

**Designing and Implementing
an Integrated Experiential Model for Total Student Transformation**

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Abstract

This paper presents a model for total student transformation, spiritually, intellectually, and professionally. The implementation of this model has been supported by a paradigm shift in the RWC business faculty, who have embraced the challenge of developing leaders through an integrated process of curricular and co-curricular/experiential learning and transformational teaching. The authors share the evolution in thinking that generated this model and the related approach to teaching and learning, along with some concrete examples of its implementation and lessons learned along the way. They also discuss anticipated next steps to further integrate the model into teaching and learning efforts and to assess its effectiveness in achieving intended learning and growth outcomes.

Background

For several years, the business faculty at Roberts Wesleyan College (RWC) has been wrestling with how to increase the effectiveness and lasting impact of its students' learning experiences. About seven years ago, the faculty met to discuss their purpose and approach to business education. These discussions were informed by two primary articles presented at recent Christian Business Faculty Association (CBFA) conferences and the work of Hersey and Blanchard (1969). Webb (1997) argued that God calls everyone to leadership (influence).¹ Webb further argues that "without an underlying motivation to influence others so as to make a difference in the world, the integration of faith and learning is just a sterile academic exercise" (p. 1). This challenged the faculty to consider their role in teaching and fostering leadership in their students in a much more intentional manner. However, Page (1996) cautions that "we should not be factories producing leaders but rather organizations developing leadership potential in our students" (p. 82) – an admonition that began to reshape our understanding of what it meant to be a business educator, a move away from simply imparting knowledge to actively developing leaders.

A second article that significantly shaped faculty thinking and dialogue about business education advocated a transformational (vs. transactional) teaching/learning/leadership model as a means of enhancing both student learning and leadership development (Howard, 1997). Howard contrasts transformational vs. transactional teaching/learning as follows:

¹ Webb's 1997 research utilized the Miner Sentence Completion Scale (Miner, 1993), which measures motivation to lead, to compare business students at Messiah College to students from two nearby private, secular liberal arts colleges. This research was followed by a longitudinal study (Webb, 2001) that examined growth in motivation to lead from the freshman to senior years. Both studies were disappointing from the perspective that there was no significant difference in the motivation to lead, either across institutions or time.

Table 1: Transformational vs. Transactional Teaching/Learning

Transactional Teaching/Learning	Transformational Teaching/Learning
Teacher and student have separate, but related, purposes	Teacher and student aspire to a common [higher] purpose
Courses viewed as a series of exchanges; student focus on grades	Courses viewed as shared opportunities for learning/growth
Course syllabus as a contract	Course syllabus as a roadmap or guide
Motivations for learning: getting a grade, meeting a requirement	Motivation for learning: a desire to learn or become
Success = grade earned, requirement met	Success = changed attitude, transformed mind, enriched worldview, improved ability
Instructional focus on content and input	Instructional focus on process and outcomes

Adapted from Howard (1997, 4-5).

He asserts that transformational teaching “not only improves the teaching, but leads to a natural integration of a Christian’s faith into the education process” (p. 2) and that [the resulting] “Christian teaching should facilitate change and activity that moves people toward God” [transformation] (p. 8). He concludes that transformational teachers are people of vision, who know how to engage their students, are committed to values, and seek growth in themselves and others (p. 7). It is reasonable to assume, therefore, that a transformational faculty will collectively share these qualities and that a realistic (and perhaps assessable) outcome might be the demonstration of these qualities by students, because in the end “education is not just inputs and outputs but is a process of *becoming*” (p. 12, emphasis added). More specifically, its chief aim is “helping people become what God wants them to be” (p. 14). The implications of this understanding are enormous and powerful.

The other significant work that impacted the thinking and dialogue of faculty, and design of RWC’s business program, was Hersey and Blanchard’s (1969) life cycle theory of leadership², which hypothesizes that leadership styles should reflect the maturity level of the followers. The faculty believed that this theory held important implications for their growing interest in facilitating spiritual, intellectual, and professional transformation in our students – helping them to achieve their God-given leadership potential. Specifically, the life cycle theory

² This is sometimes referred to as “situational leadership.”

contends that as the maturity level of the follower (ability to act independently and assume responsibility and the desire to achieve success) increases, leadership (or teaching) style should move from high task-low relationship, to high task-high relationship, to high relationship-low task, to low task-low relationship. It seemed appropriate that because the maturity level of students tends to grow across their (typically) four-year educational experience, the program should be designed to both recognize these realities and endeavor to graduate fully mature, responsible, capable servant leaders.

As the faculty discussed, prayed about, and wrestled with these theories of leadership, teaching, learning, and development, it became increasingly clear that their traditional educational philosophy, model and approach was fundamentally inadequate to accomplish the mission and emerging vision of the department or to meet the evolving needs of students. The shifting and broadening of learning preferences for incoming students, accompanied by rapid advances in classroom technology, exerted significant pressure for new pedagogical approaches. As Fawcett (2003) notes, “business education has seen a trend toward a more interactive style of pedagogy as students seem to prefer getting their ‘hands dirty’ while studying business” (p. 1). At the same time, the mission statements of RWC and the business division were revised to expand the mandate beyond simply providing an education, to transforming students so that they can transform society – a small change in words with powerful and, at times, overwhelming implications. The faculty was also increasingly dissatisfied with the effectiveness of its efforts to integrate faith with teaching; despite significant efforts, it too often seemed that business education and the related faith implications were, at best, parallel discussions.

As the faculty began struggling with these tensions and searching for new solutions, it became clear that three overarching (and probably unstated) educational assumptions needed to change. First, student learning needed to expand beyond the classroom in a much more

pervasive manner. As a result, the faculty implemented a number of initiatives to complement classroom learning: strengthening the internship program, initiating a Students in Free Enterprise (SIFE) team, implementing an annual departmental essay contest, incorporating service-learning projects within courses, utilizing more guest speakers, etc. The second fundamental shift was a recognition that the faculty needed to be much more explicit in articulating its mission, goals, and learning model to its students and to ensure that all learning opportunities supported the stated educational priorities. Third, it became increasingly clear that for any of this to really work, responsibility for facilitating effective student learning and transformation must be a shared, collaborative effort among the faculty, staff, and administration. Based on these early lessons, the faculty began an extensive effort to articulate a four-year integrated model of student transformation that included both professional/educational outcomes and personal/character/faith outcomes. These outcomes are then accomplished in an intentional, coordinated, integrated manner through both curricular and co-curricular learning opportunities.

This paper will be developed in three sections. The first section, The Challenge - Student Transformation, discusses the need for an educational/learning model that addresses total student transformation. The second section, The Response – RWC’s Integrated Student Transformation Model, describes the RWC Business Department’s response to the identified need for student transformation through the design of an integrated learning/transformation model. The final section, Beginning the Journey – Implementing RWC’s Integrated Student Transformation Model, describes the steps that have been taken to implement this model and concludes with a discussion of lingering issues and proposed next steps.

The Challenge – Student Transformation

A Common Dilemma

The struggles of the RWC business faculty are not at all uncommon. In fact, judging from the plethora of literature written about the current state of Christian higher education in America and the alleged demise of Christian educators' ability to successfully integrate faith and learning in the classroom, the RWC faculty are not alone. Mark Schwehn (1993) observed that universities now transmit knowledge separate and distinct from shaping moral substance. Lucas (1994) sought to explain the current state of education and described it as: "Despite its apparent robustness, some observers of American higher education in the last years of the twentieth century professed to detect a kind of pervasive 'dis-ease' afflicting academe, what more than a few critics called a spiritual malaise, and others termed a peculiar 'joylessness'" (p. 276-277). Ortega (1944) said "In the thick of life's urgencies and its passions, the university must assert itself as a major "spiritual power," higher than the press, standing for serenity in the midst of frenzy, for seriousness and the grasp of intellect in the face of frivolity and unashamed stupidity" (p. 91). Ortega is not advocating necessarily a Christian education but he does voice the concern that where academe had previously led societies in thoughtful discoveries and activities for the good of mankind, the "university" has dug a hole and has become unresponsive to the real needs of society. He stated "The university must be open to the whole reality of its time. It must be in the midst of real life, and saturated with it" (p. 89). Instead, he declares, we have let the media become our "spiritual power" while academe buries itself in research. In Christian terms, we have failed to be salt and light to the world.

Is it too late?

There are many doomsayers who believe it is too late to revive our heritage and reignite the role of faith in higher education. The topic has been widely debated throughout American colleges, particularly Christian institutions, following James Burtchaell's The Dying of the Light:

The Disengagement of Colleges and Universities from Their Christian Churches (1998). He wrote “Readers who have seen this story through thus far will naturally wonder whether this is the end: the end of Christian colleges and universities...There was, in these stories told here, little learned rage against the dying of the light....It is a shame that so much of yesterday’s efforts has become compost for those of tomorrow” (p. 851).

The faculty at RWC believes it is not too late. While Christian educators may struggle with the “publish or perish” syndrome, and the increased pressure of secularization, the Great Commission and Great Commandment compel us to persevere through these pressures, to defy current trends of this age and to be bold and courageous standing out as salt and light to the world.

But Can We Transform?

Holmes said, “Education has to do with the making of persons, Christian education with the making of Christian persons. Since this is what God’s creative and redemptive work is about – the making of persons in his own image – it follows that an education that helps make us more fully persons is especially important to Christians” (p. 25). Perhaps the reason we struggle with the idea of integrating faith and learning is that, as Holmes stated,

In principle Christian perspectives are all-redeeming and all-transforming, and it is this which gives rise to the idea of integrating faith with learning. I say “in principle” because often in practice faith and learning interact rather than integrate. Integration is an ideal never fully accomplished by anyone but God himself (p. 45).

There are many who believe that this type of integration is not applicable to the classroom, especially not in business courses. They would argue that this line of teaching is best left to the “religious” departments and the churches. But, as Holmes appropriately stated, “the Christian faith rightly understood creates a positive attitude toward liberal learning because in God’s creation every area of life and learning is

related to the wisdom and power of God. All truth is God's truth" (p. 47). The difficulty that we have, as Holmes identified, is that students:

need to work their way painfully through the maze of alternative ideas and arguments while finding out how the Christian faith speaks to such matters. They need a teacher as a catalyst and guide...to be exposed to the frontiers of learning where problems are still not fully formulated and knowledge is exploding, and where by the very nature of things indoctrination is impossible (p. 46).

The Response – RWC's Integrated Student Transformation Model

Beginning four years ago, the Undergraduate Business Program (UBP) faculty and staff began meeting annually to assess recent performance and revise its strategy for subsequent years. During these strategy sessions, the mission statement is reviewed, the market is assessed, learning and operational outcomes are reviewed, and strategies to deliver the mission are refined by creating a core competency in process and capability. At the time we began this process, the faculty agreed that our traditional teaching/learning philosophy was inadequate and began to gain consensus on the idea of shifting our focus from training managers to preparing servant-leaders. We recognized that this shift had significant educational implications, including the need to significantly expand opportunities for student learning beyond the classroom; the need to articulate our mission, goals, and learning model much more clearly to our students; and the need to embrace more transformational approaches to teaching and learning.

The process of developing and implementing an integrated student transformation model has been evolutionary. While it was clear that we wanted to do things differently and we agreed that the desired state would incorporate an integrated model with both professional/educational outcomes and personal/faith/character outcomes, it was not clear exactly where or how to start. To close the gaps between our present and desired states, we needed address broader

learning preferences, evolve classroom technology, develop a new mission statement to transform society, and effectively integrate our faith and teaching.

Our initial efforts centered on increasing the focus of our curriculum and class discussions on the implications of a servant-leadership paradigm. In addition, we identified opportunities to more intentionally integrate Christian perspectives within the business disciplines, launched a SIFE chapter on campus, and articulated a “big picture” overview of the UBP curriculum for our students.

Unfortunately, while these early efforts were successful and well received, they were perceived as disconnected from both the classroom and each other. In other words, there was a significant increase in learning opportunities, but it was not clear how the pieces fit together; both faculty and students often felt pulled in different directions.

In an effort to provide focus for our planning efforts, ensure consistency and synergy with the institution, and to address these challenges, in 2002 the department faculty redefined its mission: “To develop men and women who will model Christ-like character and equip them to transform society through sacrificial service and effective leadership.” We are not only interested in preparing our graduates for the business professions; our goal is to graduate servant leaders who know their life’s purpose and are equipped to pursue it in order that society may be transformed.

To more effectively implement this mission, the faculty also developed a transformational learning/growth model. The model’s purpose is to articulate a four-year integrated guide to student transformation that includes both professional/educational outcomes and personal/character/faith outcomes. The faculty then identified, selected, and coordinated curricular and co-curricular learning opportunities to accomplish these outcomes.

Our transformation model was built based on two primary propositions/principles:

P1: The responsibility of a Christian educator is greater than that of a secular educator, because we are commissioned to prepare students to make an eternal difference for God's Kingdom in the world, but not to be of the world. In Romans 12:2 Paul tells us not to be conformed to the world. John further explains in 1John 2:15, 17: *“Do not love the world or anything in the world...” “The world and its desires pass away, but the man who does the will of God lives forever.”* That is our responsibility, to develop in our students, by personal example and classroom teaching, an understanding that the love of God is more valuable than anything the world offers. This is a difficult lesson for our students, given current events and corporate scandals. Our students are surrounded by instances of rewards given to those who “scam” the system and do only those things which will yield personal gratification. Yet, because Christ commands us to “love our neighbors” and to “feed the sheep,” we cannot remain silent or inert.

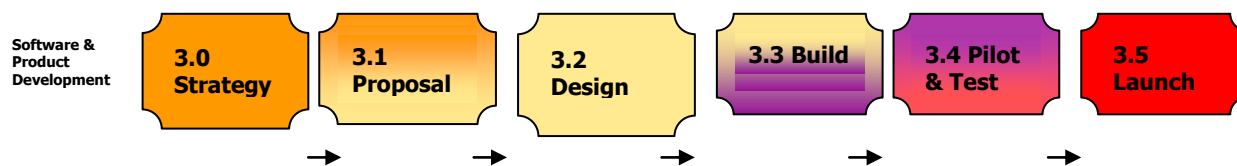
P2: The integration of faith and learning in the classroom requires total immersion, acceptance and buy-in by each faculty member, application in each classroom, and incorporation into the curriculum and all program development efforts. Hunt, Oosting, Stevens, Loudon, and Migliore (1997) reported that there is a movement in higher education toward a student/customer-centric orientation, where the focus is on student needs and away from the professor as the center of the teaching/learning experience. This requires that professors be involved with the students in and outside of class, through mentoring and training. We must deliberately move students out of being the passive learners into being proactive participants in their growth and development. Students usually come to the college with limited understanding of their capabilities, their calling, and their gifts. We “move” them through a transformational educational delivery process and “launch” them into the world with the goal being that students are “transformed by the renewing of [their] mind[s], that [they] may prove what is that good and acceptable and perfect will of God” (Romans 12:2).

While we agreed on the principles and the necessary changes, we needed:

- ❖ A rallying point; a visual guide that could we each could make part of our pedagogy.
- ❖ A common language and common understanding of the goals we wanted to accomplish.
- ❖ A “stake in the ground” to look to when we developed ideas for experiences which would sharpen our students and their learning outcomes.
- ❖ A vehicle for assessment which would mold our direction and refine our approach. It wasn’t enough to just talk about expected outcomes in the classrooms; we wanted a plan to create a purposeful and active partnership with our students in their development as Christian leaders.
- ❖ A way for our students to know what it looks and feels like to “be not of this world”, to “be transformed”, to “make a difference.”
- ❖ A way for our students to know why in their own hearts they should want to be different.

We had programs and projects, we had desire; we needed a unifying element.

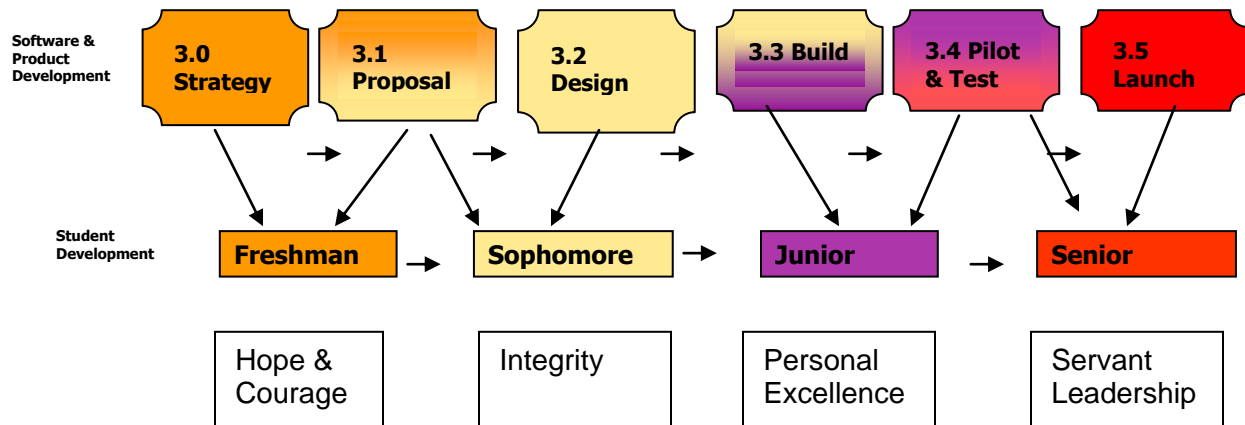
In response, we developed an educational process similar to a product or software delivery process. In business, we teach our students about the delivery process of a product (time-to-market or TTM), where an idea is transformed into a capability or product which becomes a distinct and viable contribution to the organization’s profit or process. That TTM process looks like:



We adapted this process to span four years built on four primary themes: *Hope and Courage, Integrity, Personal Excellence, and Servant Leadership.*

The freshman year is the “strategy and proposal” time when students are exposed to varied academic topics and campus life experiences. During this year they are provided with assignments and experiences (primarily in 100-level courses) designed to give them *Hope and*

Courage and test the limits of their personal preconceptions and knowledge. The sophomore year is the “design” time when having tested and stretched themselves in the previous year, they should be finding and “building” their inner person of *Integrity* (incorporated primarily into 200-level courses). The junior year focuses on *Personal Excellence*, “building, piloting and testing” a personal mission for the future (incorporated primarily into 300-level courses). The senior year is the “launch year” – our final year of discipleship bringing all four years together, with a focus on *Servant Leadership* (incorporated primarily into 400-level courses). The steps in the delivery process collapse into the four years of the undergraduate program:



In Alfred North Whitehead’s The Aims of Education (1929), he described the “rhythm of education” as follows: “The principle is merely this—that different subjects and modes of study should be undertaken by pupils at fitting times when they have reached the proper stage of mental development” (p. 15). He advocates that we should be patient and move students through only those subjects and difficulty levels when they have successfully passed through the previous phase.³ While we cannot be perfectly flexible with the timing of a student’s education, we can be cognizant of the phases they need to pass through before we can expect greater things from them. Our model is intentionally designed so each year provides a

³ This is consistent with Hersey and Blanchard’s (1969) situational leadership model, discussed earlier.

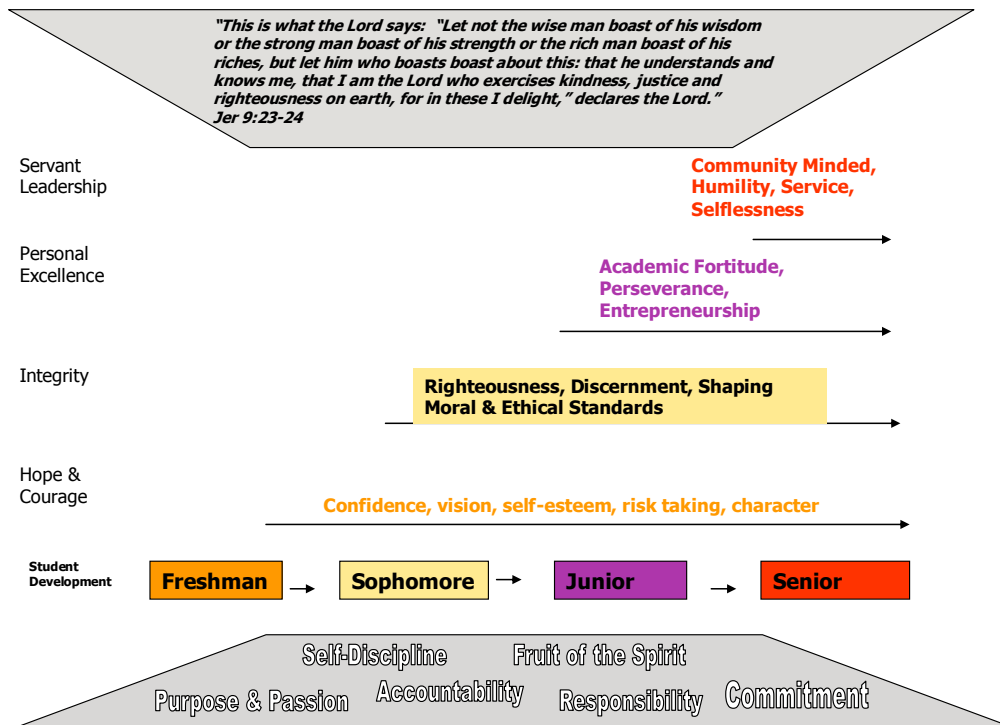
foundation for the next and incorporates the curriculum requirements with the stages of spiritual and character development, resulting in an overall process that can equip students to be Christ-like leaders. Simultaneous with the implementation of these themes within curricular and co-curricular experiences at each level (freshman through senior), each year one of the four themes is emphasized for all business students. In this way, each student who studies business at RWC for four consecutive years is exposed to each theme multiple times and in multiple settings.

The model is multi-dimensional and encapsulated by scripture and character attributes we believe are key components of the students we seek to graduate. The scripture from Jeremiah 9:23-24 captures our ultimate hope, that our students will graduate “boasting” about the transformation God has made in their lives and that they are well equipped to fulfill all the good purposes He has for them. These character attributes are foundational attributes we believe are necessary to model Christ-like behavior so that their leadership will be effective and their transformation complete: Fruit of the Spirit, Self-Discipline, Purpose and Passion, Accountability, Responsibility, and Commitment.

Model Overview

On paper, the model is expressed as shown below. The model comes alive as we incorporate it into our syllabi, verbalize it to our students in class, advise students, and plan activities throughout the year which will reinforce student learning.

Transformation Process



How Integration is Intended

The next section explains the how we have actually implemented this model. Because this is only our second year of full implementation, it is important that our implementation intention is understood. As stated in the background and introduction, we know that spiritual transformation is accomplished only by the Holy Spirit. We are also aware that not all students who come to RWC have a belief in Jesus Christ and even those who do profess Christianity do not necessarily live consistently with what they profess. It is our intent, through pedagogy, advisement and experiential opportunities, to provide students with occasions and circumstances to reflect on their life choices and become convicted of their personal beliefs through the grace of God. In other words, we seek to provide the environment and opportunities to lead students toward God's plan for their lives. As they become strengthened in

their personal beliefs, our aim is to provide avenues for them to practice what they believe in business and personal settings.

At the beginning of each year, we hold a department kick-off picnic. Before the picnic we show and explain the model to the students. Each year we highlight one of the four core themes, while also emphasizing the appropriate theme for each level of course. For example, during the year in which *hope and courage* is the theme, all business students are asked to complete assignments and participate in activities which encourage them to develop confidence, take risks, and build self confidence, establishing hope and courage in themselves and the power of the risen Christ to transform their lives into His likeness. At the same time, students in 100-level business courses are being further challenged to develop hope and courage through exposure to varied academic topics and campus life experiences where they can “see” the possibilities ahead of them; see by becoming familiar with multiple avenues of learning and the diversity of the campus population, and see by testing the limits of their personal preconceptions and knowledge.

The sophomore year is the design time, when having tested and stretched themselves in the previous year, students should be building their inner level of integrity, based on a supernatural discernment given by God to decide right from wrong and to live what they believe no matter the consequences. This is a year where we concentrate on providing opportunities for students to seek after righteousness, ask for discernment and shape their moral and ethical standards. Students in 200-level courses consider the implications of integrity, as well as the departmental theme for the year.

The junior year focuses on personal excellence, building and testing a personal mission for the future. We recognize that not all students are “A” students but that each has been given a special purpose by God. It is our privilege to help them discover what this is and pursue it with all their might. In 300-level courses, in addition to challenging students with the

departmental theme for the year, we surround them with the encouragement to be excellent at whatever they are called to do, for the glory of God. We concentrate on having the students pursue academic fortitude by selecting a career choice, persevering through upper-level courses and experiential learning opportunities, and developing an understanding of entrepreneurship from a personal level, not just a business perspective.

The sophomore and junior years are the years where students are challenged to *do*; be hands-on with their learning through class projects, division-sponsored activities, and intercampus activities. These are the classes where *doing* is encouraged over passive learning (*seeing* only). Practice perfects their studies and inner spirit and these two years concentrate academically and experientially on practicing what they are beginning to learn and believe.

The senior year is the launch year – our final year of discipleship, bringing all four years together so that the student leaves with not only a degree, but with a mind and a heart for community service with selfless dedication – servant leadership. Our desire is that each student will leave with the capacity to lead where Christ has placed him/her, patiently waiting for God to increase his or her influence. This is the year when having seen the world and their capabilities and having practiced their passions by doing, they are now ready to truly integrate all that they have learned by teaching others. This is the focus of 400-level courses.

We want to develop the recognition of an education at Roberts Wesleyan College as one where students “See One, Do One, and Teach One,” illustrating the full implication of the transformation process: seeing in the classroom through teaching methods; doing what’s been learned outside the classroom through on-campus activities and school-sponsored projects and programs (like SIFE); and teaching what’s been learned and practiced, which is the ultimate demonstration of knowledge. We have not yet progressed far enough in our implementation to fully elucidate the connections of See One, Do One, and Teach One and will be working on that in future endeavors.

Beginning the Journey – Implementing an Integrated Student Transformation Model

As the faculty began implementing the transformation model, it was guided by several operating assumptions:

- 1) Responsibility for its implementation must be shared by all faculty and staff.
- 2) Faculty would need to carefully articulate the model and its justification to the students.
- 3) Faculty must understand and be able to articulate a curricular map (the “why” for each course and connections between courses) to the students.
- 4) The model must be integrated/infused to the fullest extent possible into everything we do (cannot be perceived as an additional component to what we already do – it *is* what we do).
- 5) The model would rely heavily on experiential/service learning and co-curricular opportunities to complement classroom instruction and facilitate transformation.
- 6) SIFE would provide focus and coordination to our experiential/service/co-curricular learning efforts.
- 7) Faculty must embrace a more transformational approach to teaching.
- 8) The model would actively seek opportunities for students to “see one, do one, and teach one,” because this is an effective learning model. As a result, students would be partners in the transformation process, as learners, practitioners, and teachers.
- 9) Transformation efforts must be assessed, to the extent possible.
- 10) Transformation successes should be recognized and rewarded.

Having articulated a transformation model and agreed on these underlying assumptions, the faculty set about the task of its implementation. The first year of implementation focused on the intended cumulative outcome of the transformation process, *servant leadership*.

Implementation efforts included the following:

- ❖ **Panel Discussion** – A panel of community leaders and faculty was assembled to discuss servant leadership; students were encouraged to attend and SIFE students helped organize the event.
- ❖ **An Essay Contest** – Business students were invited to submit an essay on the topic of servant leadership. Faculty judged the essays and awarded \$1500 in prizes to finalists at the year-end banquet for business students. The top essay was published in numerous outlets.
- ❖ **SIFE Projects** – Several SIFE projects with a servant leadership theme were undertaken, including a micro-enterprise/consulting project in Romania, a BizWorld project in local schools, participation in Make a Difference Day, coordination of the panel discussion, and support for a Ken Blanchard conference highlighting servant leadership.
- ❖ **Class Projects** – A number of faculty assigned projects that addressed the topic of servant leadership, including: Finance students reading a book about banking to the

- poor, Personal Finance students preparing a financial literacy workshop for high school students, and Strategic Management students working through RWC's Institute for Social Entrepreneurship to consult with area not-for-profits.
- ❖ **Guest Speakers** – A number of faculty also invited guest speakers to their classes to address servant leadership within that discipline.
 - ❖ **Annual Awards Banquet** – While the faculty had hosted an awards banquet for its seniors for a number of years, the format was opened to all business students and redesigned to emphasize the transformation model and, in addition to the essay contest finalists, awards were presented to students who exemplified the four themes of the model.

This first stage of implementation was highly activity-driven and not as well integrated or infused as we had intended. Voluntary participation in activities like the essay contest, SIFE projects, and even the awards banquet was less than we had hoped. Those who did participate in some or most of these activities did not always capture “the big picture.” This was attributed, in part, to ineffective articulation of the broader transformation model (vision casting) to the students and a still somewhat piecemeal/inconsistent integration within the curriculum. We had, however, identified some key components to our annual implementation efforts and learned the value of more intentional and coordinated planning. The SIFE team's first trip to national competition provided some validation of our early efforts in this regard.

The second year of implementation focused on the theme of *hope and courage*.

Implementation efforts included the following:

- ❖ **Beginning-of-Year Student Orientation and Picnic** – While the business faculty had hosted a picnic at the beginning of each academic year for the business students, they decided to use this opportunity to do some vision-casting. Specifically, the faculty were introduced, the transformation model was explained, the year's theme was introduced, and some of the related ways to “get plugged in” (like SIFE projects) were noted.
- ❖ **Panel Discussion** – The business faculty was assembled to discuss hope and courage; students were encouraged to attend. The event was well attended, well received, and served as a significant ministry and culture-building opportunity.
- ❖ **An Essay Contest** – Business students in four specific courses (one each at the freshman, sophomore, junior, and senior level) were *required* to read *You Don't Have to be Blind to See: Find and Fulfill Your Destiny Regardless of Your Circumstances*, (Stovall, 1996) and submit an essay on the topic of hope and courage. Faculty judged the essays and awarded \$1500 in prizes to finalists at the year-end banquet for business students. The top essay was published in numerous outlets. More awards were provided to encourage stronger participation and broader recognition of strong submissions.

- ❖ **SIFE Projects** – Several SIFE projects with a hope and courage theme were undertaken. Most significantly, the *Women of Hope* business camp was held, to educate local inner city students and give them a glimpse into a possible future as an entrepreneur or businessperson. The camp was conducted primarily by SIFE students – an opportunity to “teach one” about the lessons in hope and courage that they, themselves, were learning. A second project involved SIFE students informing area residents about the earned income tax credit and assisting them with tax preparation. Another SIFE project partnered SIFE students with other organizations to develop entrepreneurship in rural India by teaching and empowering residents to run two micro-enterprises: a tailoring shop and a small dairy.
- ❖ **Class Projects** – A number of faculty assigned projects that addressed the topic of servant leadership, including: Management students reading and discussing *Loving Monday: Succeeding in Business Without Selling Your Soul* (Beckett, 1998) and participating in the \$5 Challenge, where they attempt to maximize a \$5 investment over the course of the semester. Also, an increasing number of SIFE projects were integrated into existing courses to provide focus and synergy to these learning opportunities.
- ❖ **Guest Speakers** – A number of faculty also invited guest speakers to their classes to address hope and courage within that discipline.
- ❖ **Annual Awards Banquet** – The faculty hosted the second annual (new and improved) awards banquet for business students, emphasizing the transformation model. Awards were presented to the essay contest winners and to students who exemplified the four themes of the model.

By the end of the second year of implementation, both faculty and students had a much clearer understanding of the model and its implications. Connections between courses were more evident, SIFE and other co-curricular projects and learning opportunities were much more clearly integrated into coursework, and the annual theme was much more evident throughout the curriculum and co-curriculum. These activities were very well received by our students and were quickly establishing the distinctive culture and reputation we had been seeking. Student, alumni, and employer feedback and a second trip to SIFE nationals (this time finishing in the top 20), further validated our efforts.

As the faculty embarks on its third year of implementation, the focus is on three primary initiatives: further infusing (integrating) the model, better communicating the model and its implications for learning and growth to prospective students, and assessing our transformation efforts. It is our intent to further infuse the model by challenging each faculty member to identify opportunities to reinforce and find connections with the annual departmental theme as well as

the theme that is appropriate for the year of course delivery (hope and courage in 100-level courses, integrity in 200-level courses, etc.). The faculty is also examining ways to better identify synergies and sort through multiple project and curricular ideas, so both the students and faculty can experience greater focus.

The faculty is also interested in more effectively communicating the transformational model and its educational implications to prospective students. It is our hope to clearly and powerfully communicate these educational and cultural distinctives, that is, the value proposition we offer our students, through our marketing, recruitment, and promotional materials and media.

The ultimate test of the implementation of this model for student transformation is the extent to which the specific desired learning and growth outcomes are achieved. Unlike many of the more traditional student outcomes like teamwork or communication skills, assessing hope and courage, integrity, or servant leadership requires some new approaches.⁴ It is our intention that each business student will work with his/her faculty advisor to develop annual learning contracts that will identify means of demonstrating proficiency in key learning outcomes (the four identified themes as well as other intended learning outcomes for the major). We are presently working with an external web portfolio provider to pilot web-based student portfolios that would be used to house the evidence (or artifacts) that will result from these learning contracts. This system will also allow for web-based assessment of these artifacts using pre-determined rubrics that measure the degree of proficiency for each learning outcome. This approach will allow assessment of learning outcomes on a student-by-student basis, as well as an evaluation by major and department. It will also facilitate shared responsibility for learning between the faculty and the student.

⁴ See Andrews, Bovee, Roller, and Walenciak (2000) for a discussion of related challenges and solutions.

Conclusion

In this paper, we have presented a model for total student transformation, spiritually, intellectually, and professionally. The implementation of this model has been supported by a paradigm shift in the RWC business faculty, who have embraced the challenge of developing leaders through an integrated process of curricular and co-curricular/experiential learning and transformational teaching. We have shared the evolution in our thinking that generated this model and the related approach to teaching and learning, along with some concrete examples of its implementation and lessons learned along the way. We also discussed our next anticipated steps to further integrate the model into our teaching and learning efforts and to assess its effectiveness in achieving intended learning and growth outcomes.

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Exhibit I

Transformation Process

