It is helpful to use the metaphor of a journey when exploring worship leadership with the action term “travel,” in order to understand and guide the worship experience. How can we apply the concept of “travel” to worship leaders who embark on a spiritual journey? Worship leaders lead the congregation on a spiritual journey through worship services, guiding them from moments of reflection and confession to celebration and joy. They also plan worship themes that take the congregation on a transformative and meaningful spiritual journey over time. uncertain, yet the current, distance learning and/or hybrid models of virtual education. Online education may become a strategic priority at every institution.

- *Traveling via Worship Elements and Musical Genres.* Worship leaders plan worship services as a journey, considering the pacing, dynamics, and transitions to create a seamless and engaging experience. They travel through the liturgical calendar or thematic series, allowing the congregation to experience a cohesive and purposeful worship journey, and they explore and travel through different musical genres to create a diverse and inclusive worship experience. They introduce a variety of musical styles that resonate with the congregation and contribute to the overall journey of worship. Worship leaders structure worship services to take the congregation through different elements, such as praise, prayer, and teaching by

creating a holistic and balanced experience. They lead worship with a clear intention by ensuring the purpose of each song, prayer, or element of worship service, and they ensure that each element contributes to the overall journey and growth of the worshipers.

- *Exploring New Horizons.* Worship leaders encourage worshipers to explore new horizons in their spiritual lives by encouraging them to deepen their faith and relationship with God. During their worship journey, they introduce new elements or practices that challenge and expand the worshipers' understanding of the holy spirit empowered worship. The concept of "travel" in worship leadership involves leading the congregation on a purposeful and transformative journey through worship services, incorporating various elements and experiences that contribute to their spiritual growth and connection with God.

Navigate

Worshiping is navigating with combined live segments of searching and finding. In essence, the concept of "navigating" in worship leadership involves skillfully guiding to search and find the various elements of worship to create a meaningful and cohesive experience for the congregation, which requires a blend of organizational, musical, management, and interpersonal skills.

- *Navigating Musical Selection and Transition.* Worship leaders select and carefully organize worship songs that align with the theme and message of the service. They navigate the musical dynamics to create an atmosphere that enhances the worship experience, using a variety of musical styles and arrangements. Worship leaders skillfully manage transitions between different parts of the worship service by choosing a smooth flow to ensure a sense of continuity. They use verbal cues, music, and other creative means to seamlessly transition from one element to another. Worship leaders recognize and navigate the emotional landscapes of worship by guiding the congregation

through moments of reverence, awe, gratitude, and intimacy. They select music, lyrics, spoken word, and silence to evoke and navigate various emotions that contribute to the worship journey.

- *Navigating Team Dynamics and Spiritual Direction.* Worship leaders lead and navigate the worship team by fostering a collaborative and supportive environment. They effectively communicate with musicians, vocalists, and technical team members to ensure everyone is on the same page and working towards a unified worship experience. Another important role of worship leader is providing spiritual leadership by guiding the worship team members for fully concentrating in worship preparation and by facilitating moments of their reflection, prayer, and devotion. Worship leaders also navigate the spiritual journey of the entire congregation by selecting worship themes that align with the church's vision and values.
- *Navigating Technological Aspects.* Worship leaders utilize technology, selecting which sound systems, lighting, and projection aspects that will enhance the worship experience. They navigate any technical challenges that may arise during worship services, including unexpected technical issues or changes in the schedule by minimizing disruptions and maintaining a focused atmosphere.
- *Navigating Feedback and Changes.* Worship leaders may face criticism, whether it is about song choices, style, or other aspects of their leadership. Therefore, worship leaders seek and navigate constructive feedback from the congregation to continuously improve the worship experience. They navigate a balance between maintaining traditions and incorporating new elements, based on the feedback and needs of the community. Worship leaders adapt and navigate through changes in worship styles, preferences, and cultural dynamics within the congregation in order to create a rich and inclusive experience

for the congregation by fostering an inclusive worship environment that embraces diversity and ensures that everyone feels welcome.

Carry

Worship leaders often work closely with church leadership to understand the overall vision and goals of the church or worship center.

- *Carrying the Responsibilities.* Worship leaders carry the responsibility of aligning the worship experience with this vision, ensuring that it contributes to the spiritual growth and unity of the community. Worship leaders carry responsibility for helping to convey the central message of the worship service. This involves selecting and delivering songs, scriptures, and themes that align with the intended message for the congregation. Worship leaders carry the responsibility of leading the congregation into the presence of God through worship, prayer, and other spiritual practices by setting the Holy Spirit empowered atmosphere. Through their choice of music, tone, and demeanor, they carry the primary responsibility of creating an environment where the congregation can experience a genuine worship encounter. In many worship settings, leaders work with a team of musicians, vocalists, and technical staff. The worship leader carries the responsibility of coordinating and leading this team by fostering a collaborative and supportive environment to enhance the overall worship experience.
- *Carrying the Burdens.* Worship leaders often serve as a source of support for the congregation. They carry the responsibility of acknowledging and addressing the struggles and burdens faced by the community by incorporating prayers, songs, and messages that offer comfort and encouragement. Building and maintaining an emotional connection with the congregation can be a burden. Worship leaders may feel the weight of

creating an atmosphere where people can connect with their emotions, express vulnerability, and experience spiritual growth.

- *Carrying Authenticity.* Leading a worship team involves managing various personalities, talents, and dynamics; therefore, worship leaders are called to be authentic and genuine in their worship. They are required not only to lead the worship team but also the congregation with sincerity, humility, and transparency by fostering an atmosphere where everyone under their leadership feels comfortable to express their own authenticity in worship. The action of “carry” in worship leadership encompasses conveying messages as well as setting the atmosphere, aligning with visions, leading teams, sharing burdens and responsibility, supporting the congregation, facilitating encounters with the divine, and embodying authenticity. Each of these aspects of “carry” contributes to a Holy Spirit empowered worship leadership.

Support

“Support” as an action term in worship leadership might be exchanged with the words “help,” “facilitate,” and “involve.” The action of “support” in worship leadership encompasses providing spiritual, musical, pastoral, technical, creative, and emotional support to the congregation, the worship team, and the overall vision of the church. By offering support in these various dimensions, worship leaders contribute to a positive and enriching worship experience for the entire community.

- *Supporting Pastoral Roles.* Worship leaders play a crucial role in supporting the congregation spiritually by selecting songs, scriptures, and themes that resonate with the needs, struggles, and joys of the congregation. Leading a worship team requires fostering a supportive and collaborative environment. Worship leaders often function in a pastoral role, offering support to individuals within the worship team, which may involve

praying with and for people, providing a listening ear, and being available for pastoral care. Worship leaders also support their team members by acknowledging their contributions, addressing concerns, and ensuring everyone feels valued and appreciated. Worship leaders often support and affirm the congregation through words of encouragement, expressions of gratitude, and positive reinforcement. They contribute to the emotional and spiritual well-being of the community as the insightful shepherd.

- *Supporting Collective Creativity.* One of the roles of a modern worship leader is serving as a producer, bringing together a team of musicians, vocalists, and technical members to create a meaningful worship experience. Worship leaders often collaborate with creative individuals, such as artists and designers, to enhance the worship experience visually, developing their own musical skills and providing guidance, encouragement, and constructive feedback to ensure a cohesive and uplifting worship experience. Providing support in the creative arts by cultivating artistic expression leads to a more engaging worship environment. Worship leaders support the technical teams overseeing sound systems, lighting, and multimedia by providing clear instructions, troubleshooting issues, and ensuring seamless technical execution during worship services. Worship leaders can support their own worship team by conducting regular sessions focused on skill development for musicians, vocalists, visual artists, photographers, media production, and technical /sound engineering team members.
- *Supporting the Vision.* Worship leaders work closely with church leadership to align the worship experience with the overall vision for the congregation. Supporting the vision involves understanding and embodying the core values and goals of the community in the worship context. In the meantime, worship leaders need to be adaptable and responsive to the changing needs of the congregation. This may involve

adjusting the worship style, incorporating new elements, or responding to specific events or seasons that impact the community.

- ***Supporting Training.*** Supporting the growth and development of team members is essential for a thriving worship ministry. Worship leaders can provide training opportunities, mentorship, and resources to help team members enhance their skills and talents. Worship leaders can offer or arrange workshops and seminars that cover various aspects of worship, including musicality, spiritual development, effective communication, and technical skills. These events can bring in experienced trainers or guest speakers to provide valuable insights. Worship leaders support the worship team members by encouraging attendance at worship conferences and retreats where worship leaders and team members can learn from experts, engage in worship experiences, and network with peers. It is important to have both continuous learning and professional development opportunities for worship leaders. This can involve staying updated on industry trends, exploring new worship technologies, and attending relevant workshops or courses. Training and development support can facilitate peer learning groups where worship leaders can come together to share experiences, exchange ideas, and learn from one another. This creates a supportive community that fosters growth and collaboration. By offering comprehensive training support in these ways, churches and organizations can invest in the development of worship leaders, ensuring they are equipped with the skills, knowledge, and spiritual foundation necessary for effective worship leadership.

Defend

In the biblical narrative of the battle of Jericho, the strategic and obedient leadership of Joshua played a pivotal role in the miraculous victory facilitated by God. Similarly, in the realm of worship leadership, effective guidance and unwavering faith act as cornerstones by fostering

an environment where congregants can experience a profound connection with the Holy Spirit. The fall of Jericho stands as a powerful reminder that, through obedience and trust in God's guidance, seemingly insurmountable obstacles can be overcome. The act of worship leadership brought forth triumphant praise for the Almighty's divine intervention at Jericho, a moment of defense and deliverance. An exploration of worship leadership with a focus on action-oriented defense could involve defending the purpose and impact of worship through proactive actions and strategies for the glory of God.

- *Defending the Practice of Worship.* They actively defend the practice of worshiping God and participate in community outreach programs to demonstrate the positive impact of worship. They highlight the contributions of the congregation to local and global causes by reinforcing the positive role of worship in society. Worship leaders respond to changing demographics and societal dynamics by adapting worship practices to remain relevant and welcoming by embracing cultural diversity and ensuring inclusive worship services.
- *Defending Collaboration.* They work closely with other church or community leaders to create a unified front in defending the importance of worship. Defense of the sanctity of congregational worship is possible by the unified front line with other church or community leaders. By taking these action-oriented steps, worship leaders can actively defend the value and purpose of worship in a dynamic and ever-changing societal landscape.

Research

Worship leadership, enriched by a proactive approach to research, involves a continuous quest for understanding, improvement, and relevance within the context of worship. One of the worship leader's roles is theologian. Leaders can employ various research-driven actions to enhance the worship experience by diligently knowing God, studying his Word, and examining the human mind and human behaviors.

- *Researching Scripture.* Researching the scriptures should be a mandatory task for worship leaders. Worship leaders conduct in-depth research into relevant scriptures to ensure that worship content aligns with biblical teachings, and they explore historical and cultural contexts to provide a richer understanding of scripture, allowing for more informed worship planning and implementation. Worship leaders need to engage in ongoing research on the historical and theological foundations of worship practices, so they can use this knowledge to deepen the spiritual significance of rituals and traditions of worship.
- *Surveying and Assessing Congregational Needs.* Worship leaders regularly survey and assess the evolving needs, preferences, and spiritual journeys of the congregation. They also analyze attendance trends, feedback, and spiritual growth indicators to refine and optimize worship leadership strategies. They utilize feedback to tailor worship elements, so that they understand and address the unique concerns of the community. Worship leaders explore and incorporate a diverse range of musical styles and genres, reflecting the congregation's cultural diversity and preferences. They should stay informed about contemporary worship trends and evolving musical expressions to maintain relevance and freshness in worship experiences. Adapting to changing preferences and styles within the congregation can be challenging, but worship leaders need to find the right balance between maintaining traditional elements of worship and incorporating innovative approaches.
- *Continuing to Learn.* Worship leaders continuously educate themselves on cultural nuances and sensitivities within the congregation by investigating culturally relevant elements into worship, fostering inclusivity, and demonstrating a genuine understanding of the community's diversity. Establishing connections between worship practices and community service is critical. Worship leaders should investigate the needs of the

broader community to align worship initiatives with outreach opportunities and demonstrate a holistic approach to spiritual leadership.

- *Updating Technology.* Technological integration and advancement of worship services are important features for congregations. Worship leaders should research and implement innovative tools and platforms that can measure and amplify the impact of worship services to make them more engaging and accessible. Incorporating a research-oriented approach into worship leadership fosters a dynamic and informed environment where worship leaders continually adapt and innovate to meet the evolving needs of their community. This action-based research not only enhances the worship experience but also strengthens collective creativity and convergent intelligence required for worship in 21st century.

Finish

Effective worship leadership emphasizes the importance of completion, excellence, and a sense of fulfillment in the worship experience. Worship leaders strive to finish their planning with meticulous attention to detail, ensuring that every aspect of the worship service is thoughtfully considered and aligned with the overarching message or theme. Worship leaders should finish musical arrangements with excellence, emphasizing polished performances that elevate the worship experience. This involves meticulous rehearsals and attention to the technical and aesthetic aspects of musical elements.

- *Communicating Effectively.* Worship leaders seek to finish their communication clearly and effectively by confirming that messages and prayers, and announcements are delivered with precision and purpose, strengthening a deep connection with the congregation. Worship leaders guide congregants through a journey of spiritual reflection by aiming to finish each worship service with a sense of spiritual fulfillment. This completion of spiritual journeys involves crafting services that

build to a meaningful and impactful conclusion. Therefore, worship leaders must continually evaluate and improve how they communicate with the congregation, finishing each worship service with a commitment to evaluation. This involves gathering feedback, analyzing the effectiveness of various elements, and making necessary adjustments to enhance future worship experiences.

- *Completing Training and Development of the Worship Team.* Worship leaders also help develop worship team members by empowering their motivation and providing training, mentorship, and resources. This ensures that the entire team is equipped to contribute to a successful worship service. Worship leaders acknowledge and celebrate the completion of significant milestones such as anniversaries, achievements, or spiritual growth markers within the congregation by emphasizing a sense of accomplishment and unity. By incorporating a mindset of finishing into worship, leaders aim to create worship experiences that are not only well-executed but also leave a lasting impact on the spiritual and communal journey of the congregation. This approach emphasizes the importance of completeness, excellence, and continual improvement in the pursuit of meaningful worship that glorifies God in Heaven.

* * * * *

Every year, worship leaders tell the story of God's redemptive plan through the good news of Jesus Christ over the 52-week period by faithful and truthful enactments of "travel," "navigate," "carry," "support," "defense," "research," and "finish." The role of worship leaders is both sacred and transformative, holding the power to guide congregations into profound spiritual experiences. As stewards of musical expression, spiritual discernment, and community cohesion, worship leaders play a pivotal role in creating an atmosphere where individuals can connect with God on a personal level. It is essential for worship leaders to continuously cultivate their skills, deepen their

spiritual roots, and embrace the responsibility with humility and authenticity. By doing so, they can not only lead worship services but also inspire a genuine sense of unity, purpose, and reverence among the worshippers.

*H*ayoung Lim
Editor-in-Chief

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SUPPORTING STUDENT

SUCCESS IN THE CLASSROOM: CREATING A SOCIO-EMOTIONAL HEALTHY ENVIRONMENT FOR UNIVERSITY STUDENTS

Amonda Matthewman-Isgrigg

Key Words *Astin's IEO model, Socio-Emotional Intelligence, SEI, Maslow's Hierarchy of Needs, reflection, deficiency needs, unprepared, support, well-being*

Abstract

Through the use of Astin's IEO Model, Socio-Emotional Intelligence (SEI), and Maslow's Hierarchy of Needs, this paper acknowledges college and university students' academic and emotional needs and seeks to address the needs of current and future university students to have a supportive classroom environment as they earn their degrees. As the primary focus is on students, the well-being and training of instructors need to be addressed as well because they are the front line of the student support system. By analyzing the pre-existing inputs of the students, being the emotional and mental well-being of the student identified through Maslow's Hierarchy of Needs model, then addressing the SEI environment of the university to help the students attain growth levels, recommendations can be made to assist the students to achieve their desired outcome of a degree and entrance in their desired vocational career.

Introduction

By several measurements, students are entering the university unprepared for the academic requirements, are stressed and entering a foreign environment, and are not as resilient in adapting to the expectations of higher education. Through the use of Astin's IEO Model, which is "input," "environment," and "output" (Reason & Renn, 2022), and Socio-Emotional Intelligence (SEI) (Devis-Rozental & Farquharson, 2020) along with Maslow's Hierarchy of Needs, the current and future student socio-emotional well-being is examined as is the role of university faculty in the environmental support to enable students to flourish in their university careers and to graduate prepared for their vocational careers.

The Problem

When two retiring professors, each having over four decades of teaching experience, were asked about the current state of college students, both noted the unpreparedness for the university workload and the lack of resilience to adapt (Gray, 2022). Vailes (2022) left academia for a 10-year break, and upon her return she noted that the new students were not able to handle the same academic workload the students had 10 years before. Vailes also noted higher levels of stress and mental health issues than she had seen previously. According to several experts, students today are entering university unprepared for academic rigor, are fearful of the world crises and problems (Dick et al., 2018; Tateo, 2022; Vailes, 2022), are depressed (Brewster, 2022; Vailes, 2022), and are working and or caring for family members.

If students lack the basic needs of safety and emotional well-being, they most likely will struggle to learn and to succeed in the classroom. Tateo et al. (2022) observe that there is a current global cultivation of fear, focusing on physical health concerns due to Covid, ecological changes, and the energy crisis. Vailes (2022) and Dick et al. (2018) echo these observations about current university students. These conditions create anxiety within the students and a feeling of being overwhelmed

by worldwide crises. In addition, international students often do not have the ability to visit the university prior to their enrollment, which would enable them to meet and talk with current university students and understand the unwritten social and academic expectations. Many are not only international students but also first-generation university students, thus lacking contact with people who can help them understand the expectations and rigors of higher education (Goode et al, 2020; McGivern & Shepherd, 2022; Reason & Renn, 2021).

According to E. Jones et al. (2021), students experience increased anxiety levels due to their course workload, and the possibility of failing an assignment is perceived as a threat to their well-being. Similarly, Szulevicz and Feilberg (2018) find that students experience performance stress, worrying that they will not do well on their assignments. Students tend to tie their self-worth to their grades. If they receive a grade that they deem as poor, the student can become discouraged, may become depressed, and may stop trying to succeed in the class. This can be further compounded by the fear of not being able to find employment after graduation (Dick et al., 2018; McGivern & Shepherd, 2022). Students feel pressured to get a good job after finishing university to validate their work and investment in themselves.

Review of the Literature

There is a consensus that current university students worldwide exhibit a lower sense of well-being (Dick et al., 2018; McGivern & Shepherd, 2022; Szulevicz & Feilberg, 2018; Tateo et al., 2022; Vailes, 2022). The CDC states that 44% of American high school students reported bouts of depression prior to Covid and predict a detrimental long-term effect on mental well-being for students (S. Jones, 2022). As more students who experienced the disruptions of their education due to Covid enter the university (McGivern & Shepherd, 2022), the continued repercussions of knowledge lost, not acquired, and low well-being (Pownall et al., 2022; Szulevicz & Feilberg, 2018) means that the beginning level of well-being is likely to be low and to provide a challenging classroom environment for instructors. As students lack the basic needs of safety and emotional well-being, they may well struggle

to learn and to succeed in the classroom. Tateo et al. (2022) observe that there is a current global cultivation of fear, focusing on physical health concerns due to Covid, ecological changes, and the energy crisis. Vailes (2022) and Dick et al. (2018) echo this observation about current university students. This creates anxiety within the students and a feeling of being overwhelmed by worldwide crises.

First-generation university students, older adult students, and international students are less likely to be able to access the unspoken expectations or “hidden curriculum” of university life (Pownall et al., 2022, p.9; Goode et al., 2020). McGivern and Shepherd (2022) point out that international students often do not have the ability to visit the university prior to their enrollment, which would enable them to meet and talk with current university students and understand the unwritten social and academic expectations. Similarly, first-generation students do not have the cultural knowledge of university life from their family. Older adults entering or returning to university do not live on campus and do not have the same opportunities to learn of the unwritten expectations as easily from classmates as the younger students living on campus, and they often have to balance work, caregiving, and classes. Pownall et al. (2022) note that this creates a feeling of being an imposter at the university and can negatively impact the student’s sense of belonging. The uncertainty of not knowing what is expected and what is assumed as pre-existing knowledge creates stress and contributes to poor well-being.

Brewster et al. (2022), Goode et al. (2020), and Vailes (2020) see the role of the instructor changing. Instead of being the knowledge giver, the instructor should be an encourager and provide emotional support to the students. The authors identify the need to provide training and support for instructors as the expectation is for instructors to take on a counseling role in addition to the academic role. As instructors are experts in their fields and not trained in emotional support for students, training is essential for instructors so that they may be best equipped to facilitate the meeting of deficiency needs. While Devis-Rozental and Farquharson (2020) and Millet (2020) see the change as incorporating SEI in the classroom, E. Jones et al. (2021), and Millet (2020) call for curricular redesign.

Goode et al. (2020) and Vailes (2020) focus on the need for the instructor's well-being in order to properly support and facilitate the students' well-being. They call for training in counseling and in mindfulness (Vailes, 2020), practicing both for themselves and teaching the students. As faculty are expected to be the representative of the university to the students, there is the implication that the instructor is responsible for the facilitation of the student into successful university life (Brewster, 2021; Goode et al., 2020). Goode et al. mention that students who carry previously experienced trauma need their emotional deficiencies to be met in order to receive the support essential for university work. Faculty have the weight of the teaching load and then have the additional responsibilities of checking in on students and supporting them. This additional load comes from the paradigm that every person should have the opportunity for a university education; however, there are students at universities "who do not have the emotional or mental capacity to be successful at that particular moment" (Goode et al., 2020, p. 60).

While SEI has been integrated into primary and secondary schools in the United States, Millet (2020) maintains its widespread use in higher education institutions has yet to occur. Devis-Rosental and Farquharson (2020) assert that SEI helps students be successful in their university experience. According to their article, students reported feeling safe in the classroom, which would fulfill an essential deficiency need according to Maslow's model. Millet (2020) points out that businesses look for candidates that possess the "soft skills"—as SEI is also called—and the "soft skills" may be of more value than academic skills (p. 3). If this is the case, universities will need to reprioritize their implementation of SEI in the courses to best equip their students for the job market. Millet also proposes a change in the university readiness paradigm; instead of the onus of university preparedness being upon the student, the university paradigm should change and be ready for the students as they are.

Millet (2020) and Pownall et al. (2022) agree with the idea that universities must adapt coursework for the current and future students entering college. Pownall et al. recommend creating connectedness within the classroom, while Millet furthers Pownall et al.'s theme

and calls for the use of SEI by the instructors to form the classroom community. E. Jones et al. (2021), as well as Millet and Pownall, call for students to become more involved in the learning process and for instructors to partner with their students and assess them in ways that are not in the traditional pen and paper or testing formats. Group work and projects may be done; discussions may replace a quiz or essay.

SEI promotes reflective thinking, which engages critical thinking skills. Vailes (2022) and Gray (2022) note the decline of critical thinking skills in current university students. Mahon (2021) cites the over-commitment of students as they work while attending college, leading to a busy and frantic lifestyle and leaving no room for reflection and deep thinking. She recommends requiring fewer assignments from students and taking more time for reflective thinking. Devis-Rozental and Farquharson (2020) connect self-reflection and SEI together, seeing SEI comes from reflection. Students can practice and gain critical thinking skills by incorporating time for reflective thought over the reading material or assignments within the curriculum. Their cognitive abilities can grow, and they can apply reflective thinking and critical thinking practices in other areas of their life.

E. Jones et al. (2021), Millet (2022), and Pownall et al. (2022) call for a rethinking of the curriculum, to rethink assignments and ways of teaching to incorporate SEI and promote the mental well-being of students. Creating assignments that are a guaranteed “A” helps students feel successful and gives them the confidence to engage and complete further assignments. By partnering with students, instructors can share in the knowledge-giving aspect of the classroom and enable students the opportunity to teach or facilitate the lesson, thereby taking ownership of their learning. With the increasing number of students who are entering university unprepared (Goode et al., 2020; Pownall et al., 2022), curricular objectives must be realigned to reflect the academic level of the incoming students. Without the adjustments, the students start below the standard, cannot keep up with the pace, and are then at risk emotionally and academically.

Discussion

If students are coming into the university feeling vulnerable and lacking a sense of belonging and esteem, these conditions prove challenging as such students are unable to cognitively process the information in a class, self-motivate, and self-regulate themselves to successfully navigate the requirements of all their courses and assignments, according to Maslow's Hierarchy of Needs model (McCloud, 2022).

Reason and Renn (2021) use the Astin I-E-O Model to describe the factors reflective of current university students and the desired outcome of their degree.

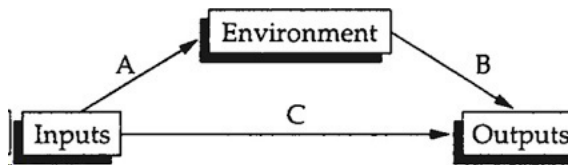


Figure 1: *Astin's I-E-O Model* (Renn and Reason, 2012, p. viii)

The Astin Model begins with the student's pre-existing inputs or background before entering university. This includes secondary education and grades, family expectations, mental health wellness, emotional wellness, socioeconomic level, race, distance from home, pre-existing stress, and expectations of university life (Renn & Reason, 2021; Vailes, 2022). All these factors help form the baseline of a student's well-being before they enter the university.

The environmental factor of Astin's Model refers to the university's environment the student experiences. Vailes (2022) and Brewster et al. (2022) liken the environment to an ecosystem. Vailes extends the image to students as plants within the university environment and the faculty as the gardeners who provide the nutrients to help the students thrive in the environment. By using SEI in the classroom, students can feel that their deficiency needs are met—as seen in Maslow's Hierarchy of Needs chart—and can then focus on the growth needs of learning and fulfilling their course requirements, enabling them to earn their degree successfully.

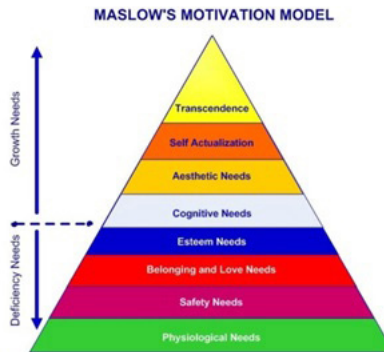


Figure 2: *Maslow's Hierarchy of Needs model* (McCloud, 2022)

Brewster et al. (2022) make the connection between SEI and Maslow's Hierarchy of Needs by identifying the need to meet the safety, belonging, and esteem needs of students within the classroom. Brewster et al. clearly link the positive well-being of students as it affects “higher academic achievement; creativity; decision-making; problem solving; concentration; productivity, retention; outcomes” (p. 549). Likewise, poor well-being adversely affects all aspects of students' success (Brewster et al., 2022). By meeting the deficiency needs in the classroom, students should be able to apply the growth needs necessary for academic achievement in the classroom.

To facilitate the preparedness of instructors for the students they have, instructors need to incorporate SEI within their classrooms (E. Jones et al., 2021; Millet, 2020; Devis-Rozental & Farquharson, 2020). The emotional awareness of the instructor impacts the students in the classroom, and according to a study conducted by Alsulami (2022), students were more likely to perform better academically when teachers had positive emotional intelligence and were able to read the emotions of the class. In a study of Chinese universities, instructors who are “warm and emotionally supportive (...) provide students with a sense of trust, connectedness with the institutional environment, sense of security to explore new ideas and take risks, increased motivation, academic achievement, better retention, satisfaction from studies and

a positive climate in the learning environment” (Shafait et al., 2021, p. 3). An instructor who is emotionally healthy, aware, and in control of their emotions projects a positive and emotionally supportive environment to the students. This can provide an SEI atmosphere within the classroom that can enable students to feel safe and welcomed so deficiency needs can be met and the students can access and use their growth needs and be successful in their work.

In an interview, professor Laura Holland cites an example of SEI used in her classroom (Gray, 2022). She asks students a question every day and takes attendance by each student’s response. Through the responses, community was built in the classroom between the students and the professor. Students in classes with SEI reported a feeling of community, felt safe, and engaged in the class (Devis-Rosental and Farquharson (2020). SEI can create an environment where students feel that they belong, further meeting deficiency needs and enabling the growth needs for learning.

To further provide opportunities for students to connect, E. Jones et al. (2021) recommend using small groups within the classroom. Three students per group is the optimal size; larger groups permit some students to avoid participating in the work, whereas a small number allows each student to contribute equally to the assignment (Ioannou et al., 2018). Students can form a closer community within the larger scope of the classroom community and can provide an immediate support system by noticing if a student is struggling or seeking help. E. Jones et al. (2021) note that the ability of students to work in small groups gives them marketplace skills, as working in groups is expected in the work environment.

Recommendations

Training faculty to be sensitive to the needs of their students and the many challenges students may face—such as working, having to care for family members, experiencing culture shock, and feeling vulnerable, unsafe, overwhelmed, or like an outsider—is a first step in creating a healthy environment for university students. Incorporating

Socio-Emotional Intelligence (SEI) practices, small group assignments, support from the teachers, and activities that build confidence are ways to help students' well-being and academic success.

To facilitate a reduced workload for both the students and faculty, it is recommended to have fewer assignments for the students and to utilize small groups for assignments. The higher proportion of students working while attending university to avoid large student loan debt, older students returning to university who are balancing work, children, and family responsibilities in addition to assignments, and international students who are undergoing culture shock and adaptation to a new environment would benefit from fewer assignments, or assignments reconfigured to be in-class group assignments. By partnering with students in the learning process, students can facilitate class discussions, or small groups could teach the lesson for the day. The faculty would benefit from having less grading, and they would have more time to reconfigure classes to accommodate SEI, be able to meet with students one-on-one to provide feedback and encouragement, and be able to identify students in trouble before a full crisis occurs.

Training instructors in SEI and implementing it in the classroom would provide greater support for students who haven't had their deficiency needs met. Implementing the use of SEI in the classroom will provide a more supportive atmosphere for both the students and the instructors and help the instructors as they are the front-line university representatives when a student is exhibiting poor well-being. These measures will support at-risk students, help students thrive in their studies, and achieve their goal of graduation.

Conclusion

As incoming university students from the United States have been cultivated in an atmosphere of SEI, it can be a jarring culture shock to encounter a classroom where the instructors are focused on being knowledge imparters rather than on student well-being and partnering with the student in the learning process. With more international students attending university and an increasing number of students not prepared for college, SEI would enable a better classroom experience

for both the students and the instructor. Training, faculty support, and time for course adjustment should be provided to help the faculty best incorporate SEI practices into their curriculum and best strengthen the students' abilities to succeed.

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Rev. Amonda Matthewman-Isgrigg is the director of composition at Oral Roberts University and has taught at ORU since 2020. She has also taught English and writing in private schools and co-ops from elementary levels to high school students since 2005. Rev. Matthewman-Isgrigg is an Ed.D. candidate in Higher Education Teaching at ORU, her MA. in English is from Northeastern State University, and her B.S. is from Southwestern Assemblies of God University. She can be reached at amisgrigg@oru.edu.

INTEGRATION OF

FAITH AND LEARNING IN ONLINE PROGRAMS: A CASE STUDY OF ONLINE CURRICULUM AT A CHRISTIAN UNIVERSITY

Van Hnuai Kim, Oral Roberts University

Key Words *Faith-learning integration, biblical perspective, Christian worldview, Christian values, Christian ethics, online courses*

Abstract

Faith-learning integration (FLI), an oft-stated goal of Christian higher education, is neither easy to define nor practice. Existing literature is not clear on how the fusion of faith and learning is taking place in the classroom, either in person or online. This study examines the two online programs of a Christian university in the Midwest of the United States. The purpose of the study is to describe some of the ways FLI is implemented in the two selected online programs, to gain a better understanding of FLI, and to suggest ways to implement FLI throughout the whole program effectively. The two online programs utilize discussion forums, assignments, weekly updates, online chapel, faith/life coaches, and online student portal to carry out FLI. Findings suggest that identifying elements of FLI and consistently integrating more elements of FLI into online course design will enhance FLI. Dialogue among program administrators, course writers, and faculty can make explicit the responsibilities of each and their assumptions regarding the implementation of FLI.

Introduction

“**B**ringing the Christian faith to influence our learning is the most distinctive task of Christian thinking—always was, is now, always will be” (Dockery, 2012, p. 20). Faith-learning integration (FLI), which began as a movement against the secularization of American colleges, has become the primary goal (Esqueda, 2014; Sherr, Huff, & Curran, 2007) and the distinctive hallmark of Christian higher education (Dockery, 2008; Hasker, 1992; Holmes, 1987; Litfin, 2004; VanZanten, 2011). Although the comprehensive study of Joeckel and Chesnes (2012) found that member institutions of the Council for Christian Colleges and Universities (CCCU) are succeeding in FLI, Weeks and Isaak (2012) point out the need for working on clear, uniform definitions of FLI in various disciplines as well as strategies for implementation. Schreiner (2014) similarly notes the unfinished task, stating, “Integration is often both challenging to define as well as to practice” (p. 89). After four decades of research and writing, it is still not completely clear how integration happens in the academy (Kaak, 2016). This study examines how FLI is carried out in one university’s online programs.

Literature Review

Background of FLI in Christian Higher Education

Although FLI has been emphasized since 1971 when the Christian College Consortium was consolidated (Glanzer, 2008), there is no consensus on its precise definition (Badley, 2009; Cosgrove, 2015; Glanzer, 2008; Moroney, 2014). Badley (2009) suggest that attempting to reach a consensus on the core definition of FLI could be futile, as the complexity and diversity of the FLI construct, the multiplicity of integrators, and the differences in worldview within Christianity make it almost impossible to reach that goal. Bailey (2012) also notes that the concept of FLI in the literature is not clear or well-defined. Glanzer (2008) proposes discarding the term FLI as it can lead to the perception that the Christian community only adds faith to the learning produced by the secular world. Instead, he proposes the use of “creation and

redemption of scholarship” (Glanzer, 2008, p.43) in place of FLI. Similarly, other scholars have created new terminologies in place of FLI: “integration of faith and professional practice” (Morton, 2004, p. 240); “faith-based learning” (Zylstra, 1997, p. 1); and “the creation and redemption of learners and learning” (Ream & Glanzer, 2013, p. 53). Others have asked for a more explicit and definite language of “integration of faith and academic discipline” (Cooper, 1999; Miller, 2006).

Despite the lack of agreement on its definition and models, FLI has become an educational mantra for faith-based, mission-driven institutions, including evangelical colleges. The mission statement of the CCCU (2016) addresses FLI: “To advance the cause of Christ-centered higher education and to help our institutions transform the lives of students by faithfully relating scholarship and service to biblical tradition” (para. 1). In its simplest form, FLI can be defined as “the relating of one’s biblical worldview to the learning that is taking place in the academic or cultural arenas” (Cosgrove, 2006, p. 54). Hasker (2011) defines FLI by emphasizing the integral connection between faith and learning: “Integratcion is concerned with the integral relationships between faith and knowledge, the relationships which inherently exist between the content of faith and the subject-matter of this or that discipline; such connections do not have to be invented or manufactured” (p. 109). FLI happens only “when an assumption or concern can be shown to be internally shared by both the Judeo-Christian vision and an academic discipline” (Heie & Wolfe, 1987, p. 5). According to Holmes (1987), “integration is concerned not so much with attack and defense as with positive contributions of human learning to an understanding of the faith and the development of a Christian worldview” (p. 46).

Cosgrove (2015) traces seven models of FLI in his study: (a) worldview approach, (b) compatibility approach, (c) modeling approach, (d) balancing assumptions approach, (e) ethical dialogue approach, (f) reconstructionist approach, and (g) no integration approach. The models or approaches adopted may differ in institutions based on the discipline of study and theological and philosophical commitments of institutions.

Learning and Christian Faith

Learning and Christian faith have an integral relationship, and one cannot yield an optimal result without the other. Christ's Lordship and redemption provide the rationale for Christian higher education (Dockery, 2008; Esqueda, 2014; Plantinga, 2002); there can be no Christian university if the faith component is lacking (Plantinga, 2002). Failure to actively integrate faith into all learning will inevitably lead to "the weakening or the collapse of Christian vitality" (Esqueda, 2014, p. 98). Noll (2011) in his landmark book, *Jesus Christ and the Life of the Mind*, asserts that Jesus Christ must be the center of the life of the mind and that evangelical Christians should be the leading influence in learning and academia. Gaebelein (1968) asserted that the integration of faith and learning should be founded on God and the pattern of his truth in all creation. Claerbaut (2004) calls this making God the "independent variable" in all learning (p. 98). It is the task of Christian educators to bring the Lordship of Jesus Christ into their disciplines by incorporating a biblical worldview into their disciplines. All disciplines are his, as all truth is God's truth (Esqueda, 2014). It is a continuous challenge for Christian educators to provide students with a sense of coherence in their studies (Plantinga, 2002) and the interconnectedness of biblical worldview with what they are learning in the academic or cultural arena (Cosgrove, 2006).

The Need for Christ-centered Higher Education

Dockery (2012) contends that we need faithful, Christ-centered higher education more than ever before to prepare a generation of engaged students as a means for establishing the Christian presence in a post-Christian world. This Christ-centered education includes fostering a Christian worldview within the students toward their respective disciplines (Cosgrove, 2006; Ringenberg, 2006). It also entails training students to think with the mind of Christ, or to "think Christianly" (Dockery, 2012, p. 4) as they engage with the ideas of history and issues of our day (Dockery, 2012). This Christian thinking can transform the way one views all of life, including family, business, education, government, and society. Failing to do so can result in the next

generation of Christians who are underequipped for faithful thinking and service. It will take serious Christian thinking, what Dockery (2012) calls “tough-minded thinking,” (p. 4) to interpret and engage an ever-changing culture. The need for Christian higher education “to prepare a generation of Christians to think Christianly, to engage the academy and culture, to serve society, and to renew the connection with the Church and its mission” (Dockery, 2016, p. 116) has become more important than ever in the 21st century, where there is such an emphasis on diversity and plurality.

Spiritual Formation and Faith Development of College Students

A mission-driven institution that maintains a holistic view of truth and personhood cannot ignore the spiritual development of its students (VanZanten, 2011). Fowler (1981) concluded that young adulthood is a critical time for faith development, which is often triggered by crises that challenge the young adult to examine his or her faith critically. The preliminary findings of Holcomb (2004), who based his study of faith development of college students on Fowler’s theory, agrees that crisis is a crucial driver for faith development. However, it does not invariably increase spiritual or psychological growth. The right amount of support and challenge is required for faith development (Holcomb, 2004). Holcomb and Nonneman (2004) recommend Christian universities create “environments that foster an appropriate mix of challenge balanced with communal support” (p. 102) as a way to provide circumstances “most conducive to developing a higher level of cognitive, social and spiritual functioning” (p. 102). Creating a greenhouse climate on campus can provide the balance of support and challenge needed (Holcomb, 2004). Moreover, students should be exposed to a diversity of culture, thought, theology, epistemology, and ideology as lack of diversity of thought, and open-ended exploration can stunt spiritual growth (Joeckel & Chenses, 2012).

Integration of Faith and Learning in the Online Environment

According to the Babson Survey Research Group, the growth in online enrollment has superseded higher education enrollment in general (Allen, Seaman, Poulin, & Straut, 2016). The number of students taking some online courses in 2015 was 3.9%, up from 3.7% in 2014 (Allen et al., 2016) as online learning, in general, is experiencing its 13th consecutive year of growth. Sixty-three percent of chief academic leaders and 77.1% of institutions offering distance education indicate that online learning is vitally important to their long-term strategy (Allen et al., 2016). The rise in online enrollment and popularity of online programs call for Christian educators to carry out the faith-based mission of their institutions by providing spiritual development within the online environment, just as done in onsite classes (Castleman, 2013).

In online programs, well-designed courses that promote FLI are crucial as learners mainly interact with the course materials. It is the course design that establishes the themes for discussion, determines the epistemological framework to which students will be exposed, and shapes the overall learning experience (Quinn, Foote, & Williams, 2012). While some studies have been conducted on faculty perspectives of FLI and program level FLI (Miller, 2006; Morton, 2004; Sites, Garzon, Milacci, & Boothe, 2009), fewer studies have dealt with FLI in an online environment (Castleman, 2013; Norris, 2015; Quin et al., 2012; Sorberg, 2015).

Methods and Materials

The purpose of this study was to examine how faith is integrated into the online programs of a Christian university in the Midwest. One research question guided the study: How is faith integrated with the curriculum in the online programs? This was a single case study (Creswell, 2013; Gay, Mills, & Airasian, 2012; Yin, 2003) that focuses on the course contents and everything that was included in the curriculum of the two programs under study.

All procedures were approved by the Institutional Review Board. The Director of Online and Lifelong Learning Department granted access to the courses of both programs, and the course writers agreed to be interviewed.

Sampling and Participants

When this study began, the university offered 15 online programs, more than could be examined for this study. Programs with obvious Christian content, such as church ministry and biblical literature, were excluded, along with programs with more affinity to the Christian faith, such as international business and ministry, caregiving, and counseling. Programs still in the process of being fully developed were not considered. In light of this, two programs were selected: business administration and psychology. Business administration is practice-oriented with potential for dialogue on ethical issues and underlying philosophical and faith assumptions. Psychology is theory-laden, with practical applications in counseling, social science, and education. Given their content and broad interest, I chose to review how Christian faith is intertwined with the concepts and theories of the business administration and psychology degree programs. The online program in business administration program includes 10 major courses and three cognates. The online psychology program includes seven major courses and two electives.

Procedures

I was granted access to the faculty guides of the online psychology program and the master templates of the online business administration courses. The faculty guide is a Word document that contains all the information related to the course, including syllabus, calendar, course audit information, course copy, assessments, and other learning resources. After the course has been designed and approved, it is then built into a master template available in the learning management system. This template includes all the information that students see when they are enrolled in a class, including the syllabus, readings, assignments, discussion forums, and quizzes. Whenever a course needs

to go live, a copy of the master template is made and published for a student each semester. For both programs, I examined the above-mentioned resources.

Two course writers, one from each of the two programs, were interviewed. The course writers are subject matter experts who write online courses following the guidelines set up by the university's Online and Lifelong Learning Department. There are guidelines for a course writer on how to conduct a precourse quality assurance audit of the course, in cooperation with the instructional designer and chair, to ensure it meets credit hour requirements, student engagement needs, and interactivity standards. At the completion of course writing, the writer of the course conducts a course audit, which is verified by the instructional designer and finally approved by the dean. I interviewed two course writers using open-ended questions to understand their rationale for the course designs. The use of open-ended questions served to facilitate the process of corroboration (Creswell, 2013; Gay et al., 2012).

Based on a broad definition of FLI, the creation of a checklist is guided by a rubric for assessment of FLI by faculty (Halsmer, Roso, & Odom, 2016) and Moroney's (2014) categories of approaches to faith and learning: (a) FLI approaches, (b) Christian worldview approaches, and (c) practice and formation approaches. While the focus of the integrative approach relates the content of the Christian faith to the content of the discipline being studied, the focus of the worldview approach considers the subject matter from a Christian perspective (Moroney, 2014). The practice and formation approach emphasizes forming faithful disciples through particular classroom activities and assignments (Moroney, 2014). Although this study focuses primarily on FLI and Christian worldview approaches, it is inclusive of the third approach as well, by looking for ways in which the online programs foster the spiritual or faith development of the students so that Christian online education includes educating the head, heart, and hand (Moroney, 2014). A checklist made up of the following questions guided the course review part of the study:

1. Does the course discuss the relevancy of Christianity and the Bible to learning?

2. Does the course use biblical illustrations and examples?
3. Does the course compare and contrast academic issues from a biblical perspective?
4. Does the course present biblical truths both implicitly and explicitly?
5. Does the course use biblical principles to address current issues within an academic subject?
6. Does the course address the biblical morality or ethics in the related profession?
7. Does the course include practical application of Christian truth in related profession?
8. Does the course promote service to others through related profession?
9. Does the course have the instructor praying for students?
10. Does the course have the instructor sharing their personal testimony?
11. Does the instructor serve as a role model?
12. Does the course include the integrated reflection paper?
13. Does the course have an online devotional?
14. Does the course have a weekly update with encouragement from the instructor?
15. Does the course have anything related to the Christian faith?

Data Gathering and Analysis

I carefully read through each component of every course of the two programs and the university's website, using the checklist to determine the presence of any of these elements of FLI. I recorded the presence of any FLI, along with the course component in which it appeared.

The course review was followed by the interviews. After an interview was scheduled, one course writer found it more convenient to respond to the interview questions by email. The interview with the second course writer was conducted via videoconference as the participant was in another country at the time of the interview. I asked about the approaches used in integrating faith with learning in their courses, the rationale for their courses, and how a Christian worldview affected their choice of reading requirements, assignments, and

online discussions. Other questions addressed how the course writers incorporated biblical values in their discipline, how they promoted biblical morality or ethics in dealing with current issues in their discipline, and any challenges in designing the course from a biblical perspective.

I analyzed both interviews using the data analysis spiral (Creswell, 2013). The email response served as the transcription of one interview, and I transcribed the recorded interview conducted by videoconference. I read through text data and wrote memos in order to understand the whole database (Creswell, 2013). The text was then divided into segments of information and labeled with codes. These codes were placed in categories that were clustered into themes. I conducted a member check by emailing the interview transcriptions and preliminary results of the data collection to the participants for review.

The analysis of FLI in the courses and the interviews with course writers provided two sources of data for triangulation (Creswell, 2013; Yin, 2003). The results from curriculum review were combined with the themes from the interviews to obtain an understanding of how the university integrated faith with learning in these online programs.

Results

The review included a total of nine major and elective courses in the psychology program and 13 major and cognate courses in the business administration program. Results from the psychology program's curriculum reviews are displayed in Table 1, and results from the business administration curriculum reviews are displayed in Table 2. Each element of the checklist is represented by an "X" in the table, the number of "X's" under a section indicating the frequency of the appearance of an element of FLI seen in that category. For example, three "X's" under a course discussion indicate three discussion forum questions with an element of FLI.

The appearance of elements of FLI in almost all statements of program outcomes or course goals reveal the university's emphasis on intentionally including the faith element into the course. One of the program outcomes of psychology is "Integrate Christian faith systems

with the values of psychology to enhance the individual’s ability to impact the general psychological knowledge base as well as the overall field of psychology.” “Identify appropriate business behaviors for Christian business practitioners” is a program outcome for business administration. One course writer explained that program outcomes, course goals, and course objectives provide the rationale for the course, some of which are in line with biblical or faith elements. Most courses have faith and spiritual development as one of their student learning outcomes.

Course	Program Outcomes	Course Goals	Student Learning Outcomes	Reading/ Learning Activities	Discussions	Projects
Principles of Psychology	X	X	XXXX		XX	
Physiological Psychology	X		XXX			XX
Psychology of Personality Development	X		XXX	XXXX	XX	XXXX
History & Systems of Psychology	X	X	XX		X	
Senior Paper	X		X			
Experimental Psychology Lecture & Lab	X		XX			
Senior Paper Foundation	X		X			
Research Design & Analysis	X		X			
Developmental Psychology		X	XXX		XX	

Table 1: *FLI Found in the Psychology and Business Administration Courses Online*

Note. Each “X” indicates the presence of an element of FLI.

In psychology, five out of nine courses have discussion forums and projects with Christian components. However, the other four courses

have no assignment, reading, or project related to the Christian faith—although FLI is stated in the program outcomes and student learning outcomes. In business administration, only seven out of thirteen courses have integrated FLI assignments. However, the personal financial planning course has as many as seven discussion forums devoted to discussing business principles and issues from a biblical perspective. Similarly, business seminar has five learning activities/readings and five forums addressing FLI.

Course	Program Outcomes	Course Goals	Student Learning Outcomes	Reading/ Learning Activities	Discussions
Principles of Financial Accounting	XX	X	X		
Principles of Financial/ Management Accounting II		XX	XX		
Qualitative Analysis		XX	X		
Business Law I	X	XXXXX	XXXX		
Business Law II	X	XXXXX	XXXX		
Business Seminar		XXXXX	XXXX	XXXXX	XXXXX
Principles of Marketing			XXX	XX	XX
Principles of Management		X	XXX		
Seminar & Senior Paper		XXX			
Principles of Economics I	X	X	XXXX		X
Principles of Economics II	X	X	XX		X
Financial Management	X	X	XXX		X
Personal Financial Planning	X	XXXXX	XXXX		XXXXXXX

Table 2: *FLI Found in the Business Administration Courses Online*
Note. Each “X” indicates the presence of an element of FLI.

The issue of Christian worldview also appears in the reading requirements, forums and projects. One project in the history of psychology course is as follows:

Review what you have learned about psychology in this unit's readings. Additionally, read the material on a Christian worldview. Write an essay from a scientific standpoint that describes to what degree that psychobiology and facets of a Christian worldview compliment or contradict one another. As you write your paper, connect the individual's responses to the ideas and concepts outlined in your textbook.

The reading requirements in the psychology of personality development course also has references to Christian worldview, including readings such as "Toward a Biblical Christian View of Personality Development," "Biblical Worldview Truths," and "Reconceiving Personality Theory from a Catholic Christian Perspective."

Discussion forums in business administration courses aim at developing Christian ethics. Questions included the following:

1. In your opinion, what is the best way to deal with monopoly power problem?
2. Do you advocate antitrust law or regulations?
3. How might Christian ethics relate to finding solutions to these problems?
4. According to Keynes, can the private sector always remove the economy from a recessionary gap?
5. What would be the solution from a Christian perspective regarding people who cannot afford medical care? Explain your answer.

There are a total of 15 forums and projects (seven in business administration and eight in psychology) that integrate a biblical perspective into the discipline.

Psychology takes a holistic approach to FLI in the curriculum. One course writer said,

I use a holistic approach. In other words, the course content, delivery, peer interactions, and outcomes,

to name a few, should all align with the mission and vision of Christ as found in Scripture. For example, let's consider course content. Psychology is the study of thought and behavior. An integration of faith and learning first requires an understanding of what the Scripture states concerning thought and behavior. All other contributions are viewed in light of Scripture and should be allowed to dialogue with Scripture.

One course writer indicated that it was mandated by the online department to include the faith element in about 5% of the assignments of each course. However, some courses have more than 5% of faith element assignments, while others have no faith element at all. Much of the faith integration takes place in the discussion forum with open-ended questions that encourage more in-depth dialogue and reflection. One course writer commented that a good instructor could provide extra Christian worldview resources that are not included in the official curriculum.

But you have very good instructors because you have to understand that the faculty or the course writer is not always the one teaching the course. Yes, that happens a lot. So you have good instructors who get assigned to teach courses they didn't write. But they are really, really good at providing the extra resources, extra Christian worldview resources. So, it's really up to the instructor.

The interview responses revealed the focus on developing Christian values. One course writer reported promoting integrity, transparency, hard work, critical thinking, dialogue, listening to competing views and responding to them. Current issues are discussed in the forum: "... so finding those current issues and then allowing students to talk about them but from a biblical perspective. What does the Bible say about this specific issue? ... that's a great activity to prepare students for the work field."

However, there is also a need to have balance in FLI.

... we need to be able to balance between Christian worldview, ... but also not forgetting that they are in

the world, they are not of the world, but they are in the world and how do we make sure that they are well-equipped, to be competitive, and to be successful and impactful in their fields.

Weekly update emails from the instructor were useful in providing the teaching presence as well as encouragement and spiritual development as they include encouraging Bible verses (Babyak, 2015; Forrest & Lamport, 2013; Tweedell & Fleming, 2013). One course writer stated that the faculty is encouraged to pray for the students (Babyak, 2015; Forrest & Lamport, 2013; White, 2006). Each course begins with a forum for introducing oneself as a means to create an online community for providing the social presence and a sense of belonging (Babyak, 2015; Tweedell & Fleming, 2013). In the business administration program, one discussion forum was designated as “Spiritual Growth, Prayer, and Praise” where students could share their spiritual experiences, prayer request, and praise reports.

Discussion

The university’s online programs use a variety of ways to foster the faith or spiritual development of the students. However, there are some courses with FLI stated in the program outcomes, course goals, and student learning outcomes, but nothing appears in the readings, forums, or assignments. The assumption seems to be that other required courses in the program and online resources provide a foundation in FLI and that students would make the connection between Christian faith and the knowledge of the discipline on their own. The general education portion of the online psychology program contains nine hours (out of 120 hours), which include Introduction to Whole Person Education, Spirit-Empowered Living I & II, and Biblical Engagement I & II. The business administration program requires 12 hours in general education out of 128 hours required in the degree: Whole Person Assessment, Biblical Literature 110, Biblical Literature 120, Spirit-Empowered Living, and Christian Worldview and Culture. This aligns with one of three criteria listed by Ream, Beaty, and Lyon (2004), which states that the core curriculum of a university must include religious courses that support its religious identity in order to be

considered intentionally religious. By providing biblical courses as part of the general education curriculum, this university assumes that online students are receiving sufficient grounding in the biblical perspective needed for integrating faith with the knowledge of their discipline.

Moreover, the university has developed a model of a “spiritual development pathway” that integrates faith and learning out of life contexts, personal framework, and academic disciplines. The instructors are encouraged to use it as the “intended curriculum,” in teaching the “official curriculum,” as seen in the learning management system. The instructors are also encouraged to engage students as faith/life coaches (Director of Online and Lifelong Learning, personal communication, May 21, 2018).

Online students have “success coaches” assigned to them to help them with non- curricular issues. The Online and Lifelong Learning Department has also created an online student portal with fitness and faith postings to care for students’ overall development as a whole person. This portal was extended to a mobile app in January of 2018 to increase accessibility (Director of Online and Lifelong Learning, personal communication, May 22, 2018). Video recordings of chapel services are also made available for all students.

Recommendations for Practice and Research

Though FLI can be an elusive concept (Badley, 2009), Christian institutions of higher education can determine the extent to which FLI permeates their online programs by reviewing these programs using a predetermined list of FLI elements. Dialogue among program administrators, course writers, and faculty can make explicit the responsibilities of each and their assumptions regarding the implementation of FLI.

Recommendations for further research include expanding the review to a greater number of programs and to programs in other disciplines. A study that investigates the presence of specific types or elements of FLI in course components would yield a more detailed understanding of FLI implementation. An examination of online courses in progress or completed could provide insight into FLI initiated by an instructor who is not part of the course

structure. Likewise, an examination of responses to FLI assignments and discussions could provide insight to student engagement and understanding.

Conclusion

True to the university's mission, the two online programs studied use the curriculum, online chapel, faith/life coaches, success coaches, and an online student portal to integrate faith and learning intentionally. Weekly updates and online threaded discussions are the primary means of providing spiritual nurturing and developing the Christian mind, which are the primary goals of Christian higher education. It is clear that the two online programs reviewed for this study implemented best practices of FLI and spiritual formation to some extent. However, students taking online courses should be given more opportunities to relate their knowledge of the Christian faith to their knowledge of the discipline. This can be done by consistently weaving in more elements of FLI into online course design. I hope that this study contributes to the existing FLI literature by its description of a Christian university's online programs' FLI implementation and by shedding light on the need for consistency in FLI efforts.

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Appendix A

Analysis of Interview Data

Responses to Questions	Categories	Themes
The online department has guidelines and policies that will promote biblical values.	Program guidelines to foster FLI	FLI is an intentional component of creating online courses.
About 5% of assignments to include faith in each course		
Faith should permeate every discipline		
Program outcomes, course goals, and course objectives provide the rationale which is in line with biblical or faith element.		
A holistic approach is taken. God is concerned and involved in every domain of human existence.	Approach—holistic application of a Christian worldview approach.	Approach—holistic application of a Christian worldview approach.
The Christian worldview approach is typical—understand what Scripture says concerning thought and behavior. Contributions viewed in light of Scripture. Everything is coming from a Christian worldview.		
Promote excellence (in content, assignment, and online discussion).	Balance FLI with content mastery	FLI should be balanced
Balance Christian worldview with providing the best textbooks and readings in the field for the students to be well-equipped. Include current dialogue, trends, and significant contributions to field.		
Finding a balance between biblical perspective and relevance for our world today. Be sure students are competitive. Some course writers are really good at integrating the biblical perspective, but not so good as being relevant.		

Responses to Questions	Categories	Themes
Not to make it extremely specific in integrating faith because of different faith backgrounds and give students margins within which they can navigate. Christians may not express faith the same way. Students who are not Christian can get stuck in the faith component.	Balance specifics of FLI with broader perspectives.	
Allow students to talk about current issues from a biblical perspective.	Course components and instructional strategies	Variety of strategies for FLI
Promoting dialogue, critical thinking, integrity, hard work, transparency, listen and respond to competing worldview.		
Put faith component to weekly update.		
Posting a video that is encouraging.		
The instructor needs to set an example.	Instructor responsibility to model and be involved in students' lives.	Role of the instructor in FLI
The instructor needs to promote a faith environment, and encouraging environment.		
Faculty are encouraged to pray for students.		
A good instructor can provide extra Christian worldview resources.	Instructor responsibility to go beyond given course structure and content.	

Van Hnuai Kim is a Ph.D. scholar pursuing a Ph.D. in Contextual Theology at Oral Roberts University, researching Pentecostal ecclesiology and apostolic centers. She has been a professional educator teaching in Bible schools since 2000. Dr. Kim earned her doctorate in educational leadership from Oral Roberts University, her M.Div. from Myanmar Evangelical Graduate School of Theology, and her B.A. from Dagon University. She can be reached at vkim@oru.edu.

Q&A:

PASTOR, PROFESSOR, SCHOLAR, AND LEADER: AN INTERVIEW

Linda Gray, Oral Roberts University

Key Words *Spirit-empowered, leadership, charismatic, Pentecostal, global*

Abstract

In a Q&A format, pastor, professor, scholar, and leader Eric Newberg talks about his forthcoming book, *Paradigms of Global Spirit-Empowered Leaders*. It is organized in four parts: (1) defining characteristics of Spirit-empowered leadership, (2) notable Spirit-empowered leaders, (3) global paradigms or models, and (4) benchmarks for leadership development. Spirit-empowered leadership is a type of leadership distinguished by a primary focus on the empowering presence of the Holy Spirit. While leadership is a spiritual gift, it also requires practical skills that must be developed. Spirit-empowered leadership can be categorized five paradigms of charismatic leadership (apostle, prophet, healing evangelist, “pastorpreneur,” and teacher/scholar). These five are based on St. Paul’s fivefold functions of leadership: apostle, prophet, evangelist, pastor, and teacher in Ephesians 4:11.

Introduction

The Journal of the Scholarship of Teaching and Learning for Christians in Higher Education (The Journal) seeks to support Christian educators by providing a forum for an exchange of research, educational resources, and ideas in order to encourage excellent teaching for the benefit of the students. *The Journal's* mission for Christian educators is—in part—the following statement:

Called by God, Christian educators allow their faith to influence (either directly or indirectly) all that they do in and out of the classroom. They transform their students by inspiring love for God and others and by stimulating intellectual curiosity and creativity. The ability to teach is a gift from God, and those who are truly called to teach have a desire to see learning take place (https://digitalshowcase.oru.edu/sotl_ched/aimsandscope.html).

Dr. Eric Newberg wears many hats: he's an ordained minister, a senior professor with a Ph.D., and an academic scholar, having published dozens of works: articles in journals and encyclopedias, book reviews, chapters in books, and monographs, not to mention a dozen (and counting) presentations at professional and ministerial conferences. Many of his publications have focused on Pentecostalism in the Middle East, but his soon-to-be published book is about Spirit-empowered leaders.

Dr. Newberg earned a B.A. in History, an M.Div. degree from North Park Theological Seminary, an M.A. in Historical Studies, and a Ph.D. from Regent University. The Reverend Dr. Newberg has also served ministerial roles in Minnesota, Washington, California, and Australia as well as spent three sabbaticals in Israel (2014, 2016, and 2018). He has taught at Regent University in Virginia, Alphacrusis (Southern Cross) College in Australia, and since 2011 has been teaching in the Undergraduate College of Theology and Ministry at Oral Roberts University (ORU).

The ORU website (<https://oru.edu/faculty/cotm/eric-newberg.php>) says this about Dr. Eric Newberg on its faculty profile page:

As an undergraduate theology professor at ORU, Newberg brings years of experience in pastoral ministry and scholarly research that is relevant to the post-9/11 world in which we now find ourselves. Newberg derives great joy from interacting with his students and sharing his passion for the renewing work of the Holy Spirit throughout history. He sees his mission in this chapter of his life as preparing the next generation of leaders for the global renewal movement.

The Interview

Question: Your new book, *Paradigms of Global Spirit-Empowered Leaders*, will be available soon. The title reveals the book is about leadership, of course, but what more can you add about your new book?

Dr. Newberg: My book is a multi-faceted study of the genre of Spirit-empowered leadership. It is organized in four parts: defining characteristics, notable leaders, global paradigms or models, and benchmarks for leadership development.

Question: Please explain what Spirit-empowered leadership is.

Dr. Newberg: Spirit-empowered leadership is a type of leadership that is distinguished by a primary focus on the empowering presence of the Holy Spirit. The role of the Holy Spirit is primal in giving rise to, shaping, and sustaining Spirit-empowered leaders. Leaders of this brand have a particular *élan vital* (vital force), which they attribute to *charisma*, a gift of the Holy Spirit. Charismatic leaders commonly attest to having inspiring visions, being able to motivate their followers and get them to identify with the vision through their powers of persuasion and ability to influence the emotions of followers, i.e., charisma. However, charisma has to be recognized and confirmed by the followers, which suggests that there is more

to Spirit-empowered leadership than the inspiring qualities of the leader. It is the followers who attest to and confirm that their leader qualifies as a charismatic leader.

Question: Thanks for that explanation. What prompted you to write this book?

Dr. Newberg: Three factors influenced my decision to take on this project. **First**, to fill a gap in the literature. Odd as it may seem, not much of an academic nature has been published concerning patterns of leadership in this rapidly growing sector of Christianity. A gap exists in the literature due to a dearth of scholarly research on Spirit-empowered leadership. Consequently, the genre is not well known, much less understood, by emerging leaders and students. There is a need for a lucid exposition of the anatomy of Spirit-empowered leadership. This book is intended to fill that gap.

Second, to follow up on a nudge by President Wilson. During a lunch meeting with Dr. Wilson, I posed the classic Peter Drucker question to him. What can I do to be of assistance to you in the fulfilment of your leadership vision? He stated, “You could produce an anatomy of Spirit-empowered leadership.” I took his words to heart. The first section of the book is titled “Anatomy of Spirit-empowered Leadership.

Third, to address specific goals of ORU’s Five-Year Adaptive Strategic Plan: **Goal 1:** *Developing Leaders for the Whole World* and **Goal 8:** *Serving Globally as the Premier University for Spirit-Empowered Leadership Development*. My book will contribute to the discussion of Spirit-empowered leadership (1.1 KPI), refine a model of leadership competencies (1.2 KPI), and devise a baseline to calibrate and assess leadership efficacy (1.2 KPI).

Question: What is the purpose of your book?

Dr. Newberg: The purpose of the book is to enlighten and inspire our students in their quest to be leaders in whatever field they

pursue. The explosive growth of the Spirit-empowered (Pentecostal-charismatic) Movement can be largely attributed to the dynamic influence of its innovative leaders. The emerging generation of leaders will build upon the accomplishments of past and present leaders. It behooves us to equip emerging leaders by acquainting them with the history of leading figures and models (paradigms) of leadership in the movement. While leadership is a spiritual gift, it also requires practical skills that must be developed. Emerging leaders will benefit from reading historical sketches of pacesetter leaders written by one who looks to them as models. Such is the premise of my research.

Question: Your book is very well researched and documented—over 600 footnotes. This must have been an overwhelming task. How long did it take you to gather all these sources?

Dr. Newberg: From start to finish, the task of research and writing took three years. The impetus for this book was the prospect of a sabbatical during the 2021-22 academic year, and the goal of the sabbatical was to do research on leadership in the Spirit-empowered movement and produce a book titled *Paradigms of Global Spirit-Empowered Leaders*. I had three specific objectives for the sabbatical project:

- To understand the best practices of prominent Spirit-empowered leaders as observed by those whom they mentored.
- To specify attitudes, principles, and practices that are worthy of emulation by emerging Spirit-empowered leaders.
- To propose effective strategies for leadership development in the context of the Spirit-empowered movement.

For funding of the project, I owe a debt of gratitude to ORU's President William Wilson's Fund for Excellence in Teaching and Research.

Question: A good portion of the book covers charismatic and Pentecostal leaders from many countries around the world. Do these Spirit-empowered leaders lead in the same way, or are their leadership methods influenced by their cultures? Perhaps I should word this question by asking what are some of the similarities and differences in their Spirit-empowered leadership styles?

Dr. Newberg: Indeed, there are constants and variations in Spirit-empowered leadership. The constant would be the prototype of Spirit-baptism as seen in the Acts 2 text and continuing throughout church history, culminating in the Pentecostal-charismatic movement and ongoing throughout the world in new waves of renewal.

While the prototype is universal in relation to calling and empowerment of leaders, there are particularities in relation to different time periods, cultures, and regions of the world. We have witnessed a shift in the expansion of the Spirit-empowered movement from the West (Europe and North America) to the Global South (Africa, Latin America, and Asia). This shift reflects what Jonathan Bonk calls a new development in “ecclesiastical cartography.” The map showing the concentration in world Christianity has shifted from north to south. Christianity is growing so rapidly in the Global South that Africa is becoming the home to the world’s fastest growing Christian population. One might wonder what sort of Christianity is emerging. According to Philip Jenkins, in Africa, Asia, and Latin America, Christians live in settings closer to the social, cultural, and intellectual milieu in which the New Testament itself was written. For this reason, Jenkins argues, they read the Scriptures with a freshness and authenticity impossible in the prosperous societies of North America and Europe. Many churches in the Global South take very seriously the supernatural worldview that pervades the Christian Scriptures, with the recurrent themes of demons, possession, exorcism, and spiritual healing. Yet at the same time, leaders in the global Spirit-empowered movement are engaging in

social activism. Across Africa, Asia, and Latin America, churches seek both deliverance and liberation—deliverance from evil supernatural forces and liberation from oppressive social structures. Such examples challenge our conventional division of religion into conservative and liberal forms and transcend our Western preconceptions.

Question: Part III of your book covers five paradigms of global Spirit-empowered leadership. What are these five paradigms, and what makes them paradigms?

Dr. Newberg: A paradigm is a typical example or pattern of something, that is, a model. Hans Kung offers perceptive thoughts on the concept of a paradigm. He writes, “A paradigm is not a theory or leading idea. It is an entire constellation of beliefs, values, techniques and so on shared by the members of a community.” I take a typological approach in my analysis of prevalent models of Spirit-empowered leadership, arguing that Spirit-empowered leadership can be aptly categorized in terms of five paradigms of charismatic leadership, based on Paul’s fivefold functions of leadership (Eph. 4:11): apostle, prophet, evangelist, pastor, and teacher. I adapted the biblical categories to contemporary forms of charismatic leadership as follows—the apostle, prophet, healing evangelist, pastorpreneur, and teacher/scholar. My exposition of each paradigm is supplemented with examples of particular Spirit-empowered leaders who represent each model or paradigm. Proponents of each paradigm are subjected to critical analysis using the criteria of modern researchers, who have hypothesized that the personalities of charismatic leaders fall into two general categories: personalized and the socialized. We delineated the characteristics of each type and formulated criteria for assessing the two sides of charismatic leadership, making recommendations for amelioration of abuses of leadership.

Question: I understand that ORU is emphasizing Spirit-empowered leadership to its students, and universities often seek to raise up

leaders among their student body. So, how is ORU encouraging and training its students to be leaders, especially Spirit-empowered leaders?

Dr. Newberg: There is always room for improvement. In the final section of my book, I delineate a lifespan approach to leadership development. I propose three benchmarks in the process of leadership development in the context of the Spirit-empowered movement. These benchmarks designate crucial junctures in the process leadership development. The benchmarks will serve as a general backdrop for the formulation of a plan for the development of Spirit-empowered leaders at ORU. The benchmarks are “calling and empowerment,” “ongoing learning,” and “leader identity and succession.” I suggest that readers refer to my book **Paradigms of Global Spirit-Empowered Leaders** for a full exposition of the benchmarks and the plan for leadership development, which are designed to supplement what we are doing as of now.

Question: Is there anything else you would like to comment on regarding Spirit-empowered leaders?

Dr. Newberg: In closing, let me add that ORU’s Ph.D. program in theology is making strides toward gaining recognition of Oral Roberts University as a thought leader for Spirit-empowered leadership.

*Final editing of the book may result in some title changes before it is released.

Dr. Linda Gray is Professor Emerita of English at Oral Roberts University where she has taught composition, linguistics, technical writing, and education courses for more than 35 years. She has served as president of the Arts and Sciences Faculty Senate and of the Education Faculty Senate

as well as the chair of the English and Modern Languages Department. She has a B.A. in Linguistics from California State University-Fullerton, an M.A. in Theology from Fuller Theological Seminary, and an Ed.D. in English Education from Vanderbilt University. Dr. Gray can be reached at lgray@oru.edu.

REVIEWS

The Holy Spirit and Higher Education: Renewing the Christian University . By Amos Yong and Dale M. Coulter. Waco, TX: Baylor University Press, 2023. 320 pp. ISBN 13: 978-1-4813-1814-3 (PAPERBACK) \$44.99

“Wigs on the green” and “pistols for two, coffee for one” are frivolous expressions once employed when two men were about to settle a point of honor. The expressions were meant to lighten the situation or make it seem commonplace. The two combatants would fight a duel, and either or both could be wounded or killed. While the duel was often spoken about lightheartedly by the duelists, it was dire. As the proposal posited in this text is presented in the academic tone of scholars, it is nothing short of raising a question of honor, in essence, challenging the status quo to a duel.

As unfortunate as it sounds, Christendom is not exempt from major disagreements and division. The Church has experienced two major doctrinal conflicts and many smaller ones. In the Great Schism of 1054, the Eastern Orthodox churches split from the Roman Catholic Church. Approximately 500 years later, the Protestant Reformation resulted in another major split. Almost immediately following the Protestant Reformation was the Calvinist-Arminian contention. This disagreement focusing on predestination and sanctification contributed to the Protestant Church’s diffusion and denominationalism and played a role in the issue raised in this book.

John Calvin and Jacobus Arminius were giants in Christian thought whose basic premises were at odds with each other. Their lives slightly overlapped but would not have allowed for an articulate discussion of the primaries, so the duel has been fought by seconds for the past 500 years. While the Protestant diffusion into denominationalism was not as bloody as *Foxe’s Book of Martyrs* portrays, the turmoil of the early years of the Protestant Reformation, the Calvinist-Arminian contention has

been a theological duel fought out sometimes on a literal village “green” and other times from the pulpit, the Christian press, and the Christian university.

The Holy Spirit and Higher Education: Renewing the Christian University asks fundamental questions pertaining to the role of the Holy Spirit in Christian universities. What is the current role of the Holy Spirit in the predominant Protestant Christian universities in the United States? What role should the Holy Spirit have in these universities? Yong and Coulter presume that increasing the part the Holy Spirit plays in Christian universities will bring renewal to these institutions. They seek to renew the Christian university by bringing back more focus on the role of the Holy Spirit in the pursuit of Truth.

The authors recall the workings of the Holy Spirit in the Early Church and the Christian academy. They highlight prominent early thought leaders who saw the role of the Holy Spirit as part of the full salvation experience. They make the case that before the last century and a half, Holy Spirit-infused education was vital to the Christian academy. They develop an argument that the Christian university is and has been for the past century and a half dominated by “modern” scholars following Reformed theology, which has minimized the role of the Holy Spirit in the educational process.

Mark Noll’s 1994 book, *The Scandal of the Evangelical Mind*, highlights the dominance of Reformed thought in Christian higher education. Yong and Coulter remind the readers that Noll lays the “scandal of the evangelical mind” at the feet of the Holiness and Pentecostal branches of Christianity. Noll equates Holiness and Pentecostalism to spiritual populism, which he believes opposes high culture and promotes anti-intellectualism. He declares this mindset an “intellectual disaster.” Noll compares the pomp and splendor of high church-style worship with a commonplace prayer meeting. However, according to Yong and Coulter, Noll is missing the basic fact that when conducted with sincerity, both bring glory and honor to God and Christ, and both, albeit through different manifestations, operate through the workings of the Holy Spirit. Essentially, Yong and Coulter say there should be room for both services just as there should be room in academia for Reformists, Holiness, and Pentecostal scholars and thought leaders.

The text flows with definitions, purpose, and a historical review supporting the role of the Holy Spirit in education, specifically higher education, when approximately a third of the way into the book, the authors challenge the status quo. From the early days of the Protestant Reformation through the present, the Calvinist-Arminian tension has pulled one way and then the other. For the past 150 years or so, Reformist thought has dominated the Christian university, and the authors believe it is time for a change.

The reader is reminded that in John chapters 16 and 17, Jesus referred to the Holy Spirit as the Spirit of Truth, who leads us in all Truth. As a foundational purpose of higher education and this text is the pursuit of Truth, Yong and Coulter point out the irony of restricting the role of the Holy Spirit in Christian universities. They also point to the condition or state of *habitus* as the goal for students engaged in Christian universities. They identify *habitus* as being Christ-shaped, Holy Spirit-infused, and living the life intended for a Christian. In Christian higher education, *Habitus* occurs only when the Holy Spirit is allowed in the classroom, laboratories, libraries, arts, and academic thought.

The book's second purpose proposes to rebalance the Christian academy's dominant beliefs, especially concerning the role of the Holy Spirit in the educational process. The authors are not suggesting removing Reformed Theology from the academy but to increase the contribution of Holiness and Pentecostal thought. They indicate that a rebalanced Christian academy better reflects the triune nature of God and, thus, better serve the students and the world. Yong and Coulter are calling for a balanced truce between the supporters of John Calvin and Jacobus Arminius for the Christian universities to reflect the entire trinitarian tradition better.

The authors postulate that Holy Spirit-infused and inspired education needs to be increased in all Christian universities. To support their point, the authors highlight many examples of Holiness and Pentecostal individuals being successful and unsuccessful in Christian universities dominated by modern and Reformed thought; however, very little is stated about the Christian universities that are specifically built around the power of the Holy Spirit. In the few

cases where Spirit-empowered universities are discussed, they are all denominationally-based. Oral Roberts University and Regent University are two of the more prominent, more established Spirit-empowered universities strongly influencing the Christian academy, yet neither is mentioned in the text. Including the contributions of these and other nondenominational, Holiness, and Pentecostal-based institutions would have strengthened the author's argument, as both have produced significant scholarship, and the alumni of both have impacted society in ways that far exceed the scope of their enrollment.

Through 292 pages of text plus an index of subjects and authors and an index of scriptures, Yong and Coulter have painstakingly built their argument and presented their evidence. They deliver their recommendations with the utmost academic rigor and style. With 1,084 citations, the work is well documented. The book concludes with a prayer for the Holy Spirit to come and refresh Christian colleges and universities. Who in Christendom could argue or take offense to this? Those threatened by the loss of power and influence might. Particularly threatened and offended will be those who see the Holiness and Pentecostals as a lesser class of thought leaders and scholars. While I concur that the role of the Holy Spirit in Christian higher education must increase, I fear that this call will simply be ignored as the striving of populists. Yong and Coulter have made their challenge. If the current Christian university thought leaders truly hear the author's call, I believe that they will deem it little better than heresy and will fight against it with holy zeal. Metaphorically speaking, there may be "wigs on the green" over this challenge.

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Dr. Patrick Otto *hserved as Chair of the Graduate School of Education 2001 to Spring 2024. He has been a professional educator serving as a Christian School teacher, administrator, and professor in elementary, secondary, postsecondary, and higher education since 1983. Dr. Otto received his doctorate degree in Educational Leadership from Nova Southeastern University, his M.A. from Oral Roberts University, and his B.S. from Drake University. Dr. Otto has extensive experience as a teacher, principal, and Head Administrator in Christian schools. He has been a regular guest for radio and television programs discussing educational issues and conducts professional workshops locally, nationally, and internationally. Dr. Patrick Otto puts this experience into practice as he teaches and leads the Graduate School of Education. Dr. Patrick Otto truly believes that God has a specific plan for the lives of each of the graduate candidates and thus considers it an honor and blessing to be able to serve these candidates as they pursue God's plan. He can be reached at jotto@oru.edu.*