A Holistic Model for Faith Integration: Transformational Learning Theory as a Vehicle for Shaping a Christian Identity

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ABSTRACT: Using transformational learning theory as an andragogical approach, this paper explores a holistic faith integration model that emphasizes a student's identity in Christ as a key area of focus. The paper seeks to define the end product. What does a student look like after going through years of faith integration at the institution? Issues of identity are explored that include internalizing the being habits of a disciple, developing a biblical worldview, developing self-motivated autonomous learners, and instilling an approach to life that is transformative. How transformational learning theory impacts instructor behavior and methods used is briefly discussed.

KEYWORDS: transformational learning theory, faith integration, self-motivated autonomous learners, worldview, disciple, andragogy, holistic faith, empowerment, critical consciousness

INTRODUCTION

As business faculty in a faith-based institution, we seek to change how students view business. We seek an integration of faith with student's business education in the hope that after they leave the institution, they will make significant contributions within the business world that further God's kingdom. This integration of faith and business exists in numerous forms and expressions. Each institution interprets what this will look like and, in varying degrees, trains and guides faculty in how to implement it.

This paper presents a view of the end product. After students attend a faith-based institution, going through instruction in business and the integration of faith, what should the end product look like? What are the criteria we use to determine whether we have accomplished the task of infusing kingdom values into students? What should be the differences between the student at a faith-based versus a secular institution? How deeply does our faith integration reach? Is it merely information with a religious flavor? Does it only affect the student cognitively? Is it compartmentalized in the student's life once they leave the institution and the demand for integration disappears? Or is it holistic, encompassing the whole person?

This paper explores a holistic faith integration approach that focuses first on the "being" of the student, their internal world comprising their personal identity and worldview. It is a holistic approach touching their perceptions, feelings, beliefs, purposes, views of their role in the world. Identity in Christ is the first focus, followed by an emphasis on developing the being habits of a disciple. The third area of emphasis is the development of a biblical worldview. Next, the student should become a self-motivated, autonomous learner. Finally, the student ideally embraces becoming transformative in their outlook.

These being orientations manifest themselves in specific expressions outwardly. Being habits relate to developing Godly character. A biblical worldview leads to having a new vision for how business could work. A self-motivated, autonomous learner finds expression through a commitment to excellence and performance. Having a transformative outlook translates to functioning as a change-agent in various forums.

To accomplish this holistic transformation, transformational learning/teaching theory is offered as a framework. Transformational learning theory will be explored as a meta-theory comprised of sub-theories that lend themselves well to the development of the being categories mentioned above.

This paper will first explore transformational learning. Next, it will examine a model for a more holistic development of the students as they integrate faith into their lives. Third, andragogical approaches will be examined that promote transformational learning.

TRANSFORMATIONAL LEARNING THEORY: AN OVERVIEW

Transformational learning/teaching has evolved from the single sphere identified by Mezirow (1991) into a broad field that encompasses numerous areas of application. Mezirow's theory focuses on perception transformation, how learners make sense of the world, their frame of reference or worldview. It requires the person to critically reflect on their feelings, purposes, and values to ensure they are not merely assimilating them from their culture (Fazio-Griffith & Ballard, 2016, 1997). The theory became quite popular and scholars from different disciplinary perspectives began to apply the theory with their respective emphases. Definitions were altered, new terms and emphases arose, and some confusion ensued. Hoggan (2016) sought to bring clarity to this with his proposal that transformational learning be viewed as a meta-theory that serves as an umbrella for differing expressions of transformative learning in various disciplines. Some of those discipline approaches were described as the psychocritical, the psychoanalytical, the psychodevelopmental, the social emancipatory, and the cultural spiritual (Casebeer & Mann, 2017; Hoggan, 2016).

The psychocritical approach involves becoming critically aware of one's assumptions and presuppositions that act as a filter for interpreting meaning and experience. This leads to a change in beliefs that shapes one's future actions (Hoggan, 2016; Mezirow, 1997).

The psychodevelopmental approach involves an increase in cognitive capacity (Hoggan, 2016). It could involve clarification or expansion of how one views oneself. It would involve a change in the way one perceives and relates to the world (Kegan, 2000).

The psychoanalytical approach has its roots in Carl Jung's teachings and involves the person becoming more in touch with their unconscious and its influence. It requires the integration of one's inner and outer worlds (Hoggan, 2016).

The social emancipatory approach emphasizes equity and justice. Paolo Freire articulated this approach as a means of helping people develop critical consciousness through an analysis of relationships between classes of people in various contexts, but primarily political and economic (Beckett, 2013; Casebeer & Mann, 2017; Freire, 1990, 1995). Through action and reflection, what he terms praxis, people are led to a new perception of power, wealth, and social realities.

The cultural spiritual approach focuses on people and social structures. It examines the importance of storytelling, group inquiry, and narratives in the transformation and development of new narratives that encompass cultural and spiritual growth (Casebeer & Mann, 2017).

Transformative learning has the ability to create paradigm shifts in understanding, moving a person from one paradigm to another. This shift involves a deep change in premises of thought, feelings, actions, consciousness, and ways of being in the world. Hoggan (2016) identifies six broad categories of change: (1) worldview, (2) self, (3) epistemology, (4) ontology, (5) behavior, and (6) capacity. Transformative change is usually initiated through the following:

- Experiencing disorienting dilemmas
- Critically assessing assumptions
- Recognizing that one's discontent and the processes of transformation are shared
- Exploring options for new roles
- Planning a course of action
- Acquiring knowledge and skills for implementing one's plans
- Provisionally trying new roles
- Building competence and self-confidence in new roles and relationships
- Reintegrating into one's life on the basis of conditions dictated by one's new perspective (Hoggan, 2018).

These changes are by nature substantial. They are essentially irreversible changes in the way a person experiences, conceptualizes, and interacts with the world (Hoggan, 2018). To be truly transformational, the changes must (1) have depth, such as changes in epistemology or meta-cognition. These changes must also (2) have breadth. They must extend beyond the learning domain to touch multiple contexts of life. Finally, these changes must (3) have relative stability. They must move beyond short-term changes to long-term alterations in perceptions, values, feelings, purposes, and actions (Hoggan, 2018).

Transformative learners move beyond subject or technical mastery. Transformative learners become autonomous learners and thinkers who are socially responsible. Although they are autonomous in their perspective, that perspective is

developed within a social, as opposed to a solitary process. It arises out of dialogue, the exploration of narrative and story (Fleischer, 2006; Grabove, 1997).

The depth and breadth of the impact of transformational learning results in the transformation of how one perceives oneself and reacts to the world. It alters worldview and consequently it alters one's identity. How we perceive ourselves changes, especially after having the foundations of our worldview challenged. Our deep ways of thinking, our values, and our beliefs are transformed and consequently our sense of being in the world is changed as well (Chen, 2012). Typically, when individuals go through a transformation, they say, "I am a completely different person" (Poutiatine & Conners, 2012).

HOLISTIC FAITH INTEGRATION MODEL

A great deal has been written throughout the past years regarding faith integration covering the process, various approaches, and to some degree the content (Cafferky, 2004; Hasker, 1992; Holmes, 2015; Kanitz, 2005; Quinn et al., 2016; Roller, 2013; Wilkens, 2016). With the proliferation of the integration of faith language for Christian scholars has also come some counter-argument. Glanzer (2008) argues that we should abandon the language of faith integration and focus more closely on habits of thinking and language. He fears a focus on synthesizing ideas or theories with one's faith that fails to capture the overall narrative of the Kingdom of God and where we as followers join in advancing it. Glanzer's idea removes followers of Christ from merely trying to prove faith is compatible with or can inform secular scholarship or that secular scholarship can inform faith. Both are true. Glanzer shifts the attention to integration of faith as an outliving of the understanding of the Kingdom of God, touching all aspects of life and creation. Within the concept of the Kingdom of God resides scriptural truth that relates to the necessity for the scholar to have a relationship with God, obedience to God, and a focus on finding their purpose or role in advancing God's Kingdom. They have a part in assisting God to change the world. The Kingdom of God focus involves the very identity of the person, how they view their relationship with God, and how they view their purpose in the world. In addressing these concerns of Glanzer, the model provided focuses on identity in Christ. The model presents identity, *being*, as the lower part of the model and the outward expression of each being trait, *doing*, in the upper part of the model. (Access the model for faith integration at the end of the paper.)

Identity in Christ

The students who arrive at our faith-based institutions represent a broad spectrum of belief and values. Even when we focus our attention on those who have grown up in Christian churches, they often come from vastly different traditions. It seems the institution cannot assume any commonality in the total student body. Entering students differ in profound degrees in their understanding of Scripture and commitment to following the teachings of Christ. However, commonalities do exist. Creasey-Dean (2010) and Kinneman (2007) state that it is safe to assume that less than .5% of entering students would have a biblical worldview and that the majority of students would not be able to articulate the most basic of Christian beliefs. The vast majority would have a cultural or social type of faith in which key values and beliefs that shape their lives arise more from secular culture, movies, entertainers, or peers who may often be critical or hostile to Christianity. Although they may associate themselves with Christianity, it has little or no impact on how they live in the world. Students are not able to clearly explain what a Christ follower is or how following Christ is expressed in daily life. They are unable to explain what the Kingdom of God is and its implications on how we choose to live in the world or how the Christ follower's means of assessing what is true differs from the how the secular world assesses what is true, to name a few foundational issues (Creasy-Dean, 2010; Hutchcraft & Whitmer, 1996; Kinneman, 2007). This is not merely the absence of intellectual content regarding faith, these issues speak to their identity. This aspect of identity has been explored as a key area of focus for college students' development (Chen, 2012; Edgell, 2010; Simoneaux, 2015).

What is more troubling is that after attending a faith-based institution, where faith integration is taught, many students graduate having little change in their worldview, with some even moving further from their faith to embrace a secular lifestyle (Simoneaux, 2015). Their identity is not anchored in Christ or a biblical worldview but in the current zeitgeist of the world.

Consequently, for faith integration to be effective, it must initially focus in various ways on one's identity in Christ. It must provide the most basic of instruction in what it means to be a follower of Jesus, what is expected of a follower, and how that follower perceives their role or purpose in the world. The assumption is that those who enroll in our institutions are ignorant of the basics, and the easiest way to transfer this understanding of identity is to couch it in the meta-narrative of the Kingdom of God. Why? Because it is an overarching story of what God is doing in the world that is full of stories of how people struggled with either follow-

ing God or with the consequences of not following God. A focus on the Kingdom of God provides a scheme from which we gain a definition for Christian that arises from the Scriptures and its examples of followers of Christ living in the world (Ellul, 1972; Kraybill, 1978; Saucy, 1997; Sider, 1997; Swartz, 1990). It explains how God is at work in the world and in people's lives and is moving toward a particular resolution of problems in the world. It uses stories, a narrative, to explain his goals and points out how others have succeeded or failed to achieve them (Cafferky, 2004). It illustrates how God calls us to partner with him in this process of redemption, reconciliation, and renewal and provides examples of how others participated. It reveals lives of exceptional as well as ordinary people and how they sought to live in communion with God and how it shaped their identity. The study of the Kingdom of God offers an exceptional holistic vehicle for critical reflection that leads to identity clarification, growth, and change. It touches on every aspect of life and moves through individual, national, and community stories of struggles with how to live a good life in the world.

Transformational learning/teaching is by nature dialogical, relying on stories and narratives (Beckett, 2013; Fleischer, 2006; Freire, 1990; Horton & Freire, 1990; Poutiatine & Conners, 2012). Many of our students enter the university with a strong postmodern philosophical orientation that rejects objective truth and overarching meta-narratives. This, coupled with the failure of the average church to anchor their conception of Christianity within the meta-narrative of the Kingdom of God (the narrative used most by Jesus as he taught), reveals a key focus from which to proceed in addressing identity for students. Rather than relying on a content-based "banking" approach that emphasizes the ability to recite facts and is driven by a teacher-as-expert focused approach, a transformative approach would emphasize posing problems for students to solve from a biblical perspective. The teacher is a facilitator who fosters reflection, providing dilemmas to challenge assumptions, assigning activities that involve putting into practice what is discovered in the study of the Kingdom of God. The assignments also force students to confront their own beliefs and perspectives in light of Scripture. As they come to a clear understanding of what a true follower of Christ is, they must be led to implement disciplines or habits that ensure the longevity and depth of their faith. In a very strong sense, this approach moves us from the mastery of facts to the development of wisdom (Chewning, 2008). It involves the ability to read one's culture and context and ascertain how to implement principles related to God's intentions for humans in transforming that culture and context. A wisdom focus recognizes the powerful

truth in Isaiah 55 where God contrasts his thoughts, plans, and ambitions with those of humans.

> For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55:8-9)

The ability to discern God's thoughts, plans, and ambitions for humankind through study of the Scripture and apply them first in our lives as we form not only our identity but our understanding of our purpose in the world is a central aspect of wisdom.

Being Habits of a Follower

Hill (2008) outlines what he felt were five key disciplines necessary to maintain a healthy spiritual life. These were (1) study of Scripture, (2) prayer, (3) accountability, (4) solitude, and (5) service. There are other authors who have recommended lists of disciplines that match Hill's and add disciplines such as fasting, submission, worship, celebration, evangelism, and stewardship (Foster, 1978; Whitney, 1991). Each of Hill's disciplines builds upon and is dependent upon the others. Solitude encompasses study of Scripture and prayer. Accountability draws upon the commands of Scripture and service. Service draws upon the commands of Scripture and the communal sense of accountability. Prayer infuses all.

The result of faithful application of the being habits should be manifest in life, shown in the corresponding circle in the upper section of the model, as a heightened moral character or *Godly character*. This would involve not only a sense of personal piety and personal moral traits but also embed a sense of moral vision that governs the way a person views community life, the function of government, and commercial transactions. The morality within Scripture embraces the idea of "good works" and justice (James 1:27; 2:14-25). This emphasis on character and civility becomes a major issue as students seek employment after graduation. Character, integrity, and civility are key traits sought by employers (Cabello-Medina, 2015; Fisher, 2015; Krell, 2016).

Biblical Worldview

While the being habits tend to focus on personal perspectives and values, a biblical worldview is broader in its focus. Worldview grows out of a deeper understanding of Scripture and provides a means of determining what is true. It provides a sense of meaning and purpose and builds a superstructure of values for not only making sense of the world and solving problems, but understanding how to live a good life and create a good world.

The issue of worldview instruction becomes problematic when approached from a purely doctrinal perspective since content varies over many different Christian denominations. Worldview has been discussed in terms of the overall concept in relation to not only Christianity but other cultures as well. Its various components, suitability as a construct, and general content have been explored with some recommendations as to how it would appear as a biblical construct (Barna, 2009; Eckman, 2004; Hiebert, 2008; Porter, 2014; Quinn et al., 2016; Sire, 2009, 2015; Smart, 2000; Tucker, 2011; Wilkens, 2009).

For the purpose of this paper, the approach to worldview will follow a praxis orientation, looking at worldview through the lens Pearcy (2004) identifies as God's original intentions for humankind before sin was introduced to the world and embodying an incarnational approach of making the word of God become flesh (Iselin & Meteyard, 2010). Wallace (2007, 2014) utilized this approach of a praxis orientation to biblical worldview and generated the following components: (a) respect for human dignity, (b) love of truth, (c) personal responsibility, (d) integrity based upon Godly character, (e) commitment to community, (f) stewardship, (g) proper use of power, (h) justice, (i) care for the marginalized, and (j) reconciliation. This is a very basic list and should be expanded. Since the focus of this list is upon living out basic teachings of Christianity and does not address other worldview elements that relate to doctrinal issues associated with the deity of Christ, salvation, etc., it has an appeal outside of the realm of the church. When these values are presented to non-believers, they agree with them and find them attractive.

Worldview by its very nature permeates all our actions whether personal, political, or economic. As students become fluent in not only knowing but in learning to apply a biblical worldview, they begin to see their responsibility in the world in a different light. Their vision changes in regard to how the world should work, how politics should be carried out, and how business should function.

The corresponding doing, upper section of the circle, speaks of *changing how business works*. (It could also be called a better vision for life.) Social responsibility, social entrepreneurism, and other expressions of business dealings come to the forefront (Brinckerhoff, 2000; Elkington & Hartigan, 2008; Welch, 2008; Yunus, 2008). This new vision is not limited to business. It relates to the community in general. People with a truly biblical worldview should present a manner of living in the world that differs from the secular world and pursue activities that make the world a better place to live (Battle, 1997; Berk, 1997; Cunningham, 2008; Glynn, 1998; Hobbs, 2004; Perkins, 1976; Wallace,

2013). In order to become fluent in a biblical worldview and to be able to truly see and accurately interpret the world, students would have to pursue deeper knowledge outside the classroom. They will have to develop a skill set for defining, dissecting, and researching problems on their own.

Self-Motivated Autonomous Learners

This sphere of being accentuates a commitment not only to lifelong learning but to specific activities that propel the student to excellence. Self-motivated autonomous learners (SMAL) exhibit these qualities: (1) they take personal initiative and are goal-directed, (2) they are action-oriented, (3) they take an active approach to problem-solving, (4) they are persistent in overcoming obstacles, and (5) they are self-starters (Bouchard, 2009; Derick & Carr, 2013; Garde-Hansen & Calvert, 2007; Ponton & Rhea, 2006). These traits, when mastered, open the door to continuous personal improvement and intellectual and moral transformation. Motivation is internal, generated by the challenge of real-world problems, intellectual curiosity, perplexing dilemmas, and necessity.

When students arrive at our universities, they are not SMAL. Often, they resist our push for them to take initiative regarding their education (Artino Jr & Stephens, 2009). In fact, our very structure removes most opportunity or motivation for being SMAL. Course content is prearranged and packed with information to the point that it is difficult for the student to even have time to reflect on what they have just read or learned. Focus is placed upon the professor as sage, providing the content and interpretations that students need. By the end of their time at the university, many students are nowhere near being SMAL (Henri et al., 2018).

Self-motivated autonomous learning is a focus not on content but on meta-cognition. It is the process of learning. It is developing research skills and the ability to be discriminatory about content. It is about problem-solving and how to creatively approach problems. It involves higher levels of analysis and critical thinking enabling one to truly "see" the world and formulate biblical approaches to addressing problems discovered. It is about refusing to be discouraged or stopped by obstacles.

The outworking of self-motivated autonomous learning is seen in the doing, upper level of the circle. It is a *commitment to excellence in performance*. It is manifest as a person who is always looking for what is best. It is a person who is committed to continuous improvement personally. It also motivates them to ensure that the context in which they live and work is continuously improving. Since the person has a new vision for how the world should be, based upon their biblical worldview, they now begin the process of

discovering how to make it better. It may begin with them personally, or their research and discovery may point to a systemic or cultural issue that needs addressed. This learner is energized when a problem is identified and puts all their ability to work to find the best solution (McCarthy, 2015).

If our learners have succeeded in forming the habits of a disciple and as a result have developed a biblical worldview and have become self-motivated and autonomous in their learning, the next personal sphere they embrace concerns being transformative.

Become Transformative in Outlook

Growing and refining one's biblical worldview through self-motivated autonomous learning brings a person to the place where they begin to realize that they are responsible for bringing about change they see needs to happen. If transformation is to take place, they must either initiate it or be involved. Their biblical worldview is informed and expanded by the research they do into solving the problem they have discovered. Having defined the problem and researched the best course of action or solution, now they must embrace the responsibility to launch the change process.

This transformative outlook is manifest outwardly in the upper doing section of the circle, functioning as an agent of change. Ample literature exists on being a change agent and managing change (Anderson & Anderson, 2001; Baum, 2000; Blanchard, 1992; Evans & Schaefer, 2001; Kotter & Cohen, 2002). The task of the university is to challenge the student through various assignments to not only understand but be able to initiate and manage change in various contexts. This becomes a major part of their understanding of who they are and how they should live in the world.

As instructors of students, the question we wrestle with is how to structure our courses, covering the content we must cover, in such a manner as to develop the components of the model proposed. Is it asking too much of the instructor? What kinds of techniques or methods would enable the development of the being and doing traits in the model without being too cumbersome or complex for the instructor? The next section will look at some transformational learning principles that would help.

ANDRAGOGICAL IMPLICATIONS

There is ample research related to the field of adult education and how adults learn that provides numerous techniques and approaches for tailoring material to adult learners who, for the most part, are motivated to learn in order to solve a problem. That problem can be a need for getting a higher paying job that requires a degree, stopping their 2008 Camry from sputtering when at a stop light, or understanding to how to help their teenager who was just diagnosed with Type 1 diabetes (Brookfield, 1986; Edmonds, 1983; Kolb, 1984; McLean, 2015). There are also studies that provide specific methods in integrating faith in the classroom (Cafferky, 2004; Chewning, 2001; Kanitz, 2005; Roller, 2013). Transformational learning tends to focus on the process as well as the methods and content.

In transformational learning, there is a high emphasis on social interaction. That is because a major component of transformational learning theory is being exposed to other perspectives, interpretations, and assumptions about how the world works or how a particular problem is perceived (Fazio-Griffith & Ballard, 2016; Mezirow, 1991). It is dialogic as opposed to a monologic style of teaching. In monologic teaching the instructor speaks to students; it is the instructor's voice and knowledge that are important. In dialogic teaching, the instructor speaks with students. The student's voice is important. Both the student and teacher are at times the instructor (Beckett, 2013; English, 2016; Freire, 1990).

Three components of a dialogical approach that instructors must cultivate involve (1) developing self-critique, (2) increasing narrative capacity, and (3) increasing the capacity to build community. Self-critique involves the ability of the instructor to step out of the moment and monitor themselves as they teach. The instructor monitors their own contributions to the dialogue, ensuring room is made for the student's voice (English, 2016).

Narrative capacity involves the instructor's ability to read the class, to accurately observe and interpret their feelings, manners, tastes, and ways of interacting with others and the instructor. The instructor is constantly in contact with the cognitive, moral, and emotional abilities of the students. The instructor notices the student who suddenly acts out of character when a new topic is introduced and explores why (English, 2016).

Building community involves the instructor striving to have an environment that respects difference and its expression. There are different ways of knowing, thinking, and being that must be respected and understood. The instructor is continually monitoring so that the group does not in some way remove the ability of one or more to have a voice (English, 2016).

Instructors work to help students voice their thoughts and proposed actions while at the same time helping them see their limitations, false assumptions, or skewed perspectives (Canaan, 2005). Essentially, the educator helps the students get in touch with their ideas and gain confidence

in relying on them. The purpose is not to just interpret what they observe but to realize that they can act in ways that create change. This sows the seeds of self-motivated autonomous learning and builds transformative identity.

Central to transformative andragogy is the posing of real-world problems and dilemmas. This can be through the use of stories or narrative comparisons. Beckett makes a distinction between problem-solving and problem-posing. Problem-solving is non-directive; it is apolitical where the teacher is merely a facilitator (Beckett, 2013; Roberts, 2004). Problem-posing involves directing towards action. It is seen as a social act or process that moves people toward a more just society. Transformation of the status quo is a focus. That transformation begins with students critically reflecting on their own actions. They are encouraged to do what they can do now to put into action what they are learning. It is not enough to be able to read and interpret the world, students must be encouraged to change the world (Canaan, 2005).

Instructors also begin to teach students to truly observe, to develop phenomenological reasoning. They teach students to ask questions like, How do we know …? Why do we believe …? What is the evidence for …? Students must learn to suspend judgement, assessing what they see until they have asked sufficient questions to gather enough facts to understand the phenomena (Vandenberg, 2002).

Instructors would find it beneficial to explore the various domains of application within transformative learning to glean methods for moving students toward transformation. The domains of psychocritical, psychodevelopmental, social emancipatory, and the cultural spiritual would be key areas for examination and more in-depth study (Casebeer & Mann, 2017; Hoggan, 2016).

CONCLUSION

For faith integration to be effective, it must be both holistic and transformational in its content and delivery. Research has shown that the students who arrive at faith-based institutions are severely lacking in the most foundational understanding of their faith. Many have internalized views of Christianity from movies, entertainers, or peers that have been critical or hostile. They are what could be called, almost Christian, or in some cases un-Christian.

This presents a challenge to faith integration. It is not enough to approach faith integration from a purely academic focus. The content is too easily compartmentalized and abandoned once the student graduates. For faith integration to be effective, it must speak to the whole person and become internalized, a part of their identity.

A model of holistic faith integration was presented which recommended focusing on the *being*, or identity of the person, in order to change the *doing*, or their life expression in the world. Within this model, five key areas of focus are identified. They were (1) pursuing an identity in Christ, (2) adopting the being habits of a disciple, (3) developing a biblical worldview, (4) becoming a self-motivated autonomous learner, and (5) becoming transformative in one's outlook. These five areas of being give rise to four key life expressions: (1) having Godly character, (2) having a vision of changing how business works, (3) developing excellence in performance, and (4) becoming a change agent.

Transformational learning was presented as a key andragogical approach for holistic faith integration. This theory explains four key knowledge domains that align well with the areas of *being* from the holistic model. The paper explored implications of how utilizing a transformational learning approach would affect instructors.

Faith-based institutions want to produce graduates who can make a difference in the world. They want graduates who utilize biblical values and principles to transform society, to make the world a better place and people better people. A mere content-based or banking approach to faith integration appears to be failing. The model proposed in this paper recommends harnessing the power of transformational learning as a method while focusing on the person's identity in Christ, creating scholar/disciples, not merely scholars.

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Model of holistic faith integration