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Exploring Selected Online and Face-to-Face Course Inclusion of Faith Integration in a Business Administration Program

Ellen A. Sorberg
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Ellen Sorberg

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Walden University
2015

Abstract

Exploring Selected Online and Face-to-Face Course Inclusion of
Faith Integration in a Business Administration Program

by

Ellen A. Sorberg

MA, Indiana Wesleyan University

BS, Bethel College

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Higher Education and Adult Learning

Walden University

August 2015

Abstract

Students enrolled in face-to-face and online business administration courses at a Midwestern Christian college were provided faith-integrated opportunities; however, the challenge was to maintain consistency in providing the online courses with similar faith integration as the face-to-face courses. It was unknown whether the same faith-integrated opportunities were provided in face-to-face and online courses. Kohlberg's cognitive moral development and Fowler's spiritual development theories grounded this qualitative bounded case study. Research questions focused on whether instructors taught the same faith-integrated content in online and face-to-face classes, and whether online and face-to-face students received the same faith-integrated experiences. A purposeful sample was gathered of 3 freshman, 3 sophomores, 3 juniors, and 3 seniors who completed both faith-integrated online and face-to-face business administration courses; in addition, 4 instructors were recruited who taught faith integration in online and face-to-face business administration courses. Open-ended questionnaires were collected from students and observations were collected using online course shell interactions between students and instructors. All data were open coded and thematically analyzed using a visual model process. Instructors integrated faith more in the face-to-face courses than in the online courses. A white paper containing recommendations to integrate faith in all business administration classes included building collaborative faculty groups, student-focused rubrics, and faculty course-based rubrics. These endeavors may contribute to positive social change by providing faculty with the necessary tools to equitably provide faith integration in business administration online and face-to-face courses and to develop students' ethical decision making through faith-integrated lessons.

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Dedication

For all of her love and support I dedicate my work to my mother, Phyllis Sorberg. Thank you for believing in me through all that I do. Everything I learned in life I learned from you. Be with me always. I love you. 

Philosophy™: Life is a classroom. We are both student and teacher. Each day is a test. And each day we receive a passing or failing grade in one particular subject: grace. Grace is compassion, gratitude, surrender, faith, forgiveness, good manners, reverence, and the list goes on. It's something money can't buy and credentials rarely produce. Being the smartest, the prettiest, the most talented, the richest, or even the poorest, can't help. Being a humble person can and being a helpful person can guide you through your days with grace and gratitude™.

Philosophy™: How you climb up the mountain is just as important as how you get down the mountain. And so it is with life, which for many of us becomes one big gigantic test followed by one big gigantic lesson. In the end, it all comes down to one word. Grace. It's how you accept winning and losing, good luck and bad luck, the darkness and the light™.

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Section 1: The Problem

Introduction

The integration of faith and learning is a critical issue on Christian campuses across the United States. Additionally, many Christian colleges and universities feel obligated to provide a faith-integrated education to address social challenges faced by students in a conflict-ridden society (Marshall, 2010). However, at the local study site, online instructional delivery of faith-integrated coursework in a bachelor of science in business administration program was not perceived to provide the same faith integration as those in the face-to-face bachelor of science in business coursework (Council for Christian Colleges & Universities, 2012). To comply with a college's mission statement, it is important that Christian colleges and universities provide a faith-integrated academic environment that includes both an academic and Christian foundation consistently providing the same faith-integrated experience for students obtaining business administration in courses online as well as business administration in face-to-face courses.

The union of faith and learning is the central mission of Christian colleges. Faith integration is a scholarly project with the intent of identifying and developing integral relationships between the Christian faith and human knowledge within each academic discipline (Council for Christian Colleges & Universities, 2012). Business administration's face-to-face courses may include faith integration at the beginning of class with prayer, devotionals presented by students as well as required attendance of Chapel, or the inclusion of Bible scripture into the business administration course

syllabus. However, business administration's online courses may not receive the same faith-integrated attention as the face-to-face courses, perhaps due to the lack of personalization given to online courses as opposed to face-to-face courses (Maddix, 2011; Rovai, Baker, & Cox, 2008). It is essential that Christian colleges and universities find a way for faith integration to be a part of their online business administration program coursework so all students have the same personalized faith experience.

Midwestern Christian College (a pseudonym) includes faith learning in its face-to-face business administration courses; however, the administration was not sure that students in its online business administration courses were receiving the same faith integration as the students in its face-to-face business administration courses. In the target Christian college located in the Midwest, the chair and overseer of the college of business views the problem as "online and face-to-face faith integrated business administration programs are not providing the same opportunity because of the lack of personalization of online learning" (personal communication, July 16, 2012). Based on administration consensus, a study to explore faith integration in both face-to-face and online business administration courses could be used to reveal the quality and the students' perceptions of faith integration in face-to-face and online business administration courses. It is not only timely but necessary to address and fulfill the mission of the college of business within the Midwestern Christian College. The college of business administration recognized the importance associated with this study effort.

In this study, I wished to determine whether the current online and face-to-face business administration program provided students attending online business

administration courses with the same faith integration experience as students attending face-to-face business administration courses. Although students attending online business administration courses were provided some faith-integrated opportunities at Christian colleges, it was not clear whether faith integration between the business administration face-to-face and online courses provide the same faith-integrated opportunities. Midwestern Christian College's students attending online business administration courses were not offered the opportunities as concerns faith integration in some face-to-face business administration courses that prepares them for a "life ministry in a global environment" (Midwestern Christian College, 2012, p. 67). Through the use of questionnaires and observations, I determined that there is a suggested lack of faith integration in the online business administration courses as compared to its face-to-face business administration courses.

The task of faith integration in online business administration courses is more challenging than faith integration in business administration face-to-face business courses. Christian colleges and universities realized the need to provide online courses for their students. They knew that faith integration would be more challenging to include into the curriculum than what is practiced in the face-to-face courses (Jeynes, 2012; Swan, 2010). It was perceived that online students could not attend a chapel service in the same manner as students attending face-to-face courses. It became necessary for faculty to investigate what faith learning resources are available to integrate faith into the online classroom.

The greatest challenge was to maintain consistency in providing the online courses with similar faith integration as the face-to-face courses. With technology there are a number of supportive tools (i.e., podcasts, learning communities, prayer warriors) available for help in this area. Podcasts are online audio recordings that provide a number of benefits for faith-integrated chapel services giving students the same opportunity as those in the face-to-face coursework (Essex, 2007; Salmon & Nie, 2008). Similarly, learning communities allow students to discuss and learn from one another by dialoguing faith topics, which gives students the feeling of involvement and belonging (Ryman, Hardham, Richardson, & Ross, 2009). Additionally, prayer warriors are a community of believers who connect, grow, and minister through the power of prayer and are a powerful faith integration tool (prayerwarriors.org, 2012). In fact, Kemp (2010) suggested that colleges and universities should integrate prayer warriors so students are held accountable for their faith development throughout a semester by discussion board submissions due each week. In addition, Bible scripture should be incorporated into both face-to-face and online business administration courses. These tools can provide faculty the opportunity to provide the same faith integration into online courses as they do into the face-to-face courses.

In this study, I determined whether Midwestern Christian College's inclusion of faith in online business administration courses is the same as face-to-face business administration courses. It is important for Christian college and university administrators to assist and support their faculty towards creating a bachelor of science in business administration online business coursework that is consistent with its bachelor of science

in business administration's face-to-face business coursework and the faith-based efforts designated as the mission of the College. The purpose of this qualitative case study was to determine whether the college's faith integration in business administration courses is the same for both online and face-to-face courses.

Definition of the Problem

In this study, the problem lies in the personalization of a bachelor of science in business administration's online business coursework with faith integration. Only the student, in this case the business student, can determine if the faith integration part of their business administration coursework is adequate. Therefore, it was necessary to ask the student whether the integration of faith occurred in the online business administration courses environment. Studies are needed to examine the type of faith integrated learning in Christian business higher education and whether students attending online business administration courses are receiving the same faith integration as students attending face-to-face business administration courses. The teacher must use constructive ideas in order to compensate for the lack of personalization of online business administration learning.

The overseer of the college of business at the Christian college in this study indicated the possible gap in faith-integrated opportunities between face-to-face and online business administration courses, justifying the need for research in this area. The dean of professional and graduate studies was interested in determining whether current business administration online coursework aligns with the current face-to-face business administration coursework.

A Christian education is not complete without faith integration. Faith integration is an important concern for Christian colleges and universities throughout the United States (Maddix, Estep, & Lowe, 2012). Christian colleges and universities believe that ethical behavior in U.S. society is lost (Castro, 2012) and that ethical decisions are difficult to reach without some consideration of religious and spiritual principles to guide people in their daily lives (Castro, 2012). Additionally, Maddix and Estep (2010) indicated that Christian colleges and universities have an obligation to provide faith integration as part of their missions, values, and goals to help maintain a moral and ethical society. An institution has to evaluate its mission and vision to ensure alignment with new alternative delivery systems in its programs.

When students attend a Christian college they have expectations of what they will receive during their Christian educational experience. Midwestern Christian College, like other Christian colleges and Christian universities in the United States, identify with the integration of faith learning as a goal in the student's educational experience (Hilton & Wiley, 2010). Additionally, Hilton and Wiley (2010) believed that the use of open educational resources (OERs) is a "trend occurring throughout education, specifically, Christian education" (p. 50). OERs are resources available as lesson plans, books, and various teaching aids. For the Christian institutions of higher learning, the challenge is creating an educational environment that includes academic subject matter and Christian knowledge that coexist and are compatible. Therefore, faith integration is not exclusively a problem at Midwestern Christian College.

Similar to other Christian colleges and universities throughout the United States (Garza-Mitchell, 2009), Midwestern Christian College supported the Digital Age efforts to extend their educational programs toward offering online learning opportunities. Midwestern Christian College is a small Evangelical Christian college in a rural Midwestern town, in the central United States, which offers associate of arts degrees, bachelor of science degrees, and master of arts degrees. There were approximately 2,041 students enrolled at the campus with approximately 1,380 full-time students and 661 students attending on a part-time basis (Midwestern Christian College, 2012, p. 5). The college offers courses in the traditional face-to-face classroom environment and, beginning in March 2011, introduced its first totally online degree program in bachelor of science in business administration.

With the introduction of the online bachelor of science in business administration program, Midwestern Christian College was confronted with how to integrate the inclusion of faith learning into the online business administration courses. There are many areas of community learning that can be incorporated into the faith learning online business administration coursework. Community of learning in a face-to-face setting is depicted as taking place in a library or classroom setting. These community learning experiences can be achieved online, as well. Heinemann (2007) indicated that incorporating faith integration into the online classroom included focusing on the students' mental presence rather than the physical presence, meaning the faith integration does not have to be face-to-face to be meaningful. Face-to-face faith integration

communities take place in college chapels, coffee houses, and dorms which allow the student to dialogue with one another and share Christian experience (Kemp, 2010).

Additionally, other options can be made for the online learner through dedicated chat rooms, prayer blogs, discussion boards focusing on Bible scripture and its relationship to business administration coursework, and online chapel sermons providing an opportunity for students to interact and form Christian relationships with one another. Furthermore, responsibility lies with the faculty and administrators of Christian colleges and universities to maintain an online curriculum that is consistent with face-to-face curriculum and the school's mission (Rovai, Baker, & Cox, 2008). Students deserve the best faith-integrated Christian education possible on every level, including online business courses.

Faith-integrated learning is important to all Christian institutions of higher education. Maddix et al. (2012) indicated that Christian higher education spiritual development "is not an option, it is a distinctive mark of the educational experience or a requirement of Christian higher education" (p. 72). Navigating the faith integration experience into the online instructional delivery process is more challenging for Christian colleges than a face-to-face delivery process because of the lack of personalization. Communicating face-to-face can be perceived as more personable. It is easier to read people in face-to-face conversation as opposed to online dialogue and misunderstanding conversation or information.

Additionally, there are several approaches that may be used to incorporate faith into online coursework. A threefold approach to faith integration into online courses

includes an inward, outward, and corporate domain which are the same approaches used in a face-to-face coursework (Maddix et al., 2012, p. 73). Whatever means of faith integration is used in a face-to-face coursework may be implemented in the online environment, as well. The inward domain focuses on inner faithfulness like prayer and fasting (Maddix et al., 2012, p. 73). The outward domain is the individual discovering social options of faith integration like podcasting and interactive blogging (Maddix et al., 2012, p. 73). The third approach to faith integration in the threefold approach is that of corporate domain whereby chat rooms and spiritual direction mentors provide the opportunity for individuals to explore confession, worship, and community of faith membership in an online atmosphere (Maddix et al., 2012, p. 73). This online atmosphere provides students with a sense of not being alone in what can be an isolated learning environment.

Corporate domain is the opportunity to share, in a common Christian faith, the thoughts and challenges of living a Christian life. The lack of personalization in integrating faith integration into the online business administration coursework is much the same as the integration of faith into the business administration's face-to-face coursework. The difference becomes how and where the Christian college incorporates faith integration into each business administration course whether the courses are face-to-face or online.

Faith integration is a concern for Midwestern Christian College because it is the essence of Christian higher education and should be implemented across the campus and across the curriculum, to comply with a Christian college's mission. It is essential that

Christian colleges and universities find a way for faith integration to be part of their online business administration program coursework, as well as their face-to-face business administration's program coursework for students to have the same personalized faith experience. In this study, I focused on one Christian college's effort towards determining the extent to which the faculty and students are aware of and experience faith integration within the online and business administration courses as compared to the extent to which the faculty and students are aware of and experience faith integration within comparable face-to-face business administration courses.

Rationale

The success of an online bachelor of science in business administration program that includes faith integration depends on the way it is integrated into the courses or if it is integrated at all. Maddix and Estep (2010) suggested that there is a question as to whether faith integration is integrated into Christian college online coursework. Maddix and Estep asked "whether it is possible to include faith integration in an online coursework" (p. 424). On the other hand, Shore (2007) indicated that faith integration could be incorporated through online religious services, prayer requests, spiritual videos, and discussion boards and can be designed and included by faculty in an online coursework. The goal of integration of faith and learning is to incorporate both the Biblical truth and academics of knowledge into one unified whole.

Evidence of the problem at the local level. According to the dean of professional and graduate studies (personal communication, July 16, 2012), at Midwestern Christian College, the college of business has no specific requirements listed

regarding faith integration in the current online business administration degree course descriptions. The mission statement for the college and the college of business, state the expectations of faith integration; however, each individual course does not explain the integration of faith into the coursework within the course catalog. Currently, Midwestern Christian College's College of Business does not have specific bachelor of science in business administration online faith-integrated courses that are consistent with their bachelor of science in business administration's face-to-face business courses regarding how faith integration is incorporated in its online business administration courses. Face-to-face business administration courses begin with prayer; however, online business courses do not begin with prayer because students do not have set times to be on the discussion board.

Therefore, the issue of opening prayer indicated only one difference in the faith integration of face-to-face business administration courses in comparison to online business administration course faith integration. The purpose of the case study was to determine faculty and students experience of faith integration within the online and business administration courses as compared to the extent to which the faculty and students are aware of and experience faith integration within comparable face-to-face business administration courses.

Students attending online business administration courses must be able to receive the same faith integration as those students attending face-to-face business administration courses. In addition, the dean of professional and graduate studies at Midwestern Christian College indicated, "the website does not make it clear whether the inclusion of

faith integration is part of its online College of Business coursework” (personal communication, July 16, 2012). Therefore, it was necessary to address faith integration as a problem at this Christian college and to investigate efforts towards determining whether faith integration in online business administration courses provides the same opportunity as the faith integration in the face-to-face business administration courses.

It is important to provide students who enroll in online business administration courses at Midwestern Christian College with a faith-integrated experience that is comparable with the quality of faith learning provided to students in face-to-face business administration courses to comply with the college of business’ mission statement (B. Jones, personal communication, July 16, 2012). To ensure student satisfaction in the online faith-integrated business experience, faculty members must be aware of the school’s mission and follow the guidelines set forth by the college administration. Without faculty’s faith-based input into the coursework, the “opportunity for examination of subject matter from a faith perspective” will be lacking in the coursework (Dockery, 2012, p. 3). Therefore, it was important to research the area of faith integration in online learning.

The purpose of the study was to determine whether students attending online business administration courses were receiving the same faith integration opportunities as students attending face-to-face business administration courses. Specifically, I examined whether instructors are incorporating faith integration into their online business classroom environment and whether students feel that they are receiving the same faith-integrated experience as they would in a face-to-face classroom environment. The focus

of the study was to explore student and faculty awareness and experiences of faith integration of online business administration courses, including a review and analysis of the online and face-to-face business administration courses for the incorporation of faith integration.

Evidence of the problem from professional literature. Faith integration is a distinctive part of the Christian educational experience and should be considered a requirement in all Christian curricula (Dockery, 2012; Maddix et al., 2012; Marshall, 2010). It is a daunting task to maintain the same satisfaction of faith integration in both face-to-face and online business administration coursework. Importance must be placed on Christian college's faith integration of face-to-face as well as online business administration coursework to maintain commitment to the school's mission and significance toward social change (Nino, 2011). It is also important for instructors and students to make the online learning experience favorable.

Many Christian colleges and universities identify the integration of faith and academia as a core mission of the total educational experience. Online business administration courses in Christian higher education provides Christian institutions an opportunity to create a networked learning community of adults that recognize students as situated in specific familial and church contexts that instructors need to integrate into online learning experiences (Kemp, 2010). Integrating faith and academia across the college campus into all areas of college courses, including face-to-face and online coursework, provides students enrolled in Christian institutions a well-rounded faith based Christian education.

Definition of Terms

Business education: A program of instruction to teach and prepare individuals to work in the field of business and office occupations or teaching business in schools (Robles, 2009).

Facebook: A free social networking website that allows registered users to create profiles; share photos and video; and send messages to keep in touch with family, friends, and colleagues. In this study, Facebook would provide students the opportunity to gather and share information about their faith experiences (Boyd & Ellison, 2007).

Face-to-face business coursework: This type of learning is the same as face-to-face learning with the focus on business learning (Roscoe, 2012).

Face-to-face learning: This type of learning takes place in a traditional classroom setting with no online content (Roscoe 2012).

Faith integration: Hasker (2012) indicated faith integration as setting goals in order to gain and develop deep relationships between Christian faith and human knowledge. In this study, faith integration means to ensure that students attending online coursework receive similar faith integration in their business coursework as those in the face-to-face business coursework.

Learning communities: Places for individuals to engage in learning experiences, dialogue with one another, and share thoughts and ideas (Ryman, Hardham, Richardson, & Ross, 2009).

Online business administration coursework: Refers to asynchronous business courses involving the establishment and maintenance of procedures, records, and

regulations in the pursuit of a commercial activity via the Internet (Allen & Seaman, 2010; Q-Finance, 2013).

Online learning: To learn and grow through the use of the Internet by accessing learning materials, interacting with the content, instructor, and other learners, as well as obtaining support and acquiring knowledge during the learning process (Anderson, 2008).

Prayer warriors: A Christian who prays a lot or who has a spiritual gift of prayer (Keller, 2014).

Twitter: A free online service that allows registered users to share information with other users by answering one simple question at a time (Rorabaugh, 2012).

Significance

Faith integration is the essence of Christian higher education and should be implemented across campus, including online business administration coursework. Academic subject matter and Christian knowledge are both critical components of faith integration into the college curriculum (Maddix & Estep, 2010; Sherr, Huff, & Curran, 2007). If Christian colleges do not incorporate these components into face-to-face and online courses, students taking online courses will not have the proper foundation to successfully engage in intellectual and ethical decisions in the workforce as do those students in face-to-face courses (Gliebe, 2012; Smith & Vanderveen, 2007). In this study, I examined whether online business administration students are receiving the same faith integration as the students attending face-to-face business administration coursework.

The results of my study were presented to the administration of Midwestern Christian College to help develop a faith-integrated coursework for online business administration courses that is consistent with its face-to-face business administration business courses. Additionally, I assisted with identifying guidelines that may be implemented into the business program in order to provide the same faith-integrated experience to online business administration students that the face-to-face business administration students receive at Midwestern Christian College. If the college does not provide the same faith-integrated experience to its online business administration students as it provides to its face-to-face business administration students, the college is at risk of lower enrollment as well as not maintaining school mission practices (Weber & Lennon, 2007). Students who are dissatisfied with their online business learning experience may be hesitant to take online business courses in the future.

Guiding/Research Questions

Within the confines of this study effort, I explored online and face-to-face inclusion of faith integration in a business administration program at Midwestern Christian College and whether both forms of learning provide the same faith integration opportunities to all students. I explored the resources available for an instructor to incorporate faith integration into online business coursework. Additionally, I examined the current online faith integration provided by the college in its bachelor of science in business administration online business coursework. As the purpose of this case study was to determine whether online business administration students were receiving the same faith integration in their coursework as the students taking face-to-face business

administration coursework, it was appropriate to state the guiding research questions. I used the following guiding question as well as three sub questions in the study:

1. How do business administration faculties align faith integration in face-to-face and online coursework?

As the guiding question is offered, the following two subquestions are delineated:

2. How do instructors incorporate faith integration in their online and face-to-face classroom environments? (Faculty questionnaire)
3. What are students' perceptions and experiences of faith integration in online and face-to-face classroom environments? (Student questionnaire)

There was a problem regarding faith integration in face-to-face business administration coursework alignments with online business administration coursework. A gap in faith integration of online courses is present in business education; therefore, research was needed in the area of faith integration in business education. Students enrolled in online business administration courses should receive the same faith integration as students enrolled in face-to-face business administration courses.

Review of the Literature

The integration of faith, along with academics, is an element of a well-rounded education from a Christian education viewpoint (Castro, 2012; Hilton & Wiley, 2010; Maddix & Estep, 2012). The integration of faith and learning entails more than reading a Bible verse, devotional readings, or praying at the beginning of a class. It is important to choose Bible scriptures that coincide with business administration coursework. While all of these elements are important to a Christian classroom, faith integration advances this

approach to include a critical review of academic content through the eyes of a Christian student. While there is an abundance of literature in integration, the literature is lacking in faith integration in business courses specifically. The gap in practice, in this area, was addressed in this study.

The conceptual framework for this study included Kohlberg's (1973) cognitive moral development theory, as well as Fowler's (1981) spiritual development theory. According to Kohlberg (1981), moral reasoning is driven to uphold society's laws and norms, much like the Ten Commandments of the Bible. Additionally, Maddix (2011) indicated that combining Kohlberg's (1973) moral theory with Hoffman's (2000) theory of empathy will help Christian educators include experiential forms of faith integration into their curriculum. Kohlberg's work on moral development is useful for integration into the areas of social progress and Christian-formed communities for use in online faith integration business administration coursework in this study.

Fowler's (1981) faith development theory is part of the theoretical framework for this project study. Fowler indicated that individuals try to understand their lives and form values and commitments to guide them through life's struggles. Fowler best described spiritual development "by tying spiritual development to cognitive and moral development" (p. 103). For faith integration to be successful in the online environment, Christian educators will need to analyze the ways in which they incorporate faith-based learning.

Reviewing the works of Kohlberg (1973) and Fowler (1981) provided a better understanding of how Christian colleges and universities can incorporate a faith-

integrated program into their online bachelor of science in business administration coursework that will allow the same faith experiences as face-to-face bachelor of science in business administration coursework.

The purpose of this literature review is to examine current research on the topic of faith integration with an online bachelor of science in business administration coursework at a Christian College. The following key terms were used to find sources for this review: *faith integration, business education, online learning, and learning communities*. Although a review of traditional paper-based library resources was necessary, digital research provided more information. I implemented the use of the Education Resources Information Center (ERIC, n.d.), EBSCO Publishing's database interface (EBSCOhost, n.d.), and a web search engine that provides scholarly literature across many disciplines and sources (Google Scholar, n.d.) to locate more recent scholarly work that may only be available through a digital means. I found ample research on faith integration in higher education curricula; however, there was a lack of research in the area of business education.

Faith integration. The integration of faith and learning is a critical issue on Christian colleges and universities campuses. Faith should be implemented across the campus and its entire curriculum, online as well as face-to-face (Dockery, 2012; Maddix et al., 2012; Marshall, 2010). It is assumed that faith learning and subject disciplines can be profitably linked within coursework demonstrating a college mission filled education (Council for Christian Colleges & Universities, 2012). While online learning in a

business administration coursework was not new to Christian colleges and universities, the integration of faith into their coursework was new.

The integration of faith into online business administration coursework is challenging in regards to providing the same spiritual development as a face-to-face business administration coursework provides. Vocation, in some part, includes an understanding of the world; however, if students do not have motivation or opportunity, they may not receive the benefits in their vocational exploration (Feenstra, 2011). As a result of this void, Christian colleges and universities have to find outside communities that provide the faith integration needed to offer in their online business administration courses.

Faith integration is best understood by its definition. Faith integration is defined as a “scholarly project whereby the goal is to gain and develop deep relationships that exist between Christian faith and human knowledge,” particularly in disciplines like business education (Hasker, 2012, p. 1). It is important that students attending online business administration courses receive the same faith-integrated opportunities as students attending face-to-face business administration courses. Using various methods of online media communities, namely Facebook, Twitter, and prayer warriors, students are able to dialogue with one another and learn about their spiritual identity (Callaghan & Bower, 2012; Friedman & Friedman, 2013; Small, 2009). Community methods allow students to explore their own identity as well as learn about other students’ faith. Fong (2009) indicated that sharing narrative experiences in various online media communities is beneficial as a faith integration of choice for any vocation. Narrative experiences can

result in joyful discoveries when learning about others' faith and lived experiences (Hall, 2009). Christian colleges and universities face the prospect of faith integration and academic knowledge in the coursework. A combination of de-compartmentalized faith and critical thinking skills is necessary to make faith integration compatible in each subject of Christian education.

Business education and faith integration. Business education instructors teaching online have the same responsibility to administer a complete business administration coursework agenda as the teacher instructing face-to-face business administration coursework. Equally, instructors have an added responsibility to include faith integration in their business administration courses (Estep, 2012; Simonds, 2013). There are specific concepts that instructors at Christian colleges must follow to include faith integration into coursework (Jones, 2007). Faith integration speaks of multidisciplinary or organization-centric approaches for instructors to use in developing faith integration and business administration courses. Athavale, Myring, Davis, and Truell (2010) identified theories that instructors can apply to the area of integrating faith into business administration coursework. Athavale et al. investigated coursework integration efforts and its importance for instructors, as well as the resources and support needed to make integration successful. It is important that instructors integrate faith into the business coursework to ensure the school's mission.

Other researchers have discovered similar resources that instructors would find helpful in planning the integration of faith in business administration courses. Smith and Vanderveen (2007) developed a Christian undergraduate management program directing

students to do “well” or do “good” as directed by the Bible (p. 125). Smith and Vanderveen developed ideas that could be applicable examples for integrating faith into a Christian online business administration courses. Bronner and Kaliski (2007) believed that pedagogy places content of instruction and coursework on the teacher (p. 33). Their study can apply to the inclusion of faith integration and business administration coursework in the college environment. Equally, Chapman and Henderson (2010) and Nino (2011) emphasized the importance for Christian colleges to pay attention to faith integration in their coursework in order to maintain their commitment to the mission of the school of business and the business administration program. When these factors are attended to, students will experience a more positive faith-integrated learning environment.

Christian business education teachers need to be responsible for their business administration coursework development on a continuing basis by integrating faith into the courses at all times (Rader & Meggison, 2007). Christian education involves student participation and should include distance learners by ensuring that online students’ courses is faith integrated (Rovai et al., 2008). A college’s mission is important to its distance learning programs, as well as their face-to-face programs; thus, instructors should include faith in the business administration courses. It may be that institutional change will need to take place by replacing the old model of learning with a new model (Loomis & Rodriguez, 2009). The recommendations in this project study would be a good place to begin.

Integrating technology in teaching strategies by including faith opportunities into the online business administration coursework is establishing a new model of learning for online students. Colleges, universities, and the public will need to make adjustments in business administration courses making allowance for faith integration as a core part of such coursework. Teachers need to find a model to conceptualize a Christ-centered education by providing an opportunity for their online bachelor of science in business administration students to find their calling in life and make a Christian contribution in society (Sherr, Huff, & Curran, 2007). It is important for Christian colleges and universities to include the same faith integration into their face-to-face, business administration coursework as well as its online business administration coursework (Maddix et al., 2012). Faith-integrated courses in business offer challenges in education in a conflict-ridden society and also helps student reaffirm social cohesion, as well.

Online learning. Online learning is a rapidly growing service offered to students in colleges across the globe. The field of business education has led the way in the area of distance learning (Chapman & Henderson, 2010). One of the challenges for online educators is the need to follow the changes in technological innovations. The fact that we are teaching online indicates that we can implement various tools immediately with students to fulfill our instructional goals of implementing faith into business administration coursework. Students attending online courses must take more control of learning, as well as stimulate their colleagues, which are two important roles for them to play (Baran, Correia, & Thompson, 2011). Students play an active role in online faith integration through dialoguing with one another via social media or chat rooms, for the

purpose of praying for one another or discussing spiritual topics (Maddix, 2012). Student ownership of learning and colleague stimulation supports business education's role in online learning.

Online learning in the field of business education has shown that technology can be productive in courses such as accounting with the use of electronic spreadsheets and graphs. Gorra and Finlay (2009) found students communicate via audio or video podcasts. The implication of integrating faith into the online business administration coursework becomes a challenge; however, the ability for students to perform supplemental exercises in faith integration via this media makes the challenge a little less complicated.

Communities are useful tools in online learning. Essex (2007) not only recommended podcasting but blogging as well because blogging is a way to communicate on the computer generating many individuals' thoughts and responses to faith integration. The idea of faith integration and the online learning experience is open to many possibilities. It is the responsibility of the instructor to decide which technology or program works best for the specific class and what to incorporate to make the learning/faith experience possible for students. According to Karatas & Simsek (2009) learners should be equally active in the distance learning experience. There are hundreds of scripture verses that relate to business situations. Scripture verses could be discussed, challenged, and be made the focus of study in business administration coursework.

Student learning experiences rely on the outcome, course satisfaction, and technical issues received from the online education ((Weber & Lennon, 2007). With

technology opportunities available, the instructor has many options to include faith into the online business administration coursework. Garza-Mitchell (2009) agreed that students learning online should receive the same quality of education as those taking face-to-face courses. There may be the need for special training to teach instructors to incorporate faith integration into the online experience (Grant & Thornton, 2007; Palloff & Pratt, 2011). It would be the decision of the college to implement new ideas in a curriculum.

In summary, it is just as important to include faith integration in online business administration courses as it is to include it in face-to-face business administration courses. The challenge is in knowing how to integrate faith into business courses. There are many learning communities available to use for incorporation of faith integration into business administration courses, namely podcasts and blogging.

Online learning communities. Learning communities are essential to online learning. Kemp (2010) brought a historical and cultural perspective to learning communities and Christian higher education. Kemp (2010) believed that Christian colleges and universities need to take the initiative to incorporate components of community that extend beyond the traditional focus of students and faculty on campuses (p. 134). He felt that assignments should be included in course development pertaining to faith integration in an online community by providing opportunities for students to write about their learning experiences.

Through online communities, learning can be a very profound and personal experience. Online communities can ultimately create an environment where students

feel connected with one another and possess a sense of belonging. Online communities should not be underestimated during curriculum development because they provide meaningful social relationships (Brownson, 2014; Ryman, Hardham, Richardson, & Ross, 2009). Therefore, it is important that teachers ensure a sense of community, learner engagement, and cognitive learning during their coursework development (Liu, Magjuka, Bonk, & Lee, 2007). All are effective learning tools in the online environment.

Incorporating learning communities and faith integration into business administration courses can be challenging. At the same time, there are many options available to teachers for learning communities, such as starting a Christian chat room, or Christian blog. The instructor would incorporate in the courses the assignment that each student would create a Christian chat room or Christian blog for the semester. At the end of the semester, the student would share what they gained from the chatting or blogging experience. Custin & Barkacs, (2011) indicated that blogging is an effective, viable, useful, and accessible form of communication for the online student learner. Equally important is the use of Podcasting to support business students with extra materials for courses, for instance, viewing business simulations (Gorra & Finlay, 2009). Finally, there is the use of Facebook and Twitter. Facebook and Twitter are two of the most popular forms of social media. These two outlets reach thousands of people globally every minute of every day to connect people to any topic.

In summary, learning communities provide a significant opportunity for faith integration into business administration coursework. Since the list of social media is growing daily, online faith integration into business administration courses is endless.

Implications

Based upon the findings of this study, I provided information to Midwestern Christian College that will help administration develop business administration coursework to include faith integration in their bachelor of science in business administration program. The data collection and analysis findings indicated the most appropriate project for this study include a curricular recommendation white paper focusing on the integration of faith into business administration courses. A curricular recommendation white paper reviewing current faith integration and suggesting recommendations for new faith integration curricula are a logical choice for this project because they will provide a thorough consideration of the instructional design and curriculum theory and philosophical framework, as well as tools and support needed to maximize success in meeting the academic and Christian foundation goals of Midwestern Christian College.

Summary

In summary, with this qualitative case study, in Section I, I reviewed current literature and gathered information on faith integration as well as the specific area of business education that may be used in an online bachelor of science in business administration coursework. I also determined students' perceptions and experiences as to whether the current business administration coursework meets their expectations in business administration coursework. Conducting the study not only provided an understanding of faith integration and its inclusion in online business administration courses, but additionally, it helped to uncover the type of faith integration currently in

place and whether the faith integration in online business administration courses is comparable to the face-to-face faith integration business administration courses.

Section 2 expands upon the qualitative methodology that I used in the study. I indicated how the study derives from the problem and guiding questions. I gave a description of the participants in the study and the process I used for participant selection. Next, I provided a description and justification for choices about data that were collected. This section ends with a discussion and description of how and when data were collected, procedures to assure the best possible credibility and reliability of the findings, and procedures for dealing with discrepant cases.

Section 3 includes a description and goals of the project that was generated from the emerged themes. The section also includes a literature review of current research that formed the direction of the project study. Additionally, section 3 indicates the potential barriers to the project as well as a project evaluation for the study.

Section 4 includes reflections and conclusions of the completed project study. Additionally, the section indicates the strengths of the project, an analysis of the researcher as a scholar and practitioner, and the project's potential impact on social change.

Section 2: The Methodology

Introduction

In this section, I described the qualitative case study methodology used for this research project. The approach was an appropriate choice for this research as the purpose of the study was to gain an in-depth understanding as to whether faith integration was the same for both online and face-to-face business administration courses. According to Creswell (2012), a case study approach allows a researcher to obtain the interpretations of others involved in the case. Case study research also allows the researcher to examine a phenomenon that was the case in this study.

Data collection for the case study included questionnaires e-mailed to first-year, second-year, third-year, and fourth-year students who had attended both online and face-to-face business administration courses. Additionally, four instructors who had taught both online and face-to-face business administration courses were e-mailed a questionnaire for their perceptions and experiences with faith integration in business administration courses. In this section, I will review the purpose of this case study as well as elaborate on how participants were selected, ethical protection of the participants, data collection methods, the role of the researcher, and data analysis.

Research Derived from the Problem

The research design was derived from the problem to determine whether online business administration students were receiving the same faith integration as those students attending face-to-face business administration courses. Qualitative researchers are interested in understanding how people interpret their experiences, which made

qualitative research the best fit for this study. This study provided students the opportunity to describe their perceptions and experiences with faith integration in their online and face-to-face business administration courses. The study also gave instructors the opportunity to express their perceptions and experiences in faith integration with online and face-to-face instruction.

The primary purpose of this study was to determine whether a Midwestern Christian College was providing the same faith integration opportunities to students attending online business administration courses as they do for the students attending face-to-face business administration courses. The research in this study was in part derived by following guiding questions.

Research Derived from the Guiding Question and Subquestions

1. How do business administration faculties align faith integration in face-to-face and online coursework?

Subquestions

2. How do instructors incorporate faith integration in their online and face-to-face classroom environment?
3. What are students' and instructors' perceptions and experiences of faith integration in online and face-to-face classroom environments?

This case study was conducted because I wanted to find out how instructors incorporate faith integration into the face-to-face and online business administration learning environment. Additionally, I wanted to learn about student and instructor

experiences and perceptions regarding faith integration in the business administration online and face-to-face learning environments.

To find answers to the research questions, I needed to use a research design that would provide me information about student and instructor perceptions and experiences in the online and face-to-face faith integration learning environment. To help me understand the participants' perceptions and experiences, I designed a questionnaire for both students and instructors with questions surrounding the research questions. I also observed online and face-to-face business administration courses to confirm what type of faith integration was being used in the courses.

Research Design and Approach

For this study, I used a qualitative case study research design to determine if students attending online business administration courses were receiving the same faith integration experience as those taking face-to-face business administration courses. Merriam (2009) indicated that qualitative research is rich and thick in content as well as a complete literal description of the topic being researched. Collected data in this study were used to find emerging themes and to answer the research questions. Qualitative research is used when the researcher is interested in examining and defining a process (Creswell, 2012). Using a case study design provided an in-depth understanding of the faith integration used by the college in face-to-face business administration courses as well as online business administration courses. However, this case study design approach was not selected without first considering and rejecting other qualitative research designs.

One approach I considered was the grounded theory strategy. Researchers use a grounded theory approach when the goal of a study is to develop a new theory (Merriam, 2009). While thick, rich descriptions do come from this research design, it is not the focus; therefore, grounded theory was rejected for this study as I was not interested in developing a new theory. Another design considered and rejected was formative evaluation. This design is used when an organization desires to make changes to a current program (Lodico, Spaulding, & Voegtle, 2010). I reviewed the college's ongoing face-to-face and online faith integration program; however, the focus of the study was to determine whether the same faith integration opportunities were implemented in online business administration courses as well as the face-to-face business administration courses.

Participants

Before beginning the research process I obtained a National Institute of Certification certificate (study approval number: 02-04-14-0193456; Appendix B). This certificate indicated that I was allowed to conduct research involving humans for two years. After receiving approval from the community research partner (see Appendix C), I was granted final institutional review board (IRB) approval from Walden University to conduct my research (see Appendix D). I then began selecting participants for the study. I met with the dean of professional and graduate studies at Midwestern Christian College to discuss the research study and approach and procedures for gaining access to the participants in the study.

Purposeful sampling was used to select participants who could best understand the phenomenon of the study. They provided useful information about the phenomenon and gave voice to the issues of faith integration in business administration courses (Creswell, 2012). The student participants included three first-year students, three second-year students, three third-year students, and three fourth-year students who had attended both online and face-to-face business administration courses. Additionally, four instructors included those who had taught or were currently teaching both online and face-to-face business administration courses.

After receiving a list of eligible participants from the dean of professional and graduate studies, I sent a letter via e-mail to the prospective student participants who attended both online and face-to-face business administration courses requesting participation in the study (Appendix E). I also e-mailed a consent form to all instructors who had taught or were currently teaching both online and face-to-face business administration courses requesting participation in the study (Appendix F). Eligible instructor participants were those who responded, agreed to participate, and who answered the research questions. Purposeful sampling is used when a researcher desires to select individuals for a study who meet stated criteria (Creswell, 2010). I used purposeful sampling to select four faculty members, full time or part time, who met my criteria having taught face-to-face and online business administration courses at Midwestern Christian College for at least 1 year.

The courses included in this study were limited to four and were anonymous preventing a connection with a specific course and a specific instructor. Participants

were chosen from courses recognized as Course 1, Course 2, Course 3, and Course 4. When conducting qualitative research, Merriam (2009) indicated that there are not a set number of participants needed for a research study; however, an adequate number of participants are needed to answer the research questions within the study (Creswell, 2012). The purposeful sample was students from all grade levels (i.e., first-year, second-year, third-year, and fourth-year students) who were asked to participate in this study. The numbers of students participating were narrowed to three from each grade level based on eligibility, yielding a total of 12 student participants. Any student was eligible to participate in the study as long as they had attended both online and face-to-face business administration courses at the college because all business administration instructors are expected to include faith integration in the courses.

It was the responsibility of the participants to be straight forward about their thoughts on whether they felt the online business administration courses received the same faith integration opportunities as the face-to-face business administration courses. The benefits of the study for social change at the local college include student awareness as to whether online business administration courses provide the same faith integration opportunities as face-to-face business administration courses. Such awareness may result in enhanced planning by instructors in their online and face-to-face environment. Successful faith integration inclusion may result in improved Christian business administration learning outcomes for students enrolled in online and face-to-face business administration courses creating positive social change for students graduating and entering the workplace. The faith integration in business courses presents ideas for

students to take with them into the business world. The faith integration and business knowledge would teach students how to treat coworkers, customers, as well as presenting an overall Christian business atmosphere in the workplace.

Ethical protection of participants. After receiving permission to conduct my research, I asked the dean of professional and graduate studies to e-mail me a list of instructors and students meeting my study requirements. I e-mailed the potential participants a letter introducing myself, an explanation of the study, my expectations of them during the study and attached the form requesting consent to participate in the study (Appendix G and Appendix H). I outlined the nature of the study and asked the students and instructors if they were willing to participate in the study, as well as ensuring each participant of confidentiality. Additionally, I assured participants that participation in the study was voluntary, they could drop out of the study at any time, and no compensation was offered for participation. Student and instructor anonymity were protected by using a numerical series code (e.g., Student 1, Student 2, and Student 3; Instructor 1, Instructor 2, and Instructor 3).

Upon confirmation from participants who agreed to participate, e-mails were sent to the participants with an attached copy of the informed consent. They were asked to review the consent form and email me with the words "I consent" to confirm participation in the study. When I received the "I consent" message back from them via e-mail, I then e-mailed them the questionnaire (See Appendix I and Appendix J).

Additionally, all data collected were stored on my home computer that is password protected. Hard copies of data were maintained in a secure locked cabinet at

my home, and I was the only person with access to the raw data. The data will be kept for a period of five years at which time all paper data will be shredded and computer data will be deleted from my hard drive.

Participant/researcher working relationship. I established a good relationship with the participants in this study as well as administration with the college. Establishing a good relationship between researcher and participants is vital for the success of the study (Lodico, Spaulding, & Voegtle, 2010). I was open about the intent of my research and continually reassured participants that their input would remain confidential. I developed a relationship and established trust with the participants and administration by communicating via email with each one who consented to participate in the study. I discussed that the purpose of the study was to determine whether students were receiving the same faith integration opportunities in their online business administration courses as they did in their face-to-face business administration courses. Some participants emailed back with specific questions about the study and their involvement in it. I returned a response to ease the anxiety they might be having over a specific issue. Equally, some participants included personal stories or references about the inclusion of faith in a class and how it affected them in that particular class at that time.

Member checking was used to ensure the preliminary data research was accurate and that there were no discrepancies. Participants were emailed preliminary results of the data collection and asked to indicate if the results appeared accurate in their opinion. Also, the participants were provided with my e-mail address and were given the opportunity to contact me if they had any concerns or questions throughout the research.

Data Collection

In this study, I employed a case study design. Creswell (2012) referred to case study research design as an in-depth exploration of a process based on data gathering. The research design was chosen because collecting qualitative data from observations and syllabi, as well as a questionnaire with open-ended questions, provided in-depth exploration of faith integration that was included in business administration courses. Data collection took place via e-mail between my home computer and Midwestern Christian College computers. Priority was given to the results of the questionnaire because these findings were provided via student/instructor feedback and experiences of the faith integration in business administration courses. The case study research design allowed me to determine whether online business administration students were receiving the same faith integration as those students in face-to-face business administration courses.

Data sources. I used several data sources in my research study. Baxter and Jack (2008) suggested that using more than one data source helps to view the research through more than one lens. The first data collection instrument used in this case study design was an open-ended questionnaire administered via e-mail to the four selected instructor participants (each instructor teaches one class, both online and face-to-face). Additionally, 12 student participants (three per grade level) and each one must have attended both online and face-to-face business courses. The purpose of the questionnaire was to receive personal feedback from students and instructors with concerns regarding whether they feel they received the same faith integration in their online business

administration courses as well as in their face-to-face business administration courses.

The responses to the questionnaires also established sufficient data collection, to answer the study research question.

The next qualitative data collection set was comprised of observations of current face-to-face and online business administration classes. The source used to identify the proper data collection employed in this study came from Creswell (2012) indicating that observation is the collection of firsthand information. To observe classes I used an observation protocol (Appendix K) to determine what types of faith integration are currently taking place in the face-to-face business administration courses. The observation protocol gave me the opportunity to note the firsthand information I observed in both online and face-to-face courses.

Additionally, I obtained the syllabi from the business department Chair before observing the classes. I reviewed syllabi for information concerning where faith integration is constructed into the courses. My observations while reviewing the syllabi indicated the differences in faith integration requirements in online and face-to-face business courses.

Data collection instruments. For this case study, open-ended questionnaires were created that focused on the research questions. Creswell (2009) indicated that open-ended questionnaires give the participants the opportunity to express their feelings not that of the researcher and (Merriam, 2009) indicated that observations provide instant on site evaluation of what is currently happening with the research. These methods provide

the researcher with the opportunity to collect rich descriptive data from the participants (Yin, 2009). In this study open-ended questionnaires provided rich descriptive data.

Another data set was course syllabi from the four selected business administration courses. An observation protocol (Appendix K) was used to determine the depth and breadth to which faith integration was currently actively engaged within and articulated within the face-to-face and online business administration courses. The purpose of reviewing the syllabi was to see if faith integration requirements or assignments were listed or explained to the students. Reviewing the syllabi was another source of data that provided me the opportunity to enhance the results of my questionnaires and observations (Creswell, 2012; Yin, 2009). I was able to see exactly how faith integration was implemented into the curriculum.

Data collection procedures. Purposeful sampling was used to select instructors and students for completing the questionnaire portion of the study. E-mails were sent to all instructors who met the required criteria of having taught face-to-face and online business administration courses at the college for at least one year. Additionally, e-mails were sent to all students who met the criteria: (a) have attended a business administration course within between 2012 and 2013 at the college, and (b) attended both an online and face-to-face business administration courses between 2012 and 2013 at the college. The initial e-mail request resulted in only three students and one instructor who agreed to participate in the study. A second e-mail was sent out to instructors and students resulting to ensure a higher response rate of the questionnaire (See Appendix L and

Appendix M). The second e-mail completed the sufficiency of data process with a total of four instructors and 12 students who were selected to participate in the research.

A second means of data collection was the observations of face-to-face and online of the four selected business administration courses. I e-mailed the dean of professional and graduate studies and indicated I would need access to the online courses at the college. He put me in contact with the director of online coursework and I set an appointment with him to discuss my research. I met with the director of online coursework and indicated that I needed access to as many online courses as possible to review for syllabi, faith integration information, discussion boards, and assignments. He required written approval from the dean of professional and graduate studies, indicating that it was acceptable for him to proceed forward, allowing me access to specified online coursework. I contacted the dean of professional and graduate studies and indicated to him the request of the director of online coursework. The dean of graduate and professional studies confirmed that approval would be granted. I telephoned the director of online coursework, who replied that he would e-mail me the instructions to enter the online business administration coursework. I was then able to enter the online business administration coursework at the college. I then observed 10 online business administration courses (not named for purposes of anonymity), reviewing the syllabi, the discussion board, and list of assignments.

Additionally, I attended face-to-face Course 1, Course 2, Course 3, and Course 4, each of which was currently in session. I observed active engagement on the part of the faculty instructor and students, one time for the entire length of the class (2-3 hours in

length for each course). I took notes as to how faith integration was included in each course. Weber (2008) indicated that taking notes is especially important in the observation process. Additionally, I gained access to Course 1, Course 2, Course 3, and Course 4 online. I entered each course as an instructor and observed all aspects of the course (discussion board, assignments, and all areas of the online coursework experiences) taking notes as to how faith integration is included in the online business administration coursework. I also obtained a copy of the syllabi from each course to determine what specific faith integration inclusion is included in coursework.

Once all questionnaires were collected and stored in a word processor file, on my password-protected personal computer, I coded and analyzed them in my home office. Coding research allows the researcher to construct categories from the raw data (Merriam, 2009). The coding strategy was to sort the questionnaires and observations by course and then by online and face-to-face. I set times and dates for observing face-to-face and online courses. The complete data collection process was conducted within a 30-day period.

Data generated, gathered, and recorded. The purpose of this study and the research questions was to investigate how business administration faculties align faith integration in face-to-face and online courses. The research opportunity offered instructors and students the occasion to express their perceptions and experiences with faith integration in the business administration courses. This research opportunity was offered through the use of open-ended questionnaires presented to both instructors and students.

The sample for the study included four business administration instructors who taught both online and face-to-face business administration courses from 2012-2013 as well as 12 students, three from each grade level; first-year student, second-year student, third-year student, and fourth-year student who have attended both online and face-to-face business administration courses. I also observed four business administration courses both in the face-to-face and online format focusing on how faith integration was included in the courses. The perceptions and experiences expressed from the students regarding faith integration in business administration coursework provided rich in-depth information to conclude the lack of faith integration in the online courses.

Data were collected from participants through the use of questionnaires and observations over a 30-day period. The observations were of four selected business administration courses lasting from 1-3 hours in length, depending on the course. The location and time was at the research site at the time of a regularly scheduled course. Data saturation was secured after receiving 12 student questionnaires and 4 instructor questionnaires as well as observing the four selected online and face-to-face business administration courses.

Data coding systems. The systems used for keeping track of data and emerging understandings were three-fold. A Visual Model Process (Creswell, 2012) was implemented whereby brackets were placed around identified text segments that were then assigned a code word. This coding technique was used to review the instructor and student questionnaires.

Upon reading through the data, the text was divided into segments of information, labeled with codes, reduced for redundancy, and collapsed into themes. I looked for emerging themes that would help answer the research question of how instructors incorporate faith integration into their online and face-to-face classroom environment. The data from the coding process were entered into a spreadsheet cataloging system to help construct the themes.

The second data collection involved observing four business administration classes, both online and face-to-face. I took notes in all classes as well as reviewing the syllabi for each class. I typed the notes using the word processing program on my home computer.

I coded my observation notes by highlighting comments that kept repeating throughout the review process. Themes began to emerge from this process. The themes were reduced down to three for online courses and three for face-to-face courses.

Gaining Access to Participants

Before gaining access to the participants I first needed to receive approval from Walden University's IRB as well as approval from the study college's IRB. The dean of professional and graduate studies offered access to participants based on courses. He provided me with the names and emails of students who had attended both online and face-to-face business administration courses. He also provided me the names and e-mail addresses of instructors who are currently teaching or have taught business courses within the 2012-2013 academic year.

After receiving a list of eligible participants from the dean of professional and graduate studies, I sent a letter via e-mail to the prospective student participants who attend both online and face-to-face business administration courses requesting participation in the study (Appendix E). I also e-mailed a consent form to all instructors who teach both online and face-to-face business administration courses requesting participation in the study (Appendix F). Eligible instructor participants were those who responded, agreed to participate, and who could answer the research questions.

The Role of the Researcher

As the researcher in this study, I have no past/current professional relationships with the research site or the participants, and I ensured my bias did not affect data analysis or study outcome. I have not had previous experiences with other universities and the integration of faith into business administration courses. The fact that faith integration is the focus of this study indicates a bias for inclusion of faith; however, I remained as open-minded and unbiased as possible and took steps to minimize researcher bias through careful wording of questionnaire questions and using a bracketing process to review my observations notes for any signs of bias. Bracketing took place throughout the entire research project and was achieved by researchers exploring their own experiences so they may be aware of their own prejudices, viewpoints, and assumptions (Merriam, 2009). These prejudices and assumptions were bracketed or temporarily set aside which enables the researcher to concentrate on the participants' experiences.

Data Analysis

The purpose of this study and the research questions was to investigate how business administration faculties align faith integration in face-to-face and online courses. The questionnaires I distributed to instructors and students provided them the opportunity to express their perceptions and experiences with faith integration in the business administration courses.

Following the observations and collection of questionnaires, the observation notes were transcribed and reviewed along with reviewing the questionnaires. The process began by interpreting the collected data. Both the instructor and student questionnaires were reviewed several times, analyzed, and coded. This resulted in three face-to-face and three online emerging themes from the instructor questionnaires and observations and six emerging themes resulting from the student questionnaires.

Once all questionnaires were returned, I coded and analyzed them in my home office based on the Visual Model Process on a spreadsheet and word processing system. Coding research allows the researcher to construct categories from the raw data (Merriam, 2009). The coding strategy was to sort the questionnaires and observations by course and then by online and face-to-face. I set times and dates for observing face-to-face and online courses. The complete data collection process was conducted within a 30-day period.

The findings from this study were provided in the form of narrative discussion. A narrative discussion is the primary way of reporting qualitative case study research

(Creswell, 2012; Merriam, 2009; Yin, 2009). Creswell (2012) indicated nine forms of narrative discussion to represent a study's findings, including:

- A discussion that presents a chronology
- A discussion that describes events and setting (context)
- A discussion of themes
- A discussion of a figure
- A discussion about layering or interconnecting themes
- A discussion incorporating past literature and research studies
- A discussion raising further questions that need to be addressed
- A discussion using participants' views to challenge accepted or hidden assumptions
- A discussion about how participants are empowered or changed (p. 256)

Within this study effort, three of Creswell's (2012) forms of narrative discussion most closely related to this study were implemented: "a discussion that presents a chronology," "events and settings," and "themes" (p. 256). The reporting also included explanations of the findings based on data collection and literature review.

Quality accuracy and credibility of the findings. There were several steps taken to ensure quality, accuracy, and credibility of the research. When a researcher conducts case study research, it is important to ensure that steps are taken to ensure credibility and reliability of the data (Lodico et al., 2010). Creswell (2012) indicated that research should be conducted in a credible and reliable manner. It was important that data be kept confidential and secure.

After the research was completed, the coded documents were compiled by themes. Member checking is used to ensure that the researcher's summarized conclusions are not biased and do not influence the participants' perspectives and determine the accuracy of the qualitative findings (Lodico et al., 2010). I returned the Instructor and student Questionnaire Coded Results (see Appendices N and O) to the selected instructor and student participants via e-mail as a member check effort, and requested feedback as concerns the accuracy of each coded result.

Triangulation was another form of accuracy checking I used in the research process. Triangulation is the process of corroborating data results from different participants or methods of data collection to verify themes in qualitative research (Creswell, 2012). This ensures the information is accurate and credible. Triangulation was used to validate the findings of this study. Participants were e-mailed the themes resulting from the data collection as well as the observation notes. Participants confirmed and verified the results.

I used narrative discussion to report the findings of my research. According to Creswell (2012), this is the most commonly used method of reporting qualitative research findings. I also reported results of the research in table form by themes that are included in the research paper (Creswell, 2012). Each table included the results from each data set (questionnaires, observations, and syllabi) framed by themes to indicate the study results (Tables 1 & 2).

Procedures for discrepant cases. Procedures for discrepant cases were determined by the outcome of the data collection. Creswell (2012) indicated, various

perspectives allow a researcher to show diverse viewpoints on the research topic. Additionally, Creswell (2012) indicated that multiple perspectives are important when describing the complexity of the phenomenon in qualitative research. Therefore, if discrepant cases were determined in my analysis, they would be included in the findings for enhancement of the study.

Data Analysis Results

Data Collection Review

The purpose of this study and the research questions was to investigate how business administration faculties aligned faith integration in face-to-face and online coursework. The instructors and students were given the opportunity to express their perceptions and experiences concerning faith integration in the business administration courses by answering an open-ended questionnaire.

The sample for the study included four business administration instructors who taught or are currently teaching both online and face-to-face business administration courses from 2012-2013. I also included 12 students, three from each grade level; first-year student, second-year student, third-year student, and fourth-year student.

Data were collected from participants through the use of questionnaires and observations over a one month time period. The observations were of four business administration courses lasting from 1-3 hours in length, depending on the course. The research was conducted at the study site, during the regularly scheduled course time period. Data saturation was secured after receiving 34 student questionnaires and 10

instructor questionnaires as well as observing the four selected online and face-to-face business administration courses.

Six themes emerged from analyzing the face-to-face and online data collection with instructors of the study. The three face-to-face themes were: (a) open class with prayer/prayer requests, (b) devotions and business topics, and (c) a variety of faith integration sources. The three online themes were: (a) weekly devotional discussion, (b) faith integration content depends on instructor, and (c) devotions are sometimes worth points and sometimes not.

Additionally, there were six themes that emerged from the student questionnaires data analysis. They were: (a) face-to-face courses offer more opportunities, (b) face-to-face offers more student involvement, (c) face-to-face offers more variety, (d) face-to-face is better than online, and (e) students receive more faith integration in face-to-face courses. Participant experiences and perceptions were used to support the choice of the themes (Creswell, 2012). The themes form a core element in qualitative data analysis.

The problem and research question addressed how business administration faculty- aligned faith integration in face-to-face and online courses. Part of the data analysis process is using the frameworks to support the findings. The conceptual framework for the project study focused on Kohlberg's (1973) cognitive moral development theory and Fowler's (1981) spiritual development theory. Kohlberg (1973) wrote of moral content and structure. In other words, humility and self-sacrifice are part of the moral content and structure. Humility is demonstrated outwardly with acts of self-

sacrifice (Hayes & Comer, 2010). Based on the findings from the instructors and students, the act of self-sacrifice appears to be missing from current business curricula.

It is the spiritual development found in Christian business curricula that promotes the best leaders in corporate America. Fowler (1981) projected the value of spiritual development for us. Leaders empower followers (Ndoye, Imig, & Parker, 2010). Spiritual development or faith integration empowers students to become a more productive individual. Therefore, faith integration is an important part of Christian education and should be equally displayed in both online and face-to-face business administration courses.

The research questions in this study focused on whether students attending online business administration courses were receiving the same faith integration as those students attending face-to-face business administration courses. Additionally, the study investigated whether instructors were applying faith integration in the online environment in the same manner as they did in the face-to-face learning environment. The study also investigated whether students felt they were receiving the same faith integration in both online and face-to-face learning environments. According to the findings in this study, instructors were not aligning faith integration in face-to-face and online business administration courses for students to receive a rewarding experience. Instructor 1 indicated that the faith integration experience “really depends on the professor.” Instructor 2 indicated that “sometimes it seems like the faith integration is forced and I believe modeling Christian behavior is more effective for the students.” Students also voiced thoughts concerning the alignment of faith integration between the face-to-face

and online learning environment. A fourth-year student indicated that he “had experienced faith integration in online coursework in the past; however, currently I am not experiencing any faith integration in my business class.” While a first-year student stated, “When the courses are religious related there is more faith integration; most other courses include a small devotion and then there is no further faith integration.” These exact words from students indicated how they feel toward the faith inclusion in business coursework.

Table 1 and Table 2 present themes as a result of the data analysis. Table 1 indicates the thematic analysis of the instructors as a result of the data collection. Table 1 reflects that instructors do not include the same faith integration in the online courses as they do in the face-to-face courses. The online themes that emerged from the data analysis that only weekly devotional discussion was incorporated into the curriculum, faith content was dependent upon the instructor and some instructors made the devotional participation worth academic points. Additionally, the face-to-face themes included that the instructors opened class with prayer, instructors combined faith and business and the instructors incorporated a variety of tools for integrating faith into the curriculum.

Table 1
Questionnaire Thematic Analysis of Instructors

Theme Number	Online or Face-to-Face	Theme
1	Online	Weekly devotional discussion
2	Online	Faith content depends on instructor
3	Online	Sometimes devotional worth points, Sometimes not
1	Face-to-Face	Open class with prayer
2	Face-to-Face	Combine faith and business
3	Face-to-Face	Incorporate a variety of sources

This table identifies themes that emerged from instructor questionnaires.

Table 1 identifies the themes that emerged from comments made in the instructor questionnaires. Online Instructor Theme 1 indicated that Instructors 1 and 2 who teach online business courses offer students a “Weekly devotional discussion.” Online Theme 2 related to Instructor 1 who indicated that “Faith content depends on the instructor.” Finally, Online Instructor Theme 4 was presented by Instructor 3 indicating “Sometimes devotionals are worth points and sometimes they are not. The themes derived from the findings in the online courses indicated that faith integration was omitted in business administration curriculum topics. Faculty members incorporated faith integration at their discretion through weekly assignments in blackboard discussions.

Table 1 also identified three face-to-face themes that emerged from comments made in the instructor questionnaires. Face-to-face instructor theme one indicated that Instructor 2 and 3 “Open class with prayer.” Face-to-face theme two was presented by Instructor 1 who indicated that “Faith and business were combined in the business

courses.” Finally, face-to-face theme three was indicated by Instructor 3 who indicated “That a variety of sources were used to incorporate faith in each business course taught.” Faith integration was more apparent in the face-to-face courses than in the online courses. Instructors used more resources and combined faith and business in the coursework in their face-to-face courses than the online courses. There is a lack of alignment in faith integration in face-to-face and online business administration coursework.

Table 2 indicates the resulted themes from the student data collection. The themes resulting from the student analysis were that face-to-face courses offer more faith opportunities, face-to-face courses offer more student involvement, face-to-face courses offer more variety, faith is related to business more in face-to-face courses, face-to-face faith integration is better and, students receive more faith integration from of face-to-face courses. The student data analysis also indicates that students attending online courses do not receive the same faith integration as the students attending face-to-face courses.

Table 2

Thematic Analysis of Students Based upon Questionnaires

Theme No.	Theme
1	Face-to-face courses offer more faith opportunities.
2	Face-to-face courses offer more students involvement.
3	Face-to-face courses offer more variety.
4	Faith is related to business more in face-to-face courses.
5	Face-to-face faith integration is better.
6	Get more faith integration out of face-to-face courses.

This table is identification of six major themes that emerged from student questionnaires.

Table 2 identifies the themes that emerged when students completed the questionnaires. Student theme one indicated that students felt face-to-face business courses offer more faith opportunities than online business courses. A second-year student indicated that “The actual online work is mostly subject-based with not much faith integration.” Student theme two indicated that face-to-face courses offer more student involvement. A first-year student explicitly stated, “Not from what I can see.” Student theme three indicated that face-to-face courses offer more variety. A fourth-year student stated, “I would not say our coursework integrates faith, but the lecture sometimes does.” Student theme four indicated that faith is related to business more in the face-to-face course. A first-year student stated, “I think the instructor tries to exemplify Christ, yet sometimes gets too caught up in the business aspect.” Student theme five indicated that face-to-face integration is better. A third-year student stated, “I feel like face-to-face and online courses provide the same faith integration, but the face-to-face courses are better.” Student theme six indicated that student received more faith

integration from the face-to-face courses. Finally, a fourth-year student indicated that “Face-to-face courses offer more faith integration, online does not.” There was a consistency indicating faith integration was not consistent in online courses compared to face-to-face courses.

Student’s indicated that faith integration was more prevalent in the face-to-face business administration coursework than the online business administration coursework. Additionally, students expressed they received more faith integrated and personal opportunities of faith inclusion in the face-to-face coursework.

Building the Findings From the Problem and Research Questions

The research question in this study asks whether online business administration course faith integration is equal to face-to-face faith integration in business administration courses. The result of the data collection indicated through the resulting themes that there is a lack of aligned faith integration in the online business administration environment compared to the face-to-face business administration environment. The data collection of students, in particular, indicated a lack of aligned faith inclusion in the online courses in compared to the face-to-face business courses.

Although instructors incorporated some faith in the online business administration courses, findings suggest faith integration is not in alignment with the face-to-face business courses. Instructors teaching online business courses integrate faith by having a weekly discussion on a topic chosen by the instructor. However, instructors teaching face-to-face business courses incorporate faith integration on a daily basis by starting class with prayer, prayer requests, and incorporating various resources. Additionally,

because faith integration was incorporated differently between face-to-face and online business courses, students suggested they do not receive the same faith integration opportunities in the online courses.

As stated previously, the research question asks whether faith integration is equal in both online and face-to-face business administration courses. The following section addresses that question by presenting a detailed description of the six themes that emerged as a result of the face-to-face and online data collection analysis with instructors of the study that answers the question. The three face-to-face themes were: (a) open class with prayer/prayer requests, (b) devotions and business topics, and (c) a variety of faith integration sources. The three online themes were: (a) weekly devotional discussion, (b) faith integration content depends on instructor, and (c) devotions are sometimes worth points and sometimes not.

Additionally, six themes emerged as a result of the student questionnaires data analysis. They were: (a) face-to-face courses offer more opportunities, (b) face-to-face offers more student involvement, (c) face-to-face offers more variety, (d) face-to-face is better than online, and (e) students receive more faith integration in face-to-face courses. Participant experiences and perceptions were used to support the choice of the themes (Creswell, 2012). These themes answered the research question indicating face-to-face courses offer more faith integration than the online business administration coursework environment. All data were analyzed, coded and saved on my home computer using a spreadsheet and word processing program.

Demographics of the Participants

All full-time and part-time instructors teaching business administration courses were invited to participate in this case study. The requirement for instructors was to have taught business administration courses during the year 2012-2013. Table 3 represents the demographic information for instructors who were included in the study.

Table 3

Participant Demographics - Instructors

Instructor Contact Status	Total Agreed to Participate	Total Selected to Participate
Full-Time	2	2
Part-Time	2	2

Table 3 indicates the number of full-time and part-time instructors who participated in the study.

The dean of professional and graduates studies at the College provided me with the names of instructors who teach both face-to-face and online business administration courses. The total number from that list was four. Table 3 indicates that four instructors were selected to participate in the study and that four accepted the invitation. Of the four that participated, two were full-time and two were part-time.

All students who attended both online and face-to-face business administration courses during the year 2012-2013 and those currently attending business administration courses were invited to participate in the study. Table 4 represents the demographic information regarding the students who participated in the study.

Table 4

Participant Demographics - Students

Grade Level	Total Agreed to Participate
First-year student	3
Second-year student	3
Third-year student	3
Fourth-year student	3

Table 4 indicates the number of students asked to participate and the number who actually participated.

All student participants in the study had experiences with both face-to-face and online business administration courses. According to Karatas and Simsek (2009) instructors and students should be equally as active in online learning as in face-to-face learning. Online participation by both students and instructors creates an informative discussion opportunity for all.

The dean of professional and graduate studies at the College provided me with the names of students who have attended or were currently attending face-to-face and online business administration courses. The total number of students was 481. There were 31 students who agreed to participate in the study. Since that was an uneven number of participants, I made the decision to select three students from each of the four grade levels, first-year and second-year, third-year and fourth-year. The participant selection was based on the completion of the questionnaire because some students did not answer all the questions. Therefore, the final number was three students from each grade level for a total of 12 students who participated in the study.

Findings: Patterns, Relationships, and Themes

It is important to understand the procedures I completed to present the patterns, relationships, and themes findings. The purpose of this case study was to determine whether online business administration instructors offered the same faith integration as face-to-face business administration courses. Additionally, I wanted to understand the current faith integration procedures in the business administration courses and whether students felt they were receiving the same faith integration in both online and face-to-face courses. The sample for the study was 12 students, three from each grade level; first-year, second-year, third-year, and fourth-year. I also included four instructors who taught both online and face-to-face business administration courses within the past year. Data were collected from the participants through open-ended questionnaires delivered via email to each participant. The questionnaires for both students and instructors consisted of three open-ended questions concerning their experiences with faith integration in the online and face-to-face learning environment. The questionnaires were completed over a one month period. Data saturation was reached after conducting questionnaires with the 12 students and four instructors; therefore there was not a need to conduct any further questionnaires.

In addition to presenting questionnaires to the participants, I observed four selected business administration classes referred to as Course 1, Course 2, Course 3 and Course 4 both online and face-to-face. I reviewed the syllabi for each observed business class for how faith was integrated into the courses. The location and time of the observations varied. The online observations were conducted from my office on my

office computer at various times at my convenience. The location and time of the face-to-face observations were determined between the instructor and researcher that were convenient for both. The observations were conducted and completed within a period of one week. Data saturation was reached after conducting these four observations; therefore, there was not a need to conduct any further observations.

Findings aligned with the research questions. Patterns, relationships, and themes as findings are supported by the data and aligned with the research questions.

The questions for these findings are as follows:

How do business administration faculties align faith integration in face-to-face and online coursework?

Subquestions:

- How do instructors incorporate faith integration in their online and face-to-face classroom environment?
- What are students' and instructors' perceptions and experiences of faith integration in online and face-to-face classroom environments?

Patterns. Following the data collection process I reviewed the student questionnaires, instructor questionnaires, and observations. I then coded the data us a Visual Model Process (Creswell, 2012) and patterns began to emerge indicating differences in online and face-to-face faith integration. Students attending the online business face-to-face courses received more faith integration opportunities, and a variety, student involvement, and a variety of business topics.

Instructors' teaching face-to-face business courses incorporated faith by beginning class with prayer, by combining faith and business, and by using a variety of sources for discussion topics. In comparison instructors who teach online business administration courses only had weekly discussions on various religious topics. Additionally, my observations were consistent with the students' findings. Students attending online business administration courses may not be receiving the same faith integration as the students' attending face-to-face business administration courses.

The research questions indicate that business administration faculties may not include the same faith integration in the online courses as they do in the face-to-face courses. Based on student data, students' perceptions of and experiences with of faith integration in online and face-to-face classroom environment indicate a lack alignment.

Relationships. The relationships built out of the patterns indicated that faith integration in the online business administration courses may not align with the faith integration included in the face-to-face business administration courses. These relationships that emerged from the findings of student questionnaires, instructor questionnaires, and observations then resulted in the themes of the data collection.

The relationships were developed from the interview and questionnaire findings and the patterns. Business administration faculties incorporated faith integration into the coursework; however, the online coursework did not align with the face-to-face coursework. Faith integration occurred on a daily basis in the face-to-face coursework compared to the weekly integration in online assignments. Students' perceptions and experiences indicated that face-to-face faith integration offered more opportunities, more

student involvement, more variety, and more relation to business. Students in online business administration coursework did not experience the same quality and quantity of faith integration experiences.

Themes. As a result of the coding process and the patterns formed, themes emerged as well. The instructor online themes that emerged indicated that only weekly devotional discussions were included and that was dependent on the instructor as well as sometimes the discussions were worth points and sometimes they were not. The instructor face-to-face themes indicated that class began with prayer, the instructors usually combined faith and business and the instructors incorporated a variety of resources for the faith integration. Additionally, the instructor data results indicated that most instructors did not include faith integration in the online business courses as thoroughly as they did in the face-to-face business courses.

Patterns and relationships were formed as a result of the coding process taken from the student questionnaires. From those patterns and relationships in the student questionnaires, themes emerged concerning faith integration in the online and face-to-face business administration courses. The students themes indicated that face-to-face courses offer more faith integration, more student involvement, and more variety as well as face-to-face courses related business to faith in a more in depth manner, and that the student received a better faith experience in the face-to-face business courses than in the online business courses.

Finally, the observations by the researcher indicated patterns and relationships resulting from data collection that emerged into themes. The results showed all syllabi

were the same for online courses as there were no specific guidelines for the inclusion of faith, scripture readings or readings from books appeared to be the only method of faith inclusion and sometimes points were given for discussion participation and sometimes there were no points given. The end result indicated that the instructors teaching online business courses did not offer faith integration as a knowledge faith experience as the instructors teaching face-to-face business courses offered.

As in the case of the patterns and relationships, the themes relate to the research questions. Instructors include faith in the business administration coursework; however, the findings indicate they do not align the online coursework with the face-to-face coursework. The online courses included weekly discussions taken from various resources; whereas, the face-to-face faith integration included beginning class with prayer, prayer requests, relating business topics to faith, and using various resources. Also, the perceptions and experiences findings from the student questionnaires suggested that students do not receive the same faith integration in the online business courses as they do in the face-to-face business courses. Student's findings indicated face-to-face business courses offered more faith opportunities, more student involvement, more variety, and more business and faith integration.

Instructor Data Analysis and Resulting Themes

Instructor Data Analysis

Conceptual framework is an important part of analyzing data. In analyzing the instructor data, I used the works of Kohlberg (1973) and Fowler (1981). Instructors incorporate faith integration in their face-to-face and online coursework; however, the

quality and quantity of integration varied between the two learning environments. Kohlberg (1973) advocates moral development for social development, which was supported in the findings; more so, in the face-to-face courses than the online courses. Fowler's (1981) asserted that individuals need to build spiritual development and form values to guide them through life's struggles. Instructors shared how they integrated spiritual development and values in both settings; however, faith integration should incorporate a closer tie between cognitive and social development as seen through the eyes of a Christian. Instead, research indicated that the students attending online business administration classes are not receiving the same faith integration as those students attending face-to-face business administration classes.

Analysis of the instructor data indicated how instructors teach online business administration courses and align faith integration in the face-to-face and online business administration courses as indicated by the research question. Instructors have a responsibility to include faith integration in their business administration courses (Chapman & Henderson, 2010) as well as maintain the integrity of the college's mission statement. The data collection in the study indicated that instructors teaching face-to-face business administration courses include faith integration in a variety of ways, with student involvement, and with the inclusion of business and faith relationships. It may be that institutional change of curriculum (Loomis & Rodriguez, 2009) with faith inclusion will need to change to provide a more effective way in aligning faith integration in both face-to-face and online business administration courses. Instruction in the online

business courses only included online discussion of religious topics not always relating to business.

The research results from instructor questionnaires build from the findings of the problem and research questions. The results indicated that students did not receive the same faith integration experiences in the online business administration courses as they did in the face-to-face business administration courses. The instructor themes are provided in the instructor research results section of this paper.

Results from observational data. The results from observing the instructor courses and reviewing the syllabi indicated that instructors did not include the same faith integration in the online business administration courses as they did in the face-to-face business administration courses. It is the responsibility of the instructor to decide which type of faith learning to incorporate in the course. According to Karatas & Simsek (2009) learners should be equally active in the distance learning experience. If students are not experiencing the same quality of faith integration in the business administration coursework regardless of the learning environment, faith integration will not be aligned nor will students have the same opportunities to experience spiritual development and academic growth resulting in a discrepancy in faith integration (Feenstra, 2011). A practical framework is necessary for generating and facilitating an effective online education.

My observation of Course 1 online indicated only weekly devotionals; however, the same course offered face-to-face included opening class with prayer and compared a Bible scripture with the coursework. My observation of Course 2 online indicated only

weekly devotionals with face-to-face Course 2 opening class with prayer and referred to a religious book with a verse that coordinated with the coursework well. Additionally, as I observed Course 3 online I learned this instructor too only incorporated weekly devotionals. However, Course 3 offered a face-to-face course included scripture and communication in the business field.

Finally, my observation of Course 4 online only offered weekly devotionals compared to the same course in the face-to-face forum offering. In the face-to-face forum the instructor followed verses from a book and students had group discussions relating the verses to business. My observations in the face-to-face courses indicated that all classes began with prayer and/or prayer requests and faith integration continued throughout the entire one hour class. However, my observations for the online courses indicated consistent weekly discussions as the only form of faith integration. Fowler (1981) and Kohlberg (1981) expressed the importance of faith integration and the many ways to incorporate faith in the classroom. When students experience faith integration as part of their coursework, they can apply this new knowledge to make ethical and moral decisions in a business setting.

Data indicated through the online business course observations that time was not allotted for prayer or prayer requests. Researcher observations showed that the week began with students reading a scripture or reading from a designated book and for students to offer an opinion of the reading. The students posted an opinion from the assigned reading and that is it for the discussion of the weekly reading. Observations concluded that there were no more discussions for the week. Therefore, the online faith

integration does not compare to the faith integration in the face-to-face business administration courses observed in this study. For this reason, the data indicated the need to integrate more productive faith integration into the selected online business courses.

Face-to-face instructor coursework themes. As a result of the instructor questionnaires and observations, the following information consists of the face-to-face and online instructor coursework themes. The themes are referenced from researcher observation notes.

Open class with prayer/prayer request. The first theme that emerged from the instructor face-to-face data collection consisting of observations, review of syllabi, and teacher questionnaire were that instructors begin class with prayer and/or prayer requests. The observation part of the data collection revealed that all instructors began face-to-face courses with prayer, prayer requests, or devotion which is aligned with what instructors indicated on their questionnaire. Researcher observations notes indicated that Instructor 1 incorporated faith by “opening their classes with prayer.” Equally important, Instructor 3 indicated he employed the addition of connecting the faith integration with business that covers the second theme of integrating faith with business.” The data showed that instructors do apply faith integration in business coursework; however, it is not consistent in the online courses with the face-to-face courses.

Instructor 3 indicated that he “Looks for opportunities to connect various scriptural passages or concepts to individual business concepts.” Yet Instructor 4 stated that she “Connects biblical stories/verses that illustrate topics we are studying at the time.” And Instructor 2 chose to “use particular books by specific Christian writers to

integrate faith into the curriculum.” These are all examples of tools that can be employed into the business faith integration curriculum because they all are Christian related references that are important for the integration of faith in business coursework.

Integrating faith with business curriculum. The second theme was that of incorporating faith in the business curriculum. Observation showed that two out of four classes did include business and faith integration together. There was no indication in the online course syllabi that faith was included in the business curriculum.

The instructor data analysis showed interesting results. Instructor 1 indicated “Beginning class with prayer and asking for prayer requests as well as required business papers including references from the Bible relating to the topic the students are writing about.” Instructor 3 stated he “Included ethics and conduct relating business and the Bible to align faith and business.” Hasker (2012) indicated faith integration as setting goals to gain and develop deep relationships between Christian faith and human knowledge. In this study, faith integration means to ensure that students attending online coursework receive similar faith integration in their business coursework as those in the face-to-face business coursework.

Variety of sources to integrate faith. The third theme in the face-to-face instructor data collection used a variety of sources to integrate faith in the coursework. Additionally, while reviewing the syllabi for the face-to-face courses, a variety of sources was used. Instructor 2 indicated she used the “Bible to talk about money, work, and business” and used particular devotional books that include business situations.” Equally important, Instructor 4 talked about “personal relationships with God and shared personal

experiences that has impacted life in a spiritual way.” Data results indicated that most instructors applied some form of faith integration in the business curriculum.

Online instructor coursework themes. The following section represents the themes as a result of the data collection from online instructor’s faith integration into the business administration courses.

Weekly devotional discussion. In addition to the face-to-face emerged themes were the online developed themes constructed from the data collection. The first theme was that of weekly devotional discussions evidenced in the discussion board. They were initiated by the instructor in the form of devotions, chapter book discussions, or simply praying for someone’s health or well-being. After reviewing the syllabi for the online courses, the only faith integration I found was the on the discussion board. I did not see any other form of faith integration in the online courses.

I observed online courses and syllabi. I discovered Instructor 1 indicated that “the selection of online faith inclusion depended on the professor and at a minimum includes some type of devotional thought.” Interestingly, Instructor 3 indicated that “incorporating scripture or biblical papers models into weekly devotionals provides a variety of Christian faith integration to the students on a daily basis; that is more important.” My data collection results indicated that there was not a significant amount of faith integration variety included in the online curriculum.

Instructor efforts for faith inclusion: The second theme resulting from the data collection is that faith integration depends on the efforts of the instructor. In the words of Instructor 2 on the questionnaire “Some, like me, look for opportunities to actively

connect business and faith integration.” Additionally, Instructor 3 stated he “Opens class with devotion from books or the Bible.” The efforts of the instructor teaching online business courses are not as involved and thought out as those instructors teaching face-to-face business courses. They usually only have one small devotion for the week to focus on and sometimes it is business related and sometimes it is not. If instructors teaching online business courses do not apply more effort in their faith integration, students will not enjoy the faith inclusion experience nor will they receive a faith experience that will help them in future endeavors as they graduate college. Therefore the faith integration experience is as important in the online learning environment as it is in the face-to-face learning environment.

Faith integration points for grades. After reviewing the syllabi and observing both online and face-to-face faith integration in business courses, I found that some instructors gave points towards students’ grades for their weekly discussion efforts while others did not. Additionally, it was discovered that if points were given to students for faith integration, discussion participation was greater. However, if points were not given for faith integration discussion participation, there was less student participation.

The findings in this study indicate that instructors may not align faith integration in the online courses as they did in the face-to-face courses. Additionally, the findings indicated that instructors did not incorporate faith integration equally online as they did in the face-to-face courses.

Findings: Students' Data Analysis and Resulting Themes

Students' Data Analysis and Themes

The student data analysis indicated that students attending online business administration courses were not receiving the same faith integration experiences as the students attending face-to-face business administration courses. As third-year Student 1 stated, "I don't feel like I have the same faith integration experience in the online environment as I do in the face-to-face classes." The research from this study indicated that students were lacking the Christian academic experience in faith integration in the online environment.

Of the student questionnaires, First-year Student 2 stated he "Enjoys the faith integration; however, he would like the instructors to do it because they want to, not because they have to." After reviewing the data collection, six themes emerged that most students indicated were an issue concerning faith inclusion in business administration courses. Those themes are:

- Face-to-face courses offer more faith opportunities.
- Face-to-face courses offer more student involvement.
- Face-to-face courses offer more variety.
- Faith is related to business more in face-to-face courses.
- Face-to-face faith integration is better.
- Students get more faith integration out of face-to-face courses.

Face-to-face offers more opportunities. Students indicated face-to-face faith integration offered more opportunities for students to interact. Third-year Student 2

indicated that “Most definitely face-to-face is better because there are more options like devotionals, Bible scriptures, and prayers.” Equally, Second-year Student 3 expressed, “I feel I receive more spiritual greatness in the face-to-face classes not the online class.” Third-year Student 1 at the college stated “That face-to-face business classes offer more faith integration in the form of prayers, prayer requests, and discussion about faith and business.” The overall data collection results indicated the faith integration in the online coursework was not consistent with the face-to-face coursework.

Student involvement. The second theme was face-to-face faith integration provided more online faith integration because of student involvement. Third-year Student 2 indicated he “Did not feel the openness of expressing himself due to a lack of effective faith integration and indicated students did not actively participate in discussions online; they just answered the question and moved forward.” Third-year Student 1 stated that “Online faith integration seems to be limited and I do not really get much out of it.” The data appeared to indicate a lack of student participation in the online learning environment regarding faith integration.

Faith integration variety. The third theme students had issues with regarding faith integration in online and face-to-face courses were the lack of variety of faith integration. Students indicated that there seemed to be a lack of effort contributed into faith integration in the online courses by business instructors. Fourth-year Student 2 stated, “It depends on the professor’s teaching style but for me I get more out of the face-to-face.” First-year Student 3 expressed that “Of course it is dependent on how much the instructor implements it into their teaching.” Additionally, first-year Student 2 stated

“That online faith integration seems to be limited and there is very little variety.” Chen (2006) indicated that research has shown that there are distinctions in how faith-based colleges work to promote moral values in their students which is the mission of this study college. The curriculum should follow the mission of the college.

Relation of faith to business coursework. The fourth theme raises the issue of faith integration and business courses. The consensus of students indicated that there was not enough faith integration that related to business coursework. Third-year Student 1 stated, “I believe that there is some online faith integration but it is not as genuine as face-to-face faith integration.” Fourth-year Student 2 indicated “That both face-to-face and online courses provide faith integration, “but in class is more intense and beneficial.” On the other hand, Third-year Student 3 stated “That whether faith integration is online or face-to-face, I don’t like when the instructor takes up more time for devotions than the class lecture.” Bryant and Astin (2008) indicated that students come from many religious backgrounds and are likely to experience spiritual struggles in college; therefore, faith integration remains an integral part of the learning experience. This means that as faith is integrated into coursework and students of all religions discuss faith and relate it to business, students will benefit and have a greater opportunity to promote social change.

Face-to-face faith integration is effective. The fifth theme summarized how most of the students responded to effective face-to-face versus online faith integration in their business administration courses. The majority of students indicated that face-to-face faith integration is “better”. Second-year Student 1 stated, “Face-to-face faith integration provides more opportunity for a variety of things the teacher does.” The results indicated

that students appreciated the interaction and faith integration discussion more in the face-to-face courses than the online courses.

Get more out of face-to-face. The sixth theme focused on online faith integration being consistent with face-to-face faith integration. Fourth-year-year Student 1 stated, “Face-to-face is more beneficial if you are trying to apply it to business.” Likewise, second-year Student 2 indicated “Both online and face-to-face have devotions, but face-to-face has better information.” Fourth-year Student 3 summed it up by stating “I think the student who attends Midwest Christian College does so for the experience of faith in their studies to be a well-rounded person.” As Knowles (2005) indicated, the adult learner needs different learning experiences which the instructor needs to take into account when structuring the curriculum. As mentioned by the students, they do not feel they are receiving the different learning experiences of faith integration in their business courses.

Therefore, it is important for instructors teaching business administration courses to be responsible in the faith integration inclusion process. It is the responsibility of the instructor to take leadership and ensure that students attending online business administration courses are receiving the same faith integration as those students attending face-to-face business administration courses.

Discrepant Cases

There were no discrepant cases discovered during data analysis. The findings were included in the data analysis. Creswell (2012) indicated that multiple perspectives are important when describing the complexity of the phenomenon in qualitative research.

Therefore, if discrepant cases were determined in my analysis, they would be included in the findings for the enhancement of the research.

Credibility and Reliability

As a researcher conducting a case study, it was essential that steps were taken to assure the conclusions I reached were both comprehensive and accurate (Stake, 1995). It was equally important to assure all of the data were converted to give an overall description of the perceptions expressed by the participants (Baxter & Jack, 2008). Additionally, the data were not left out due to researcher bias (Stake, 1995). Credibility and reliability were ensured in this study.

Credibility was attained by triangulation. In qualitative research, triangulation is the process of corroborating data results from the participants or methods of data collection to verify themes (Creswell, 2012). Triangulation ensures the information is accurate and credible. In this study, triangulation was employed to validate the findings. Results from instructor and student questionnaires as well as the results from the observations were corroborated. I examined each information source ensuring there was evidence to support each theme.

Outcomes in Relation to Research Questions

The purpose of this case study design was to determine how business administration faculty aligned faith integration in face-to-face and online courses. As I explored the current face-to-face and online business administration courses at the research college, I considered the guiding question and the two subquestions delineated in this study.

Guiding Question: How do business administration faculties align faith integration in face-to-face and online coursework?

Subquestions:

- How do instructors incorporate faith integration in their online and face-to-face classroom environment?
- What are students' and instructors' perceptions and experiences of faith integration in online and face-to-face classroom environments?

Currently instructors integrate faith at their discretion since there are no specific school faith integration guidelines. Instructors may take scripture from the Bible and infuse it into the business courses. Other instructors use various Christian books, Internet sources, and magazine articles to incorporate faith into the curriculum. Posner (2006) expressed that administrators and instructors need to work to improve spiritual development to promote a way to make an effort to include a variety of faith integration in the classroom. Improvement is needed to ensure a faith-integrated curriculum.

Instructors included faith integration in both online and face-to-face business administration courses; however, online faith integration was not consistent with face-to-face faith inclusion in the curriculum. The instructors teaching online only used the discussion board with minimal tools to promote a discussion that could be related to business and faith integration. The instructors teaching face-to-face business courses integrated faith by beginning class with prayer, prayer requests, integrating faith with business issues, and including discussion concerning personal issues relating to faith and business

Subquestion 1: How do instructors incorporate faith integration in their online and face-to-face classroom environment?

According to the results of this study, face-to-face faith integration provided more business and faith integration than online faith inclusion because of the resources and tools used to incorporate faith and business. Some instructors focused on Bible scripture whereas other instructors relied on media resources. However, instructors indicated that faith inclusion was very visible in all business administration courses since there was always some type of discussion or assigned reading. A summary of data analysis outcomes in relation to subquestion 1 delineated:

- Instructor 1 stated, “For me there are three primary times to incorporate faith integration: (a) weekly introductions, (b) connect faith with business concepts, and (c) look for men and women of faith to include in weekly topics.”
- Instructor 2 stated, “I like to incorporate my personal faith related issues with students.”
- Likewise, Instructor 3 face-to-face instructor stated, “I incorporate prayer as well as Biblical stories to illustrate current issues.”

Instructor 4 related, “I like to read meaningful faith-related business articles or stories in class.”

Subquestion 2: What are students’ perceptions and experiences of faith integration in online and face-to-face classroom environment? This question focused on learning first hand from students their feelings and experiences with faith integration in

the business administration online and face-to-face learning environment. A summary of data analysis outcomes in relation to subquestion 2 delineated:

- First-year Student 2 stated, “My perception is that face-to-face integration is better providing more opportunity for a variety of things the teacher does. I have not found that in the online class.”
- Second-year Student 3 stated, “Both have devotions; however, face-to-face has better information.” In this study, student perception leaned towards more opportunity for faith integration in the face-to-face environment. Students’ faith experiences were more meaningful in the face-to-face learning environment as compared to the online environment.
- Third-year Student 4 stated, “Online faith integration seems to be limited; I do not get much out of it.”
- Additionally, Second-year Student 4 said, “I feel I receive more spiritual greatness in the face-to-face classes, not the online classes.”

This study established that students are not receiving the same faith integration in both face-to-face and online business administration courses. Chapman and Henderson (2010) and Nino (2011) indicated the importance of faith integration in business courses within the Christian college setting to maintain their commitment to the school’s mission. Christian business education instructors need to follow faith integration guidelines and integrate aligned faith into both online and face-to-face business administration courses.

Based on the findings, a project was developed that outlined recommendations on faith integration implementation into the business administration curriculum and aligned

with the school's mission and provided administrators and faculty with guidelines for faith integration. The project design for this study was a curricular recommendations white paper suggesting changes in the inclusion of faith into the business administration program. The curricular recommendations white paper is based on findings involving individuals and situations from religious resources that provide both good and bad examples of management practices lending credibility as a guide in real life business situations.

Limitations of the Case Study

Case studies are used in qualitative research. Yin (2009) defines case study research as “an empirical enquiry that investigates a contemporary phenomenon in depth within its real-life context” (p. 14). The case study has been faulted for its lack of rigor in the collection, construction, and analysis of the research. Additionally, Stake (2008) indicated that case studies are specific, unique, and bounded. Thus, a case study was selected for my research.

Sample sizes may affect the results of a study. Creswell (2012) indicated that limitations can be weaknesses for a potential case study suggesting that small sample sizes and inadequate measures of variables can affect the outcome of the research. However, these limitations can be useful in providing a bridge for future research directions. Creswell (2012) also stated that “it is typical in qualitative research to study a few individuals or a few cases to provide a more in-depth picture of the research” (p. 209). The sample size can range from 1 to 30 participants indicating the sample size does not limit the outcome.

Instructor intimidation. There were several limitations associated with this the study. The first limitation was that instructors may be intimidated to reveal information for fear anonymity would be compromised. Instructors were referred to as Instructor 1, Instructor 2, Instructor 3, and Instructor 4. Even though steps were taken to eliminate any identification of participants, the time it took for instructors to respond to the member checking indicated some intimidation on their part.

Case study using participants exact words. A second limitation developed from the case study. Because the participants own words were used in the findings, the participants could feel a little uneasy. It could affect the choice of words they used in the open-ended questionnaires as well as how they answered the questions. This could have an effect on the outcome of the data collection. However, using the exact words of the participants also avoids any bias in the research.

Limited business administration coursework. The third limitation concerns the fact that the study focused on four specific courses. This leaves many other courses needing faith integration assistance. It is recommended that the director of online education and the business administration department Chair develop new curricula recommendations for faith integration into all business administration courses.

Small sample of instructor/courses. The fourth limitation considered the small sample of four instructors and four courses in the study. Limiting the study to only four instructors and courses limited the outcome of the research. If each business course was researched the study would have been more factual and complete.

Few observations. If the research had included more class observations the study may have been more informative and provided a more complete collection of data. Even though qualitative research can be considered complete with few participants and observations, (Creswell, 2012) the study could provide more information with additional participants and observations.

Very few students from each year. The study was limited to 12 students, including 3 first-year students, 3 second-year students, 3 third-year students, and 3 fourth-year students. If more participants had been included the research may have concluded in a different manner. The more participants involved in the study, the more the data collection and research changes.

Lack of depth in survey questions for qualitative study. The research questions may be considered to be leaning towards a construed outcome. They may be worded to convince the participants to think in a certain manner, thus presenting a specific outcome from the research.

Observation protocol and field notes are limited. The observation protocol notes and field notes were limited and not in-depth which is misleading to the reader. The observation and field notes should have been more specific in what actually takes place in the classroom regarding faith integration.

Conclusion

This section introduced the proposed elements of the study including the research design and approach, participants, ethical considerations, data collection, and data analysis. The research design was a qualitative case study, gathering information through

questionnaires, observations, and syllabi. The data were analyzed using text segments, coding, and emerging themes. The student participants were selected through purposeful sampling and included 12 students from first-year to fourth-year having attended both online and face-to-face business administration courses. Additionally, four instructor participants were selected who have taught both online and face-to-face business administration courses for at least one year at the college. Both students and instructors were assured of complete anonymity throughout the study. The observation notes were analyzed and evaluated to indicate what type of faith integration is included in the business administration courses.

Section 3 of this research outlines a description of the project created based on the themes derived from the study. Based on the findings of this study and the review of the literature, the project is a curricular recommendations white paper suggesting changes for faith inclusion specifically for business administration courses.

Section 3: The Project

Introduction

Christian higher education is at a crossroads between maintaining traditional campus culture and adapting alternative delivery systems. In the field of undergraduate business administration, the expectation is that students will be prepared and graduate as “thoughtful practitioners” (Raelin, 2007, p. 495). The local study site as a Christian college has the obligation to ensure that students graduate as Christian practitioners and go into the workforce and conduct themselves as such. According to the findings from the study, faith integration was occurring in both face-to-face and online business courses, but the depth and breadth of the faith integration were not equally occurring in both learning environments. The participants indicated that there were fewer assignments containing faith inclusion in the online business administration curriculum, which suggests the need for curriculum change.

The Christian college study site in this study includes faith integration in its face-to-face and online business administration coursework. However, the faith integration in the online learning environment was not consistent with other online courses or with face-to-face courses in the learning environment. The purpose of the research was to determine whether students attending online business administration courses were receiving the same faith integration opportunities as students attending face-to-face business administration courses. The project that resulted from this research was a curricular recommendations white paper (Appendix A). This paper may aid instructors and administrators in discussing embedding the same faith integration opportunities in

the subject matter in the online courses as in the face-to-face courses. The curricular recommendations white paper offers insight in decision making with respect to changes in the way faith integration is incorporated consistently into both online and face-to-face business administration coursework. In the curricular recommendations white paper genre, I emphasize research information for making future faith integration decisions.

In Section 3, I examine the development of the project including the rationale for selecting the curricular recommendations white paper for the business administration program. The development of the project was guided by a second literature review and framed around the theoretical underpinnings of Garrison and Anderson's (2003) community of inquiry model (CIM). Furthermore, the section includes implementation of the project, the evaluation plan, project implications including the importance of the project to the local stakeholders, and the proposed recommendations.

In the curricular recommendations white paper, I present a strategy for possible implementation of suggestions to address faith integration constructed on the CIM theoretical framework (Garrison & Anderson, 2003). The content of the curricular recommendations white paper was based on the CIM framework by connecting the framework to the themes that were depicted through the findings. Additionally, the recommendations were formed from the themes generated from the data collection and analysis. Thus, a curricular recommendations white paper was the choice selected for this study. The project study includes recommendations that may influence the choices instructors have to implement faith integration in business administration courses.

Project Description and Goals

In the curricular recommendations white paper project, I addressed the local problem inconsistencies of faith integration in online and face-to-face business administration courses. Placing the focus on the Christian education component of the school mission may provide students with greater depth and breadth of faith integration in the business curriculum. This curricular recommendations white paper requires changes to be made to the existing faith integration curriculum. DuFour (2011) indicated that instructors would be more likely to accept changes if they were involved in the changing process. Therefore, it is important that instructors play an active role in the inclusion of faith into the business curriculum. The recommendations in the project study aid instructors to become involved in the faith integration changes at the study site.

The stakeholders were an important part of the study. The stakeholders (the instructors, administrators, and students) are essential to the changes recommended in this project (Patria, 2012). It may even be effective to use the comments from the students in revising the current faith integration program in the business administration coursework. A second-year student indicated that the “faith integration in the online courses was not as spiritually fulfilling as the face-to-face course faith integration.” Students in the online business administration program did not have the same faith integration opportunities compared to the face-to-face program. Because of inconsistent faith integration in online and face-to-face business administration courses, faith integration strategies that are effective need to be incorporated (Boettcher & Conrad, 2010; Maddix et al., 2012; Palloff & Pratt, 2011). Curricular recommendations offered in

this study may help the college consistently apply faith integration in the business coursework. This may happen by using strategic ideas and providing the students with a higher level of faith integration in the business learning environment. The problem of inconsistencies between the online and face-to-face faith integration led to a need for implementing changes in the faith integration of business administration courses.

Goal of the Project

The goal of this project is to recommend changes in the current faith integration in business administration courses and encourage dialog between administrators and instructors. The curricular recommendations may aid instructors with curricular recommendations, including faith integration that is consistent with both online and face-to-face business courses.

Additionally, the curricular recommendation goals that were created as a result of the research contain the essential recommendations required for faculty teaching business administration in an online environment that include effective faith integration into the coursework. The implementation goal of the curricular recommendations is twofold:

- To strengthen the college's current online faith integration inclusion.
- Make online business administration faith integration consistent with face-to-face business administration coursework.

Rationale

A project was developed based on completed participant surveys, data analysis from course observations, and the literature review related to faith integration in business education. Students indicated that they did not feel the same faith integration was offered

in the online business administration coursework as the face-to-face business administration coursework. Consistent procedures needed to be implemented regarding faith integration into online business administration coursework. Fourth-Year Student 2 stated, “Face-to-face faith integration is better than online faith integration.”

Additionally, the participants indicated that faith integration in online business administration coursework is not consistent with the faith integration in the face-to-face business administration coursework.

Project Genre Rationale

I designed this curricular recommendations white paper to address the problem of inequality of faith integration opportunities in both online and face-to-face business administration courses. The curricular recommendations white paper is intended to communicate the research findings and recommend a change in faith integration curriculum practices. It is my hope that the research partner administration will review the curricular recommendations white paper and use them in the online business administration instruction. Using the recommendations indicated in the paper may help increase the integration of faith in the business administration online learning environment and may increase the knowledge/faith learning experience.

Review of Literature

Data Analysis Leading to the Project Genre

The findings in Section 2 resulted in confirming that faith integration in online business courses was not equal to face-to-face business course faith integration, through the perception of students and instructors. The results from the surveys provided input

for improving faith integration in the future business course curriculum. Through a collaborative effort from administrators and faculty, changes can be integrated into the curriculum to fulfill the mission of preparing students for a “life ministry in a global environment” (Midwestern Christian College, 2012, p. 67). The recommendations in the project study provide suggestions helpful in integrating faith into the business curriculum.

Curricular recommendation white papers have many uses in business and education to offer solutions to problems. The Young Adult Library Services Association (2013) indicated that a white paper is a simple written document that states a position about a topic or problem. I selected a white paper with recommendations for faith inclusion (Appendix A) as the project genre based on the findings in Section 2 and because I am taking a position on a topic that I researched. Following a review with two members of my committee, I will present a white paper with curricular recommendations for faith integration to instructors and administrators. Presenting a curricular recommendations white paper will allow me to provide recommendations to the stakeholders that may help them in future faith integration curriculum development. The curricular recommendations white paper contains an explanation of the data analysis and areas of concern in the business administration program for instructors and administrators to be able to make changes in the current faith integrated curriculum.

Problem Addressed Through the Project

The curricular recommendations white paper was designed to address the problem of inequality of faith integration in online and face-to-face business administration courses. In the curricular recommendations white paper, I provided instructors and

administrators with recommendations concerning the implementation of consistent faith integration activities in both online and face-to-face business administration courses.

Project Genre – A Curricular Recommendation White Paper

A new literature review was researched for the project study. In the literature review in this section, I establish the reason for using a curricular recommendations white paper, sometimes referred to as a position paper (Marek, 2009). A white paper was used to convey research results and explore recommendations of faith integration in the business education program (Marek, 2009). Marek (2009) agreed that instructors should take a different approach to online teaching. A change in the implementation of faith integration can help administrators and faculty to develop the course materials at the college to gain the knowledge required for faith integration in the coursework (Crews, Wilkinson, Hemby, McCannon, & Wiedmaier, 2008). Additionally, these implementations will provide the opportunity for instructors to include faith integration more effectively in the curriculum and promote interactive coursework (Hurst, Camp, & Hall, 2009). The rubrics provided in the project study will aid the instructors with guidance for faith integration into the business coursework.

The literature review focus of this section includes the following topics: white paper, CIM model, recommendation paper and best instructional practices with faith integration. Saturation of the literature review was achieved using the following databases: EBSCOhost, ERIC, Dissertation database, and ProQuest. Key search terms included *white paper*, *faith integration*, *learning communities*, *curriculum*

recommendations, the purpose of white papers, how to write white papers and curriculum change.

Literature Recommendations for Faith Inclusion

Project content was based on findings from my research. In Section 2, the data collection of instructor and student questionnaires, as well as course observations, indicated that the college needed curricular recommendations to assist with faith integration in the business administration program. There are consistent integration strategies for integrating faith into the business administration program in the content delivery modes.

Conducting the Literature Review

The literature review in this section is based on the outcomes of my research. The literature review was helpful in the construction of the curricular recommendations white paper as current literature provided information about the best way to integrate recommendations into coursework.

White papers come in many styles because a white paper describes a position on a topic. Therefore, the white paper for my project is referred to as a curricular recommendation white paper. There is no research on recommendation white papers specifically; however, because I am taking a stance or position; therefore, it is considered a position and referred to as a curricular recommendations white paper.

The purpose of a white paper is to identify a problem and present recommendations to alleviate the problem through educating, informing, and convincing a reader. Although there is little scholarly research conducted on writing white papers in

the field of education, the general use of dispersing relevant information to a particular audience is through a recommendation paper.

The best way to present the recommendations in this study was through the use of a white paper. Kantor (2009) indicated that presenting validated information through a white paper aids in developing the reader's trust. Therefore, the curricular recommendations white paper in Appendix A is useful in communicating the data findings of the students' and instructors' perceptions of the faith inclusion in the online and face-to-face learning environment in the business administration program. It also provides recommendations for improving current procedures of faith integration in online and face-to-face business administration courses.

Not only does a recommendation paper educate a target audience, but also it helps build support for a recommended solution. Stelzner (2007) indicated that white papers are a benefits document providing the reader information and introduce challenges to its readers. Therefore, the goal of this curricular recommendations white paper is to inform the readers of the findings and convince the instructors and administrators to adopt the recommendations presented in the recommendation paper.

A white paper should gain the attention of the reader indicating a need for the recommendations. The objectives of a white paper or position paper are to describe the problem and attempt to find a resolution to that problem (Kemp, 2010). The white paper should be divided into segments and implemented (Kantor, 2009). The writing should be concise and articulate. Finally, it is important that the audience can understand the problem and the proposed solutions.

Best Instructional Practices of Faith Integration

In Christian education, online learning is an important development that must be approached in a thoroughly Christian and educationally sound way. White (2006) noted that the Apostle Paul involved Christian education with adult believers. He employed the epistle as a form of mediated instruction to bridge the gap separating the teacher (Paul) from the students (Christians) in the first century.

The integration of learning, faith, and practice is foundational to Christian education and involves much more than values clarification and has been a fundamental philosophic concept since the early beginnings. There are many challenges and opportunities within online Christian higher education. Shelton and Saltsman (2005) state “because online education is a new paradigm, many faculties are unprepared for the fundamental differences in the roles required for online teaching” (p.59). The same can be said to integrate faith into the online environment as well. Additionally, students need to engage in the online discussion to receive the benefits of the online faith integration opportunity (Honawar, 2008; Hord & Hirsch, 2009). Instructors need to engage in discussions on a regular basis as well.

To achieve success in the online faith integration experience, instructors need to play a crucial role in motivating students to participate in the online discussion. An essential element in developing a good online faith integrated learning environment is to create a student-to-faculty relationship. This relationship can be obtained by each disclosing a personal life experience and sharing faith testimonies to connect with one another (Shelton, Saltsman, & Bikis, 2006). Coupling this sharing process with business

issues may provide students with a complete faith integrated and knowledge-based Christian education.

The online faith combined teaching practices can be the difference between the online learning environment experience and the face-to-face learning experience. Online course materials must be presented in a way that encourages students to dialog (Crews et al., 2008). Equally it should ensure that the course materials consider any possible questions to prevent any confusion before a class begins (Crews et al., 2008). This instructional practice may apply to the integration of faith into a business administration course. It is also important to ensure that all connections between course materials and students be in place before the start of a course.

The implementation of an instructor rubric might be helpful in guiding the faith integration process. This rubric would be a guiding rubric, not an evaluation rubric that would provide consistency of faith integration for both online and face-to-face business courses (Reddy & Andrade, 2012). However, an assessment rubric specifically designed for active student progress in faith learning would be a helpful tool for the instructor to use in business administration coursework. The assessment rubric keeps the instructor consistent with both face-to-face and online faith integration in business courses and gives students a tool to use for the course and instructor expectations.

Instructor feedback to students is an important role of every instructor. Additionally, instructors can add considerable substance to online learning through timely feedback (Neuman & Cunningham, 2009). Instructors should be in the online course on a regular basis (Wang & Morgan, 2008). Also, the instructor can provide

end-of-the-week feedback to the entire class reviewing what had taken place that week in the coursework or on the discussion board. In part, how the instructor uses this process determines the effectiveness of the online faith integration course.

Content delivery is the most important area in the online environment. Instructors need to take the initiative in making personal connections with students. The more the instructor is involved in the online environment, the more the students will participate. Additionally, students should be required to interact with colleagues on the discussion board so the benefits they derive will not be limited (Vesely, 2007). This interaction of threaded discussions creates a venue for growth in real life situations and is a crucial dimension of active online learning (Penuel, Fishman, Uanaguchi, & Gallaher, 2007). Threaded discussions are essential for the online learning environment.

Community of Inquiry Model (CIM)

The CIM model was developed by Garrison and Anderson (2003), and its purpose is to achieve a high level of student learning in an online discussion. Using this model in the curriculum can help instructors and students develop capabilities to make the learning process prosper. This model would succeed for the integration of faith into business administration coursework by providing instructors with the tools to integrate substantive faith dialog for online business courses consistent with face-to-face business courses. This theoretical framework process is designed to create a meaningful collaborative learning experience using three interdependent elements: (a) cognitive presence, (b) social presence, and (c) teaching presence (Maddix, Estep, & Lowe, 2012, p. 109). In

this study, these elements provide a learning outcome evaluation on discussion forums.

The following is a brief description of each component in the CIM model:

Cognitive presence. Cognitive presence is the first element in the theoretical framework process. Cognitive presence is the way in which students can construct and confirm meaning of a thought or idea through discussion in a learning community (Jezegou, 2010). This component focuses on collaborative discussions by providing students the opportunity to voice opinions concerning a problem. Students could brainstorm ideas, integrate points of view and discuss solutions (Jezegou, 2010; Garrison, Cleveland, Ivens, & Fung, 2010). Using this process would give students a more substantive opportunity for faith discussions on a weekly basis in an online learning forum.

Cognitive presence is an important part of online learning. Research indicated strategies that encourage high levels of cognitive presence to implement in a curriculum are discussion prompts and facilitation techniques (Darabi, Arrastia, Nelson, Cornille, & Liang, 2011). One of the recommended strategies is a discussion prompt that serves as a structure and direction for the learners. A discussion prompt might be used to ask students to relate a business case study involving conflict and relating it to a Bible scripture. Another cognitive presence strategy is facilitation techniques which serve as effective ways to achieve higher levels of dialog among students. Questioning and assuming a challenging stance were identified as useful methods as well. An example of questioning and assuming a difficult position would be to give students and business

ethics situation of an employee that is stealing office products from the company and having them answer the question, “What would Jesus do in this situation?”

Social presence. Social presence is an effective tool for online dialoging. The use of the social presence element in the curriculum helps students strive to be honest about their life (Maddix, et al., 2012, p. 109). Social presence in a Christian faith integrated course is essential in learning, because it is a way for students to relate to one another without judgment. The frequency and the presence of the instructor enhance the cognitive element of the learning experience making the two elements, meaning the instructor and students, work together. A frequent dialog between instructor and students provides students with interactive learning and real-world learning (Lombardi, 2007). It is essential for the learning process.

Teaching presence. Design, facilitation, and management are important roles the teacher plays in the online learning environment. This element of the CIM model refers to the role the instructors play in the design, facilitation, and management of the cognitive and social processes (Jezegou, 2010). The instructors ensure teacher effectiveness through collaboration during the learning process (Butler, Schnellert, & MacNeil, 2015; Cox, Barnum, & Hameloth, 2010; Kyriakides, Creemers, & Antoniou, 2009). Because the student rubric can help students understand the requirements and expectations in a course, the instructor’s rubric provides all the learning outcomes that should be reached by each student. In this study, the student rubric is a tool students use to receive quality faith integration in online business administration courses. The CIM model framework is relevant to Christian education because it describes a holistic approach to learning, and

the tools needed to evaluate effectively on learning (Maddix, 2012). Because the CIM model use in Christian education involves a holistic approach it also helps the school achieve its mission.

Faith Integrated Rubric and Business Rubric

A faith-integrated rubric is an important tool in Christian education. Therefore using a rubric as a performance outcome tool, the instructor can advance student learning by documenting student progress, what assignments students are responding to, and can enhance curriculum development with faith integration in online business administration courses (Reddy & Andrade, 2010). In this project, the rubric focus is on scoring the outcome of students' faith integrated discussions in a business setting.

Implementation

Needed resources and existing supports. The resources needed in the development of this curricular recommendations white paper with recommendations for faith inclusion successfully include the business department Chair, all full-time and part-time business faculties, and the director of online education. Support from the administration will be essential to the success of the development as well.

Developing the project requires that the business department Chair and the director of online education conduct a meeting to introduce the curricular recommendations to the full-time and part-time faculty. The curricular recommendations are intended to serve as a guide to follow for developing faith using suggestions from the CIM model in the business administration coursework. It is my hope that any faculty

member teaching online business administration courses include faith integration of substance in each course.

Existing Supports for Development of the Project

Support vital to the success of this project are the dean of professional and graduate studies, dean of academic services, distance education coordinator and instructors. The distance education coordinator and dean of professional and graduate studies have indicated support for this project. Their support will be an asset when I present the project to the college administration and the dean of academic services. My presentation to these individuals will raise a level of understanding concerning the differences in faith integration between face-to-face and online business administration courses.

The dean of professional and graduate studies and the dean of academic services work together for the implementation to the distance education coordinator. They will advise him of the three recommendations and the rubrics and ask that he include this information on the next professional development meeting.

It will be the job of the distance education coordinator to ensure that all full-time and part-time business administration faculties are aware of the changes in faith integration curriculum procedures. The distance education coordinator will advise the business administration faculties about the rubrics and the expectations that they include for both instructors and students.

Implementing the project requires group discussions by the instructors to incorporate faith integration according to the recommendations. This will need the

support from instructors to set aside extra time for the discussion groups. Planning the group discussions will be conducted by the distance education coordinator.

Some of the supporting resources that may be necessary are the Bible, faith-related books, and online resources for finding faith related information. Administrators and department Chairs should determine how the curricular recommendations white paper will be distributed to the instructors for discussion and in what format.

Student rubric. The recommended student rubric for this project study is shown below and includes outcome performances for faith integration in business administration courses. The performances are scored as follows: 5-Outstanding means the student displays excellent grammar and writing skills, student participation, higher order of thinking skills, regularity of posts an interaction and reflects an excellent faith integration knowledge base; 4-Very Good indicates the student most always displays good grammar and writing skills, student participation, higher order of thinking skills, regularity of posts and interactions and reflects a good faith integration knowledge base; 3-Acceptable indicates the student occasionally displays good grammar and writing skills, student participation, higher order of thinking skills regularity of posts and interactions and occasionally reflects a faith integration knowledge base; 2-Inadequate means the student has poor grammar and writing skills, student participation, higher order of thinking skills, regularity of posts and interactions and a poor reflection of faith integration and knowledge base; and 1-Unacceptable means the student makes no attempt to display good grammar and writing skills, student participation, higher order of thinking skills,

regularity of posts and interactions and no attempt to display a good reflection of faith integration and knowledge base. The scoring is also based on five categories as follows:

- **Grammar & Writing Skills.** The student must display excellent to good grammar and writing skills within the weekly postings concerning faith integration and business administration.
- **Participation in Faith Integrate Business Discussions.** Posts must be on task with faith integration contributions in a substantive to semi-substantive way to the business discussion materials. The students must post meaningful information 5-6 times per week.
- **Higher Order of Thinking.** The student displays a higher order of faith integrated thinking by posting information that is clearly built on familiarity with and comprehension of assigned materials related to faith integration and business.
- **Regular Weekly Postings.** The student writes and posts discussions with information that is clearly built on familiarity with faith integration from 3-5 times weekly.
- **Knowledge Base from Faith Integrated Assigned Texts.** The students' posts are clearly built on familiarity with and comprehension of assigned materials related to faith integration.

Faculty rubric. The recommended faculty rubric for this project study is shown below and includes the faculty guidelines for faith integration in business administration courses. The performances are scored by exemplary, accomplished, promising and incomplete. Exemplary means goals and objectives, content availability, content

presentation and elements and learner engagement are clearly written at the appropriate level and reflect desired faith integrated outcomes in the business course. Also, development of learning community, weekly interactions, faith integration interaction and logistics and criteria for faith integrated activities are clearly written at the appropriate level and reflect desired faith integrated outcomes in the business course. Accomplished indicates goals and objectives, content availability, content presentation and elements, learner engagement, development of learning community, weekly interactions, faith integration interaction and logistics and criteria for faith integrated activities are clearly written at to reflect desired learning outcomes in faith integration within the business course.

Additionally, promising means goals and objectives, content availability, content presentation and elements, learner engagement, development of learning community, weekly interactions, faith integration interaction and logistics and criteria for faith integrated activities are not clearly written in measurable learning outcomes in the business course. The last scoring on the faculty guided rubric is the incomplete category. Incomplete means goals and objectives, content availability, content presentation and elements, learner engagement, development of learning community, weekly interactions, faith integration interaction and logistics and criteria for faith integrated activities are missing and others poorly written in the business course.

Potential Barriers Regarding the Development of the Project

To follow the curriculum recommendations introduced in this paper, instructors may need to allow more time to construct online courses. Preparation for the inclusion of

faith will take time for the instructor to research resources for readings, assignments, and discussions. It is important that the instructor includes quality, meaningful, and business related faith integration.

It is possible that the administration and department Chair will not want to develop the recommendations of faith integration into the business administration curriculum because of the added time element. This could be a negative barrier to instructors. It is important that administration and department Chair support changes in faith inclusion in the business administration curriculum. It is necessary to implement a structured faith process consistent with both face-to-face and online business curriculum.

Potential Solutions to Barriers

Solutions to the potential barriers may require additional work on the part of the instructors. It is anticipated that instructors will need more time for constructing the faith integration part of the coursework. Extra course preparation time will need to be included while implementing faith integration into the coursework. Practical solutions to provide time for faculty to work on faith integration might be to provide instructors with extra preparation time or instructors could continually collect resources to use for easy accessibility. Not a lot of time is needed. The important issue is to ensure that the quality of faith integration is provided to students.

Developing faith in the curriculum does not have to be a difficult task. I would suggest that administrators and department chairs follow the recommendations in the project study. My recommendations are the blueprint for faith integration in business

administration courses. All they have to do is implement them. They need to locate a few resources and implement them into the curriculum.

Goals and Objectives: Outcomes of Faith Integration in Business

The goal of this project is to encourage dialog between administrators and instructors as well as to recommend changes in the current faith integration in the business curriculum. To strengthen the college's current online faith integration and make it consistent with the face-to-face faith integration, instructors should follow the recommendations submitted in this project study. The recommendations in the project study suggest instructors dialog to exchange ideas for faith integration changes, as well as follow the instructor guided rubric and the student rubric when designing coursework. Evaluation of the project goals are indicated in the following:

Administration courses. This category may ensure that the instructor's goals and objectives are clearly written at the appropriate level and reflect desired faith integrated outcomes in the business course.

- **Goals and Objectives. It Is Clear Students Know What Is Expected.** The instructor must ensure goals and objectives are written in measurable outcomes (students know what they are expected to be able to do) with faith integration in the business course.
- **Content Availability.** The instructor must ensure that faith integration content is made available in manageable segments in the business course.

- **Content Presentation.** The instructor must ensure faith integration content is presented using a variety of mechanisms (books, Bibles, internet links, or external resources) in each business course.
- **Content Presentation Elements.** The instructor is responsible for faith integration content enhancement using visual and auditory elements by using videos or auditory tapes of religious topics to enhance the faith integration and business learning experience. Additionally, supplementary resources are made available and are well-integrated with business course materials (publisher resources, textbooks, course manuals, etc.) in the business course.
- **Learner Engagement: Instructional Strategies.** It is clear how the instructional strategies will enable students to reach faith integration course goals and objectives in business courses.
- **Learner Engagement: Guidance.** The instructor ensures course design includes guidance for learners to work with faith integration content that relates to business courses.
- **Learner Engagement: Critical Reflections.** The instructor provides a critical reflection of the faith integration activities that are expected of learners and explained with examples in the business courses.
- **Development of Learning Community.** The instructor ensures faith integration communication activities are designed to help build a sense of community among learners in the business course.

- **Weekly Student/Instructor Interactions.** It is the responsibility of the instructor to ensure student-to-student interactions are required as part of faith integration of the business course. Instructors are encouraged to initiate communication with the students 4-5 times a week.
- **Faith Integration collaboration.** The instructor provides faith integration collaboration activities in the business course and reinforces them. Learning outcomes are developed and the instructor is encouraged to use them.
- **Interaction Logistics.** The instructor is responsible to provide students with guidelines explaining required levels of faith integration participation (i.e., the quantity of interactions) in the business course.
- **Criteria Regarding Faith Integration Activities.** The instructor is responsible for informing students of expectations regarding the quality of faith integration communications and that they are clearly defined in the business course with a rubric or equivalent grading document. Also the instructor should explain how faith integration participation will be evaluated in the business courses.

A rubric is a tool used to guide students through the learning process. A well-designed rubric makes the assessment valid and reliable just as a poorly designed rubric can diminish the learning process. It is the responsibility of the instructor to create a rubric that communicates the assessment description at every scoring level.

Proposal for Implementation and Timetable

The project I developed is a curricular recommendations white paper for administrators and instructors to consider implementing into the faith integrated

curriculum in the business administration program. The curricular recommendations will be presented to Midwestern Christian College's administration with a letter suggesting the college implement the recommendations into its online business administration coursework. It is my hope that the implementation of these curricular recommendations will provide students attending online business administration courses with the same faith integration as the students attending face-to-face business administration courses.

Timetable. It is anticipated that implementation of this project will occur over 4-6 months. During the first month, I will present the project and research findings to administration and the department chair in person. I will discuss the reasons for developing the project and benefits of implementing the recommendations. The meeting will last approximately one hour. Each person will receive a copy of the recommendations. There will be allotted time for questions and answers. I will provide them with a potential timetable for implementation and that my role will be to present the project to instructors if they so desire. I will indicate to them that faculty will need time to work collaboratively to decide how to implement the recommendations and that I will be available for questions if needed. The presentation will be held in the summer term at Midwestern Christian College.

During the second month, if administration and department chairs agree to the project, a meeting will take place with full-time and part-time faculty to present the project. The best practice curriculum recommendations will be introduced as well as the student and faculty rubric. I will explain the benefits of implementing the recommendations. The meeting will last approximately one hour. Each person will

receive a copy of the recommendations. There will be time for questions and answers. I will provide them with a potential timetable for implementations and my role in the implementation process. It will be the decision of administration as to whether faculty will be instrumental in collaboratively deciding how they will integrate faith in their face-to-face and online classes. However, I would recommend to administration that the instructors have the opportunity to be the decision makers as to how they will integrate faith into each course. As long as they follow the recommended rubrics the faith inclusion they choose should be acceptable.

During month three, some instructors may incorporate the project into the fall curriculum while others wait until the winter semester. The curricular recommendations will be implemented as well as the student rubric. The rubric will be a guideline for students to follow for the inclusion of faith into the business coursework.

By the fourth month instructors who teach specific business administration coursework will have developed faith integration coursework. Administrators will recommend that the faith integrated coursework be changed on a yearly basis; therefore, the faith integration will not become redundant to the students. For instance, instructors will want to change the resources used on a periodic basis so that student and instructors will receive new faith integration regularly.

Roles and Responsibilities of Researcher, Administrators, Department Chair, and Instructors. Each individual's role in the implementation of the recommendations must ensure that the instructor aligns the implementation with the college's mission. Equally important, the role of each instructor is different and the role must align with the goals and objectives of the plan.

Role and responsibility of the researcher. My role and responsibility are to present the curricular recommendations in a professional and unbiased manner. I will present the project to the college administration and business department chair during the summer term. During the presentation, the administration will discuss the implementation of the project, implications involved in the project, and the timetable for development of the project.

Role and responsibility of the college administration. The role and responsibility of the college administration will be to review the recommended curricular changes. It was suggested administration discuss the curricular recommendations with department chair before accepting and developing the recommendations. It was at this time the administrators included the department chair.

Role and responsibility of the department Chair. When the recommendations are accepted, it will be the responsibility of the department chair to begin the process of meeting with instructors to review the curricular changes and implement the project in the online business administration coursework. Collaborative business instructor groups should dialog about new ideas for best practice faith integration into business administration courses. The department chair will be responsible for selecting

collaborative groups. Best practice ideas may be based on my recommendations or ideas from any faculty or administrative individual. It is the responsibility of the department chair to share the rubrics with each faculty member and explain each element of their use in the curriculum. The next step would be for the faculty to review the rubrics, ask any questions they may have, and begin implementing the rubrics into the business administration curriculum.

Role and responsibility of the instructors. After the department chair meets with the instructors and reviews the recommendations, it is then the role of the instructors to move forward and implement the recommendations. Each course is different and requires its unique faith integration. Therefore, each instructor will need to review the rubric and construct a plan of how to implement faith into each individual business administration course. It is important that each instructor follow the recommendations and let the rubric be the guide.

Formative Evaluation Plan

The suggested evaluation measures for this study are formative. Formative evaluation is an approach used in research to ensure that the implementation of a program is optimized for success and achieving stated outcomes (Duignan, 2009).

Formative/developmental evaluation is the focus in this project to make sure that the program intervention is well-formed and well-developed (Duignan, 2009).

Dialogue between administration and instructors will be used to consider the curriculum recommendations so that faith integration is consistent in both online and face-to-face business courses. To strengthen the college's current online faith integration

inclusion, an evaluation of current faith integration procedures in place at the college is warranted. To make online business administration faith integration consistent with face-to-face business administration coursework, evaluation procedures are outlined to ensure that new curricular recommendations be followed. Faculty and leadership will be fully apprised of the potential implementation of new curricular recommendations.

Formative evaluation procedure steps. The goals of the curricular recommendations white paper will provide administrators and instructors with information to assist with integrating faith into business administration coursework. The recommendations align with the college's mission on each level of inclusion. The following steps are presented in the faculty manual as per the study college. These are the steps included in the process to determine what needs to be done and in what manner.

Step one – communication with administrator. The first step in the formative evaluation process is to send via email the proposed curricular recommendations to the administrators for formative input. Assuming they want to add or delete information from the curricular recommendations, the recommendations would come back to me for revisions. This process would continue until the administrators approve the new curricular recommendations and will occur before my meeting with the administration and department chair in the summer term.

Step two – communication with Dean. The recommendations would be sent via email to the Dean of the Business Division for his formative input into the recommendations of faith integration for business administration coursework. He would return the suggested recommendations to me for revisions. This process would continue

until the Dean of the Business Division approved the recommendations and will occur before my meeting with the administration and department chair in the summer term.

Step three – communication with division Dean. The curricular recommendations would be sent via e-mail to the dean of division/school and the director of online education for their suggested formative curricular recommendations. Those revisions would be sent back to me and added to the current curricular recommendations. Again, this process would continue until the dean of division/school approves the curricular recommendations and will occur before my meeting with the administration and department chair in the summer term.

Step four – communication with Dean of Academic Services. The curricular recommendations will be sent via e-mail to the dean of academic services. He will add his thoughts and ideas for formative recommendations within the business department faith integration and return them to me to add to the current curricular recommendations. As stated earlier, this process will continue until the dean of academic services approves the final revision of academic recommendations for the faith inclusion in the business administration department at the college. This step will occur before my meeting with the administration and department chair in the summer term. The dean of academic services is the last department to administer final approval of the curricular recommendations for the integration of faith into the business administration coursework at the college.

Midwestern Christian College procedures for curricular recommendation and changes are explicit in the faculty manual. It begins with the administrators who forward

it to the dean of the business division. He then forwards it to the dean of division/school and finally the dean of academic services approves the recommendations for inclusion in the business administration program.

The goals of the project study were to strengthen the college's current online faith integration inclusion and to make online business administration faith integration consistent with face-to-face business administration coursework. If administrators, the dean of the business division, dean of division/school and the director of online education, and the dean of academic services comply and these goals are met, then the project will be a success.

Justification for Evaluation

The justification for using formative evaluations in this project study ensures ownership and assurance that the proposed curricular recommendations align with the college's mission on each level of inclusion. The justification for using formative evaluation is to ensure the project study's success and that the project's goals are met (Duignan, 2009). In this study, the formative evaluation in the proposed curricular recommendations is to confirm faith integration in a fair and equitable manner to all students, both online and face-to-face, and to ensure that desired outcomes from implementing the project are met. The evaluation findings will be presented to administrators at the end of the formative evaluation.

The justification for using formative evaluation is to ensure that the project goals are met and the implementation of the program is successful for the integration of faith into the business administration program at Midwestern Christian College. Continued

improvement in the learning process is made through formative evaluation ensuring the education process is moving forward as planned (Udoukpong & Okon, 2012). It is hoped that the evaluation data will be used to make further adjustments to the faith integration activities, thus leading to further annual evaluations at the end of the evaluation cycle.

The Overall Goals of the Project

The overall goals of the project were to provide faith integrated curricular recommendations for the study college to incorporate into the current business administration curriculum. The three faith integrated curricular recommendations included in the project were to build collaborative groups and to construct a student rubric and faculty-guided rubric. I established curricular recommendations to implement faith integration consistent in both online and face-to-face business administration courses. The three curricular recommendations also connected to the research themes and are referred to in more detail in the following sections.

To build collaborative groups. The purpose for building collaborative groups of business instructors at the study site is to provide opportunities for faculty to discuss new recommendation ideas for faith inclusion in both online and face-to-face business administration courses. According to Armstrong (2011) collaborative learning is intellectual negotiation, consensus building, and ownership of learning. Collaborative building, in my recommendations, is necessary to learn from each other and take ownership of what you learn from each other. In this study, the discussions should include the CIM model elements of social, cognitive, and teaching presence as well as the online implementation of those elements (Garrison & Anderson, 2003). The CIM model

will be used as a guide for the group discussion process. The elements of the CIM model could be presented during the discussion groups for instructors to implement using resources in business administration courses. By implementing the elements and focusing on the CIM model direction, instructors may learn new ideas for incorporating faith into their individual courses.

The desired outcome of the project is to provide instructors and administration with recommendations to improve the faith integration in both online and face-to-face business administration courses. If instructors and administrators follow the recommendations during the dialoging sessions and implement the CIM model guidelines, students will receive a Christian education that follows the college mission.

To provide a student rubric for faith integration. Educational leaders have indicated the importance of higher-order thinking and providing students' guidance to help master the higher-order thinking process. These scaffolds are used to provide guidance and feedback in the learning process (Giacumo, Savenye, & Smith, 2013). Today we call these scaffolds, rubrics and they serve the same purpose of guidance and feedback in the learning process.

A recommended student rubric was developed to serve as a learning outcome tool for faith integration in business administration courses. This rubric addresses the problem of consistency of faith integration and can be implemented in both face-to-face and online business administration courses. Students will use the rubrics on a daily basis to ascertain their status in the course. Students will be graded according to grammar and writing skills, participation, and higher-order thinking skills, regularity of postings online,

and their use of faith integration in the course. The rubrics will be used in group chats and written assignments in both the face-to-face and online learning environment.

To provide faculty guiding rubrics and support from literature. In this study, a faculty-guiding rubric provides the instructor with direction in which to go with faith inclusion in business coursework. Implementing this rubric will give instructors the opportunity to encourage students thinking skills (Jin & Jeong, 2011). All areas of the goals and objectives in the faculty rubric should be discussed, and ideas of implementation practice should be discussed as well by administration and faculty at department meetings to ensure the guidelines are implemented.

This rubric addresses the problem of consistency of faith integration in both face-to-face and online business administration courses through goals and objectives that guide instructors through the faith integration process. The rubric addresses the goals and objects by focusing on the areas of:

- Outcome of faith integration in the business courses.
- Student expectations for the course?
- Faith integration content made available in manageable segments in the business course?
- Faith integration content presented using a variety of mechanisms (books, Bibles, internet links, or external resources) in the business course?
- Faith integration content enhanced with visual and auditory elements.
- How the instructional strategies are enabled for learner engagement.
- Course design guidance for learner engagement.

- Critical reflections of the faith integration activities present for learner engagement.
- Faith integration communication activities designed to build a sense of community among learners.
- Weekly student interaction presence.
- Faith integration collaboration activities included for learning reinforcement.
- Interaction logistic guidelines present explaining required levels of faith integration participation.
- Criteria regarding faith integration activities present and clearly defined.

Goal-Based Recommendations and Outcome Measures

The overall goals of the project are for instructors to implement the recommendations provided by the researcher in this study into the business administration program. The outcome measures based on the recommendations of this study are as follows: outcome measure; student rubric; and, faculty guiding rubric.

Recommendation One - Outcome Measure. The type of faith integrated instruction that the collaborative groups of business instructors discuss and the ideas they construct can manipulate the outcome. Specifically, the types of faith integrated resources that are used and the way they are implemented can indicate the outcome the faith integration will have on students. An instructor may have students relate a personal experience with a scripture from the Bible. Also, students may read business case studies and explain how they would resolve the case using scripture or other spiritual resources. The instructor is the one who constructs the assignments. Group assignments will be at

the discretion of the instructor. If the instructors do not choose various faith integration instruction ideas and use a variety of resources such as the Bible, spiritual books, and videos, then the outcome will not be favorable.

Recommendation Two - Student Rubric. The student rubric is a valuable tool to measure student performance. However, if a rubric is poorly utilized or not used at all, the students' learning process can be diminished. Therefore, the instructor must make faith integration an integral part of the business administration learning process without constraining or reducing the business learning process for a positive, measurable outcome.

Students will use the rubric as a guide for performance. The rubric indicates to students the course requirements and guides them through the process. They can refer to the rubric for guidance on each assignment and discussion board posting. It is a tool that should be with them at all times for all assignments.

Recommendation Three - Faculty Guiding Rubric. Online and face-to-face learning, interaction and collaboration can take many forms. In this study, it is important that instructors make clear expectations of faith integration for course learning. For clear, measurable outcomes to be possible, the instructor must be specific concerning goals and objectives in all areas of faith integration in the business administration coursework. The goals and objectives must focus on instruction activities designed to measure progress towards learning outcomes presented in the rubric.

Overall Evaluation Goals

The overall goals of the formative evaluations are to ensure all stakeholders have the opportunity to participate in the creation of academic recommendations. The creation of academic recommendations allows for all stakeholders to have input into the faith integration of the business administration coursework, keeping the policies fair and balanced and within the mission of the college. There are three curricular recommendations to be discussed.

To build collaborative groups. Administrators at the college will build collaborative groups of business instructors to dialog about new best practice ideas for the faith inclusion in both online and face-to-face business administration courses. Implementing the elements of the CIM Model provides a framework to evaluate online discussion through the implementation of social, cognitive, and teaching presence. Additionally, developing best practice ideas and experiences requires taking into account potential resistance to change, identifying performance gaps, differences in teaching approached, and developing a process to integrate new faith practices into the business administration teaching.

A few of the research-based ideas and experiences include PowerPoint presentations without narration, videos of discrete topics in classroom lectures, videos with narration, and videos with whole classroom lectures (Smith, 2013). An expert's recommendation to resolve the best practice ideas and experiences issue is to completely redefine a student's schema for online instruction (Smith, 2013). Therefore, the

recommendations offered in this project study redefine the current efforts presented in faith integration in the business administration program.

To implement a student rubric. As a result of data analysis in this study, I developed a student rubric that will serve as a learning outcome tool for faith integration in business administration courses. I created a student-focused rubric that will be used as a learning outcome tool for the integration of faith into business administration courses. Included in the rubric of this study, I developed clear guidelines for equal faith inclusion in online and face-to-face business administration courses which is what students want and deserve in a Christian education. Using a rubric as a performance outcome tool, the instructor may advance student learning, improve teaching, and enhance curriculum development for faith integration in online business administration courses. Rubrics may be designed for specific assignments; however, most rubrics are designed for the purpose of an entire course and perform for as long as the course is offered. That is the case for the rubrics in this project. The rubrics were developed to use in business courses for as long as the instructors prefer to use them and then they can develop new ones as technology or courses change.

To implement a faculty guiding rubric. Business faculty should discuss the option of including faith integration curriculum specific to business administration that includes using a faculty rubric guiding the instructors through the faith integration process. It is recommended that the business department chair create a faculty course guiding rubric that will serve as a learning outcome tool for business administration coursework. A course guiding rubric provides the instructor with criteria to measure

learning objectives, organization of content and instructional strategies for faith inclusion in business administration courses. Rubrics can serve as instructional as well as evaluative purposes in higher education, and in a variety of disciplines (Reddy & Andrade, 2010). Additionally, a clear valid and reliable rubric is essential to curriculum development.

When the semester or course is completed the rubric can be used over and over until necessary changes need to be made. Changes need to be made when technology changes or when course requirements change. It is important that the instructor, as well as department chair, keep back copies of rubric for future reference if necessary.

Key Stakeholders

The key stakeholders in the formative evaluation are college administration, the business department chair, the director of online education, full-time and part-time instructors, and students. Stakeholders articulate their goals and motivations to arrive at a concise goal outcome. Then they move forward with the implementation of the project. Each stakeholder has their role in the implementation process.

Administrators. Administrators are key stakeholders in the study because they are the leadership of the college. It is important that they know what curricular recommendations are implemented, how they are implemented, and why they are implemented into every college program. It is the responsibility of the administrators to ensure these steps are achieved by incorporating faith integration questions into the student evaluation forms at the completion of each course. If they are not achieved it is

the responsibility of administration to contact the department chair to investigate the reasons for not following faith integration guidelines.

Department of Business Chair. This person is a key stakeholder because he is in command of the entire business department. He monitors all the instructors and curriculum decisions. He monitors and enforces all rules and regulations as well as the implementation of recommendations, specifically, curricular recommendations regarding his department. His input is not only encouraged but his role and responsibility is included in his job description as part of the academic duties.

The Director of Online Education. This person is a key stakeholder because of the importance of online faith integration in online business coursework. It is his concern to be aware of activities taking place in all online coursework. Faith integration at Midwestern Christian College is an important part of the online experience, and the director of online education is a decision maker of the online faith experience.

Full-time and part-time instructors. These professionals are major stakeholders in the online faith inclusion experience. Since they present the educational material within their field, they should play significant part in the development of faith included material. If they do not provide the faith integration expected by the college the students will not receive the knowledge-based faith integration education indicated by the school's mission statement.

The purpose of the proposed formative evaluation is to make sure that the implementations of the faith integrated curricular recommendations are being optimized to the maximum outcome. The formative outcome in this project will provide input from

the stakeholders on the curricular recommendations that may ensure optimized maximum outcome for new faith integration recommendations. The fact that the stakeholders include individuals from the central departments of the college plays a crucial part in the outcome of the implementation of the curricular recommendations. The feedback they provide will be instrumental in the implementation of new policies in the business administration program currently and in the future.

Project Implications for Social Change

Trends. The rising trend of influencing and addressing faith in student leadership encourages students to not only grow deeper in their relationship with their respective faith, but also grow holistically as humans. Although the trend points in this direction, there are implications for student leadership and social change as well. Social change may take place as more students are taught how faith can be integrated into the world of business and can make a positive difference in the work environment.

Instructor leadership. The one important implication is that students need professionals on which to model faith behaviors. Students need more willing leaders to project the spiritual growth of their leadership in a positive way. The more students model positive faith on a daily basis, the more they will be inclined to continue the same process in their lives. A student modeling positive faith in business is why this project is so important. The better the faith integration in business administration coursework, the more students will follow the leadership of their instructors and become positive social change makers in the business world after college.

Local Community. This project is important because students attending online business administration courses must receive the same faith integration as those students attending face-to-face business administration courses to model positive faith and business. This is important because each student should receive the same opportunities in every learning environment. Otherwise, the college is not upholding the mission statement of the college. As a result of this study, we know that faith integration in online business administration coursework is not fulfilling the spirituality need in the college environment. Implementing the curriculum recommendations for faith inclusion in business administration coursework may benefit the instructors as well as the students because of the productive discussions that may come out of the implementation of the curricular recommendations. The discussions help with faith integration because of the information they may provide to students.

Project importance within the larger context. The integration of faith and learning is a critical issue on Christian campuses across the United States. Furthermore, many Christian colleges feel obligated to provide a faith integrated education, so students go into the world and are prepared for life's daily challenges. Faith integration included as part of the scholarly project may help to integrate faith in students' lives as they enter the workforce. The curricular recommendations presented in this study to help other Christian colleges and universities that are struggling with the integration of faith in business administration coursework.

Stakeholders within the larger context. The key stakeholders within the larger context are all Christian colleges and universities across the United States which includes

faith and academic knowledge in their mission statement. Within each of those colleges and universities the stakeholders would include administrators, department Chair, and instructors.

Far-Reaching

This project study may impact other Christian colleges and universities in the implementation of faith integration in business administration coursework. Many Christian business educators face difficulties with incorporating faith into the business administration curriculum (Myring et al., 2010). The difficulties that Christian educators of business are facing are the integration efforts and finding the resources needed to make integration successful (Myring et al., 2010). This study exposed potential issues to ensure that students attending online business courses would receive the same faith integration as those students attending face-to-face business administration courses.

The curricular recommendations white paper may also be a useful resource to other Christian colleges and universities. The inclusion of the curricular recommendations ensures students have a richer faith integrated experience in the business administration program resulting in a complete faith integrated learning experience. These curricular recommendations may make a substantial contribution to the educational system globally. If Christian colleges incorporate these components into face-to-face and online courses, students taking online courses may have the proper foundation to engage successfully in intellectual and ethical decisions in the workforce as do those students in face-to-face courses. Therefore, a well-rounded Christian education

provides opportunities for growth and formation as well as living and operating in a system of interconnected social networks which ultimately promotes social change.

Conclusion

Section 3 presented a new review of literature as well as the goals of the project. The goals of the project were to address the themes identified in the data collection of the study. The literature review included new research regarding faith integration in the online learning environment as well as research indicating the instructor's role in the integration of faith in online coursework. Literature review was conducted as to how the Bible can be utilized to integrate faith into business administration coursework. This research indicated the amount of scripture that can apply to business in today's world.

The section concluded with requirements for implementation of the curricular recommendations white paper for business administration coursework. The project requirements included potential resources and existing support of the business department Chair, all full-time and part-time faculties, the director of online education, and students. The curricular recommendations white paper noted that it is important for all Christian colleges teaching online business administration coursework to include faith integration of substance in each course. The curricular recommendations white paper indicated possible barriers that may require instructors take more time to prepare the faith integration portion of their coursework to maintain a higher level of faith integration and the business topic which requires more responsibility for the instructor. The curricular recommendations white paper reveals that the inclusion of faith in business

administration coursework connect both locally and outside the community and fulfill the implications for social change.

Section 4 presents reflections and conclusions of the project overall. The section also includes strengths of the project, analysis of the researcher as a scholar and practitioner, and the project's potential impact on social change.

Section 4: Reflections and Conclusions

Introduction

The purpose of this study was to explore whether online business administration students received the same faith integration as students attending face-to-face business administration coursework. A qualitative case study was used in researching the problem of this study. Data from instructor and student questionnaires, as well as my observations, were analyzed to create themes that revealed the students' perceptions and experiences with faith integration in business administration coursework. The participants also revealed how instructors integrate faith into business administration coursework. It was not until I observed the four selected face-to-face and online courses that I concluded that faith integration between online and face-to-face business administration coursework was not equal. Based on the findings of this study, I constructed a curricular recommendations white paper providing administrators 'and instructors' recommendations for changing the way faith is integrated into business administration courses.

The recommendations also provide information regarding the importance of meeting students' faith needs in the Christian college environment. In this section, I will reflect on the program strengths and limitations and will indicate various alternatives to addressing the faith inclusion problem. Also included in this section will be a personal analysis regarding the importance of this study, the impact it has on social change, implications, and the possibilities for future continued research.

Project Strengths

Incorporating faith into business coursework may be a challenge for some instructors. With the increase of online course offerings, some instructors may find it challenging to implement faith instruction effectively (Cole & Kritzer, 2009). The intention of faith and learning is an integral part of the mission at Christian colleges. The college mission is to prepare the students for a “life of ministry in a global environment” (Midwestern Christian College, 2012, p. 67). One of the challenges of teaching in the online environment is maintaining consistency of faith integration in the business administration coursework. Boettcher and Conrad (2010) indicated that teaching online can be stressful if the instructor is not prepared. It is the decision of each institution to determine the level on online faith to be integrated into the business coursework.

The project, new curriculum recommendations for including faith integration into business administration coursework, addresses concerns students indicated were important to them as revealed in the student questionnaires. Students were not receiving the same faith integration in the online business administration coursework as in the face-to-face business administration coursework. Therefore, in the curricular recommendations white paper, I provided information for instructors to provide students with faith integration curriculum that will require online in-depth dialog by students and instructors alike.

Students also indicated that other students did not participate frequently in the weekly online discussion. The lack of student participation made them feel they were not learning from one another in their faith, and they expressed a desire to get to acquaint

themselves with their colleagues' spiritual aspirations as well as collegiate aspirations. To help create this faith-integrated environment, I provided a curricular recommendations white paper to encourage students to join discussions by reflecting on their personal faith aspirations. Furthermore, it was recommended for instructors to have an active role in the blackboard discussion.

The project provides students and instructors the opportunity to grow spiritually. The dialogue that can come out of rich, thick discussions can be enlightening and fulfilling to everyone involved. By developing relationships, a community of students dialoging about faith integration is established (Silvers, O'Connell, & Ferrell, 2007). Community is achieved when students talk with one another on the discussion board concerning faith integration and business. The dialoging and community development is important because it establishes relationships between students and faith integration concerns as well.

A final strength of the project is that standards, via rubrics, can be set to include rich, thick discussion of faith integration into the business administration curriculum. The goals and objectives listed in the rubrics may aid instructors to integrate faith activities and discussion into the business course curriculum. It is spiritually important that instructors be actively involved in the online discussion to prompt students to express ideas and experiences and provide enriched outcomes for all (Kemp, 2010). It is equally important for instructors to meet the mission goals of the school.

Recommendations for Remediation of Limitations

There were two areas where project limitations were associated with the study. The first limitation was that instructors may be intimidated to implement the recommendations included in the project. They may not adapt to a more rigid focus of faith integration in the business curriculum through the use of the rubrics. Second, the project does not contain specifics concerning mandatory faith integration requirements into the business administration program. Without guidelines to follow there can be no alignment in the faith integration of face-to-face and online business courses. In the project, I included a student rubric and a faculty guiding rubric. However, the recommendation is to allow the college to use these rubrics as a guide and develop the actual rubrics that coincides with the business coursework.

Recommendations for Alternate Approaches

There are alternatives to the curricular recommendations that could be used to integrate faith into the business administration program. The alternatives include creating professional development, developing a new curriculum plan, and meeting with faculty members to discuss new ways to integrate faith into the curriculum. These alternatives would address the problem by providing solutions to alleviate the current faith integration issues.

Professional development training. Professional development training that focuses on faith ideas could be developed in yearly meetings. Administration could develop and introduce ideas at professional development meetings and develop a set of standards for the integration of faith in the business administration program. These

standards would be comparable to the recommendations I suggested in my project study. The administration or department chair could recommend teaching strategies about how to include the Bible and business courses in professional development training sessions.

Curriculum planning. The second way to address faith integration in business administration is for each faculty member to develop a new curriculum plan unique to the course they teach. This decision-making process would be in place of and with the approval of the curriculum committee. The plan could include a purpose for faith integration in the lesson and include the students from different business courses. There could be objectives, activities, assessments, and evaluation plans implemented as well.

Faculty meetings. The third alternative way to include faith integration in business coursework is to have a meeting with faculty members in the business department and discuss ideas to keep the integration of faith in the department current. The meetings could be led by the business administration department chair and the department of online education. Meetings would provide discussion sessions to continue keeping the faith integration the same for both online and face-to-face business administration coursework. These meetings differ from the recommendation in the project study because it would not focus on the CIM. Guidelines could be created to ensure that online faith integration and business courses coincide with the mission of the college.

Alternative Definitions and Solutions to the Problem

Alternative definition 1: Faith integration ideas. The first alternative includes adding ideas to existing faith integration in the business coursework. Because there is no

particular set of standards for faith integration, the instructor group discussion ideas could be added to enhance the business program. The possibility of setting standards relates to the professional development by enhancing the faith integration included in business courses.

Alternative solution 1: Faith integration standards. The first solution includes adding a set of standards for faith integration in the business administration coursework. If I had chosen to focus on the measurable outcomes with Midwestern Christian College, the study would have been researched and performed differently. The solution would have produced an evaluation report explaining the outcome of the research and leaving the study college to implement whatever plan they felt necessary based on the research outcomes. There are currently no measurable outcomes or set standards. The idea is to integrate them into the curriculum.

Alternative Definition 2: Gap between online and face-to-face faith integration. There is a gap between online and face-to-face faith integration in business administration coursework and developing a sense of community. A sense of community is developed through building relationships with other students. Students in the face-to-face, faith-integrated learning environment may exhibit a stronger sense of community and greater perceived learning than the students in the online learning environment. A sense of learning and community gap might indicate the need for changes in the online learning environment.

Alternative Solution 2: Developing a sense of community. The solution to developing a sense of community would be different for the local environment or the

study college and the gap in faith integration between online and face-to-face learning in the business environment. The suggested solution would be to add faith integration as a specific topic in a professional development training program for faculty. Integrating faith integration discussions would provide a complete restructure of the faith integration of the business administration curriculum. Additionally, developing a sense of community in the business department through the collaborative discussion groups in professional development meetings would provide a sense of community and comradery for faith inclusion in the business department.

Project Development and Evaluation

The doctoral experience has been the journey of a lifetime. The opportunity to create a project of this magnitude is something I never thought I could complete. The most poignant skill that I have taken away during this process of the project is that of research. I developed research skills by learning the difference between scholarly articles that provide information and articles that are just for reading. I endured skills for how to find scholarly articles and where to find them. Creating this project allowed me the opportunity to participate in all aspects of project development. I was responsible for every phase of the project development. Furthermore, it was the first time I constructed a faculty-guided rubric.

Before this project I had not thought of the time and effort that goes into constructing curriculum changes in a business program. I created the entire project on my own. It has been both a personal and professional growth experience. Conducting this project study taught me valuable lessons about research and development.

Scholarship

Growth of self as scholar. I learned what it meant to be an engaged scholar. Before this journey, I did not know the definition of scholarship. Having gone through the doctoral process, I learned the skills to complete the program and earn the degree of Doctor of Education.

As I reflect on this doctoral journey, I realize now that everything I did was for a reason. All the project study papers, the rewrites, the American Psychological Association lessons, and the hours upon hours of writing have all been for a reason, to become the best leader of scholarship I can be. Whenever people join and engage in public concern, they are engaging in scholarship learning (Bechara & Van de Ven, 2007). Developing this project study has helped prepare me to move forward in the field of higher education and engage in scholarship and make positive social changes in my community.

An engaged scholarship can influence others. I hope I am now able to go to the community and other colleges working on productive relationships and develop new ideas to promote social change. I look forward to engaging in scholarship with others to make a difference in my community and further if needed.

Growth of self as practitioner. My professional and personal life has changed since I began this doctoral journey at Walden University. Before I started this project study, it seemed I was a good practitioner. Now that I am nearing the end of the project study I feel I am an even better practitioner. In the past, I would try to solve problems by myself. My way of problem solving changed after completing my doctoral capstone.

Because of learning how to research, writing in a scholarly way, as well as, producing a final project that can be used in Christian colleges focusing on faith integration in business courses, I understand the problem solving process better. I discovered that exchanging ideas with colleagues can improve what I may have thought was already good. Not only have I learned to exchange ideas and learn from others, but I have learned to become a better writer, as a scholar.

Growth as a project developer. This project has allowed me to conduct the research from beginning to end. It is an accomplishment beyond any others. I had been involved in other projects and committees, however, with only a partnership of the project. The fact that I created the project from beginning to end, a set of curricular recommendations for a business administration program, has given me the drive to move forward and attempt other creative ideas.

Before entering in this project, I was truly not aware of all that was involved. I remember hearing colleagues describe the doctoral process and it did not resonate with me the lengths that the researcher must go to see a study to its completion. This project allowed me to do some creative thinking.

Finally, the most rewarding part of this journey was constructing the project study. After the data collection process, I realized what the project should be and began writing until it was complete. The project is a curricular recommendations white paper focusing on faith integration in business administration coursework. It is my hope that this project can make a difference to a local college in my community as well as in other communities.

Leadership and Change

Social change is an important to consider when teaching college. Higher education is a leadership model for students to promote positive social change (Komives, Wagner, & Associates, 2009, p. xii). During this project study process, I learned to take charge of my study and began the process of answering the question to the problem. I learned to accomplish my goal by creating a project useful to all Christian colleges and universities and that brings transformational change and promotes positive social change within my local community.

I came into this project study with few leadership skills. It moves me to say that because of this doctoral capstone experience my leadership skills have grown immensely. This doctoral journey and the skills I learned conducting the project study has changed my understanding of leadership and is something that will follow me through my future experiences in the world of academia and beyond.

Reflection on the Importance of the Work

The overall reflection I gained from this project study is that of the importance of the project. This journey has given me a greater sense of what a project can do to enhance a faith integrated business program. This project can provide business instructors in Christian colleges a new beginning in improving the program currently in use. My research is leading the way for future research and may even cross over to other areas of academia in Christian colleges.

Through the research I conducted preparing for a project, I learned that my project could have a great impact not only on the study college but other Christian college's

business departments. The project I created is important because of the impact it can have on college students graduating with a Christian education and being able to go into the workforce and make positive decisions.

The Project's Potential Impact on Social Change

Implications, Applications, and Direction for Future Research

The project's potential impact on positive social change for an individual is that it prepares the students for a life ministry in a global environment. For a student to receive a Christian education that combines faith and knowledge may provide opportunities for the student to employ what was learned in the Christian education environment to the workplace environment. The student then implements what was learned in developing relationships with co-workers and society as a whole. When the student begins a family, this faith and knowledge moves to a new generation and continues through future generations.

Additionally, the potential impact on social change at the local level is to use the results of the study, along with the project that was created, to increase awareness of the faith integration needs of online and face-to-face business administration coursework. By implementing the recommendations, students will receive positive social change because of the spiritual growth relating to business. The social, cognitive, and teaching presence included in the recommendations provides them with the necessary tools to enter the business world as an ethical positive employee.

Implications. The construction of this project may have positive implications for future research at the research site. While this project was developed for the local community, the project could be changed to address faith integration in other academic courses. Additionally, other Christian colleges may use parts of the curricular recommendations to enhance the faith integration in business programs. Future research might include studies using different methodologies to see whether the implementation of faith integration in online business courses as compared to face-to-face business courses has improved using program evaluation.

Methodological implications. The methodology used in this qualitative study helped to provide an understanding of the purpose of incorporating new curricular recommendations as offered in the project study. If future research were to be conducted, a case study with interviews would be helpful. Although interviewing is time consuming, speaking directly to individuals and getting first-hand information is beneficial.

Theoretical implications. In this study the conceptual framework included Kohlberg's (1973) cognitive moral development theory, as well as Fowler's (1981) spiritual development theory. These theories indicate that previous research has begun to address important aspects of faith integration in the classroom. However, the implications are that research has not been as forthcoming in the area of business education. Applications may be applied via interviews to retrieve more data from participants' experiences with faith integration in business coursework. Direction for future research may be based on increasing interests of scholars and practitioners to understand interrelationships between religion and business (Naughton, Lynn &

VanderVeen, 2010). Leadership, globalism, economic structures, and ethics are a few areas of interest to research and potentially measure and adjust in the field of faith integration and business.

Empirical implications. In the future researchers may include a larger participant data collection as well as including more colleges and universities to see whether faith integration in business courses is a problem for most Christian colleges. The application I suggest may include ten college and universities with a minimum of 100 student and 25 instructor participants. The direction the research may want to take would be in the form of interviews. Interviewing provides a personal reflection of student and instructor experiences with faith integration in business coursework. This type of research is what is needed to present a concrete description of the problem related to faith integration in business coursework.

Recommendations for Future Research

Future research might include studies of students who have graduated and survey how the faith integration has impacted their work in the business world. In five years, another study should be conducted to see how the faith integration has affected the business program after the implementation of the policies in the coursework was used. While this project was developed for a local college, other colleges may find the contents valuable in their business programs.

Take Home Message

The literature review indicated the attention given to Christian higher education faith integration, may constitute one of the most important outcomes of the college

experience. The literature also indicated that faith integration in business administration is needed to graduate students who will go out and promote social change in the world. Promoting social change is related to the Christian and knowledge-based education they receive giving them a well-rounded beginning to the workforce.

The research design was a qualitative case study. The research design was a derivative of the problem to determine whether online business administration students are receiving the same faith integration as those students attending face-to-face business administration coursework. I wanted to examine the current faith integration procedures presented to students and learn from students' experiences and perceptions of their faith integration into business administration coursework. The study results indicated that students' perceptions are that they do not receive the same faith integration in the online business coursework as they do in the face-to-face business coursework. Because of the findings in this study, new strategies need to be implemented for students to receive the Christian education the college's mission statement implies.

The overall benefit of the study is the implementation of curricular recommendations integrating faith in both online and face-to-face business coursework. I created a project that can change the way faith integration is implemented in the field of business education. The recommendation to get instructors to dialog about including good solid faith integrated ideas into the curriculum is the first step in changing the current program. The student rubric and faculty-guided rubric may make considerable changes for instructors to guide them in constructing creative and abundant faith integrated ideas in the new business administration curriculum. Additionally, the project

I created may be useful to other Christian colleges and universities as well.

Implementing the faith integrated project in the business administration curriculum may enhance students' social outlook that, in turn, will promote social change.

Conclusion

It is important that administration, faculty, and students understand that the integration of faith in the business curriculum is imperative. An individual graduating from a Christian college with a business degree that included faith indicated to employers that this individual may be a well-rounded professional worker. That graduate is seen as a trustworthy hard worker that any employer would want to hire.

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Appendix A: The Project

Ellen Sorberg

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Dear Administrators:

I would like to thank you for allowing me to conduct my research at your college. As I mentioned at our initial meeting, Walden University's mission is to promote social change in our local community. As a graduate student attending Walden, I am glad that I will be able to carry out that mission as I move forward in my academic career.

I am fortunate to have been able to conduct my research at your campus. It was a pleasure speaking with administration and instructors about faith inclusion in your business administration program. I gained a vast amount of knowledge while spending time on your campus. The time I spent with the instructors indicated their feelings for the college and all that it stands for in regards to Christian faith. They were all eager to enhance the faith integration in the business administration program at the college.

It is my hope that administration as well as the instructors finds the detailed curriculum recommendations I have included useful in future business administration coursework. I would like to present my findings and the curricular recommendations to the administrative leadership and instructors within the college. I will contact the Business Department Chairperson to arrange a convenient time to meet and review my curricular recommendations. I believe you will find the recommendations to be a

supportive contribution towards guiding and enhancing the Christian college's Business Department's current online faith integration of the business administration coursework.

Please let me know if you have any questions or concerns regarding the study, the findings, or the curricular recommendations.

I look forward to speaking with the Christian college's administrative leadership.

Respectfully,

Ellen Sorberg
Doctoral Candidate
Walden University

Curricular Recommendations White Paper

Walden University

An Academic Recommendation Paper

by

Ellen Sorberg

Faith Integration
Faith Integration

Objectives of the Curricular Recommendation White Paper

- ▶ To provide administrators and instructors with a comparative overview of the inclusion of faith in online and face-to-face business administration courses based on data results.

- ▶ To make faith integration curricular recommendations to administrators and instructors that they may include in business administration courses. The recommendations will include cognitive, social, and teaching presence elements from the CIM model.

- ▶ Introduce a student rubric scoring the efforts made to integrating faith into the business discussions. Also add a faculty guiding rubric ensuring instructors construct the lessons including faith according to the structure of the course, learning objectives, organization of content and instructional strategies.

Faith Integration in Business

The curricular recommendations white paper provides an overview of the lack of faith integration in the business administration online learning environment. Data analysis from the study indicated that the faith inclusion in the online business administration coursework was the same for each course. It appeared that most courses offered a basic dialogue on the discussion board. The results of data collection indicated that students are not receiving the same faith integration in the online environment as they receive in the face-to-face environment. It is important for the instructors to be consistent with the delivery of the faith integration across the business administration curriculum giving all business students the same faith integration opportunities.

The purpose of the curricular recommendations was to provide essential areas of faith integration into business administration coursework. The recommendations will include three effective elements to create profound and meaningful collaborative learning experiences for the online learner equal to the face-to-face learner. Those elements include cognitive presence, social presence and teaching presence (Garrison & Anderson, 2003). DuFour (2011) indicated that these interdependent elements provide a framework to measure and evaluate learning outcomes and help the instructor to accept changes in the current process. It is my hope that the new curricular recommendations will enhance the current faith integration of the business administration program.

The Problem

Currently, Midwestern Christian College includes faith in both the face-to-face and online business administration coursework. However, the research in this study found that online business administration courses do not receive the same faith integration as the face-to-face business administration courses. During my observations of face-to-face selected business classes, I found that the syllabi indicated that class starts with devotions, prayer, or prayer requests, and faith was integrated throughout the class in the discussion and lecture.

Unfortunately, my observations of the online business classes were significantly different. The syllabi for all observed classes were the same indicating that there would be devotion each week and that was the extent of faith integration. In most cases the instructor would incorporate a scripture or devotion from the Bible or a book for the students to read and sometimes relate to the coursework. There seemed to be no consistent faith integration as to what the instructors should or should not include as faith integration in the business administration curriculum.

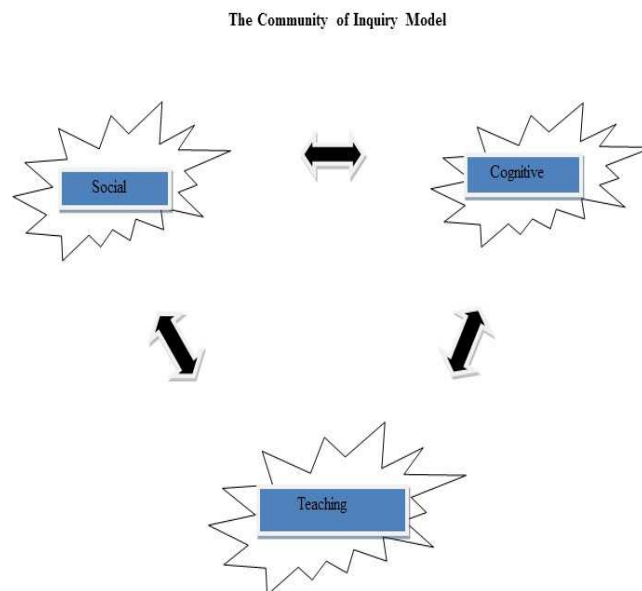
Evidence from Literature and Research

Community of Inquiry Framework (CIM)

Teaching in the online environment requires a more complex set of curricular. That is why the use of the CIM model is important to implement. The social presence affects the critical thinking exercises students engage to ensure quality discussion and dialogue (Garrison, 2010; Swan, 2010). Social presence then fosters the effects of cognitive presence enhancing the students learning experience (Garrison, 2010). The

teaching presence brings all aspects of the learning process to the classroom and remains active in the discussion process on a daily basis (Garrison, 2007; Swan, Matthews, Bogle, Boles & Day, 2012). This process is important to all online learning environments.

The CIM model was developed by Garrison & Anderson (2003), and its purpose was to achieve a high level of student learning in online discussions. This model encourages instructors and students to develop capabilities to make the learning process prosper. This model would work well for the integration of faith into business administration coursework. These elements provide a learning outcome measure for evaluations of students.



Garrison & Anderson (2003).

Faith integrated best instructional practices

The integration of learning, faith, and practice is foundational to Christian education and involves much more than values clarification and has been a fundamental philosophic concept since the early times. There are many challenges and opportunities within online Christian higher education. The same can be said to integrate faith into the online business education environment as well. To achieve success in the online faith integration experience, instructors need to play a crucial role in motivating students to participate in the online discussion and students need to engage in the online discussion to receive the benefits of the online faith integration opportunity (Honawar, 2008; Hord & Hirsch, 2009). An essential element in developing a good online faith integrated learning environment is to create a student-to-faculty relationship.

It is important that both instructors and students share personal life experiences and faith testimonies to connect with one another. Coupling this sharing process with business issues will provide students with a complete faith integrated and knowledge-based Christian education. Online course materials must be presented in a way that encourages students to dialogue. The implementation of an instructor rubric would be helpful in guiding the faith integration process. The rubric would be a guiding not an evaluation rubric.

Timely feedback on the part of the instructor is critical too. Instructors should be on the discussion board on a regular basis. Also, the instructor can provide end-of-the-week feedback to the entire class reviewing what had taken place that week in the

coursework or on the discussion board. In part, how the instructor utilizes this process determines the effectiveness of the online faith integration course.

Content delivery is the most important area in the online environment. Instructors need to take the initiative in making personal connections with students. The more the instructor is involved in the online environment, the more the students will participate. It should be a requirement for students to interact with colleagues on the discussion board several times a week.

Summary of the Current Project

The purpose of this qualitative design study was based on the guiding question as to how business administration faculties align faith integration face-to-face and online courses. For a business administration instructor to be effective in the online environment, they must take faith integration as seriously as the subject matter curriculum. It must be an important part of the daily business administration program. They must enhance current methods of integrating faith into the coursework. They must be challenged to learn new ways of incorporating faith into the curriculum and challenge the students as well. Even though none of the Christian college accrediting commissions does not regulate the incorporation of faith into the business administration curriculum, by the college incorporating the faith, is fulfilling its mission.

During the observation data collection process, it was noted by junior student two “that the face-to-face and online faith integration lacked consistency”. Students indicated a lack of uniformity as well in the questionnaires. There has been a lingering debate

whether online courses are as effective as traditional courses. Despite the enhanced focus on student learning, the quality of online courses continues to be questionable.

The use of online courses can be very beneficial and is becoming almost as popular as face-to-face courses. It can be a comfortable learning environment; however, it can be impersonal as well. It is the responsibility of the instructor to balance the teaching strategies to conform to the environment. The online learning environment must be sustainable with the face-to-face learning environment, warm and caring (Ryan & Tilbury, 2013). The new curriculum recommendations gave instructors the opportunity to enhance their online faith integration in the business administration coursework.

Methodology

The research design is a qualitative case study, gathering information through questionnaires, observations and syllabi. The data was analyzed by emerging themes by identifying text segments and coding the themes. The student participants were selected through purposeful sampling and include 12 students from freshman to seniors having attended both online and face-to-face business administration courses. Also, four instructor participants were selected who have taught both online and face-to-face business administration coursework for at least one year at the college. Both students and instructors were informed and assured of complete anonymity throughout the study. The qualitative observation notes were analyzed and evaluated to indicate what type of faith integration is included in the business administration coursework.

During the data collection, the guiding questions always remained in the forefront of the research. They were:

1. How do business administration faculties align faith integration in face-to-face and online coursework?

Subquestions:

2. How do instructors incorporate faith integration in their online and face-to-face classroom environment?
3. What are students' and instructors' perceptions and experiences of faith integration in online and face-to-face classroom environments?

Data Analysis

The data from the questionnaires were entered into a spreadsheet based on participant and course groups. I “read through text data, divided the text into segments of information, labeled the segments of information with codes, reduced redundancy of codes, and collapsed codes into themes” (Creswell, 2012, p. 244). As I continued the visual model process, I looked for emerging themes to help answer my research questions (Creswell, 2012). This process contributed to making sense of the data and separate data that does not specifically provide evidence of the themes. I used a spreadsheet cataloging system to keep track of data I collected and emerging themes. This spreadsheet was a valuable tool as I analyze the data for writing my data analysis report findings.

As the coding proceeded, and emerging themes were uncovered, it was evident that the findings were building to support the problem. That is, students indicated that online business administration coursework is not equal to that of the face-to-face business administration coursework. Even though the instructors indicated they incorporate faith into the business coursework, students have different feelings about faith inclusion.

Results

As a result of the data analysis, several themes aligned with the research questions and the CIM model. The findings revealed the integration of social, cognitive, and teaching elements in some areas of online faith integration. Student participants indicated the negative aspects of inequality of faith integration in the online learning environment.

Themes Relating to the Research Questions

<u>Research Question</u>	<u>Theme</u>
<p>RQ1: How do business administration faculties align faith integration in face-to-face and online coursework?</p>	<p>There was more faith inclusion in the face-to-face courses by including more variety, deeper discussions, and more resources than online business courses. Student three indicated “I don’t receive the same type of faith in my online classes as I do in my face-to-face classes.”</p>
<p>RQSub 1: How do instructors incorporate faith integration in their online and face-to-face classroom environment?</p>	<p>Instructors indicated that faith inclusion was very visible in all business administration courses. However, the student questionnaire results indicated that instructors put more effort into integrating faith into the online courses. Instructor three stated, “I incorporate prayer and devotions as well as Biblical stories to illustrate current topics.”</p>
<p>RQSub 2: What are students’ and instructors’ perceptions and experiences of faith integration in online and face-to-face classroom environment?</p>	<p>The data collection results indicated that students feel they receive a higher standard of faith integration in face-to-face business administration courses than in the online business classroom. Junior student three stated, “It is my experience and perception that face-to-face faith integration is more informative than online business courses.”</p>

Summary of Findings

The themes that emerged from the data analysis align with the research questions and the CIM model. The outcome of the data analysis indicated the need for recommendation of faith integration implementation into the business administration curriculum. The project design for this study is a curricular recommendations white paper recommending curricular changes for the integration of faith in business administration courses. The suggestions include

1) Building collaboration groups of business instructors to dialogue about new ideas for faith inclusion in both online and face-to-face courses based on best practices and a guiding faculty rubric.

2) Determine a student rubric that will serve as a learning outcome tool for faith integration.

3) Discuss the option of including faith integration curriculum specific to business administration that follows a guiding faculty rubric.

Curricular Recommendations: Academic Recommendations with Detail

Recommendation 1. Build collaborative groups of business instructors to dialogue about new ideas for faith inclusion in both online and face-to-face courses based on best practices following a guiding faculty rubric. The elements of the CIM Model would be useful to provide a framework to evaluate effective online discussion through the implementation of social, cognitive, and teaching presence.

Implementing best practices ideas and experiences requires taking into account potential resistance to change, identifying performance gaps, differences in teaching

approached, and developing a process to integrate new faith practices into the business administration teaching. These recommendations and the ideas included in them are useful to the Christian educator because they offer a holistic approach to learning as well as tools to evaluate effective online dialogue.

Keeping social, cognitive, and teaching presence in mind, it is recommended that instructors engage in dialogue concerning teaching strategies and approaches; variety of instruction methods; and use of technology (Butler; Schnellert; and MacNeil, 2015), all of which impact the focus of faith inclusion in business administration courses. Discussions should revolve around the depth and breadth of coverage of content comparing face-to-face and online business courses faith integration.

Teaching strategies and approaches: Ensuring the social presence are present instructors maintaining students identify with the community and dialogue in a purposefully trusting environment to develop interpersonal relationships in the online learning environment. Implementing the cognitive presence requires introducing a faith integrated situation for students to explore and resolve. The teaching presence is important because it facilitates the direction social and cognitive presence will take. Therefore, it is important for instructors to establish concrete faith integrated curriculum content related to business and meaningful timelines.

Variety of instructional methods: A social presence instructional method to include in online business courses would be to encourage students to interact with real life learning communities. Encourage them to communicate with pastors, family, and friends about the faith integrated learning lessons presented to them weekly. The

threaded discussion becomes a social venue of real-time involving more participants into the discussion stimulating more than an academic conversation.

Cognitive presence includes a higher order of critical thinking. Develop lessons that foster collaborative faith integrated learning and real life business problems and issues. Incorporate case studies, contextual problems that encourage reflection and relate to course content and personal lives.

Again, the teaching presence component is important. The instructor should provide guidelines and expectations for the faith integrated part of the business curriculum. The instructor should develop and follow a rubric to facilitate and manage the online interaction among students. Create collaborative learning assignments that enforce balanced discussions between students and instructor.

Use of technology: Social presence in the online faith integrated business learning environment involves cyberspace learning communities. Cyberspace learning communities provide an enormous range of technology opportunities for the instructor to incorporate into the business learning environment. These cyberspace learning communities provide access to Christian websites, Christian chat rooms, and Christian resources. Not to mention, Facebook and Twitter. They are there for the asking, and the online Christian business instructor should utilize them in the curriculum.

Cognitive presence results from the use of cyberspace learning communities. If used wisely they will promote the critical thinking needed on the discussion board for a collaborative learning experience. It is the positive attribute of online learning.

The type of technology used in the business faith integrated online learning environment is in the hands of the educator. There are so many opportunities available for the instructor to incorporate faith into online learning. It just takes a little extra effort to research them and decide which is best for the best practice of each lesson being designed. Use them and make the business faith integration experience worthwhile to the student attending your college.

Recommendation 2. Create a student-focused rubric that will serve as a learning outcome tool for the integration of faith into business administration courses. Clear guidelines are designed for equal faith inclusion in online and face-to-face business administration courses which is what students want and deserve in a Christian education.

Rubrics are tools used to aid students and teachers through the learning process. A rubric is a guide in which students are assessed in multiple ways by scoring performances of subject matter at every grade level (Sadaf, Richardson, & Ertmer, 2011). In this project, the rubric focus is on scoring the outcome of student's faith integrated discussions in a business setting. Using a rubric as a performance outcome tool as a recommendation, the instructor can advance student learning, improve teaching, and can enhance curriculum development for faith integration in online business administration courses.

The recommended student rubric for this project study is shown below and includes outcome performances for faith integration in business administration courses. The performances are scored as follows: 5-Outstanding, 4-Very Good, 3-Acceptable, 2-

Inadequate, and 1-Unacceptable. The scoring is also based on the following five categories.

- **Grammar and Writing Skills:** The student must display excellent to good grammar and writing skills within the weekly postings concerning faith integration and business administration.
- **Participation in Faith Integrated Business Discussion:** Posts must be on task with faith integration contributions in a substantive to semi-substantive way to the business discussion materials.
- **Higher Order of Thinking:** The student displays a higher order of faith integrated to some higher order of faith integrated thinking in business discussions.
- **Regular weekly postings:** The student posts from 5 to a minimum of 3 substantive faiths integrated business discussions a week.
- **Knowledge Base from Faith Integrated Assigned Texts:** The student's posts are clearly built on familiarity with and comprehension of assigned materials related to faith integration.

Below is the student rubric I recommend being considered for use in implementing faith integration into the business administration coursework at the college included in this project study.

Student Rubric: Faith Integration in Business Administration Courses

	Outstanding 5	Very Good 4	Acceptable 3	Inadequate 2	Unacceptable 1	Score
Grammar & Writing Skills	The student displays excellent grammar and writing skills.	The student most always displays good grammar and writing skills.	The student occasionally displays good grammar and writing skills.	The student has poor grammar and writing skills.	The student makes no attempt to display good grammar and writing skills.	
Student Participation	Posts are on task with faith integrated contributions in a substantive way to the business discussion materials.	Posts are on task with faith integrated contributions in a somewhat substantive way to the business discussion materials.	Posts are made with faith integrated contributions in a semi-substantive way to the posted business discussion materials.	Posts are not on task with faith integrated contributions in a substantive way to the posted business discussion materials.	The student has not participated in ways that are on task with faith integrated contributions in a substantive way to the posted business discussion materials.	
Higher Order Thinking Skills	The student displays a higher order of faith integrated thinking in business discussions.		The student displays some higher order of faith integrated thinking in business discussions.		The student does not display any higher order of faith integrated thinking in business discussions.	
Regularity of Posts & Interactions	The student posts substantive faith integrated business discussions 5 times or more	The student posts semi-substantive faith integrated business discussions 4 times weekly.	The student posts good faith integrated discussions 3	The student posts good faith integrated business discussions but only 2 times weekly.	The student posts faith integrated business discussions 1 time or less weekly.	

	weekly.		times weekly.			
Reflects Faith Integration Knowledge Base	The student's posts are clearly built on familiarity with and comprehension of assigned materials related to faith integration.	The student's posts are clearly built on familiarity with above average comprehension of assigned materials related to faith integration.	The student's posts are clearly built on some familiarity with and comprehension of assigned materials related to faith integration.	The student's posts are built on little or no familiarity with and comprehension of assigned materials related to faith integration.	The student's posts demonstrate no familiarity with and comprehension of assigned materials related to faith integration.	
Total Score						

Recommendation 3. Create a faculty course guiding rubric that will serve as a learning outcome tool for business administration coursework. The course guiding rubric would provide the instructor with criteria to measure learning objectives, organization of content and instructional strategies for faith inclusion in business administration courses. Rubrics can serve as instructional as well as evaluative purposes in higher education and in a variety of disciplines (Reddy and Andrade, 2010). As a result, faculty rubrics used in a course construction can help the process of making improvements to courses and instruction. Additionally, a clear valid and reliable rubric is essential to curriculum development.

This third recommendation presents faculty rubric information for the study school to use for faith integration into business administration courses. The recommended faculty rubric for this project study is shown below and includes the

faculty guidelines for faith integration in business administration courses. The performances are scored as follows: Exemplary, Accomplished, Promising, and Incomplete. The scoring is also based on fourteen categories as follows:

- **Goals and Objectives: Outcomes of Faith Integration in Business Administration Courses:** This category should ensure that the instructor's goals and objectives are clearly written at the appropriate level and reflect desired faith integrated outcomes in the business course.
- **Goals and Objectives: It Is Clear Student's Know What Is Expected.** The instructor must ensure goals and objectives are written in measurable outcomes (students know what they are expected to be able to do) with faith integration in the business course.
- **Content Availability:** The instructor must make sure that faith integration content is made available in manageable segments in the business course.
- **Content Presentation:** The instructor must ensure faith integration content is presented using a variety of mechanisms (books, Bibles, internet links, or external resources) in each business course.
- **Content Presentation Elements:** The instructor is responsible for faith integration content enhancement using visual and auditory elements. Supplementary resources should be made available and well-integrated with business course materials (publisher resources, textbooks, course manuals, etc.) in the business course.

- **Learner Engagement: Instructional Strategies:** The instructor ensures the student is clear how the instructional strategies will enable students to reach faith integration course goals and objectives in business courses.
- **Learner Engagement: Guidance:** The instructor ensures course design includes guidance for learners to work with faith integration content in meaningful ways within the business course.
- **Learner Engagement: Critical Reflection:** The instructor ensures critical reflection of the faith integration activities is expected of learners and explained with examples in the business courses.
- **Development of Learning Community:** The instructor provides faith integration communication activities that are designed to help build a sense of community among learners in the business course.
- **Weekly Student/Instructor Interactions:** It is the responsibility of the instructor to ensure student-to-student interactions are required as part of faith integration of the business course. Instructors are encouraged to initiate communication with the students 4-5 times a week.
- **Faith Integration Collaboration:** The instructor ensures faith integration collaboration activities are included into the business course and reinforces course content and learning outcomes and the instructor is encouraged to use them.

- **Interaction Logistics:** The instructor is responsible to ensure students of guidelines explaining required levels of faith integration participation (i.e., quantity of interactions are provided) in the business course.
- **Criteria Regarding Faith Integration Activities:** The instructor is responsible for informing students of expectations concerning the quality of faith integration communications and that they are clearly defined in the business course with a rubric or equivalent grading document. Also the instructor should explain how faith integration participation will be evaluated in the business courses.

The following is the recommended faculty rubric for this project study:

Faculty Guideline Rubric for Faith Integration in Business Administration Courses

	Exemplary	Accomplished	Promising	Incomplete
Goals and Objectives: Outcomes of Faith Integration in Business Administration Courses	Goals and objectives are clearly written at the appropriate level and reflect desired faith integrated outcomes in the business course.	Goals and objectives are written to reflect desired learning outcomes in faith integration within the business course.	Goals and objectives of faith integration are not clearly written in measurable learning outcome in the business course.	Some faith integration goals and objectives are missing and others poorly written in the business course.
Goals and Objectives: It is Clear Students Know what is Expected	Goals and objectives are written in measurable outcomes (students know what they are expected to be able to do) with faith integration in the business course.	Faith integration expectations are clear so students have some understanding of what is expected of them in the business course.	Instructions about faith integration are not clear to students in the business course.	The level of faith integration, goals and objectives do not match the desired learning outcomes at all in the business course.
Content Availability	Faith integration content is made available in manageable segments in the	Faith integration content is occasionally made available in manageable	Some faith integration content segments are not visible for the specified objectives	Faith integration content is not in manageable segments in the business course.

	business course.	segments in the business course.	in the business course.	
Content Presentation	Faith integration content is presented using a variety of mechanisms (books, Bibles, internet links, or external resources) in the business course	Faith integration content is occasionally presented using a variety of mechanisms (books, Bibles, internet links, or external resources) in the business course.	Few or no visual and/or auditory elements are used to enhance the faith integration content in the business course.	No visual or auditory faith integration elements are used to enhance the content in the business course.
Content Presentation Elements	Faith integration content is enhanced with visual and auditory elements; supplementary resources are made available and are well-integrated with business course materials (publisher resources, textbooks, course manuals, etc.) in the business course.	Faith integration visual and/or auditory elements occasionally enhance the content; supplementary resources are made available (publisher resources, textbooks, course manuals, etc.) in the business course.	Some faith integration supplementary resources may be made available (publisher resources, textbooks, course manuals, etc.) in the business course.	Faith integration supplementary resources are not made available (publisher resources, textbooks, course manuals, etc.) in the business course.
Learner Engagement: Instructional Strategies	It is clear how the instructional strategies will enable students to reach faith integration course goals and objectives in business course.	Instructional faith integration strategies are designed to reach course goals and objectives in the business course.	It is not clear how the faith integration instructional strategies will help learners achieve course goals and objectives in the business course.	Instructional faith integration strategies do not provide students with skills needed to achieve course goals and objectives in the business course.
Learner Engagement: Guidance	Course design includes guidance for learners to work with faith integration content in meaningful ways within the business course.	Faith integration guidance is provided, but could be improved with greater detail or depth in the business course.	Faith integration guidance in using content materials may only be provided on limited basis in the business course.	Faith integration content is provided but it is not clear what students are expected to do with it in the business course.
Learner Engagement: Critical Reflections	Critical reflection of the faith integration activities is expected of learners and explained with examples in the business course.	Critical reflection of faith integration is required but is not well-explained or supported (no examples) in the business course.	Critical reflection of faith integration is not required or encouraged in the business course.	Critical reflection of faith integration is not expected from students in the business course.

Development of Learning Community	Faith integration communication activities are designed to help build a sense of community among learners in the business course.	Some faith integration communication activities may help learners build a sense of spiritual community, but do not appear to be designed with this in mind within the business course.	Effort has been devoted to fostering a sense of faith integration community in the business course, but only minimally.	Little to no attention has been devoted to building a sense of faith integration community in the business course.
Weekly Student/Instructor Interactions	Student-to-student interactions are required as part of faith integration of the business course. Instructors are encouraged to initiate communication with the students on 4-5 times a week.	Some faith integration instructor/student interaction is built into the business course, 2-3 times a week.	Very little faith integration instructor/student interaction is built into the business course, 1 time weekly.	Little or no faith integration activities in the business course between student and instructor.
Faith Integration Collaboration	Faith integration collaboration activities are included into the business course and reinforce course content and learning outcomes and the instructor is encouraged to use them.	Faith integration collaborative activities in the business course support spirituality, but may not purposefully integrate the elements needed to meet objectives and goals of the business course.	More focus is needed on designed faith integration activities and a course climate that foster more interactions between instructor and students in the business course.	Little or no faith integration collaborative activities includes in the business course.
Interaction Logistics	Guidelines explaining required levels of faith integration participation (i.e., quantity of interactions are provided) in the business course.	Expectations of student participation in faith integration communications activities are given, but would benefit from more detail within the business course.	Instructor expectations faith integration student interactions are not made clear for the business course. Little information is provided regarding what constitutes a good faith integration posting in the business course.	Few or no guidelines are provided to students regarding the desired quantity or quality of faith integration communication/interactions with the business course.
Criteria Regarding Faith Integration Activities	Expectations regarding the quality of faith integration communications are clearly defined in	Expectations regarding the quality of faith integration communications are included, but	The instructor does not give a clear set of criteria for how faith integration communication activities will be	The instructor does not participate in or give a clear set of criteria for faith integration communication activities with students

	the business course with a rubric or equivalent grading document is included to explain how faith integration participation will be evaluated in the business course.	may lack detail or examples in the business course and minimal information provided regarding grading criteria for faith integration activities in the business course.	graded in the business course.	in the business course.
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Conclusion

The purpose of this curricular recommendations white paper was to address the concerns resulting from data analysis in the study and offer recommendations for new faith integration practices. The success of online dialog is dependent on effective online curriculum. It is important that instructors model effective communications through active participation as well. Essential to online discussions is the ability for the instructor to construct faith integration course assignments and activities that enhance the Christian learning experience. A well-constructed rubric and incorporating the CIM model provides an objective means of evaluating Christian learning in an online discussion forum.

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Appendix B: National Institute of Certification Completion

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Ellen Sorberg** successfully completed the NIH Web-based training course "Protecting Human Research Participants".

Certification Number: 795981

Date of completion: 10/29/2011

Appendix C: College Institutional Review Board Application

Application for Approval of Research Involving Human Participants

INSTRUCTIONS: Use the two pages of this form as cover sheets and attach them to the following items: (a) The research proposal (see Review and Approval Process for Data Collection and Research Involving Human Participants for complete details), (b) a completed Informed Consent Checklist, (c) a completed Checklist for Completing Research Proposals, and (d) other documentation as needed. Submit one complete set to Dr.-----, IRB Chairperson.

SUGGESTED CATEGORY OF IRB REVIEW: The investigator(s) should read carefully the Expedited Review Category Checklist (second page of this form) and discuss with his/her/their advisor(s) and/or divisional chair the relationship of the present research project to the policies and procedures contained in the above document. After this consultation the investigator(s) should request that the research project be considered by the Institutional Review Board (IRB) under one of the categories listed below. Final request that the research project be considered by the Institutional Review Board (IRB) under one of the categories listed below. Final assignment of the review category is made by the IRB. The frequency of IRB review action is noted by the respective review category.

Expedited Review (B-weekly) No-risk/Minimal Risk

Full IRB Review (Bi-semester)

DESCRIPTION OF RESEARCH PROJECT:

Project Title: Exploring Selected Online and Face-to-Face Course Inclusion of Faith Integration in a Business Administration Program.

Dates of Human Participant Involvement in Research: (Beginning) 01/06/2014:
(Ending) 02/06/2014.

Place/Location of Human Participant Involvement in Research: -----

Target Population (Description and age range): Freshman, Sophomore, Junior, and Seniors enrolled in or have taken both face-to-face and online business administration courses. Ages 18-up. Business administration instructors.

INVESTIGATOR(S) AGREEMENT: I/we agree to abide by the terms and methodology outlined in the attached research proposal. I/we have read the Review and Approval Process for Data Collection and Research Involving Human participants, written this proposal in accordance with those guidelines, and checked this proposal against the attached Checklist for Review of Research Proposals. I/we also agree to begin the implementation of this project only after written notification of its approval (valid for 1 year) has been received. Furthermore, I/we agree that in cases involving research to be conducted at a non----- site(s), such research will begin only after written authorization has been received from an officer of the organization at each site involved and filed with the chair of the IRB. After formal approval, the IRB will be notified of any alterations to the attached research proposal. The IRB reserves the right to reevaluate the appropriateness of any alterations. (IF REQUESTING EPEDITED REVIEW STATUS:

I/we assure the IRB that the only involvement of human participants will comply fully with the criteria for one of the expedited review categories.)

NAME: Ellen Sorberg

Signature/Date

SUPPORTING SIGNATURE: (Required if research is being conducted by student(s). I have reviewed the above project with the investigator(s) and concur in the requested category for IRB review.

Name of Faculty Supervisor

DEPARTMENT CHAIR SIGNATURE: This project has been reviewed for research merit and has the endorsement of this department.

(Academic Department of Investigator(s) Signature

IRB APPROVAL SIGNATURES: The above research project has been approved by action of the IRB or its representative.

(Signature of Chair of IRB) Date

(Signature of VP of Academic Services) Date

Appendix D: IRB Approval

Subject: IRB Materials Approved-Ellen Sorberg

Date: Tue, Feb 04, 2014 01:38 PM CST

From: IRBIRB@Waldenu.edu

To: ellen.sorberg@waldenu.edu

cc: Doctoral Study <caroline.crawford@waldenu.edu

Attachment: Sorberg_Instructor_Consent_Form.pdf

Sorberg_Student__Consent_Form.pdf

Dear Ms. Sorberg,

This email is to notify you that the Institutional Review Board (IRB) has approved your application for the study entitled, "Exploring Selected Online and Face-to-Face Course Inclusion of Faith Integration in a Business Administration Program."

Your approval # is 02-04-14-0193456. You will need to reference this number in your doctoral study and in any future funding or publication submissions. Also attached to this e-mail are the IRB approved consent forms. Please note, if this is already in an online format, you will need to update the consent documents to include the IRB approval number and expiration date.

Your IRB approval expires on February 3, 2015. One month before this expiration date, you will be sent a Continuing Review Form, which must be submitted if you wish to collect data beyond the approval expiration date.

Your IRB approval is contingent upon your adherence to the exact procedures described in the final version of the IRB application document that has been submitted as of this date. This includes maintaining your current status with the university. Your IRB approval is only valid while you are an actively enrolled student at Walden University. If you need to take a leave of absence or are otherwise unable to remain actively enrolled, your IRB approval is suspended. Absolutely NO participant recruitment or data collection may occur while a student is not actively enrolled.

If you need to make any changes to your research staff or procedures, you must obtain IRB approval by submitting the IRB Request for Change in Procedures Form. You will receive confirmation with a status update of the request within 1 week of submitting the change request form and are not permitted to implement changes prior to receiving approval. Please note that Walden University does not accept responsibility or liability for research activities conducted without the IRB's approval, and the University will not accept or grant credit for student work that fails to comply with the policies and procedures related to ethical standards in research.

When you submitted your IRB application, you made a commitment to communicate both discrete adverse events and general problems to the IRB within 1 week of their occurrence/realization. Failure to do so may result in invalidation of data, loss of academic credit, and/or loss of legal protections otherwise available to the researcher.

Both the adverse Event Reporting form and Request for Change in Procedures form can be obtained at the IRB section of the Walden web site. Researchers are expected to keep detailed records of their research activities (i.e., participant log sheets, completed consent forms, etc.) for the same period of time they retain the original data. If, in the future, you require copies of the originally submitted IRB materials, you may request them from Institutional Review Board.

Please note that this letter indicates that the IRB has approved your research. You may not begin the research phase of your doctoral study; however, until you have received the Notification of Approval to Conduct Research email. Once you have received this notification by email, you may begin your data collection.

Both students and faculty are invited to provide feedback on this IRB experience.

Appendix E: Letter Requesting Student Participation in Questionnaire for Study

Note: Please Return by February, 14, 2014

Dear Student,

Thank you for agreeing to participate in completing the attached questionnaire on exploring faith integration in online and face-to-face business administration coursework.

Please answer the questions on the questionnaire with regards to your experiences of faith integration while attending online and face-to-face business administrations courses. Express your answers as thoroughly as possible. When you have completed the questionnaire, please email it back to me at pesor333@comcast.net

Your time and cooperation are greatly appreciated. If you have any questions regarding this questionnaire or the study in general, please contact: Ellen Sorberg at the above listed email address or at 574-276-1904.

Thank you.

Ellen Sorberg, Ed.D graduate student, Walden University

Appendix F: Letter Requesting Instructor Participation in Questionnaire for Study

Note: Please Return by February 14, 2014

Dear Instructor,

Thank you for agreeing to participate in completing the attached questionnaire on exploring faith integration in online and face-to-face business administration coursework.

Please answer the questions on the questionnaire with regards to your experiences of faith integration while attending online and face-to-face business administrations courses. Express your answers as thoroughly as possible. When you have completed the questionnaire, please email it back to me at pesor333@comcast.net

Your time and cooperation are greatly appreciated. If you have any questions regarding this questionnaire or the study in general, please contact: Ellen Sorberg at the above listed email address or at XXX-XXX-XXXX.

Thank you.

Ellen Sorberg, Ed.D. graduate student, Walden University

Appendix G: Student Consent Form

Dear Student:

You are invited to take part in a research study of the integration of faith into online and face-to-face business coursework. The researcher is inviting students currently enrolled or students who have taken business courses both online and face-to-face to be in the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Ellen Sorberg, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to explore online and face-to-face inclusion of faith integration in an undergraduate business administration program at your college.

Procedures:

If you agree to be in this study, you will be asked to:

- Complete a questionnaire concerning faith integration of both online and undergraduate business courses. It should only take approximately 15 minutes to complete. When the questionnaire is completed, please email it back to me (the researcher) at pesor333@comcast.net
- Upon completion of the onsite research, I will be conducting a member check to ensure accuracy of the results. Therefore, I will be sending an initial report to you so that you can comment on the accuracy of my interpretations.

Here are some sample questions:

1. I have personal feelings about faith integration in my business courses.
2. Reflecting back on online business courses I have taken, I feel faith integration was adequate in those courses.
3. Reflecting back on face-to-face business courses I have taken, I feel faith integration was adequate in those courses.

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at your college or in your courses will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind during or after the questionnaire. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as stress or becoming upset. Being in this study would not pose risk to your safety or wellbeing.

The benefits of the study will be to identify student and faculty awareness and experience with the faith integrated online business course environment compared to the face-to-face experience.

Payment:

There are no payments, gifts, or reimbursements for participating in this study.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by remaining on a computer disk for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have now. Or if you have questions later, you may contact the researcher via email at pesor333@comcast.net. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 1-800-925-3368, extension 3121210. Walden University's approval number for this study is **IRB will enter approval number here** and it expires on **IRB will enter expiration date.**

Please print or save this consent form for your records.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By replying to pesor333@comcast.net with the words "I consent", if taking the questionnaire. I understand that I am agreeing to the terms described above.

Appendix H: Instructor Consent Form

Dear Instructor:

You are invited to take part in a research study of the integration of faith into online and face-to-face business coursework. The researcher is inviting instructors currently teaching or instructors who have taught business courses both online and face-to-face to be in the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Ellen Sorberg, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to explore online and face-to-face inclusion of faith integration in an undergraduate business administration program at your college.

Procedures:

If you agree to be in this study, you will be asked to:

- Complete a questionnaire concerning faith integration of both online and undergraduate business courses that will be emailed to you. It should only take approximately 15 minutes to complete. When the questionnaire is completed, please email it back to me (the researcher) at pesor333@comcast.net
- Request to observe the classroom to learn about how faith is integrated into the curriculum.
- Upon completion of the onsite research, I will be conducting a member check to ensure accuracy of the results. Therefore, I will be sending an initial report to you so that you can comment on the accuracy of my interpretations.

Here are some sample ideas:

1. I have personal feelings about faith integration in my business courses.
2. Reflecting back on online business courses I have instructed, I feel faith integration was adequate in those courses.
3. Reflecting back on face-to-face business courses I have instructed, I feel faith integration was adequate in those courses.

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at your college or in your courses will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind during or after the questionnaire. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as stress or becoming upset. Being in this study would not pose risk to your safety or wellbeing.

The benefits of the study will be to identify student and faculty awareness and experience with the faith integrated online business course environment compared to the face-to-face experience.

Payment:

There are no payments, gifts, or reimbursements for participating in this study.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by remaining on a computer disk for a period of at least 5 years, as required by the university.

Contacts and Questions:

You may ask any questions you have now. Or if you have questions later, you may contact the researcher via email at pesor333@comcast.net. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 1-800-925-3368, extension 3121210. Walden University's approval number for this study is **IRB will enter approval number here** and it expires on **IRB will enter expiration date.**

Please print or save this consent form for your records.

Statement of Consent:

I have read the above information and I feel I understand the study well enough to make a decision about my involvement. By replying to pesor333@comcast.net with the words "I consent", if taking the questionnaire. I understand that I am agreeing to the terms described above.

Appendix I: Student Open-Ended Questionnaire

FAITH INTEGRATION WITHIN

FACE-TO-FACE AND ONLINE BUSINESS COURSES

Please respond briefly to the following questions.

- 1) Describe your experiences with faith integrated opportunities in online business administration coursework and face-to-face business administration coursework.

- 2) What are students' perceptions and experiences of faith integration in online and face-to-face business administration classroom environments?

- 3) Are online and face-to-face business administration students experiencing faith integration in their coursework?

Appendix J: Instructor Open-Ended Questionnaire

FAITH INTEGRATION WITHIN
FACE-TO-FACE AND ONLINE BUSINESS COURSES

Please respond briefly to the following questions.

- 1) How do you align faith integration in face-to-face and online business administration coursework?

- 2) How do instructors incorporate faith integration in their online and face-to-face business administration classroom environments?

- 3) Are online and face-to-face business administration students experiencing faith integration in their coursework?

Appendix K: Observation Protocol

DATE: _____ Course: _____ TIME: _____

OBSERVATION	REFLECTION

Appendix L: Instructor Reminder Letter to Complete Questionnaire

Dear Instructor:

You had indicated via consent form to participate in a study concerning faith integration in online and face-to-face business administration coursework. At this time I have not received the completed survey.

For your convenience attached is the cover letter with instructions as well as the questionnaire to be completed at by the date on the cover letter.

Your time and cooperation is greatly appreciated.

Thank you.

Ellen Sorberg, Ed.D., Student,
Walden University

Appendix M: Student Reminder Letter to Complete Questionnaire

Dear Student:

You had indicated via consent form to participate in a study concerning faith integration in online and face-to-face business administration coursework. At this time I have not received the completed survey.

For your convenience attached is the cover letter with instructions as well as the questionnaire to be completed at by the date on the cover letter.

Your time and cooperation is greatly appreciated.

Thank you.

Ellen Sorberg, Ed.D., Student
Walden University

Appendix N: Instructor Member Check Report

The guiding question for this research study is: “How does business administration faculty align faith integration in face-to-face and online coursework? Is face-to-face and online faith integration equal in implementation? After reviewing the instructor questionnaires and observations and coding them I discovered three themes for online business administration coursework and three for face-to-face business administration coursework. The themes are described below in Table 1 and instructor participant demographics in Table 3.

Please inform me via email if you agree, disagree, or would like to discuss the findings with me via the telephone.

Table 1
Thematic Analysis of Instructors

Theme No.	Online or Face-to-Face	Theme
1	Online	Weekly devotional discussion
2	Online	Faith content depends on instructor
3	Online	Sometimes devotional worth points, Sometimes not
1	Face-to-Face	Open class with prayer
2	Face-to-Face	Combine faith and business
3	Face-to-Face	Incorporate a variety of sources

Table 3
Participant Demographics – Instructors

Total No.	Total Agreed to Participate	Part-Time or Full-Time	Total Selected to Participate
Instructors 22	6	2 Full-Time 2 Part-Time	4

Even though each instructor indicated that faith integration is included in both online and face-to-face business administration coursework, observation data shows a discrepancy between faith integration in the online environment and the face-to-face environment. Therefore, the project I have selected for this study is a curricular recommendation white paper.

Thank you for your input in this research study. It is my hope that the result of the project will be helpful in the future of Midwestern Christian College's business administration coursework.

Sincerely,

Ellen Sorberg, Ed. D. Graduate student
 Walden University

Appendix O: Student Member Check Report

The guiding question for this research study is: “How does business administration faculty align faith integration in face-to-face and online coursework? Is face-to-face and online faith integration equal in implementation? After reviewing the student questionnaires and coding them I discovered six themes for online and face-to-face business administration coursework. The themes are described below in Table 2 and instructor participant demographics in Table 4.

Please inform me via email if you agree, disagree, or would like to discuss the findings with me via the telephone.

Table 2
Theme analysis of Students

Theme No.	Theme
1	Face-to-face coursework offers more faith opportunities.
2	Face-to-face coursework offers more student involvement.
3	Face-to-face coursework offers more variety.
4	Faith is related to business more in face-to-face coursework.
5	Face-to-face faith integration is better.
6	Get more faith integration out of face-to-face coursework.

Table 4
Participant Demographics – Students

Total No.	Total Agreed to Participate	Grade Level	Total Selected to Participate
Students 481			
	7	Freshmen	3
	7	Sophomore	3
	7	Junior	3
	10	Senior	3
Total student participation	12		

Even though each instructor indicated that faith integration is included in both online and face-to-face business administration coursework, data analysis indicated that faith integration in the online environment is not equal to the face-to-face environment. Therefore, the project I have selected for this study is a curricular recommendation white paper. The recommendations are useful in online as well as face-to-face business administration coursework to align faith integration in both online and face-to-face business administration coursework.

Thank you for your input in this research study. It is my hope that the result of the project will be helpful in the future of Midwestern Christian College's business administration coursework.

Sincerely,

Ellen Sorberg, Ed. D. Graduate Student
Walden University