

Faculty-Student Mentorship Effects on Faith-Learning Integration: A Comparative Study of Residential and Open and Distance Learning Programs in Selected Christian Universities in Kenya

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Abstract

Being the organizing paradigm and the unique hallmark for the life and mission of Christian higher educational institutions, faith-learning integration (FLI) has dominated educational research for several decades, whilst, a limited body of empirical studies that focus on faculty and students' perspectives on its implementation currently exists. What is more, most researches on FLI are skewed toward students in traditional residential studies programs (RSP). This situation exists against the backdrop of the phenomenal growth of Christian higher educational institutions offering their academic programs via open and distance learning programs (ODLP). Based on these issues, the present study was poised to investigate the extent to which faculty-student mentorship affects FLI in RSP compared to the effects of ODLP in selected Christian universities in Kenya. This comparison was analyzed based on Randall Lehmann Sorenson's attachment theory with the view to addressing the problem of whether or not the extent of faculty-student mentorship effects on FLI in the two programs were similar. This study employed a cross-sectional survey research design. Three Christian universities in Kenya were purposely selected to participate in the study, namely: Africa Nazarene University, (ANU), Daystar University (DU), and Kenya Methodist University (KeMU). The target population was students enrolled in the Bachelor of Education Secondary Option (BEd SO) program and faculty members teaching in the program. A total of 613 residential and 113 ODL students were randomly sampled, whereas, 12 full-time faculty members were purposely selected to participate in the study. Mailed and self-administered questionnaires were used for data collection. Validation of the instruments was carried out before they were tested using the split-half technique for reliability. Data were analyzed using descriptive statistics aided by contingency tables, percentages, and a Chi-square test of independence with the view to responding to two research questions. One null hypothesis was tested using a Chi-square test of independence at 0.05 level of significance with 2 degrees of freedom. The result of this analysis revealed that faculty mentorship effects on students' learning integration in RSP are significantly different from students' learning integration in ODLP. Major recommendations included the need for faculty in the selected Christian universities to develop close and dynamic mentoring relationships with students both in RSP and ODLP equally. There was also a need for faculty to creatively adopt effective FLI strategies to have a positive and transformative impact on students' learning integration in the ODLP.

Keywords: *Faith-learning integration, Christian worldview, faculty, attachment, mentorship, Christian higher education.*

1.0 Introduction

A survey of literature on FLI in higher education reveals that faculty members are the catalyst in its implementation, “pursuing the truth of their discipline within the context of the Christian faith” ((Badley, 2009; Dockery, 2000; Holmes, 1987, 2001; Litfin, 2004; Marsden, 1998). However, this role is sometimes thwarted with limitations, especially with regard to the effects of faculty-student interactions in residential and open and distance learning contexts. Even with the abundance of literature on faculty roles, less energy has gone into examining students’ views on faculty-student mentorship effects on FLI. Randall Lehmann Sorenson’s attachment theory has, therefore, received much attention in several classic literature on FLI as it focuses more explicitly on the significant role of students’ relational attachment with faculty and integration perspective development. Even so, neither Sorenson nor replications of his research sought to compare residential and ODL students in their integration research as dictated by the purpose of their research. Based on an extensive study on the effects of faculty on FLI implementation in selected Christian universities in Kenya, the author of this article, then, presents a descriptive analysis of the extent to which faculty-student mentorship affects FLI in RSP compared with the effects in the ODLP in the selected Christian universities, based on Randall Lehmann Sorenson’s attachment theory. The article first summarizes some studies on the theory and practice of integration with regard to pedagogy and faculty roles in both residential and distance learning contexts. The paper then concentrates on examining faculty practices designed to enhance FLI in RSP and ODLP and their effects on students’ learning integration. It also includes a summary of methods and procedures followed in carrying out the study. The paper focuses on responses to two research questions:

1. What are the faculty-student mentorship practices designed to enhance FLI in RSP and ODLP in selected Christian universities in Kenya?
2. Based on Randall Lehmann Sorenson’s attachment theory, to what extent do faculty-student mentorship effects on FLI in RSP compare with the effects in the ODLP in these universities?

Recommendations on the way forward for effective FLI implementation in the selected Christian universities form part of the conclusion of the paper.

2.0 Literature Review

The Concept of Integration in Christian Higher Education

A survey of existing body of empirical studies on FLI in higher education indicates that, for several decades, this concept has often been a subject of intensive study from theological and scientific perspectives in the Christian academic community (Holmes, 1975, 1987; Ripley et al., 2009, p. 5; Mannoia, 2023, p. 12). Some authors attribute the first documentation of this concept to Frank Gaebelin (1954) in a book entitled *The Pattern of God’s Truth*, written from an evangelical perspective (Badley, 1994; Mannoia, 2023, p. 12). Many scholars from Roman Catholic, Protestant evangelicals, Fundamentalists, and Reformed traditions, among others, often use the concept in reference to the strategy of applying Christian faith in classroom teaching and learning processes (Badley and Brummelen, 2012, p. 140). This wider usage, therefore, encouraged its popularity in Christian higher educational research. Arthur Holmes also popularized this concept in both of his 1975 and 1987 classic works on *The Idea of Christian College*, pointing out that “this Christian truth speaks to the very reason for the existence of Christian colleges and universities” (Ripley et al., 2009, p. 5).

Educational researchers have thus concluded that the idea of integration is “the womb out of which the university system in the world came....” (Kinlaw, 1995; House, 2003, p. 485). In his

in-depth historical analysis of Christian higher education in Europe, Bebbington (1992, p. 1) also provides strong support to this narrative by tracing it back to the birth of the idea of university in the 12th and 14th centuries and emphatically asserts that “The initial tradition in university history can therefore claim Christian roots”. Holmes (1987) claims that integration is an all-embracing world-and-life view, which orients the student to examine reality in terms of God’s design in the creation (p. 57). He then argues that integration should be regarded as a process of “reintegrating a union that was broken apart in the course of history” (pp. 161-162).

A serious examination of the concept of integration took a more formalized focus in the mid-twentieth century through conferences, publications, and events (Holmes 1994, 5; Mulatu 2017, p. 3; Mannoia, 2023, p. 12). Before then, little had been done in higher education (globally) to adequately address this concept.

Studies Relating to Pedagogy

Pedagogy is a crucial pillar of learning in education and is indeed critical for classroom implementation of FLI. One of the most powerful pedagogical approaches in the classroom is “when the teacher becomes a *mentor or coach* (emphasis added) who helps students achieve the learning goal.” (<https://www.niu.edu/citl/resources/guides/instructional-guide/gardners-theory-of-multiple-intelligences.shtml>). From a Christian perspective, several studies have recommended methodologies that are more inclined to Christian views on the nature of persons (e.g. Hall, 2004). Changes in the student population, often influenced by postmodernism, should indeed inform how worldview assumptions and cultural values impact teaching Christian integration in higher education. As such, researchers have “rejected paradigms of graduate students as empty banks to be filled or infants to be taught and replaced them with varied paradigms where diverse students are actively engaged in the learning process with their values and ways of knowing” (Gunzenhauzer and Gerstl-Pepin, 2006; Ripley et al., 2009, p. 5).

Burton, Nwosu, and Lawrence (2005), applying mixed-method research, investigated the teaching-learning approaches geared toward implementation of specific teaching and learning activities to facilitate student integration. Their research findings revealed that “students placed a greater emphasis on faculty-student active involvement and interaction as key elements in the teaching-learning process” (p. 107). These findings are consistent with the attachment principle developed by Sorenson, which revealed that “faculty-student relational attachment provides greater opportunities than traditional lectures for faculty-student connections to lived experiences. The presence of an accepting classroom environment and ... the professor’s “caring attitude” and “exemplary life” were also significant variables” (Garzon and Hall, 2012, p. 157).

Another mixed method study conducted by Koch and Doughty (1998) demonstrated four levels of teaching integration namely, personal integration, discussion of psychological and Christian themes, reading sources that specifically relate to psychology and Christianity, and experiencing content with a specific focus on integrating Christian faith with psychological themes.

Several strategies to integrate faith and learning have also been examined in literature for Christian higher education. Apart from being theoretical, most of these strategies are discipline-specific and content-oriented, attempting to map out how worldview issues can connect with their respective discipline areas (Hasker, 1992; Coe and Hall, 2010). A few examples include Nelson (1987), which incorporates three strategies, namely: the compatibilist, transformationalist, and reconstructionist; and Badley (1994), which includes fusion

integration, incorporation integration, correlation integration, dialogical integration, and perspectival integration.

Although the above integrative teaching and learning strategies, among others, have often featured in literature, the attempt to bridge theory and practice in university classrooms has often faced challenges. For instance, a study by Gaeddert (2014), which was designed to facilitate understanding of how the organizational culture of a Christian college influenced daily life and how participants perceived the college as living the mission of integrating faith and learning, indicated that “challenges in a variety of areas face the implementation of FLI.” One of the challenges identified by the study is that there was a lack of clarity among the college staff, including faculty on how they can make meaning of and experience the mission of integration. This tends to justify why Hasker said about integration; that

integration of faith and learning is a specifically *scholarly* task; it is a specific responsibility of Christians who are engaged in the work of teaching and scholarship, and if (as often happens) they fail to perform this task, it will not be done at all. . . . The integration of faith and learning is *hard scholarly work*. . . . Much of it involves basic research, and immediate, highly visible results cannot be guaranteed (Hasker 1992, pp. 235-236; Nwosu, 1999, p. 9).

The implication, therefore, is that there is still a need for research that should investigate this crucial question: how should FLI be practically implemented to enable college or university graduates to challenge secular thought that contradicts a Christian worldview?

Studies Relating to Faculty

An exceptional research work that brings to light the role of faculty in the integration process is Randall Lehmann Sorenson’s attachment theory (Sorenson, 1994, 1997; Sorenson, Derflinger, Bufford, McMinn, 2004; Staton, Sorenson, and Vande Kemp, 1998). By drawing heavily from the attachment theory of his forerunners (e.g., Bowlby, 1988; Parkes, Stevenson-Hinde, and Marris, 1993) and his contemporary psychoanalysts (e.g. Stolorow and Atwood, 1992), Sorenson conducted a series of four types of research in graduate schools of psychology. He began the process with 48 clinical psychology doctoral students. As a result, he concluded that “the relational processes between potential mentors and students matter more than a psychology programme’s integration of course content in shaping students’ perceptions of what constitutes meaningful integration” (Sorenson, Derflinger, and McMinn 2004).

In another study, Ripley, J., M. Elizabeth Lewis Hall, Fernando L. Gerzon, and Michael W. Mangi (2009) replicated Sorenson’s research work. By employing a qualitative research design, these researchers sought to investigate the exemplary and helpful aspects of students’ educational experiences with respect to integration. These researchers employed a posthoc content analyses approach (i.e. grounded theory analytic processes) to analyse the data to conclude how students learn and conceptualize integration. In the study, the respondents’ perspectives on the integration of faith and profession were checked via item response to identify underlying variables. Three factors were then identified as important variables for students. The first two factors had earlier been identified by Sorenson’s attachment research; that is, “faculty as a bulwark of the faith versus fellow sojourner and faculty as emotionally transparent versus emotionally distant. The institutional environment then featured as a unique factor that required investigation with regard to integration” (Ripley, Hall, Garzon, and Mangi, 2009).

Arthur Holmes (1975) also articulates a strong argument in support of the attachment principle by pointing out that, “the most important single factor in the integration process is the teacher

and his attitude toward learning” (p. 51). This ideal also finds support in an empirical study conducted among Taylor University alumni, which underscored the centrality of the role played by faculty members. The study found that “the impact of faculty on a student’s integration ability follows behind that of family and peers, but is not significantly lower in influence” (Presnell 1996, p. 19). The impact of faculty on students’ learning integration is echoed elsewhere in classic literature such as Moore (1985); Astin (2011), Forrest and Lamport (2013), and Pascarella and Terenzini (1991). This is further supported in Christian literature of renowned scholars who contend with the idea that “Ministry to students in Christian higher education is more of *mentoring* (emphasis added) by faculty members than didactic delivery of academic content in classrooms. Students catch the everlasting gospel through the lifestyle of their teachers than through the materials taught to them” (Olaore and Olaore, n. d., p. 1).

Jusu (2018), adds up to the foregoing discussion by asserting that “spiritual life that touches on attitudes and character can be hardly taught, rather it can only be modelled.” That is, students need to “benefit from the attachment-based modelling of professors who live out orthodox faith in a postmodern environment... both in course content and in relationships with students” (Garzon and Hall, 2012, p. 157; Nyamai, 2018). Taylor (2001), too, provides supportive comments on the role of modelling by arguing that,

If the teacher shows evidence of their faith, a passion for their subject matter, and a desire to connect the two, then students can understand them from a biblical perspective.... students tend to model their lives more by what the teacher *does* than by what the teacher *says*. (emphasis added). For example, how the teacher treats the student, deals with controversial issues, and practices ethical conduct can strongly illustrate the integration of faith and learning or the lack thereof... (p. 5).

However, a survey study by CCCU, which employed a logistic regression model to analyze faculty’s integration of faith and learning, discovered that full-time faculty who received degree certification from their denominational affiliate institution were more effective in FLI implementation. Additionally, the study found that “religion and philosophy instructors were the most likely to integrate faith into their teaching, and professors specializing in computer science, math, and engineering were the least likely” (Kaul et al., 2017, pp. 172-187). This goes hand in hand with a perspectival approach to integration, which insists that faculty often have inherent bias traceable to their prior experiences and influences. Indeed, “Perspectival scholars hold to the belief that their Christian perspectives come first in the integrative task, providing a lens through which they study and explore” (Matthias, 2019).

Studies Relating to FLI in the Online Setting

As a result of a new paradigm shift in education, faculty in the online classroom are encountering a new challenge. However, models and strategies are beginning to emerge. For instance, a model which is exclusively discussed in a published journal article by Purper et al. (2020), presents a series of FLI strategies for faculty members teaching online in Christian higher education. The authors in this article point out that “In the absence of regular face-to-face interaction with students, meeting such goals for online students requires creativity and a fresh perspective on traditional approaches to faith integration” (p. 1). The model presented by these authors was published by Dulaney et al. (2015) and it classifies FLI approaches in the online program into three dimensions: “inside integration, outside integration, and mentoring. Inside integration has to do with the faculty’s strategy of creating a curriculum that relates each course material to faith” (p. 57). Research findings of Burton and Nwosu (2003), which emphasize a pedagogical approach that fosters specific activities to facilitate student

integration, are also hereby cited. In regard to outside integration, Dulaney et al. (2015) model requires faculty teaching an online course to invite discipline-specific expert guest speakers as resource persons into the online classroom through video, audio, or the addition of Web-based resources.

The third dimension of integration recommended in the Dulaney et al. (2015) model is mentoring faith integration, which involves modelling and building relationships with students. This dimension is a combination of the other two and concerns developing one-on-one relational mentorship with students (Dulaney et al., 2015, p. 58; Purper et al., 2020, p. 6). According to the authors, mentoring faith integration can be done by forming supportive relationships among faculty and peers in the online classroom. This process can be enhanced by frequent communication, shaping the context of the faith environment through bonding relationships or self-disclosure, group interaction online, building a faith community establishing open and clear assessment activities, etc (p. 7). This dimension seems to have a very close relationship with that of Randall Lehman Sorenson's attachment theory, which stresses the need for faculty to create relationships with students as a significant source of influence in the integrative process. Sorenson stresses that "if professors want their conceptual integration to "stick", they must have a relationship with students" (Sorenson et al., 2004; Garzon and Hall, 2012, p. 155).

Based on the current trends in technology and the subsequent paradigm shift in pedagogy, therefore, there is now a newly increased pressure on Christian university faculty to reconceptualize their roles and reconsider their approach to FLI. This is particularly based on the fact that "integration programs that combine online and residential learning formats are growing rapidly" (Garzon and Hall, 2012, p. 157; Dulaney et al., 2015; Purper et al., 2020, p. 1).

Current Study

Based on analysis of the literature on FLI, the author of this paper is convinced that although student satisfaction and retention at Christian universities is fundamental as argued for by several renowned educational researchers (Nyagah, 2019; Kitur, 2020), students' transformation should be the ultimate goal of Christian higher education (Arthur Holmes, 1975, 1977, 1987, 1993 and 1994; William Hasker 1992; David S. Dockery, 2000, 2007 and 2012; D. E; C. C. Nwosu, 1994). Moreover, the author believes that the addition of ODL students to the study is critical given the current phenomenal growth of distance or e-Learning programs in Christian universities as earlier cited. Indeed, "The polarization between faith and reason in a largely secular society has led some religious institutions to believe that distance learning may provide a way to bridge secular and spiritual gaps in the minds of learners by offering courses that seek to integrate the two" (Rogers and Howell, 2004, p. 2). Open and distance learning is also designed "to meet the special needs of the disabled, migrants, cultural and linguistic minorities, refugees, populations in crises, who cannot be efficiently reached by traditional delivery systems" (UNESCO, 2000, p. 14). In particular, advancement in educational technology has opened up a new mode of teaching and learning. Such resources as YouTube, Skype, websites, and other online resources enhance opportunities for creativity which, in effect, enhance the integrative teaching-learning process. These resources also provide more opportunities for applying the attachment principle promoted by Sorenson's theory.

Garzon and Hall (2012) have also expressed the need for exploring mentorship relationships in the online environments; an area in which sources for teaching integration are "virtually non-

existent, limited or quite dated” (p. 158). In Kenya particularly, slightly more than half of the Christian universities have launched open and distance learning programs, whilst, a careful search for published articles and research works on the role of faculty in the integration process in online settings indicates that (to date) very little has been documented (Nyamai, 2018, p. 137). In this paper, then, the author presents a comparative analysis of faculty-student mentorship effects on FLI in RSP and the effects in ODLP based on Randall Lehmann Sorenson’s attachment theory.

3.0 Methodology

Research Design

A research design is defined as “a blueprint for collecting, measuring, and analyzing information in such a way that is consistent with the purpose of the research” (Creswell, 1998). This study employed a cross-sectional survey research design. This design was employed for several reasons. First, a cross-sectional survey design is often used to collect data at one point in time as contrasted with a longitudinal survey that is used to collect data over an extended period (https://sph.unc.edu/sites/2015/07/nciph_ERIC8). *Secondly*, cross-sectional survey design permits the purposive selection of a theoretical sample or population that exhibits the desirable characteristics or features (Attewell and Rule 1991, p. 300). *Thirdly*, a cross-sectional survey design is often used to examine the impact (Salant and Dillman, 1994, p. 2). *Fourth*, a cross-sectional survey design is used to quantitatively describe specific aspects of a study’s population by analysing relationships among variables (Glasgow, 2005, p. 2; Creswell, 2018). *Fifth*, cross-sectional survey design facilitates generalization of the findings of a study which can then be drawn back to the population (Owens, 2002; Creswell, 2003). *Sixth* (and finally), a cross-sectional survey design is suitable for obtaining perceptions or attitudes from the respondents as well as gathering demographic data that describe the composition of a study’s sample (Isaac and Michael, 1997, p. 136; McIntyre, 1999, pp. 74-75; Glasow, 2005, p. 1). These valued characteristics then helped the author to achieve the main purpose of the study.

Target Population

This study targeted faculty and students, both in residential and ODL Bachelor of Education, Secondary Option ((BEd SO) programs in selected chartered Christian universities in Kenya, namely: Africa Nazarene University (ANU), Daystar University (DU) and Kenya Methodist University (KeMU). These universities were selected for study based on their long history of integrating faith and learning in both RSP and ODLP.

Regarding the use of population other than the clinical psychology doctoral student population sampled in Sorenson’s research, Ripley et al. (2009) ardently argue that “While focusing only on students from one academic discipline, Sorenson’s findings may have applicability to a broader range of disciplines.” Additionally, “Exploratory survey research applying a perspectival integration paradigm permits a further investigation of Sorenson’s ideas as well as the identification of other variables that students find important in integration” (p. 7). As such Sorenson’s attachment theory, on which this study was based, could be applied in different contexts with different student populations (Sorenson, 1994, 1997, and 2004).

Sample Size and Sampling Methods

For determining the sample size of larger populations, a study sample was arrived at using tables instituted by Krejcie and Morgan (1970) that promise a ninety-five percent (95%) confidence level. This was done to “facilitate the process of determining the number of samples that needed to be taken so that each sample could represent fairly the entire

population (Bukhari, 2021; Okpu and Eke, 2020). Using this guide, a total of 613 residential students could give 548 as the study sample, out of whom 460 (72%) returned the questionnaires. On the other hand, a total of 135 ODL students had 113 as sample size, out of whom 88 (77.8%) returned the questionnaires.

A simple random sampling method was used in selecting residential and ODL students enrolled in BED SO program. This sampling procedure ensures that “the population selected to participate in the sample must have an equal (or known) chance of being selected and the size must be large enough to yield the desired level of precision” (Sallant and Dillman, 1994, p. 13; Glasow 2005, p. 2; Shona McCombes, 2020).

Purposive sampling was used to select faculty members to participate in the study. Twelve full-time faculty members teaching in the BEd SO were purposely selected to participate in the study. The decision to select full-time faculty was informed by a survey study carried out by the Council for Christian Colleges and Universities (CCCCU) Taskforce on spiritual formation in Christian higher education (2011), which employed a logistic regression model to predict faculty integration of faith and learning. The study found that “the most powerful predictors of faculty integration are full-time employment status....”

Research Instruments

The instruments that were used in collecting data for the study were questionnaires which were either self-administered or e-mailed to the respondents. One questionnaire was designed for BEd secondary option (BEd SO) students in both residential and ODL studies programs. Another questionnaire was designed to collect data from faculty members teaching in the selected program in both residential and ODL programs in each university selected for the study. In both questionnaires, the researcher used structured and unstructured questions. Unstructured (open response) questions are normally used when no limit is placed on how much a person can say, thus encouraging free response or expression from respondents.

To enhance validity, the researcher gave the instruments to four experienced university faculty teaching in the department of education at different universities. Each of them provided critical judgment and feedback from their suggestions was used to improve the validity of the instruments.

A reliability test was carried out using the Spearman-Brown formula. Using the formula for the full test, a total test coefficient of 0.88 was obtained for the students’ questionnaire and 0.89 for the faculty questionnaire. The instruments were, therefore, considered reliable since both test results exceeded 0.70, the minimum mark expected of a reliable questionnaire (Orodho, 2005).

Ethical Considerations

For the sake of data collection protocol, the researcher used the cooperative style approach described by Bogdan and Bilken (1992), which is also described in Gaeddert’s published research (2014) as “informed consent.” This strategy required the researcher to formerly contact the necessary gatekeepers in each selected site for the introduction and to secure permission to gain access to the required research documents and participants initially, and in the entire data collection process. Research experts describe informed consent as “a mechanism for ensuring that people understand what it means to participate in a particular research study so they can decide in a conscious, deliberate way whether or not they want to participate” (Donge, 1979; Gaeddert, 2014, p. 44). This was one of the most important tools for ensuring respect for persons during research. In this regard, the researcher provided each respondent

with an informed consent form, which specified the purpose of the study, how the study would fit into the participant’s schedule, what would happen with the findings, why participants were chosen, and what they would gain from their participation in the study. This approach ensured honest communication with and motivation of the participants toward a genuine desire to volunteer information.

4.0 Results and Discussion

Faculty Practices Designed to Enhance FLI in RSP and ODLP and their Effects on Students’ Learning Integration

This part of the paper provides a report on data analysis, presentation, and interpretation of the results of the study in response to research questions one and two (RQs 1 and 2). Four key areas of faculty-student interactions in the integration process (as per Sorenson’s theory) were taken as variables of the study. These variables were the faculty’s personality, modelling behaviour, exemplary life, Christian worldview, and their mentoring relationship with the students. The effectiveness of these practices was then analyzed based on the perceptions of students’ (both in RSP and ODLP) level of change as a result of interacting with their faculty in and outside classrooms.

To generate data for the study’s research question one (RQ 1), several question items were drawn in which the respondents (students) were requested to indicate (in specific ways) their responses based on their perceived level of change as a result of interacting with faculty in and outside classroom. One questionnaire item (students’ survey Q 7) was designed to solicit data from the respondents to compare the effects of faculty practices on FLI in RSP and ODLP. Their responses were then analyzed by use of five-point Likert scale items. However, for easy management of data, closely related items were collapsed or matched into one. That is, Strongly Agree/Agree (SA/A), Uncertain (U), Disagree/Strongly Disagree =D/SD. Table 1 (below) describes this analysis.

Table 1: Faculty and students’ interaction in various learning domains and their effects on FLI

Program	Student’s learning domains	RSP				ODLP			
Faculty Practices	Effects/Rating	SA/A	U	D/SD	Total	SA/A	U	D/SD	Total
Faculty’s Christian worldview	Faculty’s worldview promotes the spiritual and intellectual growth of students	339= 74%	61= 13%	60= 13%	460	31= 35%	23= 26%	34= 39%	88
	Faculty’s worldview impact on student’s assumptions, beliefs, and attitudes	305= 66%	103= 22%	52= 12%	460	33= 38%	18= 20%	37= 42%	88
	Faculty’s worldview impact on course content and student learning	320= 70%	85= 18%	55= 12%	460	34= 37%	22= 25%	32= 38%	88
	Faculty provide specific instructions on integrative insights/discussion	322= 70%	81= 18%	57= 12%	460	30= 34%	24= 27%	34= 39%	88
	Faculty create God-centred classrooms	210= 46%	88= 19%	162= 35%	460	29= 33%	23= 32%	36= 35%	88

Faculty's Mentoring Relationship	Faculty care for Student's physical and emotional wellbeing	310= 67%	76= 17%	74= 16%	460	27= 31%	21= 24%	40= 45%	88
	Faculty spend quality time with students	266= 58%	91= 20%	103= 22%	460	25= 28%	13= 15%	50= 57%	88
	Faculty strive to mentor students	313= 68%	63= 14%	84= 18%	460	34= 39%	20= 23%	34= 38%	88
Faculty's Personality	Faculty's openness to students	312= 68%	84= 18%	64= 14%	460	24= 27%	18= 20%	46= 52%	88
	Faculty as persons of integrity (Keeping Christian traditions)	336= 73%	71= 15%	53= 12%	460	22= 25%	27= 30%	39= 45%	88
	Faculty's receptiveness	328=71 %	74= 16%	58= 13%	460	26= 30%	19= 22%	43= 48%	88
	Faculty's self-revelation	317= 69%	86= 19%	57= 12%	460	24= 27%	30=3 4%	34= 39%	88
Faculty's Modelling	Faculty as exemplary in applying truths learned	319= 69%	72= 16%	69= 15%	460	32= 36%	27= 31%	29= 33%	88
	Faculty as exemplary in facing life challenges	293= 64%	90= 20%	77= 16%	460	34= 39%	27= 31%	27= 30%	88
	Faculty demonstrate Christian principles and character traits	319= 69%	65= 14%	76= 17%	460	41= 47%	19= 22%	28= 31%	88
	Faculty's evidence of personal relationship with God	312= 68%	75= 16%	73= 16%	460	41= 47%	18= 20%	29= 33%	88
Average		315 = 68%	80= 17%	65= 15%	460	29= 33%	22= 25%	37= 42%	88

Report on Data Analysis based on Table 1 (above)

Table 1 (above) contains analyses of data that examined faculty-student mentorship effects on FLI based on faculty practices in various learning domains related to the variables of the study (i.e. Christian worldview, mentoring relationship, personality, and modelling). The first part of the analysis culminated in the computation of the Chi-square test of independence in an attempt to describe the extent to which faculty-student mentorship effects on FLI in RSP compared with the effects in the ODLP. The other part deals with data regarding various challenges faced by students in their mode of learning including recommended ways of addressing each of them.

Faculty's Christian Worldview Effects on Students' Learning Integration

From the above analysis (table 1), it is indicated that 74 % of the respondents from RSP had an SA/A rating in response to the statement or claim that the faculty's Christian worldview impacts their spiritual and intellectual development. On the other hand, 35% of the respondents from ODLP indicated a rating of SA/A to the same statement. The uncertainty (U) and D/SD

ratings from ODLP were twice higher in number (percentage) as compared to those in the RSP. In other words, students in residential studies programs in the universities selected for the study indicated that the faculty's Christian worldview has had an impact on their spiritual and intellectual development as compared with those in the ODLP.

Another statement that respondents responded to was whether or not the faculty's Christian worldview has strong effects on student's assumptions, beliefs, and attitudes. The record of these responses is shown in Table 2 (above). Based on this analysis, 66% of the respondents from RSP indicated an SA/A rating on the statement. Their rating on uncertainty (U) and disagree/strongly disagree (D/SD) categories had a percentage of 22 and 12, respectively. Thirty-eight percent of those in the ODLP indicated a SA/A rating 20% of them indicated uncertainty, and 42% indicated a D/SD response. This means that students in RSP are impacted more than those in the ODLP.

The next statement or claim that was responded to was whether or not the faculty's Christian worldview impacts course content and students' learning. Based on the above analysis, 70% of the respondents from RSP indicated that they SA/A to the statement. Whereas, 37% of those from ODLP indicated that a SA/A response to the same statement. This indicates that students in the ODLP in the selected Christian universities have less attachment with faculty in regard to course content and student learning than those in the RSP.

Another statement checked on whether or not respondents perceived the faculty's Christian worldview as having strong effects on students' integrative/interactive insights. Based on the data analyzed, 70% of the respondents from RPS had a rating of SA/A. Eighteen percent (18%) of them indicated their uncertainty, while 12% indicated a D/SD rating. On the other hand, 34% of those in ODLP had an SA/A response, 27% had an uncertainty response and 39% of them indicated a D/SD response to the same statement. This implies that insights on integrative learning were better achieved in RSP than in the ODLP.

Faculty's Mentoring Relationship Effects on Students' Learning Integration

In this part of the data analysis, four areas of faculty practices related to relationships were used as a basis for analyzing data on faculty mentoring relationship effects on students' learning integration in RSP and ODLP. Responses from the respondents to each of the statements were, therefore, recorded and an average score of all the various areas of faculty practices based on mentoring relationships with students was entered.

One of the areas explored was the faculty's involvement with students as a significant source of integrative learning. Table 1 shows different ratings by respondents in the two modes of study (RSP and ODLP). The analysis indicates that 67% of the respondents in RSP indicated an SA/A response to the statement. Seventeen percent (17%) indicated uncertainty, while 16% had a D/SD response. In the ODLP, 31% had an SA/A response, 24% showed an uncertainty response, and 45% had a D/SD response to the statement.

Another faculty practice related to mentoring integration was student's time spent with faculty. Based on the responses to a statement or claim, the respondents' record of responses indicated different ratings as described in Table 1 (above). As indicated, the rating of the D/SD category had a greater percentage in the ODLP (i. e. 57%) than in the RSP (22%). This parity indicates that students in the ODLP felt that they did not have quality time for interaction with their faculty. This was in direct contrast with those in the RSP who felt that their faculty spent quality time interacting with them before and after class sessions.

One other practice regards faculty's attempt to create God-centeredness in dealing with classroom activities. Responses to a statement made in this regard indicated varied ratings as shown in Table 1. Based on this analysis, 46% of the respondents from RSP perceived that faculty strived to create God-centred classrooms (SA/A), while 33% of those from ODLP perceived that faculty did not have significant influence in this regard (D/SD).

Faculty's Personality Effects on Students' Learning Integration

With regard to personality, faculty involvement in student affairs was checked by the respondents' ratings in different areas related to faculty's personality. In addition, average scores of the ratings based on these areas were entered as shown in Table 1. From the table, respondents' ratings from RSP and ODLP differed greatly. While those in the RSP had a 69% indicating an SA/A rating, respondents from the ODLP had a 27% response rating on the same statement with SA/A. In other words, students in residential studies tend to perceive their faculty as transparent, vulnerable, and emotionally open, while those in the ODLP perceive their faculty as less transparent, vulnerable, or emotionally open.

Another practice rated by respondents (students) was the extent to which faculty were receptive (welcoming and accepting) to them. Their responses to the statement were entered as shown in Table 1. Based on the analysis, 70% of the respondents in the RSP rated faculty's receptive behaviour with a SA/A response, while 30% of those in ODLP had a SA/A response on the same statement.

Another personality factor, that was evaluated by respondents in the two programs (RSP and ODLP), was the faculty's openness to students (humility and honesty). Different responses were recorded as shown in Table 1. Based on the analysis, respondents from ODLP had a D/SD rating of 52%, while 14% of those in the RSP recorded a D/SD rating on the same statement. This indicates that students in ODLP perceived their faculty as less open to them.

One other personality factor which was evaluated was the extent to which faculty were persons of integrity. Their responses as indicated in Table 1 showed that the rating of respondents from RSP had a SA/A at a percentage of 73, while those from ODLP were 25% indicating an SA/A response on the same statement. In this regard, students in RSP perceived faculty as persons of integrity (or keeping traditions of the Christian faith) more than those in the ODLP.

Faculty's Modelling Effects on Students' Learning Integration

To generate data for faculty's modelling effects on students' learning integration, respondents (from the student population) were requested to indicate their responses to some statements based on faculty practices related to modelling. Their responses to each of the statements were recorded in Table 1. The first statement referred to the extent to which faculty were exemplary in the application of truths learned. From the table, 69% of the respondents from RSP indicated an SA/A rating; 16% indicated their uncertainty, and 15% indicated a D/SD rating on the same statement. Whereas 36% of those in the ODLP indicated an SA/A response rate, 31% indicated an uncertainty rating, and 33% of them indicated a D/SD rating. This then seems to indicate that students in RSP perceived faculty as exemplary in the application of truths learned as compared to those in ODLP who perceived faculty are not quite exemplary in the application of truths learned.

Another statement, which respondents rated was the extent to which faculty were exemplary in facing life challenges. Their ratings were recorded as shown in Table 13. In the table, 64% of the respondents in the RSP had an SA/A rating, while 39% of those from the ODLP had an

SA/A response to the same statement. This tends to show that students in the RSP perceived faculty as being exemplary in facing life challenges than those in the ODLP.

Another statement or claim that respondents rated was the extent to which faculty demonstrated Christian principles and character traits in personal and public settings. Based on the above record of responses, 22% of those in the ODLP indicated an uncertainty (U) response, 31% of them indicated a D/SD response, while respondents from RSP had 14% in the U category and 17% in the D/SD category. Based on these ratings, it is evident that residential students perceived faculty as demonstrating Christian principles and character traits as compared to students in the ODLP who perceived faculty as lacking in this respect.

Faculty-student Mentorship Effects on FLI in RSP and ODLP

In determining whether or not faculty's mentorship effects on students' learning integration were significantly different in RSP and ODLP and responding to research question two (RQ 2), one null hypothesis was tested. The hypothesis states:

H₀: We expect that faculty-student mentorship effects on FLI in residential studies programs will not be significantly different from the effects in the ODL program.

To facilitate computation of the Chi-square test of independence, average scores of the ratings of faculty practices in all the learning domains (for each variable as shown in Table 2) were entered in a 2 x 3 contingency table (table 3). A test of independence was then performed using this formula:

$$X^2 = \frac{\sum (O-E)^2}{E}$$

where Σ is the summation sign, O is the observed frequency and E is the expected frequency.

Table 2: Faculty-student mentorship effects on FLI in RSP and ODLP

Program	SA/A	U	D/SD	Row Total
RSP	315 (289)	80 (85)	65 (86)	460
ODLP	29 (55)	22 (17)	37 (16)	88
Column Total	344	102	102	548

$X^2 = 49.06$; Crit. value: **5.99**; Sig. Level: **0.05** ; DF: **2**

Based on the above analysis, the computed Chi-square (X^2) test result was 49.06, whereas the Chi-square distribution table showed that the critical value for rejecting the null hypothesis was 5.99 at a 0.05 level of significance with 2 degrees of freedom. This indicated that the result of the computed Chi-square was greater than the critical value for rejecting the null hypothesis. Therefore, the null hypothesis was rejected. This means that faculty-student mentorship effects on FLI in residential studies programs are significantly different from the effects in the ODL program. It also means that the faculty's Christian worldview, mentoring relationship, personality, and modelling effects on FLI in RSP are significantly different from the effects in ODLP.

Students' Challenges in their Mode of Learning

To further provide answers to RQ 2, two students' questionnaires items 8 and 9 requested respondents to outline the challenges they face in their mode of learning (item 8) and recommend some ways how to address each of them (item 9). These question items were, therefore, designed to provide data that would be useful in understanding FLI implementation

in relation to faculty-student mentorship effects on FLI in the selected Christian universities by comparing the two modes of study or programs (RSP and ODLP). Challenges and recommended ways of addressing them were recorded by the respondents (students) as shown in Table 3 (below)

Table 3: Students' challenges faced in their mode of learning

Program	Challenge	Recommended Solution
RSP	1. Students' missing marks	1. Lecturers/faculty to keep track of the missed marks, especially for the CATs
	2. Students' crowding in lecture halls	2. University should build more classrooms and utilize an online learning mode
	3. Lack of student/faculty interaction	3. Faculty should organize tutorials and google learning platforms; they should also improve on faculty-student relationship
ODLP	1. Faculty's delay/lateness in posting assignments	1. Early planning is needed in posting students' assignments
	2. Lack of student/faculty interaction	2. Faculty should organize tutorials and google learning platforms; they should also improve on faculty-student relationship
	3. ODL students feel delineated from the university community	3. University institutes of distance/eLearning need to utilize various multimedia to reach ODL students
	4. Lack of internet connectivity	4. University to improve on the university Wi-Fi for easy use/access to the portal, e-mails, Odell platforms, etc.
	5. Students' difficulty in accessing learning materials	5. Lecturers should promptly send/share notes via e-mails, WhatsApp, etc.
	6. Students Missing Marks	6. Lecturers/faculty to frequently keep track of the missed marks, esp. CATs

From the above record of challenges facing students in the selected Christian universities, it is evident that there were more challenges faced by students in the ODLP than those faced by the students in the RSP (i.e. 6 and 3, respectively).

Faculty's Perceptions on the Effectiveness of FLI Implementation in their Institutions

This section was designed to deal with analyses and presentation of data on faculty's perceptions of the effectiveness of the implementation of FLI in their institutions with regard BEd SO curriculum in both RSP and ODLP. This population was critical in that they were more directly involved in implementing FLI and especially in the strategies that have been put in place including the challenges faced in BEd SO in both residential and ODL programs. Faculty could also provide data that would shed light on the in-built curriculum activities intended to promote FLI, along with their assumptions on the effectiveness of these strategies, among other crucial data.

Questionnaire item 6, therefore, presented a number of statements to which the respondents indicated their opinions. The question reads: *What is your opinion regarding each of the following statements?*

Key: Strongly Agree=**SA** Agree=**A** Uncertain = **U** Disagree= **D** Strongly Disagree=**SD**

Table 4: FLI in the design and implementation of the BEd (secondary option) curriculum

Statement/Rating	SA	A	U	D	SD	Total
Faith-learning integration (FLI) effectively defines the mission of my university	6	1	-	-	-	7
FLI in my university is embedded in the design and development of the BEd (secondary option) curriculum in both residential and ODL programs	7	-	-	-	-	7
My university effectively implements FLI practices	6	1	-	-	-	7
My university has a well-developed policy for online learning for the BEd (secondary option) program	7	-	-	-	-	7

As can be seen in the record of responses to the first statement, 6 out of 7 faculty strongly affirmed the statement (SA) that FLI effectively defines the mission of their respective universities. This meant that each of the three universities selected for the study had FLI properly defined in their mission statement.

The second statement to which respondents rated was the extent to which FLI was embedded in the design and development of their university's BEd SO program. Based on the above record of responses, all seven (7) faculty strongly affirmed the statement (SA). This meant that, in all the three universities selected for the study, the BEd SO curriculum had FLI clearly defined.

The next statement, which respondents responded to was: *My University effectively implements FLI practices*. Six (6) out of the total (7) respondents strongly affirmed the statement (SA). Only one (1) was in the agree (A) category.

The final statement evaluated by the respondents was: *My University has a well-developed policy for online learning for the BEd SO program*. All the seven (7) respondents strongly affirmed the statement (SA).

In questionnaire item 7, each of the respondents was requested to specify the delivery modes applied in the BEd SO program in their university, and their responses were entered as shown in the table below.

Table 5: Delivery modes applied in the BEd (secondary option)

Mode of Delivery	Most applied	Applied	Less applied	N/A	Total
Course modules	-	3	4	-	7
Textbooks and lecture notes	-	5	2	-	7
Online/eLearning	-	6	1	-	7
Hybrid (blended-face-to-face and online)	-	5	2	-	7
Video conferencing	-	1	6	-	7
Skype	-	-	-	7	7
Small groups	1	6	-	-	7
Other (s)? (specify)	-	-	-	-	-

According to the data provided in Table 3 (above), 3 out of 7 strongly affirmed that they apply course modules; 4 indicated that they occasionally apply course modules. Five (5) respondents indicated that they often use textbooks and lecture notes, while 2 indicated that they do occasionally apply textbooks and lecture notes. Six out of seven (7) respondents indicated that they apply online or eLearning. Six out of seven (6 out of 7) indicated that they occasionally apply hybrid (blended face-to-face and online) modes of teaching and learning. Other programs that faculty indicated they used were video conferencing as applied by one and less applied by 6 of them. Skype had no response and small groups were mostly applied by 1 and applied by 6.

In questionnaire item 10 (for BED faculty), respondents were requested to indicate the extent to which each of their university's facilities and resources (listed) had boosted their efforts in promoting FLI among students in the BEd SO program at their university. Responses were as follows:

Key: Very Good (VG) Good (G) Uncertain (U) Poor (P) Not Available (NA)

Table 6: Availability and effectiveness of university programs, facilities, and resources

Activity/programme/Facilities	VG	G	U	P	NA	Total
Student support services	7	-	-	-	-	7
Availability of infrastructure and use of facilities	6	1	-	-	-	7
Staff training and development	6	1	-	-	-	7
Availability and use of teaching-learning resources (esp. application of ICT, e.g. mobile phones, tablets, computers, internet connectivity, etc).	6	1	-	-	-	7
Availability of funds to meet the cost of operation	1	-	6	-	-	7
Research conferences and publication	2	1	4	-	-	7

Student Support Services

Regarding student support services, all the respondents (7 out of 7) indicated that their university strives to attend to students' support services. The quality of personal support and assistance is a very significant factor when students are choosing a study program and usually the one that mostly influences the success or failure of one's studies.

Availability of infrastructure and use of facilities

The respondents (faculty) rated the availability and effectiveness of infrastructure and use of facilities with a very good rating (6 out of 7) and good (1 out of 7). This could still mean that faculty in the selected Christian universities who participated in the study were satisfied with the quality and use of university infrastructure and facilities such as lecture rooms, laboratories, faculty offices, libraries, chapel buildings, and other infrastructure. These ratings tend to stand in contrast to the comments and recommendations given by the students in the section on challenges facing them in residential and ODL programs. One of the issues raised by the students was that their university lecture halls were crowded. Others complained of the lack of access to their university Wi-Fi or internet connectivity, among other issues. What could have

caused these differences in perception? This is fully discussed in the synopsis of the study findings and interpretation.

Staff training and development

The respondents gave very good (6 out of 7) and good (1 out of 7) ratings on the availability and effectiveness of staff training and development.

Availability and Use of Teaching-learning Resources

This specifically refers to the application of ICT (e.g. mobile phones, tablets, computers, internet connectivity, etc.). Six out of 7 had a very good rating; Only 1 had a rating of good (1 out of 7).

Availability of funds to meet the cost of operation

Ratings on the very good was 1 out of 7 while the uncertain/unsure rating was 6 out of 7. This indicates that universities selected for this study paid little attention to the financial needs of faculty.

Research and Publication

Respondents had a very good (VG) rating of 2 out of 7, while good (G) received a rating of 1 out of 7). Uncertainty (U) was indicated by 4 out of 7 based on the perceptions of the availability of faculty's financial support for research and publication.

Discussion of the Study Findings

This section deals with the interpretation and discussion of the study findings with respect to the data analyzed and presented in response to RQs 1 and 2. Research question one purposely identified faculty practices designed to enhance FLI in the selected universities, whereas RQ 2 was designed to compare the extent to which faculty-student mentorship affects FLI in the RSP compared with the effects in the ODLP, based on Randall Lehmann Sorenson's attachment theory. In other words, the selection and description of the variables of the study and the design of the null hypothesis were guided by this theory, especially based on the conclusion of one of the findings of a replicated research, which established that "all students learn integration the *same way* (*italics added*)" (Ripley, Garzon, Hall and Mangi, 2009).

In view of research question two (RQ 2), data were analyzed and presented with respect to faculty-student mentorship practices in enhancing FLI in RSP and ODLP and their effects on students' learning integration. Data were also analyzed based on the responses from faculty about their perceptions of the effectiveness of FLI implementation in their institutions. The results of these analyses seem to reveal several issues related to faculty-student mentorship effects on students' learning integration in both RSP and ODLP.

First, they seem to indicate in a general sense that faculty-student mentorship practices had more favourable learning outcomes in RSP than for those in the ODLP (see Table 1). Secondly, they seem to indicate that students in RSP perceived their faculty as personally involved in their affairs (e.g. support services) by demonstrating more sincere care for their physical, spiritual, and emotional wellbeing than they do for those in the ODLP. Thirdly, they seem to imply that, although faculty in the selected Christian universities strived to create a conducive, God-centred classroom atmosphere, students from ODLP did not seem to have much attention as compared to those in the RSP. Fourth, they seem to indicate that students in RSP in the selected Christian universities perceived faculty as having influential, exemplary evidence of ongoing process in personal or close relationship with God (morally and spiritually) more than their counterparts in the ODLP.

Based on the above analyses, it can then be concluded that students in RSP in the universities selected for this study were better influenced by faculty in their integration learning than those in the ODLP who perceived faculty as less influential. That is, the quality of student attachment with instructors, which serves as the primary mediating pathway that permits meaningful integration learning to occur (as per Sorenson's attachment theory) seems to have had less emphasis as faculty dealt with students in the ODLP. Sorenson's attachment theory emphasizes the need for interactive relationships in the integration process, which encourages innovation and critical questioning of assumptions as effective approaches to problem-solving (Lawrence, Burton, and Nwosu, 2005). This quality is ideal for meaningful learning in a Christian university environment since it is fundamental to fostering holistic mentoring integration. Mannoia (2023), too, affirms this by emphasizing that "Healthy relationships are a hallmark of effective integration of faith and learning... healthy relationships are born, not out of effort exerted from themselves, but from mutual submission to one another that honors the influence of another" (p. 45).

One other factor that can hinder FLI implementation in Christian universities and colleges is that some faculty may not have adequate knowledge on how to integrate faith and learning, especially in online settings. The lack of training on FLI implementation is affirmed by an intensive study conducted by Nwosu (1999) which aimed at examining whether or not selected Christian institutions of higher learning nurtured the professional development of faculty and how FLI is implemented in classrooms. The findings presented therein revealed that most faculty and administrators lacked the instructional strategies for making FLI practical in their classrooms and the lives of their students" (p. 312). Korniejezuk and Kijai (1994) observed that even with an abundance of literature on faith and learning integration "no comprehensive model addresses these questions: What does integration of faith and learning mean in operational terms? and How do teachers help students integrate faith and learning?" (p. 237). Even so, Rick Reis, in his *Ten Best Practices for Teaching Online*, clearly articulates the point that,

Now we have course management systems, virtual live classrooms, spontaneous collaboration tools, and an almost infinite number of Web tools and smartphones that support synchronous chat, video messaging, and more. These tools make it possible to do almost everything that we do in face-to-face classrooms. In addition, we can often engage learners in more extensive collaborative and reflective activities (Reis 2010, *Best Practice 4*).

Another possible factor could be the challenges experienced by the ODL students in the selected Christian universities (ANU, DU, KeMU). Based on the challenges recorded by the respondents from the student population (table 17), there were more challenges facing students in the ODLP than those faced by the students in the RSP (i.e. 6 versus 3). Each of the above challenges requires urgent and resolute intervention from faculty and university administrators, especially paying careful attention to the recommended solutions. In particular, one of the challenges that seem to negatively affect FLI implementation among ODL students was that ODL students felt delineated from the university community.

In essence, researchers have effectively argued that institutional factors often have a significant role in determining the impact of institutions on students' learning integration. For instance, the findings of Repley, Garzon, Hall, Mangis, and Murphy (2009) studies indicated that university-based and classroom spiritual formation and religious practices were significant in predicting the importance of integration to students. That is an institution's climate of the free

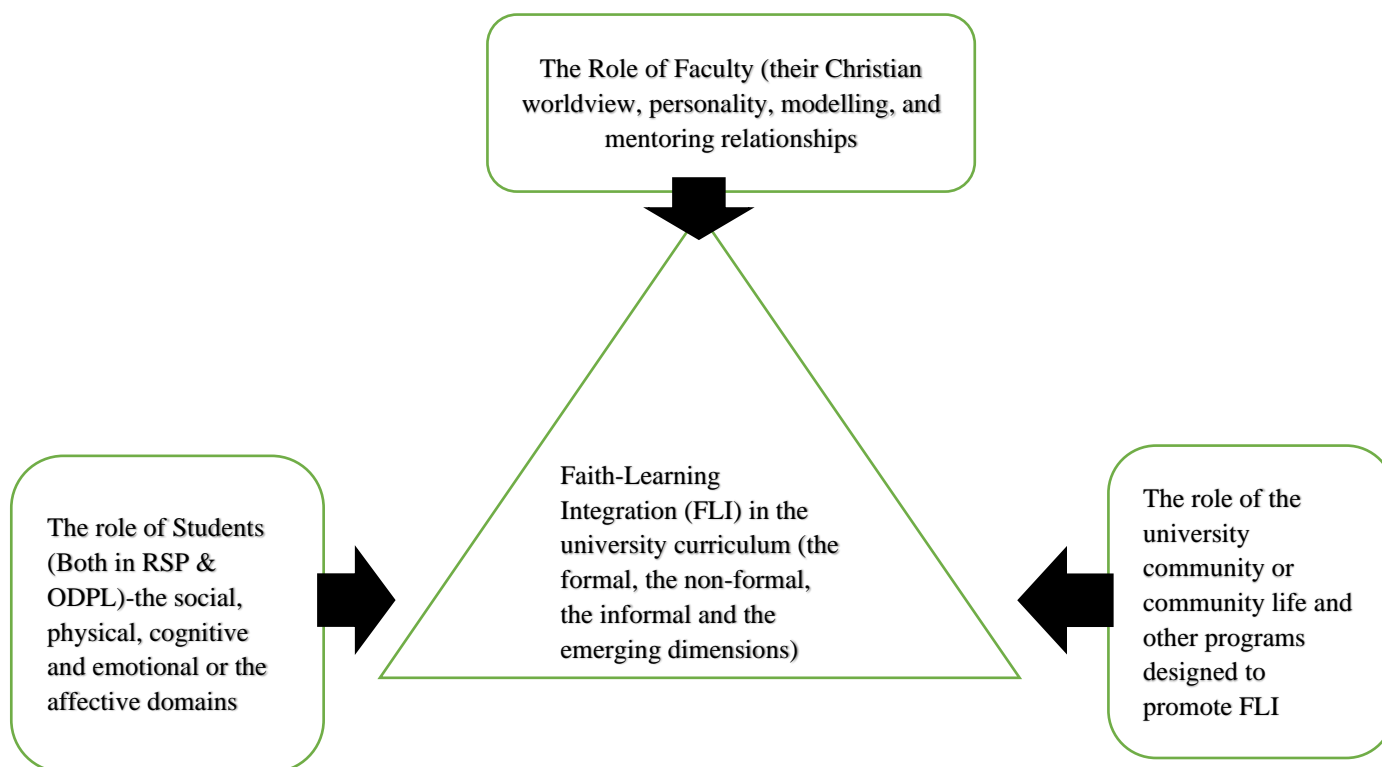
and willing interrelation of Christianity and academics, freedom of expression of one's Christian faith, and a sense of community exhibited in an institution helped foster learning integration among students. This study concluded that "uncaring learning environments can cause students to miss critical relationships and lure some to divorce their faith in learning and living" (Harris, 2000; Nyamai, 2018; Repley, Garzon, Hall, Mangis, and Murphy, 2009).

It can then be concluded that institutional factors can either promote or impede students' integration of faith and learning. This then means that university administrators and faculty in the selected Christian universities should consider ways and means of incorporating ODL students into community life.

4.0 Conclusion

In conclusion, the data analyzed and presented in this chapter seem to indicate that a holistic integration model that suits a Christian university involves an interaction of three groups of players or contributors: the role of the students (both in RSP and ODLP), the role of faculty and the role of the university community as a whole (i. e. institutional factors) as can be illustrated in the following figure:

Figure 1: Implementing Faith-learning Integration in a Christian university's curriculum



Source: Author

Based on Figure 1 (above), the roles of faculty, students, and the entire university community need to result in integrative learning. This is in effect a *perspectival integration model* that seeks to integrate Christian faith and learning in the hope of shaping a distinctively Christian-inspired worldview that leads to action in all areas of life (i. e. integration of physical, social, cognitive, and spiritual aspects of human development, Luke 2:52 NIV). Mannoia (2023) reminds us "Remember, before we are an academic *institution*, we are a Christian *community* called to live out our Christian identity as a natural expression of our being an academic institution of higher learning.

Our identity always should shape our activity” (p. 5). Buconyori (1993) points out that the establishment of Christian institutions of higher learning was mainly sparked by the dire need for “influencing human dynamics-i.e. the power to think, the power to live and the power to do. These aspects of human power do influence a person’s life on this earth” (p. 133). Ideally, Christianity and one’s life in the learning community should be integrated. This is based on the basic belief that a transformed individual is the starting point or unit of development for reaching out to transform communities and nations (Nguru, 2009; Theron, 2013, 1; Transformational Compassion Network, 2019, p. 4).

6.0 Recommendations

The following list of recommendations has been proffered based on the findings and conclusions made in this study:

1. University administrators and faculty in the selected Christian universities (ANU, DU, and KeMU) need to adopt creative (current) approaches in implementing FLI with the view to enabling students in both RSP and ODLP to benefit equally from university programs.
2. Administrators in the selected Christian universities for this study should pay special attention to support and encouragement for faculty for them to effectively participate in conferences, research, and publication, hence enabling them to dialogue with the academic community as they share their findings and contribute to knowledge.
3. Faculty in the selected Christian universities need to reconsider developing close and dynamic relationships with students both in residential and open and distance learning programs equally.
4. Administrators in the selected Christian universities for this study need to consider the professional development of faculty as a priority that needs frequent implementation, especially with regard to training, monitoring, evaluation, research, and publication on how to model or implement FLI in the university curricular.
5. Faculty in the selected Christian universities need to reconsider developing close and dynamic relationships with students both in residential and open and distance learning programs equally.

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