

IDENTIFYING FACULTY DEVELOPMENT STRATEGIES: A PHENOMENOLOGICAL  
STUDY ON AFFECTIVE AND BEHAVIORAL DIMENSIONS OF WORLDVIEW  
DEVELOPMENT IN BIBLICAL HIGHER EDUCATION

by

Zane Thomas Darland

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Philosophy

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### **Abstract**

The purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. The theories guiding this study are the channeling model of religious socialization and Nkana's conversionism educational theory as they relate to worldview development in young adults. The hermeneutical phenomenological study focuses on the lived experiences of academic leaders in biblical higher education, exploring their perspectives and practices related to worldview development. The sample included 10 academic leaders from biblical higher education institutions, selected through purposeful and snowball sampling. Data collection involved interviews, a biblical worldview discovery tool survey, and letter writing, with data analysis conducted using coding and thematic analysis. The data was synthesized, identifying four recurring themes related to their experiences in equipping their faculty to develop a biblical worldview in students. First, academic leaders proactively equip their faculty by selecting mission-fit faculty with rich educational and ministry experience whose worldviews align with the institutional mission. Second, academic leaders model biblical worldview integration in their own lives and practices as well as cast a vision for worldview integration. Third, academic leaders equip their faculty by positioning them into established academic, community, and accountability frameworks. Lastly, academic leaders equip their faculty by developing them through planned educational events, mentoring, and peer relationships with particular emphasis on pedagogical training with biblical worldview integration.

*Keywords:* academic leaders, biblical worldview, faculty development, Bible college, affective, behavioral, ABHE

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## **Dedication**

I dedicate this dissertation to my loving wife, Ruth. Your consistent and unwavering support, patience, and love has made this journey possible. You have been my greatest cheerleader, sacrificing incredible amounts of time and energy. This dissertation not only evidences my diligence but also is a testament to the incredible support, encouragement, and sacrifice you have generously given every step of the way. As we embark on this new chapter together, I dedicate this dissertation to you, with all my love and gratitude.

Forever yours,

Zane Darland

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In the words of Sir Isaac Newton, “If I have seen further, it is by standing on the shoulders of giants” (1675, p. 1). I am profoundly grateful to both those who have played a pivotal role in personally shaping my educational journey, worldview development, career, and doctoral dissertation studies as well as those whose scholarly contributions have served as an inspiration, guide, and framework for this study. First and foremost, I would like to extend my sincere appreciation to Dr. Phil Speas, President Emeritus of Kentucky Mountain Bible College, whose mentorship and unwavering support have been instrumental in nurturing my growth as an academic leader in the field of biblical higher education. I am deeply indebted to my chair, Dr. Laura Jones, whose wisdom and guidance has steered me through the challenges and complexities of this study. Furthermore, I extend my heartfelt gratitude to Dr. Roger Erdvig, a committee member whose work in worldview development ignited the spark that led me down this path of doctoral research. Your contributions have been invaluable. To all those mentioned here, and to countless others who have contributed to my academic and personal growth, I offer my deepest thanks. May the Lord abundantly bless each of you as you continue to invest in the work and ministry of our Lord and Savior, Jesus Christ.

## Table of Contents

Abstract .....	3
Copyright .....	4
Dedication .....	5
Acknowledgments .....	6
List of Tables .....	13
List of Abbreviations .....	14
CHAPTER ONE: INTRODUCTION.....	15
Overview.....	15
Background .....	15
Historical Context .....	16
Social Context.....	17
Theoretical Context.....	19
Problem Statement .....	21
Purpose Statement.....	23
Significance of the Study .....	24
Research Questions .....	25
Central Research Question.....	26
Sub-Question One.....	26
Sub-Question Two .....	26
Sub-Question Three .....	27
Definitions.....	27
Summary.....	30

CHAPTER TWO: LITERATURE REVIEW .....	31
Overview .....	31
Theoretical Framework .....	31
Channeling Model of Religious Socialization .....	32
Conversionism Educational Theory .....	34
Related Literature .....	35
Worldview Development Models .....	36
Worldview Integration in Education .....	40
Faculty Development for Holistic Biblical Worldview Cultivation in Students ...	60
Types of Biblical Higher Education .....	66
Summary .....	69
CHAPTER THREE: METHODS .....	71
Overview .....	71
Research Design .....	71
Research Questions .....	74
Central Research Question .....	74
Sub-Question One .....	74
Sub-Question Two .....	74
Sub-Question Three .....	74
Setting and Participants .....	74
Sites .....	75
Participants .....	75
Researcher Positionality .....	75



Interpretive Framework .....	76
Philosophical Assumptions.....	76
Researcher’s Role .....	78
Procedures.....	79
Permissions .....	79
Recruitment Plan.....	79
Data Collection Plan .....	80
Survey Data Collection Approach .....	80
Individual Interviews Data Collection Approach .....	83
Letter Writing Data Collection Approach.....	87
Data Synthesis.....	89
Trustworthiness.....	89
Credibility .....	89
Transferability.....	91
Dependability.....	91
Confirmability.....	91
Ethical Considerations .....	92
Summary.....	92
CHAPTER FOUR: FINDINGS.....	94
Overview.....	94
Participants.....	94
Andrew.....	95
Ava.....	96

	10
Gerald.....	97
Henry.....	97
Jeremiah .....	98
Louis .....	99
Lynette .....	100
Nathan.....	101
Titus .....	102
Will .....	102
Results.....	103
Selecting Mission-Fit Faculty.....	104
Outlier Data.....	110
Modeling a Biblical Worldview.....	110
Positioning Faculty .....	113
Outlier Data and Findings.....	129
Developing Faculty.....	129
Outlier Data and Findings.....	136
Research Question Responses.....	137
Central Research Question.....	137
Sub-Question One.....	138
Sub-Question Two .....	139
Sub-Question Three .....	140
Summary.....	140
CHAPTER FIVE: CONCLUSION.....	142

Overview.....	142
Discussion.....	142
Summary of Thematic Findings.....	142
Interpretation of Findings .....	143
Implications for Policy and Practice .....	150
Empirical and Theoretical Implications.....	152
Limitations and Delimitations.....	163
Recommendations for Future Research.....	165
Conclusion .....	166
References.....	168
Appendix A: IRB Exemption Letter .....	188
Appendix B: Recruitment Email.....	189
Appendix C: Consent.....	190
Appendix D: Survey Questions .....	194
Appendix E: Individual Interview Questions .....	195
Appendix F: Sample Interview Transcript Excerpt .....	197
Appendix G: Letter Writing Prompt.....	200
Appendix H: Sample Letter Prompt .....	201
Appendix I: Sample Peer Feedback.....	203
Appendix J: Sample Researcher Memoing.....	204
Appendix K: Themes and Subthemes.....	206
Appendix L: Selecting Faculty Codes .....	207
Appendix M: Modeling a Biblical Worldview Codes .....	208

Appendix N: Positioning Faculty Codes.....	208
Appendix O: Developing Faculty Codes .....	210

**List of Tables**

Table 1. Individual Survey Questions .....	81
Table 2. Individual Interview Questions .....	83
Table 3. Letter Writing Prompt .....	88
Table 4. Academic Leader Participants .....	95
Table 5. Themes and Subthemes .....	104
Table 6. Selecting Faculty Codes .....	106
Table 7. Modeling a Biblical Worldview Codes .....	111
Table 8. Positioning Faculty Codes .....	115
Table 9. Developing Faculty Codes .....	130

### **List of Abbreviations**

Association for Biblical Higher Education (ABHE)

Association of Christian Schools International (ACSI)

Christian Education National (CEN)

Commission on Accreditation (COA)

International Christian College & Seminary (ICCS)

National Center for Education Statistics (NCES)

New King James Version (NKJV)

Three Dimensional Worldview Survey (3DWS)

## **CHAPTER ONE: INTRODUCTION**

### **Overview**

Applying biblical principles and cultivating a biblical worldview is central to the Christian life and biblical higher education. For those in biblical higher education whose missions involve the development of a biblical worldview, it is imperative that faculty have not only exceptional knowledge in their field and an excellent pedagogical understanding but a solid grasp on student worldview development. Despite the importance of student worldview development, little research has been conducted on faculty development practices in biblical higher education. This study seeks to address this gap in the literature by focusing on how institutions provide professional development to their instructors in cultivating a biblical worldview's affective and behavioral aspects in the lives of their students. This chapter will focus on the pertinent background context regarding the formation of a biblical worldview with an emphasis on the historical, social, and theoretical context. A problem is identified related to the continued professional development of faculty with this hermeneutical phenomenological study aiming to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. With the problem and purpose identified, the significance of the study is elaborated upon with a clear articulation of the research question provided.

### **Background**

Although Christianity has a long tradition of emphasizing the importance of inculcating and living out biblical principles, the term and overall articulation of a biblical worldview has been a relatively recent development (Lindemann, 2018). The worldview concept has become

popular in evangelical Christianity and religious education (Badii & Fabbri, 2011; Flanagan, 2020; Schultz & Swezey, 2013). As the church faces an increasingly biblically illiterate and syncretistic population (Barna, 2023a; Morrow, 2018; Stetzer, 2017), Christian educators and biblical higher education have an increasing challenge of cultivating a biblical worldview in the lives of its students. To effectively engage and develop student worldviews, the faculty themselves often need additional training and development (Andrews & Hu, 2021; Nkana, 2020). This section will overview the historical, social, and theoretical contexts related to the study.

### **Historical Context**

Seeking to inculcate God's Word resulting in a changed heart and right action is nothing new. In Deuteronomy, God commanded the covenant people, "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength" (NKJV, 1982, Deuteronomy 6:4). The covenant people were to bind this *shema* on their hand and write it on doorposts. This outward act was inwardly symbolic of the need for the people to know, obey, and inculcate the principle into their everyday life (Brown, 1993). Intellectual ascent to the reality of God's covenant was not enough. The reality must be experienced and lived out. Later, in seeking *eudaimonia*, or the good life, the Greek philosopher Aristotle recognized both intellectual and character virtues. Knowledge of the good was not enough. The individual ought to both desire and do the right action to be virtuous (Coe, 1999). As many external factors help or hinder this process, Aristotle argued that one of the state's goals was to create laws to help individuals develop this virtuous character (McCabe, 2012). In the New Testament, Paul admonishes the need for believers to be transformed by the renewing of their minds, resulting in changed affections and behavior (Romans 12). While not



using the term *worldview*, the early church fathers, medieval theologians, and reformers often discussed a life framed by and transformed by Scripture (Naugle, 2002).

The term *worldview* is a translation of the German *Weltanschauung* and *Weltbild*, meaning world perception, world picture, or world view (Badii & Fabbri, 2011; Ward, 2016). The term was coined by Immanuel Kant with the concept becoming popular in German philosophy in the 19th and 20th centuries (Naugle, 2007). Some of the term's sociological usage by Max Weber and Hans Blumenberg implied a general attitude toward the world and resulting action in the world (Badii & Fabbri, 2011). Around the turn of the 20th century, the term and concept were brought into English, being defined as "the individual vision, or perspective of reality" (Naugle, 2002, p. 64). In seeking to provide an apologetic for the Christian faith, Abraham Kuyper and James Orr have been credited with introducing evangelical Christianity with the worldview terminology as they sought to outline a Christian view of God and the world (Naugle, 2007; Schultz & Swezey, 2013). A Christian worldview system was then popularized by Gordon Clark, Carl Henry, and Francis Schaffer (Naugle, 2007). Since the turn of the 21st century, evangelical Christianity has heavily emphasized the importance of a biblical worldview (Badii & Fabbri, 2011) and working its way into the language of the goals and objectives of biblical higher education (Lindemann, 2018).

### **Social Context**

As one's worldview impacts every area of life, from personal identity, social relationships, and morality to every branch of philosophy, politics, and entertainment, Christians and non-Christians alike recognize the importance of worldview development (Garber, 2007; Moreland & Craig, 2017; Sire, 2020). If Christians are going to live out their faith in an increasingly hostile world to biblical Christianity, they will need to be grounded biblically

(Kinnaman & Matlock, 2019; Saylor, 2020). In 2018, only 4% of Generation Z had a biblical worldview (Morrow, 2018); five years later, following the COVID-19 pandemic, only 4% of US Adults in general and 1% of 18 to 29-year-olds have a biblical worldview (Barna, 2023b). Considering this trend, faculty in higher education have both a greater opportunity and greater challenge to help inculcate students with a worldview that is not simply grasped intellectually but is translated into heart, will, and behavior (Lindemann, 2018). Unfortunately, a biblical worldview is not even guaranteed among Christian leadership. Barna (2022a) found that only 37% of American pastors have a biblical worldview, and only 13% of teaching pastors and 12% of children's and youth pastors have a biblical worldview. Even in evangelical churches, only 51% of pastors possess a biblical worldview (Barna, 2022b). As Christians work on developing a biblical worldview, it is shaped through one's study of the Bible; however, one's worldview also shapes the way one interprets the Bible (Edlin, 2008). While the Bible and the church have long emphasized the importance of inculcating the biblical message resulting in right thought, action, and will, today's generation is more biblically illiterate and syncretistic in its thinking than previous generations in America (Morrow, 2018). Barna (2023a) found that 88% of American adults have a syncretistic worldview, patching elements from multiple worldviews to form their own personalized life philosophy.

For those in biblical higher education whose missions are to train Christian leaders, it is essential that the student's worldview be engaged and transformed cognitively, affectively, and behaviorally. As faculty are the primary agents through whom students are engaged, faculty ought to use effective methods for worldview engagement (Cockle et al., 2022; Esqueda, 2014; Kim, 2020; Pressnell, 1996). Academic leadership is ultimately responsible for the department's personnel and the institutional and programmatic goals and objectives, such as student

worldview cultivation. Therefore, this study may benefit academic leadership in discovering and encouraging the effective professional development of faculty for the affective and behavioral dimensions of worldview development of students. Additionally, faculty may benefit from the professional development and pedagogical experiences of others in the field, and ultimately through the utilization of the findings, the student and the church may benefit through the effective cultivation of a biblical worldview.

### **Theoretical Context**

The concept of worldview is broader than simply a lens through which one perceives the world. It is an integrated philosophical system of belief encompassing the foundational conceptual framework for how one both perceives and makes sense of reality, for how one understands their place in the world, and that guides one's behavior (Edlin, 2008; Esqueda, 2014; Nelson, 2011). Much has been written on the concept and outlook of a biblical worldview (e.g., Nash, 2010; Sire, 2020), its application to modern vocations and cultural issues (e.g., Dockery & Thornbury, 2002; Pearcey, 2019), and even faith-learning integration as teachers seek to train their students (e.g. Erdvig, 2021). Additionally, grounded theory studies regarding the process of worldview formation in young adults have been conducted (e.g., Erdvig, 2020; Lindemann, 2018).

As worldview development intersects with education, multiple theories have guided educators in their efforts to cultivate a biblical worldview. Constructivism, based on theorists Piaget (1970) and Vygotsky (1978), emphasizes the importance of social interaction and collaborative learning in the process of knowledge construction. In contrast to traditional instructional approaches, it emphasizes an active, learner-centered approach, recognizing that the student's understanding of the world is co-constructed through social interactions and shared

experiences (Hall, 2010). In biblical worldview development, constructivism suggests that students actively engage with Scriptural texts, biblical principles, peers, and instructors, constructing their understanding and integrating it into their worldview. Erickson's (1963) theory of development as applied to education highlights the importance of the adolescent's psychological and social development aspects as part of the educational experience. Education, then, should support not only intellectual growth but also social, emotional, and moral development.

The social learning theory, proposed by Bandura (1977), emphasizes the role of observational learning and modeling in shaping human behavior. In the context of biblical worldview development, social learning theory suggests that individuals can adopt a biblical worldview through observation, modeling, and social interactions within a Christian community or educational setting. Additionally, the channeling model of religious socialization, or channeling theory, recognizes family, church, peers, and other social and cultural influencers as significant agents in shaping an individual's spiritual development (Cornwall, 1988; Erickson, 1992; Himmelfarb, 1980; Maitanmi, 2019; Martin et al., 2003; Sherkat, 2012; Soel & Lee, 2012). Religious education plays a crucial role in the channeling process, influencing individuals' religious views and behavior.

Similarly, the ecological systems theory developed by Bronfenbrenner (1992) seeks to recognize how various systems and contexts influence a student's development and learning outcomes. In the context of education, faculty should consider the interconnectedness between the student's family, school, community, and broader society and recognize that these systems jointly contribute to a student's growth, learning, and overall development. By understanding these systems and their interactions, educators can better support students and create

environments that foster positive learning outcomes and holistic worldview development.

In recognizing the importance of individual experience and reflection in the learning process, Kolb's (1984) experiential learning theory encourages students to engage in hands-on activities, field trips, outdoor education, and community service, which allows for a deeper understanding of subject matter while also promoting personal growth and social development. In the context of biblical worldview development, experiential learning suggests that students can deepen their understanding and connection to the biblical worldview by engaging in experiential activities, such as service, missions, or immersion in religious practices. Considering the significantly formative time of early adulthood (Erdvig, 2020), biblical higher education can utilize multiple means to help develop the worldview of its students.

### **Problem Statement**

The problem is that higher education faculty often lack continued professional development outside their degree field to effectively meet the holistic needs of students (Andrews & Hu, 2021; Nkana, 2020). Faculty are often content-matter experts but often need additional training in pedagogy, student learning, and other institutional objectives outside of their degree field. As God's Word ought to be foundational philosophically, ethically, and principally for all areas of life, biblical worldview integration in the classroom is far deeper than applying periodic texts. Instead, each subject should be deeply rooted in a biblical philosophical outlook, shaping and forming faculty and students' foundational thoughts, attitudes, and behaviors.

According to Barna and the Impact 360 Institute, only 4% of Generation Z have a biblical worldview (Morrow, 2018), illustrating a growing trend of biblical illiteracy in America. As higher education is the primary shaper of Western culture and the next generation of leaders, it is

imperative that biblical higher education ground students in a biblical worldview (Moreland & Craig, 2017). For this reason, biblical higher education objectives often emphasize the importance of student worldview formation (Lindemann, 2018). If biblical higher education faculty are going to be effective in cultivating a biblical worldview in their students, they will need training with institutional and administrative support. Most worldview models emphasize a biblical worldview's cognitive or analytical side (Riegel & Duelling, 2019), but worldview development is multifaceted, touching the heart and impacting one's actions (Erdvig, 2020; Lindemann, 2018; Schultz & Swezey, 2013). Between the ages of 18 to 29, young adults make major life decisions and connect their beliefs to their behavior that will shape the remainder of their lives, including their morals, relationships, vocation, and worldview (Erdvig, 2020; Garber, 2007).

Considering this pivotal and formative season, biblical higher education ought to leverage the student's cognitive, affective, and behavioral readiness to grapple with worldview formations through intentional interactions both in and outside the classroom (Erdvig, 2020). Similarly, to develop the evangelical mind of the next generation, faculty should have deep philosophical conversations with students about a biblical outlook in their professional discipline (Ostrander, 2018). Institutional faculty serve a central role in student-worldview development. Faculty support of students is the primary factor associated with the student's perceived importance of worldview development and critical thinking skills (Young, 2020). However, with budgetary and time constraints, administrators and faculty in Bible colleges and Christian universities often struggle with the time for research and the resources for professional development to adequately engage students on a deeper philosophical and biblical worldview in their disciplines (Cheng et al., 2017; Fey et al., 2020; Ostrander, 2018). Nevertheless, if the evangelical church and biblical

higher education are going to impact society, faculty need help from the administration to meet today's challenges (Ostrander, 2018).

Research conducted by Cockle et al. (2022) highlights a lack of comprehensive understanding regarding how institutions of biblical higher education provide professional development to their faculty. Cockle et al. (2022) sought to begin addressing this gap with a broad qualitative study of Christian higher education practices. While no new methodologies were discovered that were not already listed in the literature, Cockle et al. (2022) recommend that the research be extended by addressing specific topics and denominational differences. Therefore, this study aims to continue addressing this gap and extend the research by conducting a qualitative investigation into the practices of biblical higher education institutions, specifically focusing on discovering effective faculty development strategies used by academic leaders regarding the fostering of affective and behavioral dimensions of worldview development in their students. By identifying and understanding successful approaches to faculty development in this context, the research aims to contribute valuable insights to the field of biblical higher education and support the cultivation of a robust and meaningful worldview development process for students.

### **Purpose Statement**

The purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. At this stage in the research, faculty development methods are generally defined as “a vast range of [formal or informal] activities and interactions that can increase their [a teacher's] knowledge and skills, improve their teaching practice, and contribute to their personal,

social, and emotional growth” (Desimone, 2011, p. 68). The theories guiding this study are the channeling model of religious socialization as it relates to the importance of both formal education and social factors in an educational setting on the development of the student’s worldview (Erickson, 1992) as well as Nkana’s (2020) conversionism educational theory as it relates to the need for continued faculty development to meet institutional goals and objectives. Together, these theories establish the need for faculty development regarding biblical worldview development in higher education.

### **Significance of the Study**

Biblical worldview development is often a primary objective of biblical higher education (Lindemann, 2018; Ostrander, 2018). As faculty are the primary agents through whom the institution accomplishes its objectives, it is imperative that faculty effectively engage students in worldview development through the educational program (Cockle et al., 2022; Esqueda, 2014; Kim, 2020). However, often some of the institutional missional objectives fall outside the faculty’s documented expertise resulting in the need for continued professional development (Nkana, 2020). This study aims to contribute toward the theoretical underpinnings of this problem by exploring the lived experiences of academic leaders in the field. The study seeks to uncover how these leaders address the gap in cultivating the affective and behavioral dimensions of student worldview development within their institutions and programs.

In a recent study of faculty development practices at Christian higher educational institutions, Cockle et al. (2022) found no other literature available on specifically Christian higher education professional development practices, and Swaner (2016) found few studies on professional development in Christian K-12 schools. While no new professional development methodologies were discovered in Cockle et al.’s (2022) study, the research provided insight into



current professional development practices in Christian higher education. The study broadly addressed professional development and faith-learning integration, but specific topics were not addressed in detail. This study of faculty development practices regarding the affective and behavioral aspects of a student's biblical worldview is empirically significant by adding to the literature in addressing this narrow but central missional goal in biblical higher education.

Faculty leaders have identified Christian pedagogy and spiritual formation as two of the most essential topics needed in Christian higher education faculty development (Cockle et al., 2022). The discussion of affective and behavioral dimensions of worldview development significantly connects with pedagogical methods and with the application and living out of one's faith. The study is of practical significance to academic leadership and faculty as institutions of biblical higher education seek to learn from the lived experiences of other Christian higher educational institutions regarding developing faculty to cultivate the affective and behavioral aspects of a biblical worldview in the lives of their students. The study is of immediate benefit to the sample being studied as it will draw attention and reflection to the significance and need of this missional goal. Ultimately, if the study contributes toward further faculty development in these areas and the lives of students are affected, the study will have not only contributed cognitively to the body of literature but to the transformation of students' lives and the building of Christ's kingdom.

### **Research Questions**

In educational leadership, much energy is spent cultivating faculty members to excel and ensuring the institution meets its institutional objectives. The institution's faculty are the primary agents through whom the institution accomplishes its mission and objectives in the lives of its students. In seeking to discover the training practices of faculty for student affective and

behavioral dimensions of worldview development, the following research questions have been developed:

### **Central Research Question**

How do academic leaders in biblical higher education equip their faculty to cultivate a biblical worldview in their students? The channeling model of religious socialization (Erickson, 1992) supports the faculty's influential role in the student's multifaceted development, while Nkana's (2020) conversionism educational theory recognizes that faculty often need further development to accomplish institutional goals outside their documented expertise. These theories, along with the gap identified in the literature related to faculty professional development (Cockle et al., 2022), provide context for the central research question.

### **Sub-Question One**

What professional development experiences and/or resources do faculty find helpful for the affective and behavioral dimensions of worldview development in the lives of students? This question directly relates to professional development practices. While there is a lack of comprehensive understanding of how biblical higher education institutions provide professional development to their faculty (Cockle et al., 2022), the need for professional development specifically related to worldview has been identified (Edlin, 2008; Erdvig, 2021). Collecting the experiences of academic leaders related to professional development and other resources and experiences supports the central research question in understanding how academic leaders equip their faculty to cultivate a biblical worldview in students.

### **Sub-Question Two**

What challenges do academic leaders face in developing their faculty to cultivate affective and behavioral dimensions of worldview development in the lives of students? Nkana's

(2020) conversionism educational theory highlights that faculty often need additional training outside their discipline. By seeking to gather the experiences of academic leaders related to the challenges they face in worldview development, will also highlight where faculty likely need further development.

### **Sub-Question Three**

What are the experiences of academic leaders in assessing the affective and behavioral dimensions of worldview development in the lives of students? Although assessment is a regular practice in higher education (COA, 2023; Nilson, 2016), minimal research has been conducted relating to worldview development. Through assessment, stakeholders know what students have learned, if objectives have been met, and provide an opportunity for development and refinement in the curriculum (Reed et al., 2011). Academic leaders' experiences with assessment practices will highlight not only how and where affective and behavioral dimensions of worldview development are occurring but also student learning and faculty expectations.

### **Definitions**

1. *Academic leader* - "a person who motivates academics in university (rector-vice rector), faculty (dean) or department (department head), and provide challenging opportunities as well as creating appropriate academic environments for academics to improve themselves" (Esen, 2021, p. 137). These individuals may include but are not limited to the chief academic officer, associate academic director, program division chair, or institutional curriculum specialist.
2. *Affective* - the "college students' feelings, values, aspirations, and social and interpersonal relationships" (Rennick et al., 2013, p. 303). Literature in worldview development often refers to the student's affective development as an orientation of the heart since the heart

is the biblical term for center of the individual's personality and consciousness, ultimately shaping the individual's aspirations and desires (Naugle, 2002; Sire, 2015).

3. *Behavioral* - the practical application of one's biblical beliefs and values in everyday actions, choices, and behaviors. It involves living out and embodying the principles and teachings derived from the Bible in various aspects of life (Jackman & Philip, 2003), including personal conduct, relationships, decision-making, and ethical choices. This dimension emphasizes the alignment between what a person professes to believe and how they actually behave in real-world situations (Schultz & Swezey, 2013; Simons, 2002). It reflects the integration of one's beliefs and values into practical action and is an essential aspect of living out an authentic and consistent biblical worldview.
4. *Bible college* - see biblical higher education.
5. *Biblical higher education* - an institution of higher learning where the central focus is on the Bible, and the development of Christian life and ministry is foundational. These institutions are committed to engaging students biblically, transformationally, experientially, and missionally (ABHE, 2023).
6. *Biblical worldview* - an all-encompassing and developing worldview informed by and aligned with the Bible, impacting "how you understand reality, yourself, and those around you, and how you solve problems" including "everything related to the doctrines, values, priorities, and understanding of how the world works that the Bible commends and promotes" extending well beyond "a mere list of doctrines and moral values" (Smith, 2015, p. 8).
7. *Professional development* - "a vast range of [formal or informal] activities and interactions that can increase their [a teacher's] knowledge and skills, improve their

teaching practice, and contribute to their personal, social, and emotional growth”  
(Desimone, 2011, p. 68).

8. *Spiritual formation* - “the intentional communal process of growing in our relationship with God and becoming conformed to Christ through the power of the Holy Spirit” (Wilhoit, 2008, p. 23) or “the biblically guided process in which people are being transformed into the likeness of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others” (CCCU, 2011).
9. *Worldview* - The fundamental way of not only viewing but being in the world (Edlin, 2008) comprising “a semiotic system of narrative signs that has a significant influence on the fundamental human activities of reasoning, interpreting, and knowing” (Naugle, 2002, p. 253). It is “a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true, or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being” (Sire, 2004, p. 122).
10. *Worldview development* - the literature uses the terms worldview formation and worldview development somewhat interchangeably (e.g. Erdvig, 2020; Lindemann, 2017; Mayhew et al., 2020; Smith, 2015). The term *development* refers to “the process in which someone or something grows or changes and becomes more advanced” (Cambridge University Press, 2013, p. 415) while the term *formation* is the “the development of something into a particular thing or shape” (Cambridge University Press, 2013, p. 608). In order to give focus on the continual process of a maturing worldview, for this study, the term *worldview development* has been selected to encompass the ongoing and

continuous process of refining, expanding, and evolving one's worldview throughout life. It extends beyond the initial formative phase and acknowledges that a person's worldview can undergo changes, adaptations, and additions over time due to new experiences, exposure to diverse perspectives, critical thinking, and personal growth.

### **Summary**

This chapter has provided a background to the concept of worldview development in evangelical Christianity, highlighting its historical, social, and theoretical context, particularly in relation to biblical higher education. Faculty are the primary agents responsible for worldview cultivation. The problem is that faculty often lack continued professional development outside their degree field to meet students' needs effectively. Therefore, the purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. The findings of the central research question of this study are of practical significance for academic leadership and faculty of biblical higher education as they seek to cultivate a biblical worldview in the lives of their students. For this reason, discovering the experiences of academic leaders regarding faculty development for the student's behavioral and affective aspects of worldview development in biblical higher education may prove helpful to other institutions seeking to grow their faculty in these areas.

## **CHAPTER TWO: LITERATURE REVIEW**

### **Overview**

A systematic literature review was conducted to explore the most effective faculty development practices for biblical worldview development in higher education. This chapter presents a review of the research related to this topic. The first section discusses the channeling model of religious socialization and conversionism educational theory, followed by a review of recent literature on the cognitive, affective, and behavioral aspects of a worldview, emphasizing the significance of a biblical worldview. Additionally, worldview development models and current educational integration practices are discussed in the context of young adult learners. Lastly, issues relating to faculty development practices for developing a holistic biblical worldview in students will be reviewed. Finally, a gap in the literature is identified that there needs to be more research regarding effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students.

### **Theoretical Framework**

Two theories have been selected to demonstrate the legitimacy of education in shaping an individual's worldview and the need for faculty development to meet the needs of today's learners. These theories will lay a foundation for addressing how a biblical worldview is formed in young adults and why there is a need for faculty development to meet the needs of today's learners. The channeling model of religious socialization establishes the importance of both formal education and social factors in an educational setting (Erickson, 1992) while Nkana's (2020) conversionism educational theory focuses on the ability of learners and the need for faculty development to meet institutional goals and objectives that often fall outside the

instructor's documented expertise. Taken together, these theoretical frameworks establish the need for faculty development regarding biblical worldview development in higher education.

### **Channeling Model of Religious Socialization**

Researchers in religious development have long recognized three significant agents in the spiritual development of youth: family, church, and peers (Cornwall, 1988; Erickson, 1992; Maitanmi, 2019; Martin et al., 2003). While parents are often the primary influencers in the child's life, the channeling model of religious socialization, or channeling theory, seeks to recognize the expanded role of other social and cultural influencers such as the church, religious institutions, peers, and others (Himmelfarb, 1980; Martin et al., 2003; Seol & Lee, 2012; Sherkat, 2012). This theory has significant implications for worldview development, shaping how individuals perceive and interpret the world around them. Religious beliefs and practices are often introduced and reinforced during childhood through family, community, and religious institutions. These early exposures lay the foundation for an individual's worldview, as children and adolescents tend to absorb and internalize their caregivers' and society's beliefs and values. The child and adolescent's community provides norms and values that guide behavior, decision-making, and moral development. However, experiencing significant dissonance during this developmental stage, such as having parents with differing religious beliefs, frequently leads to reduced religious engagement in their children (McPhail, 2019). Nevertheless, even if adult children do not adopt or practice the religious beliefs of their parents, their attitude toward those religious beliefs and practices often remains consistent with those of their parents (Kapinus & Pellerin, 2008).

Early research in adolescent religiousness helped establish the social-psychological component of spiritual development, noting that the individual's religious views affect one's



behavior (Erickson, 1992). Cornwall (1988) found that one of the most significant ways parents influence their children's religiosity into adulthood is through the networks they channel their children into, particularly during the teenage and young adult years. These findings have been confirmed by Martin (2003) and Soel et al. (2012). Of particular interest in Erickson's (1992) findings was the statistically significant influence of religious education in the channeling process. Cornwall (1988) also observed that those who chose to attend Christian higher education were better connected to the church, sustaining their faith through their young adult years and into adulthood. Sharing some similar principles with the channeling model of religious socialization, Girard's (1966) mimic theory proposes that not only do humans copy one another's actions, but as social creatures, humans are dependent on one another, imitating each other's desires and values (Palaver, 2013). In context of the channeling theory, therefore, the social circle of children and young adults will affect not only their spirituality but their worldview including affections and behaviors as the socialization process plays a crucial role in shaping individual and group identities.

Understanding the means of worldview development is necessary to be most effective in cultivating a biblical worldview in others. Cornwall (1988), Erickson (1992), Martin (2003), and Soel and Lee (2012) utilize the channeling model of religious socialization to demonstrate the significant impact of religious education and socialization in the formation process. In this context, biblical higher education serves as a crucial channel that provides structured and intentionally biblically based education, contributing to the student's worldview development. In addition to formal education, the channeling model of religious socialization recognizes the influential social factors in shaping individuals' worldviews. By offering a dedicated environment for in-depth engagement with biblical teachings, theological concepts, spiritual

growth, and a strong social network, biblical higher education can aid in enhancing students' understanding of their faith and nurture their worldview commitments.

### **Conversionism Educational Theory**

Recognizing many opportunities and challenges in higher education in the 21st century, Nkana (2020) proposes conversionism educational theory. The theory proposes to meet these needs by transforming stakeholders' beliefs, particularly those of college instructors, to align with learner's capabilities, integrating effective teaching and learning practices, and recognizing the impact of instructor attitudes on student achievement through the establishment of inclusive practices in faculty development and cross-institutional learning communities. Often faculty are content-knowledge experts in their field but have had little training in educational methodology to transmit their knowledge and practice. Nkana advocates that faculty need training and practice in instructional strategies to meet the educational needs of those transitioning from high school to college. Nkana also emphasizes the importance of the social dynamic of the instructor-student and student-student relationship in the learning community. While the key elements of Nkana's conversionism educational theory are not new, the author brings a holistic and purposed approach to faculty development and the learning cycle. Before the publication of Nkana's theory, Nilson (2016) had articulated the need for pedagogical training for faculty as many instructional faculty have little formal training in educational methodology with recommendations for utilizing proven, often non-traditional, teaching methods to better aid student learning.

Nkana's (2020) conversion educational theory provides a broad umbrella not just for faculty pedagogical development but also highlights the need for faculty development for several institutional missional goals and objectives that often fall outside the faculty's immediate subject

matter expertise. Biblical worldview integration and development are one example. Similarly, Soel and Lee (2012) would agree that part of the cognitive, affective, and behavioral dimensions of worldview development process is connected with the social connectivity of the student with the instructor and learning community. The worldview development of the student is a multifaceted objective requiring a holistic approach to learning. The two theories presented demonstrate that education is one of the effective means of developing an individual's worldview, particularly in how the adolescent and young adult experiences are channeled (Erickson, 1992) with the recognition that faculty often need additional training in areas beyond their formal education to effectively meet institutional goals and objectives (Nkana, 2020).

### **Related Literature**

In a review of related literature, worldview development models are considered, worldview integration in education is explored, and related faculty development practices are identified. The literature review identifies cognitive, behavioral, and affective components of a worldview with a close relationship between worldview development and faith-learning integration. Worldview development and faith-learning integration models tend to focus on the processes rather than specific criteria (Badley, 2009). Worldview development in general and biblical worldview cultivation are multifaceted throughout the higher educational institution. Whether through deliberate intention on behalf of the institution and its faculty or passively through institutional culture and practice, higher education students are developing their worldview during this critical developmental stage. Many in biblical higher education seek to cultivate a biblical worldview within their students (Lindemann, 2018). Just as a biblical worldview extends beyond cognition to affections and behaviors, the cultivation of a student's worldview extends beyond the classroom to prior experience and learning, to both the

institutional and learning environment, the instructional faculty, as well as the curriculum and pedagogy. Those in biblical higher education need to utilize these institutional factors to best aid the student in cultivating a biblical worldview in students. To utilize these institutional factors, faculty and administrators need training and professional development to meet the needs of their student population.

### **Worldview Development Models**

Spiritual formation and worldview development are multifaceted, progressing in stages throughout an individual's life (Erickson, 2019; Sire, 2015). As spiritual formation focuses on a maturing process of becoming like Christ with an emphasis on character development involving practices like prayer, meditation, Bible study, worship, and community involvement (CCCU, 2011; Wilhoit, 2008), it is one component influencing worldview development. One's spiritual practices are often deeply embedded within their overall worldview, as they contribute to shaping a person's values, ethics, and understanding of the world. Early or emerging adulthood has been identified as a critical developmental stage for spiritual formation (Fowler, 1981; Parks, 2011). Developing a mature biblical worldview does not typically occur until several years after high school, with ongoing maturation for the remainder of the individual's life (Erdvig, 2021). During this early adulthood stage, individuals take responsibility for their faith and decide on a framework for their significant life decisions (Otto & Harrington, 2016). The literature regarding Christian higher education agrees that a biblical worldview and faith-learning integration matter (Erdvig, 2020; Kim, 2020). However, there is little consensus on how the specifics of a biblical worldview should be defined, integrated, or practiced (Kim, 2020). Most models emphasize the cognitive or analytical side of a biblical worldview (Riegel & Duelling, 2019; Smith, 2009);

some add in a behavioral component (Fransworth, 1982), but few directly address the importance of the affective components (Erickson, 2019; Holmes, 1987; Schultz & Swezey, 2013).

### ***Holistic Worldview Development.***

Three critical worldview dimensions should be considered: cognitive, affective, and behavioral. In the literature, these dimensions are also referred to as cognitive propositions (mind), heart-orientation (desires), and behavioral alignment (will) (Jung, 2015; Schultz & Swezey, 2013; Sire, 2015). Often worldview development activities have focused on doctrinal and propositional truth claims, but mere understanding or cognitive assent is not enough to claim a student has a biblical worldview (Schultz & Swezey, 2013). The student should also evidence aligned beliefs, desires, and behavior, giving consideration to the motives and heart-orientation behind them (Schultz & Swezey, 2013; Ward, 2016). These heart-orientations come in the affective forms of the “college students’ feelings, values, aspirations, and social and interpersonal relationships” (Rennick et al., 2013, p. 303).

Rather than simply recognizing the affective components of a biblical worldview, Smith (2009) goes a step further in arguing that affective components should be the fundamental start of worldview formation. Fundamentally, people are not primarily cognitive but affective beings who are designed for ultimate love toward God. Most often, worldview development focuses on beliefs and doctrines, but Christian education should be about the formation of hearts and desires toward the kingdom of God (Smith, 2009). When the heart is not properly aligned, individuals may often justify inconsistencies in their worldview but also suppress the truth (Romans 1:18; Ward, 2016). This concept calls for a holistic approach to education where the student’s bodies and emotions are trained even before the intellect, often through liturgy, ritual, and habits. As primarily affective beings, this love and desire often result in corresponding action (Smith,

2009). The more recent trend to include behavioral and affective dimensions in a definition of worldview has significant implications for educational institutions whose objectives are to develop a biblical worldview in their students (Prinston, 2020). Not only will assessment instruments need to be expanded beyond just cognitive assent to include behavioral and affective components (Schultz & Swezey, 2013), but consideration of instructor pedagogy and faculty development needs to be considered. However, solely focusing on affective development is inadequate for educational and worldview development; therefore, a holistic approach focusing on cognition, affection, and behavior is needed (Prinston, 2020).

Building from this three-dimensional concept of worldview, Erdvig (2020) sought to develop a grounded theory of worldview development in emerging adults, finding past experiences, prompts, and means all significantly contribute toward a maturing biblical worldview in emerging adults. Erdvig identifies the goal of worldview development not as a completed system but as a maturing process. Three worldview dispositions emerged from this grounded theory study that aided in developing a biblical worldview: “awareness of one’s worldview, commitment to meaningful processing, and ownership of the process” (Erdvig, 2020, p. 300). Often an individual’s actual worldview may be different than what they think it is. While a worldview is not defined as a pattern of behavior (Sire, 2015), one’s behavior ultimately reveals the individual’s motives and worldview (Sire, 2020). Upon becoming aware of worldview systems and one’s own worldview, the individual must be willing to wrestle through and reflect on issues for themselves. Throughout this process, the individual must take ownership of their worldview rather than simply accepting what they have been told.

### ***Terminology***

When addressing worldview development, many refer to the educational process as faith-learning integration (Badley, 2009; Holmes, 1987; Zylstra, 1997), although this choice of phrasing is not without critics (Badley, 2009; Zylstra, 1997). Some perceive a false dichotomy between faith and learning integration. Rather than mere surface integration, the Christian faith is the foundation for learning (Zylstra, 1997). One of the challenges is identifying the focus of faith-learning integration (Badley, 2009). The focal point of the integration could occur in the student, the educator, the curriculum, the institutional culture, or in the larger community. An additional challenge for the institution is assessing how and when the integration has occurred. Due to this linguistic and interpretive challenge to faith-learning integration, terminology besides faith-learning integration has been recommended (Badley, 2009). Erdvig (2021) elaborates on this challenge, emphasizing the need for those in Christian education to move beyond mere integration to worldview formation. Christian higher education scholarship tends to agree that worldview development is not something the student ultimately arrives at but something in which all Christians continue to mature (Erdvig, 2020; Holmes, 1987).

### ***Diversity in Worldview Development***

In order to bring unity to one's worldview, an individual will have a metanarrative or big story regarding the origins, nature, and purpose of man and the world (Ward, 2016). Christians often agree about the broad metanarrative of a biblical worldview encompassing creation, fall, and redemption (Ward, 2016). However, since Christianity is diverse in both theology and practice, agreeing on all biblical worldview particulars is nearly impossible (Badley, 2009). Instead, the focus should be on activities and processes as students and instructors alike continue to mature toward a holistic, biblical worldview. In an attempt to force a worldview shift,

sometimes quality engagement has been replaced with indoctrination which will not cultivate a holistic and sustainable worldview (Holmes, 1987). Indoctrination often seeks student alignment through social pressure, discourages students from questioning or criticizing beliefs, and minimizes critical thinking (Chauhan, 2023). However, faculty can be a witness to their worldview through self-disclosure, authenticity, and as role models but will need to allow time for critical discussion in a respectful and safe environment (Mulder, 2021). The only way the worldview can be genuinely cultivated is by personally working through the alternate systems and ideas and discovering how biblical Christianity addresses complex issues. Therefore, the instructor's role is to guide the student along the journey toward a maturing biblical worldview. Similarly, faith integration or worldview development is not simply an attack or defense of the Christian faith but positively contributes to the multifaceted development of human learning (Holmes, 1987).

### **Worldview Integration in Education**

As students engage with various factors in higher education, students' worldview commitments have been demonstrated to change (Mayhew et al., 2020). A goal of many in both Christian higher education and public education is to help students develop a personal worldview during this formative time (Kim, 2020; Mayhew et al., 2020; Riegel & Delling, 2019), although the direction the formation takes may depend on the ethos and context of the institution. Undoubtedly, Christian higher education profoundly impacts the development of the student's worldview development. For example, in an analysis of college survey data, Kim (2020) found that Christian higher education positively affects students' critical thinking skills and perceived importance of a worldview, foundational elements in worldview development. Educational factors affecting the development of the student's worldview in college include prior experience



and learning, the institutional and learning environment, the institutional faculty, and the course curriculum and pedagogy (Kim, 2020; Mayhew et al., 2020; Riegel & Delling, 2019).

### ***Prior Experience and Expectations of Students***

American students are developing in a society that is decreasingly Christian, emphasizing values, pursuits, and media that are antagonistic to a biblical worldview and lifestyle (Setran, 2018). As both incoming college students and often education faculty have been trained in a postmodern educational environment, special attention will be needed to ground individuals in the foundation for biblical truth (Fennema, 2010; Prior, 2021). While constructivist approaches often used in the classroom have many practices aligned with a biblical model of education (Hall, 2010), its philosophical base remains in conflict with a biblical worldview (Fennema, 2010). As a result, both the educational environment and culture at large have shifted from more corporate responsibility and care to individual self-sufficiency. As students have often had long enculturation running contrary to a biblical worldview, biblical higher education needs to find ways to help students become others-oriented, not just theoretically in the future but actively in the present (Setran, 2018).

Research has demonstrated that if a student's high school experience is spiritually positive, a student will be more likely to develop their worldview and related commitments in college than students with fewer or poorer prior experiences enrolling in college (Kim, 2020; Mayhew et al., 2020). Similarly, those students who had specific high school courses in biblical worldview were significantly ahead in the alignment of their worldview than those students who had not had such a course (Erdvig, 2021). Although varied in their perception of spirituality, incoming college students believe spirituality is very important as a fundamental element of humanity (Fuertes & Dugan, 2021; Lindholm, 2007), and nearly two-thirds expected that their

college experience would help them develop their worldview in regard to self-awareness, social behavior, personal values, and emotional development, yet at the time, most higher educational institutions were doing little to support this search (Lindholm, 2007).

While religion and spirituality are not always seen as synonymous (Fuertes & Dugan, 2021; Waggoner, 2016), most associate spirituality with morality and purpose (Fuertes & Dugan, 2021). Therefore, some have recommended that institutions provide spaces and initiate conversations for students to express, explore, and develop spirituality (Fuertes & Dugan, 2021). Whether or not it is the institution's goal, college students seem to expect their worldviews will be shaped by their chosen institution. College administrators and instructional faculty in general and biblical higher education in particular need to be aware of these expectations and be trained to address them in a missionally appropriate means (Waggoner, 2016).

### ***Institutional and Learning Environment***

Researchers have found that the institutional and learning environment, both in and outside the classroom, significantly impacts student worldview development (Hirstro, 2019; Kim, 2020; Riegel & Delling, 2019). For example, Mayhew and Bryant (2013) found that a student's worldview commitment varies depending on the student's enrolled major, leading to the conclusion that the learning environment is connected to worldview commitment (Hirstro, 2019). Similarly, Astin et al. (2011) found that enrolled majors had a significant correlation on a student's worldview and spiritual quest, likely due to epistemological foundations of the discipline, faculty influence, and peer group effects. Regardless of intention, through both formal and informal institutional practices, institutions of higher education will be formative in shaping students' identities (Smith, 2009). Recognizing the significance in how one's environment contributes to spiritual development, Christians need engagement and fellowship in a regular

Christian community both while in college and beyond to overcome obstacles to their worldview and to validate and support the individual's worldview (Garber, 2007; Hebrews 10:25; Setran, 2018).

**Development of Worldview through Imitation.** While social scientists have long observed how children and adults tend to imitate the behaviors of those around them, Girard's mimic theory proposed that individuals also imitate the attitudes, desires, and values of their socialization circle (Brown & Strawn, 2012). Therefore the student's process of Christian formation is strongly impacted by the communities in which students are engaged (Brown & Strawn, 2012). What mentors love and celebrate will often be adopted by the student (Erdvig, 2021). With multiple mentoring communities and subcultures, higher educational institutions will serve in forming the student's worldview and value system through the formal educational process and through the mentorship of faculty, staff, and fellow students, whether or not it is a stated goal of the institution (Parks, 2011).

**Development through Institutional Culture and Climate.** An institution's religious, spiritual, and ideological climate has been correlated with the student's commitment to their personal spiritual and worldview development (Cooley, 2012), while conversely, the students' worldviews also shape the campus culture (Mayhew & Bryant, 2013). Similarly, the ethos of an institution significantly contributes to the student's worldview development (Mayhew et al., 2020), potentially influencing students' affective dimensions of worldview formation more than the classroom setting (Smith, 2009). Therefore, administrators and faculty must be purposeful in cultivating an institutional and learning environment conducive to the student's spiritual and worldview development and intentionally seek to shape the entire educational experience (Otto & Harrington, 2016). Therefore, administrators should carefully consider their institution's

mission and align their practices strategically to help students find meaning and commitment (Mayhew et al., 2020). Institutional awareness and training will be necessary for this alignment to occur. Having a solid Christian campus culture and institutional mission is attributed to greater student-focused employees (Baird, 2020).

As individuals often unconsciously adopt the patterns and priorities of the culture around them, it is important for the student to be formed through spiritual habits within a larger culture and rhythm of a Christian community (Erickson, 2019). Through this holistic established rhythm of engaging the heart, habits, and hands, individuals, even unintentionally, find meaning and context for their daily existence (Erickson, 2019). As one's environment can shape one's thoughts and worldview, care should be taken in institutional decor and classroom layout and design to best fit the worldview and learning outcomes (Deal & Peterson, 2010; Erdvig, 2021). What a student regularly consumes through various forms of media shapes their affections. Therefore, institutions should encourage role models in culture, literature, and media that will positively affect a student's worldview (Erdvig, 2021).

**Development of Worldview through Spiritual Emphasis.** Increasingly, researchers are recognizing the need to emphasize the importance of addressing spirituality as part of a holistic education (Kuh & Gonyea, 2006; Lindholm, 2007; Otto & Harrington, 2016; Wallace, 2017). For leaders in biblical higher education, the spiritual condition of their students should be of central concern without compromising intellectual development (Otto & Harrington, 2016). When spiritually engaged, students participate more in collegiate activities, community service, personal, leadership, and social development and have overall higher psychological well-being, academic performance, and college satisfaction (Astin et al., 2011; Kuh & Gonyea, 2006). For spiritual formation in secondary education, Bible classes, mandatory chapel, biblically integrated

lesson plans, and spiritual formation classes were all utilized and were perceived as moderately to very effective (Horan, 2017).

While students may feel their academics are preparation enough for their future vocation, habitual spiritual disciplines are essential for their continued success. Therefore Setran (2018) recommends that institutions seek to deconstruct the secular sacred barrier by intentionally making all aspects of campus life, including dorms, athletics, and the dining hall, teachable formation moments. Indeed, many of the student support programs already employed by institutions can be utilized to aid in the facilitation of students' spiritual development (Astin et al., 2011).

Students who regularly engage in meditation or self-reflection activities show significant development in their spiritual lives (Astin et al., 2011). In a biblical higher education context, many instructors may not emphasize or require spiritual disciplines in the lives of their students as the classroom is seen as a more academic setting (Setran, 2018). Faculty should seek to include discipline-related spiritual formation practices within their courses, emphasizing the importance of life learning and lifelong dispositions (Setran, 2018). Those in higher education ought to provide quality spiritual engagement opportunities for students to reflect on their values and ethics (Fuetus & Dugan, 2021; Kim, 2020; Waggoner, 2016; Wallace, 2017).

**Development of Worldview through Habitual Practice.** Spiritual formation and the cultivation of the student's desire can move beyond cognitive assent through engaging in acts of service, habitual spiritual practices, or rituals (Setran, 2018; Smith, 2009). These habitual spiritual practices, with the aid of the Holy Spirit, not only help to reinforce biblical attitudes about life and others but also aid in averting various self-centered dispositions (Setran, 2018). However, more than incorporating spiritual disciplines or classroom routines is needed to affect

lasting transformation (Erdvig, 2021; Erickson, 2019). The individual must become connected to a rhythm of a larger spiritual community (Erickson, 2019). Nevertheless, the habits and routines students develop work their way into the subconscious, shaping not only their actions but also their worldview (Smith, 2009). Repeated exposure is not enough to cultivate the individual's worldview; the student should repeatedly engage and celebrate the practice (Erdvig, 2021). Taking time for reflective discussion, evaluation, imitation, and celebration of the habit will aid in the student's desires being created (Erdvig, 2021).

**Development of Worldview through Acts of Service.** Participation in acts of service can help to put the student in situations where their affections are awakened and cultivated (Wolterstorff, 2002), and their focus redirected outwardly (Setran, 2018). Additionally, the pressure and direct application in a ministry or mentoring setting accelerates an individual's worldview development (Erdvig, 2021). Any form of charitable involvement, particularly financial giving, strongly correlates with a student's spiritual development (Astin et al., 2011). However, to be most effective in developing the student's worldview, the acts of service should be directly connected to what students are learning in the classroom, meeting real needs, relational, and repeated over time (Swaner & Erdvig, 2018). As a biblical worldview is significantly outward and others-focused, the regular act of participation in serving others can help to awaken the student's care for others, hopefully resulting in a lifelong commitment to service (Erdvig, 2021).

**Development of Worldview through a Critical Thinking Culture.** Worldview development requires critical thinking skills to understand, analyze, critique, and evaluate systems of thought (Kim, 2020). While many instructional faculty seek to work on these skills in the classroom, several key factors outside the classroom have been identified that contribute to a

student's critical thinking skills and perceived importance of worldview, namely student-faculty interaction and diversity engagement (Kim, 2020). While faculty interact with students and seek to expose students to diverse thoughts in the classroom, these experiences are found to be more impactful during informal settings outside the class (Riegel & Delling, 2019). These outside-of-class experiences help the student to relate and clarify how worldview issues relate to their everyday life (Riegel & Delling, 2019). For example, to develop an ecumenical worldview, students should be exposed to and engage with multiple and differing worldviews (Rockenbach & Mayhew, 2013).

**Development of Worldview through Challenge.** As students work through discord in their own and encountered worldviews, they become more committed to the outcome of their personal worldview (Erdvig, 2021; Mayhew et al., 2020). While campus administrators and instructional faculty should seek to cultivate an environment where students feel free and safe to reflect, explore, and engage in worldviews freely (Wallace, 2017), students need provocative encounters to challenge their assumptions and cause them to reflect on and refine their own worldview (Erdvig, 2021; Mayhew et al., 2020). Dweck's growth mindset theory (2006) emphasizes the importance of students embracing challenges as a means of personal growth for those who avoid challenges are more likely to give up and plateau in their personal development. These encounters can be challenging and unsettling for the student but have been identified as crucial worldview development moments (Mayhew et al., 2020). Likely due to such provocative challenges, minority students seem to consider their worldview more carefully, often resulting in a more profound commitment than those in the majority (Hirsto, 2019; Kim, 2020). While growth often comes through challenges, a careful distinction should be drawn between provocative (constructive) experiences and insensitive (discriminatory) encounters that could

damage the student (Mayhew et al., 2020). Nevertheless, strengthened worldview commitments have been observed through both encounters (Mayhew et al., 2020), although such experiences and interventions do not have the same effect on all students (Kim, 2020). Gentle exposure is typically more productive than a hard confrontation in positively shaping the student's affection (Erdvig, 2021). For this reason, a careful and incremental approach to worldview diversity is recommended so as not to overwhelm the student (Erdvig, 2021; Rockenbach & Mayhew, 2013). Worldview diversity engagement may come in the form of literature, media, or individuals (Erdvig, 2021). Students should be prepared for such encounters and given time to debrief afterward (Erdvig, 2021).

**Development of Worldview through Peer Relationships.** The social dynamic of student-to-student relationships is an important factor in the learning community as students learn and grow through these relationships (Nkana, 2020). In seeking to understand students' spiritual identity and development, peer relationships are a significant factor in their spiritual development as a peer can often ask probing questions and provide personal feedback about the student, stimulating personal growth (Wallace, 2017). Similarly, students who are authoring or cultivating their own worldviews contribute significantly to the gains of their peers working through worldview development (Mayhew et al., 2020). Often, peers are the primary way that students process their experiences (Erdvig, 2021). To aid in this cultivation, those in higher education should create opportunities for peer collaboration and mentoring, providing holistic growth and helping the student work through significant life choices and values (Wallace, 2017). These opportunities could be part of classroom activities but may also occur in structured or casual outside-the-class encounters.



### ***Institutional Faculty***

As the backbone of the institution, faculty members are one of the primary influencing factors on students. The institution's faculty have a significant impact on the student's faith-integration (Esqueda, 2014; Kim, 2020; Parks, 2011; Pressnell, 1996) and on the institutional direction as a whole, shaping the institutional culture (Lindholm & Astin, 2008). Since faculty embody and express what they believe in the classroom (Parks, 2011), selecting faculty with a solid biblical worldview is critical for the mission and objectives of the institution (Esqueda, 2014). As the student and teacher interact, values, truth claims, and worldviews are engaged, touching the whole of life. Therefore, all teaching faculty are spiritual guides (Parks, 2011) and the starting point for cultivating an immersive biblical worldview environment (Erdvig, 2021). The faculty's influence reaches well beyond the formal classroom as relationships are developed.

**Faculty Character and Values.** The faculty's own worldview is the starting point for worldview integration in the classroom (Erdvig, 2021). While speaking of engaging worldviews in public education, Glanzer (2011) highlights the importance of educators being people of strong character possessing the Aristotelian virtues. Based on these virtues, the educator can honestly and productively interact with various worldviews, finding commonality to unify students and grace for divergence (Glanzer, 2011). Faculty who identify as spiritual tend to be more student-centric in their approach to education, exhibiting care and engaging in conversations with students both in and outside the classroom resulting in greater spiritual and academic development in students (Astin, 2011; Lindholm & Astin, 2008). Similarly, faculty have identified their Christian faith as a significant driver in how they interact with students (Baird, 2020). Students perceive greater faith learning integration when their faculty evidence pursuing a relationship with God and students (Sherr et al., 2007). Three common characteristics

of this relationship with God are “1) a passion for a personal relationship with Jesus Christ; 2) a sense of being accountable to the Lord; and 3) a commitment to the relationship that develops over time” (Sherr et al., 2007, p. 21). Therefore, educational institutions must recruit spiritually mature faculty who demonstrate an active relationship with God (Horan, 2017). Similarly, since what people consume regularly works itself out in their conversation and lifestyle, faculty should also regularly engage with biblical worldview content so their natural conversations with students will be seasoned with biblical worldview content (Erdvig, 2021).

**Faculty-Student Relationships.** Part of the cognitive, affective, and behavioral worldview development process relates to the social connectivity of the student with the instructor and learning community (Nkana, 2020; Soel & Lee, 2012). The adage, “People don’t care how much you know until they know how much you care” (Luter, 2021, p. 215), also applies to the student-faculty relationship. The higher educational setting has the potential to be an ideal mentoring setting (Parks, 2011). Students who perceived faculty utilizing greater faith-learning integration also invested personally with care and concern in students' lives both in and outside the classroom.

Several key factors that contribute to the student’s critical thinking skills, spiritual development, and perceived importance of worldview development include student-faculty interaction, especially outside the classroom (Astin et al., 2011; Baily, 2012; Holmes, 1987; Kim, 2020). Smaller teaching-focused (rather than research-focused) institutions and small class sizes allow for greater student-faculty relationship-building and investment in students’ lives outside the classroom (Baird, 2020). However, these same institutions often require their faculty to hold multiple positions, resulting in less opportunity for one-on-one student interaction than the faculty would prefer (Baird, 2020). The mentoring and role-modeling relationship that

faculty have with students is one of the most significant factors in student learning (Astin et al., 2011; Jung, 2015; Garber, 2007). In a study of Christian secondary educators, one-on-one mentoring relationships were believed to be the most impactful spiritual formation practice yet the least practiced (Horan, 2017). Similarly, one of the primary factors for students connecting their beliefs to their way of life decades after college was authentically engaging with an instructor who embodied a worldview they were seeking to identify (Garber, 2007). This relationship demonstrated that their worldview system was livable. Therefore, institutions should seek to create meaningful opportunities and time for faculty and students to engage outside the classroom (Kim, 2020).

### ***Curriculum and Pedagogy***

For an institution of biblical higher education to accomplish biblical worldview integration, the curricula and cocurricular activities must be rooted in a biblical worldview (Esqueda, 2014). While pedagogy matters, a biblical worldview may not result in a new pedagogy but rather infuse the best teaching methods with a new purpose (Erdvig, 2021). Since a worldview is not just a lens by which individuals see the world but a foundation for one's place in the world, educational practices not grounded in a biblical worldview can result in acquiescence to cultural norms, erroneous educational practices, and a skewed or diminished view of God's Word in the classroom (Edlin, 2008). Considering this need to root one's pedagogy in a biblical worldview, faculty ought to approach their pedagogy and students' work with an emphasis on the fact that as one creates or stewards, they are reflecting the image of God as part of creation (Edlin, 2008). Secondly, the educator must recognize the impact of the fall on man and creation, but third, Christ reclaims and transforms His creation. Educators have the

glorious calling to help students explore the outworking of this restoration in their lives and all creation (Edlin, 2008).

**Classroom Engagement.** Students have associated better faith-learning integration with faculty competence professionally and biblically, with the use of faith-integration activities, and with faculty cultivating an accepting and secure classroom environment (Sherr et al., 2007). Although dated, in a pilot survey conducted by Lindholm (2007), more than half the third-year undergraduate students across 46 institutions reported that instructional faculty “never” provided opportunities for them “to discuss the meaning and purpose of life,” and two-thirds “never encourage discussion of religious or spiritual matters” (p. 11). However, students whose faculty utilized student-centric approaches and encouraged exploration of the fundamental questions of life’s meaning and purpose demonstrated the greatest spiritual growth (Astin et al., 2011). At institutions that sought to foster a work environment that values community development and citizenship, faculty were more likely to utilize these student-centric teaching methods (Lindholm & Astin, 2008).

Educators should be open to engaging authentically with difficult questions in order to foster spiritual formation (Horan, 2017). As individuals often process their experiences and refine their worldviews through conversation and peer engagement, much of the classroom time should be focused on productive discussion (Erdvig, 2021). While faith and learning integration discussions often unfold unscripted as faculty exemplify a biblical worldview (Jung, 2015), some of the most effective reflections are well-planned (Erdvig, 2021). In discussing barriers to worldview integration in the K-12 classroom, 43.8% of participants in a study by Prior (2021) emphasized workload and time constraint challenges. Participants also highlighted their own need for training and biblical literacy (Prior, 2021). Similarly, Mayhew et al. (2020) illustrate the

need for faculty development in this area by arguing that to teach an ecumenical worldview effectively, faculty need training on effective teaching methods for facilitating discussion across worldview differences.

**General Education.** Any subject can provide intentional opportunities to engage a student's worldview (Erdvig, 2021). While not all subjects are suited to address the macro-propositions of a biblical worldview, every subject can work through micro-propositions as truth claims are worked out and applied in each discipline (Erdvig, 2021). As many institutions of biblical higher education require broad general studies or liberal arts components, they are positioned to educate the whole person, demonstrating the Christ-centeredness and theological and philosophical interconnectivity of the liberal arts with spiritual integration (Litfin, 2004; Ostrander, 2021; Otto & Harrington, 2016). Indeed, the general studies provide a rich opportunity to demonstrate how a biblical worldview applies to all of life (Jung, 2015). While there is often value in engaging with materials from a non-biblical perspective, having a curriculum that is already biblically aligned provides significant support for the teacher and avoids unchallenged subtleties contrary to a biblical worldview (Erdvig, 2021).

**Critical Thinking.** For students to properly assess worldviews and the application of knowledge, critical thinking is an essential skill (Glanzer, 2011). When students utilize knowledge and skills from multiple disciplines to understand and solve complex challenges, the student begins to appreciate diversity and develop critical thinking, aiding in the development of an ecumenical worldview (Astin et al., 2011). For individuals who connected their beliefs with their way of life decades after college, one of the primary factors was being taught a worldview that sufficiently responded to the questions and challenges of the modern and postmodern age (Garber, 2007). While often a difficult task, thinking deeply through one's experiences is an

essential skill for the development of one's worldview (Erdvig, 2021). This sustained mental activity of evaluative reflection is an essential step for the student to find meaning and future application (Erdvig, 2021). Almost any activity can become reflective in nature, but it takes intentionality on the side of the instructor to prompt their students toward meaningful reflection (Erdvig, 2021). Learning to think critically is an essential step in the discerning process of evaluating propaganda, media, and other religious, anti-religious, and philosophical systems (Kinnaman & Matlock, 2019).

**Worldview Diversity.** When addressing pedagogical worldview integration, faculty should recognize the diversity of views in Christianity (Kanitz, 2005). Faculty who appreciate diversity cultivate students who also have a greater appreciation for diversity (Austin et al., 2011). Understanding how various denominational groups and cultures have approached topics will aid the instructor in being able to assist students in identifying how their own worldview presuppositions may influence the way they understand the Bible before working through a thoughtful examination of various issues. Ideally, if the instructor knows their students' backgrounds and where they are at in the developmental process, they can design or adapt the course content and assignments accordingly to meet the needs of current students (Kanitz, 2005). Since students come to college with a variety of worldviews, one of the educator's tasks is to help the student recognize the influencing factors on student worldviews and work to identify the presuppositions of their own worldview in preparation for processing through a biblical worldview (Kanitz, 2005). Students will often not automatically identify or address contradictions in their worldview or reject views contrary to biblical teaching (Kanitz, 2005). As students are exposed to diversity through student populations, student organizations, acts of service, or study abroad programs, students' spiritual qualities are developed (Astin et al., 2011).

**Holistic Education.** Doctrinal or cognitive assent is insufficient to constitute worldview development or spiritual advancement (Lindemann, 2018; Mittwede, 2013; Smith, 2009). Factual knowledge alone does not significantly impact one's worldview (Lindemann, 2018) or result in lifestyle commitments (Setran, 2018). An inculcation of a biblical worldview involves the head, heart, and hands, changing the way one thinks, acts, and lives in the world (Jung, 2015). Because it is easiest to assess, education has often focused primarily on the cognitive, propositional components of worldview (Lindemann, 2018; Schultz & Swezey, 2013). Although cognitive content is essential, the student must walk through a longitudinal discipleship process for a worldview to be inculcated (Mittwede, 2013). One of the purposes of education broadly and a Christian education specifically is to teach values (Otto & Harrington, 2016). These values, desires, and spiritual commitments often lead to social and political action (Astin et al., 2011; Smith, 2009). Therefore, faculty should seek to focus on teaching methods that focus on the student's cognition, affections, and behaviors that will equip them to continue shaping their worldview for the rest of their life (Erdvig, 2021).

From a pedagogical standpoint, instructors are encouraged to transition from traditional lectures and knowledge dumps towards fostering discussions, enabling direct student engagement with biblical texts and diverse worldview viewpoints. Assignments and activities should include practical ministry applications, encompass self-reflection, and encourage collaborative project-based activities that integrate social and emotional intelligence (Austin et al., 2011; Erdvig, 2021; Lindemann, 2018; Mittwede, 2013). Simply starting class with a devotional thought, tacking on Scripture verses to applicable principles does not constitute biblical integration (Jung, 2015). The discipline needs to be communicated from a biblical foundation, dialoguing with the discipline's best content, and guiding students to action and

cultural engagement (Jung, 2015). In order to learn effectively, an instructor should engage the student on a personal and passionate level (Parks, 2011). In addressing worldview formation, Smith (2009) emphasizes the importance of the student's affective formation even before their cognitive worldview development to aid in cultivating the student's desire for deeper intellectual worldview development. Faculty should seek to incorporate active components into the learning process in order to reinforce the mind and emotions being targeted (Jung, 2015). Experience is a good teacher if students are given an opportunity to reflect; otherwise, experience may reinforce poor cognition, affections, and behaviors (Erdvig, 2021).

### ***Assessment Practices***

Although accrediting agencies require evidence of institutional objectives such as worldview development (COA, 2023), minimal formal research has been done on the assessment of worldview development in biblical higher education. In a study of seven K-12 Christian Education National (CEN) related schools with 304 participants, Prior (2021) found that only 6.5% of respondents formally assessed student worldviews despite CEN's emphasis on biblical worldview development. Instead, most respondents (68%) tended to assess worldview informally through classroom discussions, and some (16.8%) made worldview assessments from students' behaviors and peer interactions (Prior, 2021). Multiple worldview assessment instruments have been developed in order to identify the strength of an individual's alignment with a biblical worldview.

**BWVI.** Based on the Westminster Confession, the biblical worldview indicator (BWVI) by Rawls and Hark (2018) consists of 60 questions covering six philosophical domains including ontology, cosmology, eschatology, axiology, praxeology, and epistemology. Each question is a



10-point Likert scale based on agreement with the doctrinal or philosophical statement. The end report provides an indicator of established, building, or developing for each domain.

**CWT.** The Creation Worldview Test (CTW) is an assessment tool used to measure an individual's adherence to a young earth creationist worldview. The test was initially developed by Deckard and Sobko (1998) and later refined in 2000. It consists of 51 Likert-scale questions, assessing individuals' agreement with young earth creationism across the domains of theology, science, and age of the earth (Henderson et al., 2003).

**PEERS Test.** Focusing on politics, economics, education, religion, and social issues, the PEERS test by the Nehemiah Institute (2023) seeks to measure the application of biblical principles to various aspects of society. After taking the worldview test, the user is given a score from 100 to -100 along a spectrum ranging from biblical theism, moderate Christian, secular humanist, to socialist. According to the Nehemiah Institute, the test was validated by a research panel led by Dr. Brian Ray in 1995.

**ViewFinder.** Focused on real-life scenarios and dilemmas, the ViewFinder by RenewaNation (2023) gives participants 30 multiple-choice questions to assess their worldview and theoretical behavior in the scenario. After completion, the participant receives a report covering six domains of a biblical worldview: God, the Bible, moral order, purpose, creation, and humanity. Each domain is rated as flourishing, maturing, or developing based on the alignment of the participant's responses with that of a biblical worldview perspective. According to RenewaNation, the worldview test was developed by a qualified team and validated through pilot testing, face validity with Christian leaders, and in-depth feedback from national worldview experts.

**Worldview Weekend Test.** While no longer publicly available, Howse (2003) developed a worldview test focusing on the domains of civil government, economics, education, family, law, religion, science, and social issues. The exam was updated periodically, ranging from 75 to 95 questions in the final revision before being retired in 2019. After responding to propositional statements on a 5-point Likert agreement scale, the participant was given a score ranging from strong biblical (100-75), moderate biblical (74-50), secular humanist (49-25), socialist (24-0) or communist/Marxist worldview thinker (>0).

### ***Recommended Initiatives***

In light of the integration methods addressed, a variety of initiatives have been suggested in the literature. First, institutions need to clearly articulate what they hope to accomplish in regard to biblical worldview through both student learning outcomes and instructor expectations (Erdvig, 2021). As spiritual formation takes place through extended routine and through a community, Erickson (2019) recommends the establishment of a regular theological, social, and communal calendar for cognitive, affective, and behavioral engagement. Smith (2009) would call this a liturgy. Smith (2009) recommends connecting environments such as dorms, chapels, classrooms, and neighborhoods into integrated Christian formation communities where the whole campus participates in worship, spiritual disciplines, acts of service, and even meals. Everything within the campus environment, including admissions policies, contributes to the campus culture and, ultimately, the worldview development process (Prinston, 2020). Ideally, faculty, staff, and their families could regularly engage in the campus community together. To promote spiritual development, some institutions have implemented faculty and resident hall staff-facilitated small-group studies on the fundamental questions of life's meaning and purpose (Astin et al., 2011). In light of both the limited biblical worldview development students have

had entering college and the anti-biblical messages students face in the broader culture, the college campus can become a place of disengagement from the broader culture in order to enter a phase of personal reformation before re-engaging culture and society from a grounded biblical perspective (Saylor, 2020). Others have created self-reflection spaces (Astin et al., 2011) and developed introductory life skills courses to help students explore questions of personal identity, social relationships, spiritual development (Astin et al., 2011), and practical life skills such as academic success, personal finance, and mental health from a biblical framework (Erdvig, 2021). Others have developed whole courses of study on contemplation and spirituality (Astin et al., 2011) and recommended courses or seminars in critical thinking, current cultural questions (Kinnaman & Matlock, 2019), and comparative worldviews (Erdvig, 2021).

Biblical higher educational institutions should leverage the student's cognitive, affective, and behavioral readiness to grapple with worldview development through intentional interactions both in and outside the classroom (Erdvig, 2020). Biblical higher education should provide spaces (i.e., classroom and chapel) for both conceptual and experiential dimensions of worldview development (Prinston, 2020). Based on the literature, Erdvig (2021) recommends several teaching commitments to help students cultivate a biblical worldview. Instructors should seek to practically guide students' affections by establishing habits that will help lead the student's desire toward Christ's kingdom by providing Christlike role models to be emulated (including literature, movies, and history). Instructors should focus on active and experiential learning methods and work toward truth claims and biblical worldview application in each subject. Cultivating the student's affection should be given as much consideration as cultivating the student's cognition (Erdvig, 2021).

Understanding and articulating a framework for how a biblical worldview is developed provides a baseline for discussion on educational practice in higher educational institutions as they seek to cultivate a biblical worldview in their students. The identification of the significance of emerging adulthood in worldview development demonstrates relevance for the need to develop faculty to be intentional in helping shepherd students through the formation process. Brown (2018) concurs that “all believers are called to holistic discipleship impacting cognition, volition, emotions, and relationships” (p. 120).

### **Faculty Development for Holistic Biblical Worldview Cultivation in Students**

The worldview formation of the student is a multifaceted objective requiring a holistic approach to learning. Often faculty are content-knowledge experts in their field but have had little training in educational methodology to transmit their knowledge and practice (Nilson, 2016; Nkana, 2020). However, faculty often need additional training and practice in instructional strategies to meet the educational needs of those transitioning from high school to college (Nilson, 2016; Nkana, 2020). Faculty report that faculty development initiatives have improved their pedagogy, effectiveness, as well as their own confidence and awareness in the classroom (Steinert et al., 2016).

### ***Biblical Worldview Professional Development***

Faculty are often in need of professional development not only in how to teach from a biblical worldview but also in the continued cultivation of their own worldview (Erdvig, 2021). Although addressing Christian school teachers, Edlin (2008) recognized a need for continued pedagogical teacher development in education from a biblical worldview perspective. Similarly, secondary education faculty perceived regular and interactive professional development on spiritual formation topics as a key factor in the student’s spiritual development (Horan, 2017),

and K-12 Christian teachers have observed the need for good role models in teaching from a biblical worldview perspective (Prior, 2021). However, mere exposure to other worldviews is not enough. Educators need to understand the influence worldviews have on not just their own field but on education, pedagogy, knowledge, and morality (Glanzer, 2011). How much more important it is for those in biblical higher education who are training leaders to be rooted and grounded in a biblical worldview.

### ***Survey of Best Professional Development Methods***

While all institutions of higher learning provide faculty development, professional development methods vary significantly from institution to institution (Andrews & Hu, 2021). As budgets and time are a limited commodity, academic leaders often desire the most effective methods of faculty development for student achievement with the lowest cost (Swaner, 2016). Faculty development methods range from informal to formal approaches, from individual to group contexts, from in-person to online, and from one-time events to longitudinal programs focusing on pedagogy, curriculum development, course design, education-related skills, leadership, field-related scholarship, and few on learner assessment (Leslie et al., 2013; Steinert et al., 2016; Swaner, 2016). Faculty development methods, in general, often include faculty orientation, courses, workshops, fellowships, conference opportunities, book studies, in-house and online development resources, podcasts, self-reflection, peer support and collaboration, faculty mentoring, and practice (Andrews & Hu, 2021; Erdvig, 2021; Steinert et al., 2016; Swaner, 2016). Most faculty development methods have focused on skill acquisition with minimal emphasis on the instructor's affective dimensions, such as motivation, values, and identities (Steinert et al., 2016). Cockle et al. (2022) found that when it came to faith-learning integration, most institutions provided orientation sessions or attendance at occasional

professional development activities and provided incentives through book purchasing and talks over a meal. Regardless of the methods used, the institution's professional development culture of continued growth and improvement is a key factor in the success and planning of professional development (Jacob & McGovern, 2015; Swaner, 2016).

**Planning.** Quality professional development often relies on the investment and planning of academic leadership (Swaner, 2016). For successful professional development, academic leadership first needs to know the institution's strengths, weaknesses, opportunities, and threats (SWOT) in order to strategically plan time, faculty, and finances to accomplish missionally aligned professional development (Swaner, 2016). Throughout and following professional development activities, academic leadership should provide oversight, feedback, and evaluation to ensure that intended outcomes are met (Swaner, 2016).

**Practice.** Individuals often learn best through repeated observation and application. Based on Dreyfus' (2004) model of adult skill acquisition, Cheng et al. (2020) propose a three-tiered approach to faculty development involving discovery, growth, and maturity. Over time, the goal is to lead each faculty through these stages utilizing a variety of practice and reflective methods to become effective at the skill being presented. For faculty development practices to be effective, individuals need time for reflection and observation before, during, and after the process (Cheng et al., 2020). Without practice, faculty are often rigid and less effective in the skill being presented (Cheng et al., 2020). Practice in varied contexts compels the individual to reflect on prior experience and utilize critical thinking to apply principles in new scenarios (Cheng et al., 2020). Mentorship or co-facilitation with someone experienced is an ideal steppingstone toward the faculty's cognitive, methodological, and interpersonal growth and development (Cheng et al., 2020; Terpstra & King, 2021). Although feedback from the

individual's practice can be supplied by students, peers, or other experts, ideally, feedback can be given by someone proficient in the task or concept being implemented, such as a mentor (Cheng et al., 2020). However, even collaboration with less skilled faculty can result in greater self-reflection, resulting in improved competency (Pannekoeke et al., 2023). Utilizing mature teaching faculty to provide feedback and serve as mentors are excellent ways to promote a culture of faculty development (Cheng et al., 2020). In exploring best professional development practices, Jacob and McGovern (2015) identified faculty coaching and feedback, as well as the institutional culture, as likely factors in setting one charter school system's success apart from others in the study.

**Peer-Coaching.** An affordable and effective means of faculty development is through peer coaching (Cheng et al., 2017). This method allows for, ideally, two similarly experienced faculty members to work together to improve their pedagogy through modeling and feedback. This peer feedback provides an opportunity for mutual development to improve work ethic, teamwork, communication skills (Dupras & Edson, 2011), institutional culture, and teaching strategies (Cheng et al., 2017; Nofziger et al., 2010). As the process can be emotionally trying (Watling et al., 2023), to be effective, the academic leader needs to cultivate a safe and collaborative learning culture (Cheng et al., 2017; Pannekoeke et al., 2023). The peer coaching program needs to be clearly structured (Pannekoeke et al., 2023) and communicated with participants regarding program goals and expectations in an environment where mistakes are allowed and conversations remain confidential (Cheng et al., 2017). Training regarding program parameters, effective feedback methods, and assessment tools is essential for a productive program (Cheng et al., 2017; Pannekoeke et al., 2023). Feedback from peers should be systematic and timely to best promote growth and development (Cheng et al., 2017; Pannekoeke

et al., 2023). Peer coaches need to have quality time to invest in communicating the feedback constructively with care to be most effective (Watling et al., 2023). Participants in peer coaching have discovered awareness of previously unrecognized habits, received personalized pedagogical recommendations, and observed new teaching techniques from their peers (Carlson et al., 2020). While faculty recommend peer coaching as a means of professional development, most do not recommend it be considered part of their annual evaluation (Kumer et al., 2018).

**Mixed Methods.** Ideally, faculty development methods will be mixed. Rather than traditional workshops, faculty can combine such courses with personalized or peer coaching and follow-up work and implementation (Steinert et al., 2016). In the field of medicine, longitudinal faculty development methods are becoming increasingly popular, ranging from days to several years (Leslie et al., 2013; Steinert et al., 2016).

### ***Professional Development Challenges***

Faculty development challenges are varied and multifaceted for both the individual and the organization (Fey et al., 2020). Some of the perennial challenges to faculty development include the changing nature of higher education, requiring shifts in faculty roles and responsibilities, teaching methods, new technological advances, as well as keeping up with advances in their field (Sorcinelli, 2007). Additionally, faculty have highlighted increased professional development challenges relating to meeting the needs of more diverse student populations and providing support for increasingly underprepared students (Sorcinelli, 2007).

As institutions vary in their programmatic offerings, faculty, and institutional culture, a single method will not work universally (Fey et al., 2020). Faculty development will likely not be straightforward and neat (Fey et al., 2020). Faculty will make mistakes and have painful experiences along their teaching journey (Fey et al., 2020). Faculty development often requires



significant time and financial investment (Cheng et al., 2017). As faculty teaching loads are often twice as heavy at a Bible college than at a research university, not including committee and other institutional responsibilities (Ostrander, 2018), it leaves little time for quality professional development. As Bible colleges and universities are primarily tuition-funded, budgets are often tight; these factors often result in limited professional development resources and opportunities (Fey et al., 2020; Ostrander, 2018) and in loss of quality development or underachievement of intended outcomes (Cheng et al., 2017). Therefore, the institution must be intentional in developing an engaging professional development culture and have a structured process for it to occur (Pannekoeke et al., 2023). Academic leaders will need to keep long-term goals in mind as they plan and implement faculty development strategies (Fey et al., 2020).

### ***Recommended Professional Development Practices***

For quality scholarship and student engagement, institutions need flexibility, patience, and resources to allow their faculty the freedom to produce biblically-based content applicable to their field (Ostrander, 2018). In addressing public education professional development, Glanzer (2011) argues that instead of first focusing on how religion should be addressed in the classroom, teachers should be trained on how worldviews shape “educators, curriculum, and knowledge” (p. 18), including the influence of the teacher’s own worldview. Understanding these broad philosophical frameworks would allow instructors to better aid themselves and their students in their critical thinking. Although addressing K-12, Erdvig (2021) recommends that every professional development day include a biblical worldview component.

Faculty often teach utilizing the same methods under which they had been taught, utilizing the same techniques across multiple settings whether or not they are best for student learning (Erdvig, 2021; Fey et al., 2020). Methodological intentionality is needed to alter one’s

approach to education and various settings (Fey et al., 2020). Therefore, pedagogically, faculty need to be trained in student-centric approaches that utilize group projects, acts of service, and contemplation (Austin et al., 2011). Recommendations for faculty development, in general, include expanding development practices beyond individual pedagogy to include affective dimensions of faculty, broader curriculum design, and organizational development (Steinert et al., 2016). Faculty development methods should seek to be longitudinal with workplace application and community formation (Steinert et al., 2016). While no uniform method was found to improve teacher performance (Jacob & McGovern, 2015), faculty have consistently expressed overall satisfaction with the helpfulness of professional development initiatives regardless of the methods utilized, particularly those that provide practical application in the classroom (Steinert et al., 2016).

### **Types of Biblical Higher Education**

Biblical higher education encompasses a diversity of institutions varying in size, modality, and programmatic offerings. These institutions are committed to helping individuals deepen their understanding of the Bible, theology, and the Christian life (ABHE, 2023). While Bible colleges typically focus on vocational ministry, Christian liberal arts colleges and universities often emphasize traditional vocations from a biblical perspective. The seminary offers advanced specialized training in biblical, theological, and ministry at the graduate level.

#### ***Bible College***

The Bible college typically focuses primarily on biblical studies and vocational ministry, heavily emphasizing spiritual vitality and consecration (Enlow, 2015; Ferris & Enlow, 1997; ICCS, 2015; Parker & Pettegrew, 2009). The Bible college movement emerged from America's third great awakening as a reaction against liberal intellectualism (Enlow, 2015) in favor of

practical ministry training (Parker & Pettegrew, 2009). In the late 1940s, accreditation began to bring about alignment with external quality standards. Although Bible colleges tend to focus more on character formation and spiritual growth (Bible College Online, 2024), through student outcome data, Bible colleges have been demonstrated to be as academically rigorous as other Christian and secular institutions (Enlow, 2015).

The typical smaller campus size lends itself to fostering a close-knit community where students receive personalized mentorship and spiritual guidance from the institution's faculty and staff. Campus life and activities tend to be primarily spiritually focused with more conservative codes of conduct (ICCS, 2015). Although vocational ministry programs have historically been the main focal point of the Bible college movement, Bible colleges are not limited to traditional ministry programs but often offer expanded offerings to include other professional vocations from a biblical perspective (Parcher, 2017) while continuing to require a strong Bible and theology core (COA, 2023).

### ***Liberal Arts College and University***

While the Christian liberal arts college and university have many similarities with the Bible college concerning educational goals and ministry formation programs, they differ significantly in that the university offers a broader range of degree programs encompassing fields such as liberal arts, sciences, business, and education, alongside theology and biblical studies (ICCS, 2015). Whereas Bible colleges typically focus on practical ministry vocations, Christian universities focus on more traditional vocations (LBC Marketing, 2023). Often, these various disciplines represent different schools within larger universities. Liberal arts colleges and universities that are intentional about the Christian faith aim to integrate a biblical worldview with various academic disciplines and programs (Grace College, 2022). Additionally, the

Christian university often has a larger and more diverse student population, offering a greater variety of campus life experiences and extracurricular opportunities while continuing to cultivate a community grounded in Christian values (Bible Colleges Online, 2024).

Just because many liberal arts colleges and universities may have the term Christian in their name or be affiliated with a church or denomination does not mean they are biblical or Christian in their goals, student learning outcomes, or campus community. Most of America's most prestigious universities were originally founded as Christian liberal arts colleges, but gradually, they experienced mission drift and secularization (Glanzer, 2023; Lucas, 2007). Similarly, although most of today's 'Christian' universities were founded in the Bible college movement, many have also experienced mission drift to the point where few to no Christian characteristics remain (Enlow, 2015; Glanzer, 2023; Mulato, 2017). When Bible colleges and universities begin to follow a liberal arts model, they often significantly reduce students' Bible and theology requirements (Womble, 2019).

To distinguish between secularized 'Christian' higher education institutions and those that are genuinely Christian, Hutcheson (1988) defines Christian institutions as those that "directly, forthrightly and publicly acknowledge its Christian dimension" (Hutcheson, 1988, p. 840). Recognizing the central importance of biblical studies, ABHE, the primary accreditor in biblical higher education, requires a significant Bible and theology course of study regardless of Bible college or university model (COA, 2023; Womble, 2019). In Glanzer's (2023) Operationalizing Christian Identify Guide (OCIG), the number of Bible and theology courses required was the primary indicator of how seriously the Christian faith influences the institution's administrative decisions.

### ***Theological Seminary***

While the theological seminary has many similarities to the Bible college regarding biblical and theological studies and ministry preparation, the seminary is typically dedicated solely to theological education and advanced ministerial training at the graduate level (Calian, 2002). Seminaries can either be stand-alone or part of a larger college or university. Stand-alone seminaries have a closer-knit learning community, although embedded seminaries can share space and resources with the larger college or university (Mellott, 2016).

### **Summary**

Considering the multifaceted means by which a student's worldview is developed through their formal and informal experiences and relationships, the channeling model of religious socialization establishes a foundation for the role biblical higher education can take in the worldview development of students. The channeling model of religious socialization demonstrates that a biblical education and a religious peer group can significantly impact young people's religious development. A biblical worldview is multifaceted, touching students cognitively, affectively, and behaviorally. Although their worldview continuously develops over their lifetime, individuals make major life decisions during the transitional phase of early adulthood that will shape the remainder of their lives. In higher education, the student's worldview can be shaped across the institutions from the campus culture, learning environment, peer relationships, institutional faculty, to the curriculum and pedagogical approach. Often faculty need further training and professional development to utilize best instructional practices to meet the learning needs of today's higher education students and to meet institutional goals and objectives that often fall outside the instructor's documented expertise. Recognizing the need for effectiveness in these areas, Nkana's (2020) conversion educational theory establishes the need for continued professional development. Faculty development practices, challenges, and

recommendations were examined, identifying a gap in the literature regarding how biblical higher education institutions provide effective professional development to their faculty regarding the affective and behavioral dimensions of student worldview development and integration into their programs.

## **CHAPTER THREE: METHODS**

### **Overview**

The purpose of this hermeneutical phenomenological study was pursued to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. As this study focuses on the lived experiences of academic leaders, a hermeneutical phenomenological approach was utilized. This chapter will address the phenomenological research design undertaken in this study as framed by Van Manen (1990). The central and supporting research questions are articulated to guide the study. Additionally, the setting, participants, data collection method, and researcher positionality are examined. Lastly, the plan for the study's procedures, data collection, and trustworthiness are reviewed.

### **Research Design**

A hermeneutical phenomenological study is being pursued to discover the shared experiences among academic leaders at institutions of biblical higher education regarding their strategies for developing faculty for worldview development in their curricula. Biblical worldview development is multifaceted, affecting one's cognition, heart-orientation, and behaviors (Erdvig, 2020). Each institution seeks to accomplish its student objectives in differing ways depending on its own context and tradition. The worldview development of the student is a multifaceted objective requiring a holistic approach to learning.

A phenomenological study seeks to explore and learn from the experience of others who share a common phenomenon by having the participants reflect on and recollect their personal life-experience relating to the phenomenon to find a common structure or essence (Van Manen, 1990). Van Manen's hermeneutical phenomenology, like Moustakas' transcendental

phenomenology, is rooted in the lived experiences of individuals. Husserl emphasized that knowledge is gained through the intentionality of consciousness, meaning that reality is only perceived and known through individual experiences (Creswell & Poth, 2018). Husserl's phenomenological approach was built on the philosophy of Descartes, who emphasized the importance of recognizing the self in the knowledge process, for ultimately, all one's knowledge must pass through sense experience (Moustakas, 1994). Phenomenology recognizes that the human experience is varied, complex, inconsistent, and often fuzzy. In transcendental phenomenology, as researchers all approach a subject with presuppositions, it is essential to recognize those presuppositions and bracket or go through the process of epoché to set these presuppositions aside to look at the phenomenon being studied with fresh eyes (Moustakas, 1994).

On the other hand, Van Manen (1990), whose methodology is followed in this study, observes that individuals know the world by being a part of the world. Individuals grow in their knowledge mainly due to their love and passion for knowledge. Instead of focusing on needing to set one's presuppositions aside to see the phenomenon anew, Van Manen, like his predecessors Gadamer and Heidegger, focused on proper pedagogy, or methodology, for interpreting experiences retrospectively (Abblebaum, 2011). In hermeneutical phenomenology, this methodology typically focuses on the writing process of research. Van Manen describes phenomenology as "thoughtfulness" in the search for meaning structures in the individual and social lived experiences of humanity. In the ambiguity of the human experience, phenomenological researchers can use precision to interpretively describe the subject being studied.



Van Manen (1990) warns that the hermeneutical phenomenological researcher must recognize that one's research will never be able to fully capture the complexity of the meaning of the lived experience. Hermeneutical phenomenology seeks to interpret the world as one finds it, not to manipulate the world through experimentation. The phenomenological researcher seeks to remain "objective" in that they seek to be faithful to the object of their study. In this process, the researcher seeks to reveal the genuine object and articulate those findings through writing to a broader audience. Van Manen warns the researcher not to generalize but focus on the uniqueness of the phenomenon and experiences being studied. Additionally, phenomenology does not seek to solve problems but to identify and interpret what is. Gadamer (1986) defines interpretation as the process of pointing to and pointing out the meaning.

The purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. The method for accomplishing this aim is through the shared experiences of academic leaders. In attempting to understand the shared experiences of academic leaders relating to the subject, one must recognize that worldview development is multifaceted and that institutions take unique and varied approaches to accomplish their own unique institutional objectives. Due to the significant variation of the subject being researched, a hermeneutical phenomenological research method is the best design to anchor the findings in the institution's context and the academic leaders' lived experiences. Specifically, a hermeneutical approach was utilized as the emphasis was being placed on the interpretation beyond a description of the results of the shared experience.

## **Research Questions**

In educational leadership, much energy is spent cultivating team members to excel effectively and ensuring the institution meets its institutional objectives. The institution's faculty are the primary agents through whom the institution accomplishes its mission and objectives in the lives of its students. In seeking to discover the training practices of faculty for student affective and behavioral dimensions of worldview development, the following research questions have been developed:

### **Central Research Question**

How do academic leaders in biblical higher education equip their faculty to cultivate a biblical worldview in their students?

### **Sub-Question One**

What professional development experiences and/or resources do faculty find helpful for the affective and behavioral dimensions of worldview development in the lives of students?

### **Sub-Question Two**

What challenges do academic leaders face in developing their faculty to cultivate affective and behavioral dimensions of worldview development in the lives of students?

### **Sub-Question Three**

What are the experiences of academic leaders in assessing the affective and behavioral dimensions of worldview development in the lives of students?

## **Setting and Participants**

As academic leaders are often responsible for hiring, evaluating, and developing the institution's faculty and often lead in assessing institutional goals, including worldview development, they are ideal participants in exploring the selected topic. The study focused on

academic leaders with three or more years of biblical higher education leadership experience.

The settings were all biblical higher education sites with biblical worldview objectives or student learning outcomes.

### **Sites**

Sites chosen for this research study were based on both the institutional objectives and recommended referrals through purposeful and snowball sampling. Each site selected had institutional or student learning outcomes related to worldview development. These sites of biblical higher learning were all member institutions of ABHE, a government-approved accrediting agency recognized by CHEA (Council on Higher Education Accreditation). To identify the most information-rich participants and sites, purposeful sampling and snowball sampling were utilized (Creswell & Poth, 2018), which involved nine sites of biblical higher education across North America.

### **Participants**

Participants in this study were academic leaders in biblical higher education with three or more years of academic leadership experience. These individuals had been responsible for faculty training, curriculum design, and/or institutional assessment. Academic leaders interviewed included eight chief academic officers, one president, and one program director. The 10 academic leaders interviewed varied in age, ethnicity, geography, and gender. Although 10 is a smaller sample, substantial and meaningful theme compilation can be identified with as few as seven to 10 participants (Young & Casey, 2018).

### **Researcher Positionality**

All researchers approach their study with philosophical presuppositions. These premises shape how individuals perceive the world and come together in a larger worldview or

interpretive framework. My motivation and positionality in regard to this topic of study will be discussed below.

### **Interpretive Framework**

Regarding an interpretive framework, I most closely identified with the social constructivist framework. While I believe in a realist ontology and that truth about reality is knowable, I understand our experience and knowledge are finite. Considering the human condition and God's gift of freewill, the human experience, context, responses, and reactions are varied and often subjective. We are beings who grow, change, and adapt. To better understand human actions, I took into consideration the historical and cultural settings of the participants as well as my own.

As a Christian, I also recognize that intricately interwoven with our interpretive framework is our biblical worldview. A biblical worldview is far more than just intellectual assent to biblical truths. A biblical worldview shapes how we perceive the world and should have affective and behavioral outcomes. The Christian life, through the redemption of Christ and the power of the Spirit, changes our desires, renews the fundamentals of our thinking, and calls us to action. I personally come from a Wesleyan tradition with a heavy emphasis on personal piety and a Christ-transformed love toward God and others. From this perspective, I find myself agreeing with some of the intent of the transformative framework, except I would define improving lives as individuals finding freedom from bondage and "the sin which so easily ensnares" (NKJV, 1982, Hebrews 12:1). However, I do see a significant distinction between the conducting of research in identifying the "what is" and the practical application of the research as "what ought to be."

### **Philosophical Assumptions**

Philosophical assumptions frame the researchers' outlook not only on their research but their life and view of the world. Since the researcher is the tool in qualitative research, my philosophical assumptions served as a lens through which I understood the subject and my findings. For this reason, it is important for the researcher to be transparent regarding ontological, epistemological, and axiological assumptions.

### ***Ontological Assumption***

As a Christian, I hold to a realist ontology and a metaphysical dualism. While we as humans are limited in our knowledge and often prone to misunderstandings, I believe that truth is knowable and is that which corresponds to reality. Unlike materialistic monism, I believe God is transcendent and has created man in His image and likeness with an immaterial spirit. As opposed to physical determinism, I also hold to libertarian freewill. Since Adam and Eve's choice to seek to determine good and evil for themselves instead of trusting God, man's heart has become "deceitful above all things, and desperately wicked" (NKJV, 1982, Jeremiah 17:9). Man is not innately good but stands in need of Christ's redemption and grace.

### ***Epistemological Assumption***

Epistemologically, I believe individuals construct their knowledge of the world through their subjective experiences. As individuals grow and learn, their knowledge and understanding adapt and often change. Knowledge is gained both through personal experience and perhaps even more often through the testimony and experiences of others. For these reasons, the researcher should remain teachable and intellectually humble, seeking to fully understand the historical and cultural settings of participants as well as our own (Creswell & Poth, 2018).

### ***Axiological Assumption***

Since a qualitative study is both conducted with and through the researcher, the researcher's worldview may color their findings. While the researcher seeks to be objective, they are intricately involved in the process. For this reason, researchers should make known their values and biases. These disclosures are known as the axiological assumption. For my study, I have formerly served as the vice president of academic affairs at a small Bible college in Appalachia. As a Christian educator, I believe that the importance of a biblical worldview integration is not only necessary but foundational to all disciplines.

### **Researcher's Role**

As the researcher serves as the human instrument in qualitative research, it is important to keep private, identifiable information confidential and not be in a position of authority where the participant may feel coerced or obligated to participate. In my study, I had no authority over any participant. To ensure that there was no conflict of interest, no current employee at my home institution participated in the study. The sites selected began with networked acquaintances and institutions where no obligation would pressure the participants to participate. Snowball sampling was utilized to identify information and experience-rich participants.

I have formerly served as the vice president of academic affairs at a small Bible college in Appalachia. In this institutional role, the research topic is of practical significance as I sought to better equip my faculty to develop our students' biblical worldview. My religious position and philosophical assumptions bias the perceived importance of the subject and flavor the nuances of the particulars of what constitutes a biblical worldview. However, I sought to capture the voice of the participants in relation to preconceptions and personal biases.

## **Procedures**

In this section, site permissions and IRB approval will be discussed as well as the recruitment plan of individual participants. Permissions followed Liberty's IRB approval with a document trail. Recruitment utilized purposeful and snowball sampling.

### **Permissions**

Research performed in this study was conducted over Zoom with individual academic leaders. No onsite research was conducted. Individual permissions began as informal conversations, but before the individual participated in the study, electronic documented consent to participate in the study was secured. The purpose and scope of the study was adequately explained with the estimated time commitment. Before any research was conducted with individuals, approval was acquired from Liberty's IRB (Institutional Review Board). See Appendix A for IRB approval.

### **Recruitment Plan**

The population sample in this study consisted of academic leaders serving at biblical higher educational sites. The initial potential participants were contacted initially via email utilizing purposeful sampling by the researcher's biblical higher education network. From these academic leaders, snowball sampling was used to identify additional ideal participants who have rich experiences in the subject being studied. In all, the researcher invited 106 academic leaders across 80+ biblical higher education sites to join the study. These 80+ education sites were closely representative of the ABHE demographics. Ten academic leaders, representing nine biblical higher education sites, participated in the study between November 7th, 2023, and February 7th, 2024. The introductory email included a brief purpose and scope of the study with an estimated time commitment. A copy of the introductory letter is in Appendix B. Potential

participants who met the study's criteria were asked to complete the consent form. The email also requests contact information for other potential participants to be included in the research study. See Appendix C for participant consent form.

### **Data Collection Plan**

As this study utilizes a hermeneutical phenomenological approach, multiple data sources are recommended to establish method triangulation (Carter et al., 2014; Patton, 1999). Utilizing multiple data collection methods provides credibility to the findings since a single method can seldom adequately answer the research questions (Patton, 1999). Different methods often result in new perspectives and different results. This cross-checking of data allows for greater reliability of the findings (Patton, 1999). While no particular method is required in phenomenological research, data collection methods should capture the lived experience of the participants as it relates to the phenomenon (Van Manen, 2016). Interviews and writing prompts are well established means of gathering the participants' experiences (Van Manen, 2016). For this study of identifying effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students, three data collection methods were utilized, including a worldview survey, interviews, and letter writing.

### **Survey Data Collection Approach**

Each participant in the study took a biblical worldview discovery tool followed by a follow-up survey. In order to effectively teach or develop others, one must first know their subject well (Richmond et al., 2016). To ensure the development level of the participants' worldviews, each participant took the ViewFinder by RenewaNation. This data collection method ensured that participants were qualified to aid in developing a biblical worldview. The



researcher set up a group account with RenewaNation and paid the necessary associated fees for each participant. Upon being chosen for participation in the study, each academic leader was given a one-time access code by the researcher to take the ViewFinder. Upon completing the ViewFinder, the participant and researcher received an automated report from RenewaNation. After completing the ViewFinder, each participant was asked a series of follow-up questions for them to begin reflecting on the holistic nature of worldview development as well as their assessment practices.

### ***Survey Questions***

The ViewFinder by RenewaNation consists of 30 multiple-choice questions. Each question provides the participant with a scenario and four options for how they would respond in the situation. Upon compilation, the survey evaluates the participant's worldview perspective in six categories relating to a biblical worldview: God, the Bible, moral order, purpose, creation, and humanity. After reflecting on the ViewFinder results, the participants were asked a series of question prompts (see also Appendix D).

### ***Table 1***

#### ***Individual Survey Questions***

- 
1. In reflecting on your personal results, how well did the exam capture your worldview?  
CRQ
  2. This worldview survey required the participant to 'know' the biblical response but also requested that a hypothetical action be taken as a result of that knowledge. Were there any scenarios that, although knowing the correct biblical response, you would have taken a different action/response than those listed? If so, why? SQ1, SQ2, SQ3

3. Were there any scenarios on the ViewFinder you recall feeling differently than you knew to be the correct biblical response? Why did you (or did you not) select your given answer? SQ1, SQ2, SQ3
  4. In reflecting on the content areas of the ViewFinder as it applies to your institution, how does your institution seek to cultivate your students to not only think but to feel, and act biblically? CRQ, SQ1
  5. In what categories might your students be the strongest and weakest? Which worldview components are the hardest to cultivate? Why? CRQ, SQ2
- 

The ViewFinder supports the central research question by establishing the participant's expertise in their personal stage of worldview development. Question one aids in establishing the reliability and awareness of the ViewFinder results. If the participant misunderstood or disagreed with the assessment tool, question one gives an opportunity to confirm or rebut the results. Questions two and three bring awareness to the disconnect between cognitive, affective, and behavioral aspects of worldview by asking the participants to evaluate their own experience in taking the assessment. This disconnect serves as a backdrop for subquestions one through three. Question four explores institutional-specific methods for worldview cultivation and, thereby, what institutional methods faculty may have been developed to accomplish them. Question five examines the challenges and results of the methods being utilized at the institution.

### ***Survey Data Analysis Plan***

The results of the ViewFinder were reviewed to ensure the participant meets the criteria of the study. The survey data was imported into ATLAS.ti and coded, considering the research questions. The responses were reviewed prior to the participant interview to provide an

opportunity for follow-up or clarification on institutional and/or faculty development practices related to worldview development. After the data had been coded and themed, the findings were compared with the other data collection methods and presented in written form.

### **Individual Interviews Data Collection Approach**

The primary means of data collection in qualitative research is through interviews (Van Manen, 2016). To best accomplish the purpose of this study, only academic leaders with three or more years of higher education experience were interviewed. Creswell and Poth (2018) emphasize the importance of purposeful sampling to identify the most information-rich participants. Interviews were conducted over Zoom, lasting for approximately one hour. Interviews were recorded, transcribed, and coded for analysis. McGrath et al. (2019) note the importance of completing the transcription and analysis shortly after the interviews are conducted while the data is fresh in the researcher's mind and to keep the data analysis process manageable.

#### ***Table 2***

##### *Individual Interview Questions*

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1. Please share your higher education leadership journey and what brought you to your current institution and position. CRQ
2. How would you describe a biblical worldview? CRQ
3. How would your institution describe a biblical worldview? CRQ
4. What is the role of academic higher education leaders in cultivating a biblical worldview in the lives of students? CRQ

5. What is the role of biblical higher education in shaping the affective and behavioral dimensions of worldview development in students? CRQ
6. What are your institutional worldview goals, and how do you seek to accomplish them in students? CRQ, SQ3
7. Specifically, in what ways does your institution seek to transform and train your students' desires, values, and emotions to align with a biblical worldview? CRQ, SQ3
8. Specifically, in what ways does your institution seek to affect your students' behaviors to reflect a biblical worldview? CRQ, SQ3
9. How do you assess the successful completion of institutional objectives regarding worldview development? SQ3
10. How did the ViewFinder compare to other worldview assessments you or your institution have utilized? SQ1, SQ3
11. How have you been prepared personally to help students develop a biblical worldview? CRQ, SQ1
12. How do academic higher education leaders identify and select faculty members who can effectively cultivate a biblical worldview in students? SQ1, SQ2
13. What practices, resources, approaches, or support have you utilized to enhance your faculty in cultivating a biblical worldview in students? SQ1
14. How do academic higher education leaders encourage and support ongoing professional development for faculty members in the affective and behavioral dimensions of worldview development? SQ1
15. What challenges do you face in faculty development related to student worldview development, and how do you address them? SQ2

16. How do academic higher education leaders measure and assess the effectiveness of faculty development methods in fostering affective and behavioral dimensions of worldview development in students? SQ3
  17. What evidence exists regarding the impact of faculty development methods on the cultivation of a biblical worldview in students, and how do academic higher education leaders incorporate this evidence into their practices? SQ1, SQ2, SQ3
  18. Who are some other academic leaders or institutions that you believe model student worldview development? CRQ
  19. Do you have anything you would like to add to our discussion?
- 

Question 1 is a grand tour question, helping the participant feel comfortable and engaged in the interview process while also collecting background data on the participant. Questions 2 and 3 allow the participant to articulate or nuance their perspective of biblical worldview development personally and institutionally. Question 4 focuses attention on the academic leader's role in the worldview development process, with question 5 broadening the role to higher education while narrowing the focus on affective and behavioral aspects. Question 6 solicits the institutions' specific goals and objectives with allowance for broad institutional methods of worldview development beyond the classroom, including the campus environment and culture (Histro, 2019; Kim, 2020; Riegel & Delling, 2019). Questions 7-8 narrow the focus specifically to affective and behavioral dimensions. Question 9 follows up on question 6 for assessment practices of the institution's worldview goals, and question 10 provides a comparison and further discussion on the ViewFinder taken earlier by the participant.

With question 11, the focus shifts off the student and onto personal and professional development practices, beginning with how the interviewed academic leader was prepared to cultivate a student's worldview. As faculty are the primary means of implementing and assessing institutional objectives, questions 10-15 focus on current faculty, their personal practices, and program implementation. As Nkana (2020) recognizes that faculty development is often necessary for student success, questions 12-14 have been included as they relate specifically to faculty development practices. Baird (2020) notes that small bible colleges often face significant time and financial challenges when dealing with faculty development. Question 15 explores such challenges at the participant's institution as it relates to the central research question. Questions 16-17 request feedback on the effectiveness of faculty development methods relating to biblical worldview generally and affective and behavioral aspects specifically. Question 18 provides a means of snowball sampling to identify ideal candidates for the research study, and question 19 allows for an opportunity for the participant to share anything else they may feel is relevant to the discussion. See also Appendix E for the list of individual interview questions.

Interviews with academic leaders in biblical higher education were recorded, transcribed, and coded for analysis. Each interview was conducted and recorded using Zoom. During the transcription process, aliases were assigned to each participant (Creswell & Poth, 2018). McGrath et al. (2019) note the importance of completing the transcription and analysis shortly after the interviews are conducted while the data is fresh in the researcher's mind and to keep the data analysis process manageable. A sample transcription excerpt is provided in Appendix F. During the interviews through the transcription and coding process, reflective memoing from the researcher took place and was logged digitally. Otter.ai's Zoom integration was used for initial transcribing with a manual check of all audio files. Following Gillham (2005), after the

transcription process, the researcher initially highlighted substantive statements followed by a review for redundancy. As the data was collected, it was coded question by question with descriptive categories derived from the transcripts. Throughout the coding process, the coding was then refined, followed by identifying, describing, and categorizing pertinent key themes and sub-themes as they emerged from the data (Creswell & Poth, 2018). To efficiently organize and store the collected data, coding was done with ATLAS.ti, a qualitative data analysis software. The data was then interpreted and themed categories related to one another (Van, Manen, 2016). Finally, the data was compared with the other data collection methods before being reported in written form (Creswell & Poth, 2018).

### **Letter Writing Data Collection Approach**

Lastly, following the interview, each participant was asked to write a hypothetical letter to a future academic administrator overseeing the accomplishment of student worldview objectives at a Bible college. The intentionality of the writing process encourages participants to be more reflective and purposeful as it relates to the phenomenon (Van Manen, 2016). This hypothetical novice administrator will be working closely with the faculty and broad curriculum to accomplish these objectives. Based on the participant's experience, the participant was asked to advise the new administrator on how to best develop the faculty and curriculum to not just cognitively teach from a biblical worldview perspective but to encourage the cultivation of the affective and behavioral domains. The prompt also asked them to address some of the challenges the new administrator might face. The letter was submitted via email. This hypothetical letter directly supports the central research question and sub-questions one and two. See Appendix G for the full letter writing prompt and Appendix H for a sample participant letter.

**Table 3***Letter Writing Prompt*

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Thank you for participating in this study on the affective and behavioral dimensions of worldview development practices in biblical higher education. In concluding your participation in the study, please write a hypothetical letter to a future academic administrator overseeing the accomplishment of student worldview objectives at a Bible college. This hypothetical novice administrator will be working closely with the faculty and broad curriculum to accomplish these objectives. Based on your experience, how might you advise this new administrator on how to best develop the faculty and curriculum to not just cognitively teach from a biblical worldview perspective but to encourage the cultivation of the affective and behavioral domains? What are some of the challenges this new administrator might face? How might they best address these challenges?

After completing the letter, please send a copy to [zdarland@liberty.edu](mailto:zdarland@liberty.edu). Again, thank you for your participation in this study. May the Lord grant you His wisdom as you continue to cultivate the next generation with a holistic biblical worldview!

---

This final data collection method was analyzed by importing and coding the letter into ATLAS.ti in light of the research questions. While much of the data had already been covered under the interviews and ViewFinder survey, the letter provided participants a chance to thoughtfully craft their responses relating to the central research question. The letter analysis provided a greater emphasis on aspects the academic leaders considered primary as the participants related them to the new administrator. After the data had been coded and themed, the



findings were compared with the other data collection methods and presented in written form.

### **Data Synthesis**

Once the data had been collected, coded, and analyzed from each data source, the collective-themed data was compared. Shared themes were grouped together while identifying any nuanced differences. These shared themes composed the primary themes of the final research presentation. Each data collection method sought to answer the central research and sub-questions. Therefore, the collective data was arranged and synthesized around the research questions and not the data collection methods. While ATLAS.ti was used for data management, the coding, analysis, and synthesis were completed through the interpretive lens of the researcher. Ultimately, this comprehensive analysis provided a deep understanding and narrative of how academic leaders in biblical higher education effectively equip faculty to foster the affective and behavioral dimensions of student worldview development. By triangulating insights from surveys, interviews, and letter analyses, the study offers a multifaceted perspective on the strategies employed by academic leaders in biblical higher education.

### **Trustworthiness**

The trustworthiness of a qualitative study can be demonstrated to be reliable and valid through four criteria proposed by Guba (1981). These include credibility, transferability, dependability, and confirmability. These criteria consider internal and external validity as well as the study's reliability and objectivity.

### **Credibility**

Credibility refers to the internal validity of the study in ensuring the accuracy of the studied phenomenon. This study utilized several provisions to ensure credibility. The researcher used established research methods, peer-scrutiny, triangulation in both data collection methods

as well as multisite participation, and member checks for both individual interviews and focus groups (Shenton, 2004).

### ***Established Research Methods***

Utilizing well-established research methods is important to establish credibility for the study (Shenton, 2004). In this study, the data collection and analysis methods that were utilized have been supported by the literature. The study followed the hermeneutical phenomenological framework methods of Van Manen (1990).

### ***Peer-Scrutiny***

Allowing peers, colleagues, and other academics to review and offer feedback provides the researcher with a fresh perspective and can challenge any unfounded assumptions (Shenton, 2004). I shared my findings with peers and colleagues, requesting their input and insight. This layer of scrutiny helped the researcher make clear and grounded interpretations of the data. When others provided feedback on the study, their comments were documented and stored digitally. Sample feedback is provided in Appendix I.

### ***Triangulation***

Using triangulation of the data is important to establish the credibility of the study (Creswell & Poth, 2018; Patton, 1999; Shenton, 2004). Triangulation has been achieved methodologically by utilizing interviews, a worldview survey, letter writing, and data analysis. Additionally, participant and site triangulation was utilized by conducting data collection methods at multiple institutions to minimize local factors.

### ***Member Checks***

Member checks are the most important safeguard in establishing a study's credibility (Guba & Lincoln, 1989). In this study, each participant was given an opportunity to review

transcripts to ensure the accuracy of the interview itself. After the interview was transcribed, the researcher emailed a copy to the participant for review, allowing them to make corrections or clarifications to best align with their experience. This data verification is a critical step to ensure accuracy, provide a foundation for quality interpretation, and establish study credibility.

### **Transferability**

The transferability of the study refers to the study's applicability in other situations. As a qualitative study, by nature, is bound to its local context, the researcher must provide a detailed description of the site and context of the study (Shenton, 2004). In this study, over the course of three months, academic leaders at nine biblical higher education sites across North America were involved in the data collection methods. This representation provides institutional and geographic diversity. The commonalities amongst these institutions point toward the transferability of the study's findings.

### **Dependability**

A qualitative study may be considered dependable if the study is repeatable (Shenton, 2004). For this reason, an appropriate amount of detail is included in the study to allow other researchers to repeat the study. The process and procedures utilized in this study have been documented and supported by the literature. Additionally, the study will be reviewed by Liberty University's dissertation committee and the qualitative research director.

### **Confirmability**

A study may have confirmability when the researcher seeks neutrality in the study by allowing the respondents and not their own bias to shape the study. While the researcher's motivation and bias cannot be removed entirely from the study (Patton, 2002), I have sought to disclose my motivation and bias and utilize techniques for establishing confirmability, including

an audit trail, triangulation of the data, and the practice of reflexivity. The audit trail tracks in detail the decisions made by the researcher throughout the course of the study. The triangulation of both data collection methods and sites is described above. Lastly, the researcher practiced reflexivity by memoing throughout the data collection process. Memoing samples are provided in Appendix J.

### **Ethical Considerations**

I have sought to remain transparent and ethical in all aspects of the research study. After Liberty IRB approval, the researcher obtained the necessary participant consent prior to any data collection. All participants were informed that their participation was voluntary and that they had the right to withdraw at any time. The nature of the study was discussed with the participants, assuring full confidentiality of their responses and an opportunity to review the interview transcript to ensure accuracy. Digital data is stored on a password-protected device in a locked office. Any physical files have been digitized, and the originals will be stored in a locked cabinet in a locked office for three years. While the general content of the research does not contain sensitive information, discussion and documentation regarding budgeting, instructor performance, and institutional challenges may be. For this reason, pseudonyms were used to protect the identity of the institutions and their employees. At no time will personal information be disclosed to anyone but the participant.

### **Summary**

In this hermeneutical phenomenology study, academic leaders serving in biblical higher educational institutions shared their experiences regarding faculty development on affective and behavioral worldview development. Survey responses, interviews, and letters were transcribed and coded. The results were then interpreted, triangulated, and synthesized, followed by

identifying recurring themes. The researcher's positionality was discussed, including the interpretive framework, philosophical framework, and the researcher's role in the study.

## **CHAPTER FOUR: FINDINGS**

### **Overview**

The purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. Four main themes are identified through the experience of 10 academic leaders in biblical higher education, including selecting faculty, modeling a biblical worldview, positing faculty in various frameworks, and developing faculty. Outlier information is identified, and summaries of the research questions are provided.

### **Participants**

One hundred and six academic leaders across eighty-plus biblical higher education institutions were invited to join the study. Data was collected from ten participants from November 7th, 2023, through February 7th, 2024. With one exception, participants represented institutions with enrollments ranging between 50 to 400. One participant had served at an institution with over two thousand students. Nine institutions were represented in the study. While academic leaders at biblical higher education institutions outside of ABHE were invited to participate, all participants had served in ABHE-accredited institutions. All were actively serving in higher education leadership except two who had recently retired. The participants varied in age from upper-thirties to lower-seventies. Eight participants were male, and two were female. Nine participants were White, and one was Black. Years in academic leadership, positions held, and highest degree earned are outlined in the following table.

**Table 4***Academic Leader Participants*

Academic Leader's Pseudonym	Years in Academic Leadership	Positions Held	Highest Degree Earned
Andrew	39	President	M.Div.
Ava	5	Provost	Ed.D., Higher Education Administration
Gerald	5	VPAA	D.Min., Formational Leadership
Henry	7	Academic Dean	M.A., Theological Studies
Jeremiah	26*	Principal, Program Director	M.S., Educational Leadership
Louis	45	Provost, President	Ed.D., Higher Education Administration
Lynette	7	Academic Dean	M.A., Higher Education Administration
Nathan	17	Division Chair, VPAA	Ph.D., Educational Studies
Titus	~40	Academic Dean	Ph.D., Rhetoric and Culture
Will	15	Vice President of Academics, Chief Academic Officer	Ed.D., Higher Education Leadership

\* Four in higher education

**Andrew**

Andrew, age 60s, recently retired as the president of a Bible college in the American Southeast. Although initially reluctant to transition from the pastorate into college administration, Andrew embraced the role, guided by a deep sense of calling. Throughout his nearly three-decade service as president, he oversaw significant growth and development of the college. Andrew attributes his success to seeking mentorship from seasoned leaders and maintaining a teachable spirit. Andrew is passionate that a biblical worldview must be lived out fervently by followers of Jesus. He explains,

‘I see better than I hear.’ If a biblical lifestyle is going to be caught, the students need to see it role-modeled. As a leader, we need to be passionate about it. I’ve heard it said that a disease is contagious at the fever level. I believe that Christianity is contagious at the fever level. When you lose your fever, you lose your contagion.

Andrew iterates that one of the keys to developing affective and behavioral dimensions of a biblical worldview in students’ lives is for them to see New Testament Christianity and ministry modeled actively in daily life with students. In discussing Jesus’ teaching model, Andrew highlights, “I think there’s good biblical precedent for impacting students’ lives out of the typical classroom, in a small group.”

### **Ava**

Ava, age late 30s, serves as the provost of a Bible college and seminary in the American Southwest. While working on an M.Div., her path shifted towards higher education administration as she discovered a passion for working with students and administrative tasks during her studies. Encouragement from a female faculty member further solidified her decision to pursue a doctorate in higher education leadership. Over the last 15 years, Ava transitioned through various roles within her institution, ultimately becoming the provost in 2018. Serving in a diverse area, Ava is intentional in engaging students with a diversity of biblical perspectives in order for them to be able to serve cross-denominationally and cross-culturally. In her words,

If our goal is not to teach dogma but to teach doctrine and then encourage students to engage critically in conversations with others with an approach that does not assume they have the right answer but assumes that we all are pursuing our faith in different ways and so it encourages them to be gracious with others, to engage with others with kindness ... it’s okay to disagree and still engage in conversation and love each other because we both



believe the same essentials. And even if we don't, to still love one another in spite of that. So, I think the approach we take to education here really instilled those values in our students.

In contrast to other participants, Ava's institution is composed primarily of non-traditional students. For this reason, they do not have a residential student life program. However, she and her team are still intentionally building a supportive spiritual community through small-group engagement.

### **Gerald**

Gerald, age 40s, serves as vice president of academic affairs at a Bible college in the Pacific region of the United States. Gerald began his leadership journey by teaching at his alma mater. From adjunct instructor, he swiftly progressed to roles such as online program manager, online programs director, registrar, and eventually academic dean, demonstrating adaptability and proficiency in administration. Gerald currently serves as vice president, overseeing various aspects of institutional operations. For Gerald, a biblical worldview fundamentally aligns one's view of reality with the Bible. Gerald explains,

I think it's absolutely essential that we help the students not just gain some beliefs but it has to sink down into their view of absolute reality. So we teach, you know, the concentric circles of behaviors, values, and then beliefs, and then worldview being at the very core of who we are. Again, I'll keep using that phrase of 'how we view reality,' which goes deeper than just some beliefs that we think are true.

As Gerald serves at a smaller specialized Bible college, he has no full-time faculty but works with a team of adjuncts and faculty who share other administrative duties.

### **Henry**

Henry, age 40s, serves as academic dean at a Bible institute in the American Southeast. Starting with an initial aspiration for Bible translation work, Henry pursued undergraduate and graduate studies in linguistics and applied linguistics. However, after encountering a need for literacy support in translation work, Henry shifted towards adult literacy and education. Joining his current institution initially as a teacher, he gradually assumed administrative roles, eventually becoming the academic dean in 2017. With 18 years of teaching experience, Henry has a strong commitment to ministry, including preaching regularly and running youth summer camps. Henry is passionate about hands-on ministry both in the local community and abroad. His institution has a mid-week learn, worship, and serve day where students take an entire afternoon and engage in hands-on ministry in their community. Additionally, to expose students to global ministry, they require each student to serve 25 weeks abroad while at the college. In reflecting on a biblical worldview, Henry emphasizes its corporate nature:

One of the things that we have been called to is to be God's people, not just God's person. So a biblical worldview is a worldview that is shared so that we would all - this is Philippians 2 - that we all have the mind of Christ.

Similarly, after taking the ViewFinder, Henry shares,

A biblical worldview should focus on the 'how' and the 'why' and not just the 'what.' Of course, there is tremendous value to viewing truth through propositional phrases, but when Jesus talks about truth, he doesn't define it through a propositional statement but through his person (Jn. 14:6).

### **Jeremiah**

Jeremiah, age 50s, is a program director for a Bible college in the American Midwest. He has over 22 years of experience as a school principal. After teaching as an adjunct at a Bible

college for several years, Jeremiah was hired as a program director and teaching faculty member in his field. To aid in equipping him for this role, Jeremiah is pursuing an Ed.D. While currently holding further leadership at arm's length, the participant is spearheading efforts to better integrate digital technology into the classroom curriculum. Jeremiah describes a biblical worldview as a presuppositional bias or lens through which one sees the world according to the precepts of Scripture. However, a biblical worldview profoundly impacts one's affect. Jeremiah comments, "It [a biblical worldview] is an attitude ... And so, teaching, passing that on to the students, it is in an affective domain, and it is challenging." Therefore, the faculty must be passionate about their subject and a biblical worldview. He adds, "If your faculty doesn't have a good biblical worldview, if your faculty doesn't have a passion, you're not gonna pass it on to your students."

### **Louis**

Louis, age 70s, is currently retired in the American Southeast and has extensive experience in Christian higher education and accreditation. With a higher education career spanning 45 years, his journey began with undergraduate and graduate studies at a Christian university where academic leadership took an interest in him, steering him toward academic leadership at the university. He served in various roles, including assistant dean, dean, vice president for academics, and provost. Louis also served as the lead director and later president at a site working with biblical higher education. He has presented faculty development sessions and provided mentoring to academic leaders across the nation. Louis has a passion for biblical higher education. When discussing the central role faculty play in the formation of student's worldview, Louis shares,

Faculty selection, development, and deselection are absolutely central to missional fidelity in Christian higher education. There aren't many areas that are more crucial to missional fidelity. ... For the vast majority of faculty members, we should not presume that they have a very well-formed biblical worldview. And of course, if they don't, what are they modeling to their students other than sort of superficial, sentimental Sunday school Christianity that really doesn't have the rigor to engage the deepest questions that our culture is asking? So, I think faculty development is an enormous priority and faculty development in terms of worldview formation.

### **Lynette**

Lynette, age 50s, is the academic dean at a Bible college in the American Midwest. Lynette has a longstanding tenure working in biblical higher education, spanning nearly three decades. Starting as a secretary, Lynette's passion for Christian ministry and a series of fortuitous encounters led her back to academia after a period of missionary work. Over the years, she transitioned into various roles, including executive assistant, registrar, and institutional effectiveness, before assuming the responsibilities of academic dean. Despite initial reluctance, Lynette embraced the challenge of administration, ultimately serving as an academic dean for the past seven years. In reflecting on the nature of a biblical worldview, Lynette conceptualizes worldview as life-philosophy. She notes,

The basis of ours is God's truth and that God is Creator. ... It does affect every part of our lives: all of our choices, our goals in life, how we view family, how we view the individual. It really does, and I guess the older I get, the more I realize how much a biblical worldview does set us apart from other worldviews.

Despite the business of administrative duties, Lynette takes time to be actively involved in campus life, hosts a women's discipleship group, and teaches youth Sunday School at her home church.

### **Nathan**

Nathan, age 40s, serves as the vice president for academic affairs at a Bible college in the American Midwest. Starting as a coordinator for admissions and financial aid, he quickly transitioned into roles of increasing responsibility, including division chair, director of institutional research, and assistant academic vice president. In 2013, he was appointed as vice president for academic affairs. His journey into academic leadership was fast-tracked, with significant involvement in accreditation processes and assessment programs. Nathan's trajectory was shaped by a deep commitment to integrating faith into education, influenced by his upbringing in Christian schools and a family deeply rooted in vocational ministry. In reflecting on the affective and behavioral dimensions of worldview development, Nathan emphasizes the importance of an internal heart change, which is a work of the Holy Spirit. Leadership and faculty must model this inside-out perspective through a surrendered, joyful life. Nathan writes in the letter prompt,

Probably your biggest challenge will be what saints from bygone days called leanness in your own soul. If you yourself do not remain connected to the Source of all that's good -- if you do not seek satisfaction in Christ -- then you cannot do this work. Guard your heart! Guard your joy!

Nathan warns that a biblical worldview should not be narrowly sociopolitical but have an eternal perspective that focuses on "getting students to understand that Christian life is simply about doing what Jesus did and said."

**Titus**

Titus, age 60s, is the academic dean at a Bible institute in the American Midwest. He has had a distinguished career in Christian higher education, beginning in 1979 as a professor of communication studies. Across the span of 40-plus years, he progressed through various leadership roles, including program chair, academic dean, and associate provost, before transitioning back into a faculty role. In 2022, his current institution invited Titus to serve as academic dean. Additionally, Titus has been actively involved in educational consulting and has served on several boards, demonstrating his dedication to both academic excellence and community leadership. Titus conceptualizes worldview as a three-tiered wedding cake. He elaborates,

The philosophical level, for me, is the bottom of the cake. And it answers the basic questions of ontology, ... epistemology, ... and axiology ... And then, on top of that sets this thing called theory, or the way that we explain the world, but you explain the world first by having a worldview because the worldview then guides your theoretical explanation. ... And then, on the top of the cake, a little smaller box would be praxis. So, my praxis on a daily basis comes from my theoretical understanding of the way the world works, which finds all of its energy in the philosophical worldview.

Titus serves at a work college where his faculty are currently integrating a theology of work into their student learning objectives.

**Will**

Will is the academic dean at a Bible college in the Canadian Prairies. Will has a diverse background in both pastoral ministry and academic leadership within higher education institutions. After completing seminary, Will pursued a master's degree in educational

leadership, which paved the way for his entry into higher education administration. He has served as an academic dean in multiple schools, demonstrating his commitment to facilitating educational excellence and institutional development. Will is a scholar and author in the realm of biblical worldview. Will emphasizes the importance of intentionality in worldview development, “Most schools just assume what a biblical worldview is. We don’t have to define it. Everyone knows that, and we don’t even have to plan to form it because it’s naturally going to happen, which it doesn’t really naturally happen.” However, Will iterates in his letter prompt that developing a biblical worldview “requires attention to three core elements: the concept of worldview, faculty professional development, and curriculum planning.”

### **Results**

Through the participants’ shared experiences, four main themes were identified related to effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. Academic leaders proactively begin by selecting mission-fit faculty based on their educational and ministry experience and worldview alignment. Secondly, academic leaders practice modeling a biblical worldview through their leadership lifestyle and through vision casting. Third, academic leaders position faculty in established frameworks to guide their interaction with students. These include a holistic academic framework, a spiritual community framework, and an assessment and accountability framework. Lastly, academic leaders equip their faculty formally through developing faculty with pedagogical training, planned educational events, mentoring, and encouraging peer relationships. The themes and subthemes are listed in the following table and in Appendix K.

**Table 5***Themes and Subthemes*

Theme	Subthemes			
Selecting Mission-Fit Faculty	Educational & Ministry Experience	Worldview Alignment	Hiring Methods	
Modeling a Biblical Worldview	Leadership Lifestyle	Vision Casting		
Positioning Faculty	Holistic Academic Framework	Spiritual Community Framework	Assessment and Accountability Framework	
Developing Faculty	Pedagogical Training	Planned Educational Events	Mentoring	Peer Relationships

**Selecting Mission-Fit Faculty**

In order to equip faculty to develop a biblical worldview in students, academic higher education leaders begin by selecting mission-fit faculty. Mission-fit faculty are individuals whose personal beliefs, values, and teaching approaches align closely with the institution's biblically grounded mission and ethos. The responsibility of selecting faculty has a significant influence on accomplishing the institutional mission and shaping the institutional culture. Each participant noted the importance of selecting mission-fit faculty. In the words of Louis, "[One of the] central responsibilities for a Bible college educational leader [is] ... recruiting and retaining mission-fit faculty." For this reason, faculty selection should be a deliberate and strategic endeavor aimed at ensuring alignment with the institution's mission, vision, and ethos. Louis succinctly states the importance of faculty selection in his letter prompt, "Your practices of faculty selection, development, and retention relative to biblical integration may be the most



consequential leadership prerogatives you exercise” because “*the faculty is the curriculum!*” Louis continues, “You can’t make up in development what you lack in selection.”

Through vetting processes, comprehensive interviews, and careful evaluation of candidates’ backgrounds and experiences, academic leaders seek to assemble a faculty body characterized not only by academic excellence but also by a deep commitment to developing a biblical worldview and ministry engagement in students. The selection of faculty members is a prerequisite in cultivating a vibrant institutional culture centered on the integration of faith and learning. Through the students’ formal and informal interactions with faculty, students’ worldviews are developed not only cognitively but affectively and behaviorally. Knowing the significant influence faculty have on the campus culture, Nathan remarks, “We hire a lot of our own alumni because I care so deeply about the culture of mentoring.” Jeremiah iterates the importance of faculty selection in his letter prompt, “This [developing a biblical worldview in students] starts with the hiring process. Guard carefully the doctrines that we hold dear.” Faculty selection extends beyond the hiring process. It includes both the retention and deselection of faculty. Louis admonishes, “Faculty selection, development, and deselection are absolutely central to missional fidelity in Christian higher education. There aren’t many areas that are more crucial to missional fidelity.” In addition to broad codes, three sub-themes were identified within the theme. In selecting faculty who will develop a biblical worldview in students, academic leaders closely examine the prospective faculty member’s educational and ministry experience and their worldview alignment. Academic leaders also utilize various institutional hiring methods to aid in selecting faculty members. In addition to these subtheme codes, the main theme is supported by three broad codes: faculty selection, importance, and retention and deselection. These broad codes of the main theme had a cumulative 35 code frequency across

eight participants. The subthemes with codes, frequency, and participant distribution are outlined in the following table and in Appendix L.

**Table 6**

*Selecting Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Educational & Ministry Experience	Work/Ministry Experience	15	6
	Modeling Ministry Involvement	14	6
	Biblical Degrees for Faculty	8	5
	Ministry Calling	7	4
	Educational Background	3	3
Worldview Alignment	Worldview Modeling	16	5
	Spiritual/Maturity	14	6
	Biblical Worldview Alignment	9	4
	Missional Fit Faculty	5	4
	Doctrinal Alignment	5	3
Hiring Methods	Personal Interview/s	7	5
	Faculty Involvement	7	2
	Adjuncts	4	4
	Institutional Familiarity/Network	4	4
	Statement of Faith	2	2
	Other Practices	3	3

***Educational & Ministry Experience***

All 10 participants emphasized the significance of the prospective faculty member's educational and ministry experience in the selection process. Seven participants referenced the importance of the participant's educational background, and four of those specifically expressed the importance of having formal biblical training regardless of professional degree qualifications. Louis articulates this subtheme well in his letter prompt,

Faculty selection criteria should give preference to candidates whose educational qualifications include formal biblical/theological studies. Candidates who lack such qualifications should be required to make biblical/theological education a professional

development priority and unequivocal long-term appointment or tenure (if applicable) requirement.

Similarly, in the interview with Lynette, she notes, “So I do think it is very important that each faculty member have some type of, whether it was undergrad or graduate work, somewhere where they do hook into a Christian university.”

In addition to the faculty’s educational background, six higher education academic leaders expressed looking for evidence that prospective faculty were active in Christian ministry. Since faculty are the primary role models to students, academic leaders prioritized potential faculty who demonstrated ministry involvement. As Will asks, “What do they have in terms of a record of service in the church or to the church?” In discussing her institution’s hiring rubric, Ava notes, “If they are currently pastoring or serving in ministry, either vocationally or bivocationally at a local church congregation, then that’s weighted the highest.” Andrew also emphasizes, “If they have a high level of involvement in hands-on ministry, that tells you a lot. ... Actions speak louder than words.” Similarly, Henry desires to see continued ministry involvement, stating, “Faculty ... have to stay engaged in ministry. It’s just kind of who we are.” In the interview, Ava articulates the same concept, “We want our faculty to teach what they have to put into practice on a week-to-week basis. ... We want our students to know that they’re learning from and serving with practitioners.” Since experience and maturity typically come with age, Henry continues, “We try to hire faculty that are at least above 30. ... Time is not something that we invented. That’s a construct that God did. ... I was 22 when I started teaching. I wouldn’t wish that upon anybody.”

### ***Worldview Alignment***

Within the theme of faculty selection, one of the most important considerations is the candidates' worldview and missional alignment with the institution. Seven participants reiterated that faculty will model and embed their own philosophy and worldview in the courses they teach and in their interactions with students. Selecting faculty who have a worldview that aligns with the institutional mission is essential. Titus notes this by stating, "If you don't have faculty that position themselves within that framework of your institutional worldview, well, it's almost impossible then for them to enact that." Similarly, Jeremiah adds, "If your faculty doesn't have a good biblical worldview, if your faculty doesn't have a passion, you're not gonna pass it on to your students." Gerald concurs in his letter prompt,

Faculty matter. Their thinking and their doing will directly affect your students. As the saying goes, 'You teach what you know, but you reproduce what you are.' Before you entrust the attention of your students to a faculty member, ensure that they too see reality through the lens of Scripture. Ask questions to identify any potential deviations from truth, and then ask more questions to illuminate possible deceptions.

If the academic leader is able to hire faculty grounded in a biblical worldview, Titus observes there will likely be fewer faculty development challenges, "Many, if not most ... are already so much very biblical [theological tradition] worldview in mind that challenges are not many.

They've been trained."

While academic leaders look for mission-fit and worldview alignment, they also heavily consider the potential faculty's spiritual maturity. Will asks,

What about how you've processed being hurt by the church? That's a big one is to look at how a faculty member has not only experienced trials, trials at the hands of the church

especially, so that they can represent what it means to still stay committed to the church.

... That gets into areas of your behavior and the heart as well.

Similarly, academic leaders want faculty whose spiritual life is reflected in their day-to-day living. Andrew emphasizes, “Observe their lifestyles.” For Gerald, “Literally, the first question and primary question that I ask applicants is just how they came to know Jesus. ... If somebody loves Scripture, then it will come out in their vocabulary.”

### ***Hiring Methods***

While seeking to accomplish a similar purpose in selecting mission-fit faculty, participants utilized unique hiring methods to identify and select potential faculty. In addition to comprehensive interviews with administration, references, and careful evaluation of candidates’ backgrounds, participants often hired within their own networks and paid close attention to the potential faculty member’s spiritual condition and maturity. Other practices included requiring signed statements of faith, adherence to doctrinal and ethical standards, and commitment to biblical integration in their teaching. To ensure candidates have a biblical worldview in their field, Titus shares, “We, ... in the interview process, have people write a worldview summary ... How does a biblical [theological tradition] worldview impact your study of [your discipline]?” Nathan attempts to weed out uncommitted candidates through a challenging hiring process. He states, “I kind of want people who want to be teachers here so badly that they’re willing to put up with a lot of jerking around.” Similarly, Jeremiah notes of their process, “It’s pretty grueling at times. Worldview is very much a part of that. [Our theological tradition] is very much a part of that interview.” Lynette takes a unique approach in allowing her faculty to interview potential candidates, “Our faculty do interview every faculty member before they are voted on and brought into the faculty ... then it goes on up to the board.” Regardless of the methods utilized,

participants were intentional in selecting missionally aligned faculty who would reproduce students with a biblical worldview.

### **Outlier Data**

While no significant outliers were found for this theme, one worthy of note was in regard to formal biblical background training. In contrast to other participants specifically looking for biblical training at a biblical higher education institution, Nathan comments, “We’ve not done anything formal in terms of requiring people to complete a number of Bible classes. I’m one of the rare people though who didn’t go to Bible College.” Similarly, while Gerald was considering faculty without a biblical higher education degree, he did want to see evidence of strong biblical and theological studies in their personal life.

### **Modeling a Biblical Worldview**

In the multifaceted endeavor of equipping faculty to develop a biblical worldview in students, academic higher education leaders serve an important role not only through their explicit directives but also through the subtle influence of their own actions and demeanor. All 10 participants, in some form, referred to the importance of leadership exemplifying the integration of a biblical worldview into all aspects of institutional life, from decision-making and strategic planning to everyday interactions with colleagues and students. By living out a commitment to a biblical worldview and demonstrating the practical application of biblical worldview principles, leaders inspire faculty members to embrace a similar ethos and encourage them to enact it in their spheres of influence. Nathan states this theme well when discussing the importance of academic leadership in cultivating a biblical worldview in the lives of students,

It needs to mark our own choices and our own living, thinking. And then it also, I think, should be explicit in our work, whether that’s in the classroom teaching, which some of

us do, or working with staff, approaching issues in the workplace, decision making, strategy, strategic planning, hiring, promotion. All of that work should be noticeably governed and directed by a Christian worldview. And so the point is that for leaders then - is we should be modeling it so that staff and faculty ... [are] seeing that, and they're understanding that there's an expectation that we live this way. We model this."

Through modeling, academic leaders set a standard of authenticity and integrity, fostering a culture where the integration of faith and learning is lived out with conviction and purpose. Two subthemes were identified, including leadership lifestyle and vision casting. The following table and Appendix M list the subthemes and example codes used to identify the theme, modeling a biblical worldview.

**Table 7**

*Modeling a Biblical Worldview Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Leadership Lifestyle	Model Worldview Application	17	7
	Leader's Spiritual Life & Modeling Evidenced in Life and Decisions	15	6
	Lead Spiritual Formation Culture	4	2
		3	3
Vision Casting	Vision for the Faculty	5	4
	Vision of Leadership	4	3
	Challenges Faculty Toward Mission/Worldview	2	2

***Leadership Lifestyle***

In modeling a biblical worldview to faculty, academic higher education leaders not only articulate Christian principles but also embody them in their lifestyle, choices, and interactions. By living out their faith authentically, leaders set a compelling example for both faculty and students to follow, inspiring them to integrate a biblical worldview in the classroom and their

own lives. When discussing the role of academic higher education leaders in worldview development, Lynette notes that it is first “by example.” Also, Nathan emphasizes, “It should first be internalized and lived out individually [as leaders].” Jeremiah underscored the significance of leading by example in his letter prompt, stating, “As the leader, you set the tone for our college. Live close to God and His Word, and let biblical integration flow out from your life to those who work and study here.” From the ViewFinder survey, Jeremiah continues, “True biblical integration, where the Bible and its principles have the freedom to inform every area of life, ...starts with the lives of the administration and follows on through the lives of the faculty and students.” Academic leaders set the tone for the institution’s culture and ethos. Through their actions and demeanor, leaders demonstrate the practical application of biblical principles in decision-making, strategic planning, and everyday interactions, fostering a culture where a biblical worldview is not merely expressed but actively practiced. Andrew sought to live this out in his everyday life as president, “I was not afraid to get my hands dirty. ... [the campus] got to see me modeling servanthood, and they remarked about that.”

For Ava, modeling and vision casting come through her own practical experience in the classroom, giving her practical ways to “encourage [her] faculty to do” likewise. Gerald lives out what worldview integration and good pedagogy can look like through his faculty meetings and workshops. He shares, “I try to practice what I preach.” Similarly, when Henry discussed expecting faculty to be engaged in ministry outside the college, he naturally gave examples from his own life, “I preach regularly ... I do missions work regularly ... I run a youth summer camp.” “Ministry is part of what I do.” In his letter prompt, Nathan rhetorically asks, “How will you lead colleagues in this [active ministry] work? You need to be a modeling group of staff and faculty. Can you point students to your own engagement in ministry beyond the campus?” By modeling a



biblical worldview, worldview application, and spiritual engagement, academic leaders motivate their faculty to better develop a biblical worldview in the lives of their students.

### ***Vision Casting***

Vision casting by academic higher education leaders plays an important role in promoting biblical worldview integration with faculty. Academic leaders articulate a vision that aligns with the institutional mission, guiding faculty members toward a shared understanding of the importance of biblical worldview integration. As Titus emphasized, “An academic leader is the one that provides the vision for the faculty, brings some coherence to the curriculum, and really, that’s a primary task of an academic leader.” Similarly, Will summarizes in his letter prompt, “The first challenge is to get faculty buy-in on [worldview] intentionality.” These statements highlight the academic leader’s role in shaping the overarching goals and aspirations of the academic community. Louis admonishes, “Adopt a definition of and articulate a vision for integration that comprises not primarily information conveyed but incarnated congruence.” This vision works itself out practically through student learning objectives, as discussed in the next theme under the academic framework in positioning faculty. Through intentional vision casting, leaders inspire faculty to integrate a biblical worldview into their teaching, research, and service, fostering a mission-minded culture.

### **Positioning Faculty**

Based on the participants’ experiences in this study, one of the primary ways that academic leaders equip their faculty to cultivate a biblical worldview in their students is through the careful and intentional positioning of their faculty in established frameworks and institutional culture. This broad theme encompasses the foundational structures, processes, and values that shape the overall environment of the institution. It reflects how leaders, faculty, staff, and

students interact within the institution and how these interactions contribute to cultivating a biblical worldview among students. Through the frameworks of academics, community engagement, and assessment and accountability, academic leaders support an environment conducive to the integration of a biblical worldview in the affective and behavioral domains.

Each participant, in their own way, emphasized the importance of this broad theme. In reflecting on the role of biblical higher education leaders, Titus commented, “I suppose, in a sense, the academic leader provides a framework for making this [student worldview cultivation] happen.” After pointing to many outside-of-class examples in shaping affective worldview dimensions in students, Lynette noted, “Teachers do have a lot of influence, but I think our new dean of students [is] working really hard to try to make things ... practical and have student life come right beside academics, and so I think we have a good balance right now.” On a Bible college campus, Titus emphasizes the holistic nature of student worldview development across the campus by stating, “We would count everything as curriculum on campus. ... How does chapel fit in? How does spiritual formation fit in? How do weekly resident hall meetings fit into this notion of worldview?” Similarly, after discussing the significance of various outside-of-class faculty-student interactions, Andrew emphasized,

Living on our campus in that kind of setting, the atmosphere was half of the education.

I’ve said this, ‘I see better than I hear.’ And many people are that way. I’d rather see servanthood than hear a definition of it.

The following table and Appendix N list the subthemes and example codes in identifying the theme, positioning faculty.

### **Table 8**

#### *Positioning Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Holistic Academic Framework	Ministry Involvement	39	9
	Targeted Courses	34	9
	Faculty Modeling/Influence	35	9
	Holistic Approach	27	8
	Student Learning Objectives	21	7
	Institutional Alignment	20	6
	Behavioral/Character Outcomes	18	6
	Defining Worldview Expectations	15	6
	Faculty Leadership	11	4
	Worldview Integration Intentionality Framework / Philosophy	11	4
Spiritual Community Framework	Student Centered Spiritual Events	42	7
	Campus Community	29	8
	Co-Curricular Activities	22	5
	Small Groups	17	7
	Diversity Engagement	14	7
	Code of Conduct	11	4
	Faculty Spiritual Care	8	4
	Student Mentoring	7	4
	Environment	3	3
	Assessment Accountability Framework	Faculty Evaluation/Reporting	30
Assessment (General)		30	9
Professional Development Assessment		24	7

### *Holistic Academic Framework*

At the core of the academic framework for developing a biblical worldview in students is the traditional classroom setting. However, these courses are not isolated from a broader curriculum plan. Primarily, academic leaders equip their faculty to cultivate a biblical worldview in students by positioning them in a broader academic framework with clearly articulated and defined biblical worldview objectives encompassing not only the classroom but also practical work and ministry engagement. This broader curriculum map extends the cultivation of a biblical worldview across various courses and disciplines. While academic leaders guide the process,

faculty committees often take responsibility for and leadership in working through biblical worldview integration in the curriculum.

**Defining Terms.** The mapping process begins by defining what is meant by a biblical worldview in terms of outcomes. As Louis remarks, “I think there’s way too much passivity and squishiness about it.” Ensuring missional alignment and biblical worldview integration requires intentionality. Louis continues, “Your success ... requires laser focus on biblical integration objectives and outcomes.” When outcomes are not defined, development is haphazard. As Will emphasizes in his letter prompt, “In Christian higher education, the latter [haphazardly] takes effect when the faculty assumes Christian worldview will automatically develop simply because students are attending a Christian school.” Therefore, Will continues, “Clarity is the first one. ... What is this that we’re aiming for? ... Why is it important? ... [and then] follow through all the way to strategy.” As Lynette observes, “Defining what we mean by a biblical worldview helps faculty realize the importance of such integration into curriculum.”

**Worldview Learning Objectives.** In biblical higher education, this clarity often comes in the form of worldview learning objectives stemming from the mission down to classroom instruction. In relation to biblical worldview objectives, Titus articulates in the interview,

We have college-wide learning objectives coming from the mission, and we have student learning objectives per program. And then down into every class, there would be a set of learning objectives. So we cascade the learning objectives. You can either say down through or from the bottom up to make sure that we’re covering what it is we need to cover.”

Similarly, Jeremiah reiterates, “We’ve worked hard on that curriculum mapping to make certain that our mission statement works its way down through the departmental objectives through the

... program. Mission statement down to the instruction.” Similarly, Gerald admonishes in his letter prompt, “Articulate the characteristics of a biblical worldview in terms of desired outcomes in knowledge, skill, behavioral, and affective domains.” Titus writes in his letter prompt, this is accomplished by “align[ing] the institutional mission statement with the worldview learning objectives and the content area to be covered in courses/programs,” and the role of the academic leader in this process is to “guide the process including cognitive, affective, and behavioral domains.”

**Cross-Curricular Worldview Development.** In the pursuit of holistic student worldview development, academic leaders recognize the importance of planning biblical integration across the scope of the curriculum. Since Scripture is living and active (Hebrews 4:12), academic leaders recognize the central importance that biblical engagement has on a student’s heart-orientation and resulting behavior. When addressing affective and behavioral dimensions of worldview development in his students, Nathan emphasizes the need for “a Bible core, a core of Biblical Studies in every degree program, and a requirement for some kind of practical ministry engagement.” Similarly, for affective worldview development, Louis highlights, “I think that robust biblical and theological study, there’s no substitute for.”

While biblical and theological courses may seem like natural places to address student worldview development, academic leaders must not overlook the importance of worldview development across the breadth of the curriculum. Several participants utilized key courses to bring together worldview issues. As Ava notes in her letter prompt, “When designing curriculum, consider a core course specifically focused on what it means to see the world through a biblical lens across areas of study and professional fields. Infuse biblical perspectives

and character development across required courses.” In his letter prompt, Will also warns to avoid the temptation to limit worldview formation to Bible courses alone, rather,

Worldview formation is inherently linked to general studies areas of the curriculum as well [as biblical studies] because students wrestle with integrating biblical principles with subject areas like social sciences, philosophy, history, literature, arts, etc. This area of the curriculum forms the critical thinking, values formation, and communicative skills expected of college program graduates.

Student learning outcomes can also specify affective and behavioral expectations. While institutional objectives may not specifically articulate worldview language, Gerald says, “Our outcomes clearly state visibly improved character. ... It doesn’t specifically articulate biblical worldview, but I definitely see knowledge of the Bible and improved character, established habits for spiritual vibrancy. All of those clearly relate to ... biblical worldview.” In seeking to directly address the affective and behavioral domains of worldview development, Ava remarks, “We incorporated the fruit of the Spirit into the outcomes ... so those are represented across many courses in the program.”

**Practical Ministry Engagement.** Integral to the academic framework is the connection between theoretical learning and practical application through ministry engagement. ABHE, the accrediting agency for the institutions represented in the study, requires a ministry formation program coordinated and implemented under the direction of faculty. All 10 participants acknowledged the importance of practical ministry involvement in the students’ worldview development, particularly in the affective and behavioral domains. Practical ministry involvement includes not only internships and practicums but also semester-by-semester ministry engagement, summer ministry teams, and mission trips.

In speaking on the nature of Bible colleges and student worldview development, Louis emphasizes the importance of the experiential component, “And then experiential. So where students have to go out into the real world and into the real ministry setting and engage with those settings and have a fruitful, formative interaction with actual ministry experience.” In his letter prompt, Nathan challenges, “You [the academic leader] will need to lead and maintain a culture that plunges students into active ministry.” Regarding practical ministry engagement, Nathan continues to articulate worldview development connections, “I think in the practical ministry requirement, we’re beginning to address behavioral, and I think part of the theory is that cognitive engagement and practical engagement will also shape students affectively.” Likewise, Andrew emphasizes in the interview the importance of academic leaders establishing a framework by stating,

I feel that a biblical worldview, affectively, is learned more outside the classroom than inside. The classroom is a good place to teach cognitive material, but the affective is learned more with a hands-on approach in small groups outside of class. And so, the college leader needs to provide those opportunities that make the best learning experience.

Similarly, Henry shares, “I think part of it is just giving people ... venues for obedience. ... Sometimes the challenge is people learn a lot of the Bible, and then they have a heart to do something with it, but they don’t know how to do it. So giving people a venue to do that.”

Participants highlight the significance of faculty involvement in off-campus activities, such as local church ministry, community service, and mission work. These experiences provide tangible examples for students, illustrating how biblical principles are applied in everyday life and ministry. Practically, Henry shares in the ViewFinder survey, “We have weekly service

where students serve the needy in the city, and they learn compassion and a biblical to caretaking. We require students to travel abroad and exercise the things they have learned in the classroom abroad.” When reflecting on the affective dimensions of worldview development, He adds, “We try to spend a lot of time focusing on people’s emotions and their approaches and even how they feel about learning God’s Word and doing ministry, making sure that’s a positive experience for them.”

Gerald is also a firm believer in practical ministry engagement. When discussing behavioral dimensions of worldview development in the interview, he states, “That comes more in the practicum side. . . . Most of our degrees require about 24 credits of practicum. So they’re doing countless hours in ministry, and that’s with a direct overseer.” Specifically, in the ViewFinder survey, Andrew observes, “Our institution provides a lot of hands-on ministry opportunities such as prison ministries, camp counseling, abortion picketing where they are exposed to tough life situations that force them to think and evaluate their worldview.” Often in biblical higher education, faculty members serve as role models, not only teaching biblical principles but also demonstrating them through their actions in real-world contexts. Academic higher education leaders play a vital role in positioning faculty within an academic framework that fosters the development of a biblical worldview in students. By integrating these elements, academic institutions effectively equip faculty to cultivate a biblical worldview in students, preparing them to engage thoughtfully and faithfully with the world around them.

### ***Spiritual Community Framework***

In biblical higher education settings, cultivating the affective and behavioral dimensions of a biblical worldview in students often goes well beyond the classroom and formal curriculum. It encompasses a holistic approach that involves faculty-student relationships, planned spiritual



events, campus engagement, and exposure to diverse perspectives. All 10 participants shared experiences emphasizing a community where faculty, staff, and students live, work, and worship together. Andrew highlights this theme in the interview when stating,

We ate together, went to chapel together. We had prayer meetings where the faculty and the students were there together, so we prayed together, worked together. ... Plus, we had the students in our homes ... so they got to see how the families interacted. How a model Christian home functions. How the kids are respectful to the parents, and the parents were loving and providing helpful discipline to the kids. And so we were all a family.

Academic higher education leaders aid in positioning faculty within a community framework to effectively develop a biblical worldview in students. Nathan shares

This [affective dimension of worldview development] requires disciplines of engagement and abstinence, healthy community, meaningful corporate and private worship. Some of these you can structure and require; others call for careful modeling and mentoring.

Will also observes,

So it has curricula, that's the education side to it, but co-curricular responsibilities as well. Every school has that. So how is your co-curricular part of the school and even extracurricular, contributing in some way towards the formation of worldview or the practices that form worldview? So not everything has to be explicit teaching, but some of it can be just intentional practices that help shape worldview.

Similarly, Nathan emphasizes the importance of maintaining a spiritually minded campus environment when stating, "Fundamentally, whatever kind of transformation happens in that center [of learn, worship, and serve] is something that the Holy Spirit does. ... We don't do it. We maybe help maintain the conditions for it."

**Campus Community Engagement.** Academic leaders, in collaboration with other institutional leaders, establish a framework for casual campus community engagement. Louis notes that a biblical worldview can be encouraged through campus life expectations. In his letter prompt, he states, “Define integration not only in terms of *beliefs* but also individual and community *behavior* that conforms with biblical truth.” However, Nathan warns that for real change, external formation alone will likely not produce the desired results, “I’m always a little bit suspicious of theories of change that originate externally and are trying to work internally. I think the biblical pattern is internal that flows out.”

Academic leaders encourage faculty members to actively participate in campus life beyond their teaching responsibilities. As Nathan states in the interview,

We did not formally do it [affective and behavioral dimensions of a biblical worldview] ... mostly I think it happens through life-on-life discipleship, which I say we don’t structure it - we are very intentional about promoting a culture of mentoring, where staff and faculty understand, ‘We see you as leaders. We see you as engaged in ministry, and we’re not going to order you around about this, but we want students in your life, and we want you mentoring students.’

In discussing the affective dimension of worldview development, Titus remarks, “Again, a lot of that affective, emotional sort of stuff happens outside the classroom.” Affective and behavioral dimensions of worldview are often better ‘caught’ than ‘taught.’ Therefore, Andrew highlights, “If a biblical style is going to be caught, the students need to see it role modeled” specifically by “someone they highly respect.” Academic leaders felt that faculty who engaged with students outside the classroom, participating in shared meals, chapel services, prayer meetings, and

mentorship programs, significantly impacted the affective and behavioral dimensions of students' worldview development. Andrew continues,

When it comes to modeling Christianity and Christian worldview, we see better than we hear. It's interesting the way Jesus taught his disciples. He did not have a classroom somewhere in Jerusalem with an overhead projector and a lectern. Jesus taught them by modeling everything. So he taught them about prayer by letting them listen to Him pray. He taught them about ministering to people by letting them watch Him minister. ... They ate together. They walked together. ... As they were doing life together, then Jesus would make comments. He'd teach them, so it was a walking classroom, a walking movable classroom and in a small group. So I think there's good biblical precedent for impacting students' lives out of the typical classroom, in a small group.

To aid in these relationships and to allow modeling to develop naturally, some academic leaders have encouraged or even required faculty to live close to campus. Henry shares in the interview,

All the faculty live within walking distance of the school. So we kind of made an intentional decision some years ago ... to make that kind of a learning community bigger than just the campus itself. So we hang out with each other all the time too. ... My kids are like best friends with all my faculty's kids.

Similarly, Andrew shares, "We actually required our faculty and staff to live on campus. And the purpose of this was so they can be role models. ... Our faculty staff ate in the dining hall with the students." Similarly, Titus observes, "It's the informal sometimes. It's the conversations in the residence halls, conversations at basketball games, just answering basic ethical questions. ... It's the informal, I think sometimes, that even is more important than the formal planned curricular things" relative to affective dimensions of worldview development. By immersing themselves in

campus activities, faculty members create opportunities for meaningful interactions with students outside the classroom. These daily interactions allow faculty to model Christian values, encourage spiritual growth, and facilitate academic excellence. These outside-of-class interactions also foster a sense of belonging and community, enabling students to witness firsthand the integration of biblical worldview into daily life.

**Faculty-Student Relationships.** Participants emphasized the importance of student-faculty relationships as they are a primary factor in building meaningful learning experiences and personal growth. These relationships extend beyond the confines of the classroom, encompassing mentorship, guidance, and support in both academic and personal spheres. As Lynette states in the interview, “It’s good in the classroom, but I think it’s really good when teachers take some extra time ... one-on-one and help students. ... I think it’s a big help in influencing with a biblical worldview.” Faculty members serve as role models for students, not only imparting knowledge but also modeling Christian principles and values through their actions. Louis observes, “Deep life engagement between faculty and students ... is absolutely an essential part of worldview formation.” In small group settings, prayer meetings, and communal activities, students can engage with faculty members on a deeper level, fostering a sense of trust, respect, and mutual understanding. Such relationships are instrumental in shaping students’ worldview and character. As Nathan shares in the interview,

You have a conversation with a student that flows freely from advising to their emotional health, to their ministry, and sometimes God chooses to make Himself known in the middle of that conversation in powerful ways. Other times, you look back on it, and you say, ‘God had to be at work because I sure didn’t put those ideas together in that conversation.’

**Planned Spiritual Events.** Furthermore, planned spiritual events such as chapel services, prayer meetings, and discipleship groups are pivotal moments for spiritual growth and reflection within the academic community. While faculty may not be directly involved in all the spiritual activities on campus, faculty are often involved in many of them. Academic leaders, in collaboration with other institutional leaders, are often responsible for the framework in which these spiritual-centered activities occur. These gatherings provide opportunities for faculty and students alike to worship together, engage in meaningful discussions, and seek guidance and support in their spiritual journeys. For example, Andrew shares, “We had student prayer meetings; we had faculty [prayer meetings]; we had prayer-fast meetings. And so the teachers and the faculty and staff were role modeling before the students, these acts of piety.” According to participants, spiritually focused events aid in the cultivation of affective and behavioral dimensions of worldview development. Jeremiah shares in his letter prompt, “Chapel, mid-week service, and revivals are times to help us with our spiritual attitudes. . . . Biblical worldview thoughts and attitudes are important, but all of this must play out in the actions of the faculty, staff, and students.” Nathan notes,

The atmosphere is a byproduct of everything else we do. It’s important, but it’s an indirect thing. We don’t consciously set out to produce it. What we realized is there are those three overlapping circles [learn, worship, serve], but where we see real transformation happening is when a student gets into the center of those, where learning and worshiping and ministering are so intertwined and interconnected that they all mutually inform one another.

Any campus event can be spiritually shaped. Henry remarks, “We don’t get together unless there’s going to be some exhortation from God’s Word. Even if it’s like, we’re gonna go hang

out at the lake, like, you know, let's do something first where God's Word is going to be central."

**Diversity Engagement.** Additionally, exposure to diverse perspectives is important for students to develop a comprehensive understanding of a biblical worldview. As Ava highlights, "Engaging with those from different backgrounds and cultures is of a high value, and I think you see that in the Bible as well." Particularly in the ViewFinder survey, several academic leaders noted a distinction between "the" biblical worldview and "a" biblical worldview. For example, after taking the ViewFinder, Titus reflects, "I don't think there is 'the' biblical response. I tend to think about 'a' biblical response." In his letter prompt, Nathan admonishes, "Think broadly too in what a biblical worldview means. This cannot be narrowed to my tradition, or to yours." He continues, "Please, avoid the temptation to parochial, local, narrow, sociopolitical, reactionary thinking; you are a citizen in the unshakeable Kingdom of God, so you can afford to think bigger!" Ava, for example, intentionally exposes her students to a breadth of biblical perspectives,

Approaching education in the way that we do is not simple. It would be a lot easier to say all of our faculty only believe these things, and they only teach these things, and our students will only hear these things. That's a lot simpler than allowing for diversity in theological perspectives.

Others, such as Henry, noted the need for greater diversity engagement to sharpen his worldview, "If we're not careful, we can get a little insulated ... because I'm kind of around similar people with similar mindsets and similar biblical worldview."

### ***Assessment and Accountability Framework***

Biblical higher education leaders equip their faculty to develop a biblical worldview in their students by positioning them in an assessment and accountability framework. All 10 participants referenced assessment and accountability measures. This framework encompasses the continuous assessment cycle of student learning objectives broadly as well as in individual courses. In his letter prompt, Louis states this subtheme well, “Require individual and collective course and program assessment that assesses the achievement of student biblical integration learning outcomes as authentically as possible. Engage faculty in rigorous review of results and continuous improvement.” After student learning objectives relating to biblical worldview integration have been worked down to the course level, Gerald highlights the need to assess completion, “Finally, complete the circle of assessment, as they say; make the changes in the learning experience and learning environments to improve the development of the biblical worldview in your students.” Likewise, Will adds, “the closing of the loop is to assess that it [biblical worldview strategy] is happening.”

Through the assessment of student learning outcomes, faculty are also assessed in their ability to develop a biblical worldview in students. Will explains in the interview,

When we do student learning assessment, we actually pull artifacts from their coursework. ... [We] see what is the evidence in the work that they produced in terms of how the faculty taught. How clear the assignment was, and how did the students respond? Did they seem to get this? Are they demonstrating this? And if not, the faculty always look at it and go, ‘I need to do more of this. I thought I was, but I didn’t.’ So assessment is really the leading indicator of it [assessment of professional development]. ...

Assessment is the scoreboard. It tells you what you actually did.

Similarly, Jeremiah notes, “If the outcomes weren’t showing that we’re reaching our goals, then we would have to maybe look at professional development.” Will adds, “Our initial work at that one [assessment of professional development] is sitting with our course evaluations ... and our classroom observations.” Although Nathan confesses, “It [assessment of professional development] would be ... survey data. And that’s pretty distant from faculty development. I’m unaware of any formal measures that could connect with that.”

Accountability for personal faculty member growth and worldview development is provided through annual reporting and evaluations. Titus notes, “We would just see where faculty are going, lead them to opportunities, just kind of track the kinds of things that they’re doing by way of their own development.” This accountability often tracks professional development and ministry engagement. Ava emphasizes, “We also require all of our staff and faculty to be members at local churches and to engage with their local church.” In the interview, Lynette shares, “There is a report they fill out at the end of the year, and in that professional development report, it does ask ... what their church involvement is, what types of ministries they’re doing outside of the school.” In addition, faculty reporting may also include personal spiritual life accountability and campus engagement. In the interview, Louis shares,

There were six major areas that we evaluated faculty: ... modeling Christlike living and behavior, ... effective, transformative teaching, ... fostering student relations and spiritual development, personal development, ... student advising, ... scholarly competence and contribution, and ... institutional fit and contribution. ... So you’re already signaling that being an effective teacher at our institution is not just about how the students rate your teaching. ... Effectiveness was across a larger range of things.”

For Ava,



Each of our faculty has a faculty development plan. ... They have different categories within that plan where they hope to develop ... [including] teaching, ... personal development, and then a category of publishing. ... Under each of those categories, ... they'll work with me to create those goals.

### **Outlier Data and Findings**

While there were no major outliers in this theme, participants focused primarily on residential biblical higher education. Five participants referenced their online program, but only Will provided any specific outside-of-class comments on how affective and behavioral dimensions of a biblical worldview are developed in students. In speaking about his spiritual life team, he shares, “We also made it available to our online students so that they could participate through a forum just like this [Zoom].” Otherwise, regarding affective development, Nathan expressed, “I cannot translate [it] into an online context, which means I don’t have a good structured way of doing it.”

### **Developing Faculty**

After selecting missionally aligned faculty, academic leaders invest in developing their faculty to not only better integrate worldview development in the classroom but also focus on the faculty’s own worldview development. Jeremiah highlights this by stating, “This [biblical worldview development] continues with professional development, which encourages correct biblical integration into every subject that we teach.” Seven participants noted the need for continued professional development for faculty, specifically in biblical worldview. Four noted that academic leadership should not assume that faculty have a developed biblical worldview. Louis articulates this well in the interview by stating,

For the vast majority of faculty members, we should not presume that they have a very well-formed biblical worldview. ... If they don't, what are they modeling to their students other than sort of superficial, sentimental Sunday school Christianity that really doesn't have the rigor to engage the deepest questions that our culture is asking? So, I think faculty development is an enormous priority and faculty development in terms of worldview formation.

In seeking to equip faculty to develop a biblical worldview in their students, academic leaders use a variety of methods to enhance teaching effectiveness, foster professional growth, and promote collaborative engagement. The subthemes of pedagogical training, planned educational events, mentoring, and peer relationships are outlined in the table below and in Appendix O.

**Table 9**

*Developing Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Pedagogical Training	Classroom Practices	23	9
	Course Design	9	3
	Curriculum Development	7	4
	Curriculum Challenges	6	5
	Experiential Education	6	4
	Instructional Design	2	2

	Advanced/Biblical Degrees	13	6
	Regional/National Conferences	12	6
	Internal Workshops/Development	10	6
	ABHE Mini-Conference/Workshop	10	4
	ABHE Faculty Training (TBA)	8	3
Planned	ABHE Annual Meeting	7	6
Educational	Guest Speakers	6	4
Events	Campus Conferences/Seminars	5	4
	Denominational Trainings	3	2
	Faculty Orientation	3	2
	Faculty Meetings	2	2
	Retreats	2	2
	Other Faculty/Leadership Training	6	4
Mentoring	Working Personally with Faculty (i.e. Coaching & Mentoring)	8	3
	Peer Conversations (Outside)	12	6
	Peer Conversations (Inside)	11	5
	Professional Networks	8	3
Peer	Peer Presentations	5	3
Relationships	Reading Groups	4	2
	Team Teaching	4	2
	Cross-Departmental Collaboration	3	2
	Need For PD	14	7
Other	Media (Books, Podcasts, etc.)	13	5
	Budgeting	12	7
	Incentives	2	2

### ***Pedagogical Training***

Each participant recognized the importance of faculty pedagogical training in order to meet biblical worldview objectives. In this context, pedagogical training encourages faculty to adopt innovative approaches to effectively engage students. Utilizing proven methods, faculty can integrate and promote cognitive, affective, and behavioral dimensions of worldview development. Once faculty recognize the need for and become intentional about biblical worldview development in students, Will highlights this subtheme in his letter prompt, “The next challenge is training them in course design and pedagogy explicitly for the development of

worldview.” While modalities will be discussed in the following subthemes, the primary training academic leaders believed needed to be addressed related to student worldview development were teaching methods and strategies. Gerald also articulates the importance of course design,

The answer to that is curriculum alignment as well as backward course design, not just at the course level but also at the individual lesson level. So we’re teaching our faculty that.

... And central to our academics is that biblical worldview piece.

Pedagogy includes teaching approaches, spiritual integration, teaching practices, coursework, and course resources.

Due to the experiential nature of the affective and behavioral dimensions of worldview development, academic higher education leaders equip faculty to better integrate a biblical worldview into their classes by encouraging and modeling experiential educational demonstrations. As Gerald emphasizes in the interview,

I try to practice what I preach. ... I don’t believe in lectures, I believe in designing learning experiences ... I believe that God designs experiences for us to walk through so that we, too, grow in our biblical worldview. And I think that we could partner with God in design experiences within our classrooms, as well as the classroom of a faculty meeting, where we can improve upon that. So we will do discussions and games and all sorts of things. ... And then we debrief them.”

By incorporating discussions, games, and experiential exercises in their professional development efforts, leaders create opportunities for faculty to reflect on and internalize pedagogical methods and biblical worldview application in various contexts. Through these demonstrations, leaders not only convey the importance of integrating a biblical worldview into

academic pursuits but also inspire faculty to adopt a holistic approach to teaching and living a biblical worldview in their specific academic disciplines.

### ***Planned Educational Events***

Planned educational events involve a wide range of training opportunities, including internal workshops, external conferences, and advanced degrees that encourage faculty to incorporate a biblical worldview into their discipline and teaching practices. On the breadth of options, Louis remarks, “That included conferences, memberships, workshops, books, professional resources, seminars, faculty training, events, and paying tuition for faculty members to get advanced degrees or whatever.” These events provide opportunities for faculty members to engage in discussions, share insights, and learn from experts in relevant fields. They often cover topics such as worldview development, current worldview issues, curriculum alignment, and effective teaching strategies. In his letter prompt, Will reiterates the importance of addressing worldview issues with faculty,

Another key aspect of faculty training involves awareness of the competing worldviews vying for the devotion of their students and even themselves. These are sometimes explicit, but often they are hidden in plain sight all around us, subtly influencing many aspects of life.

While Andrew planned seminars for students and guests, these seminars also helped to inform faculty on worldview issues. He states, “We have scheduled a number of worldview seminars on campus. . . . We tried to bring in some special speakers who were experts, and so this was not only for students but helpful for the teachers.” Planned educational events serve as platforms for continuous learning, collaboration, and growth among faculty members, ultimately contributing

to the enhancement of teaching effectiveness and student engagement related to institutional worldview objectives.

While three participants mentioned ETS (Evangelical Theological Society) and two mentioned SBL (Society of Biblical Literature) conferences, eight participants specifically mentioned ABHE's Annual Meeting and Mini-Conferences as key resources in their own growth and the equipping of their faculty related to student worldview development. In the interview, Gerald articulates a common tone among the participants, "Since the first ABHE ... conference/workshop that I attended, ... I've been fully in support of ABHE. ... I've been genuinely impressed by the leadership [and] by the practical development that is being brought about." Similarly, when speaking of sending some of her faculty to ABHE's Annual Meeting, Lynette remarks,

That convention will challenge you. ... I find it to be very helpful for myself. ... It helps you see a big group of Christians all working together for one purpose. ... Anything I can do ... to get my faculty into things like that, I try to."

Regardless of the planned educational method, seven participants emphasized the need to prioritize and budget for faculty development. Lynette advises in her letter prompt, "Providing finances for professional development to aid faculty in learning how to integrate biblical truths in such a way that affects student behavior is a must." Ava comments, "It [professional development] is not cheap," especially on a "small budget." Regardless, Louis emphasizes in the interview,

Professional development needs to be seen as an investment, not an expense. ... I would say, 'You cannot ask me for more people until you show me that the people you have are fully equipped and resourced. So show me that you've got a robust professional

development budget and a robust professional equipment budget ... and then we can talk, you know, increasing people.’ So I do think the first thing is to have a mindset that it’s an investment.

### ***Mentoring***

Mentoring involves providing guidance, support, and coaching to faculty members as they navigate their academic roles in biblical higher education. This subtheme emphasizes the importance of mentorship relationships in fostering personal and professional growth among faculty members. Mentoring may involve senior faculty members or administrators sharing their knowledge, expertise, and experiences with newer or less experienced colleagues. It includes practices such as setting clear objectives, offering constructive feedback, and facilitating reflective discussions to help faculty members improve their teaching skills and integrate biblical worldview principles into their work and discipline. When thinking about approaches to aid faculty in cultivating a biblical worldview, Louis adds, “Team teaching. ... Mentor-mentee kinds of relationships. Those were all things that we did to try to put emphasis on that.” Similarly, Titus shares a personal example, “We had a brand new faculty member, ... a Christian but not really understanding biblical [theological tradition] worldview and some of those constructs. So we ... asked her to work with a theologian that does biblical worldview on a regular basis.”

### ***Peer Relationships***

Peer relationships focus on fostering collaboration, communication, and community among faculty members within academic and spiritual institutions. Nine participants shared aspects related to this subtheme. Academic higher education leaders equip faculty by encouraging a culture and context for peer collaboration. Ava notes this by stating, “Guide faculty collaboration between departments.” This subtheme highlights the value of peer support

networks in promoting professional development and sharing best practices related to student worldview development. When thinking about support to equip faculty in cultivating a biblical worldview, Titus shares an example of connecting his faculty into professional Christian networks, “There’s a Christian Communication Scholars Network. We try to plug especially our communications people into that network, which is very faith-based in its orientation.” While these peer networks and activities are not limited to worldview development, worldview-related topics often come up through these venues. For example, Nathan shares, “We are this semester having a faculty reading group, voluntary, on Quentin Schultze’s *Servant Teaching*. ... And affect should come into there, and certainly in servant teaching it does.”

Peer relationships involve regular interactions, meetings, and discussions among faculty members from various disciplines and departments. To allow conversations to flow casually, Henry has his faculty share a workspace. In the interview, he explains, “We’re always kind of discussing what’s happening and what’s going on and what’s going on with this student and how can people think better about things. ... It’s not always the most productive space, but it is a good conversation time.” Peer networks and relationships provide opportunities for sharing ideas, seeking advice, and learning from one another’s experiences. Peer relationships aid in building a sense of community, accountability, and mutual respect among team members both in and outside the institution, contributing to a positive and supportive academic environment that is committed to biblical worldview development. By fostering these relationships, academic leaders create an environment where faculty members support and encourage one another in both professional and personal aspects.

### **Outlier Data and Findings**



While data collection attempted to focus on faculty development regarding specifically affective and behavioral dimensions, most participants focused on broader biblical worldview development or even professional development within Christian settings. Only Will, an expert in worldview development in biblical higher education, answered the question directly about ongoing professional development related to affective and behavioral development specifically by saying,

Probably not, unless they're really intentional about it. So that is new ways of thinking about worldview that I would suspect are not highly developed unless the institution has become very intentional about worldview. Because as I mentioned before, it often sits in the assumed areas of how we operate.

### **Research Question Responses**

In examining how academic leaders in biblical higher education equip their faculty to cultivate a biblical worldview in students, a central research question and three sub-questions were pursued. The central research question focused specifically on ways biblical higher education leaders equip their faculty to cultivate a biblical worldview in their students. The sub-questions supported the central research question by pursuing professional development resources and experiences, professional development challenges specifically related to affective and behavioral dimensions, and assessment practices regarding the affective and behavioral dimension of biblical worldview development.

#### **Central Research Question**

How do academic leaders in biblical higher education equip their faculty to cultivate a biblical worldview in their students? The participants' experiences indicate that equipping faculty begins preemptively through selecting mission-fit faculty. Louis expresses this theme

when stating, “Faculty selection, development, and deselection are absolutely central to missional fidelity in Christian higher education.” Secondly, academic leaders equip faculty through modeling a biblical worldview in their everyday life and interactions. Nathan emphasizes,

“It [a biblical worldview] needs to mark our own choices and our own living, thinking. And then it also, I think, should be explicit in our work. ... The point is that for leaders then - is we should be modeling it so that staff and faculty ... [are] seeing that, and they’re understanding that there’s an expectation that we live this way. We model this.”

Third, academic leaders equip faculty to cultivate a biblical worldview in students by positing faculty into established frameworks, including academic, community, and accountability. Titus broadly introduces this theme by stating, “The academic leader provides a framework for making this [student worldview cultivation] happen.” Lastly, academic leaders equip through developing faculty. Jeremiah emphasizes this theme by stating, “This [biblical worldview development] continues with professional development, which encourages correct biblical integration into every subject that we teach.”

### **Sub-Question One**

What professional development experiences and/or resources do faculty find helpful for the affective and behavioral dimensions of worldview development in the lives of students? Academic leaders primarily use internal workshops and external conferences to address holistic biblical worldview integration. Internal workshops often sought to address such domains as pedagogy, worldview integration, and current worldview issues. External conferences were typically either discipline-related within a Christian context or broader biblically based faculty development conferences. Eight participants specifically referenced resources provided by

ABHE that aid in equipping their faculty to develop a holistic worldview in students. Several participants are looking forward to online faculty development training announced by ABHE specifically targeting student worldview development. They are hoping this training will aid in meeting the need for continued faculty development in cultivating a holistic worldview in students, including the affective and behavioral dimensions. Louis provides a brief professional development list when stating, “That included conferences, memberships, workshops, books, professional resources, seminars, faculty training, events, and paying tuition for faculty members to get advanced degrees.” While resources discussed did not solely target the affective and behavioral dimensions of worldview, academic leaders felt these dimensions were often incorporated into broader holistic approaches.

### **Sub-Question Two**

What challenges do academic leaders face in developing their faculty to cultivate affective and behavioral dimensions of worldview development in the lives of students? One of the primary challenges academic leaders face in developing their faculty in general is limited resources, specifically in time, attention, and finances. Nathan highlights this challenge, “Time and attention are the critical ones. It’s so easy to get busy with all the routine work.” Louis adds, “The pressure of limited resources and the temptation to let professional development just go the way of the cutting board. ... If it becomes one of many priorities, it just doesn’t make it.” Therefore, professional development should be prioritized in planning and budgeting. Ava notes this, “You have to make it a priority, though. ... We talk about budget every year; we talk about professional development opportunities. It’s not cheap ...” When it comes specifically to affective and behavioral dimensions, eight participants highlighted challenges related to affective assessment. Considering the experiential nature of the affective and behavioral dimensions of

worldview development, participants shared challenges relating to ensuring encounters that encourage or challenge students' worldviews.

### **Sub-Question Three**

What are the experiences of academic leaders in assessing the affective and behavioral dimensions of worldview development in the lives of students? Academic leaders utilize a plethora of assessment methods regarding student worldview development. While some used quantitative surveys, most preferred qualitative means for assessing cognitive, affective, and behavioral dimensions of worldview. As Ava notes regarding worldview assessment, "Most of what we do evaluation-wise is qualitative." The primary focal point for academic leaders was to establish, measure, and assess institutional goals and objectives through an assessment framework. As Will highlights, "The closing of the loop is to assess that it [biblical worldview strategy] is happening." Other means specifically focusing on affective and behavioral dimensions include character evaluations, life-group assessments, student testimony, and the 3DWS (Three Dimensional Worldview Survey).

### **Summary**

This hermeneutical phenomenological study identified effective strategies employed by academic leaders in biblical higher education to enable faculty to foster affective and behavioral dimensions of worldview development in their students. Through the voices of 10 academic leaders, four overarching themes emerged, offering insights into the approaches utilized within these institutions. From the deliberate selection of mission-fit faculty members to the intentional modeling of a biblical worldview and from positioning faculty within established frameworks to fostering their ongoing development, the findings underscore the holistic commitment of

academic leaders to equip their faculty to foster a biblical worldview in students both inside and outside the classroom.

## **CHAPTER FIVE: CONCLUSION**

### **Overview**

The purpose of this hermeneutical phenomenological study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. This chapter briefly describes a summary of the thematic findings, followed by a discussion on the interpretation of the study's findings, the implications for policy and practice, and the theoretical and methodological implications. The chapter closes by reviewing the study's limitations, delimitations, and recommendations for future research.

### **Discussion**

Upon reviewing surveys, interviews, and letter prompts from academic leaders across North America, four themes were identified relating to how academic leaders equip their faculty to cultivate a biblical worldview in their students. Based on these findings, I offer several interpretations. Due to the nature of the study, no formal policies are recommended beyond what ABHE has already implemented. However, academic higher education leaders may benefit from the study's implications for their practice. While the study's findings did not deviate significantly from the literature reviewed in Chapter Two, the study confirms and extends several aspects of the literature as it relates specifically to a biblical worldview. Similarly, while the study did not deviate from the two theoretical frameworks utilized in the study, recommended areas of refinement are provided. Due to the study's limitations, delimitations, and findings, several recommendations are made for further research in the field related to biblical worldview development among students in biblical higher education.

### **Summary of Thematic Findings**

Four primary themes were identified in the study regarding how academic leaders equip their faculty to develop a biblical worldview in their students. Considering the significant role faculty serve not only in the classroom but also through role modeling and mentoring, academic leadership begins the equipping of their faculty proactively through faculty selection. Secondly, the role of academic leadership should not be overlooked. Therefore, academic leaders equip their faculty by modeling a biblical worldview in their everyday lives and practices. Third, academic leaders equip faculty to cultivate a biblical worldview in students by positioning them in established institutional frameworks, including academic, community, and accountability. The holistic nature of the small Bible college lends itself toward student worldview development but often requires faculty to interact in various modalities across campus. Lastly, academic leaders equip their faculty through various development activities related to biblical worldview integration. These development activities primarily focus on pedagogy with holistic biblical worldview integration.

### **Interpretation of Findings**

Based on the study's findings, the following interpretations offer nuanced insights into significant dynamics, roles, and aspects of biblical worldview development within the context of biblical higher education. Interpretations emphasize the holistic and practical nature of Bible colleges and the critical role that academic leaders and faculty serve in the fiduciary responsibility of mission alignment and biblical worldview development in students. Additionally, emphasis is placed on the intentionality of worldview integration, the experiential nature of the affective and behavioral dimensions of worldview development, and related faculty development. Together, these interpretations provide perspectives on the study's findings related to biblical worldview development within the context of biblical higher education.

### ***The Holistic Praxis Nature of Bible Colleges***

The traditional Bible college movement provides a prime opportunity to channel the student's academic pursuits, experiences, and even relationships toward the cultivation of a biblical worldview. The channeling model of religious socialization emphasizes the role of social and cultural influences on an individual's development (Erickson, 1992; Himmelfarb, 1980; Martin et al., 2003; Seol & Lee, 2012; Sherkat, 2012). Similarly, the literature highlights that the institutional and learning environment, both in and outside the classroom, has a significant influence on student worldview development (Hirstro, 2019; Kim, 2020; Riegel & Delling, 2019). The traditional Bible college environment places students in an environment where potentially every aspect of life is intent on challenging and encouraging the student's spiritual and worldview development.

Participants in this study also demonstrate that Bible colleges are often adept at taking a holistic and praxis approach to spiritual development, ministry training, and worldview development. With dedicated teams of administrators and faculty, these institutions reflect a multifaceted approach to education that integrates spiritual formation, academic learning, and practical ministry engagement. The findings underscore the central role of academic leaders and faculty in nurturing students' holistic development, including cognitive, affective, and behavioral dimensions of worldview formation. While many of their faculty may not be as research-oriented, they are often leaders in role modeling and engaging with students for practical ministry training (Baird, 2020).

### ***The Fidelitous Role of Academic Leadership in Biblical Higher Education***

Within the context of biblical higher education, Academic leaders serve a central role in keeping the institution faithful to its mission through implementing missionally aligned policies



and practices. While the channeling model of religious socialization primarily focuses on how parents channel their children's social networks (Erickson, 1992; Cornwall, 1988), biblical higher education also channels student experiences through the frameworks they establish, the policies and practices they implement, and the faculty they select. The literature directly and indirectly emphasizes the central role academic leadership serve in faculty selection, curriculum development, and the cultivation of the campus environment (Astin et al., 2011; Erdvig, 2021; Esqueda, 2014; Smith, 2009). Participants in the study also reiterated the academic leaders' influence through their responsibility of faculty selection, retention, and deselection as well as how they position faculty within larger frameworks where they interact daily with students, challenging and impacting students' worldview. Academic leaders are responsible for developing and providing accountability for their faculty to accomplish course objectives and worldview integration. In the biblical higher education context, academic leaders may also take on a shepherding or pastoral role of their faculty as they support their faculty's spiritual development (McClane, 2023). Academic leaders, along with the administrative team, cast a vision for the institutional mission, goals, and biblical worldview integration. Their dedication through grounding institutional policies and practices in biblical principles and modeling a biblical worldview to the campus sets the campus tone and expectations. Overall, the findings highlight the indispensable fiduciary role of academic leadership in shaping the ethos and culture of Bible colleges, ensuring the faithful transmission of biblical values and worldview to the next generation of Christian leaders.

### ***Essential Role of Faculty***

In the small Bible college environment, faculty become far more than classroom instructors but ministry practitioners, spiritual role models, student mentors, and, as time permits,

scholars. Just as the channeling model of religious socialization recognizes the educational and social factors in an individual's worldview development, Girard's (1966) mimic theory emphasizes people's tendency to copy one another not only in action but in desires and values (Palaver, 2013). Faculty will not only impart knowledge but also model authentic Christian living and biblical worldview integration. Just as the literature strongly emphasizes the significant role faculty serve in the student's development and faith-integration (Esqueda, 2014; Kim, 2020; Parks, 2011; Pressnell, 1996) as well as in shaping the institutional culture as a whole (Lindholm & Astin, 2008), participants in the study reiterated the central and multifaceted role faculty serve in biblical higher education. Since faculty serve as the primary agents through whom institutional objectives are accomplished, academic leaders must prioritize the selection of faculty who embody a missionally aligned worldview and who possess spiritual maturity (Erdvig, 2021; Esqueda, 2014). Through guidance and coaching from academic leaders, faculty primarily carry the responsibility of programmatic and worldview assessment. Considering the high expectations and often low financial returns that faculty in biblical higher education receive, academic leaders should prioritize their continued development and offer regular encouragement and support for mission-fit faculty (Ostrander, 2018).

### ***Worldview Intentionality***

If biblical worldview development is not intentionally defined and worked through the broader curriculum, it is unlikely the student will develop a holistic biblical worldview but will receive a smattering as faculty happen to address elements. Nkana's (2020) conversionism educational theory highlighted that while faculty may be content matter experts in their discipline, they often lack the skills to effectively meet all the learning objectives of the institution. Similarly, the literature noted that faculty often need professional development in

how to teach from a biblical worldview and encourage spiritual development (Edlin, 2008; Erdvig, 2021; Horan, 2017). Participants elaborated on this need, recognizing that academic leadership should neither assume that faculty themselves have a mature biblical worldview nor that they know how to effectively develop a biblical worldview in the lives of their students.

Once objectives are in place, academic leadership must intentionally cultivate their faculty to conduct thorough and honest assessments to evaluate effectiveness and provide intentional professional development related to worldview integration. While the intimate nature of the small Bible college environment may lend itself to organically develop affective and behavioral dimensions of worldview, being able to identify how the affective and behavioral development takes place in the Bible college setting may aid academic leaders to be more strategic in their decision making and in focusing their faculty development for maximum impact. As institutions become larger, they will likely need more codified ways to encourage student-faculty engagement.

### ***The Experiential Nature of Affect and Behavior***

Although affect and behavior can be discussed cognitively, they are primarily developed through modeling and personal experience. The theoretical framework, the literature, and the study's findings offer insights into the experiential nature of affective and behavior dimensions of worldview development. The channeling model of religious socialization emphasizes the tendency for adolescents to adopt the values and desires of their caregiver and social circle, often through modeling (Erickson, 1992; Palaver, 2013). Similarly, Nkana's (2020) conversionism educational theory highlights the importance of relationships in the educational context. Likewise, the literature emphasizes that students tend to adopt what their peers and particularly mentors love and celebrate (Brown & Strawn, 2012; Erdvig, 2021). The campus environment

and practices can also contribute to the student's affective development (Smith, 2009). In particular, students' affect and behavior are significantly impacted through acts of service (Erdvig, 2021; Wolterstorff, 2002). Likewise, the participants in the study personally emphasize the impact that practical ministry experience, faculty modeling, and the faculty's affect has on the student's development.

Therefore, academic leaders and faculty should consider pedagogical methods that intentionally incorporate experiential learning opportunities to develop students' spiritual and worldview development. By prioritizing experiential learning opportunities, academic leaders can more effectively nurture students' holistic development. Similarly, by aligning required practical ministry engagements with what students are learning in the classroom, academic leadership and faculty can better encourage holistic worldview development in students. Ultimately, the affective dimensions of worldview are a matter of heart-orientation. Therefore, academic leaders should also prioritize spiritually engaging events and practices that touch the student's desires and motivations (Kuh & Gonyea, 2006; Lindholm, 2007; Otto & Harrington, 2016; Schultz & Swezey, 2013; Wallace, 2017).

### ***Faculty Development Related to Affective and Behavioral Dimensions***

While the need for teaching from a worldview perspective, spiritual development, and the faculty's worldview development were identified as needs in the literature (Edlin, 2008; Erdvig, 2020; Horan, 2017), faculty development related to affective (Steinert et al., 2016) and behavioral dimensions was a gap identified in the literature. Nkana's (2020) conversionism educational theory demonstrated that faculty often need training to meet institutional objectives outside their professional field, such as affective and behavioral worldview development. Based on participant responses, it does not appear that specific training on affective and behavioral

dimensions of worldview development is happening. Instead, affective and behavioral dimensions seem to be addressed indirectly or holistically through a broader biblical worldview, spiritual, and pedagogy integration (Erdvig, 2021). Additionally, as faculty are often expected to model worldview and ministry engagement, the affective and behavioral dimensions also take place indirectly with the individual instructor's own passion for ministry and vibrant spiritual life. Therefore, academic leaders should also encourage continued development that is personally and spiritually engaging and refreshing.

### ***Pedagogical Training and Biblical Worldview Integration***

Effective pedagogy training plays a crucial role in shaping faculty members into better educators (Nilson, 2016). Nkana's (2020) conversionism educational theory specifically addresses the need for good pedagogical practices to meet learning outcomes. Participants in the study shared needs regarding their faculty needing training both pedagogically and in biblical worldview. Utilizing proven pedagogical practices such as a flipped classroom, designed learning experiences, and discussion-based learning, faculty can integrate biblical worldview outcomes into their courses that reflect not only cognitive propositions but also affective reflection and behavioral experience as they relate to student worldview development. This integration requires the faculty member to possess both a robust pedagogy and a comprehensive biblical worldview of their discipline. Therefore, professional development should focus on both aspects. While broad worldview topics and discussions may aid in faculty reflection, the latter is likely best done within biblically centered peer networks related to their discipline. As pedagogy training is not discipline-specific, it may remain broader as long as affective and behavioral outcomes are addressed. By prioritizing pedagogy training for faculty, institutions can cultivate

educators who are adept at guiding students toward a deeper understanding and application of a biblical worldview within diverse academic disciplines.

### **Implications for Policy and Practice**

The study's findings reiterate the importance of existing policies and practices within biblical higher education institutions, particularly those accredited by ABHE. While no additional policies beyond those already established by ABHE are deemed necessary, it is recommended that biblical higher education accreditors or related sites outside of ABHE consider evaluating similar policies and standards related to biblical worldview development. On the other hand, practice implications highlight the significant role of academic leadership and faculty in advancing institutional missions and fostering a biblical worldview among students. Academic leaders are encouraged to formalize criteria and qualifications for prospective faculty and administrative candidates.

### ***Implications for Policy***

In biblical higher education, accreditation can provide not only institutional accountability but also strong support and a rich opportunity to network with peers. For institutions not accredited, it is recommended that they consider accreditation options. Specifically, biblical higher education sites may benefit from a biblical higher education accreditor. While ABHE already utilizes robust standards relating to student worldview development, practical ministry engagement, faculty qualifications and development, assessment and planning, and policies relating to biblical and theological studies in place (COA, 2023), other Christian accreditors or related industries may benefit from such standards and policies.

For example, in standard nine, ABHE requires institutions to demonstrate that their faculty are “committed to its mission and qualified academically and spiritually to facilitate

student learning ... and to contribute to the development of a biblical worldview. The institution fosters an academic climate that stimulates the exchange of ideas, encourages professional development ...” (COA, 2023, p. 25). This standard alone touches on several themes in the study including the importance of the faculty member’s spiritual life, their own worldview development in their discipline, as well as continuing to support the development of their faculty in line with their mission and cultivating a climate or framework where peers can engage with one another. Additionally, in standard 11, institutions are required to give evidence that their programs are missionally aligned and “with all programs supporting development of a biblical worldview ...” (COA, 2023, p. 28). Policies on General Studies notes, “The integrating of biblical and general studies forms the basis for development of a biblical worldview ...” (COA, 2023, p. 56). Recognizing the importance of hands-on ministry experience, standard 11b requires a ministry formation program under the supervision of the faculty. This study demonstrates that each of these are significant elements in developing affective and behavioral dimensions of worldview in students.

### ***Implications for Practice***

Given the important role that both academic leadership and faculty have in advancing the institutional mission and developing a biblical worldview in students, academic leaders may want to consider formalizing criteria and qualifications for prospective faculty and academic administrators if not already established. By clearly articulating the desired characteristics, values, and qualifications sought in faculty and administrative candidates, institutions can ensure alignment with their overarching mission and worldview objectives. In particular, academic leaders within Bible college settings may find it beneficial to delineate job expectations beyond teaching responsibilities to encompass community engagement, student mentoring, active

involvement in external ministry endeavors, and continued professional development. This proactive approach not only reinforces the institution's commitment to holistic education but also cultivates a culture of accountability and purposeful engagement among faculty and academic staff.

While accredited institutions should already have clearly articulated student learning objectives and a robust assessment program, the study reiterates the importance of closing the assessment loop. Student worldview development begins with clearly articulated expectations and objectives throughout the curriculum. Although assessment is often time-consuming, it provides clarity and opportunity for refinement and growth for the instructor and the institution.

### **Empirical and Theoretical Implications**

Based on the study's findings, empirical and theoretical implications are discussed in light of biblical worldview development in higher education settings. The empirical implications of this study examine various aspects of worldview development, faculty influence, curriculum engagement, community engagement, ministry involvement, assessment practices, and faculty professional development within the context of biblical higher education. The theoretical framework of the study draws upon the channeling model of religious socialization (Erickson, 1992) and Nkana's (2020) conversionism education theory to support the role of education in developing an individual's worldview and the need for faculty development to meet the needs of higher education students. The findings affirm the importance of faculty as role models and educators in developing students' worldview and underscore the need for ongoing faculty development. Additionally, the study suggests potential areas for further refinement and integration of the literature and theoretical frameworks within the context of worldview development in biblical higher education.



### *Empirical Implications*

Overall, the study is consistent with the existing literature, although it extends the research in these areas as it applies to biblical worldview development. Academic leaders are committed to nurturing a biblical worldview in students, recognizing the need for affective and behavioral development beyond cognitive assent alone. The study's findings underscore the importance of missionally aligned faculty and grounding curricula and co-curricular activities in a biblical worldview. Academic leaders prioritize intentional engagement with instructors and the learning community to foster spiritual and worldview growth among students. Considering the multifaceted knowledge and practice faculty need to be effective in biblical higher education, academic leaders reiterate the importance of continued faculty development.

**Worldview Development.** As identified in the literature, academic leaders in this study desire to cultivate a biblical worldview in their students (Lindemann, 2018). However, they emphasize the inadequacy of cognitive ascent alone on worldview and lifestyle commitments (Lindemann, 2018; Mittwede, 2013; Setran, 2018; Smith, 2009) but recognize a need for affective and behavioral development (Jung, 2015). Nevertheless, due to the difficulty of affective assessment, academic leaders may leave affective dimensions of worldview development as an unstated institutional objective.

The study's findings aligned with observations regarding the diversity of views in Christianity and the need to examine presuppositions (Kanitz, 2005). Although there were some commonalities around core biblical doctrines (Ward, 2016), like Kim (2020), little consensus was found regarding the specifics of a biblical worldview in relation to its definition, integration, or practice. While some participants nuanced a biblical worldview with their theological tradition, most participants emphasized a broader biblical worldview framework as a process of

being rooted and grounded in the Scripture, which can result in multiple and varied applications. This emphasis conforms to themes identified in the literature in identifying worldview models more in terms of process than content (Bradley, 2009). Therefore, academic leaders sought to equip students with a biblical worldview that was principle-based in order to equip them for challenges and scenarios well beyond current cultural challenges (Garber, 2007).

In line with the literature, academic leaders express the importance of worldview intentionality, student-faculty interaction, and diversity engagement (Kim, 2020). Intentionality begins by defining expectations. Therefore, as recommended in the literature, practitioners in the field highlight the need to clearly articulate worldview outcomes and expectations (Erdvig, 2021). According to participants, these objectives should be cascaded from the institutional mission through departments and programs to the individual course and lesson level. Academic leaders express the importance of grounding institutional policies from a biblical worldview perspective (Prinston, 2020) and attempt to strategically align their institutional practices with the mission to cultivate a biblical worldview in students (Mayhew et al., 2020). Academic leaders and faculty are intentional in cultivating a formative educational experience through the institutional and learning environment that is conducive for the student's spiritual and worldview development (Otto & Harrington, 2016).

**Faculty Influence.** Academic leaders strongly reiterate the significance faculty have on student's worldview and faith integration (Esqueda, 2014; Kim, 2020; Parks, 2011; Pressnell, 1996), necessitating great care in selecting faculty with a missionally aligned worldview (Erdvig, 2021; Esqueda, 2014) who are spiritually vibrant and mature to guide student development (Horan, 2017; Parks, 2011; Sherr et al., 2007). Academic leaders in the study add the importance of faculty being practitioners in ministry. Academic leaders also recognize the impact of the

instructor's affect on students in the classroom (Parks, 2011). While participants did not discuss much in terms of longitudinal data following the student's graduation, their experience embodies Garber's (2007) findings in the primacy of having students engage with instructors who embody their desired worldview. Academic leaders in the study underscore the significance of the mentoring and role-modeling relationship that faculty have with students (Astin et al., 2011; Horan, 2017; Jung, 2015; Garber, 2007).

**Curriculum Engagement.** The study confirmed the importance of grounding both the curricula and co-curricular activities in a biblical worldview (Esqueda, 2014). As Erdvig (2021) observed, the biblical worldview integration movement did not result in a unique pedagogy. Instead, academic leaders integrated worldview objectives into broader faculty pedagogical development. Likewise, academic leaders emphasized the importance of cross-curricular integration of a biblical worldview, not only in biblical studies but particularly in the general studies and professional studies (Erdvig, 2021; Jung, 2015; Litfin, 2004; Ostrander, 2021; Otto & Harrington, 2016). Several academic leaders shared that they employ introductory courses not only in basic life skills (Astin et al., 2011), mental health, and biblical frameworks (Erdvig, 2021) but also in terms of worldview perspectives. In addition to targeted courses in worldview, critical thinking, and spirituality (Astin et al., 2011; Erdvig, 2021; Kinnaman & Matlock, 2019), several leaders utilized a capstone course to synthesize the student's biblical knowledge, general studies, and professional studies within a biblical worldview framework. While the literature encourages a variety of instructional methods and practices to aid in cognitive, affective, and behavioral development, instructional methods were not pursued specifically in this study.

Since students who regularly take part in meditation or self-reflection demonstrate significant development in their spiritual lives (Astin et al., 2011), Setran (2018) was concerned

that instructors may not emphasize or require spiritual disciplines in the lives of their students because these typically fall outside academia. However, academic leaders in this study did address spiritual practices both in and outside the classroom through a variety of means, along with a host of spiritual engagement opportunities for students to reflect on their values and ethics (Fuetus & Dugan, 2021; Kim, 2020; Waggoner, 2016; Wallace, 2017). Sites surveyed in this study sought to engage students in acts of service and spiritual practices for their affective and behavioral development (Setran, 2018; Smith, 2009) and worked diligently to connect students to a rhythm of a larger spiritual community (Erickson, 2019). While the literature suggests that celebrated practices can shape a student's subconscious, desires, and worldview (Erdvig, 2021; Smith, 2009), academic leaders were careful to note that mere outward action does not constitute a genuine heart change or shift in actual worldview. While it may encourage and shape the student who is affectively ready, there needs to be a genuine heart change first.

**Community Engagement.** In alignment with the literature, the study found that academic leaders believe students imitate the attitudes, desires, and values of their socialization circle and are thereby strongly impacted by the campus community engagement both in and outside the classroom (Brown & Strawn, 2012; Hirstro, 2019; Kim, 2020; Riegel & Delling, 2019). Academic leaders recognize both the positive and negative aspects of individuals consciously and unconsciously adopting the patterns and priorities of the culture around them (Erickson, 2019). Similar to points by Setran (2018), academic leaders in the study express increased challenges related to socio-cultural pressure and ideologies. Positively, academic leaders attempt to create a spiritual framework and culture to nurture students while trying to address negative pressure and influence from the border culture and competing worldviews.

Academic leaders emphasized the importance of engagement with the instructor and learning community (Nkana, 2020; Soel & Lee, 2012). Just as Setran (2018) recommends, academic leaders in biblical higher education seek to intentionally make all aspects of campus life avenues for spiritual and worldview formation. Academic leaders represented in this study actualized Parks's (2011) institutional potential to be an ideal mentoring setting. Specifically, faculty have a profound impact on students' affect, values, and behavior through both the traditional classroom setting and student mentoring regardless of stated outcomes (Erdvig, 2021; Parks, 2011). Participants in this study were representative of Baird's (2020) smaller teaching-focused (rather than research-focused) institutions with small class sizes, which allowed for greater student-faculty relationship-building and investment in students' lives outside the classroom.

Both the literature and the research findings emphasized the importance of the student's environment and engagement in a Christian community for their spiritual and worldview development (Garber, 2007; Setran, 2018). Similarly, academic leaders recognized the importance of the institutional climate and ethos on the student's spiritual and worldview development (Cooley, 2012; Mayhew et al., 2020). However, the tone or atmosphere of the Bible college campus may be a byproduct of the events planned, faculty engagement, and spiritual direction of admitted students. Therefore, academic leaders sought to establish frameworks and even design environments, including decor and language anchors, to direct the community's attention toward missional and spiritual formation (Deal & Peterson, 2010; Erdvig, 2021).

Several participants agreed with Smith (2009) that affective dimensions of worldview development may be better developed outside the classroom than in it. Therefore, academic leaders in the study sought to establish frameworks allowing for meaningful opportunities for

faculty and students to engage outside the classroom (Kim, 2020) as well as opportunities for students to grapple with their worldview and worldview application through real-life engagement outside the classroom (Erdvig, 2020). Just as Smith (2009) emphasizes the importance of liturgy, biblical higher education leaders sought to engage students in activities and patterns to shape the heart. In the smaller Bible college setting, participants often had an integrated theological, social, and communal calendar or practiced liturgies (Erickson, 2019; Smith, 2009). These institutions often had integrated Christian communities where the whole campus community worshiped, prayed, served, and ate together (Smith, 2009). A few even encouraged the faculty and their families to be involved in campus community life (Astin et al., 2011), where students could engage in personal observation, discussion, and reflection before re-engagement with the broader culture (Saylor, 2020).

**Ministry Engagement.** Both the literature and academic leaders in the study emphasize the importance of out-of-class interactions and experiences on student worldview development (Riegel & Delling, 2019; Rockenbach & Mayhew, 2013). Academic leaders employed these best practices in developing student's worldview and spiritual qualities through exposure to diversity through acts of service and study abroad programs (Astin et al., 2011). Through students engaging in these acts of service, the affective and behavioral dimensions of their spiritual and worldview development are awakened and cultivated (Astin et al., 2011; Setran, 2018; Wolterstorff, 2002). Just as Erdvig (2021) observed accelerated worldview development in these settings, academic leaders similarly prioritized students' participation in practical ministry endeavors through regular engagement.

**Worldview Assessments.** Although multiple worldview assessment instruments have been developed in order to identify the strength of an individual's alignment with a biblical

worldview, academic leaders struggled with the narrow view many of these instruments took on biblical worldview application and sociopolitical and cultural elements often prevalent in many of these assessments. From the formal worldview assessments reviewed in the literature in Chapter Two, only the PEERS test and possibly the Worldview Weekend Test had been utilized previously by academic leaders (although not currently). In addition to those reviewed, one participant uses the 3DWS (Three-Dimensional Worldview Survey) by Schultz (2023).

While not diminishing the importance of cognitive propositions related to worldview, academic leaders express similar assessment challenges as represented in the literature concerning the affective and behavioral dimensions of worldview development (Lindemann, 2018; Schultz & Swezey, 2013). As affective and behavioral dimensions are incorporated into a definition of worldview, Schultz and Swezey (2013) note the need for revised assessment instruments. Given the diversity of and largely qualitative nature of assessment methods as well as the difficulty in affective assessment as shared by participants, a holistic worldview assessment could be beneficial. Considering the holistic worldview assessment intent of the 3DWS by Schultz (2023), further institutional application and review by academic leaders is warranted.

**Faculty Professional Development.** Just as Erdvig (2021) emphasizes the ongoing process of worldview formation throughout one's life, the academic leaders in this study similarly expressed concern for the further development of their own worldview and the worldview of their faculty. Academic leaders in the study concur with concerns in the literature regarding the need for faculty development related to a biblical approach in the faculty's discipline, as faculty may not have a biblical worldview outlook of their discipline (Fennema, 2010; Prior, 2021). Therefore, academic leaders in the study reiterate the need for faculty

professional development in both teaching from a biblical worldview and in the continued development of their own worldview (Erdvig, 2021) with emphasis on how competing worldviews affect the various disciplines directly and indirectly (Glanzer, 2011). Academic leaders in this study sought for their faculty to regularly engage with biblical worldview content broadly and in their field specifically (Erdvig, 2021), although the extent to which that happens regularly was ambiguous due to the personalized nature of professional development activities.

As Andrews and Hu (2021) observed, faculty development methods vary significantly from institution to institution. However, internal workshops and external conferences seem to be most prevalent based on the shared experiences of the academic leaders in the study. Based on the literature, no new forms of professional development were identified (Andrews & Hu, 2021; Erdvig, 2021; Leslie et al., 2013; Steinert et al., 2016; Swaner, 2016), but these methods were infused with biblical perspectives. While the specific content of faculty development was not a significant topic of discussion among participants, mentorship or co-facilitation were initiatives being utilized by academic leaders (Cheng et al., 2020; Jacob & McGovern, 2015; Terpstra & King, 2021). While participants intentionally provided training in pedagogy, biblical worldview integration, and worldview topics, it remains unclear to what extent affective and behavioral dimensions of worldview development are specifically included in faculty development (Steinert et al., 2016).

In addressing professional development challenges, the study found potential financial, assessment, and workload challenges. Budgetary concerns and priorities relating to professional development were a concern of academic leaders (Swaner, 2016). Academic leaders similarly expressed challenges related to tight budgets (Fey et al., 2020; Ostrander, 2018) and recognized the need to intentionally prioritize professional development for it to occur (Pannekoeke et al.,



2023). Although Swaner (2016) recommends that academic leaders provide oversight, feedback, and evaluation of professional development throughout the process, other than simple reporting and ensuring student and course outcomes are being met, this did not seem to be happening at the institutions represented in the study. This lack of direct evaluation may highlight a potential need for greater accountability in faculty professional development. Although teaching loads were not specifically addressed in this study, Ostrander's (2018) concern about faculty load and available time for continued development remains consistent, considering not only potentially heavier teaching loads but also community engagement, mentoring, and external ministry expectations of faculty in the Bible college setting.

### ***Theoretical Implications***

This study utilized two primary theories to demonstrate the role of education in developing an individual's worldview and the need for faculty development to meet the needs of higher education students. The study's findings greatly support the channeling model of religious socialization (Erickson, 1992). Biblical higher educational institutions provide significant channels for young adults to engage with and learn from faculty, staff, and fellow students during their formative early adult years. Cornwall (1988) emphasizes the importance of role modeling in the channeling process. Participants in the study confirmed the importance of faculty serving as role models both in and outside the classroom in shaping student's affect and behavior. Through their teaching, mentoring, and modeling of a biblical worldview, faculty members contribute to the socialization process outlined in the channeling model, guiding students' spiritual growth and shaping their worldview. Particularly in the residential setting, students are often surrounded by ministry practitioners and fellow peers who are passionate about spiritual matters.

Academic leaders not only sought to channel and connect students but faculty as well for their continued development. Channeling may be more controlled on campus through established frameworks and planned events, but academic leaders also seek to connect students and faculty to various external ministry contexts and networks. When discussing denominational influence on religious socialization, Sherkat (2012) emphasizes that denominations influence individuals' orientation toward belief. While academic leaders sought to help students see a broader perspective of "a" biblical worldview, many cared deeply that students were oriented around their denomination or theological tradition. However, participants were careful to note that it is not simply the environment or socialization that ultimately shapes students' hearts. Ultimately, transformation is a work of the Holy Spirit. Nevertheless, in the words of Nathan, higher education leaders and faculty serve a vital role in "maintain[ing] the conditions for it" to occur. Through careful selection, positioning, and development of faculty, academic higher education leaders channel interactions toward worldview formation. By focusing on continued development, academic leaders can strengthen the faculty's role as influential channels in students' religious socialization process.

The study's findings also aligned with Nkana's (2020) conversionism education theory. This theory focuses on the learner's capabilities and the need for faculty professional development to meet objectives that lie outside their documented expertise. Just as Nkana (2020) and Nilson (2016) advocate for training in instructional strategies, academic leaders in the study emphasized the importance of good pedagogy to best instruct and guide diverse learners in worldview development. The principle that faculty need further development to accomplish institutional goals holds true in this study. This study underscores the importance of integrating effective teaching and learning practices into faculty development initiatives that are consistent

with the goals of conversionism educational theory. By providing faculty members with training and practice in instructional strategies tailored to meet the educational needs of students, institutions can enhance student achievement and promote their worldview goals. Nkana (2020) emphasized the importance of instructor-student relationships in the theory. Similarly, academic leaders strongly reiterated this point, suggesting faculty build relationships with students outside the classroom setting. The study's findings also highlight the significant impact of instructor attitudes on student achievement and worldview integration, echoing the principles of conversionism educational theory.

While the study's findings did not deviate from the theoretical frameworks, the study utilized the frameworks' principles to specifically address biblical worldview development. While not the central focus of these theories, some work has been done to incorporate religious higher education (Sherkat, 2012) and worldview (Erickson, 1992) into the channeling theory. Since Nkana's theory is more focused on the capabilities and needs of learners, worldview development could be incorporated into further refinement of the theory. Additionally, while conversionism educational theory focuses primarily on aligning instructional strategies, the study emphasizes a wider need for cross-curriculum integration and planning. This emphasis is not contradictory to the theory but extends beyond its primary focal point.

### **Limitations and Delimitations**

While this study aimed to capture insights from a diverse group of academic leaders within biblical higher education, certain limitations and delimitations influenced its scope and focus. These constraints include the relatively small participant pool and the fact that participants were primarily from smaller Bible colleges across North America affiliated with ABHE. Additionally, the study imposed delimitations such as academic leaders with three or more years

of experience serving in accredited institutions. These factors, while helping to focus the study, may have limited the generalizability of the findings and overlooked perspectives from the biblical higher education field.

### ***Limitations***

While the study aimed to capture insights from a diverse range of academic leaders within biblical higher education, certain limitations constrained its scope. The participant pool consisted of 10 individuals who were predominantly serving in smaller Bible college settings in North America. The smaller Bible college setting represents a limited subset of biblical higher education. Smaller Bible colleges are often solely or primarily ministry-focused in their programs. They provide a unique and structured environment often characterized by a close-knit and spiritually focused community, naturally lending itself to organic spiritual and worldview development. Therefore, the study's findings may not encompass the diversity of leadership perspectives and experiences within the broader field of biblical higher education in North America or globally. Moreover, all participants represented institutions affiliated with ABHE, a significant accreditor in the field, yet the findings may not fully capture the experiences and practices prevalent in biblical higher education institutions beyond the ABHE community. Furthermore, the emphasis on residential settings among participants may have overlooked the strategies employed by academic leaders in addressing the affective and behavioral dimensions of worldview development within the increasingly online learning context.

### ***Delimitations***

In order to focus the study on ideal participants, several delimitations were put in place. First, the study narrowed its scope to accredited institutions within the realm of biblical higher education. This deliberate choice ensured that participants were from institutions subject to

rigorous accountability measures, thereby increasing the likelihood of capturing representative insights among academic leaders. As time is a key factor in experiencing and understanding a phenomenon (Van Manen, 2016), another delimitation involved selecting participants with a minimum of three years of academic leadership experience. While seeking to ensure participants had rich biblical higher education experience, this did eliminate several candidates and their institutions from the pool of potential participants. This delimitation was included to help ensure the participants possessed enough experience to be able to provide reliable and meaningful insight into the research questions. Additionally, the study exclusively targeted academic leaders due to their close engagement with and direction of the institution's faculty, through whom the institutional mission and objectives are primarily realized in the lives of students.

### **Recommendations for Future Research**

These limitations and delimitations, along with the study's findings, underscore the need for future research endeavors to incorporate a more expansive and diverse participant pool to yield a more comprehensive understanding of how affective and behavioral dimensions of a biblical worldview are accomplished in biblical higher education. The same research question could be extended to both larger biblical higher education sites as well as to those outside of ABHE. Specifically, exploring this topic through the lens of student life and spiritual life teams could offer valuable insights. Additional research could be beneficial into how practical ministry formation programs shape students' worldview. Given the emphasis on residential aspects in this study, additional research is recommended into how academic leaders and faculty address the affective and behavioral dimensions of a biblical worldview in online learning environments.

As this study focused on how academic leaders equip faculty, additional research into how faculty integrate affective and behavioral dimensions of worldview outcomes at the

instruction level would be beneficial. Several participants emphasized the importance of integrating a biblical worldview into the faculty's discipline. Research into how academic leaders in biblical higher education equip faculty to both understand a biblical worldview of their discipline and how faculty cultivate that worldview in their students could be a rewarding endeavor. Moreover, considering the diverse assessment practices related to worldview development, further research into effective assessment methods in higher education, specifically concerning worldview development, is recommended. Slightly more nuanced, considering the importance of affective outcomes related to a biblical worldview, research related to the implementation of affective and behavioral outcomes and their assessment is warranted.

### **Conclusion**

Although biblical worldview development is often a significant objective of biblical higher education, as highlighted by Nkana's (2020) conversionism educational theory, the problem is that faculty often lack continued professional development outside their degree field to meet students' needs effectively. Holistic biblical worldview development involves not only the individual's cognition but affect and behavior. Based on the channeling model of religious socialization (Erickson, 1992), both educational and social factors serve as significant points of influence on student development. Therefore, the purpose of this phenomenological study was to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. Survey responses, interview transcripts, and letters were coded from 10 academic leaders. The results were then interpreted, triangulated, and synthesized, followed by identifying recurring themes.

Based on the data collected, four themes emerged: selecting mission-fit faculty, modeling a biblical worldview, positioning faculty, and developing faculty. The central role of both academic leadership and faculty cannot be underestimated when it comes to mission fidelity and biblical worldview development in students. Academic leaders must exercise great care in selecting mission-fit faculty who are spiritually mature ministry practitioners. While affective and behavioral dimensions of worldview development are sometimes overlooked or assumed, it is imperative that academic leadership and faculty be intentional about integrating holistic and experiential worldview outcomes into the formal curriculum as well as co-curricular activities. This integration will likely require academic leadership to prioritize continued professional development both in pedagogical practices and worldview development related to the faculty's discipline. As academic leaders and faculty in biblical higher education navigate the complexities of developing affective and behavioral dimensions of worldview development in students, we must live by example, remaining steadfast in the integration of a holistic biblical worldview in all our daily actions, dialogue, and decisions.

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## Appendix A

### IRB Exemption Letter

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

October 11, 2023

Zane Darland  
Laura Jones

Re: IRB Exemption - IRB-FY23-24-463 Identifying Faculty Development Strategies: A Phenomenological Study on Affective and Behavioral Dimensions of Worldview Development in Biblical Higher Education

Dear Zane Darland, Laura Jones,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

**For a PDF of your exemption letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your information sheet and final versions of your study documents can also be found on the same page under the Attachments tab.**

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, PhD, CIP**  
*Administrative Chair*  
**Research Ethics Office**

## Appendix B

### Recruitment Email

Dear [Potential Participant],

Greetings! As a fellow advocate for transformative education, I am delighted to extend a heartfelt invitation to be a part of an exciting research endeavor regarding worldview development in biblical higher education.

As a graduate student in the School of Education at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students. I am writing to invite eligible participants to join my study.

Your expertise and experience as an academic leader make you a valuable potential participant in this study. If you have three or more years of academic leadership experience in biblical higher education and have been involved in faculty training, curriculum design, or institutional assessment, I would be delighted to have you join the study!

It should take approximately 3 hours to complete the procedures listed. By participating in this study, you will be asked to complete a worldview discovery tool with a follow-up survey (60 minutes), to participate in an individual interview (60 minutes), to share your insights in a fictitious letter addressed to a hypothetical novice administrator working with biblical worldview development (30 minutes), and to engage in member checks by reviewing the accuracy of the interview transcript (30 minutes). Names and other identifying information will be requested as part of this study, but participant identities will not be disclosed.

In order to participate, please complete the attached consent form and return it to [zdarland@liberty.edu](mailto:zdarland@liberty.edu). The consent document contains additional information about my research. Your contribution will be greatly valued.

If you have recommendations for other participants in this study, please reply with their names and contact information. Thank you for your dedication to biblical higher education! May we continue to make a lasting impact for Christ's Kingdom by helping students develop a biblical worldview.

In Christ,  
Zane Darland, Ph.D. (ABD)



## Appendix C

### Consent

**Title of the Project:** Identifying Faculty Development Strategies: A Phenomenological Study on Affective and Behavioral Dimensions of Worldview Development in Biblical Higher Education

**Principal Investigator:** Zane Darland, Graduate Student, School of Education, Liberty University

#### Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be an academic leader at an accredited site of biblical higher education with three or more years of experience and are or have been responsible for faculty training, curriculum design, and/or institutional assessment. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

#### What is the study about and why is it being done?

The purpose of this study is to identify effective faculty development strategies used by academic leaders in biblical higher education to enable their faculty members to foster affective and behavioral dimensions of worldview development in their students.

#### What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Complete a worldview discovery tool consisting of 30 scenario-based questions with a follow-up survey. Together, these tasks should take no more than an hour.
2. Participate in a Zoom-recorded individual interview lasting about an hour.
3. Share your insights in a fictitious letter addressed to a hypothetical novice administrator working with biblical worldview development. This task should take roughly 30 minutes.
4. Engage in member checks by reviewing the transcript. This task should take up to 30 minutes.

#### How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include the study's potential to enhance faculty development strategies in biblical higher education institutions, particularly in cultivating affective and behavioral aspects of a biblical worldview in students. By learning from the lived experiences of academic leaders in similar institutions, this study can lead to practical advancements in curriculum design and instructional practices. Ultimately, the study's success in positively impacting students' lives can contribute to the transformation of individuals and the strengthening of Christian values, aligning with the broader goal of building a stronger Christ-centered society.

### **What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

### **How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-protected device in a locked office. Any physical files will be digitized, and the original will be stored in a locked cabinet in a locked office for three years. After three years, all electronic records will be deleted and all hardcopy records will be shredded.
- Recordings will be stored on a password-protected device for three years and then deleted. Only the researcher and faculty sponsor will have access to these recordings.

### **How will you be compensated for being part of the study?**

Participants will not be compensated for participating in this study.

### **Is the researcher in a position of authority over participants, or does the researcher have a financial conflict of interest?**

The researcher has served as a vice president of academic affairs at Kentucky Mountain Bible College. To limit potential or perceived conflicts, no employee of this institution will participate in the study. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

### **Is study participation voluntary?**

Participation in this study is voluntary. Your decision on whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### **What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

### **Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Zane Darland. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED] or [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Laura Jones, at [REDACTED].

### **Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is [isirb@liberty.edu](mailto:isirb@liberty.edu).

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*



### Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

- The researcher has my permission to audio-record and video-record me as part of my participation in this study.

---

Printed Subject Name

---

Signature

Date

**Appendix D**  
**Survey Questions**

1. In reflecting on your personal results, how well did the exam capture your worldview?
2. This worldview survey required the participant to ‘know’ the biblical response but also requested that a hypothetical action be taken as a result of that knowledge. Were there any scenarios that, although knowing the correct biblical response, you would have taken a different action/response than those listed? If so, why?
3. Were there any scenarios on the ViewFinder you recall feeling differently than you knew to be the correct biblical response? Why did you (or did you not) select your given answer?
4. In reflecting on the content areas of the ViewFinder as it applies to your institution, how does your institution seek to cultivate your students to not only think but to feel, and act biblically?
5. In what categories might your students be the strongest and weakest? Which worldview components are the hardest to cultivate? Why?

## Appendix E

### Individual Interview Questions

1. Please share your higher education leadership journey and what brought you to your current institution and position.
2. How would you describe a biblical worldview?
3. How would your institution describe a biblical worldview?
4. What is the role of academic higher education leaders in cultivating a biblical worldview in the lives of students?
5. What is the role of biblical higher education in shaping the affective and behavioral dimensions of worldview development in students?
6. What are your institutional worldview goals, and how do you seek to accomplish them in students?
7. Specifically, in what ways does your institution seek to transform and train your students' desires, values, and emotions to align with a biblical worldview?
8. Specifically, in what ways does your institution seek to affect your students' behaviors to reflect a biblical worldview?
9. How do you assess the successful completion of institutional objectives regarding worldview development?
10. How does this ViewFinder compare to other worldview assessments you or your institution have utilized?
11. How have you been prepared personally to help students develop a biblical worldview?
12. How do academic higher education leaders identify and select faculty members who can effectively cultivate a biblical worldview in students?

13. What practices, resources, approaches, or support have you utilized to enhance your faculty in cultivating a biblical worldview in students?
14. How do academic higher education leaders encourage and support ongoing professional development for faculty members in the affective and behavioral dimensions of worldview development?
15. What challenges do you face in faculty development related to student worldview development, and how do you address them?
16. How do academic higher education leaders measure and assess the effectiveness of faculty development methods in fostering affective and behavioral dimensions of worldview development in students?
17. What evidence exists regarding the impact of faculty development methods on the cultivation of a biblical worldview in students, and how do academic higher education leaders incorporate this evidence into their practices?
18. Who are some other academic leaders or institutions that you believe model student worldview development?
19. Do you have anything you would like to add to our discussion?

## Appendix F

### Sample Interview Transcript Excerpt

Zane Darland

... Now, what would you say is the role of biblical higher education in shaping the affective and behavioral dimensions of worldview development in students?

Will

So the affective and behavioral dimensions and the role of schools in doing that? Well, you know, schools complement what churches do, you know? And then even what parachurch ministries do. So, a school has a unique mission of being an educational institution. So, its first and foremost role is to teach. So - but it also provides an environment where things are felt, and things are practiced and experienced. So I think in that respect, its foremost role is to infuse teaching about this, like explicit and intentional teaching into its curriculum, and then also to pattern the heart, the affective side of someone's development as well as their behaviors into the practices that they have alongside the curriculum. So it has curricula, that's the education side to it, but co-curricular responsibilities as well. Every school has that. So how is your co-curricular part of the school and even extracurricular, contributing in some way towards the formation of worldview or the practices that form worldview? So not everything has to be explicit teaching, but some of it can be just intentional practices that help shape worldview. So you'd be getting into a lot of the stuff that say Jamie Smith talks a lot about around liturgies. Like, he uses them in a kind of non-formal liturgical church way. But what are the intentional practices that we have going on? Like chapels and, like, life groups that a lot of schools do is to make sure that both curricular and co-curricular are working toward that goal. As long as you have clarity on that goal.

Zane Darland

Good. What are your institutional worldview goals, and how do you seek to accomplish them in your students?

Will

Well, so this is a strategy we're just working on now because reaffirmation of accreditation actually requires that of us. So we have to explain from a strategy point of view, what points of the curriculum are there intentionally for the formation? So we have identified the key courses that we know give attention to this. We started with courses because we know that the courses already give us outcomes, and they give us assignments. We don't want to redo that. We want to look at where are those key touch points in worldview formation throughout our curriculum from the first year to the fourth year of a degree program, and then look at how is the course currently

designed around that? And then where we see that there are touch points, we ask the faculty, we look at the course design, and ask them to tweak it, adjust it, add this to bring worldview formation out much more explicitly because it is very clear that the constant temptation is to assume it's happening and not give it intentional effort. So, our objectives are similar to our current student learning outcomes. We designed them around that. So around key things around biblical and theological knowledge as well as general studies and professional studies. So we didn't group them by, say, dimensions of worldview. We didn't feel that we needed to alter the curriculum that way. We wanted to work with what the curriculum was, but then adjust it that way. We felt that would be the most feasible way to do things.

...

Zane Darland

Well, specifically, in what ways does your institution seek to transform and train your students' desires, values, and emotions to align with a biblical worldview?

Will

So desires, values, and emotions? So that is, you know, looking just very specifically at what some called the heart-orientation of worldview. That sits alongside propositional and behavioral, right? So we have very clear objectives around propositional - the things that we want students to be able to wrestle with cognitively, logically, those kinds of things. And then behavior is pretty clear in there as well. As far as the desire or heart side of things, what we start wrestling with there is the battle for their hearts. Really about how other kinds of worldviews play a role in influencing Christians' lives. Not just the world out there as though it's sitting out there safely on the other side of the college's door and doesn't seep in here anyway; it does all the time. So in terms of that, we really focus in on a lot of the stuff around what's happening in socio-cultural issues, and ethics, and morality where a lot of heated and heartfelt things are happening, particularly around issues with regard to sex and gender, around identity, around things like what is the nature of truth? What about the church's past and its involvement in things that were not too godly? And so coming to terms with that. What about the sense of justice that seems to be everywhere, in that respect? You know, so some of those key things are also about 'what is my connection to the history of the church?' So church history is one of the ones that we earmark as important for shaping worldview because of that question of, well, 'how do I process the church's history, both its good and its bad, but where's the church going in the future?' And that has a lot to do with the heart because this is a generation that's going to play a role in that next step of the church's formation. What do you really want it to look like? So that's how we look at things around the desires of the heart. Now, we also have ones where it's quite introspective, where a person looks at their own lives and has to go through a process of self-examination, coming to terms with their life script - so that's a term we use, their 'life script' - and how their lives have been shaped up to this point. And who were some of the key influences, good and

bad? So we look at it from an introspective part of just doing a pause and looking back at their life. So I kind of look at it as you start in school looking at hindsight, learning from hindsight, but as you progress, you start moving towards foresight. So looking into the future, and the decisions that you'll have to make and decisions that you want to take you in certain directions. Because, you know, I use a phrase called, you know, 'it's time to take your worldview off of autopilot and start directing it,' and so that's the challenge we do there is to really get into the heart that I have to own this. I have to take responsibility for this. And like institutions, not just assume that it will happen.

Zane Darland

So true. In thinking about the hot button topics - sexuality, gender identity - where do you deal with those in your curriculum?

Will

So we deal with them in various courses where it's relevant, so we don't have a dedicated course towards the current issues in the church or something like that. So we didn't want to make lots of curriculum adjustments because we had done that previously. And so there's some fatigue around that. So especially though - we'll just create a course in this and then a course in that, and so I created this phrase called 'The Old MacDonald Solution,' which was here a course, there a course, everywhere a course, course. A course is not the solution to every problem. In fact, instructional design is a better solution. So we looked at our current curriculum and started looking at instructional design around where can this stuff come up within what we think is already a pretty solid curriculum so that we can talk about things in targeted areas. We have an ethics course; we have a philosophy course and apologetics, a worldviews course, a history course. Those are all touch points where worldview gets formed. What do we put in there now? And that's how we approached it.

...

## Appendix G

### Letter Writing Prompt

Dear [Participant],

Thank you for participating in this study on the affective and behavioral dimensions of worldview development practices in biblical higher education. In concluding your participation in the study, please write a hypothetical letter to a future academic administrator overseeing the accomplishment of student worldview objectives at a Bible college. This hypothetical novice administrator will be working closely with the faculty and broad curriculum to accomplish these objectives. Based on your experience, how might you advise this new administrator on how to best develop the faculty and curriculum to not just cognitively teach from a biblical worldview perspective but to encourage the cultivation of the affective and behavioral domains? What are some of the challenges this new administrator might face? How might they best address these challenges?

After completing the letter, please send a copy to [REDACTED]. Again, thank you for your participation in this study. May the Lord grant you His wisdom as you continue to cultivate the next generation with a holistic biblical worldview!

In Christ,

Zane Darland, Ph.D. (ABD)

[REDACTED]  
[REDACTED]



## Appendix H

### Sample Letter Prompt

Dear friend and colleague,

Welcome to the wonderful ministry of academic leadership in biblical higher education! One of the greatest joys of my life has been serving God in this role, which lets me serve His people in so many groups: the Board and President, from whom I'm given this trust, this stewardship; our alumni, whose educational value I help guard and promote; my staff and faculty colleagues, whose work I seek to empower by "holding up their arms" as Aaron and Hur did for Moses; our students, whose incredible potential God has entrusted to us for a short while; our students' parents, with whom we partner to produce Kingdom-minded Christ followers. What a thrill to do this work!

As you think about cultivating a biblical worldview in students, I first want to challenge you to thinking broadly. A worldview can't be only cognitive, but must embrace the full spectrum of student formation, including affective and behavioral transformation. We educate whole persons, not disembodied brains! I beg you, avoid the temptation to worldview education so removed from life as it's lived as to be sterile and useless.

Think broadly too in what a biblical worldview means. This cannot be narrowed to my tradition, or to yours. It can't be simply a question of the presenting concerns of our day -- if we focus there, we end up playing "whack-a-mole" against surface manifestations of the fallen culture, rather than addressing the clash of kingdoms that is the real story of creation. No, you must think about worldview from as eternal a perspective as possible, for all times and places. That's the scope, those are the stakes. Please, avoid the temptation to parochial, local, narrow, sociopolitical, reactionary thinking; you are a citizen in the unshakeable Kingdom of God, so you can afford to think bigger!

In biblical higher education, we serve the Church, so we serve the churches. In addition to the temptations above, I challenge you to avoid the temptation to see the Bible college as superior to the church, as a further evolution of what God's up to. Instead, you are leading an institution to shape students for effective contributions away from campus, primarily in and through their churches. The late Dallas Willard repeatedly called churches to re-engage with the Great Commission. While churches often promote evangelism, they rarely seem to see the rest of the Commission: making disciples who do whatever Jesus commands! If you are to succeed in shaping your students' worldview to align with scripture, you'll need to focus just there, getting students to understand that Christian life is simply about doing what Jesus did and said.

I think this calls you to lead the formation and careful maintenance of a spiritual-formation culture. This means the classroom curriculum has to connect students with the content of scripture -- how else to know what Jesus did and commanded? -- and with other disciplines from

the perspective that Christ is Lord of them all. You don't need to work out all that looks like -- but you need to keep this before faculty, that this is their calling in their curricular work.

You'll need to lead and maintain a culture that plunges students into active ministry. I take a broad view of ministry -- it's not just teaching and preaching, missions and music. Whatever good is done for Christ, in the name of Christ, to show Christ to others -- there you have ministry. How will you lead colleagues in this work? You need to be a modelling group of staff and faculty. Can you point students to your own engagement in ministry, beyond the campus? You also need to mentor students in ministry; this can often be done best by more advanced students. You need to guard carefully this ministry engagement to ensure it is pervaded by joy: few things are more deadening than legalistic ministry done to impress God! No, ministry should be the joyful overflow of hearts warmed by God's love, the grateful response of those changed from darkness to light.

I think most challenging of all is affective development in students. I do not know how to change affect except through experience. I used to love milk chocolate, and then I was introduced to dark chocolate. Now, I would sooner throw away milk chocolate than eat it -- because I have tasted something better. If students are to have affects shaped to align with Jesus, it will come, I think, through living the way He lived. This requires disciplines of engagement and abstinence, healthy community, meaningful corporate and private worship. Some of these you can structure and require; others call for careful modelling and mentoring.

Probably your biggest challenge will be what saints from bygone days called leanness in your own soul. If you yourself do not remain connected to the Source of all that's good -- if you do not seek satisfaction in Christ -- then you cannot do this work. Guard your heart! Guard your joy!

Ironically, among your most important tasks will be to "come apart" from tasks to sit with Jesus. You will sometimes accomplish the most by taking time not to accomplish your to-do list. As Willard would say, this is wisdom, not righteousness -- it's not legalist, it's cultivating a good way of life. It's walking in the Spirit (yes, it's come to that!).

As you model and dialogue and encourage and, if needed, correct -- do it all with the confidence that God gives fruit, that He wants your students to be His more than you do, that your call is to faithfulness not results. You can rest in Him!

[Nathan]

## Appendix I

### Sample Peer Feedback

02/16/2024, Peer Practitioner

In discussing your findings and current layout of your themes, here are a few of my thoughts: 1) Several of your themes focus on heart-issues. Some of these aspects of cultivating a biblical worldview are deeply rooted in matters of the heart and cannot be solely taught through academic instruction. 2) On a practical side, if you're looking for quality faculty who fit with your college's goals, you want to build and maintain good network circles. It is hard to find the right faculty through applications alone. You really need to be able to observe them over an extended period of time in ministry. 3) Considering that your alumni already understand your ethos, you may want to keep a pulse on your alumni networks for potential faculty. 4) In light of your emphasis on peer connections, you may want to encourage taking advantage of opportunities provided by organizations like ABHE to connect with peers in higher education institutions. Learning from peers about issues they are facing and what they are doing to address them, is a tremendous benefit of conferences and meetings like this.

## Appendix J

### Sample Researcher Memoing

11/14/2023

Had my first interview today! It went better than expected. I was a little nervous in that it was a new step in the research. I was glad it was someone I knew personally who had LOTS of great insights. I really like their marketing model about who they are. It may make a good illustration in the paper to capture the biblical worldview atmosphere of the bible college. One thing that this participant brought out was the difference between ‘the biblical worldview’ and ‘a biblical worldview’. There are multiple perspectives grounded in Scripture, so we need to think more broadly about biblical worldview. I think this may become a theme as the test I administered definitely leans more narrow on application. This participant also emphasized how their personal life experiences shape how they help students. I am curious to see how other participants respond. This participant’s campus seems very focused on student interaction as the participant referenced having students in their home and even as they run errands. I was also impressed by this participant’s focus on the work of the Holy Spirit in the life of students as it relates to affect.

12/4/2023

I met with an expert on biblical worldview today. It was good to hear an expert in the field talk about biblical worldview in biblical higher education and heart-orientation specifically. I appreciated his emphasis on defining expectations concerning worldview outcomes. Since change tends to be slow in higher education, his current institution is still working through objectives and assessments in preparation for a self-study. The participant recommended the 3DWS. I did not recognize it at first, but after we were talking I recognized the authors. I did not include this in the literature review as it came from a dissertation and did not seem to be published in a usable format. Apparently, the 3DWS now has a website that students and institutions can easily access. I’ll have to look into this! I wish I had found this survey earlier. I may have opted to use it instead of the ViewFinder.

1/11/2024

I finally got to meet with this particular participant today. I am thankful he was able to work me into his schedule between semesters. I loved our conversation! This particular school is very much mission-minded. They require a significant amount of time abroad for their studies, where students serve at established mission bases connected with the institution. What a great way to learn through hands-on experience! I do not know that the institutions I have worked with would want to let go of the student for that long. :) They also use a flipped classroom approach to maximize their time together. Much like my background, they all live in a community together. I loved his passion for ministry. I would love to be a part of this type of organization! Although residentially smaller than my home institution, they seem to be far more active in local

ministries. Certainly, their location helps with that. They are very focused and intentional about giving their students multiple engagement experiences from missions, local ministries, local apprenticing, etc. I think practical ministry engagement may be an emerging theme as it relates to the importance of affective and behavioral dimensions of worldview development. Interestingly, their faculty share office space. What a cool idea to build community! As the participant noted, it is not the most productive, but it is excellent community building. As the participant also shares an office with the faculty, communication happens organically and ensures the participant rubs shoulders with them daily. I also loved how his conversation was laced with scriptural quotes and idioms. You can tell the participant is deeply engaged in the Word. While I am not sure if this will be a theme, how important it is that the leader be connected to the Vine and allow the Spirit to flow through their conversations and decisions naturally.

1/20/2024

Wow! It's hard to believe mid-January has arrived with the start of a new semester. At the end of last semester, I was hoping to wrap up data collection by the end of the year. I did make some good progress with a few, but unfortunately, several of my participants have gone quiet, leaving me searching for a few more. In all, I have six who have completed each step of the data collection process, one who just needs to turn in the final letter, and three who have gone quiet. I have one new participant who has sent in their consent form and two more who are considering joining. In the meantime, I'm continuing to work on data coding and analysis. I can definitely see the start of themes emerging as I'm finding similarities in the surveys, conversations, and letters. The letters have been a rich source of quotes and well-thought-through responses relating to the central research question. The content between the interview and the letters is very similar, but it is good to see the participants highlight what they believe are some of the main points to be considered. Faculty selection is definitely emerging as a theme, although I am not sure yet if it will be a subtheme or a major theme.

2/12/2024

As I analyze the data, I am wrestling with how to best organize the common experiences into study themes and subthemes. I reached out to my chair for advice. She came back with some really good advice, to answer my central research question with gerunds. This suggestion makes a lot of sense. I had been centering on something along the lines of 1) Missionally Aligned Framework and Culture (i.e., Team Selection, Modeling, Community Engagement, Curriculum Mapping, etc.), 2) Professional Development / Educational Opportunities (including Conferences, Resources, Degrees, Curriculum Design, etc.), 3) Accountability and Support (Ministry Involvement, Assessment, Spiritual Care, Overcoming Challenges, etc.). However, after drawing out some mind maps, I think I am leaning towards Selecting Faculty, Modeling to Faculty, Positioning Faculty, and Developing Faculty as the four broad themes. It encompasses the same concepts, albeit slightly rearranged, but brings some actionable organization to it.

**Appendix K**  
**Themes and Subthemes**

**Table 5***Themes and Subthemes*

Theme	Subthemes			
Selecting Mission-Fit Faculty	Educational & Ministry Experience	Worldview Alignment	Hiring Methods	
Modeling a Biblical Worldview	Leadership Lifestyle	Vision Casting		
Positioning Faculty	Holistic Academic Framework	Spiritual Community Framework	Assessment and Accountability Framework	
Developing Faculty	Pedagogical Training	Planned Educational Events	Mentoring	Peer Relationships

**Appendix L**  
**Selecting Faculty Codes**

**Table 6***Selecting Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Educational & Ministry Experience	Work/Ministry Experience	15	6
	Modeling Ministry Involvement	14	6
	Biblical Degrees for Faculty	8	5
	Ministry Calling	7	4
	Educational Background	3	3
Worldview Alignment	Worldview Modeling	16	5
	Spiritual/Maturity	14	6
	Biblical Worldview Alignment	9	4
	Missional Fit Faculty	5	4
	Doctrinal Alignment	5	3
Hiring Methods	Personal Interview/s	7	5
	Faculty Involvement	7	2
	Adjuncts	4	4
	Institutional Familiarity/Network	4	4
	Statement of Faith	2	2
	Other Practices	3	3

## Appendix M

### Modeling a Biblical Worldview Codes

**Table 7**

*Modeling a Biblical Worldview Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Leadership Lifestyle	Model Worldview Application	17	7
	Leader's Spiritual Life & Modeling	15	6
	Evidenced in Life and Decisions	4	2
Vision Casting	Lead Spiritual Formation Culture	3	3
	Vision for the Faculty	5	4
	Vision of Leadership	4	3
	Challenges Faculty Toward Mission/Worldview	2	2

## Appendix N

### Positioning Faculty Codes

**Table 8**

*Positioning Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Holistic Academic Framework	Ministry Involvement	39	9
	Targeted Courses	34	9
	Faculty Modeling/Influence	35	9
	Holistic Approach	27	8
	Student Learning Objectives	21	7
	Institutional Alignment	20	6
	Behavioral/Character Outcomes	18	6
	Defining Worldview Expectations	15	6
	Faculty Leadership	11	4
	Worldview Integration Intentionality Framework / Philosophy	11	4
		5	2



	Student Centered Spiritual Events	42	7
	Campus Community	29	8
	Co-Curricular Activities	22	5
Spiritual	Small Groups	17	7
Community	Diversity Engagement	14	7
Framework	Code of Conduct	11	4
	Faculty Spiritual Care	8	4
	Student Mentoring	7	4
	Environment	3	3
Assessment	Faculty Evaluation/Reporting	30	10
Accountability	Assessment (General)	30	9
Framework	Professional Development Assessment	24	7

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## Appendix O

### Developing Faculty Codes

**Table 9**

*Developing Faculty Codes*

Subthemes	Example Codes	Code Frequency	Participant Distribution
Pedagogical Training	Classroom Practices	23	9
	Course Design	9	3
	Curriculum Development	7	4
	Curriculum Challenges	6	5
	Experiential Education	6	4
	Instructional Design	2	2
Planned Educational Events	Advanced/Biblical Degrees	13	6
	Regional/National Conferences	12	6
	Internal Workshops/Development	10	6
	ABHE Mini-Conference/Workshop	10	4
	ABHE Faculty Training (TBA)	8	3
	ABHE Annual Meeting	7	6
	Guest Speakers	6	4
	Campus Conferences/Seminars	5	4
	Denominational Trainings	3	2
	Faculty Orientation	3	2
	Faculty Meetings	2	2
	Retreats	2	2
	Other Faculty/Leadership Training	6	4
Mentoring	Working Personally with Faculty (i.e. Coaching & Mentoring)	8	3
Peer Relationships	Peer Conversations (Outside)	12	6
	Peer Conversations (Inside)	11	5
	Professional Networks	8	3
	Peer Presentations	5	3
	Reading Groups	4	2
	Team Teaching	4	2
	Cross-Departmental Collaboration	3	2

	Need For PD	14	7
Other	Media (Books, Podcasts, etc.)	13	5
	Budgeting	12	7
	Incentives	2	2