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An Innovation Configuration Map for Integrating Faith in Learning

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ABSTRACT

This article presents the results of an appreciative inquiry of the integration of faith and learning practices in Adventist higher educational institutions in Southeast Asia. A descriptive qualitative case study design was used, closely guided by processes for developing Innovation Configurations. Observations, documents, a literature review, and appreciative inquiry interviews were used to collect the data. The participants included six experts from four continents, 35 online participants in a pilot test, and 21 IFL practitioners from three Adventist Higher Educational Institutions in Southeast Asia. The result was ten innovation configuration components that defined the integration of faith and learning practices of Christian educators operationally from an Adventist perspective. The innovation configuration map of the integration of faith and learning practices may be useful for professional development, program evaluations, observations, team coaching, reflection, and self-analysis.

Introduction

When people browse a website or enter the admissions office of a Christian institution, they are to be conversant with the integration of faith and learning (IFL) practices (Nwosu, 1999; Rasi, 1999). The IFL literature contains evidence that discussions on IFL remains theoretical and there are suggestions for further studies pertaining to IFL practices (Akers & Moon, 1980; Badley, 1994, 2009; Burton & Nwosu, 2003; Holmes, 1983; Knowlton, 2002; Korniejczuk, 1994; Nwosu, 1999; Rasi, 1999, 2000a, 2000b; Taylor, 2005; Tucker, 2001). However, an innovation configuration (IC) that would guide curriculum stakeholders in the implementation of IFL has been lacking in the IFL literature. An IC is an operational definition. It describes the ideal, acceptable, and unacceptable practices of an innovation (Hord, Stiegelbauer, Hall, & George, 2013).

The purpose of the study was to find an operational definition of IFL by using a systematic plan to discover the essential components of the practice of IFL. The result could be used to plan, train, improve, and assess the practice of IFL in higher education institutions. The participants included IFL international scholars from four continents, along with the practices of IFL practitioners from three Adventist Higher Educational Institutions (AHEIs) in Southeast Asia. A model was developed to make IFL more practical for practitioners in Christian higher educational institutions. This article highlights the process used to develop the IC map for IFL practices. It includes the (a) theoretical framework, (b) methodology, (c) discussion of results, and (d) conclusion and recommendations.

Theoretical Framework

Theory has to do with the simple explanation of a complex phenomenon (Green, 2016). Change, the basic principle of the IC, helped guide this study (Trye, 2017). Innovation is intentional, and does not happen by mere accident (Gaikwad, 91; Henriquez-Roark, 1995; Hord et al., 2013; Larson, 1992). The story behind the IC goes back to the mid-1960s when the U.S Congress formed a series of educational research centers at some American universities and regional educational laboratories (Hord et al., 2013). One of these research centers was the Research and Development Center for Teacher Education located in the University of Texas at Austin, where the Concerns-Based Adoption Model (CBAM) was developed by Gene E. Hall, Shirley M. Hord, and a team of researchers (Hall &Hord, 1987).

The CBAM included three diagnostic dimensions (a) the Stages of Concern (SoC), (b) the Levels of Use (LoU), and (c) the Innovation Configuration (IC). The first diagnostic dimension, the Stages of Concern (SoC), mainly “addresses the individual’s perceptions, feelings, and attitudes relative to the innovation” (Hord et al., 2013, p. 2). The second dimension, the Levels of Use “focuses on the individual’s behavior. It distinguishes among three levels of nonusers and five user levels. It describes how individuals are actually preparing to use the innovation or implementing the innovation” (Hord, et al., 2013, p. 2). While both the SoC and the LoC have to do with the individual’s behaviors and the concerns of the teachers during the change process, the third dimension of the CBAM, the IC, is about describing the individual’s action (Gaikwad, 1991; Hord et al., 2013, p. 2).

Generally, the CBAM tools are flexible tools for assessing, monitoring, and understanding different aspects of the implementation process of the innovation (Hord et al., 2013, p. 3). Specifically, the IC provides a process for developing an operational definition of an innovation by giving a description of what the innovation looks like (Gaikwad, 1991; Hord et al, 2013; Henriquez-Roark, 1995). It is primarily about the “what” of change or the innovation of the study (Hord et al., 2013, p. 2). The following basic IC terminologies were used to develop the IC map.

Innovation Configuration Components

The IC components are the “major operational features of an innovation” (Hord et al., 2013, p. 5). The IC components could be materials, the teachers’ behaviors, or student activities (Hord et al., 2013). As seen in the innovation configuration map of faith and learning practices, there are ten IC components for IFL practices in AHEIs (See Appendix A.)

Component variations

Component variations refer to the various ways in which practitioners can implement a component (Henriquez-Roark, 1995). The component variations in this study are represented by the three letters – *a*, *b*, and *c*. The narrative for *a* presents the ideal practice, *b* represents an acceptable practice, and *c* represents an unacceptable practice (see Appendix A).

Developer

The developer or developers could be either “the organization, team, or person who created or developed the innovation or program” (Hord et al., 2013, p. 5). For this study, the developers are called the IFL experts or scholars within the Seventh-day Adventist denomination.

Innovation

The innovation has to do with “whatever change or reform is being implemented. An innovation may be new to the user, or it may be something that has been used for some time” (Hord et al., 2013, p. 5). In this study, the innovation is the IFL.

Innovation Configuration map

An IC map is a key tool, a road map that describes the ideal, acceptable, and unacceptable ways of implementing an innovation—program or change (Hord et al., 2013). Five research questions were used to develop the IC map. The research questions are listed below:

1. What are the essential components of IFL?
2. What is your description of IFL?
3. What do best practices of the IFL look like?
4. What would be your suggestions for effective 5-year plans for the development of the IFL practices?
5. What would need to be included to ensure the long-term implementation of IFL?

The research perspective used as a guide in obtaining responses to these research questions was a qualitative research methodology.

Methodology

Conducting qualitative research is like driving on an expressway of multiple lanes with many options. The flexible and emergent nature of qualitative research enables qualitative researchers to understand and explore the meaning of the world of others (Barbour, 2014; Creswell, 2007; Eisner, 1998; Merriam, 2009; Silverman, 2000; Yin, 2011). The research design selected for the study was a descriptive case study using Appreciative Inquiry (Trye, 2017).

Appreciative inquiry is “an energizing approach for sparking positive change in people, groups, and organizations. It focuses on what is working well (appreciative) by engaging people in asking questions and telling stories (inquiry)” (Cockell & McArthur-Blair, 2012, p.13). A case could be either a particular program, event, or process (Merriam, 1998). The case for this study was mainly about the process – the IFL and learning practices.

The setting of this study was a single case study bounded within three Seventh-day Adventist higher education institutions in Southeast Asia. The Seventh-day Adventist world Church operates more than 106 AHEIs worldwide (Joseph, 2014). Thirteen of those tertiary institutions are located in Southeast Asia, where this study was conducted (Trye, 2017). For ethical reasons, fictitious names were given to each of the three institutions. The first institution of the study was labeled Institution A, the place of the pilot study (Trye, 2017). The second institution was called Institution B, and the third was referred to as Institution C. The entire study, including the

literature review process, took 18 months – from August 2015 until February 2017.

Purposive Sampling

Purposive sampling was used for selecting the participants of this study. Purposive sampling enables researchers to choose participants from whom they can learn the most about what is being studied (Creswell, 2007; Henriquez-Roark, 1995; Merriam, 1998; Yin, 2011). The research participants for the study included four groups. They were (a) 6 IFL experts/scholars, (b) 35 online participants in the pilot study, (c) 6 education administrators, and (d) 15 educators.

Purposive sampling involves the establishment of criteria for the units to be investigated (Henriquez-Roark, 1995, Merriam, 1998) in order to reflect the purpose of the study.

The following criteria were employed in the selection of the six IFL experts. The expert:

1. was a Seventh-day Adventist,
2. taught in an Adventist higher educational institution,
3. published materials on IFL,
4. conducted training on IFL,
5. was judged an effective IFL teacher, and
6. was cited by other scholars in the IFL literature.

Second, this researcher used five criteria to identify the three institutions of the study. The three institutions selected each met the following criteria. The school was:

1. identified as an AHEI,
2. accredited by the country's government and the Adventist Accreditation Agency,
3. suggested by educational administrators as one of the top five ranking AHEIs in Southeast Asia (Trye, 2017),
4. used English as a medium of instruction, and
5. willing and capable of participating in the study.

Third, six education administrators participated in the research. They were all from the three institutions of the study. The education administrators selected met the following six criteria.

The person

1. was a Seventh-day Adventist,
2. had received formal training in IFL,
3. taught in an Adventist higher educational institution,
4. was recommended by colleagues as an effective IFL practitioner,
5. used English as a medium of communication, and
6. was willing and capable of participating in the study.

Fourth, fifteen educators participated in the research study. They were all from the three institutions of the study. The educators selected met the following six criteria. The person

1. was a Seventh-day Adventist,
2. had received formal training in IFL,
3. taught in an Adventist higher educational institution,
4. was recommended by students and knowledgeable colleagues as an effective IFL practitioner,
5. used English as a medium of communication, and

6. was willing and capable of participating in the study.
Participants welcomed the methodology used in this study (Trye, 2017), the appreciative inquiry perspective (Cooperrider, 1986), during data collection.

Data Collection

The following instruments were used to gather the data: (a) appreciative interviews; (b) classroom observations; (c) field notes, (d) curricular documents; and (e) the literature review (Trye, 2017). The appreciative interviews were both virtual and face-to-face (Trye, 2017). There were 15 IFL teachers who were identified by colleagues and students from the appreciative interviews as effective IFL practitioners. They were visited and observed in their classrooms using Green's (2017) Higher Education Classroom Observation Instrument (see Trye, 2017).

When it comes to quality issues, triangulation was the primary method used to ensure the trustworthiness of the study (Merriam, 1998). The process of triangulation involves "using two or more data sources, methods, or researchers to try to gain a fuller or multi-faceted understanding of a topic" (Braun & Clarke, 2013, p. 338). Member check was also used; it is defined as the "practice of checking your analysis with your participants, to ensure it does not misrepresent their experiences, often treated as a form of validity in qualitative research" (Braun & Clarke, 2013, p. 332). Member checks were achieved in two ways, through face-to-face and virtual communication (Trye, 2017).

Another element for ensuring the credibility of the data was peer examination, sharing and seeking confirmation and insight from other knowledgeable people during the research process (Merriam, 1998). For instance, peer examination was conducted by consulting research committee members, sharing findings with participants at two international conference presentations, and sharing findings with a group of students in a study group known as Okapi (Trye, 2017).

In qualitative research, the researchers are often considered the main instruments in the process of gathering data (Eisner, 1998; Merriam, 2009; Silverman, 2000). The authors of this study are Seventh-day Adventist Christian educators. I (Trye) has 10-years of teaching and administrative experience in AHEIs, from undergraduate to postgraduate levels. I believe IFL is a lifestyle. Henriquez-Green and Green have experienced teaching at all levels of education including a combined total of 37 years in postgraduate education. Additionally, both have been active in teaching classes in how to use IFL in the classroom as well as writing about and guiding theses and dissertations on the topic.

In addition, dependability was used to ensure trustworthiness of the data (Joseph, 2014; Merriam, 1998). For example, (a) relevant books and articles from the school university library were used, (b) relevant books were ordered through the university library, (c) online sites were queried, (d) curricular documents were reviewed, (e) participants were interviewed, (f) the data were transcribed and kept, and (g) email correspondence was analyzed utilizing an inductive approach. Because this study was part of a research study for the requirements for a doctoral degree in education, the findings were examined by a research committee and then publically defended (Trye, 2017).

Scholars are also interested in the ethical practices of a research study. The study was approved by an Ethics Review Board (ERB). The participants were given an informed consent form before participating in the study. In the informed consent form, the participants were informed about the context of the study before giving their consent. They were informed their participation was voluntary and they could withdraw at any time. As such, they were free to respond to all questions honestly without any fear. The participants were aware that their physical safety as well as their psychological safety was considered. Also, ethical procedures were followed during the analysis of the data (Trye, 2017).

Data Analysis

The study made use of Hilda Taba's (1972) inductive method of data analysis (Green & Henriquez-Green, 2014). There are three phases of Taba's inductive method which include (a) concept formulation, (b) interpretation, and (c) application of the principles. The first phase, concept formation, relates to how the data are examined. For each interview question, the responses of the participants were compared and organized into categories using similar attributes (Trye, 2017).

The second phase, the interpretation of data, has to do with exploring relationships, ways in which the groups are similar or different, seeing cause and effect, or even hierarchical relationships (Green & Henriquez-Green, 2014, pp. 5-7). This phase was used to find out implications and answers to the question, what does this mean? (Trye, 2017). The third phase is about the application of the principles in an attempt to explain new phenomena (Green & Henriquez-Green, 2014, pp. 5-7). This requires going beyond what is given, finding implications, and generating conclusions (Joyce et al., 2009). Following is the discussion of the steps used to develop the IC map along with the results.

Discussion of Results

Hord and colleagues' (2013) four steps were used to develop the IC map for IFL practices. They are (a) identifying the innovation components, (b) identifying additional components and variations, (c) refining the IC map, and (d) testing and finalizing the IC map.

Step 1. Identifying Innovation Components from Six Experts in the Adventist Church

According to Hord et al. (2013), “Identifying components is usually a multi-step process that might include reading as much descriptive materials about the program as possible and interviewing the developer or the innovation or program and/or change facilitators(s)” (p. 13). The first step in identifying the IC components was the review of literature. During the literature review, the primary author discovered that two prominent IFL proponents — Dr. Frank E. Gaebelein and Dr. Arthur Holmes were often cited in the IFL literature (Trye, 2017). Gaebelein is considered the first scholar to mention the term IFL in a speech (Badley, 1994). The speech was later published in a book called *The Pattern of God’s Truth* (Gaebelein, 1968). Holmes’ four books on IFL were useful during the literature review process. They are (a) *All Truth is God’s Truth* (Holmes, 1983), (b) *Contours of a World View* (Holmes, 1993), (c) *Shaping Character* (Holmes, 1991), and (d) *The Idea of a Christian College* (Holmes, 1987).

There were other useful resources on pedagogy and IFL. They were (a) Guptill and Johnson (2004), *REBIRTH: Christ-centered Values Education*; (b) Henriquez-Green and Green (2013), *Wisdom through Character Development: A Pedagogical Guide to Worship in Schools*; (c) Larson and Larson (1992), *Project Affirmation: Teaching Values*; (d) Nilson (2010), *Teaching at Its Best: A Research-Based Resource for College Instructors*; (e) Rasi (1999), *Christ in the Classroom Series*; (f) Rath, Harmin, and Simon (1966), *Values and Teaching: Working with Values in the Classroom*; and (g) Smith and Smith (2011), *Teaching and Christian Practices: Reshaping Faith and Learning*.

From these resources on pedagogy and IFL, I was able to identify components that apply to IFL practices. For example, Rath, Harmin, and Simon (1966) mentioned seven alternatives to teaching values. They were “(a) choosing freely, (b) choosing from among alternatives, (c) choosing after thoughtful consideration of the consequences of each alternative, (d) prizing and cherishing, (e) affirming, (f) acting upon choices, and (g) repeating” (p.28). Because of the changing nature of society, the authors suggested pedagogical practices that require critical thinking (Rath, Harmin & Simon, 1966).

Another useful pedagogical resource was Eisner’s (1998) *The Enlightened Eye: Qualitative Inquiry and the Enhancement of Educational Practice*. The author suggested the process of applying critical thinking in education using four components: (a) description, (b) interpretation, (c) evaluation, and (d) themes. Critical thinking is essential in education because it is used daily to make decisions.

The second step in identifying the IC components was selecting the IFL experts. The process of developing an IC map requires teamwork (Hord, et al, 2013). Initially, ten experts in the Seventh-day Adventist Church were contacted via email. Six out of the ten experts participated in the process of developing the IC map for implementing IFL practices in AHEIs (Trye, 2017).

The third step in identifying the IC component was interviewing the six IFL experts. The major reason for interviewing the experts was to discover what the IFL experts considered essential components for IFL practices in AHEIs. For instance, in a face-to-face interview with the first

IFL expert designated IE1, the participant described IFL as the process of “Bringing together faith and learning so that there is no tension between faith and learning, or you feel like faith and learning are one” (Vol. 4, p. 2, cited in Trye, 2017).

According to the second expert, IE2, the first word “Integration”, meant infusing, putting things together so that there can be one, they are holistic, instead of separate” (Vol. 4, p. 6). The second word, “faith” was described by IE2 in three ways. “The first is to acknowledge God. Who God is and what He has done. Anything that has to do with the study of God, of course, needs to start with the Bible” (Vol. 4, p. 6). The second aspect of faith stated by IE2 was about denominational practices. “It has to do with our practices, I mean denominational practices. . . The third part of it is personal practice. It is a lifestyle” (Vol. 4, p. 7). For the last word in the IFL phrase, learning is, “Changing your thoughts and your behaviors, and your attitudes” (Vol. 4, p. 7). IE2 thought IFL meant all of the three things put together.

IE1 and IE2 were interviewed face to face, while the same questions were answered by IE3 by email. For IE3,

The IFL is when faith forms the foundation for all learning, placing the biblical worldview, principles, and values as the bedrock of the academic endeavor. Actually, I prefer to focus on IFLL (*Integration of* Faith, Learning, and Life), as I believe that the IFL must result in a tangible impact on life (Vol. 4, p. 14).

The fourth IFL expert, IE4, was interviewed via Skype. For him, “IFL is a deliberate and systematic process of approaching the entire educational enterprise—both curricular and co-curricular—from a Christian perspective” (Vol. 4, p. 27).

According to the fifth IFL expert, IE5, IFL is “looking at the whole educational enterprise from a biblical base perspective (Vol. 4, p. 37). The sixth expert IE6 said, “IFL means allowing one’s faith (biblical principles) to influence one’s learning experiences, including what is learned, how it’s learned, and one’s attitude towards learning. What this means is that biblical principles serve as the sieve for the learning experience” (Vol. 4, p. 44). Hence, the outcome of the first step of identifying IC components from the six experts was a tentative list of the IFL components (Trye, 2017). Besides the experts, the primary author wanted to know what the IFL practitioners who participated in the pilot study in Institution A considered essential components of IFL.

Step 2. Identifying Components from Practitioners in Institution A

The first step in identifying IFL components from the point of view of practitioners was accomplished by selecting and interviewing seven practitioners from Institution A who were a part of the pilot study. Out of the seven IFL practitioners (IP), two were education administrators and five were educators. Like the six IFL experts in step 1, the seven IFL practitioners were asked to identify the essential components of IFL. According to IP1, a Biblical foundation was considered the most essential component of IFL.

I will say IFL is when you choose to make your faith and your beliefs part of your whole worldview. Everything you say, everything you do, all new information that you get comes back to your faith foundation. So when you integrate your faith, it is not here is your subject over here, and I will look for some way to make my faith somehow fit in with that. It is more of seeing the whole of life, of education, of everything, through the eyes of faith. (Vol. 1, p. 29)

For IP2, “Integration means something that is so closely connected you cannot see it. You can’t really separate it. And for that reason, I believe that it really is not so much what we say or what we do, but what we are” (Vol. 1, p. 30). Also, the five teachers in the pilot study mentioned what they thought were the essential components of IFL (Trye, 2017). For example, IP3 said, “IFL is—to me, learning is change. Faith is both personal and visible in many different ways. . . . You should not split the two. For me, faith is learning, and learning is faith” (Vol. 1, p. 23). For IP4, IFL is “really living out a consistent life, inside and outside the learning environment” (Vol. 1, p. 49). For IP5, “It is modeling the life of Jesus Christ” (Vol. 1, p. 57). IP6, “my understanding of IFL is how you live your life and that cannot be separated” (Vol. 1, p. 60). And according to IP7, “IFL is putting together in harmony science and revelation; having the Bible as the last authority in teaching and learning” (Vol. 1, p. 70).

The second step used to identify the IFL components included observing the five teachers from Institution A. During the pilot study, the primary author observed the classes of the five IFL practitioners from Institution A (Trye, 2017). The instrument used was the Higher Education Classroom Observation instrument developed by the third author of this study (Green, 2016). From both the interviews and the classroom observations along with the curriculum materials gathered from Institution A, ten initial IFL components were identified from the practitioners in Institution A (Trye, 2017).

Developing the first IC draft was the third step in identifying the components. Along with the IFL experts, the first IC draft was adjusted and expanded by making use of the responses from the experts in Step 1 and the small number of IFL practitioners from Institution A in Step 2. Initially, the first IC draft had ten components with their descriptions. The emerging IC draft was not yet a map. The IC draft was emailed to the six experts and the 5 IFL practitioners for feedback. After the pilot test from Institution A, the primary author proceeded to Institutions B and C to obtain additional data regarding IFL components from the practitioners.

Step 3. Identifying Additional Components from Practitioners in Institutions B and C

In order to identify additional IFL components, 14 IFL practitioners were selected and interviewed, and observed in both Institutions B and C. Ten out of the 14 IFL practitioners were teachers; and four were education administrators (Trye, 2017). The result was the second IC draft. The components and their descriptions increased from 10 in the first draft to 15 in the second draft (Trye, 2017). There was interactive and iterative communication with the experts through emails which helped to refine and finalize the IC map.

Step 4. Refining and Finalizing the Map

Refining and finalizing the IC map for IFL practices in AHEIs was not a smooth process. It was an iterative process with the experts. The entire process of developing the IC map took eight months, from April to November 2016.

After developing the initially identified IC components, an email was sent to the six experts and the IFL practitioners from Institution A. They were asked for their input. Based on the feedback from the experts and the practitioners, in the third draft the components were reduced slightly from 15 to 14 components (Trye, 2017).

Similarly, from the responses of the experts and the practitioners on the third draft, the fourth draft was developed. The components and their variations were reduced from 14 to 10 components with their component variations. The IC Map was now making sense. The fourth draft was nearly complete. It was emailed to the IFL experts and their responses were encouraging. For instance, there was only one suggestion. That suggestion was to include the word “*evidence*” in the description of the component variations. Therefore, the inclusion of the word “evidence or no evidence” were included in the final IC Map for implementing IFL practices in AHEIs (see the Final IC Map in Appendix A). Following is the heart of the study – applying the IC Map.

Applying the Innovation Configuration Map

The IC Map is not meant for the evaluation of people. Rather, it is a tool for describing the fidelity of an innovation that is in operation (Hord et al., 2013). Over the years practitioners have used the product of an IC Map for various purposes such as (a) research, (b) program evaluation, (c) dissemination, and (d) professional development (Hord et al., 2013). Either from top-bottom or from a bottom-top approach, the IC Map is a useful tool for the implementation of IFL practices in AHEIs. For instance, the components, *biblical foundation*, *integrated lifestyle*, and *shared commitment* on the IC Map are relevant to all the stakeholders including board members, education administrators, teachers, students, alumni, parents, researchers, and for professional development.

Institution's Board Members

The Seventh-day Adventist church operates through a committee system. The institutions' board members consist of a committee nominated by a committee. Even if all the members of the committee were knowledgeable about IFL practices, the IC Map for IFL practices in AHEIs could still be a useful tool to the committee for the selection of key education administrators and educators of AHEIs. This is because each of the components on the IC Map has descriptions for the ideal, acceptable, and unacceptable practices of IFL. For instance, the component *shared commitment* has to do with all the stakeholders including the institution board members understanding the importance of IFL. Educating the institution's board about the importance of the IC Map for IFL practices in AHEIs could help tackle administrative issues at the top level. The map can also be applicable to education administrators of AHEIs.

Education Administrators

Since administrators are responsible for taking care of the entire institution, every component on the IC map could be useful at the institutional level. For example, the component *Biblical foundation* is a reminder that every activity, whether a curricular or extracurricular activity, should be measured by the Bible (Rasi, 1999, Taylor, 2002). A *shared commitment* is a reminder that the implementation of IFL has to do with the involvement of everyone in the institution. The component that has to do with *IFL professional development* could be useful for orientation, training, and tenure, that is for awarding and promoting employees from one status to another.

Also, the IC map could help education administrators to approve new courses and to remove courses from the institution's curriculum. The map could serve as road map for evaluating activities pertaining to research at the institution level, relating to the community and the church. It could also help the administrators provide administrative support to teachers to help them live an integrated lifestyle while aspiring to implement the ideal integrated curriculum.

Teachers

At the classroom level, teachers could use all the components of the IC Map as a road map for classroom management, personal evaluation, research, and even study groups. For example, the component, *pedagogical practices*, is a description and highlights the need of teaching as Jesus taught (Taylor, 2010). The component, *providing a healthy learning environment* would be useful for teachers knowing the importance of creating a healthy, welcoming, nurturing atmosphere in the classroom. An *integrated lifestyle* is a must for IFL teachers, teachers need to understand that what they are modeling in their every action and word is what they are actually teaching. The *integrated strategies* could also help teachers in planning their syllabi and delivering their content. The component *critical thinking* would remind teachers to engage their students in professional and spiritual connections in the teaching and learning process. The outcome of the teachers' implementation of IFL practices would result in the continuation of IFL modeling by current students and also by graduates.

Students

On a personal level, the component *critical thinking*, *biblical foundation*, *integrated lifestyle*, *shared commitment*, and *IFL modeling* on the IC Map could be helpful to the students in research, sports, and other curricular and extra-curricular activities. For students in leadership positions such as student associations or student councils, the IC Map would be a helpful tool for effective dialogue with the education administrators. At times students are chosen for a leadership position because of their popularity or good GPA without checking their level of knowledge and understanding of IFL. Being knowledgeable about the importance of the components in the IC Map could help avoid issues such as riots and strikes in AHEIs.

The IC map could also help the student leaders and the student body, in general, to understand AHEIs are not just like any other university. The institutions are meant to model an integrated lifestyle that benefits the community and the church. Knowing and using the IC Map would help students model IFL while they are still students and after they graduate.

Alumni

The alumni are ambassadors who are supposed to project the image of the institution. The IC Map could be useful to them for modeling IFL and also help them to stay in touch with and support their alma mater. Not only is the IC Map applicable to the alumni, it could be a useful tool for parents of students as well.

Parents

Education and learning is a combined effort of the institution, home, the church, and even society. The IC Map may prove useful to parents because they are part of the stakeholders of the institution. During the parent and teacher consultation, they could refer to IC Map for decision-making as well as for other important actions. The IC Map could help parents to be knowledgeable about how IFL practices in AHEIs are unique. Apart from parents, the IC Map could also be useful to researchers.

Researchers

At the end of one man's knowledge is the beginning of another man's wisdom. In other words, learning is a continuous process. Hence, the IC Map on IFL practices for AHEIs could be applicable to researchers who are intending to conduct studies on IFL. Studies concerning IFL practices could be tackled at different levels, for instance, classroom, departmental, institutional, national, or international. The IC Map could be the starting point for classroom assessment, course assessment, program evaluation, instructional practices, and professional development of IFL practitioners in AHEIs.

Professional Development

Professional development has to do with "a planned program designed to increase knowledge and/or skill in the workplace" (Green & Henriquez-Green, 2008, p. A6.3). According to Hord et al. (2013), the IC Map can be used to inform and guide staff development (p. 29). It will be more effective, intentional, and useful if those who conduct professional development programs for IFL know the definition and components of IFL. They can use the components as competencies. Participants will know ahead of time what is expected of them and what it means to integrate faith and learning. Although IFL professional development programs were being carried out in the three institutions where the study was conducted, the participants suggested the need for more IFL development programs, the need for an IFL training center, and the use of the training model to be included in the implementation of IFL practices in AHEIs (See Trye, 2017). An operational definition of IFL was essential because even though the participants had an idea of what they needed, many had different definitions of what it meant to integrate faith and learning. They needed clarification and details of what IFL practices meant.

Elsewhere, Green and Henriquez-Green (2008) identified two problems associated with the professional development of teachers:

There are at least two significant problems with the way we train teachers to teach initially and how we teach them to teach differently once they are practicing teachers. One is the lack of focus and time spent on learning new practices. We simply do not spend enough time learning the new practices. We typically rush on to another teaching process before the teacher has mastered the new practice. The second significant problem is the lack of follow-up after the initial training. Rarely do training sessions include follow-up by expert coaches (Green & Henriquez-Green, 2008 p. A6.3).

The IC Map for IFL practices will help the trainers to have a focus, and at the same time delineate the skills and new practices needed to implement IFL effectively. It would give administrators a direction of the process needed to implement effective IFL staff development. Using the IC Map on IFL practices, any university or school could become a model for IFL because they would know exactly what they would need to do for the transfer of learning to take place. Any school which chooses to create an IFL center would have the foundation necessary to carry out that important work (Trye, 2017). The potential is very exciting.

Conclusion and Recommendations for Future Study

Creating the innovation configuration map for IFL practices in AHEIs was a collaborative and iterative process with the experts and practitioners. The outcome of the five research questions was embedded in the IC Map for IFL practices in AHEIs. The ten IFL components on the IC map include (a) biblical foundation, (b) shared commitment, (c) integrated lifestyle, (d) integrated strategies, (e) integrated curriculum, (f) pedagogical practices, (g) healthy, productive learning environment, (h) critical thinking, (i) IFL professional development plan and, (j) IFL modeling. Each of the ten IFL components has descriptions regarding the ideal, the acceptable, and the unacceptable way of implementing IFL practices. Future studies on IFL practices could be conducted using the IC map for implementing IFL practices in AHEIs. The IC Map is one of the major contributions of the study to IFL practices in the Adventist world church. The IC Map for IFL practices is not only a description of IFL theories and concepts but also a practical tool. It can serve as a practical model for the IFL in AHEIs.

APPENDIX A

The Innovation Configuration Map of the Integration of Faith and Learning Practices

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| Note: Component variations (a) are ideal. Component variations (b) are acceptable. Component variations (c) are Unacceptable. | |
| Component 1. Biblical Foundation | |
| a. | There is evidence integration of faith and learning practices are firmly built on a biblical worldview and Seventh-day Adventist beliefs. |
| b. | There is evidence integration of faith and learning practices are partially built on a biblical worldview and Seventh-day Adventist beliefs. |
| c. | There is no clear evidence integration of faith and learning practices are built on a biblical worldview or on Seventh-day Adventist beliefs. |
| Component 2. Shared Commitment | |
| a. | The integration of faith and learning is a shared institutional commitment, evident in the classrooms and throughout the various areas of the institution. Teachers, administrators, and support staff practice the integration of faith and learning. |
| b. | There is evidence most teachers, administrators, or staff support and practice IFL. |
| c. | There no clear evidence integration of faith and learning is applied in classrooms or in other areas of the institution. |
| Component 3. Integrated Lifestyle | |
| a. | There is evidence an integrated, whole-person lifestyle is promoted on campus. A balance between the spiritual, mental, physical, and social aspects of life is evident. |
| b. | There is evidence some aspects of the whole-person lifestyle are not emphasized and promoted. |
| c. | There is no promotion or balance between the spiritual, mental, physical, and social aspects of life on campus. |
| Component 4. Integrated Strategies | |
| a. | There is evidence administrators, teachers, and staff are committed to and seek to nurture the faith of the students through a variety of approaches, which include contextual, illustrative, conceptual, and experiential strategies. |
| b. | There is evidence many teachers, administrators, and staff are committed and seek to nurture the faith of the students through a variety of approaches, which include contextual, illustrative, conceptual, and experiential strategies. |
| c. | There is no clear evidence administrators, teachers, and staffs are committed to and seek to nurture the faith of the students through a variety of approaches, which include contextual, illustrative, conceptual, and experiential strategies. |
| Component 5. Integrated Curriculum | |
| a. | There is evidence teachers know their subject well and use an integrated curriculum plan which includes the focused, intentional, and targeted integration of faith and learning practices in all subject areas. This is evident in the program of studies, in lesson plans, and in the evaluation of learning. |
| b. | There is evidence many teachers know their subject well and are partially using an integrated curriculum plan which includes the focused, intentional, and targeted integration of faith and learning practices in all subject areas. This is evident in the program of studies, in lesson plans, and in the evaluation of learning. |
| c. | There is no evidence teachers know their subject well but do not use an integrated curriculum plan which includes the focused, intentional, and targeted integration of faith and learning practices in all subject areas. This is not evident in the program of studies, in lesson plans, and in the evaluation of learning. |
| Component 6. Pedagogical Practices | |

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| <ul style="list-style-type: none"> a. There is evidence teachers model Christ in their pedagogical practices through interactive learning methods, which include but are not limited to a mix of exposition, metaphor, storytelling, and exemplification. b. There is evidence many teachers practice modeling Christ in their pedagogical practices. c. There is evidence most teachers do not practice modeling Christ in their pedagogical practices. |
| Component 7. Healthy, Productive Learning Environment |
| <ul style="list-style-type: none"> a. There is evidence the learning environments are welcoming and conducive to learning. The teachers' actions and words reinforce IFL. They include rapid feedback from teachers, encouraging words, questions, and answers. b. There is evidence several learning environments are welcoming and conducive to learning. The teachers' actions and words reinforce IFL. They include rapid feedback from teachers, encouraging words, questions, and answers. c. There is little evidence the learning environments are welcoming and conducive to learning. The teachers' actions and words do not reinforce IFL. There is no rapid feedback from teachers; encouraging words are not spoken. There are no questions and answers. |
| Component 8. Critical Thinking |
| <ul style="list-style-type: none"> a. There is evidence critical thinking is promoted and expected in the classroom, laboratories, and field experiences. Students are encouraged and asked to make spiritual, professional, and other life experience connections about what they are learning. b. There is evidence critical thinking is at times applied in the classroom, laboratories, and field experiences. Sometimes students are encouraged and asked to make spiritual, professional, and other life experience connections about what they are learning. c. There is no evidence students are regularly given tasks that help them practice critical thinking in the classroom, laboratories, and field experiences. Students are rarely asked to make spiritual and professional connections about what they are learning. |
| Component 9. IFL Professional Development Plan |
| <ul style="list-style-type: none"> a. There is evidence administration is implementing a systematic professional development plan that intentionally includes the continual development of the teachers' understanding of the Seventh-day Adventist philosophy of education and the acquisition of knowledge and skills regarding how to integrate faith and learning in their practice. b. There is evidence programs to help teachers' understanding of the Seventh-day Adventist philosophy of education and the acquisition of knowledge and skills c. There is no clear evidence administration is implementing a systematic professional development plan that intentionally includes the continual development of the teachers' understanding of the Seventh-day Adventist philosophy of education and the acquisition of knowledge and skills regarding how to integrate faith and learning in their practice administration is implementing occasional professional development. |
| Component 10. IFL Modeling |
| <ul style="list-style-type: none"> a. There is evidence administration has implemented a formal tracking and feedback program of graduates to determine the degree to which they are serving as Christian ambassadors or missionaries who integrate faith and learning from an Adventist worldview in all aspects of life, including their chosen profession. In response to the graduates' feedback, the administration makes adjustments in their curricular and co- curricular campus activities. b. There is evidence some graduates model the integration of faith and learning from an Adventist worldview in some aspects of their lives. c. There is no evidence graduates model the integration of faith and learning from an Adventist worldview in their lives. |

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